

INCLUSIVE LANGUAGE AND ITS TRANSLATION





SUMMARY

1. What is inclusive language?
2. Gender perspective and queer translation
3. Some examples
4. Conclusions

WHAT IS INCLUSIVE LANGUAGE?



“Language is not neutral and aseptic, it is an act that produces social effects, so that people's discursive practices shape the objects they talk about”

(Foucault, 1977)

An active effort to recognise the presence of marginalized groups, making them more visible and avoiding terms which reinforce misguided bias and marginalization in society.



WHAT IS INCLUSIVE LANGUAGE?

Inclusive language tackles:

- Ableist language
- Racist language
- Colonial language
- LGBT-phobic language
- Sexist language

This also applies to translation

Aux Armes, Citoyen·nes!

Gender-neutral terms have sparked an explosive battle over the future of the French language.


By [Karina Piser](#), a writer currently living in Paris.



The New York Times

In Argentina, One of the World's First Bans on Gender-Neutral Language

The city of Buenos Aires blocked the use of gender-inclusive language in schools, reigniting a debate that is reverberating across the world.

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inglés (detectado) ▾



español ▾

Opciones ▾

The nurse is married.
The lawyer is married.



La enfermera está casada.
El abogado está casado.



GENDER PERSPECTIVE IN TRANSLATION

- Intersection of translation studies with gender studies and queer studies in the 70's
- Canadian School of Feminist Translation
 - +
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- To "uncenter the patriarchal wording" in new and past translations, visibilisation, reevaluation, inclusion



TECHNIQUES

Feminist translation strategies:

- Hijacking
- Supplementing
- Prefacing
- Footnoting

Translation strategies in queer texts

- Direct non-binary language: **they** are tired > está cansade)
- Indirect non-binary language: epicenes (**feliz** instead of contento) and rewording (**te has inscrito** instead of estás inscrito)
- Non-gendered terms: **todas las personas, todo el mundo** instead of todos

+

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Inclusive language in translation

