

Arts and Humanities

**Guides to
mainstreaming gender
in university teaching**

Translation and Interpreting

Lupe Romero Ramos

Xarxa Vives
d'universitats



TRANSLATION AND INTERPRETING
GUIDES TO MAINSTREAMING GENDER
IN UNIVERSITY TEACHING

LUPE ROMERO RAMOS

THIS COLLECTION OF GUIDES IS PROMOTED BY THE GENDER EQUALITY WORKING GROUP OF THE XARXA VIVES D'UNIVERSITATS [VIVES NETWORK OF UNIVERSITIES]

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SUMMARY

FOREWORD	5
1. INTRODUCTION	10
2. GENDER BLINDNESS AND ITS IMPLICATIONS	11
3. GENERAL PROPOSALS TO INCORPORATE THE GENDER PERSPECTIVE IN TEACHING	16
3.1 Gender, language and linguistic norms	17
3.1.1. Language and the sexist and androcentric conception of reality	17
3.1.2. Generic and specific gender in languages	17
3.1.3. The generic masculine and linguistic norm	19
3.2. The intersectional and decolonial approach	19
3.2.1. Sexual identity and orientation	20
3.2.3. Race and ethnic profiling	23
3.2.4. Decolonising the gaze	24
3.3. Working Guidelines	24
3.3.1 Patriarchy is a non-neutral system	25
3.3.2 Language is action and influences the social and collective imagination	25
3.3.3 Inclusive language is necessary; it is neither ugly nor redundant	26
3.3.4 The feminist tradition in translation studies and practice is positive and unproblematic	27
3.3.5 Feminist translation with an intersectional approach as a reality in the professional field	28
3.3.6 The need for an ethical positioning	29
3.3.7 Gender awareness in the classroom	30

4. PROPOSALS FOR INTRODUCING A GENDER PERSPECTIVE IN TRANSLATION AND INTERPRETING TEACHING	33
4.1. Content in T&I Subjects	33
4.2 Gender competence and learning outcomes	35
4.3 Learning objectives	36
4.4 Activities	38
4.4.1 Understanding texts from a gender perspective	38
4.4.2 Translating using inclusive language	40
4.4.3 Translating the representation of non-normative identities	41
4.4.4 Negotiating translations with a gender perspective	44
4.4.5 Genealogy of feminism in translation: translation studies from a feminist perspective	46
5. TEACHING GENDER-SENSITIVE RESEARCH	49
Undergraduate Degree Final Project (finalists or award-winning works with a gender perspective from the Translation and Interpreting degree at the UAB)	50
Master's Degree Final Project (Master in Translation and Intercultural Studies [MUTEI] and Master in Audiovisual Translation [MUTAV] at the UAB)	52
6. PEDAGOGICAL AND TEACHING RESOURCES FOR INCORPORATING A GENDER PERSPECTIVE	55
Teaching Experiences in T&I with a Gender Perspective	55
Guides and Manuals on Non-Sexist and Inclusive Language, and Educational and Bibliographic Resources with a Gender Perspective for the T&I Classroom	60
Research and Teaching Innovation Groups	62
Associations of Translators and Interpreters	64
7. TO EXPLORE FURTHER	65
Studies on Feminist Translation Studies	65
Bibliographic references cited in this guide	65

FOREWORD

What is the gender perspective and what relevance does it have in the teaching of undergraduate and postgraduate programmes? Applied to the university environment, the gender perspective or gender mainstreaming is a comprehensive policy to promote gender equality and diversity in research, teaching and university management, all of which are affected by different gender biases. As a cross-cutting strategy, it implies that all policies consider the characteristics, needs and interests of both women and men, distinguishing the biological characteristics (sex) from the social representations (norms, roles, stereotypes) that are culturally and historically constructed of femininity and masculinity (gender) based on sexual difference.

The Vives Network of Universities (*Xarxa Vives d'Universitats* or XVU) promotes a cohesive university community and reinforces the scope and impact of universities in society by promoting the definition of common strategies, especially in the scope of action of the gender perspective. It is important to note that policies ignore these different roles and diverse needs, and are therefore gender-blind and do not contribute to transforming the unequal structure of gender relations. This is also applicable to university teaching, through which we offer students the knowledge to understand the world and intervene in it in their professional future, provide sources of reference and academic authority and we seek to encourage critical thinking.

A transfer of knowledge in the classroom that is sensitive to sex and gender brings different benefits, both for teachers and students. On the one hand, by deepening the understanding of the needs and behaviours of the population as a whole, partial or biased interpretations are avoided, both at a theoretical and empirical level, that occur when starting from man as a universal reference or not considering the diversity of the female subject and the male subject.

In this way, incorporating the gender perspective improves teaching quality and the social relevance of knowledge, technologies and (re)produced innovations. On the other hand, providing students with new tools to identify gender stereotypes, norms and social roles contributes to developing their critical spirit and acquiring skills that allow them to avoid gender blindness in their future professional practice. Likewise, the gender perspective allows teachers to pay attention to the gender dynamics that take place in the learning environment and adopt measures that ensure that the diversity of students is catered for.

The document in your hands is the result of the work plan of the Gender Equality Working Group of the XVU, focused on the gender perspective in university teaching and research. In 2017, they published the report entitled *La perspectiva de gènere en la docència i la recerca a les universitats de la Xarxa Vives: Situació actual i reptes de future* (2017) (*The gender perspective in teaching and research at the universities of the Vives Network: Current situation and future challenges*), coordinated by Tània Verge Mestre (Pompeu Fabra University) and Teresa Cabruja Ubach (University of Girona), which noted that the effective incorporation of the gender perspective in university teaching was still a pending challenge, despite the regulatory framework in force at European, state and XVU territorial level. In 2021, a new edition of this report was published, this time coordinated by M. José Rodríguez Jaume and Diana Gil González (University of Alicante). It concluded that, although gender is progressively being included in subjects in the curricula of the different degrees, a restrictive approach still persists. While this approach promotes gender training in content, approaches and methodologies, it shows limitations such as the limited changes in the organisational and management culture of universities or the coexistence with gender blindness in the rest of the subjects in the curriculum.

One of the main challenges identified in both reports to overcome the lack of gender sensitivity in the curricula of undergraduate and postgraduate programmes was the need to train teachers in this competence. Thus, the need to have teaching resources that help teachers to carry out gender-sensitive teaching was pointed out.

For this reason, the Working Group on Gender Equality of the XVU agreed to develop and continue nourishing the collection *Guies per a una docència universitària amb perspectiva de gènere* (*Guides to mainstreaming gender in university teaching*), coordinated in its first stage by Teresa Cabruja Ubach (University of Girona), and M. José Rodríguez Jaume (Pompeu Fabra University), and by Maria Olivella Quintana (Universitat Oberta de Catalunya) in later stages.

Overall, 33 guides have been prepared so far that have been commissioned to expert professors in the application of the gender perspective to their discipline from different universities:

ARTS AND HUMANITIES:

ANTHROPOLOGY: Jordi Roca Girona (Rovira i Virgili University)

PHILOLOGY AND LINGUISTICS: Montserrat Rivas Bisbal (Pompeu Fabra University)

PHILOSOPHY: Sonia Reverter-Bañón (Jaume I University)

HISTORY: Mónica Moreno Seco (University of Alicante)

ART HISTORY: M. Lluïsa Faxedas Brujats (University of Girona)

MUSEUM STUDIES AND MUSEOGRAPHY: Ester Alba Pagán (University of Valencia)

TRANSLATION AND INTERPRETING: Lupe Romero Ramos (Universitat Autònoma de Barcelona)

SOCIAL AND LEGAL SCIENCES:

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GEOGRAPHY: Maria Prats Ferret and Mireia Baylina Ferré (Universitat Autònoma de Barcelona)

SOCIOLOGY, ECONOMY AND POLITICAL SCIENCE: Rosa M. Ortiz Monera and Anna M. Morero Beltrán (University of Barcelona)

TOURISM: Ester Noguer Juncà (University of Girona) and Montserrat Crespo Vallbona (University of Barcelona) (Universitat de Barcelona).

SCIENCES:

PHYSICS: Encina Calvo Iglesias (University of Santiago de Compostela)

MATHEMATICS: Irene Epifanio López (Universitat Jaume I)

LIFE SCIENCES:

BIOLOGY: Sandra Saura Mas (Universitat Autònoma de Barcelona)

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PSYCHOLOGY: Esperanza Bosch Fiol and Salud Mantero Heredia (University of the Balearic Islands)

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ARCHITECTURE: María-Elia Gutiérrez-Mozo, Ana Gilsanz-Díaz, Carlos Barberá-Pastor and José Parra-Martínez (University of Alicante)

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COMPUTER SCIENCE: Paloma Moreda Pozo (University of Alicante)

INDUSTRIAL ENGINEERING: Elisabet Mas de les Valls Ortiz and Marta Peña Carrera (Polytechnic University of Catalonia)

MULTIMEDIA ENGINEERING: Susanna Tesconi (Open University of Catalonia)

NAVAL, MARINE AND NAUTICAL ENGINEERING: Clàudia Barahona Fuentes and Marcel·la Castells Sanabra (Polytechnic University of Catalonia)

TELECOMMUNICATIONS ELECTRONIC ENGINEERING: Sònia Estradé Albiol (University of Barcelona)

METHODOLOGY:

ONLINE TEACHING WITH GENDER PERSPECTIVE: Míriam Arenas Conejo and Iolanda García González (Universitat Oberta de Catalunya)

Learning how to incorporate a gender perspective into the subjects that we teach merely entails reflecting on the different elements that constitute the teaching-learning process with sex and gender as key analytical variables. To help approach subjects from this perspective, the Guides to Mainstreaming Gender in University Teaching provide recommendations and instructions covering the following aspects: objectives, learning outcomes, content, examples and language to be used, selected references, teaching and assessment methods, and management of the learning environment. After all, implementing the principle of gender equality is not only a question of social justice, but of teaching quality as well.

M. José Rodríguez Jaume and Maria Olivella Quintana, coordinators

1. INTRODUCTION

Translation and Interpreting is a discipline that consists of understanding a text in one language and transferring its meaning into another, within a communicative and intercultural process defined by a specific context and purpose. Based on this premise, Lupe Romero, from the Faculty of Translation and Interpreting at the Universitat Autònoma de Barcelona, presents this guide to teaching the discipline from a gender perspective, explained by three main reasons. The first is to make visible and to value a long trajectory of women academics and professionals, often rendered invisible in comparison with their male colleagues. The second is to reflect on and provide tools for translating while taking into account the interplay of various structural inequalities (sexism, racism, coloniality, binarism, among others) in both the source and the target languages. The third is to compel us to engage in a profound reflection on what it means to translate and interpret from an intersectional gender perspective, and on how this is unquestionably linked to the principles of fidelity and loyalty to the original content that governs the discipline, problematising these notions and bringing them into dialogue with the principle of translator and interpreter neutrality.

Romero develops the way in which gender blindness manifests itself in the academic sphere, in professional culture, and in the practice of translation and interpreting. In this sense, the discipline is presented as strongly feminised, given the large number of women academics and professionals involved. Despite the feminised nature of the discipline, positions of power and professional recognition tend to be occupied by men. As regards professional practice, insufficient attention is often paid to the (un)conscious biases of translators and interpreters and to the importance of recognising their ethical responsibility towards texts, in the sense of being aware of reproducing or reversing linguistic and discursive practices in terms of equality.

To address this, Chapters 3, 4 and 5 of these guidelines propose mainstreaming a gender perspective across all stages of the translation process and offer conceptual and methodological tools, as well as practical examples closely grounded in the reality of current undergraduate and master's degrees in the discipline. The author takes as a starting point an intersectional definition of the gender perspective, thereby linking it closely to antiracism, decoloniality and sexual dissidence.

