

Re-Envisioning Feminist Translation Studies: Feminisms in Translation, Translations in Feminism

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The future of feminisms is in the transnational and the transnational is made through translation. This collection puts translation at the centre of feminist politics, understanding translation as a never-neutral or -innocent act of disinterested mediation (Baker 2013, 23), but rather, an important means of producing identities, knowledges and cross-cultural encounters. As such, it is dedicated to revealing the roles that translation has historically played in the making of the feminist transnational; and furthermore, to re-envisioning the future of the transnational as a polyphonic space where translation (as a feminist praxis) is embraced as a tool and model of cross-border dialogue, resistance, solidarity and activism in pursuit of justice and equality for all.

The growing scholarly attention that the interaction between translation politics and feminist studies has received in the last few years attests to the feminist translation studies' (FTS) dynamism and potential for further research. Feminist translation emerged in bilingual Quebec, Canada, in the late 1970s and early 1980s as a political praxis and interdisciplinary framework for the study of the links between translation politics and gender politics. The field has deeply influenced the larger discipline of translation studies, bringing "ideology" to the centre of translation debates and contributing to the "cultural turn" that the discipline went through in the 1980s and 1990s. Its beginnings in Francophone Canada (Flotow 1997b; Lotbinière-Harwood 1991; Simon 1996) were followed by a subsequent move to other latitudes in North America (Levine 1991; Maier

1998; Massardier-Kenney 1997) and Europe (see Santaemilia 2013). Although feminist translation began as a western-dominated praxis and has remained so for decades, since the turn of the century, we are observing an increasing interest in the subject across different spaces, ranging from the “Latin/a Américas” (Alvarez et al. 2014) to East Asia (Yu 2015) and the Middle East (several chapters in Flotow and Farahzad 2017). This growing scholarly interest is also evident in several conferences recently organised and a number of monographs, anthologies and special journal issues published on the topic.¹

This volume aims to contribute to these growing debates by reconfiguring feminist translation as a substantial force and form of activism. It emphasises the critical role of translation in the trans/formation of feminist movements, both locally and transnationally, diachronically and synchronically. Then, our definition of feminisms is not only in the plural, but also intersectional and interconnectionist – it highlights simultaneously the interlocking nature of local and global systems of oppression, as well as the cross-border interdependence of discourses and movements of resistance against oppression. In doing so, it distances itself from a narrow, fixed understanding of feminism that is based solely on (Eurocentric or west-centric) gender politics, expanding feminisms’ political and epistemic agenda to a more inclusive and “holistic” agenda of justice and equality. Thus, the volume also expands the definition of feminist translation from an exclusively gender-conscious approach to a more intersectional and heterogeneous model of cross-border meaning making.

In line with this reconceptualisation, our volume highlights the multiple agendas and visions of feminist translation and the different political voices and cultural heritages through which it speaks across time and place. In it, feminist translation is presented as intersectional feminist activism, and also reconsidered through feminist theories and practices developed in different geohistorical and disciplinary contexts. It is for this reason that we intend to transgress disciplinary borders enlarging the geopolitical, sociocultural and historical scope of FTS from different disciplinary perspectives so that the field becomes more transnational, interdisciplinary and overtly political.

In our exploration of a feminist politics and ethics of translation shaped around the question of how feminist concepts, theories, knowledges, practices and agendas travel

across borders through the contentious and hierarchical routes of contemporary world, we salute and build on the intellectual legacy of feminist translators and feminist translation scholars. However, we also hope to move beyond (or extend the reach of) that legacy by addressing some significant gaps in FTS scholarship, which is at a historical moment of geopolitical and inter/disciplinary growth.

First, it seems that the activist emphasis of the *feminist* praxis of translation is blurred in the aforementioned ongoing process of revitalisation and growth, and at times even missing in recent FTS scholarship. For instance, with very few exceptions (Alvarez et al. 2014; special issue of *Signs* on “Translation, Feminist Scholarship, and the Hegemony of English” 2014), there are hardly any collections of essays that fully focus on feminist translation and openly claim the political title “feminist”. Rather, existing collections (Federici 2011b; Federici and Leonardi 2013; Flotow 2011b; Flotow and Farahzad 2017; Larkosh 2011; Santaemilia 2005a) and special journal issues (Castro 2013a; Godayol 2012; Malena 2015; Phoenix and Slavova 2011; Postigo and Martinez 2013; Raguet 2008; Santaemilia and Flotow 2011; Sardin 2009; Spurlin 2014c) generally explore connections between gender and translation or women and translation. While this is undoubtedly important work, it is fair to say that the critical role of translation in the trans/formation of feminist politics remains to be studied thoroughly. *Feminist Translation Studies* is motivated by a sense that intervening in this gap and inspiring more knowledge production on the *feminist* politics of translation is both urgent and necessary. For this reason, all the chapters put the “F word” back into the discussion and focus on translation’s roles in the development of feminisms.

