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Translating feminism:
from Seneca Falls to #YesAllWomen

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Summary

In questa tesi ho deciso di mettere a confronto due mondi diversi per quanto riguarda il periodo storico in cui le vicende sono ambientate. Ho scelto appositamente queste due opere per confrontarle capire quali possono essere stati i cambiamenti avvenuti nell'arco di tempo che le separa.

Il primo testo che ho tradotto e analizzato fa parte del libro "Seneca Falls and the Origins of Women's Rights Movement", "Seneca Falls e le Origini del Movimento per i Diritti delle Donne" di Sally McMillen, ex insegnante di storia all'Università di Davidson, nel North Carolina. L'autrice è specializzata nella storia statunitense e in particolare nel ruolo che le donne hanno ricoperto in essa. McMillen è infatti molto precisa nel descrivere tutto: i paesaggi degli anni 1840, i movimenti politici e religiosi e trascrive interi frammenti originali di dialoghi tra i personaggi principali dell'opera, riportando così in vita anche il linguaggio utilizzato in quel periodo storico. Nel frammento tradotto da me, le protagoniste, tra cui Elizabeth Cady Stanton, colei che ha steso e poi ha presentato pubblicamente la "Dichiarazione dei sentimenti", intraprendono i primi passi concreti verso quella che sarà storicamente ricordata come la prima Convenzione in cui sono stati discussi i diritti delle donne. Tutto questo è accaduto nella cittadina di Seneca Falls, e da qui il titolo del libro e della Convenzione.

Nel passaggio riportato in questa tesi si racconta come l'idea della Convenzione sia nata durante una cerimonia del the, da Lucretia Mott e Elizabeth, da sempre attiviste anche nell'abolizione della schiavitù. Elizabeth era ritenuta lo spirito movente di tutto, e infatti gran parte del merito del successo di questa Convenzione e delle conseguenze positive va a lei. Nel libro si racconta come la donna abbia attraversato un momento particolarmente difficile, mentre progettava la Convenzione e stendeva la Dichiarazione, poiché viveva perlopiù sola, essendo suo marito Harry spesso assente per lavoro, con una casa da mantenere e dei figli da accudire. La protagonista attraversa un periodo di esasperazione in cui si pensa abbia anche subìto un aborto spontaneo. Più tardi affermerà che quegli anni le sono stati utili per capire appieno la sofferenza che certe donne affrontano quotidianamente. Nel momento in cui si trova a dover sostenere il primo discorso

pubblico sui diritti delle donne, confessa che, per un attimo, avrebbe voluto abbandonare tutti i suoi princìpi e scappare. Nonostante questo, continua e la Convenzione si dimostra un successo, molto più di quanto previsto, ottenendo supporto anche da molti uomini. Un ruolo importante è svolto anche da Frederick Douglass, ex schiavo famoso per i suoi racconti sulla vita da schiavo e per il suo giornale, The North Star. Nel momento in cui Elizabeth si spingerà oltre nelle sue richieste, arrivando a pretendere anche il diritto di voto per le donne e la loro partecipazione attiva nella vita politica del Paese e nelle decisioni pubbliche, Douglass sarà l'unico a sostenerla. Egli affermerà che non avrebbe preteso il diritto di voto per sé stesso se non lo avessero avuto anche le donne. Considerando la fama che aveva raggiunto, questa sua presa di posizione avrebbe avuto un peso rilevante nello svolgimento degli avvenimenti successivi. Elizabeth, infatti, con questa richiesta si trova contro la maggior parte delle altre attiviste coinvolte, così come il suo stesso marito, che per rabbia, addirittura lascia la città. Nonostante la maggior parte delle persone sostengano che la Convenzione debba essere incentrata sui diritti delle donne solamente nell'ambito sociale e morale, Elizabeth non si arrende.

In molti passaggi dei discorsi sostenuti durante la Convenzione si sottolinea come siano sempre stati gli uomini (allusione a quello che nel secondo libro viene chiamato patriarcato), ad aver piegato le donne alla loro volontà negandogli la possibilità di avere gli stessi diritti e rinchiudendole nella sfera privata della famiglia e dei lavori domestici. Le attiviste di quel periodo chiedono di ottenere gli stessi diritti per quanto riguarda l'istruzione, l'ammissione ai college, la possibilità di svolgere lavori redditizi e coprire cariche prestigiose, ma anche vedersi riconosciuta la proprietà privata e la potestà dei figli in caso di divorzio. Il paragrafo si conclude con l'allusione al successo che la Convenzione ha ottenuto, un risultato amplificato dal fatto di essere stata un tipo di protesta interamente pacifico.

Il secondo testo che ho scelto di tradurre ed analizzare è tratto dal libro "Men Explain Things to Me", "Gli uomini mi spiegano le cose", di Rebecca Solnit. L'autrice è attivista in vari campi del sociale: nell'ambiente, per la pace, per l'arte e per la cultura. Pubblica spesso articoli anche nel famoso giornale The Guardian. Questo libro, dallo stile

giornalistico, è scritto in un linguaggio molto vicino al nostro parlato quotidiano e include anche molte espressioni riguardanti il mondo dei social networks, così fortemente radicati nelle abitudini dei più giovani e non. In particolare, il capitolo che ho tradotto, già dal titolo, #YesAllWomen, si basa su un social molto in voga al momento: Twitter. Twitter è importante perché utilizzato molto anche dai politici e da altre persone famose, per rendere pubbliche decisioni importanti o pensieri personali. Infatti, le loro pagine social vengono spesso utilizzate anche per confermare o smentire notizie riportate dai media; è quindi vista come una fonte affidabile.

In questo caso, Twitter viene utilizzato per coalizzarsi, per unirsi in un movimento che possa dare vita ad azioni concrete, volte a proteggere maggiormente le donne vittime di violenza e combattere il maschilismo in generale.

Nel passaggio riportato qui si parla molto dell'assassinio di massa di Isla Vista, California. Questa è una delle parti più impegnative e più "crude" del libro, in quanto vengono esposti numerosi fatti e reati e le loro possibili cause, così come i comportamenti di certe persone dinanzi agli eventi elencati nel libro. L'autrice afferma di essere partita da "un ridicolo esempio di un atto di patriarcato" e sia "finita a parlare di stupri e assassinii". Infatti, dal titolo e dall'introduzione, quest'opera sembra più "semplice" e un po' più superficiale di come è realmente. Purtroppo, spesso nella concezione comune, il femminismo viene visto come un concetto disturbante, e molti dei libri in cui vengono denunciati comportamenti maschilisti o veri e propri atti di patriarcato, vengono considerati come semplici lamentele da parte di una categoria di donne, particolarmente arrabbiate. Ciò che vuole dimostrare Rebecca Solnit è che il maschilismo e tutti i tipi di violenza sulle donne sono concetti seri, di conseguenza, riporta degli esempi attuali e documentati e cerca di spiegare le possibili cause scatenanti dei massacri, riportando spesso anche i pensieri degli stessi criminali.

L'attivista sottolinea anche l'importanza del non giustificare tali comportamenti attribuendo agli assassini diagnosi di varie malattie mentali, ma di fermarsi a riflettere su quanto siano eradicati nella nostra società e nei nostri pensieri certi comportamenti maschilisti e quanto vengano giustificati. Lo stesso vale per gli uomini che sostengono di non essere tutti uguali; Solnit afferma che questo è già ovvio, non c'è bisogno di spostare

l'attenzione dalle vittime e dalle loro sofferenze sulla difesa di quegli uomini che non commettono reati di tale calibro.

Un aspetto molto interessante dal punto di vista della traduzione, sono le espressioni e i termini coniati solo recentemente nella lingua inglese, per descrivere reati particolari. Espressioni come violenza domestica, stalking e altri esistono già anche nella lingua italiana e si sono rivelate molto utili per descrivere certe azioni, determinarne i tratti caratteristici, per poterle prevenire o almeno denunciare in modo che questi reati vengano puniti. Altri termini invece non sono ancora pienamente entrati nella lingua italiana quindi ho cercato di dare la traduzione che mi è risultata più chiara nello spiegare il concetto. "Mansplaining", espressione coniata proprio dall'autrice di questo libro, rappresenta l'azione che certi uomini svolgono sulle donne, cioè quella di pretendere di spiegare loro le cose, anche quelle in cui sono più esperte, partendo dal presupposto di essere loro, in quanto uomini, superiori e di conseguenza di saperne di più. Altre sono riferite invece alla violenza sulle donne e sono "marital rape", "stupro matrimoniale", "acquaintance rape", "stupro da parte di un conoscente", "date rape", "stupro durante un appuntamento" e così via.

Nel capitolo vengono riportati numerosi casi di assassinii di massa ma anche qualche delitto privato, per sottolineare come la furia omicida degli uomini che si sentono proprietari delle donne possa esplodere in vari modi, in vari momenti e in vari ambiti. Nonostante il carattere cupo del capitolo, esso si chiude con una nota di positività che vede una speranza nella possibilità di coalizzarsi, uomini e donne, anche attraverso l'uso dei social, per combattere insieme per un futuro migliore.