REAL EXAMPLES

Hi Mar

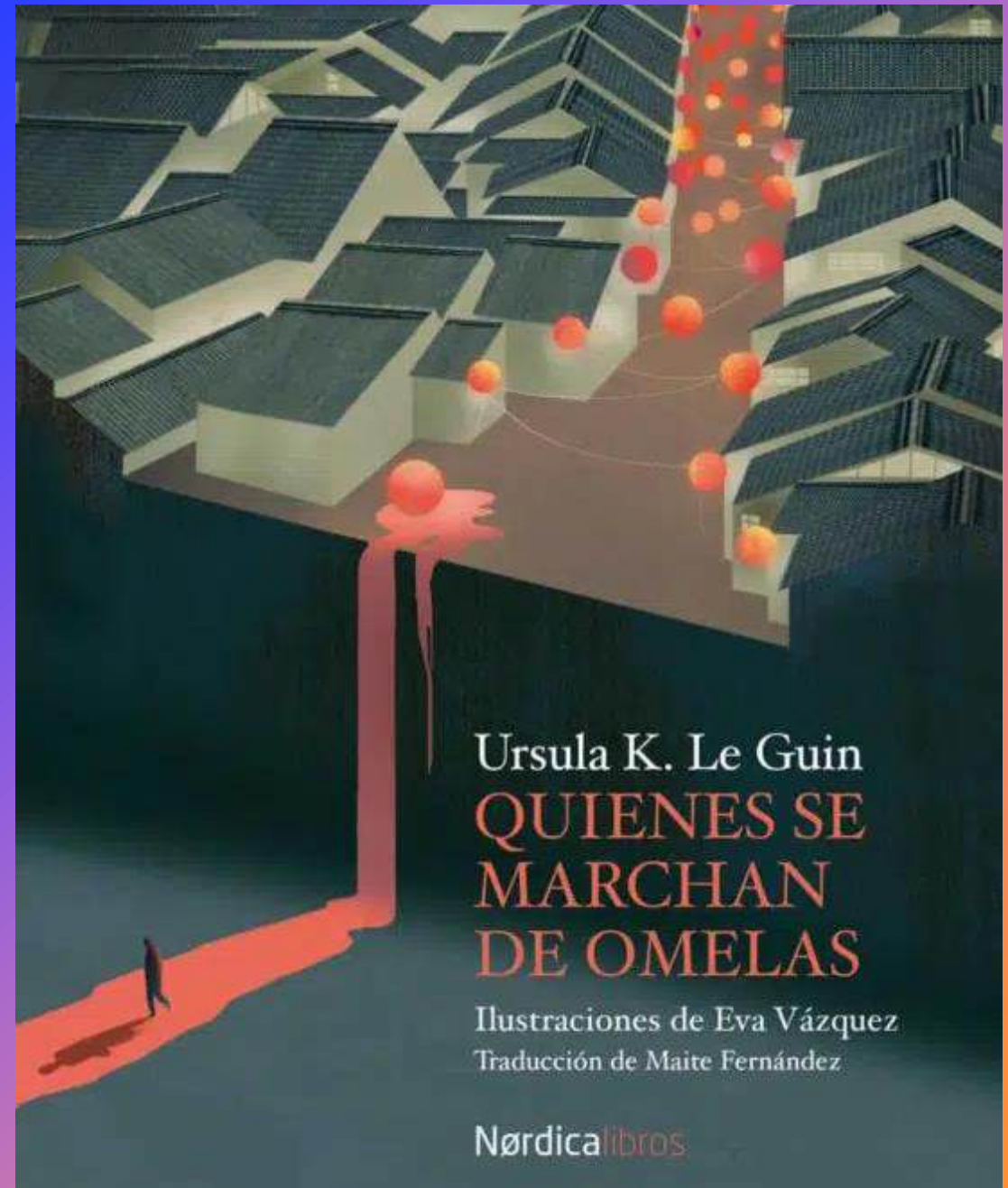
Thanks for sending this.

Re your questions :

1. Yes please do feel free to use inclusive language in this text. The French translator has gone for a mix of non-gendered terms (eg “les équipes”, “tout le monde” etc) and double-gendered phrasing (eg “chacun et chacune”).

THOSE WHO WALK AWAY FROM OMELAS

- Re-translated by Maite Fernández in 2022
- Originally published in 1973
- Double-gendered phrasing, generic masculine, non-gendered terms