The existing scholarship on “gender and translation” or “women and translation” also fails to reflect the cross-cultural rise of attention given to the subject matter or the emerging geographical and inter/disciplinary diversity within the field. Interestingly, Flotow (1998a) pointed out this geopolitical limitedness of the field a decade ago, but FTS still has a long way to go to close the gap. This second epistemological gap is in fact a form of cultural imperialism that not only perpetuates the false impression that feminist translation is exclusively on and of the west, but also discourages further knowledge production on and of non-western realities by keeping new scholarship deterred or

invisible. In response to this, the starting point of our volume was to provide a much-needed visibility and renewed energy to FTS by presenting essays on diverse geopolitical contexts, though not concentrating on one specific geography (e.g. Latin America, which is the focus of Alvarez et al. 2014). The result is a compilation of essays examining feminist translation in regard to the geohistorical realities of China, France, Galicia, Germany, India, Iraq, Italy, Morocco, Poland, Spain, Turkey, the UK and the US.

While we recognise that Europe and Anglo-America still take a large space in the volume, which may be interpreted as reproducing the very gap we are criticising here, it is also true that these works reveal the geopolitical hierarchies and disparities in regard to the global dissemination of feminist knowledges. That is, our inclusion of works examining the geopolitics of feminist translation in western contexts should be seen as an epistemic move to contribute to the “counterpractice of translation” that Costa calls for (2014, 135):

How can feminists in the North and South (understood more as metaphorical spaces opened up by the frictions of power asymmetries, rather than concrete and delimited geographical regions), working in the gaps and silences of translation and underscoring unequal relations between regions, languages and institutions, contribute to a counterpractice of translation (*traduttore, tradittore*) that disrupts hegemonic narratives about gender, feminism, and the subaltern?

In short, such critical reflections on western practices of feminist translation are necessary to expand the geopolitical scope of FTS. Without confronting the epistemic privileges of the Global North, intervening in the geopolitics of FTS by simply making room for knowledge and theory produced in the Global South would be an incomplete as well as risky venture. It is for this reason that we avoid an “add and stir” approach, leaving unquestioned or unmarked the geopolitical inequalities and gaps defining FTS scholarship. Rather, what this selection of essays demonstrates is that feminist translation takes place in diverse places, across various borders, in and across the Global North and the Global South axis, dealing with different power hierarchies based on the location and directionality of the traveling praxis.

A third major gap is the limited analytical focus on literary translation that most of the FTS scholarship presents. Not only does this narrow focus confine the theoretical, practical and political reach of the field, but it also wrongly implies that non-literary translation is neither creative nor political. In order to intervene in this exclusionary trend, our volume highlights the question of how different forms of texts and discourses (including literary and non-literary) migrate and contribute (or fail to contribute) to local and transnational processes of producing feminist knowledges and praxes. In fact, the majority of our chapters focus on translation's role in cross-border travels of feminist theories and practices, rather than literary texts, to help close the gap.

Finally, over the last few years we have perceived a lack of exploration of the links between feminist translation and other inter/disciplines, despite both translation studies and feminist studies being interdisciplinary fields with substantial growing impact in academia. Enabling more such inter/disciplinary dialogues would epistemologically, theoretically and analytically enrich FTS as well as other related fields in the humanities and social sciences. In order to highlight the existing interdisciplinary nature of FTS, this volume brings together essays that simultaneously expand the definition of translation beyond the conventional framing of it as an interlingual practice and encourage the formation of new connections between translation studies, feminist theories, queer theory, linguistics, anthropology, postcolonial studies, history, philosophy, cultural studies, globalisation studies, comparative literature and critical pedagogies. In doing so, we hope to open up new venues of enquiry that reveal the activist endeavours and potential of feminist translation and translators around the world.