Capitolo 1: Che cos'è la traduzione?

Nel primo capitolo della tesi ho fatto un excursus sulla teoria della traduzione, partendo dalla sua evoluzione nel tempo. Ho descritto brevemente, soprattutto attraverso gli occhi di Lefevere, Gillespie e Williams, le difficoltà e i pregiudizi che i traduttori hanno dovuto affrontare negli anni. Ho spiegato come la traduzione venisse già impiegata nell'epoca

greco-romana e come grazie alla stessa si sia protratta fino ai giorni nostri, grazie alla nascita e al conseguente bisogno di tradurre opere di autori greci e romani. Non ho tralasciato i momenti più difficili della sua storia, in cui veniva considerata una pratica inferiore e non in linea con i canoni della buona letteratura. Nonostante anche nel più recente diciannovesimo secolo abbia vissuto un periodo di degrado, questo è cambiato nel periodo post-strutturalista, in cui finalmente è stato riconosciuto che la traduzione non è semplice sostituzione ma un processo più complicato e assolutamente necessario.

Come dimostrazione di questo, nel 1972 è nata la disciplina che la regola, Translations Studies, Scienza della Traduzione. Riconoscendone le difficoltà, diventa più facile anche trovare nuove strategie e metodi per affrontare le sfide più significative, ed è proprio ciò che ho voluto illustrare in questo capitolo. L'ho strutturato introducendo 3 sezioni che riguardano sia la pratica che la teoria: le sfide della traduzione, le tecniche e le soluzioni per affrontarle e infine gli elementi chiave di una buona traduzione e il suo processo. Tutto ciò è stato preceduto dalle modalità di traduzione, tra cui le più famose, quelle proposte da Venuti, per certi versi assimilabili a quelle di House e Berman, insieme a quelle di Newmark e Munday. Ognuna di queste metodologie è stata spiegata e confrontata a quelle descritte dai colleghi, per trovare le similarità, le differenze, ma anche per assimilarle e farne un uso corretto.

In questo paragrafo ho introdotto anche un nuovo modo di tradurre più recente, che è la traduzione assistita dal computer. La tecnologia infatti è diventata fondamentale anche per la figura del traduttore, che ormai non riuscirebbe a svolgere il suo lavoro con la stessa velocità senza i suoi nuovi strumenti di lavoro che spaziano dal computer, a Microsoft Word, ai dizionari online, ai corpora e ai vari software di traduzione assistita. Su questo cambiamento nel modo di tradurre ci sono pareri positivi e negativi e ho cercato di illustrarli entrambi, in modo da dare una visione il più possibile oggettiva della situazione odierna.

Ho concluso questo paragrafo illustrando la figura del traduttore, il suo ruolo nella società e nella storia, la sua evoluzione e come è visto oggi. Uno spazio importante è stato

dedicato alle sue responsabilità e difficoltà e al suo rapporto con lo scrittore del testo originale.

Capitolo 2: Tradurre il femminismo

Questo capitolo, a differenza dell'altro, tratta la traduzione specializzata, ovvero quella che implica l'utilizzo di un linguaggio più tecnico e, come dice la parola stessa, specializzato, poiché si riferisce ad un particolare ambito. Questo tipo di traduzione fa uso di una terminologia specifica e questo spiega la sezione dedicata appunto a questo concetto. L'argomento è stato affrontato anche dai miei stessi professori, in particolare dalle professoresse Maria Teresa Musacchio e Genevieve Henrot, nel loro libro "Tradurre: formazione e professione". Sager e Ciola sono altri due autori che hanno dato un contributo importante a questa sezione, il primo aggiungendo una dimensione cognitiva e comunicativa alle funzioni della terminologia e il secondo introducendo la nozione di risorse terminologiche e la loro categorizzazione.

Per approfondire, ho spiegato che cos'è il femminismo e come viene percepito al giorno d'oggi, seguendo le diverse correnti di pensiero che lo accompagnano. Ho trovato importante distinguerlo dagli altri movimenti per i diritti delle donne, per la sua natura coinvolgente e più ampia, contando tra le sue schiere anche intere organizzazioni, gruppi, associazioni e avendo ambizioni che sfiorano il ramo governamentale per quanto riguarda la possibilità di far valere e applicare i propri princìpi.

Successivamente ho introdotto il concetto di "genere", differenziandolo da quello di "sesso", essendo il primo frutto di concezioni nate dalla società che ci circonda e il secondo semplicemente basato sull'anatomia umana. Insieme a questo, ho descritto gli stereotipi che ne conseguono, su cosa si basano e come si riflettono nel linguaggio, sottolineando quanto la società rappresenti un'immagine di donna sottomessa all'uomo in vari ambiti. Sempre correlato a quest'argomento ho trattato anche il tema del sessismo nella lingua e come tuttora certe professioni non abbiano un corrispettivo nome al

femminile, come certe ce l'abbiano ma sia degradante o comunque dia l'idea di una posizione sminuita rispetto a quella dell'uomo che presiede lo stesso incarico e come il linguaggio in generale sia molto ricco di termini che offendono e umiliano la donna. La percentuale di corrispettivi al maschile è nettamente inferiore. In questo caso, mi sono concentrata sui termini che degradano la donna dal punto di vista della sua attività sessuale e delle sue scelte nell'ambito, che vengono comunque giudicate in modo molto diverso da quelle degli uomini. Ho cercato di sottolineare come sembra che la donna debba rientrare in certe categorie e rispettare certi ruoli predeterminati che non sono stati scelti o decisi da lei, ma da una maggioranza di uomini, che la vogliono madre sempre presente, sposa vergine e limitata ad una vita tra le mura domestiche. Tutto questo viene dimostrato dal linguaggio che, come menzionato sopra, giudica malamente le donne che decidono sulla loro vita sessuale, attraverso, da una parte, la coniazione di soli termini volgari e offensivi che la degradano, dall'altra, dall'impossibilità di trovare termini positivi al riguardo, come succede invece per descrivere quella degli uomini, a cominciare dalla parola "virile".

Un'altra sezione tratta il modo di parlare delle donne e degli uomini e in cosa si differenziano. Mi sono focalizzata soprattutto sui discorsi pubblici e sulle caratteristiche che questi tendono ad assumere se pronunciati da uomini o da donne. Ho denotato che ci sono pareri contrastanti al riguardo e che linguisti come Lakoff affermano che le donne tendono ad utilizzare determinate strutture discorsive che le fanno apparire più insicure rispetto agli uomini. Lakoff fa notare il frequente utilizzo delle "tag questions", le domande come "non è vero", "vero?" alla fine di frasi affermative ed enunciative, quasi come per chiedere conferma e validazione da parte del pubblico. In realtà, altri teorici come Crawford, sostengono che le strutture discorsive utilizzate dalle donne possono in realtà giocare a loro favore. Infatti, le "tag questions" molto spesso ottengono il risultato di coinvolgere il pubblico, rendendolo più attivo e facendo acquisire carisma alla persona che pronuncia il discorso. Allo stesso tempo, le donne vengono percepite come più collaborative ed empatiche, caratteristiche tutt'altro che negative.

Infine, nell'ultima sezione, che riguarda il genere e la traduzione, ho toccato il tema della donna in quanto traduttrice, come nell'antichità fosse l'unico ruolo che potesse ricoprire

nell'ambito della letteratura e come oggi invece sia diventato un modo per esprimersi appieno, anche sostenendo i suoi ideali attraverso la traduzione di testi femministi. Infatti, sembra che molto spesso le traduttrici apportino il proprio contributo a testi femministi o rendano altre opere, che originariamente sarebbero ricche di termini ed espressioni maschiliste, meno discriminatori. Ho trattato il particolare tipo di rapporto che le traduttrici hanno con gli autori dei testi originali.

Capitolo 3: traduzioni ed analisi

Nel terzo capitolo ho tradotto i frammenti di testo dei due libri sopracitati, organizzandoli in due colonne parallele, con la versione originale a sinistra, in inglese e quella tradotta da me, a destra, in italiano. Le mie proposte di traduzione sono lineari e a mio avviso chiare, semplici e logiche. Non mi sono permessa di dare traduzioni troppo innovative o bizzarre a termini che non sono ancora entrati nella lingua italiana, come tutti i neologismi sopracitati appartenenti al libro "Men Explain Things to Me" e lo stesso vale anche per i nomi dei movimenti politici o religiosi del libro di Sally McMillen. Mi sono limitata a fare delle ricerche, spesso online, considerata la modernità dei termini del secondo testo da una parte, e l'antichità di quelli del primo testo dall'altra. Le espressioni che nel Web erano già tradotte o semplicemente già utilizzate in italiano sono state riportate, in caso contrario, ho cercato di apportarne una traduzione personale ma il più possibile esaustiva e facilmente comprensibile. Non mi sono distaccata molto dai testi originali e non ho avuto bisogno di applicare la strategia della localizzazione quasi in nessun passaggio, poiché mi sarebbe sembrato inopportuno. Considero la mia traduzione abbastanza letterale, in quanto molto fedele al testo, ma studiata e ricercata dal punto di vista delle espressioni particolari e delle frasi idiomatiche. Ho trovato molte figure retoriche e l'analisi è stata divisa in base a categorie di cui, tra le più note: metafore, riferimenti culturali, espressioni idiomatiche, neologismi, parafrasi, approssimazioni, falsi amici, traduzioni letterali. Per ogni esempio ho fornito una tabella in cui ho messo a confronto l'espressione originale con la mia proposta di traduzione.