2. GENDER BLINDNESS AND ITS IMPLICATIONS

“By chance, one ordinary day, a female student crosses our path to tell us that she has attended a round table on audiovisual translation at a university conference. It turns out that she loved it and recounts with passion how wonderful the interventions of each and every one of the different professionals on the panel were. Curiously, the student perfectly remembers the first and last names of the four male participants; afterwards, however, she tells us about ‘the other lady’. Something seems to break inside when you realise that the student has overlooked a translator with more than thirty years of experience and an impressive list of qualifications behind her. Why does this happen?” (Botella, 2021) (Our translation)

Gender blindness refers to the inability to recognise that there is a differentiated characterisation and consideration in access to and professional recognition, as well as in roles and stereotypes between men and women. In the field of Translation and Interpreting (T&I), given that these studies and the profession are highly feminised, inequality is difficult to recognise at first glance. Nevertheless, gender blindness and its consequences can be observed from different positions: from the academic world, through research and professional practice, to the very praxis of translation and interpreting, a fundamental aspect in student training.

Before addressing specific issues, readers should note that the data, research, interpretations and teaching practices presented in this guide stem from “situated knowledges” (Haraway, 1988). Therefore, although many of the issues gathered and proposed here may also arise elsewhere or be transferable to other contexts, as a lecturer-researcher belonging to a specific sociocultural and geopolitical academic context, the knowledge presented here is situated and therefore necessarily limited and incomplete.

1. The academic world. In the academic world, it is enough to glance at the directories of T&I teaching staff at faculties across Spanish territories to realise that the majority of the teaching and research staff (PDI) in this field are women; nevertheless, and despite the fact that we currently already have several women full professors in the discipline and academics whose scientific output is more than considerable in terms of both quantity and quality, women’s participation as keynote speakers in plenary sessions at national and international conferences continues to be a minority in absolute terms or in proportional terms. An analogous situation can be observed in women’s participation in management positions within university centres and/or departments, where their presence is

greater in intermediate positions, but clearly lower historically in leadership roles such as dean or head of department, in proportion to the total number of men and women who make up the teaching and research staff of these centres.¹

In both situations, the well-known mirage or “veil of equality” (Lagarde, 2003) occurs; that is, the mistaken belief that physical presence alongside men equates to actual equality. This “veil” prevents us from seeing that symbolic presence conceals the unequal reality, without profound changes taking place in organisational culture and while leadership styles and, at times, relational dynamics within management and research teams continue to be perpetuated—still far from an egalitarian and integrative perspective.

2. The profession. In the professional sphere, various studies document the gender bias that occurs in the profession, regardless of the field of translation in which one works. As mentioned above, the feminisation of the profession is a fact and a factor widely pointed out by various Spanish associations of translators and interpreters (ASETRAD, ATRAÉ, etc.). This feminisation produces, *de facto*, indirect discrimination since socially, women’s work tends to be less prestigious and therefore less valued and more poorly paid than more masculinised professions (the “hard” sciences in general).

If the quotation at the beginning of this section referred to the lack of recognition and visibility of a prestigious audiovisual translator, a similar situation occurs in the case of literary translation. Several studies (Fruela Fernández, 2012; Santaemilia, 2020) indicate that although there is no direct gender discrimination in the requirements demanded of translation professionals, indirect discrimination can nevertheless be observed.

It seems that this circumstance is due to various factors, such as the tendency of publishing houses to commission more “erudite” works to men, and the limited possibility women have when it comes to choosing which translation commissions to accept, because, as a result of the caregiving role they perform

¹ Just to give one example, in the history of the Faculty of Translation and Interpreting (FTI) at the UAB from its beginnings as a University School to the present day (1972–2023), 12 individuals have held the position of director and dean of the centre, of whom seven have been men (58.3%) and five women (41.7%), therefore not reflecting the reality of a centre with a predominantly female presence among both teaching staff and students. Nevertheless, it should be noted that the current management and leadership team is made up almost entirely of women and does reflect the reality of the centre, with approximately 70% women among the teaching staff and 77% among undergraduate T&I students (data from the 2022–2023 academic year). We hope that this trend reflects a real change in society and becomes a habitual practice of representation.

in everyday life, they take on translation assignments in literary genres that require less time investment (more commercial and less prestigious texts). This situation leads to the fact that those shortlisted for translation prizes awarded by publishers are mostly men and, consequently, they are the ones who receive the majority of the awards, with the resulting erasure and lack of recognition of women translators within the profession.²

In both issues, it is evident that the visibility and representativeness of women as reference figures in academia and in many sectors of the profession is far lower than that of men. From this perspective, and with a view to achieving greater visibility, it is necessary to problematise the sex–gender dimension in these aspects. This involves advocating for teaching with a gender perspective that helps combat the illusion of equality by introducing content on the history of women translators and interpreters into undergraduate and master’s degree courses, making sex visible in bibliographic references, and questioning the apparent equality between men and women in our professional environment.

3. Translating and interpreting. In the case of the translation and interpreting practices, issues such as the denial of patriarchy as the prevailing ideological system and the mirage of equality referred to above hinder the recognition of androcentric and sexist biases in language across different types of texts (written, oral, audiovisual, etc.). These dynamics also obscure the construction of narratives that offer a biased and/or stereotyped image of women, invalidating their subjectivities and experiences through different linguistic and discursive strategies.

From the perspective of translation and interpreting, it is essential that future professionals are able to identify these elements, and to question what they entail in terms of inequality. They must also become aware of the ethical responsibility they bear as translators and interpreters, since the translation solutions they

² According to data from the Ministry of Culture (2023), over the 52 occasions on which the *Premio Nacional a la Mejor Traducción* has been awarded, only 15 women have received the prize, compared to 37 men—that is, fewer than half. An analogous situation can be observed in the *Premio Nacional a la Obra de un Traductor*, which recognises the translation work of a professional translator: of the 34 awards to date, only nine women have received the prize, compared to 25 men. It should be noted that, in both awards, a tendency to recognise more women can be observed over the last ten years; in fact, from the 2011 editions to that of 2022, ten and five respectively women have been awarded the prize, compared to five and four women in previous years. Let us hope that this trend is not merely temporary and that, as we also noted in the case of leadership positions, recognition and visibility in the field of literary translation also become a habitual practice.

adopt may either reproduce and perpetuate this patriarchal construction of language or, on the contrary, help reverse it in favour of equality.

It is important to stress that reflecting on possible translation solutions does not imply altering or distorting the meaning of ideologically connoted source texts. For example, we are not suggesting that sexist elements be changed or “softened” when the narrative itself expresses a sexist ideology, just as we would not distort a discourse aligned with an extreme right-wing political ideology, even if we personally disagreed with it.

When we refer to the need to reflect on possible translation solutions from a gender perspective, the proposal is for intervention in any type of text that, without being ideologically connoted, uses language according to patriarchal patterns in which men are the standard against which everything is measured. In these texts, the generic masculine is considered the normal and “natural” usage of the language simply because it has always been done that way. As a result, when translating such a text, the immediate, automatic and natural translation solution is also to continue to render women invisible and to reproduce sexism and androcentrism uncritically in the target language. Similarly, and within the framework of this equality-oriented perspective, it is necessary to apply an intersectional approach in order to reflect on and provide solutions to linguistic and discursive forms of gender in their intersection with other lines of inequality, primarily those related to sexuality and gender identity/expression, race/ethnic profiling, and disability/functional diversity, among others.

It should be noted that reflecting on decision-making in translation solutions does not occur in isolation. Rather, it takes place in dialogue with key notions in the discipline such as translator and interpreter neutrality, fidelity to authorship or to the source text, translational equivalence, and the ability to apply diverse strategies. It also involves considerations such as maintaining a communicative purpose equivalent to that of the source text, ensuring the naturalness of the target text, addressing the constraints of the translation modality, applying professional ethics, and negotiating with clients when necessary. All these elements intervene in decision-making, which is why training with a gender perspective should be linked to the different stages of translator and interpreter education. Such training must progress in parallel with acquiring knowledge about translation and interpreting, as well as with developing linguistic, extralinguistic, and instrumental competences (PACTE, 2017).

In the following sections, we will describe the framework for applying a gender perspective in the discipline by explaining some general conceptual and methodological issues and then illustrating several examples of activities and tasks designed to address specific content and learning objectives.

3. GENERAL PROPOSALS TO INCORPORATE THE GENDER PERSPECTIVE IN TEACHING

“Feminist translation could be defined as any conscious discursive intervention that seeks to contribute, through translation, to global social justice and the eradication of intersectional gender discrimination” (Castro & Ergun, 2018)

Training in Translation and Interpreting is interdisciplinary training which, broadly speaking, is made up of various subject areas: the first language, foreign languages, translation, interpreting, translation theory and history, terminology, documentation and information technologies. Applied knowledge of these subject areas is essential for students to learn how to translate and interpret successfully. Due to the interdisciplinary nature of these studies, we consider that the gender perspective should be implemented transversally across all subjects, since gender bias and androcentrism manifest themselves differently depending on the subject being taught and on the specific language combination. From this point of view, it is advisable for students to learn to identify specific gender biases according to the content of the different subjects, to reflect on them and to propose solutions in a critical manner.

On the other hand, and in the specific case of the translation process, these three general learning objectives from a gender perspective (identify, reflect and propose) can be integrated into disciplinary learning objectives, since they broadly coincide with the three phases of the translation process which students must work on in order to learn how to translate. These phases involve understanding the source text, detaching oneself from the literal meaning of the text while retaining its sense at a cognitive level. The final phase consists of identifying and weighing up possible translation solutions and choosing the most appropriate ones in the target language, namely those that maintain a sense and purpose equivalent to those of the source text while considering the translation context.

The proposal, therefore, is to integrate the gender perspective consciously into all phases of the translation process. In the following section we will look at specific examples of how this can be applied, but before that, in this section we present an essential proposal for addressing the teaching of T&I from a gender perspective, focusing on basic conceptual and methodological issues and proposing general working guidelines that may serve for orientation and support.

3.1 Gender, language and linguistic norms

Translators and interpreters work with texts; we convey the sense of a text (written, oral, audiovisual, etc.) from one language to another text in a different language with the same purpose and according to criteria of equivalence and linguistic correctness. For this reason, when we speak about gender in this discipline it is essential to address the following questions: What is the relationship between gender and language? How do androcentrism and sexism manifest themselves in languages? What does linguistic normativity say about this issue? In the following subsections we will attempt to answer these questions.

3.1.1. Language and the sexist and androcentric conception of reality

Gender is one of the central categories of feminist thought which, in its broadest sense, is used as a social category insofar as it refers to the set of differentiated characteristics that society assigns to individuals according to their biological sex. As a social category, gender is constructed through patriarchal discourses and ideologies that define social norms, roles and stereotypes associated with femininity and masculinity. This social construction is not only binary, but also—and above all—hierarchical, with masculinity occupying a dominant social position vis-à-vis a passive and secondary femininity (Soriano Villarroel, 2007).

One of the most powerful instruments in the perpetuation and reproduction of patriarchal discourses and ideologies is language: through various linguistic mechanisms and discursive strategies, language constructs, recreates and naturalises sexism and androcentrism as basic pillars of patriarchy in society. Hence the importance of detecting and reviewing these practices, since if language reflects patriarchal society—one that not only reproduces but also produces and shapes biased perceptions and representations of behaviours and attitudes according to gender—then the use of inclusive language can foster the construction of a more egalitarian society.

3.1.2. Generic and specific gender in languages

Languages have different ways of marking grammatical gender in reference to human beings. In languages such as Catalan, Spanish, French or Italian, there are two genders, and all nouns belong to one of them; by contrast, languages such as Japanese, Chinese or Korean do not have grammatical gender, and in the case of English, although feminine and masculine can be distinguished, many nouns referring to people are not associated with a specific gender. Nevertheless,

and despite this apparent diversity, it should be noted that all languages have androcentric and sexist mechanisms that render women invisible, discriminate against them or subordinate them (Bengoechea, 2021), regardless of whether or not they have grammatical gender.