In addressing these major gaps in FTS, we aim for this collection to generate innovative approaches to the study of translation in the era of transnational feminism and thus to function as a reference book for the field. However, despite the geopolitical and epistemological diversity it attempts to achieve, the volume does not claim to be in any way fully representative, nor does it pursue to demarcate disciplinary boundaries for FTS. Rather, we see the open-ended, incomplete state of FTS as an advantage. In fact, it is an interdisciplinary invitation to feminist scholars, researchers, activists, translators, interpreters, writers, teachers and students to critically reflect on what feminist translation

means to them as a form of cross-border activism and on how its political potential could be further increased in pursuit of liberation, equality and social justice.

One last consideration must be brought to the fore before we describe the organisation of the book. Knowledge is culturally and socially created and we are all differently situated subjects with partial visions of the world. As editors of this collection, we acknowledge our own situatedness within the Anglo-American academic culture. Indeed, the hegemony of western Anglophone countries in the global academic market has been long criticised, inasmuch as it produces “asymmetrical patterns of traveling of theories and recognition of authors and institutions, which tend to privilege scholarship from countries at the center and limit the visibility and impact of work produced in semiperipheral or peripheral regions” (Pereira 2014, 627). Furthermore, English globally dominates knowledge production with its specific regimes of truth and conventions of writing. Thus, the role played by international publishers and scholarly journals (both mediated by academics like us) in “reproducing the hegemony of English within neoliberal globalization through the concentration of resources and the imposition of English as the language of scientific knowledge production” must not be dismissed (Descarries 2014, 564). Inevitably, the selection and editing of the chapters in this volume has been affected by such geo-epistemic situatedness, no matter how hard we consciously tried to prevent such hegemonic gatekeeping from happening. As an exercise of intellectual honesty, we take full responsibility for our blind spots and invite readers to join in the conversation with what they see from where they stand. With that said, we present this volume as “partial, locatable, critical knowledges sustaining the possibility of webs of connections called solidarity in politics and shared conversations in epistemology” (Haraway 1988, 584). It is our hope that the questions, theoretical frameworks and analytical models offered here will at least inspire the production of more knowledge on feminist translation in and across different languages and engage in forms of action that set out to challenge the political *status quo*.

Organisation of the Book

Paradoxically perhaps, it is despite and through the global power of English that this volume makes the voices of 25 scholars heard. The 16 chapters are grouped into three sections: I. Theory, II. Transition and III. Action. Although theory and action are inextricably linked in any feminist formation – hence, our frequent use of the term “feminist praxes” – we make this artificial distinction only to differentiate between essays proposing innovative theoretical frameworks for the study and practice of feminist translation (Section I) and those providing case studies framed in different geohistorical contexts (Section III). The transition between these two sections is facilitated by a roundtable chapter where seven feminist scholars discuss what feminist politics of translation means to them.

Section I, “Feminist Translation in Theory”, opens with José Santaemilia’s chapter, where the author provides an overview of the interdisciplinary field of “gender and translation studies” by engaging in a corpus analysis of the terminology used to define the field, focusing particularly on how “feminist translation” is used. As Santaemilia notes, “in order to better understand where the field currently stands and is heading, we need a critical look at its key terms”. What this study uncovers is a diversity of labels that “only adds to the field’s dynamism and points to the plurality of its interdisciplinary connections, past and future”, both disclosing the field’s theoretical and political potential and pointing at its existing and possible interdisciplinary alliances.

Engaging in a more philosophical discussion, in Chapter 2, Damien Tissot explores the ways in which a politics of translation may serve the project of reconceptualising the universal to create new transnational solidarities or visions of solidarity among feminists. His essay draws on Paul Ricoeur’s argument that translation provides the key to conceive of the universal without reproducing its ethnocentric and imperialist gestures. Following Judith Butler and Antoine Berman’s propositions on the need for an unceasing negotiation of the universal, he argues, however, that in order for the universal to be reconceptualised “in translation”, translation itself must be rethought as a way of revealing and preserving the particularities of the Other. He calls this “a feminist ethics of translation”, which

envisions translation as a way of “recognising and embracing the differences of the Other without fetishising them”.

Following up on the topic of forging feminist solidarities in and through translation, María Reimóndez begins Chapter 3 with a critique that much of the feminist literature articulates the goal of participating in “transnational conversations”, which, however, are often held in hegemonic languages alone. Reimóndez argues that until access is granted to the voices of non-western feminists writing in languages other than English (and other hegemonic languages), no viable transnational space can be developed for cross-border feminist conversations. In this context, she proposes the notion of “polyphony” as an alternative vision, for in polyphony there is no single voice that dominates the others, but a constant interaction of sounds coming from different places. In order for polyphony to happen, the translational aspects of transnational exchanges have to be reconsidered. Reimóndez argues that unless translators become aware of their positionality in the global order, all efforts to forge transnational feminist alliances may be bound to fail.