Per concludere, mi sono resa conto di quanto l'apparenza possa ingannare e quello che mi aspettavo fosse il testo più facile da tradurre, ovvero quello più recente di Rebecca Solnit, si è dimostrato il più difficile, a causa della terminologia, e quello che tratta eventi meno recenti invece si è dimostrato essere il più scorrevole. Infine, vorrei sottolineare come la figura del traduttore, a mio avviso, sia ancora sottovalutata e quanto la soggettività di ognuno possa influenzare il suo lavoro. Sono profondamente convinta che, avendo a che fare con gli stessi testi, un'altra persona avrebbe fornito delle traduzioni molto diverse dalle mie, che avrebbero rispecchiato il suo mondo interiore, le sue idee sulle questioni, le sue interpretazioni e il suo modo di trasmetterle agli altri. Sono convinta che un buon traduttore trasmetta sempre il messaggio giusto ma credo che ognuno lo faccia a modo suo e che non potrà mai essere interamente sostituibile da una macchina, che sia Google Translate nelle sue versioni più aggiornate o qualsiasi altro software di traduzione, per quanto preciso.

Introduction

In my thesis I attempted to translate two texts, on the topic of women's rights and feminism, which are very different, therefore very interesting to compare and analyze. The first translation is two extracts from the book "Seneca Falls and the Origins of Women's Rights Movement", written in 2008 by Sally G. McMillen and concerning events that take place in the 1840s. The second is a chapter from "Men Explain Things to Me", by Rebecca Solnit and published in 2014.

The former is a historical work, while the latter is written in a very modern and colloquial journalistic style, which contains many terms linked to social networks and technological methods of communication.

In Chapter 1 I introduced the notion of "translation", with its definitions and the different theories that arose from Translation Studies. I have tried to show different points of view of scholars like Venuti, House, Taylor. I have then briefly described what equivalence is, introducing other theorists such as Pym, Baker and Kade. I have chosen to add also some historical background to explain the evolution of translation and how society's and writers' perception of it has changed. Going into greater depth, I have described some translation methods and a modern approach to translating: computer-aided translation. Two sub-sections deal with the most common challenges that translators face daily and the most effective possible solutions to overcome the issues generated by them. I have then tried to find the key elements which make a translation a good one, following some criteria. The last sub-section of the chapter is about the translator, his/her duties and responsibilities and the relationship he/she has with the source text's author.

Chapter 2 is about specialized translation. Here I have briefly introduced the notion of "terminology" and more specifically I have dealt with how to translate texts regarding feminism. In this section, I have briefly discussed "what is feminism" and how it is perceived today. I have also introduced the concept of "gender" and gender stereotypes in our society, which are then reflected in language. Related to this topic, I have dealt with sexism in language, especially in the field of professions. Another section regards how women speak and the differences between women's and men's speech, and to conclude I have written about gender in translation, how women tend to translate and how they are translated.

In Chapter 3 I have compared and analyzed my translations, focusing on the major challenges that I faced and how I managed to overcome them. This section is divided into categories differentiating focusing on metaphors, idiomatic expressions, cultural references, loan words, equations, abbreviations and so on. The greatest challenges have been to translate correctly the modern terminology belonging to the field of violence against women from the former text and the juridical terminology belonging to the latter.

CHAPTER ONE

1 What is translation?

In this chapter I will provide a detailed definition of what translation is, adding some examples to support the theories presented and briefly explaining the concept of equivalence. Then I will introduce some information on translation history, followed by the most common approaches to translation as well as the process. I will continue by describing the key elements required to undertake a professional translation and what the results should be. The last section will regard the translator, what is required in order to do this work effectively and which are the most challenging aspects of the profession.

The definition of translation has been widely debated over the years and among the most relevant theories, in chronological order, I will mention those of Jakobson, Catford Toury, Cao and House. Jakobson (1959: 1) sees translation in semiotic terms, considering the relations between signifiers and the signified. In his opinion, translation does not only occur between different languages (interlingual translation), but also within a language (intralingual translation) and between semiotic systems (intersemiotic translation). *Interlingual translation* is the "interpretation of linguistic signs by means of some other language" (Jakobson 1959: 1). This type of translation concerns two equivalent messages in two different codes: the translator recodes and transmits a message received from another source. *Intralingual translation*, instead, operating in the same language, is about replacing one word with another. This can occur by using another word, more or less synonymous or by using a circumlocution, thus using more words than necessary to convey the same meaning. In the end, *intersemiotic translation* happens when a linguistic sign is interpreted by means of non-linguistic signs. An example Jakobson (1959) gives is when poetry becomes music, dance, and so on.

A different and more traditional view on translation is provided by Catford (1965: 20), who describes it as "the replacement of textual material in one language (source language) by equivalent textual material in another language (target language)" (Catford 1965: 20). However, this view implies that the target text should be equivalent to the source text in both form and content. This notion has changed over time and many

theorists now argue that any text which corresponds to another text in a different language from the original is a translation. This is, in fact, the approach adopted by Toury (1995: 33), who claims that a text is a translation when it is based on the following three postulates: *the source-text postulate*, which assumes that there has been a starting point, the source text, which was used to produce the target text; *the transfer postulate*, which assumes that some features have been transferred from the source text to the target text; and the *relationship postulate,* which assumes that the source text and the target text share some features which determine a comparison between the two, which makes it clear that they are strongly connected.

Cao (1996: 335), on the other hand, sees translation as a very complex process and product. She claims that the source text and the target text share some linguistic concerns like grammatical competence, discourse and so on. At the same time, translation requires analytical skills and strategic skills as well. House (2015: 4) affirms that translation is a cognitive process, which involves all the procedures happening in the translator's mind, such as reading, understanding, interpretating, conducting all the empirical research to find the best terms to match his/her translation, using all the technological devices that he/she possesses to aid the translation or to make it faster. It is, however, also a cultural process. This means that the translator has to be able to recognize the importance of dealing with two different cultures. At the same time, he/she must also be aware of who wrote the original text, in which period/age, why did he/she write it, for whom, who is his/her public now, why do the public read it and for which purpose was it written. All these questions are fundamental because they are then reflected in how the text is written, how people interpret it and how they use it.

Taylor (2004: 4) recalls House's (2014: 4) view on the requirements for producing a translation mentioned above by claiming that the difficulty of translation lies in the fact that the translator has to work simultaneously at various levels of meaning: the literal sense of the words on one hand and the semantic connotations that may lie behind it, the pragmatic force that the author of the original text may have intended and the stylistic choices related to register and genre of the text. However, House (2015: 1) affirms that translation is also a social practice which links together more cultures and makes

communication between people who speak different languages possible. In other words, it is a text in language A which is re-contextualized in language B. Yet is not a linear process; target texts cannot have a 100% correspondence with the source texts because they have to be understandable in the target culture. The degree of correspondence can only be measured through the concept called "equivalence".

1.1 What is equivalence?

First of all, not all words from one language have a direct correspondence in another. Sometimes the translator has to decide between more terms that can convey the same meaning, but which can also have different shades and connotations. It is said that only by establishing and using norms, can one determine the type and the degree of *equivalence* of the translations. This term, from its Latin origins, means of "equal value" and it implies that despite the final differences that will inevitably occur because of the differences in the languages themselves, both texts will have to maintain the same value. This concept was very controversial and brought to the birth of different theories around it. Some of them, like Snell-Horby, a German translation scholar, affirmed that it is about "an illusion of symmetry between languages" (House 2015: 6).

Others like Kade (2015: 6) distinguished between four types of equivalence: *total equivalence* (for example proper names which are not translated into local names; for example 'Jane' which does not become Gianna in the translation, but remains faithful to the English name); *facultative equivalence* (perfect equivalence in context but different correspondences in expression; for example the English word 'version', which in Italian is translated by 'versione' and in the context it stands for 'versione dei fatti'; but which in another context it is also a term used to indicate some Greek or Latin texts which are translated by students as an exercise); *approximative equivalence* (perfect equivalence in expression and partial correspondence in context); and *zero equivalence* (partial or zero correspondence in both expression and context fields). According to the theorist, when choosing the potential equivalencies, it is essential to consider the cultural and situational

context, as well as the genre of the text, the purpose or the function of the translation and the type of receiving public.