In fact, grammatical gender may be one of these mechanisms of women's invisibility, but it is not the only one. In most languages, there are linguistic and discursive strategies that render female thought and subjectivity invisible and discriminate against women through different mechanisms, such as apparent dual forms—words whose meaning changes depending on the sex they designate, with the feminine form often carrying an inferior or negative connotation. This is clearly illustrated in Catalan in the following examples, which would also apply in their English equivalents: for example, *secretari/secretària* “secretary” male/female, where *secretària* is frequently associated with subordinate clerical roles and thus perceived as less prestigious; *sergent/sergenta* “sergeant” male/female, where *sergenta* is commonly used with a pejorative sense to describe a domineering or overbearing woman—a negative nuance not applied to the masculine form); lexical gaps, that is, words that can only be applied to one sex, usually with a positive value when referring to men and a negative or inferior value when referring to women (e.g., *cavallerositat* “chivalry” vs. *hàrpia* “harp”); the order of mention, which systematically places men first and women second (e.g., *benvinguts i benvingudes* “welcome (male/female in Catalan, whereas in English—Ladies and Gentlemen—despite the female noun coming first, the convention is still shaped by historical power relations)”; asymmetrical use in names, surnames, and forms of address, and gendered denominations, in which men are referred to by their identity and achievements while women are referred to by their sex or dependence (e.g., *senyor/senyora-senyoreta* “Mr/Mrs–Miss,” where *senyoreta* marks marital status and can carry a condescending or infantilising tone; *la vídua del Sr. X* “the widow of Mr. X”; *l'advocat i la seva dona* “the lawyer and his wife”); and asymmetrical discursive representations, related to the stereotypical cultural understanding of what it means to be a woman or a man and the assigned gender roles, ranging from the type of work performed (social or humanities-oriented work vs. technical, scientific, or technological work; subordinate vs. managerial or leadership positions, etc.) to the roles within the household and care responsibilities (reproduction vs. production; responsibility for care vs. absence or assistance; making minor daily decisions at home vs. making major decisions as head of the family, etc.), and extending to physical appearance (women are portrayed as seducing with their physical attractiveness, with their bodies as [passive] objects of desire vs. men as [active]

subjects of sexual conquest through intelligence, social success, and economic power) and personal traits (fragile, indecisive, cooperative, submissive vs. strong, decisive, competitive, dominant, etc.).

Many of these linguistic strategies and discursive representations are easy to identify because they are very explicit and vary in number depending on social realities in different contexts. Other strategies, however, are less explicit, which is why students will need linguistic and discourse analysis tools in order to identify them and to problematise the different connotative and denotative meanings they present from a sex/gender perspective.

3.1.3. The generic masculine and linguistic norm

Inclusive language is a fundamental tool for translating and interpreting from a gender perspective. However, most official bodies defend the use of the generic masculine, considering grammatical criteria to be the only valid ones in language, thus overlooking the symbolic and deeply androcentric nature of language. Another frequent criticism of inclusive language is that constant use of double forms and other mechanisms make texts “heavy” and difficult to read.

It should be said, however, that many of these criticisms are related to a conservative view of language and resistance to change, while others stem from resistance to abandoning an androcentric representation of the world and from a desire to continue reproducing patriarchal language patterns. Nevertheless, it must also be pointed out that, despite the excellent inclusive language guides available in different languages, there are numerous examples of inclusive texts of questionable quality. For this reason, it is necessary to train students in translation classrooms to produce well-written inclusive texts, since aspects such as naturalness, precision and correctness can only be achieved through training and practice.

3.2. The intersectional and decolonial approach

In applying a gender perspective to the teaching of T&I, it is essential to incorporate an intersectional approach in order to address the understanding and analysis of other variables whose intersection with gender has specific—and sometimes biased and/or discriminatory—linguistic and discursive representations, which should also be addressed in the classroom from the triple perspective of identifying them in the source text, reflecting on them and proposing translation solutions. Due to space constraints, we will focus on those variables that are most

significant or that generate the greatest difficulties or doubts regarding linguistic and discursive representation, with the aim of identifying and/or avoiding the (re)creation of discriminatory, derogatory and infantilising discourses. These variables are: sexual identity and orientation, race/ethnicity, and disability/diversity.

3.2.1. Sexual identity and orientation

Within the LGBTQ+ community, linguistic activism and various informal representational contexts have given rise to new inclusive language proposals aimed at marking plurality, avoiding the generic masculine and going beyond double forms. Most of these proposals involve the use of -x-, -@- (or -i- in Catalan): *totxs*; *tot@s*; *totis*. Although some of these forms have not become established in certain contexts due to pronunciation issues or accessibility problems for screen readers (-x, -@), many texts still use these spellings as acts of subversion and political activism.³ From the perspective of written translation, these forms must be addressed beyond strictly normative considerations.

Another case of forms that are currently still outside linguistic normativity in Spain are -e- forms (Spanish) and -i- forms (Catalan) used for singular reference to non-binary people, affecting not only nouns but also pronouns, possessives and demonstratives. In written texts and especially in audiovisual media, we increasingly see representations of people who do not identify as either men or women and who need to be named using expressions that go beyond a binary conception of gender. In Catalan, the most widespread form is -i-, and although its application is not without complications,⁴ it is clear that when translating non-binary language in a source text, equivalent forms must be sought in the target language in order to reflect this identity and avoid misgendering. In this respect, it is essential to train students in the importance of knowing the gender identity of the voices they translate in order to choose appropriate linguistic solutions. An

3 Arrate Hidalgo and Lawrence Schimel, in the Spanish translation of Putuma (2018), point out that the use of the -x- in the word “womxn” in the original text is part of a feminist tradition, which with this device erases the word “man/men” in the singular and plural in favour of “woman/women”. Similarly, they note that queer activism, in the case of Spanish, employs the -x- not only to overcome the generic masculine but also to break the boundaries of a gender binary.

4 Bel Olid offered the following example on Twitter (now X): “There is no way to say *my daughter/ my son* [in Catalan] without marking gender. The ‘i’ is very strange and feels cumbersome (li mevi filli?)”. The translator notes that although it is currently very difficult, through usage it will become normalised, just as is happening in Spanish with the analogous nonbinary form e. The Twitter link is no longer active.

inclusive text must necessarily represent all existing realities: women, non-binary people and men.⁵ It is also necessary to question whether minoritised identities and groups have an institutional denomination that represents them or whether they are rendered invisible (in administrative, legal or medical documents, etc.),⁶ in order to identify the specific representation problem and find appropriate translation solutions in each case (offering conventional and alternative solutions from a gender perspective, negotiating the commission with clients, etc.).⁷

Still within the LGBTQ+ sphere and within the framework of queer studies, reference must be made to the language of the community, known in language and translation studies as *gayspeak* (Hayes, 1976/2006) and *camp talk* (Harvey, 1998). This language has been used not only to create a shared mode of expression within the LGBTQ+ community, but above all as a tool to challenge heterosexuality as a hegemonic social norm and to recognise and claim sexual behaviours that fall outside conventional categories. These non-hegemonic sexual identities are presented as dissident and, therefore, the language through which they are expressed has a strong identity-based and subversive purpose that must necessarily be preserved in translation. In the case of lesbians (and also bisexual women), a group shaped by the variables of womanhood and non-normative sexual orientation, their visibility in filmic and/or narrative products is lower and sometimes characterised by representations that replicate normative hegemonic roles (the lesbian who “plays” the man and the one who “plays” the woman). As a result, their linguistic specificity in terms of identity and political claim is far less visible than that of other, more widely represented groups within the community, such as gay men and drag culture.

5 It should be noted that when we talk about non-binary people, we are not referring to a homogeneous group that wishes to be named in the same way: some people use feminine pronouns, others neutral, and others masculine, and there are also people who feel comfortable with any pronoun.

6 See the study by Rojas-Castillo (2022), which provides a comparison of the current legislation in countries that recognise the non-binary gender category in various identity documents. These countries are: Argentina, Australia, California, Germany, Iceland, and New Zealand.

7 Although the non-binary category is still not legally recognised in Spain, a recent ruling by the Superior Court of Justice of Andalusia (TSJA) opens the door for this situation to change. In response to a lawsuit filed by Andrea Speck, a non-binary person of German origin, who requested that their identity be recorded in the “Registro Central de Extranjeros” as it appears in their German passport, the court ruled that the police must include a box in this registry marked as X or “undetermined”. See the news article at: <https://elpais.com/espana/andalucia/2023-05-02/el-tribunal-superior-andaluz-obliga-a-la-policia-a-registrar-como-no-binario-a-un-ciudadano-aleman.html>

3.2.2. Disability

In the case of ableist expressions, it should be noted that throughout history people with mental, physical, intellectual, sensory or psychomotor impairments have been designated by various terms that were replaced over time as earlier ones became insults (cretin, cripple, mongol, retarded, etc.) and were used to offend the person addressed (Aguilera-Jiménez & Gómez del Castell, 2010). This also includes the use of mental health terms to negatively label behaviours, using illness or disorder as a negative characteristic (bipolar, schizophrenic, OCD, autistic, etc.).

These aspects should be addressed in the classroom by reflecting on the symbolic violence involved in transforming terms that name illnesses into insults and on the stigma surrounding mental health that is (re)created every time such expressions are used to devalue individuals. Students should be encouraged to use their creativity and linguistic knowledge to seek expressions equivalent in expressiveness and intention, without discriminating against any group.

In narratives about people with disabilities, it is necessary to identify the different forms in which ableism manifests itself (Nario-Redmond *et al.*, 2019): a hostile gaze involving intimidating and abusive discourse (dehumanisation); a benevolent gaze involving condescending discourse based on perceiving people with disabilities as weak and in need of rescue (infantilisation and/or paternalism); and an ambivalent gaze that combines paternalistic and hostile interaction depending on the response elicited from the disabled person.

In the case of women with disabilities, subjects at the intersection of gender and disability, ableist discourse is particularly pronounced along three main lines (Álvarez Ramírez, 2023). The first concerns the violence exercised against them, as their credibility as victims is undermined by infantilising narratives that portray them as unreliable witnesses. The other two lines relate to physical appearance that does not conform to normative beauty standards, acting as a barrier to an active sexual life, and the denial of motherhood, as infantilised representations lead women with disabilities to be seen as asexual beings deprived of the right to form a family, have children, adopt or provide care. These narratives sanction non-normative bodies and, when women with disabilities are represented in filmic and/or narrative products, always to a lesser extent than men with disabilities, the image projected is entirely ableist. It is designed to elicit pity, sentimentality or sadness, or to portray them as heroines and symbols of overcoming adversity.

Identifying and reflecting on these narratives in the classroom involves becoming aware of the myths, stereotypes and prejudices that are unconsciously activated when thinking in terms of the binaries “ability/disability” and “normality/diversity”, and confronting the social imaginary constructed around people with disabilities. The aim is to avoid reproducing the same dynamics and narratives, to transform them and overcome prejudice through translation solutions that preserve the same purposes or speech acts as the original while eliminating ableist connotations.

3.2.3. Race and ethnic profiling

In the case of lexical items and discursive representations related to race and ethnic background, it is important to work with the racist expressions found in texts. Many expressions are offensive racial epithets and discursive constructions that convey a pejorative, stigmatising, and demeaning representation of otherness. Some of these expressions are very explicit, while others are more subtle or paternalistic; there are also everyday expressions whose origins are racist (because black has historically been associated with negative things in contrast to white, which is associated with positive things), but these expressions have become so normalised in our linguistic repertoire that we do not perceive them as racist even though they are, and we continue to reproduce them or propose them as translation solutions uncritically, such as the following examples using the word *negra* or black: e.g., *passar-la negra* “to have a hard time”; *tenir la negra* “to be unlucky”; *tenir la sang negra* “to have black blood” or be a bad person; *treballar en negre* “to work illegally, like a black person”; *ballar amb la negra* “to dance with the black woman” or be in a tight spot, etc. It is also necessary to know the forms used by certain groups to self-identify, e.g., *mestiza/mestizo* “mixed-race person” instead of *mulatto/mulatta*; racialised person, etc.) and the forms used for communal identity, e.g., *germà/germana* “brother/sister”, etc.