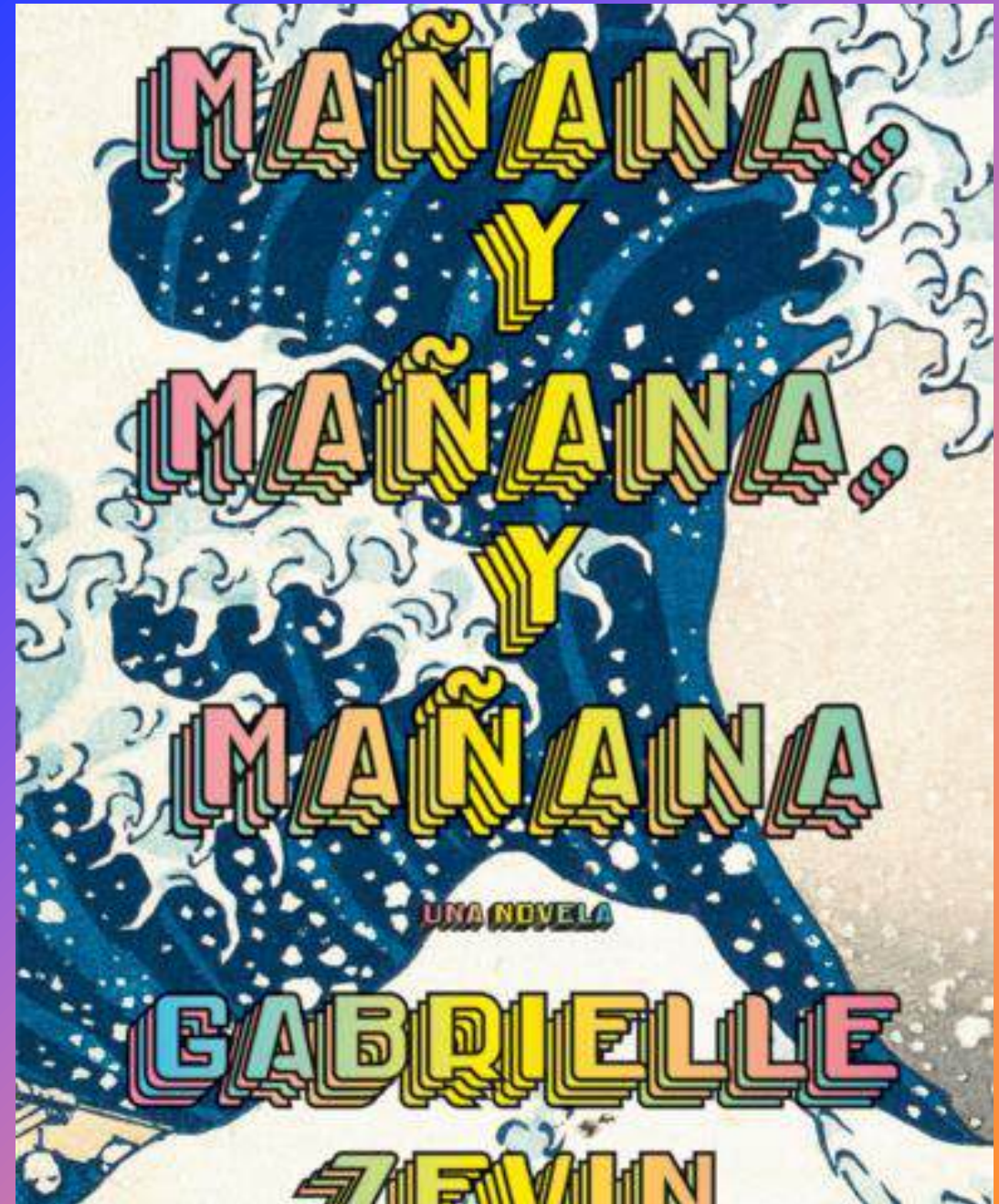


At times one of the adolescent girls or boys who go to see the child does not go home to weep or rage, does not, in fact, go home at all. Sometimes also a man or woman much older falls silent for a day or two, and then leaves home. These people go out into the street and walk down the street alone. They keep walking, and walk straight out of the city of Omelas, through the beautiful gates. They keep walking across the farmlands of Omelas. Each one goes alone, youth or girl, man or woman. Night falls; the traveler must pass down village streets, between the houses with yellow-lit windows, and on out into the darkness of the fields. Each alone, they go west or north, towards the mountains. They go on. They leave Omelas, they walk ahead into the darkness, and they do not come back. The place they go towards is a place even less imaginable to most of us than the city of happiness. I cannot describe it at all. It is possible that it does not exist. But they seem to know where they are going, the ones who walk away from Omelas.

A veces, uno de los adolescentes, chico o chica, después de ver a la criatura, no vuelve a casa a lamentarse o enfurecerse: de hecho, no vuelve a casa. En ocasiones, un hombre o una mujer mayores también se quedan en silencio un día o dos, y luego abandonan sus hogares. Esas personas salen a la calle y echan a andar en soledad. Caminan y caminan, sin volverse, hasta salir de la ciudad de Omelas por sus hermosas puertas. Siguen caminando por las tierras de labranza de Omelas. Cada una de ellas, chico o chica, hombre o mujer, en soledad. Cae la noche; el viajero ha de atravesar las calles de las aldeas, dejar atrás las casas y sus ventanas con luces amarillentas, y salir a la oscuridad del campo. Cada uno en soledad, hacia el oeste o hacia el norte, hacia las montañas. Siguen. Abandonan Omelas, caminan en dirección a la oscuridad, y no regresan. El lugar al que se dirigen es para la mayoría de nosotros un lugar aún menos imaginable que la ciudad feliz. No puedo en modo alguno describirlo. Es posible que no exista. Pero parecen saber a dónde van, quienes se marchan de Omelas.