The most recent theories around this concept are from 2010, with Pym (2015: 7) who claims there are two types of equivalence: *natural equivalence*, which does not depend in any way on the translator's decisions; and *directional equivalence*, which instead derives from the translator's personal decisions about the text. Another one stems from Koller (2015: 7), who distinguishes between five types of equivalence: *denotative equivalence, connotative equivalence, text-normative equivalence, pragmatic equivalence* and *formal-aesthetic equivalence*. The theorist claims that the translator has to establish a hierarchy and then he has to make choices in correlation to it. The hierarchy will be based on the type of text he is dealing with. Baker (1992: 18) also reflected upon this issue introducing the concept of *non-equivalence at word level*, that case where the target language has no direct equivalent for a word which belongs to the source text. The level of difficulty varies depending on the type of non-equivalence.

There are cases when translation is just not possible and when some words or a whole phrase would get completely lost. Eco (2018: 95) explains how, at this point, the last option for the translator is to add a footnote where he explains what is missing. This is seen as a defeat for the translator but there are many cases when it happens. For example, many jokes are not translatable in other languages because they are based on some wordplays which are only understood in the source language and culture and which would prove to be unintelligible for other language speakers.

However, when dealing with possible options of translation, Baker (1992: 18) affirms that different kinds of non-equivalence require different strategies. Among the most common types of non-equivalence there are: *culture-specific concepts*; source-language terms which express a concept which does not exist in the target language; *a source-language concept not lexicalized in the TL,* a term known in the TL but which was simply not assigned a word to express it; *source-language word which is semantically complex*, a word which can have a meaning more complex than a whole phrase; *words for which*

the source and target languages make different distinctions in meaning, the target language lacks a specific terms(hyponyms), for example English has many hyponyms for the word 'article' (survey, report, review etc.) which do not have a perfect equivalent in many other languages; *differences in physical or interpersonal perspective*, for example Japanese, which has six equivalents for the verb 'to give' depending to who gives to whom, while many languages do not. There are also *differences in expressive meaning*, words which have the same propositional meaning as the SL word but a different expressive meaning. One example is the word "homosexuality" which has a neutral meaning in English, while its equivalent in Arabic means "sexual perversion" and becomes then a pejorative (Baker 1992: 18). *Differences in form*, instead, can also be found in English with words like 'employer/employee' whose suffixes do not have an equivalent in other languages, *differences in frequency and purpose of using specific forms*, which are represented by forms like '-ing' in English that are way more common and frequent than in other languages. In the end there is *the use of loan words in the source text,* borrowing terms from other languages which can sometimes be misleading because we cannot predict the meanings that one word can then take on.

1.2 History of translation

Lefevere (1992: 2) affirms that translation has always been practiced, to begin with, by the slaves who reinterpreted and rewrote anthologies from the Greek classics in order to teach them to the children of the Romans they were serving. In Ancient Rome, (Cicero in Wills 1999: 7) was already dealing with translation and distinguished between two fundamental principles: "verbum e verbo (exprimere)" and "sensum exprimere de sensu", that is to say literal and sense-based translation. Later on, Renaissance scholars put together various types of manuscripts to try to publish a reliable version of the original Greek and Roman classics Lefevere (1992: 2). In that same period, according to Gillespie (2011: 7), the English vernacular language began to remodel itself to the Latin standards of "linguistic purity and literary quality" while translation was generally thought to reveal the "poverty of the vernacular". To raise those standards, as instruction in Latin and Greek

was very diffused during the humanist period, translation adapted itself to this change. At this point, the translator's role stopped being considered servile. During the Renaissance period, for readers who had a good knowledge of Latin and Greek, translations were like a commentary on their originals, sometimes becoming a sort of "intertextual play" (Gillespie 2011: 7). In fact, at the time, translations were stylistic experiments where qualities and characteristics of the original text, not yet known to the English public, could had been emulated and developed.

Translation continued to develop with seventeenth-century editors who, for the first time, had to rewrite Greek or Roman history in languages other than Greek or Latin Lefevere (1992: 2). The eighteenth century literature, as Gillespie (2011: 12) explains, was based on a wide translation culture, at the point that writers often published works like 'Poems and Translations'. During the nineteenth century instead, many translations which were usually published as individual works, were issued within series addressed to readers who did not possess copies of the original. Lefevere (1992: 2) recalls that in that same period, translation was also present with its critics trying to illustrate the beauty of classical and modern literature while in the twentieth-century was focused on trying to "bring the original across" (Lefevere 1992: 2) countries, in other words to translate the most important foreign works in order to make them accessible to the target public.

Italiano (2016: 10) explains how, over time, especially during the nineteenth century, because of the massive expansion of literary production, translation lived through a progressive degradation, being limited to technical aspects and to 'literal' and 'free' translation, discussing themes like equivalence and substitutability. This changed with post-structuralist thinking and some new theories established that translation was much more than simple substitution: it was considered a process of negotiation and re-negotiation between two contexts "which cannot remain without consequences for both contexts" (Italiano 2016: 10). This definition recognized and accepted the inevitability of change in both source text and target text. In the source text, because translation risks not being able to fully convey the original context and in the target text for the same reason.

Williams (2013: 15) described 1972 as the year associated with the birth of an academic discipline which deals with translation. It was called Translation Studies and the term was first used by James Holmes in the paper Name and Nature of Translation Studies. The main goals of Translation Studies are: *description*, which is useful to explain and predict how certain translations are or should be; e*xplanation*, which is about conceptualizing translation and prediction and which should give us a precise idea of how translators are likely to act under certain circumstances; and *assistance*, for the translators themselves, which should provide them with some guidelines, raise their awareness on the works they are doing and to provide them with a professional identity. Among the last ones, the fourth aims to provide a *paradigm for research*, the fifth to *establish criteria* for the evaluation of translation and the sixth to provide an *analytical tool* to understand and critique global trends.

At present, according to Vande Walle (2007: 42), the fields in which translations are required are numerous: technical translation covers about 39% of the whole range and those are texts we use in our everyday life, mostly handbooks. Another large percentage is covered by texts related to marketing: those are mostly import-export contracts, all documents used to sell and buy products and all the financial documents. The juridical field, instead, occupies 12% with translations for trials, documents for marriage/divorce, adoptions and so on. Administrative translation covers 9% and it concerns all documents related to VAT and other taxes. There follows medical and pharmaceutical translation, scientific translation and publishing translation (touristic guides, receipts books and all works which are not considered literature).

1.3 Translation methods

Theorists have proposed many different approaches to translation. Venuti (1996: 12), who was not content with the two ways of translating used in that period, *literal* and *free* translation, introduced new ideas and concepts to change these methods. Literal translation was translating a text word-by-word, while free translation, as the adjective itself suggests, gave the translator more freedom to detach from the source text and use

different words, style or linguistic structures for the target text. Venuti (1996: 12) claimed that these two methods risked oversimplifying the challenges of translation.

The same binary opposition of literal versus free translation was also criticized by (Schleiermacher in Faull 2004: 16), who claimed that these two methods were not satisfactory enough to make a good translation. He called them *imitation* and *paraphrase* and explained that "imitation" produced a text which was different from the source text in its details and as close to the original as the source text and the information about it allowed, while "paraphrasing" only consisted in adding sentences or words which could help understand and communicate the contexts, but which were not suitable to communicate the author's feelings or impressions and thoughts. If, at that point, the translator tried to find alternative ways to convey those feelings, he/she could add footnotes and parenthetical clauses, but the final text would have been more of a commentary on the original source text. He summarized these two procedures with the following:

> Either the translator leaves the author as much as possible in peace and moves the reader towards him or he leaves the reader in peace and moves the author towards him. (Schleiermacher in Faull 2004: 16)

The alternative approach proposed to battle literal and free translation was first introduced by Venuti (1996: 12) with the dual concept of *foreignizing* and *domesticating* translation. A good translator, for him, has to make himself visible within the translated text in order to raise awareness that the final translated text is not the original. If he/she chooses the *foreignizing* approach, he/she will make some verbal choices which will suggest that the text is actually a translation of another text written in a different language, as it becomes visible that there are some linguistic and cultural differences between the two. Foreignization finds its roots in the idea that translation involves a degree of "ethnocentric violence which tends to erase the cultural specificity of the source text" Venuti (1996: 12). Only by creating a type of text which is not fluid, perfectly readable and which gives a sense of foreignness, can this violent erasure of cultural differences be hindered. From this point of view, a foreignizing translation is ethical because, instead of attempting to dissimulate the ethnocentric violence practiced with translations, it draws

attention to it in order to eliminate it. In Venuti's theory, indicating the differences of the foreign text when importing it into the target culture is a necessary precondition for ethical translating.