In analysing and reflecting on these forms, it is important to foster the rejection of paternalistic attitudes among students and to raise awareness that communities themselves have agency in deciding how they wish (or not) to be named. In other words, the focus should shift to who has the legitimacy to name and self-name. In the case of racialised women, who are subjects at the intersection of gender and race/ethnic origin, it is essential to identify expressions that stigmatise, hypersexualise, and exoticise their appearance and existence.

Students must also be trained to shift their analytical focus towards how racialised identities and groups are represented linguistically, questioning which aspects of

otherness are highlighted, which are omitted, what is presupposed, and whether the gaze is paternalistic, stereotypical or stigmatising. Similarly, when translating self-designations, it is necessary to document whether equivalent solutions exist in the target language to be able to assess the specific problem of representation and find solutions aligned with the translation purpose and commission, while also respecting identity specificity without erasing, neutralising or exoticising it.

3.2.4. Decolonising the gaze

Finally, and no less importantly, students should be encouraged to constantly question the identity categories used to create, interpret and/or reproduce discourses that illustrate relations of domination between dominant groups and subordinated identities. Closed, dichotomous and homogenising categories (woman; homosexual; disabled, etc.) fail to account for internal heterogeneity within social groups and promote biased narratives that do not reflect or value spaces of reflection and concrete practices of resistance (Cubillos, 2015). In the case of women from the Global South, this approach leads hegemonic feminism to conceptualise them as objects (or victims) rather than as subjects of their own histories and resistances, thereby fostering discursive colonisation (Mohanty, 1984/2008; Espinosa, 2009); in other words, a biased, Eurocentric gaze. To support this learning and to foster critical thinking among students, readings and activities can be proposed using methodologies that integrate an intersectional approach (Crenshaw, 1989; Hill Collins, 1990/2000) together with the notion of *the coloniality of power* (Quijano, 2014, 2020), in order to understand how hierarchies, social positions and roles have been constructed around new historical identities emerging from colonisation (Black, Indigenous, mestizo, European), as well as the concept of *the coloniality of gender* proposed by decolonial feminism (Lugones, 2008; Curiel, 2014; Espinosa, 2014), which helps to analyse the racialised construction of gender.

3.3. Working Guidelines

In this section, we outline some guidelines for working on content from a gender perspective in T&I classrooms. These are premises or starting points that relate to the benefits and the necessity of incorporating a gender perspective in the discipline, which can serve as a general framework for the learning objectives we design and the activities we plan. The guidelines are set out below.

3.3.1 Patriarchy is a non-neutral system

This may seem obvious, but given the mirage of equality noted in the previous section, it is always necessary to emphasise this point. Patriarchy is a system based on institutionalised domination that maintains the subordination and erasure of women and everything considered “feminine,” in relation to men and what is considered “masculine,” thereby creating a structural and social inequality based on belonging to a specific “biological sex”. As a system, nothing escapes the influence of the values and beliefs that patriarchy transmits, reproduces, and reaffirms in all its social, cultural, and institutional manifestations.

Texts that we translate and interpret, therefore, also reflect this inequality and project this system of values and beliefs, even unconsciously, since we have internalised and normalised the dominant patriarchal ideology. Students may not initially recognise these biases because they have grown up and socialised within this system, and careful planning with different texts and appropriate progression will be necessary until the class group can identify that sexism and androcentrism in texts are not a matter of “chance” or the personal preferences of a particular author, but are systematic biases rooted in a patriarchal worldview and social structure.

3.3.2 Language is action and influences the social and collective imagination

Several studies in psycholinguistics and the sociology of language have attempted to describe the role of language in shaping perception, thought, knowledge construction, and consciousness (Beltrán, 1990). Within these complex and difficult-to-define relationships, it is argued that what we express with words goes beyond the linguistic level and affects our behaviour, perception, reasoning, and thinking. Language is thus considered a medium through which we acquire a set of social norms and values, not only from a value perspective but also cognitively (Mills, 1964). Also, language not only affects others but also ourselves. From this perspective, language is not merely a tool for communication but above all a “space” in which we live, articulate our thoughts, construct the world, and generate ideas.

What, then, are the consequences of the continuous invisibility of women in speech, writing, and listening? And of stereotyped and stigmatising representations? Or the reproduction of LGBTQ+-phobic, racist, and ableist expressions? Based on previous studies, the impact of language on thought, knowledge, and consciousness is undeniable, and in the same vein, the impact of these biased

representations on individuals and the reproduction and maintenance of an androcentric and unequal system in society. As future language professionals, students cannot overlook their responsibility in this regard.

3.3.3 Inclusive language is necessary; it is neither ugly nor redundant

Will the use of inclusive language, by itself, eliminate sexism and misogyny in society? No. However, as discussed in the previous section, it does contribute to creating alternative imaginaries, fostering representation, and helping to build a society that is increasingly egalitarian and respectful toward women and non-binary people.

In recent years, alongside advances in mainstreaming gender in institutions, we have witnessed a proliferation of inclusive texts from administrations and public institutions, guides, and good practices for writing inclusively. Simultaneously, modest progress has been made in eliminating sexist biases from the official grammars of Spanish (feminising professions, removing sexist definitions, eliminating misogynistic entries, etc.).

These changes may reflect societal evolution, but the concept of society in the information age cannot be considered monolithic. Society is a permeable and constantly transforming space, which both influences and is influenced by changes in perceptions, attitudes, and everyday behaviours (Uriarte & Acevedo, 2018). This circular relationship between language, culture, institutions, and society promotes sustainable changes over time, in which language inevitably plays a central role as a fundamental vehicle for transmitting knowledge and experience. How we communicate is therefore crucial if we aim for a more egalitarian society.

Regarding the supposed ugliness or lack of naturalness in inclusive texts, it should be noted that while grammar itself is not sexist, its use traditionally has been. Traditionally, the masculine form has been used by default, not only for linguistic economy but also because masculine forms have been considered more prestigious (Lledó, 2005). Adopting inclusive language therefore requires a change of mindset and proper training, as noted above.

Poorly written inclusive texts do exist, of course, just as poorly written non-inclusive texts do. However, they highlight two key issues. First, there is often limited attention given to drafting inclusive texts correctly, and while sometimes the task is imposed, it is left to be carried out by individuals without proper preparation, who rely solely on male/female pairings whenever a generic

masculine appears. This results in awkward and low-quality texts. Second, there is a lack of specific training, since the mere existence of inclusive language guides, while useful and necessary, does not guarantee learning. Training should provide applied, practical instruction in drafting inclusive texts, not only at the lexical and grammatical level but also adopting textual criteria familiar from translation studies, such as thematic progression, textual coherence and cohesion.

A variety of strategies exist, and through writing, reviewing, and editing activities, students can acquire the tools necessary to produce inclusive texts. Comparisons with resources in other languages are also beneficial (Expósito Castro & Rodríguez Muñoz, 2023). Regarding activities aimed at mindset shifts or highlighting the need for inclusive writing from a textual perspective, students can work with texts in which the generic masculine causes comprehension problems, contradictions, ambiguities, or mismatches with non-binary forms, among other issues.

3.3.4 The feminist tradition in translation studies and practice is positive and unproblematic

There is a long-standing tradition of feminist translation practice and theorisation in the discipline. The beginnings of introducing feminism into translation took place in Canada in the 1980s, through a group of women writers and translators, primarily in the context of literary translation. The main objective was to dismantle the patriarchal burden in language and society through translation, with the aim of building a feminist literary culture, promoting a feminine subjectivity—which until then had been hidden or distorted by *phallogtranslations* (Henitiuk, 1999)—and translating avant-garde works by Francophone authors from Québec, from French into English.

This first feminist approach to translation, theorised as a peripheral and resistant framework to revise approaches and concepts in translation studies and applied in practice through proposals for new ways of approaching text translation from an interventionist perspective, quickly developed into a highly productive and fruitful field with academic and professional proposals reflecting diverse feminist perspectives. Today, feminist perspectives in translation research and practice aim to highlight gender discrimination from an intersectional lens (from queer movements to decolonial feminism and transnational feminisms) and to identify the ideological values behind linguistic practices. This initial identification and critique constitutes a necessary preliminary step to proposing linguistic practices that advocate equality and social change (Martín Ruano, 2008).

Despite these new perspectives, in translation classrooms, the feminist approach is often taught primarily within the context of Canadian feminism, without considering the literary and temporal context in which it developed. Consequently, it is frequently conceptualised as a conflictive practice associated with ideological and elitist interventionism (Reimóndez, 2020), rather than as a positive practice with social benefits that promotes egalitarian linguistic representation.

From a teaching perspective, it is important to reclaim this feminist genealogy in translation and interpreting, broadening the academic reflections through selected readings to eliminate the negative stigma surrounding this praxis, and working with texts by translators who apply this perspective in their professional practice to demonstrate improvements in translated texts from an equalitarian standpoint.

3.3.5 Feminist translation with an intersectional approach as a reality in the professional field

Translating using inclusive language is already a reality in the professional translation and interpreting market. Although differences can be observed in the application of a gender perspective depending on the types of texts, situations and professional settings,⁸ there is no question about the need to use inclusive language in the translation and revision of most official and administrative texts, nor the necessary application of a gender perspective when interpreting for women in situations of gender-based violence. In specialised translation (legal, scientific-technical, literary and audiovisual translation, and their respective textual subgenres), the situation is uneven, and it will be necessary to work on the most appropriate equivalents, considering the characteristics of each translation type and modality, as well as factors such as purpose, the features of the commission and other elements mentioned above.

With regard to an intersectional perspective, as we have already pointed out, language has traditionally been, and continues to be, a carrier of multiple meanings, a generator of different imaginaries, and an essential instrument for identity-based claims. For this reason, translation must attend to these non-denotative values of language. In the professional market, the translation of texts that convey meanings charged with activist, identity-related and dissident

⁸ Patricia Álvarez Sánchez (2021) points out that despite the vitality of feminist translation studies, and the call from renowned feminist translation scholars such as Susan Bassnett, Gayatri Spivak, and África Vidal to put feminist translation into practice, this practice in works relevant to gender studies is still rare.

content is approached in different ways, whether they refer to sexual identities and orientations that diverge from heteronormativity, or to non-white ethno-racial identities. The scenarios can be varied: negotiating a translation commission that includes revision by LGBTQ+-sensitive revisers or by racialised professionals with clients (as revision is also included in specialised translation); commissioning forewords or seeking collaboration from language professionals who belong to the collectives represented in these works; or even deciding to renounce such a translation commission in favour of people belonging to those collectives.

The solutions are diverse and will depend on each case, without any one decision implying censorship of any translator or an essentialist view of the act of translation. Rather, they stem from an awareness that corporeality and identity are concepts that traverse people's lives and acquire specific meanings in words. These meanings are difficult to transfer and translate for people for who are not traversed by them in the same way. This also entails becoming aware of the position we occupy and the space we do not allow others to occupy, and recognising that the representation of certain minoritised collectives in professional spaces is fundamental if we are truly committed to a more egalitarian society.

These practices are already a reality in the professional market, and some of them are not without controversy among translation professionals. Precisely for this reason, in the classroom it is essential to train students not only to apply an intersectional perspective, but also negotiate translation commissions ethically.

3.3.6 The need for an ethical positioning

In the Spanish context, there are several codes of ethics established by associations of translators and interpreters that provide general guidelines on good practices intended to guide professional activity. Most of them refer to possessing the necessary knowledge to guarantee quality translations, understanding this concept broadly (languages, subject matter, format, agreed deadlines, etc.). These are specific guidelines that regulate professional behaviour so that translators' work is considered reliable and of the highest quality. But what are the values and principles that should guide this professional conduct?