TOMORROW, AND TOMORROW, AND TOMORROW

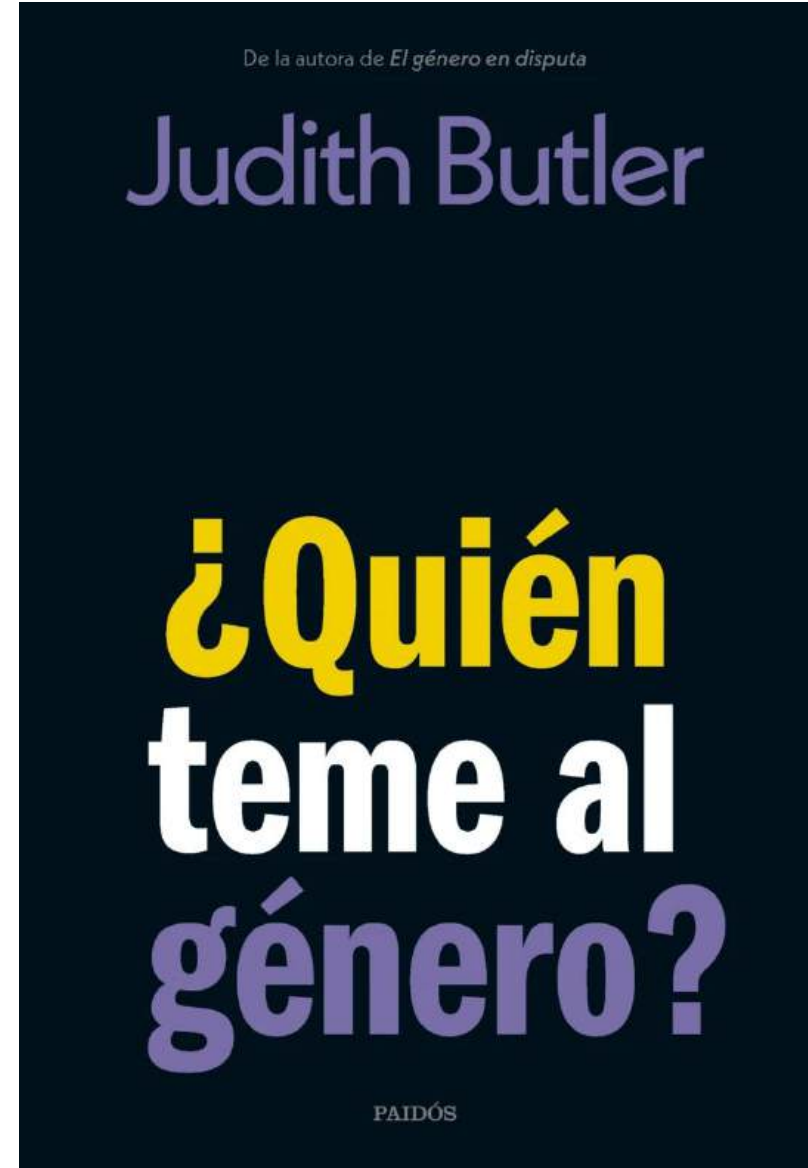
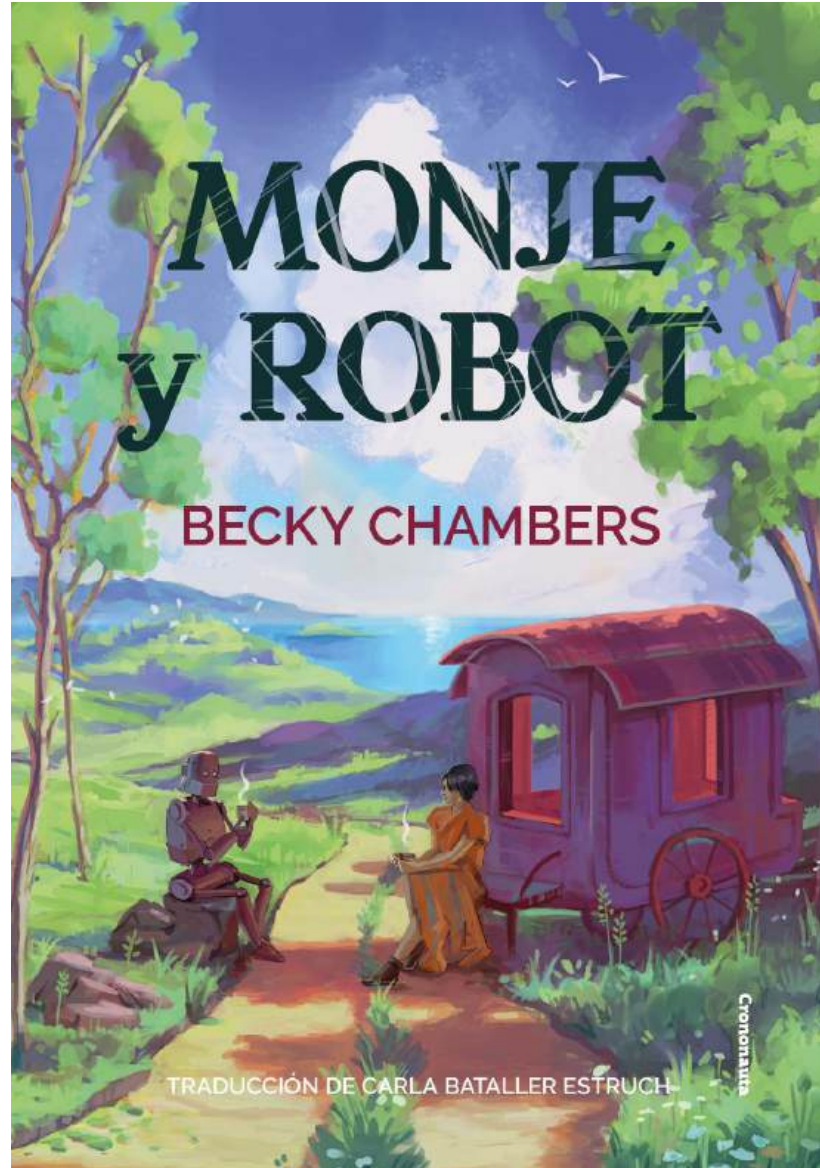
- Translated by Núria Molines in 2022
- Originally published in 2021
- Non-binary character (**le viticultore**), non-marked language for Ichigo (**child > criatura**), double-gendered phrasing



LIVING A FEMINIST LIFE

- Translated by María Enguix in 2018
- Originally published in 2017
- Generic feminine instead of generic masculine
- Child > niña
- **Audre Lorde's poem:**
 - For **those of us** who live at the shoreline >
 - Para **aquellas** que vivimos en la costa





CONCLUSIONS

- Language is never neutral, it configurates our reality and our relationship with others
- Inclusive language is more relevant now than ever, it represents a wide section of society which fights against systemic marginalization
- Queer and gender studies intersect with translation studies and literary translation to amplify diverse voices and break preconceived ideas
- Strategies can be applied in past and new translations. The translator recognizes the nuances and applies these strategies according to the target audience, time period, context, etc.

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THANK YOU

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