(Schleiermacher in Faull 2004: 16) also prefers *foreignizing translation*, the same as that proposed by Venuti (1996), because that way the reader of the translation is "constantly aware of the presence of the foreign and takes pleasure in its otherness" (Schleiermacher in Faull 2004: 16). In addition, this same concept can also be associated also to House's (2018: 89) *overt translation*. An *overt* translation is a text which needs to be translated and adapted to the target culture as the source text is specifically tied to its source culture. This type of translation is "more straightforward" (House 2018:89), as the original terms are simply taken and transposed from the source language to the target language. Usually these texts have an established worth in the source culture and they are either historical texts tied to a specific occasion, and therefore addressed to a specific public either regarding arts or aesthetic creations. However, this method of translation is also criticized by other theorists, for example Berman (2014: 7). He claims that the translator has to be extremely careful when adopting this method because there is a great risk to make the translation unintelligible and "making the foreign more foreign" (Berman 2014: 7) . At the same time, he affirms that the translator cannot be sure that the author of the source text will not feel "deprived" of a work considered its own.

The opposite of these translation methods are Venuti's *domestication,* House's *covert translation* and Berman's *dialogue*. Venuti (1996: 11) claims that some translations can "repress innovation" by omitting some crucial passages or by not giving enough importance to certain details. He thinks that this can be a mistake because that would mean not being faithful to the source text and not being loyal to the author of the original text by deciding to modify it instead. This strategy of translation is called *domestication* and the author claims that it is based on the ideologies and resources of the moment, which are extended to the source text. Therefore, all the ideological thoughts of the period are then assimilated in the target text. These translations, at this point, are seen in a negative way from the theorist's point of view the moment they somehow change the meaning and the shades of the message that the author of the source text was trying to

convey. What is seen as another black mark is the fact that this strategy does not reinforce the asymmetry between the two cultures: that of the source text and that of the target text.

As mentioned earlier, this method of translation is associated with House's (2018: 89) *covert* translation. In this case, the translation derives from a source text which was not addressed to a specific source culture audience and therefore it is not tied to the source culture the same way an overt text is. Here the translator is definitely less visible, if not totally absent. This is due to the fact that it aims at the achievement of functional equivalence and therefore it can be modified at the level of language and register, by using a so-called cultural filter. The result may be very different from the original. Covert translations can be considered as independent texts in their own rights, as they are not marked pragmatically as translation texts.

The reason why Venuti's and House's methods are so close is because both of them require an adaptation to the target culture and language. The main difference, instead, is that domestication is seen in a negative way by Venuti, while covert translation is not so strongly criticized by House. However, in assessing the quality of a translation, it is essential that the fundamental differences between these two types of translation, covert/domesticating, and overt/foreignizing be taken into account. Berman (2014: 7), instead, as an alternative to the foreignizing approach, proposes a type of translation which is seen as a '"dialogue, a cross-breeding, a decentering". He believes in the 'pure' aim of translation and in the translator's awareness of ideological and linguistic deformations and his/her willing of overcoming them by choosing to translate consciously.

According to Munday (2007: 19), every translation addresses its public in one or more "voices". "Voices" in this context are considered to be the result of the stylistic choices and the wording chosen by the translator. It is impossible to write a text without any type of "voice" towards the reading public, even if the author has an uneven style because of poor self-editing. This can be immediately seen by the wording choices, which automatically define the type of "voice" that the author wants to convey. A text can appear technical or non-technical by using specific terms belonging to the field or not, friendlier

or more distant, sexist, green etc. For example, choosing *gay* over *homosexual* could make it appear sexist, or choosing *myalgia* over *muscle pain* could make it appear more technical. Munday (2007: 18) identifies three main types of "voices": *neutralizing*, the choice to write in the translator's style; *ventriloquizing*, the style of the public to whom the text is addressed; and *distancing*, in the style of the author who wrote the source text.

1.4 Computer-aiding translation

Since the first appearance of desktop computers in the 1980s, Computer Aiding Tools (CAT) were among the first tools to become commercially available for translators, (Somers' 2003: 51). Translators used them mainly to create personal databases where they could collect terms from their terminological studies. At the start, they presented some limitations: they could not have been shared with clients or collogues and they allowed only one management of bilingual terminology, imposing many restrictions on the type and umber of data collected as well as on the amount of data that could be restored. Today this software has become more flexible. One of the most recent tools introduced, alongside with translation memories and concordancers, is the term-extraction tool. This helps extracting a list of terms that the translator may need in his/her database. The others are able to identify also other types of information from corpora, like synonyms, definitions, collocations and conceptual relations.

According to Bowker (2002: 1), some other useful online tools for translation, as mentioned above, are corpora data, large collections of texts in electronic form. They are stored on computers and can be consulted with the help of software known as corpus analysis tools. Consulting a corpora means looking at small fragments of a text, individual words or lines of a text, and having the possibility of consulting them simultaneously, (Bowker, Pearson 2002: 1) Together with these, Naldi (2014: 87) adds, translators also have access to CAT tools, which can provide assisted or automatic translation aid. They can use a personal and customized translation memory, which they can create for themselves while dealing with certain topics, in order to speed up the process of finding the most common words in the field, or that of the software, which uses other similar

texts which have already been used by other translators. Among the most common commercial softwares we find: Systran, Wordfast, SDL Trados, Déjà Vu, Anaphraseus and Omega T (Naldi 2014: 87).

The negative aspect of technology development for technology may be represented by the birth of Google Translate and Microsoft Windows Live, software which provide a fast and cheap kind of translation Williams (2013: 92). This could be negative because the type of translation provided by that kind of software is free and can be done online, and therefore it is immediate, but, at the same time, it is not as accurate and reliable as translation carried out by a professional. In fact, Meschonnic, (2019: 71), a theorist who talks about reflexivity in translation, when referring to computer translation, claims these tools have led to the diffusion of non-reflective uses of language in translation as they do not provide a theoretical position of the author because they have become too "mechanical".

An opposite view, which considers the positive aspects of the introduction of the internet, is given by Kiraly (2014: 123). The theorist claims that almost no one today would write their translation on paper, preferring the electronical devices at disposition with their spreadsheets, terminology databases, translation memories, desktop publishing software etc. Translators now surf the internet to find information, send and receive their files via e-mail and use electronical multilingual glossaries. Now they can work with clients and agencies which are located in very distant cities or countries. To understand how much importance these tools have acquired, it is enough just to consider word processors like Microsoft Word and similar, where the translator can copy, delete and rewrite passages without any trace on the final result, search for and replace terms throughout very long books in just a few seconds and he/she can produce texts directly in a publishable form.

Another positive aspect of technology development is the possibility of using a Translation Portfolio, as Musacchio (2015: 84) claims. A Translation Portfolio is an electronic portfolio used as an attempt to combine theory and practice, by carrying out online translation activities that help students reflect on how the process of translation works and to raise awareness on the factors involved in it (Kiraly 2000 in Musacchio

2015: 84). This is not an unknown strategy, as the Common European Framework of Reference has been successfully using it for language learning and therefore the possibility of using it for translation became concrete. (Kelly 2005 in Musacchio 2015: 84) provides some possible components for a Translation Portfolio which could be: sample translations, commentaries on translations, glossaries drawn up by the student, revisions carried out by the student, corrections of translation from an expert and so on. Johnson (2003), instead, provides a possible structure of the Translation Portfolio which could contain examples from the student's works, in order to analyze the evolution of his/her knowledge in the field and to understand what was already learned from the different assignments, what needs to be improved and the concerns and the feelings about translation as a profession that the student could have.

1.5 Challenges and processes

Theorizing about translation is a part of the whole work of the translator. This happens as he/she formulates many alternatives and then he/she chooses the most appropriate to suit the final translation. While doing this, he/she constantly thinks about what the ideal translation should be like and how to achieve it. He/she theorizes translation internally and then develops a view of how to practice it (Williams 2013: 14). For French poet and translator Meschonnic (2007: 61), in fact, every activity of translation is also metatextual and reflective because theory and practice cannot be separated. This is because, except when it is mechanical, the practice of translation always involves a thinking process, some decision-making, which manifests itself then in the translator's own perception of language and translation.

Pym (2013: 14) also supports this point of view. For him, it is the translator himself/herself who creates the rules and the theory while translating, because he/she has to make some important choices and he/she is forced to find solutions to different issues. He distinguishes between this type of theorizing, called "internal theorizing" and "public theory" (Pym 2013: 14), which instead concerns the different thoughts and disagreements in the ways of translating. Robinson (2013: 14), instead, thinks that Translation Theory

is created when translators write about their works and therefore he recognizes the existence of a different type of theory which is the so-called "formal Translation Theory" (Robinson 2013: 14).