Some scholars argue that these ethical principles are based on being "faithful" and "loyal" to the content of the source text, and that, consequently, when undertaking a translation, professionals should be guided by these criteria and remain "neutral" toward the content. But is this possible? And, more importantly, is it ethically advisable? It is clear that we can always refuse a

translation commission whose content we find ideologically unacceptable; such a situation would relate to our personal ethics. However, in accepting any translation commission, and insofar as our reading of texts is always situated, an ethical approach to the ideology, culture and otherness expressed in source texts is required in order to make conscious decisions. From this perspective, the concept of neutrality calls for uncritical decision-making and nullifies any ethical principle of positioning in relation to texts (Reimóndez, 2020), whereas applying a gender perspective in textual analysis fosters awareness and helps guide the professional conduct of translators.

In the classroom, we can promote the gender perspective as professional ethics by working with different texts that present diverse case studies, allowing the sex-gender dimension to be problematised from an intersectional approach, and through activities aimed at distinguishing between personal and professional ethics, as well as highlighting the importance of awareness as a prior step to proposing translation solutions.

3.3.7 Gender awareness in the classroom

The way in which people construct their concept of gender gives rise to greater or lesser resistance to the introduction of a gender perspective in the classroom. For this reason, it is important to understand what kind of gender culture exists within the class group.

With regard to students, diagnosing their level of gender awareness (West and Zimmerman, 1987) is essential in order to plan more accurately the progression of content with a gender perspective and to define learning objectives in line with the progress or resistance detected in the completion of activities. In addition to personal, relational and social construction, it is also necessary to consider how gender is constructed within the specific academic field. As noted in the first section, translation and interpreting studies are highly feminised, a factor that gives rise to the illusion of equality and the idea that no action is needed to combat inequality. This perception may be reinforced in institutions where the gender perspective is not applied in the classroom or is addressed only anecdotally, as in such contexts students understand that this competence is not important in their training, in contrast to other competences (bilingual, extra-linguistic, instrumental, etc.) that they do recognise as necessary for their future professional practice.

Another important aspect is the hidden curriculum of teaching staff, that is, the non-explicit aspects of education that influence students' training. With regard to gender awareness, teachers play a key role in transmitting subtle messages about gender roles and stereotypes, which can have a significant impact on how students perceive themselves and others. It is important for teachers to be aware of this hidden curriculum, to reflect on this dimension of their teaching practice, and to promote equality and diversity in the classroom through the inclusion of diverse materials and examples, and through participatory methodologies that encourage open dialogue and question traditional gender roles.

The following questions and guidelines may serve as a starting point for reflecting on our teaching practice:

- Starting with the basics: Do we present our syllabus using inclusive language? We must make it explicit to students that inclusive language will be used in class and in assignments.
- Regarding classroom communication: Are we using sexist, homophobic or racist expressions? Are we aware of them? What alternative expressions can we use to ensure respectful and inclusive language for all gender identities? Do we use stereotypes and/or gender roles? We should always ask ourselves: "Does what I am presenting have a masculine equivalent, or the other way around?" We must avoid sexist language or examples in exam questions and assessments.
- In relation to materials and contents: When we present the culture of another country or discuss what we consider to be otherness, do we rely on stereotypes? Who is represented in what is being communicated? From what position is it enunciated? In materials, texts and examples, do we include diverse, non-Eurocentric perspectives and voices? Do we represent diverse families and affective relationships? Let us remember that families are highly heterogeneous: female-headed single-parent families, same-parent families, families without children, children under guardianship, etc. Are all human bodies depicted in images normative? Are people with disabilities represented? People who are not white, thin or tall? If it is impossible to avoid stereotypical manuals or materials, we should take advantage of them to point this out and address these issues in class.
- As for classroom dynamics: Do we foster active and equitable participation of all students in classroom activities and discussions, without letting gender stereotypes affect the distribution of roles and responsibilities?

Do we apply good practices such as calling on and questioning female students more often, regulating response times, and/or not allowing longer and more frequent interventions by male students? We should also ensure sufficient time for reflection, avoid interruptions, and, of course, not tolerate discrimination of any kind, sexist attitudes, violence, LGBTQ+phobia, or sexual or other forms of harassment. In this regard, are we familiar with the protocol for action in such cases?

- With regard to group work: Do we promote assertive communication skills, mutual respect and peaceful conflict resolution among students in order to foster healthy and equitable relationships? Do we encourage collaboration and equity in collaborative learning within work groups? Do we apply good practices such as establishing clear rules at the outset of group projects; helping to distribute roles equitably and encouraging rotation of responsibilities; fostering the creation of safe spaces for active listening that promote dialogue and collaboration; implementing inclusive decision-making strategies (prior brainstorming; voting consensus, etc.); encouraging students to work horizontally in groups, sharing knowledge and skills and supporting one another; and providing support and mediation where necessary to ensure a collaborative and respectful working environment?
- In relation to assessment: Do we assess individual and group performance equitably? Do we use diverse assessment methods (written exams, oral presentations, group projects, practical assignments, etc.) to allow students to demonstrate their skills and knowledge in different ways, and different types of assessment depending on purposes, objectives and stages of learning? A diagnostic assessment to establish the class's level of gender awareness at the beginning of the academic year is very useful for understanding our starting point.

These questions and guidelines can help us reflect on how to integrate a gender perspective into the classroom and explore ways to promote gender equality in teaching, ensuring an equitable working and communication environment and avoiding bias in the student assessment process.

4. PROPOSALS FOR INTRODUCING A GENDER PERSPECTIVE IN TRANSLATION AND INTERPRETING TEACHING

“ [a] change in linguistic practice is not just a reflection of some more fundamental social change: it is, itself, a social change” (Cameron, 1990)

Once the basic conceptual and methodological issues and the general guidelines for implementing teaching with a gender perspective in translation and interpreting studies have been presented, this section sets out a number of proposed contents, gender competence, learning objectives and learning outcomes, as well as five examples of activities that can be implemented in translation and interpreting training.

4.1. Content in T&I Subjects

These are topics that can be addressed transversally when introducing other disciplinary content in different courses and subjects, and, in some cases, as specific course content. The content proposed here is intended as indicative and may be relevant depending on the subject taught and on the opportunity to integrate them with the disciplinary content covered in the course. They will also depend on the language level being worked on and on other factors such as the specific needs of each language combination, among others. The aim of this section is to offer a range of possible topics and content that can be adapted to the curriculum in practice for each T&I degree programme.

In the initial language and foreign languages: In the foreign languages component (LL2), a gender perspective can be introduced in a contrastive and transversal manner through content related to the different mechanisms languages use to mark gender, as well as androcentric and sexist linguistic and discursive resources that render women invisible, stereotype them or stigmatise them. In the initial language component (LL1), attention can also be paid to the strategies and resources available in the language for drafting correctly using inclusive language. In addition, an intersectional approach should be applied, particularly drawing on queer theory, to the linguistic and textual resources each language offers for the (self-)representation of non-normative identities and to the linguistic mechanisms associated with counter-hegemonic practices of resistance, as well as to the identification of racist, ableist, ageist and similar linguistic and discursive expressions.

In culture: When introducing cultural content, it is possible to address the vision and representation of women in the culture of the LL2 and/or their exoticisation from the perspective of the LL1; the social and institutional vision and representation of the LGBTQ+ collective in LL1 and LL2 societies; gender bias in both societies (issues related to the acquisition of rights and legislation); horizontal work on differences between the two cultures involved; and how the intersection of gender with other lines of inequality is reflected in terms of discourse and identity in different cultural contexts.

In translation: A gender perspective can be addressed transversally from both an applied and a methodological standpoint, both of which are different but complementary. From the applied perspective, it is possible to work on proposals for translation strategies and techniques aimed at the visibility of women and at drafting using inclusive language; the revision of gender roles and stereotypes; the representation of the LGBTQ+ collective, etc. From the methodological perspective, issues can be addressed such as the gender perspective as an ethical criterion in professional practice; the sex-gender dimension as a translation problem; and how to relate the gender perspective to the fundamental notions of translation (purpose, commission, equivalence, etc.), considering both the mode and the type of translation (written translation, audiovisual translation, scientific-technical translation, legal translation, etc.). Also in this case, an intersectional and decolonial approach should be applied in order to propose translation solutions to the aspects mentioned in the section on foreign languages and the initial language.

In interpreting: It is possible to work, from a theoretical-practical perspective, on automatisms in interpreting that involve inclusive language, especially those related to forms of address. It is also possible to promote learning—particularly in simultaneous interpreting—about the use of collective nouns instead of the generic masculine in cases where, during the interpreting process, the interpreter cannot determine with certainty the gender being referred to by the speaker (e.g. *the kids*: *les criatures*, instead of *els nens*, the masculine generic in Catalan). Issues related to working with victims of gender-based violence in different contexts (judicial, police, medical, etc.) can also be addressed, including needs, ethical issues and technical neutrality in interpreting processes in these contexts so as not to re-victimise women. In addition, linguistic strategies and conscious intervention when interpreting homophobic, misogynistic and/or racist content in jokes, comments, attitudes, and similar situations can be proposed.

In translation theory and history: From a theoretical perspective, a gender approach can focus on specific content related to feminist approaches in translation studies and in translation, broadening the scope beyond Canadian translators and constructing a broader and positive genealogy. It is also possible to work on queer theory applied to translation, and to apply the notion of gender in postcolonial and decolonial approaches. In teaching theoretical content, sexist and misogynistic metaphors in translation and translation studies can be introduced transversally and problematised, while also avoiding the use of the generic masculine when referring to figures such as “traductor” (translator), “client” (client) or “destinatari” (addressee) in Catalan, and replacing these with double forms, collective nouns such as “clientela” (clientele) and “audiencia” (audience), or by altering masculine and feminine forms. In terms of history, the aim should be to make women translators and interpreters in the discipline visible, as well as to problematise bias in the profession from a diachronic perspective that considers contextual and systemic causes, both past and present.

In terminology, documentation and information technologies: In this area, a gender perspective fundamentally involves always maintaining a feminist lens in order to detect gender bias in terminology, documentary and information sources, and machine translation tools. It should be noted that when searches related to specific professions or roles are carried out, biased results commonly appear, predominantly depicting men rather than women. Moreover, most translations produced by machine translation systems either render women invisible or offer sexist and stereotyped translations. For this reason, both in specific subjects and in language (LL1 or LL2) and translation classes where translation solutions are consulted and searched for, a gender perspective must be applied when carrying out these tasks.

4.2 Gender competence and learning outcomes

In the case of the UAB, the institution has decided to incorporate a gender perspective through a general competence applicable to all degree programmes on campus, with the following learning outcomes:

CG04: Act within one's own field of knowledge by assessing inequalities based on sex/gender.

CG04.1: Identify the main inequalities based on sex/gender present in society.

CG04.2: Analyse inequalities based on sex/gender and gender bias within one's own field of knowledge.

CG04.3: Assess how gender stereotypes and roles affect professional practice.

CG04.4: Propose projects and actions that incorporate a gender perspective.

CG04.5: Communicate using non-sexist language.

These general competences will be incorporated into all official Translation and Interpreting degree programmes (Bachelor's Degree in Translation and Interpreting; Master's Degree in Translation and Intercultural Studies; Master's Degree in Audiovisual Translation; Master's Degree in Conference Interpreting; and Master's Degree in Translation Technology), as the process of adapting degree programmes to the latest *Royal Decree* of the Spanish Ministry for Education on the organisation of university education progresses.

In parallel with this process, and within the framework of the gender competence required by the UAB, here we propose a list of specific learning objectives for gender-perspective training in T&I studies, aimed at covering the training needs of different courses and modules from a gender approach.