Similarly focusing on the translational making of feminist dialogues, in Chapter 4, Lola Sanchez argues that location shapes the process and outcome of feminist knowledge production. Therefore, translation is also always situated – permeated by local and global norms and institutions that affect the global selection, production and distribution of texts. Yet, she claims, there is not much reflection in FTS on the impact of translation on the re/making, circulation and reception of feminist knowledges across borders. Drawing on the case of the Spanish book series *Feminismos*, which is composed of translations of major feminist works, Sanchez highlights the prevalence of “epistemic violence” in feminist knowledge production and reveals the intellectual genealogies that travelling feminist theories contribute to, or fail to contribute to, in the course of their global flows.

Moving away from “translation proper” and focusing on “cultural translation”, Rahul K. Gairola devotes Chapter 5 to articulating a proposal for a postcolonial queer approach to the study of translation. Gairola reconfigures Lee Edelman’s theory of “homographesis” – the co-existence of resistance and complicity in the embodied articulations of gayness – at the crossroads of translation studies and postcolonial studies. Within this hybrid theoretical framework, he rereads the (western, white, male) gay body

as a colonial translation in its travels to the non-west, arguing that colonialism and sexuality are not mutually exclusive regimes of domination; they rather intersect, which is illustrated by the gay body conceived as a colonial queer translation. Thus, Gairola's chapter not only expands the meaning of translation to include the culturally and geopolitically signified and situated (gay) body, but also the theoretical boundaries of FTS via his interdisciplinary approach to translation.

Chapter 6 by Cornelia Möser also investigates feminist translation as a trans/formative factor of travelling feminist knowledges across borders. Focusing particularly on the geohistorically contingent development of "gender debates" in France and Germany, and the translational construction of "French feminism" in the US, she analyses the role of translation in regard to global feminist knowledge production. When doing so, she considers the implications of both nationalism and transnationalism by examining the various geohistorical trajectories that gender debates have followed, depending on the specific directionalities of their translational journeys and/or on the institutional and political particularities of the cultural setting of their arrival. She ends her chapter inviting feminist translators and FTS scholars to reclaim "treason" in translation in their pursuit of anti-nationalism and transnational feminist solidarities.

A reflection on the pedagogies of feminist translation is offered by Emek Ergun and Olga Castro in the last chapter of Section I. Situating their pedagogical model in the framework of post-oppositional feminist theories, as proposed by Gloria Anzaldúa and AnaLouise Keating, they reconsider feminist translation as a promising pedagogical tool for courses that aim to help students develop critical, complex understandings of globalisation and transnational social justice movements. Therefore their paper seeks to translate the theoretical and analytical insights of FTS, as well as the contents of this volume, into the feminist classroom across the social sciences and the humanities, providing teachers with practical strategies to put the transgressive and connectionist power of feminist translation into action.

The close inter-linkages between feminist translation theory and action are clearly illustrated in Section II, "Feminist Translation in Transition". This transitional section is composed of one roundtable chapter, where seven prominent feminist scholars from

different inter/disciplinary backgrounds – Richa Nagar, Kathy Davis, Judith Butler, AnaLouise Keating, Claudia De Lima Costa, Sonia E. Alvarez and Ayşe Gül Altınay – come together to explore the feminist politics of translation. The chapter aims to inspire interdisciplinary conversations on feminist translation by providing a dialogic model for scholars across disciplines to engage in joint explorations of the transgressive and liberatory politics of translation. The roundtable is organised around four questions that address: (a) translation conceived as feminist activism, (b) connections between translation and transnational feminism, (c) the ways in which translation has informed the scholars’ work and finally, (d) the implications of the geopolitical focus of their work in regard to translation and feminism. Responding to these four questions, the scholars not only situate translation within their own scholarship, but also build cross-disciplinary bridges among themselves around a common politics and ethics of translation and feminism. In that regard, the chapter illustrates what this collection aims to accomplish: to invite more cross-disciplinary dialogues on the feminist politics of translation to reveal the complexities, promises and risks of transnational/translational feminist formations.

Section III, “Feminist Translation in Action”, investigates the ways in which feminist translation is performed (or failed to be performed) as a form of political activism, by analysing a range of geopolitical, historical and linguistic/cultural contexts and cases. Acknowledging the fact that translation has often been a vital component of feminist politics, the section illustrates the specific ways in which feminist translation has been an enabler or disabler of crosscultural encounters, dialogues and alliances among feminists as well as a re/generative and trans/formative source of power and energy for the development of local feminist genealogies and activisms.