However, equivalence is the first factor which influences and changes the translated text but there are some other linguistic factors and conditions which also do so. These include, according to House (2015: 2): the structure of the sentences in ST and in TT; the expressive potential and the constraints that both languages have; the linguistic and stylistic features of the source text and the norms of usage eradicated in the community of the target text. Extra-linguistic factors influence translation as well. Some examples are the subjectivity of the translator and his/her influence on the final work, the intertextuality of the target language, the ideologies and principles belonging to the target community. At the same time the guidelines given by the person or the institution who commissioned the translation have a decisive effect on the results too, as well as the translator's workplace conditions, his/her knowledge and expertise, ethics, his/her attitudinal profile and his/her subjective theory of translation. While all these factors influence the translation, so do the receiving public's knowledge, expertise, ethics, how they perceive the translator's attitudinal profile and their subjective theory of translation House (2015: 3)

According to Newmark (1988: 19), when one undertakes a translation, one follows four levels which are more or less consciously in mind: *the SL text level*, the level of language, where we begin and go back to; *the referential level*, the level of real or imaginary objects and events which we have to imagine or visualize in order to understand and then to reproduce them in another language; *the cohesive level*, which determines if the atmosphere is positive or negative and all presuppositions of the SL text. The last level is *the level of naturalness*, or the common language which is most suitable for the writer or for the speaker in a certain situation. Finally, there is the *revision procedure* where one checks the accuracy of the whole text. This procedure constitutes at least half of the complete process.

Venuti (1995: 7) links translation to rewriting affirming that:

Translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way. Rewriting is manipulation, undertaken in the service of power, and in its positive aspect can help in the evolution of a literature and a society. Rewritings can introduce new concepts, new genres, new devices, and the history of translation is the history also of literary innovation, of the shaping power of one culture upon another. But rewriting can also repress innovation, distort and contain, and in an age of ever-increasing manipulation of all kinds, the study of the manipulative processes of literature as exemplified by translation can help us toward a greater awareness of the world in which we live (Venuti 1995: 7).

Usually rewritings are produced in a condition where the translator finds himself/herself in agreement with the dominant ideology of his/her time and this is then reflected in the final text. However, this does not always happen and must be taken into consideration, as both aspects make a huge difference on the final result, influencing the whole text. A short example of this can be represented by Madame de Stael, who was proven to have written in pro or anti Napoleon and pro or anti German terms during the Second and Third French Republics (Lefevere 1992: 6).

For Berman (1992: 4) instead, retranslating is ethical, because it not only involves reflecting upon a literary work and thinking on the basis of that text, but it also requires considering its previous translation/s and translator's own decisions. By doing so, the target text shows some hidden aspects of the original and therefore it fulfils the ethical aim of translation, which, he says, is to be "an opening, a dialogue" (Berman 1992: 4). This type of reflexivity is called reflexive objectivation, a critical revaluation of some aspects which have been taken for granted. For this same reason, retranslation occupies a central role in his theory.

Kadiu (2019: 40) chooses a similar approach to that of Venuti (1995: 7) affirming that a relevant translation both suppresses and extends the original text because in order to reproduce it in another language or form; the translator has to call it into question and challenge it. Therefore, a good translation is also based on some critical elements. From this point of view, translating reflexively becomes a form of writing "under erasure"

(Venuti 1995: 7). This expression indicates the fact that some key terms and concepts in a text may prove to be paradoxical or compromised.

Related to the concept of "writing under erasure", Bassnett (2006: 178) affirms that translating and writing literary texts are "intertwining experiences" (Bassnett 2006: 178): translating is a reflexive activity which makes the translator become aware of his own possibilities as a writer. In her essay, reflexivity is not viewed as the result of a given translation strategy or choice of the text, but as a process through which the author and the translator interact in an effort to assert the creative power of translation. Bassnett (2006) deals with reflexivity on three levels. Firstly, she sees reflexivity as self-discovery and self-perception. Speaking about translating Alejandra Pizarnik, for example, she explains: "I felt I was somehow engaged in a kind of dialogue with her, that by translating I could understand my own thoughts better" (Pizarnik in Bassnett 2006: 178) In this case translation becomes a self-exploration. Secondly, as a "playful activity through which one consciously and deliberately" (Bassnett 2006: 178) engages with a text: an activity which "can act as a regenerative force" (Bassnett 2006: 178), by creating something different, a "counter-poem" (Bassnett 2006: 178). Thirdly, it describes her own approach to translating and writing in an attempt to better understand what constitutes the translating process.

The translator has a great power then, because as Venuti (1996: 16) said, he/she can introduce new concepts and genres to a foreign public, but will he /she be able to convey them as efficiently as the author of the original text? If facing concepts which are new only for the target public and not for that of the source text, will he/she be able to exhaustively explain some concepts without omitting certain shades of meaning and by giving them the same importance as in the original text? Maybe passing on the same feelings experienced by the source text public? According to Jakobson (1960: 356) the translator could follow some principles to determine at what point he/she is able to pass on the feelings experienced by the source text public, keeping in mind that any act of verbal communication is composed of six factors. These include a *context*, all the other verbal signs contained in the text, and the world in which the message is collocated; *an*

addresser; an *addressee*; a *contact between an addresser and addressee*; a *common code;* and a *message.* Each of these factors then yiels six functions: the *referential function* which is oriented toward the context (for example: 'Water boils at 100 degrees'); *the emotive function*, which is oriented toward the addresser (for examples interjections like 'Oh!' which can indicate surprise or any other kind of emotion); the *conative function* which is oriented toward the addressee and is best represented by imperatives and apostrophes; the *phatic function,* which is used to prolong or discontinue communication; the *metalingual function,* which is used to establish common agreements on the code (for example definitions); the *poetic function* which puts "the focus on the message for its own sake" (Jakobson 1960: 356) .

1.6 Solutions and techniques

When undertaking a translation, Newmark (1998: 19) adopts an operational model, which begins with choosing a method of approach: *translating sentence by sentence*, that is translating the first paragraph or chapter, "to get the feel and the feeling tone of the text" (Newmark 1998: 19), and then reviewing it or reading the rest of the source language text or translating after reading the whole text a couple of times to determine the register, the tone, to find the difficult words and passages. Usually the translators who trust their intuition prefer the first method, while those who trust their powers of analysis the second. Some think the first method is more suitable for a literary text while the second for a technical or an institutional text. The negative side of the first method is that it may leave the translator with too much revision to do on the early part and is therefore time-wasting. The second method instead is more mechanical and attentive and therefore preferable. Newmark (1998: 19)

Going into greater depth about translating sentence by sentence, Baker (2001: 288) introduces the "universals of translation", some linguistic features which typically occur in translated texts. These can be useful for all types of translations. To simplify and avoid repetitions belonging to the source text, one can resort to lexical simplification, that is to say using less words than in the original text. From some detailed studies, it was observed

by (Dagut, Rabin and Wonderly 2001 in Baker 1993: 243) that this process can be employed following six strategies: the use of superordinate terms in absence of equivalent hyponyms in the target text; the approximation of the concepts used in the source text; the use of familiar synonyms; the transfer of the functions of a term belonging to the source text to its target language equivalent; the use of circumlocutions; the use of paraphrase for cultural gaps.

Toury (1995: 227) and Vanderauwera (2001: 288) deal with the opposite phenomenon: explicitation. Toury affirms that this technique is employed to improve readability and Vanderauwera agrees and enriches this theory by providing some examples of the strategies used: the use of interjection to better convey some character's thoughts or to accentuate them; the expansion of some condensed paragraphs; the addition of modifiers, qualifiers and conjunctions to achieve more transparency; the addition of extra information; the insertion of explanations. Other important strategies are: the repetition of already mentioned details to clarify some passages; the precise renderings of some vague information; the provision of more accurate descriptions; the explicit naming of some geographical locations and the disambiguation of pronouns with more precise forms to correctly identify the character.

Some theorists argue that not even the equivalence model can be applied to the needs of the professional translators from our modern society, like localization and the creation of a reader-friendly text. The alternative models, according to Trosborg (1997: 45), could be the following. A pragmatic model is one which is focused on the situational conditions of communicative interactions and therefore on the needs and expectations of the receiving public. A culture-oriented model, is focused on the verbal or non verbal cultural behavior of a translation. A consistent model establishes a theoretical and methodological framework useful to the translators to justify his/her decisions. A comprehensive model can be applied to all types of texts, literary and not literary, and to all the translations. An anti-universalist model is one which allows for culture-specific differences in translational concepts. A practical model, which can account for all types of transcultural communication needed in professional translation practice. There is also an expert model,

which allows the translators to be experts in their specialized fields and to have full responsibility towards their partners for their decisions   (Trosborg 1997: 45).

Other solutions are offered by Toury (2004: 98), who introduces the notions of adjustment and acceptability, which are both part of the "opening norms". *Adjustment* is adopted when the translator chooses to respect and follow the rules of the source text and culture, even if that could mean that the final text will present some incompatibilities with the target language and culture. Acceptability, instead is employed when the translator chooses to follow the norms of the target culture, which determine the inevitable loss of certain shades of the original texts, some changes and transformations. Then there are some introductory norms, like the politics of translation (Toury 2004: 98), which determine those factors of a certain language which will be imported in the target text and culture at a certain moment. Another introductory norm deals with the question of whether a translation is direct or not, that is to say if one translates from a text in its original language or from another translation and what is the level of tolerance or which are the cases when it is forbidden, in case of an intermediate language.