4.3 Learning objectives

This is an extensive list comprising 12 objectives in total, which can be further specified depending on the course being taught and on the type and modalities of texts addressed. For example, objective O2, "Apply linguistic knowledge to draft, translate and/or interpret using inclusive and non-sexist linguistic norms and expressions in LL2/LL1", presents a general formulation that includes several verbs and encompasses both languages involved in training. However, if it is to be used in a specific course, for instance, in a direct translation course dealing with a specific text type (argumentative), it can be reformulated by expanding or narrowing its scope as needed. In the example given, this would result in: "Apply linguistic knowledge to translate argumentative texts using inclusive and non-sexist linguistic forms and expressions in LL1".

From this perspective, each of the proposed objectives is characterised by a high degree of adaptability and flexibility to each situation and university context, regardless of the formal way in which institutions decide to incorporate the sex-gender dimension into degree programmes. The learning objectives will be addressed in conjunction with course and subject content and, in this case as well, various aspects must be considered, such as the language level being worked on, the gender biases associated with the disciplinary content of each course, or other factors such as the gender-related specificities of each language combination.

The learning objectives are the following:

<i>Learning objectives for Translation and Interpreting with a gender perspective</i>
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| <ol style="list-style-type: none"> O1. Critically analyse how gender roles and stereotypes associated with masculinity and femininity are socially represented. O2. Apply linguistic knowledge to draft, translate and/or interpret using inclusive and non-sexist linguistic forms and expressions in LL2/LL1. O3. Assess the adequacy of inclusive and non-sexist linguistic solutions. O4. Become familiar with linguistic alternatives to avoid sexist uses of language in LL2/LL1. O5. Become familiar with the contributions of the feminist approach to Translation Studies. O6. Become familiar with the contributions of women translators and interpreters to the profession. O7. Identify and problematise gender bias, stereotypes and roles in professional practice and in Translation Studies. O8. Identify linguistic forms, discourses and images that sustain a sexist and/or stigmatised view of women. O9. Identify linguistic and discursive forms of gender in its intersection with other lines of inequality (age, class, race, sexuality and gender identity/ expression and functional diversity). O10. Recognise and/or ethically justify the importance of the category of gender for the comprehension and re-expression of texts. O11. Be able to carry out research in translation and/or interpreting from a gender perspective. O12. Use documentation resources effectively to solve comprehension and re-expression problems in LL2/LL1 from a gender perspective. |
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With regard to taxonomy, we have established cognitive and affective learning objectives, based on Bloom's taxonomy (1956). Regarding cognitive learning outcomes, that is, those related to knowledge and intellectual understanding, we have focused primarily on objectives related to understanding, applying, analysing and evaluating. In the case of affective learning outcomes, that is, those related to the emotional component of learning, particular attention has been paid to objectives associated with students' disposition and active attitudes towards recognising gender bias in texts. As noted previously, in a society in which the invisibility or underrepresentation of women has been naturalised and normalised, the application of a gender perspective entails, to a greater or less extent, a necessary deconstruction of hegemonic patriarchal thinking. Consequently, students may display certain forms of resistance to change or unfavourable attitudes, depending on their prior knowledge and experiences, that is, the level of gender awareness referred to in the previous section.

4.4 Activities

This section presents five examples of activities that can be implemented in different courses. Due to space constraints, only a sample of activities that can be carried out in foreign-language and initial-language courses for T&I, direct translation and translation theory is provided, across different levels or stages in the learning process of translation with a gender perspective.

4.4.1 Understanding texts from a gender perspective

Course(s): Foreign language and/or initial language for T&I

Description. This activity is designed to help students understand the difference between a patriarchal text (which reflects an internalised belief system based on patriarchy, often unconsciously) and an ideological text (which reflects a belief system in which the superiority or inferiority of one group of people over another is consciously proclaimed). It is also useful for assessing students' level of gender awareness. The activity is carried out at an initial stage in the introduction of a gender perspective.

Learning objectives:

O1. Critically analyse how gender roles and stereotypes associated with masculinity and femininity are socially represented.

O8. Identify linguistic forms, discourses and images that sustain a sexist and/or stigmatised view of women.

O10. Recognise the importance of the category of gender for text comprehension.

Materials. Short texts (approximately 500 words) from different typologies and genres: news reports, opinion articles, instructions, short narratives or stories, advertising, contract excerpts, poetry, political propaganda, etc. Texts may include images or graphics. The number of texts should be calculated according to the number of students, bearing in mind that the second task will be carried out in groups of three. For example, if there are 30 students, 10 texts will be required. The language of the texts will depend on the classroom in which the activity is carried out. It is important that the texts display ideological diversity, including patriarchal texts, ideological texts (sexist, misogynistic), and others in which it is difficult to determine whether there is an ideological bias that goes beyond patriarchy. An online form with questions is required for each text.

Tasks:

Task 1: Three copies of each type of text are distributed randomly among students. Students are informed that they must read the text carefully, follow the instructions in the form and answer the questions provided. It is specified that the task is individual and that there are no right or wrong answers; students are encouraged to respond according to their personal criteria and to submit their answers once completed. The aim is to observe individual gender awareness without group pressure. The form includes the following prompts: Read the text carefully and consider the following questions: (1) Does it use inclusive language? (2) Does it use discursive forms or differential treatment based on gender? (roles, stereotypes or stigmas) (3) Are these ideological discursive expressions, or are they patriarchal inertia? (4) If I were to translate it from a gender perspective, would this change the purpose of the source text and/or have an impact on the audience? (5) Do I want to translate it? Can I negotiate the commission? It can be seen that all the questions are open-ended, and those related to translation are formulated in general terms, as at this stage the main interest lies in students' attitudes towards gender equality.

Task 2: Students who have worked on the same text are grouped together (groups of three), and they are instructed to present their text to the rest of the class once the task is completed. The task consists of exchanging impressions regarding the questions previously answered in the form. Ideally, students will reach a consensus, but they may also express doubts or disagreements when presenting

the text to the class. It is important that all participants feel free to express their opinions within the framework of dialogue and mutual respect.

Task 3: The results are discussed collectively. Each group presents its text and a space for dialogue is opened between group members and the rest of the class. In this process, it is important for the teaching staff to systematise the linguistic and discursive expressions identified by students, relating them to categories that define discriminatory impact or representation (for example, use of the generic masculine – androcentrism/the invisibility of women), so that students begin to familiarise themselves with a gender perspective. At this stage, it is also important to highlight the relevance of the sex-gender dimension as a category for text analysis and comprehension. This is because in almost all texts students will translate professionally, they will encounter patriarchal linguistic and discursive elements, some unconscious, others conscious, and others difficult to distinguish.

4.4.2 Translating using inclusive language

Course(s): Direct translation (general and/or specialised)

Description. This activity is designed to help students learn the resources and strategies needed to translate using inclusive language while maintaining linguistic correctness. The activity is carried out at an initial/intermediate stage in the introduction of a gender perspective.

Learning objectives:

- O2. Apply linguistic knowledge to translate using inclusive and non-sexist linguistic forms and expressions in LL1.
- O3. Assess the adequacy of inclusive and non-sexist linguistic solutions.
- O4. Become familiar with linguistic alternatives to avoid sexist language use in LL1.

Materials. Four short texts (approximately 500 words) and a brief guide on drafting using non-sexist language in LL1. The texts include: an original text in LL2 and two translations with inclusive language into LL1 of the same text, one of which should be a good translation and the second a poor one. They also include a fourth text which is a comparable text in LL2. The choice of text type, genre or topic may vary, as this is a transversal activity and can be adapted to the types of texts being addressed in the course in question.

Tasks:

Task 1: The original text in LL2 and the better translation into LL1 are distributed. Students are informed that this is an individual task in which they must read both texts and compare expressions in the LL2 original with the inclusive translation solutions in LL1. After identifying the translation solutions, students classify them by type (double forms, collective nouns, etc.), with the help of the inclusive-language guide provided. Once completed, the task is corrected collectively in class.

Task 2: The poorer translation into LL1 using inclusive language is distributed. Students are instructed to critically compare both translations and identify good and poor practices in the second version. This translation will include some good solutions, as in the previous text, but will primarily feature poor solutions, such as excessive use of double forms (instead of varied resources), lack of agreement in adjectives or pronouns, or forced use of collective nouns. This task is carried out in pairs, as the aim is to encourage collaborative identification of poor practices and reflection on the importance of learning to write using inclusive language with linguistic correctness. The reflections are then shared collectively.

Task 3: A comparable text to the LL2 original is distributed, that is, an original text addressing the same topic and with an equivalent function. Students are given an individual translation commission using inclusive language, to be completed autonomously at home. Correction and subsequent formative feedback are also carried out individually.

4.4.3 Translating the representation of non-normative identities

Course(s): Direct translation (general, literary, audiovisual, legal, scientific-technical)

Description. This activity is designed to enable students to identify the spectrum of forms used to represent non-normative identities within the LGBTQ+ community, to learn how to categorise them and to translate them. It can be implemented in different courses, with appropriate adaptations, particularly regarding text selection, focus of representation and the number of tasks involved. The activity is carried out at an intermediate/advanced stage in the introduction of a gender perspective.

Learning objectives:

O3. Assess the adequacy of inclusive and non-sexist linguistic solutions.

O6. Become familiar with the contributions of translators and interpreters to the profession.

O9. Identify linguistic and discursive forms of gender in its intersection with sexuality, gender identity and gender expression.

O10. Recognise the importance of the category of gender for text comprehension and re-expression.

O12. Use documentation resources effectively to solve comprehension and re-expression problems in LL2/LL1 from a gender perspective.

Materials. A variable selection of literary, audiovisual, administrative and medical texts in which different linguistic and discursive resources for the representation of LGBTQ+ communities are used. The literary texts should include non-normative spellings generally used in feminist contexts and by various collectives (-e-x-@-i-u-), as well as linguistic practices that represent them discursively. In the case of audiovisual texts, selected excerpts from fictional genres should include dialogues in which these identities are named (how others address them) and how these identities self-identify. As mentioned above, the LGBTQ+ collective is not homogeneous; it is therefore advisable for the material to be diverse and representative of all queer realities, especially those of lesbian and bisexual women, who tend to receive less attention and whose linguistic representation is much less well known.

For administrative and medical texts, documents containing data on individuals' identities should be selected in order to determine whether all identities are institutionally recognised in the countries of the two working languages. In addition to the texts, it is useful to provide: reading material, a guide to non-binary language, and summary documents on legislation relating to the recognition of identities in official documents in the LL1 and LL2 countries (appropriately contextualised, given the diverse legislation in countries where the same language is spoken).

Tasks:

Task 1: Two literary texts by LGBTQ+ authors (300-400 words) using non-normative spellings in LL2 are distributed, together with their LL1 translations also containing non-normative forms (-e-x-@-i-u-). Students are informed that this is an individual task and are asked to identify the non-normative gender forms in the originals and their translations, and to reflect on this practice using the following questions: Why do you think the author of the original text used non-normative

spellings? What meaning do you think they contribute to the original text? What is your opinion on their use in translation? After an appropriate amount of time, the lecturer distributes a document written by the authors and translators of these texts, reporting the reasons and purposes of the different uses of non-normative spellings (which may vary), and students are asked to reconsider their answers in light of this new information. Once the task is completed, the reflections are shared collectively. Students are reminded in advance that the classroom is a safe space and that opinions must be expressed with mutual respect. At the end of the session, optional reading material is provided, containing divergent opinions on the use of these spellings and the positions of well-known translators on this issue.

Task 2: Two excerpts from a filmic product in LL2 are viewed (if personal computers are not available for all students, transcripts of the dialogues are distributed), featuring a non-binary character. In the first excerpt, the original must explicitly indicate that the character is non-binary and the pronouns with which they wish to be addressed. In the second excerpt, the character is not on screen, but other characters speak about them using the appropriate pronouns and agreement in nouns, adjectives, etc. Students are informed that they may work in pairs or groups of three, and are asked to translate both excerpts (regardless of the translation mode), with the help of a brief guide to non-binary characters' identities, even when they are not on screen and are referred to indirectly.