Sharing critiques of the hegemony of English in global feminist arenas, raised for instance by Reimóndez in Section I, Justine M. Pas and Magdalena J. Zaborowska’s Chapter 9 analyses the English translations of interviews conducted with feminist scholars and activists in Poland, China and India for the *Global Feminisms* project – an oral history archive housed at the University of Michigan, the US. The chapter discusses the challenges posed by translation when feminist concepts taken for granted in English are applied to feminist activisms in cultural milieus that have developed their own vocabularies. Hence,

the authors examine difficulties that translation poses for non-hegemonic languages. They also propose practical strategies on how to engage in egalitarian, non-assimilationist translation practices in transnational feminist projects. Pas and Zaborowska ultimately illustrate the significance of translation in increasing “polyphonic” exchanges in transnational feminisms by facilitating the cross-border circulation of the globally marginalised feminist voices and knowledges.

The case study presented in Annarita Taronna’s Chapter 10 focuses on Italian activist Joyce Lussu and her poetry translations, conceived as acts of transgression and solidarity. Lussu is portrayed in the essay both as an “unconventional” translator – she translated into Italian the poetry of dissident and exiled poets, such as António Agostinho Neto and Nazım Hikmet, without speaking their languages – and as a feminist mediator who trespassed public spaces from which women were excluded. Taronna’s analysis of Lussu reveals a model of translation that does not subscribe to prescriptive translation norms. Rather, Lussu’s translation praxis is concerned with local and global equality and justice, which, she argues, prevail over any preoccupation with “faithful” linguistic transfer. With this focus, Taronna’s chapter also brings up the political potential of “pseudo-translation”, and area of inquiry that has not yet received much attention in FTS.

Similarly focusing on the Italian context, in Chapter 11, Elena Basilio examines the migration of the radical feminist praxis, “consciousness raising” to Italy. This happened largely thanks to *Donne è bello* – a 1972 collection of translations of US-American radical feminists’ texts by the Italian feminist collective “Anabasi”. Basilio’s essay takes a simultaneously descriptive and critical approach to study the political impact of this work of feminist translation in Italy. As such, it highlights the key role played by translation in the diffusion of the US-American radical feminist debates and practices in Italy – a country very different from the US in terms of both geohistorical and sociopolitical frames of reference and historical trajectories of feminist politics, not to mention their dissimilar (and hierarchical) positionality in the global order.

The following chapter also examines the cross-border travels of feminist theories, in this case anarcho-feminism from Germany to Spain. More specifically, Sergi Mainer presents in Chapter 12 an analysis of Rote Zora (1977-95), a group of German anarcho-

feminists, whose press statements were later rearranged and translated as *Rote Zora* (2012) by a group of anonymous Spanish translators. This translation aimed to question both gender relations and capitalism and imperialism. Mainer's analysis reveals that feminist translation strategies are not fixed or universal, but are rather contingent upon the geohistorically situated translation project as well as the political agenda it pursues. For instance, in the case of the Spanish translation of *Rote Zora*, he shows that the feminist translator's visibility, avidly claimed as a feminist translation strategy by the Canadian school of FTS, is rejected by *Rote Zora*'s anarcha-feminist translators due to their anarchist critique of private property and authority, thus keeping *Rote Zora*'s translators nameless, yet textually present and politically active in the book.

Focusing on Iraq after the US invasion in 2003, Ruth Abou Rached analyses in Chapter 13 *Dreaming of Baghdad* (2009), the US-English translation of Iraqi writer-activist Haifa Zangana's memoirs. In light of Zangana's well-known critiques of US-based neocolonial feminist practices in post-2003 Iraq, Abou Rached asks whether the US-American translation of the book manifests any imperialist or orientalist strategies of re/signification. That is, her analysis seeks to find out if Zangana's feminist translation in US-English, *Dreaming of Baghdad*, is a successful or failed case of transnational feminism, while at the same time expanding the theoretical and analytical scope of FTS from a postcolonial perspective. The chapter does that by introducing "feminist paratranslation" as a key geo/political and analytical tool of feminist translation.