Other types of useful norms from Toury's (2004: 100) work are the operative rules, which deal with the decisions taken during the act of translation itself. This process influences the core of the text, that is to say the whole linguistic aspect, as well as the texture and the verbal forms of the text. One of the categories belonging to this type of norms are the matrix norms (Toury 2004: 100), which regulate the existence of the elements of the target texts which substitute those of the source text and therefore they establish if the translation is complete and at what level, its position in the text and the textual segmentation. The others are the linguistic-textual norms (Toury 2004: 100), which regulate all the linguistic and textual elements that will constitute the target text. These can be general and therefore applicable to all kind of texts, or particular, to be employed only for the some particular texts.

1.7 How can we tell if a translation is good enough?

Translations cannot simply be judged as 'good' or 'bad', in Razmjou's (2013: 1) opinion, as they must first satisfy the customer's requirements, so they must be adequate. A suitable translation will then depend on the respect and adequacy of what is the purpose of the publication and the individual preferences of the customer. For what concerns the purpose of the text, one has to consider what kind of document it is. Manuals, tutorials, marketing pieces all have different aims and therefore use different language. It is also fundamental to consider who it is aimed at.

(Halliday 1962 in Steiner E., Colin Y. 2003: 17) adds that, more explicitly, a translation is said to be a good one when it is equivalent to the most valued linguistic features of the context which it belongs, that is to say that it needs to be equivalent for what concerns the higher lexicogrammatical units of the language, while lower units can be exempted. At the same time, the notion of value could also depend on how the source text is perceived and why the text is evaluated like it is. These questions all together should help the translator decide how much value to put on the equivalence of the text.

Kahl (1991: 151) affirms that translation is evaluated through experience and through the respect of corporate standards. For what concerns experience, most companies and professional translators have done a lot of research and practice in the field and therefore they have a basic concept of what they view as a suitable translation. Then there are corporate standards, both implicit and explicit. These established corporate standards, and especially their violation, play a fundamental part in how translations are perceived by clients, especially when they are not language professionals. There are a number of criteria for the translation quality to be measured by and it is normally assumed that many of these will be shared by translator and client. Some of the most important are: accuracy, grammaticality, and fluency. There may be variations as to the degree of fluency and accuracy that is required but nevertheless, certain criteria need not to be taken for granted, because the translator's intuition and the client's expectations may be different. The most commons are: style, target audience and market suitability. At this point, making the client aware of these potential trap doors, becomes fundamental. These criteria are also more difficult to measure because they rely more on personal preferences than on widely

accepted conventions. The objective criteria are: grammaticality, whether the text is grammatically correct in the translated language; spelling; accuracy, whether the translation accurately reflects the content of the original; and presentation, how translation was presented and if the guidelines have been respected. The subjective criteria, instead are: style, whether the translated text is pitched at the right level for that kind of document (e.g. a user manual, a tutorial, or a brochure); fluency, whether the text 'reads well' or whether it is 'clumsy'; functional identity, whether the translation has the most appropriate form for the kind of document, whether the text uses the appropriate terminology and whether it is internally consistent in that use; and cultural identity, whether the text appears to be a translation into the target language or whether it seems a text originally written in the target language Kahl (1991: 153).

1.8 The translator

According to Williams (2013: 91), the role of the translator today is different from in the past. He/she has always been a central figure in human history, and more specifically in the spread of religious and philosophical movements, world languages and cultures including their literature, foreign trade and all sorts of commercial exchange, in wars and peace treaties. Despite this, the practice of translation has often been obscured by the translators themselves, as well as by those who benefitted from it. This is why the theorization of the translator's role has only happened recently with the introduction of Translation Studies as an academic subject Williams (2013: 91).

Related to the figure of the translator in time, Berman (1992: 187) explains how translation was often repressed and resisted for religious and cultural reasons. Originally, "untranslability was considered a value" (Berman 1992: 187): the essential things in a text were considered not translatable or that should not have been translated. The greatest examples for these theories are represented by the translation of the Bible by the Jews and the translations that could result from translating the 'Law'. These texts, following the most diffused thoughts of the period, should not have been translated, in order not to lose their 'sacred' character. The repression of translation continued and was present in the whole history of the West with the never explicit but often practically applied dogma

of untranslability of poetry and the "prejudicial objection" (Berman 1992: 187) against translation in general. An example is shown in Bernard Catry's (1992: 187) reply to the possibility of translating some works from French in order to persuade people to learn French themselves: To be sure, Sarte in English is no longer Sartre (Catry 1992: 187).

The basic skills that a translator needs to possess for general translation, according to Scarpa (2007: 164), are: reading and writing skills, computer skills and intercultural communication. Interpreting skills applied to translation and liaison interpreting, like summarizing and sight translation, are also required. Equally important are translation theory, area studies, linguistics, literature, business, law and so on. As concerns a "specialized" translation, instead (Scarpa 2007: 164), a translator should be taught about: specialist area studies like law, economics, science, technology etc., a specialist-translation approach which can be applied to all specialist texts, translation memory and terminology management systems and professional skills as teamwork, project management etc. He/she should also be encouraged to learn new languages, because as Mossop (2003: 20) affirms, the more languages one knows, the easier it becomes for him/her to learn new ones.

Recalling Scarpa (2007: 164), some theorists go into greater depth as concerns the translator's competence: Bell (2015: 87) claims that the translator has to be competent in target language knowledge, text-type knowledge, but also "real-world" knowledge, contrastive knowledge, decoding and encoding skills, grammar, sociolinguistics and discourse. Campbell (2015: 87) adds psychological predisposition such as risk-taking and persistency, proficiency and bilingual skills. Neubert (2015: 87), instead also mentions language competence, subject competence and transfer competence.

Razmjou (2013: 11) agrees with Scarpa on most of the aspects of her theory and enriches it by affirming that students of translation should become familiar with different styles of writing and techniques and with the principles of punctuation and editing in both source and target languages because the latter improve the quality and readability of the translation. Moreover, translation students should have a good ear for both source and target languages. This means that they should be able to memorize various expressions,

idioms, and specific vocabulary and their uses in order to use them when needed. One of the most important steps is understanding the value of the source text within the source-language discourse. In addition, before doing the actual translation, the translator has to learn how to properly use information providing sources. These include monolingual and bilingual dictionaries, grammar books, encyclopedias, and the Internet with all its CAT softwares and corpora documents. Another important aspect is the knowledge and the correct usage of the figures of speech and indirect speech in both source and target languages. The most successful translators usually choose one specific kind of text for translating and continue to work only in that area. This happens because they become familiar with one author, their way of thinking, and style of writing and the more familiar the translator becomes with the style of a writer, the better the translation will be.

According to Williams (2013: 108), another aspect which needs not to be undervalued is the fact that the translator has a great deal of responsibility and sometimes he/she finds himself in very delicate situations where he needs to be extremely careful about how he puts some expressions into words. Sometimes he/she becomes a sort of decision-maker and he has to differentiate between decisions made under a condition of certainty and decisions made under a condition of uncertainty. The former has some reduced risks, while the latter always involves some kind of risk in his private or professional life, because he/she has to make some important choices, based on the alternatives that he has. One of the strategies used to reduce risk is self-censorship. This usually happens because of the strong presence of a predominant political scenario or religion, and it can occur also in cases when the translator is not explicitly forced by anyone to do so.

Loyalty is another concept related to that of the translator's responsibility and it was introduced by Nord (2001: 185), claiming that translators, as mediators between two cultures, have a special responsibility to the source-text authors (because they have any right to demand respect for their personal choices and intentions), to the commissioners (who may demand a particular type of translation), and to the target-text receivers (who may expect a particular relationship between source and target texts). He affirms that this is a "special responsibility" (Nord 2001: 185) because often the commissioner, the source-text author and the target text public have to trust the translator, as they are not

able to check the compatibility with the author's intentions themselves. Kautz (2002: 24) agrees with Nord (2001), as he has a similar point of view on the matter claims there are four types of loyalty: loyalty to the commissioner, loyalty to the target-text reader, loyalty to the source-text author and loyalty to himself/herself. The translator uses this last option every time he/she refuses a translation job for moral-ethical reasons.

Chesterman (2013: 112) also refers to loyalty and responsibility, by establishing nine principles which the translator should follow: commitment, loyalty to the profession, understanding, truth, clarity, trustworthiness, truthfulness, justice and striving for excellence. He claims that the most important "value" of them all is "understanding" (Chesterman 2013: 112), as the translator shall not only understand the text and the context but also the client's needs and the expectations of his/her public and that he should also facilitate understanding in the cross-cultural context.