Task 3: Two LL2 documents (200-300 words) are distributed: one administrative text containing data about individuals' identities, and another medical text containing information on procedures or interventions (abortions for trans men and non-binary people, the prostate in trans women and non-binary people, etc.). Students may work in pairs or groups of three and are asked to translate these documents into LL1 and answer the following questions, with the help of two summary documents on the respective legislation regarding the recognition of identities in official documents: Are all identities recognised in the original version, including trans and non-binary people? What does the legislation of the LL2 country say about this issue? Can all identities be represented in the translation? What does the legislation of the LL1 country say about this? Can the translation commission be negotiated? The aim is for students to become familiar with the linguistic constraints imposed by the legislation of the countries involved in the translation regarding the institutional representation of identities, while reflecting on the responsibility translators have in contributing to the erasure or misgendering of these identities, and on the impact and violence these

practices represent for non-normative identities. Once the task is completed, the translations and reflections are shared collectively.

4.4.4 Negotiating translations with a gender perspective

Course(s): Direct Translation (general, specialised); Translation Theory

Description. This activity is designed to enable students to carry out a translation commission as a team, proposing a translation with a gender perspective and justifying to the client the validity, relevance and positive value of such an approach. The activity is carried out at an advanced stage in the introduction of the gender perspective.

Learning objectives:

- O1. Critically analyse how gender roles and stereotypes associated with masculinity and femininity are socially represented.
- O2. Apply linguistic knowledge to translate using inclusive and non-sexist linguistic forms and expressions in LL1.
- O3. Assess the adequacy of inclusive and non-sexist linguistic solutions.
- O8. Identify linguistic forms, discourses and images that maintain a sexist and/or stigmatised view of women.
- O9. Identify the linguistic and discursive forms of gender in its intersection with other axes of inequality (age, class, race, sexuality, gender identity/expression and functional diversity).
- O10. Ethically justify the importance of the category of gender for text re-expression.
- O12. Use documentation resources effectively to solve re-expression problems in LL1 from a gender perspective.

Materials. Two-page texts (approximately 1,000 words), similar to those used in the first activity, which may be of different types and genres: news reports, opinion articles, instructions, short narratives or stories, advertising, contract excerpts, poetry, political propaganda, etc. The texts may contain images or graphics. This activity will be carried out in groups of four, so the number of texts must be calculated according to the number of students. For example, if there are 40 students, 10 texts will be required. It is important that the texts are not ideological (sexist, misogynistic), but that they do present patriarchal gender biases (the

invisibility of women, stereotyped and differentiated role representations, etc.), as well as biased linguistic and discursive representations of non-normative realities (normalised expressions of racist, homophobic, ableist, ageist types, etc.). Students will also be provided with a document describing the translation commission, a support document for revising the translation containing basic notions of translation analysis and ethical criteria. Links to guides/manuals on inclusive language and to the SDGs of the 2030 Agenda.

Tasks:

Pre-task: Groups of four are formed. The lecturer explains the activity and its stages. The activity consists of a team-based translation of a text from a gender perspective, with translation, revision, correction and client-negotiation roles. It is important to insist that group formation must be equitable and collaborative, taking into account the strengths and weaknesses of each member to ensure internal task allocation is satisfactory and enhances teamwork and the final result. The lecturer assists in forming groups and clarifies doubts regarding dynamics, timelines and phases. Tasks 1, 2 and 3 are carried out as supervised autonomous work.

Task 1: The lecturer distributes the text to be translated together with the translation brief (delivery date, purpose of the translation, publication context and intended audience). In this context, the lecturer takes the role of the client and the groups act as translation teams. The first task consists of producing a translation without a gender perspective, carried out by two members of each group. Once the translation is completed, they must prepare a brief report explaining the translation problems encountered (description and typology) and the translation techniques used to solve them. Also, they must justify the solutions adopted according to equivalence with the original text, purpose, translation brief, intended audience and translation mode. The translation and report are delivered to the other two team members.

Task 2: The other two members receive the translation and the report, and are responsible for revising the translation from a gender perspective. They work solely with the translated version, intervening in those solutions they consider discriminatory in terms of equality, without altering the text's purpose or the author's intention, and applying linguistic and discursive criteria for drafting inclusive language correctly. They also write a report explaining the modifications made in terms of translation problems, identifying solutions that were problematic or difficult to resolve from a gender perspective, and justifying

the changes made insofar as they do not alter the purpose and/or maintain equivalence with the original without affecting the intended audience or violating the genre conventions of the text or the translation mode. They also identify what they consider to be the positive benefits of having applied a gender perspective to the text in terms of quality.

Task 3: A meeting is held with all four group members to discuss and agree on a final translation, prepared from both versions, and to prepare a final report synthesising the two written reports and the final translation. The final translation is agreed collectively, its strengths and weaknesses are assessed, and a list is drawn up of arguments to negotiate the commission with the client (the lecturer) and “convince” them of the advantages of a translation with a gender perspective. The argument includes concrete examples from the text and the application of analytical notions used (commission, authorship, purpose, mode, etc.), as well as concepts of ethics, social responsibility, equality and justice related to the SDGs of the 2030 Agenda (especially goals 5, 10 and 16).

Task 4: An oral presentation is given to the client (the lecturer), in which each group presents its translation commission with a gender perspective and the agreed argumentation. They also identify both the strengths of their proposal and the weaknesses and difficulties encountered during the process. The final objective of this activity is for students to develop a critical approach to translating a text, applying gender awareness and analytical notions specific to the discipline, and to put this into practice collaboratively.

4.4.5 Genealogy of feminism in translation: translation studies from a feminist perspective

Course(s): Translation Theory / Translation History

Description. This activity is designed to familiarise students with the feminist approach within the field and with the diversity of theoretical proposals in Translation Studies that reflect the interests of the various feminist perspectives, as well as their application in professional translation practice. The activity can be carried out at any stage, since this is not transversal content but disciplinary content.

Learning objectives:

O5. Become familiar with the contributions of the feminist approach to Translation Studies.

O6. Become familiar with the contributions of translators and interpreters to the profession.

O7. Identify and problematise gender bias, stereotypes and roles in Translation Studies.

Materials. A document containing a list of gendered metaphors and sexist statements about translation. A document with quotations from researchers in different areas of gender and translation studies. Selected readings.

Tasks

Task 1: A document is distributed containing a list of gendered metaphors, terminology and sexist statements about translation (seven to ten items). The list is read collectively and the lecturer contextualises the historical background, up to recent times, when these statements about translation emerged, rooted in androcentric and sexist viewpoints based on asymmetrical power relations where the translator is male (active) and translation is female (passive). Students work in pairs and are asked to consider which feminist concepts can be linked to the quotations in the document (violence against women's bodies, erasure, subordination, objectification, paternalism, etc.). Various online feminist glossaries can be provided, or an ad hoc glossary can be created by the lecturer. Once the task is completed, results are shared collectively. Students are encouraged to reflect on how the discipline continues to perpetuate the normalised use of masculine generics in gendered languages such as traductor, destinatari, client in roles where feminisation is evident (there are more women translators and readers), and in situations in which more suitable collective nouns could be used, such as clientela, públic destinatari or audiència (clientele, public or audience in English). Although the latter currently includes only audiences for radio and television programmes, continued usage may eventually lead to its inclusion as a new sense in future dictionary updates, replacing or coexisting with destinatari (addressee).

Task 2: The lecturer explains the feminist approach to translation, starting from the work and claims of the Canadian feminists and outlining the specific literary-translation context in which their activism emerged, along with the motivations and aims of the type of interventionism they practised. It is emphasised that the translation practices of the Canadian activists should not be universalised, and that feminist theorisation and practice in translation has broadened and diversified. A document is distributed containing ten quotations from researchers working in different areas of feminist translation studies.

Students work in pairs, read the quotations carefully and highlight their key concepts. Results are shared collectively, and students are encouraged to reflect on the concepts arising from the quotations (neutrality, intersectionality, inclusive language, transnational feminism, translation ethics, queer identities, social justice, postcolonialism, etc.).

Task 3: The lecturer explains the main approaches to Translation Studies developed from feminism after the Canadian group, focusing primarily on those studies and concepts that will be useful for feminist or gender-perspective translation practice in the professional field. The explanation of each approach is accompanied by a practical example of translation in the profession using different media: statements (video or written) by translators explaining the strategies they adopted to apply inclusive language, address the translation of non-normative identities, represent otherness, translate feminist texts or non-Western feminisms, etc.; excerpts from original texts or audiovisual materials with their respective translations (written, dubbed, subtitled), etc. The aim is for students to realise that translation from a gender perspective is not merely theoretical but forms part of professional reality in the labour market. At the end of the session, optional reading material is offered so students can further explore the approaches that interest them most.

5. TEACHING GENDER-SENSITIVE RESEARCH

The field of Translation and Interpreting is characterised by a long tradition of feminist studies. These have given rise to several lines of research, from pioneering practices and theorisation on translation to studies that focus on making women visible in the field through work on women writers and their translations, on women translators and translation theorists throughout history, the translation of feminist texts, gendered metaphors in (Western) translation discourses, etc.

Other lines relate to studies on the linguistic and discursive representation of gender in translations of different types or translation modes (audiovisual, advertising, literary, legal translation, etc.), as well as studies that examine the different representation and meaning of gender across the language combinations under consideration.

Similarly, although more recent, a highly prolific scientific body of research has emerged on transnational feminisms and intersectional aspects of translation, broadening the notion of gender to issues related to identity, subjectivity, Blackness, etc. Together with queer theory and the progressive articulation of postcolonial and decolonial approaches, these developments have opened the way for a more egalitarian and ethical perspective on translation. Other still minor but emerging proposals include pedagogy and didactics of translation with a gender perspective, aspects related to the labour conditions of the profession, and interpreting.

This research landscape, combined with the introduction of the gender perspective in the classroom and with a political agenda that has mainstreamed gender across numerous institutional and social domains, has created a favourable context for undergraduate and master's degree students to engage with gender-related topics in their final dissertations.

Although there are still aspects of gender-perspective research in T&I that remain difficult to implement, such as incorporating the gender dimension into the studies whose theme is not explicitly gender-related; analysing data by considering gender differences beyond merely counting men and women in samples; or considering intersectionality or gender dynamics. It is important to highlight that the number and variety of works in the area are substantial. Below we present five examples of Bachelor's degree final projects (TFGs) and five examples of Master's degree dissertations (TFMs) from the degree programmes of the Faculty of Translation and Interpreting at the UAB, representing some of the translation areas mentioned above.

Undergraduate Degree Final Project (finalists or award-winning works with a gender perspective from the Translation and Interpreting degree at the UAB)

Analysis of a Translation Problem and Proposal for a Translation with a Gender Perspective. The Case of “Revolted Prostitutes: The Fight for Sex Workers’ Rights”

Author: Gómez Membrado, Laura

Degree in Translation and Interpreting. Academic year: 2020-2021

Abstract: Inclusive language is a highly controversial issue today, as it involves changing established rules and therefore changing the way we speak and think. The main aim of this research is to determine what translating with a gender perspective entails. It also seeks to examine the strength of patriarchal influence in language. In line with these aims, the study includes extensive literature on the main topic (translation with a gender perspective and feminism) and, subsequently, analyses specific terminology related to the field of sex work that represents a significant translational challenge, studying possible translation alternatives from a gender-perspective approach.

Gender Ambiguity: The Use of Marked Gender Terms in Manga Translations from Japanese into Spanish

Author: Cimas Pita, Nuria

Degree in Translation and Interpreting. Academic year: 2019-2020.

Drawing on the fact that Japanese and Spanish employ very different mechanisms for expressing gender, this study analyses how such differences shape the translation process. Specifically, it examines how non-normative gender identities are affected in translation and what issues must be considered in order to translate them accurately. To this end, I present a translation proposal for three chapters of the manga *Kanojo ni naritai kimi to boku* by Takase Umi, unpublished in Spain.