The translational journey analysed in Chapter 14 takes place in the opposite direction – from the Global North to the Global South. In this chapter, Rebecca S. Robinson examines the Moroccan adaptation of the SlutWalk movement (that emerged in Canada in 2011), focusing particularly on the translation of its controversial use of "slut" in its title. She demonstrates that SlutWalk was transplanted in Morocco to challenge sexual harassment and related gender norms. That is, in order to attend to the local particularities and needs, SlutWalk Morocco slightly diverged from the political agenda of the global movement that focused on rape. Indeed, caught in the geopolitical rift between the west versus the east, which is rife with orientalist gestures, Moroccan activists intricately negotiated local norms and the global agenda of SlutWalk anchored in the west.

Demonstrating those negotiations, Robinson's study reveals both the dangers and promises of translation as an activist practice of transnational feminism.

In Chapter 15, criticising that no study has examined how the feminist translator's sexual subjectivity is "touched" in translation by the subversive voice of the author, Pauline Henry-Tierney presents a case study that analyses Adriana Hunter's French-English translation of Catherine Millet's sexual memoir, *La vie sexuelle de Catherine M.* (2001). Adopting the dual methodology of interviewing (with the translator) and comparative analysis (of the source and target texts), Henry-Tierney's study provides key insights into the subjective transformative experiences of the feminist translator – here, particularly, the translator's realisation that the act of translating a sexually subversive text necessitated a personal confrontation with certain "truths" of her own sexual subjectivity. In doing so, Henry-Tierney's chapter exposes that the intimate practice of translating women's transgressive sexual narratives can be empowering and transformative since it invites the translator to explore her own sexual subjectivity.

The final contribution by Serena Bassi takes a closer look at the translational processes of "globalisation of sexuality" or "Global LGBT". In Chapter 16, Bassi focuses on the Italian localisation of the "It Gets Better" project, a multilingual *YouTube* campaign initiated in the US to archive user-generated videos of "out" LGBT-identified adults sharing their stories of surviving homophobic bullying at school. Studying the Italian localisation of the project and conceptualising sexuality as a *translational* site of epistemological and ontological production, Bassi seeks to "expand our understanding of contemporary processes of globalisation, but ... also help us rethink translation as a practice through which we construct our own identities". She ends her chapter arguing that the translational integration in national languages of English words that claim global resonance (such as "coming out") has complex, even paradoxical effects on local cultures and subcultures. While these traveling concepts often highlight nonconforming genders and sexualities as well as the systemic oppressions they suffer from and carve "an affirming place for them in society", they also reveal the urgency of analysing them "as a tool to assimilate and manage previously marginalised sexual identities".

As the title of this introduction articulates, the essays collected in this volume discuss the manifold manifestations of feminism in translation and the equally multifaceted manifestations of translations in feminism. By so doing, they create fertile spaces of cross-border and cross-disciplinary interactions that revitalise feminist scholarship in translation studies, in the very process of reaffirming translation as a central aspect for feminist studies and politics. This move decisively contributes to the advancement of FTS. Even further than that, the political and activist focus of our project highlights how valuable scholarly work is in fighting for social justice and equality.

¹ Besides a number of special issues on the interrelation between women, gender, feminism and translation published in journals such as *Palimpsestes* (Raguet 2008, Sardin 2009), *MonTi* (Santaemilia and Flotow 2011), *European Journal of Women's Studies* (Phoenix and Slavova 2011), *Quaderns* (Godayol 2012), *Gender and Language* (Castro 2013a), *Women's Studies International Forum* (Postigo and Martinez 2013), *Comparative Literature Studies* (Sprulin 2014), *Signs* ("Translation, Feminist Scholarship, and the Hegemony of English" 2014), or *TranscUlturAl* (Malena 2015), other edited collections published in English by the end of 2016 include José Santaemilia's *Gender, Sex and Translation* (2005a), exclusively composed of North American and Western European scholarship; Eleonora Federici's *Translating Gender* (2011b), almost exclusively focusing on North American and Italian scholarship; Luise von Flotow's *Translating Women* (2011b), exclusively focusing on North America and Western Europe; Christopher Larkosh's *Re-engendering Translation: Transcultural Practice, Gender/Sexuality and the Politics of Alterity* (2011), exploring queer politics on translation; Eleonora Federici and Vanessa Leonardi's *Bridging the Gap between Theory and Practice in Translation and Gender Studies* (2013), which aims to close the gap between theory and practice in the field of "gender and translation"; and finally, Sonia E. Alvarez et al.'s *Translocalities/Translocalidades* (2014), which focuses on translation in the context of Latin American, Caribbean and US-based Latina feminisms. The number of monographs published in English in the last decade, however, is remarkably scarce (e.g. De Marco 2012, Yu 2015).