*Analysis of the Translation of the Gender-Neutral from English into Spanish.
Proposal of Alternatives to Gender Binarism⁹*

Author: López Rodríguez, Alba

Degree in Translation and Interpreting. Academic year: 2019-2020.

Abstract: This dissertation is framed within the perspective of gender construction explored by authors such as Butler (1990, 2004) and Lamas (2018). It sets out from the premise that no established proposal or norm currently exists for translating gender-neutral forms into Spanish. Gender-neutral language is a linguistic mechanism used by non-binary people who do not identify as either men or women. The aim of this study is to examine the solutions adopted in translations that use such language, due to the absence of an official norm for translating gender-neutral forms. To achieve this, an analysis is carried out on samples of existing translations, such as series or video games that use English gender-neutral language. Depending on the alternative chosen in each translation, the advantages and disadvantages of that choice are analysed and different solutions are proposed. The study ultimately identifies ten strategies used in English and Spanish. From these options, readers may choose the one they consider most suitable for their work after becoming familiar with the alternatives, their advantages, disadvantages and contexts of use.

Map of Islamic Feminist Activism¹⁰

Author: Bouamar Ben-Hamdan, Oumayma

Degree in Translation and Interpreting. Academic year: 2017-2018

Abstract: The aim of this dissertation is to produce a map of Islamic feminist activism on the internet. To do so, websites of both activists and activist organisations will be collected, and their content, languages of publication and countries of origin will be analysed. These data will then be organised and classified, and the “about us” sections of some representative sites will be translated.

⁹ <https://ddd.uab.cat/record/232794>

¹⁰ <https://ddd.uab.cat/record/195723>

Intellectuals and Feminism in the People's Republic of China: Translation and Commentary Based on Zhong Xueping's Article "Reflections Beyond the Women's Liberation Movement 后妇女解放与自我"

Author: Román Romero, Lucas

Degree in Translation and Interpreting. Academic year: 2017-2018

Abstract: This work addresses the translation of an academic article from Mandarin into Spanish. Zhong Xueping examines the situation of Chinese intellectuals and their relationship with feminism since the May Fourth Movement of 1919, which led to feminist ideals losing visibility in public debate after the economic reforms initiated in 1978. Following a brief overview of the last decades of the twentieth century in the Chinese feminist movement, the final text in Spanish is presented, followed by an analysis of expressions that proved particularly challenging during translation. The study seeks to translate the text from a gender perspective, thereby contributing practical support to the growing corpus of translations of Chinese feminist texts.

Master's Degree Final Project (Master in Translation and Intercultural Studies [MUTEI] and Master in Audiovisual Translation [MUTAV] at the UAB)

Gender Bias in Machine Translation from Chinese into Spanish

Author: Jia Jingxing 贾晶星

Master's Degree in Translation and Intercultural Studies (MUTEI). Academic year: 2021-2022

Abstract: This dissertation analyses gender bias in machine translation from Chinese into Spanish. Through a review of the relevant literature, the study describes the relationship between feminism and translation, the development of machine translation and gender bias in machine translation. Drawing on a qualitative and quantitative analysis model and a small Chinese corpus containing expressions prone to gender bias, the phenomenon is identified and analysed in Spanish translations, comparing three machine translation systems.

Analysis of the Representation of Sexual and Gender Diversity in the Subtitling of “Camp Talk”: The Case of “RuPaul’s Drag Race” into European Spanish

Author: Castelló Martí, Ángel

Master’s Degree in Translation and Intercultural Studies (MUTEI). Academic year: 2020–2021

Abstract: This dissertation examines the subtitling into European Spanish of the first episode of the first season of the US reality show RuPaul’s Drag Race. Through a literature review, the study establishes a point of contact between feminist translation approaches and queer theory. Using a model that combines qualitative and quantitative data, it analyses spontaneous oral discourse related to non-normative sexual orientations associated with camp talk, and examines how translation solutions either remove, attenuate, maintain or emphasise the sociolect’s features in the target language and culture.

Subtitles and Inclusive Language in Social Media: A Didactic Tool¹¹

Author: Bartual Sambartolomé, Cora

Master’s Degree in Audiovisual Translation (MUTAV). Academic year: 2020–2021

Abstract: This dissertation aims to demonstrate that, through the pedagogical potential of subtitles, inclusive language—using linguistic mechanisms inherent to the language—can be disseminated and incorporated into speakers’ usage. Subtitles have increased significantly in recent years, particularly through the widespread circulation of audiovisual material on social media. On these platforms, subtitling has become an essential tool to ensure the appropriate transmission of messages disseminated by various organisations. The study analyses a corpus of interlinguistic subtitles (English–Spanish) and intralinguistic subtitles in Spanish in which inclusive language can be applied, and justifies the different decisions made on the basis of linguistic and technical parameters. It also shows the importance of using inclusive language in subtitling whenever it does not alter the plot, and illustrates how subtitlers play a role in incorporating inclusive language whenever possible, responding to the needs of the feminist movement and ensuring non-discrimination through language, as language evolves in parallel with society.

11 <https://ddd.uab.cat/record/256175>

Case Study on the Use of Non-Sexist Language in the Spanish Translation of “Assassin’s Creed Odyssey”¹²

Author: Piñar Amezcua, Lidia

Master’s Degree in Audiovisual Translation (MUTAV). Academic year 2019–2020

Abstract: The world of video games has long been considered an exclusively male domain, a notion far removed from reality: more and more women play video games, and language should reflect this fact. Nevertheless, there is a certain resistance or distrust towards the use of neutral or inclusive language, mainly due to the belief that it does not comply with established grammatical norms. This case study aims to analyse the use of gender-marked language through examples taken from the video game *Assassin’s Creed Odyssey*, the latest instalment of the well-known saga developed and distributed by Ubisoft. The analysis concludes that non-sexist language can be used without violating existing linguistic norms, as demonstrated through a series of improvement proposals based on examples taken from the video game and from the saga’s social media.

Descriptive Study of the Chinese Translation of “Gender Trouble”: Feminism and the Subversion of Identity by Judith Butler¹³

Author: Gu, Yuwei

Master’s Degree in Translation and Intercultural Studies (MUTEI). Academic year 2019–2020

Abstract: This study undertakes a descriptive analysis of the Chinese translation of Judith Butler’s *Gender Trouble*. Framed within the theories of the Manipulation School, it examines the extratextual factors and paratexts surrounding the translation, as well as the solutions proposed by the translator for gender-related concepts, using the Spanish translation as a parallel corpus. The study concludes that the lack of a definitive gender-theory terminology, cultural distance and significant linguistic differences pose greater challenges for the Chinese translator than for the Spanish one, and that the Chinese audience finds the results more difficult to understand than Spanish readers.

¹² <https://ddd.uab.cat/record/236633>

¹³ <https://ddd.uab.cat/record/234458>

6. PEDAGOGICAL AND TEACHING RESOURCES FOR INCORPORATING A GENDER PERSPECTIVE

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Research and Teaching Innovation Groups

- ADHUC – Centre de Recerca Teoria, Gènere, Sexualitat, Universitat de Barcelona. Director: Dr. Mònica Rius Piniés. <https://www.ub.edu/adhuc/ca>
- GETLIHC – Grup d'Estudis de Gènere: Traducció, Literatura, Història i Comunicació, Universitat de Vic–Universitat Central de Catalunya. Coordinator and Principal Investigator: Dr. Pilar Godayol. <https://mon.uvic.cat/estudisdegenere/>
- Grup de Recerca FORTI – Formació en Traducció i Interpretació, Departament de Traducció i d'Interpretació i d'Estudis de l'Àsia Oriental, Universitat

Autònoma de Barcelona. Coordinator and Principal Investigator: Dr. Patricia Rodríguez-Inés. <https://webs.uab.cat/forti/>

- GRÈC - Grup de Recerca Interdisciplinari en Gènere, Raça, Ètnia i Classe, Universitat Rovira i Virgili. https://www.urv.cat/grups_recerca/grec/sito/grec-pres.htm
- Grup de recerca MIRAS-Mediació i Interpretació: Recerca en l'Àmbit Social. Departament de Traducció i d' Interpretació i d' Estudis de l' Àsia Oriental de la Universitat Autònoma de Barcelona. Coordinator and Principal Investigator: Dr. Marta Arumi <https://webs.uab.cat/miras/ca/>
- Grupo de Innovación Docente (GID) "LINKTERPRETING. Enseñar desde los derechos humanos" <http://eafp.uvigo.gal/gl/campus-aberto/formacion-e-innovacion-educativa/gid/linketerpreting-ensinar-dende-os-dereitos-humanos/>. Coordinator: Maribel del Pozo Triviño.
- Grupo docente 169, Universidad de Córdoba. Coordinator: Azahara Veroz González.
- Institut Universitari d'Estudis Feministes i de Gènere, Universitat Jaume I. Coordinator: Dr. Sonia Reverter Bañón.
- IUIEG-Instituto Universitario de Investigación de Estudios de Género, Universitat d'Alacant. Director: Dr. Alejandra Hernández Ruiz.
- LINKTERPRETING: <http://linkterpreting.uvigo.es/>
- ORIENS. Transferencia del saber en el Próximo Oriente y la Cuenca Mediterránea (PAI HUM-940). Team 2: Contemporaneity and Present (language, literature, translation and culture). Principal Investigator: Juan Pedro Monferrer-Sala. Universidad de Córdoba. <http://www.uco.es/investiga/grupos/oriens/team2/index.php/teaching-innovation-projects/#>
- SIFT-Seminari d'Interseccionalitat, Feminismes i Traducció. Director: Dr. Lupe Romero. Facultat de Traducció i Interpretació. Universitat Autònoma de Barcelona.
- TradAV: <https://www.uco.es/tradav/>
- TRADIC-Traducción, Ideología y Cultura. Principal Investigator: Dr. María Carmen Vidal Claramonte. Universidad de Salamanca. <https://tradic.usal.es/>

Associations of Translators and Interpreters

ACE: <https://ace-traductores.org/>

APTIC (T&ICatalonia) <https://www.aptic.cat/en>

Asetrad: <https://asetrad.org/>

ATRAE: <https://atrae.org/>

AGPTI: <https://www.agpti.org/>

EIZIE: <https://eizie.eus/en>

Xarxa: <https://xarxativ.es/>

REDVertice: <http://www.redvertice.org/>

CEATL (European Council of Literary Translators' Associations): <https://www.ceatl.eu/>

IFT (International Federation of Translators): <https://en.fit-ift.org/>

7. TO EXPLORE FURTHER

Studies on Feminist Translation Studies

For a more detailed bibliographic proposal on (transitional) feminist translation studies in the Spanish and Latin American contexts, see the excellent appendix included in the following publication:

CASTRO, Olga and SPORTUNO, María Laura (2020). “Feminismos y traducción: apuntes conceptuales y metodológicos para una traductología feminista transnacional”. *Mutatis Mutandis. Revista Latinoamericana de Traducción*, 13(1): 11–44.

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BOTELLA TEJERA, Carla (2021). “Una panorámica sobre las mujeres en el mundo académico y profesional de la traducción audiovisual”. In: BOTELLA TEJERA, Carla and AGULLÓ GARCÍA, Belén (eds.), *Mujeres en la traducción audiovisual: perspectivas desde el mundo académico y el profesional*, pp. 9–21. Sínderesis.

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Translation and Interpreting is a highly feminised discipline, yet positions of power and professional recognition continue to be dominated by men. Similarly, in professional practice too little attention is paid to the (un)conscious gender biases of translators and interpreters.

The Guide to mainstreaming gender in University Teaching in Translation and Interpreting offers suggestions, examples of good practice, teaching resources and reference tools to help integrate a gender perspective throughout every stage of the translation process in current undergraduate and postgraduate degree programmes in the discipline.



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