In addition, a good mediator, that is an oral translator, according to Valero-Garces (2005: 4) not only has to pay attention to the correct transmition of the message, but he/she also has to be careful about the gestures, the moments of silence which could occur, and he/she has to be able to convey the message without generating pressure. This is to say, for example, adding some information when one party is particularly silent, in order to explain the meaning of silence in that situation. The translator is allowed to obviate, to suppress and to add information in fact. He/she is also able to reformulate the changes in the speech acts used, the use of politeness or the use of deictic elements etc.

At the same time, Pym (2013: 112) claims that the guidelines that the translator receives are not only about the linguistic or textual features, but they depend on the cultural and contextual situation as well. This is the case when the translator can choose to reject a job for moral-ethical reasons, as mentioned above regarding Kautz (2002: 24)'s theory. However, according to Pym (2013: 112), other factors which have raised ethical issues are postcolonial translation and feminist translation, about power and patronage. In the past decades, translation studies have increasingly focused on the ethical dimension of translation, introducing the concept of "*reflexivity"* (Pym 2013: 112), the process the

researcher practices to reflect upon the data collection and the interpretation process, Harvey (2019: 1). The goal of these theories has been to contrast the power relations at play in translation by showing the transformative dimension of translation itself. The main idea here is that, in order to demonstrate the degree of manipulation in translation (for example a stereotypical representation of the source culture), the research has to be reflexive and adjusted based on its own conditions.

Williams (2013: 111) implements Pym's theory stating that, just like the translator, the researcher is "constantly faced by choices, choices he can make only on the basis of his individual grasp (knowledge, sensibility, experience...) of the two languages and cultures involved, and with the aid of his personal tastes and preferences" Williams (2013: 111).

For example, a woman with a university degree, provided with great sensibility and some years of experience in the field of translation, will probably be more open to choose terms which are more politically correct than other translators, or she will be more careful in the choices of terms which can promote gender equality. At the same time, the selection and the interpretation of data is not only determined by their empirical and objective applicability but also by the researcher's feelings, personal ideologies and personal reasons. For example, the translator will be more inclined to choose the terms that he/she uses on a daily basis and those who, in his/her opinion sound better. He/she could also be very careful not to betray his/her own ideology, so he/she will avoid terms which could belittle it. Also he/she may have lived a painful experience which has made his/her become more sensitive to certain feelings, and his/her choices of the terms that he/she will use could mirror her attention at hurting anyone's feelings.

As concerns the translator's relationship with the writers, there are different point of view on the matter. There are some theorists who link them together, like Levine (2019: 51), who claims the translator is a writer and not a servant and that very often he/she finds himself/herself putting together fragments of texts in order to obtain a good translation. She sees the translator as a collaborator who can choose to 'create something new or to destroy something bad, to promote a person, a project or a regime perceived as positive or to betray or overthrow a person or a regime perceived to be negative'.

However, she and other theorists as Benjamin (1968: 77) and Khan (1996: 126) have in common the fact that they view the translator as a figure who must respect the author's intentions. Benjamin (1968: 77), in fact, in his treaty on translation affirms that "the task of the translator consists in finding that intended effect (intention) upon the language into which he is translating which produces in it the echo of the original" (Benjamin 1968: 77). This theory has been long criticized by other Translation Studies' theorists who believe that many writers are not themselves entirely conscious of their intentions.

Khan (1999: 126) contradicts them because he believes that the intention can be extracted from the text by creating a "full linguistic representation of the text" Khan (1999: 126). With this approach, the Meta-Model, a model which provides a deep insight of the thoughts and speeches when applied to personal, philosophical or political enquires, and introduced by Dilts (1983: 6), can become very useful. It is advised that translators use the meta-model to locate generalizations, deletions and distortions in the SL. Generalization is the process which occurs in the everyday life when we categorize reality through language (Dilts 1983: 6). These categories are related to one's culture and, as languages categorize in different way, it is necessary to differentiate generalization as well; this last process is called Universal Modelling. *Deletion* instead is the process of recognizing the implicit information of the source text and Beekman and Callow (1974: 49) suggest analyzing three types of context in order to individuate deleted information: the immediate context, considering the same paragraph or an adjacent one of the source text, the remote context, searching in other parts of the document or in other related texts and the cultural context, looking at the general situation where the text was produced, the circumstances of the SL writer and readers and their relationship. In the end, distortion is a way of directing the public's attention where the writer or the speakers considers is important (Dilts 1983: 6). This highlights certain aspects and leave others in the background. Distortion also happens when undertaking a faithful literal translation and by making explicit what was implicit in the SL. One way of doing this is to bring more attention to the word itself in the target text Katan (1999: 126).

As a reflection of an opposite view, there are translators who define themselves "traitors", like Bensoussan (2019: 51). The choice of this adjective is to be attributed to the privileged relationship some translators have with the author and the source text. Bensoussan (2019: 51) chose the term in relation to the concept of the "belles infidèles" (Bensoussan 2019: 51) which depicts translation as a beautiful but unfaithful woman. Bensoussan formulated a deontology based on this concept and on the idea that the translator has an "intimate" collaboration with more authors. He then established three rules to be followed: respect for the source text and its length; respect for the foreign; and respect for the reader. He compared the relationship between the author and the translator to that of a couple where there was no fidelity without love.

CHAPTER TWO

2.Translating feminism

In this chapter I will briefly explain what feminism is, its origins and progress made in the field. From a linguistic point of view, I will analyze the concept of gender in language and how it may shape the reality that it conveys through communication. I will explore the main points to keep in mind while translating feminist texts, in order to be sure to respect the author's intentions and how its terminology can seem to make it a specialized translation. In the end I will briefly describe how, according to linguists, women tend to speak and write, in order to understand how to translate their works or how they translate other authors' works.

Translating feminism, as mentioned above, implies using a specialized language, which is, according to Faber (2002: 13), a technical instance of general language, and which uses specialized terminology to refer to specific concepts. In order to deal with a specialized text, writers and translators have to possess a vast knowledge of the language implied in the specialized domain, as well as of the content of the text and of the level of knowledge of the reading public. To create an equivalent target text, translators need to avoid focusing on correspondences between individual terms and need to find some interlinguistic references for all the structures of knowledge in the field.

2.1 What is terminology?

Palumbo (2009: 113) claims terminology is both the set of terms used in specialized language communication, synonym of 'vocabulary', both the discipline which studies how these terms are used in the specialized fields. More specifically, it studies the connection between concepts and terms, the process of term formation and the methodology applied for terminology management.

Today, following Sager's (1990: 1) thought, it is believed that terminology's purpose is not purely linguistic in the restrictive sense of studying the concept for its sake, but that it also helps to contribute to the understanding of scientific and creative thinking and the role language plays in it. He added a communicative dimension to the cognitive and linguistic dimensions of terminology.

The difference between translation and terminology is that: Translators deal with instances of *parole* (language in use), whereas terminologists may use instances of parole but are essentially concerned with recording facts of *langue* (language as an abstract system). (Sager 1998: 259)

Terminology, both as a terminological product (glossaries, terminological databases etc.) and as a work of collecting, managing and publishing of terminological databases in the technical, scientific and juridical field, it covers a fundamental role and value for every company which works with multiple languages. Terminology is necessary to achieve a more efficient management of the work of translation which today is facing a great competition in terms of prices. For example, after considering the technological material that one has at disposition, it is possible to quantify the extent of missing terminology required for the translation of a certain text and therefore its cost Ciola (2007: 45).

Some of the terminological resources are: technological data, glossaries with added information like definitions, contexts of usage, indications of sources, limitations on the usage of some terms; translation memories: collection of texts and their translations, aligned sentence by sentence in order to be able to make terminological researches through the texts; other textual material which could be useful or necessary for a certain job, which could be composed by technical norms, collection of texts from the Internet and other electronical archive or texts from the Internet present in a determined area Ciola (2007: 46).

2.2 What is feminism?

It is not simple to explain what feminism is. At a political level, according to Cameron (1992: 4), it aims at the "full humanity of women" (Cameron 1992: 4). However, from this point of view, this does not mean that it aims at equality, because many feminists think that men's condition should not set the standards of human value, as the current values of success are not considered ideal for any gender. In her opinion, women need to be liberated from their subordinate position characterized by poverty, economic dependence, vulnerability to violence, sexual exploitation, poorer health than men and lack of civil rights, but there must occur a deeper change, to affect the whole of humanity. At an intellectual level instead, feminism aims at understanding how current relations between women and men are constructed and how they can be changed.

A similar point of view is adopted by Ferree & Tripp (2006: 7), who affirm that feminism is a movement whose main aim is to challenge and change gender relations that place women in a subordinate position to men. Today this movement has taken on global dimensions, together with other forms of activism, such as the women's movement. These two cannot be interchanged, according to Ferree & Tripp (2006: 7), as they have different goals. The women's movement involve the participation of women as women and it does not have a gender-directed approach, their participants are more concerned with other types of social change, such as peace, antiracism, social justice and so on. Feminism, on the other hand, can be adopted by women but also by other individuals of any gender, from groups, associations and so on; therefore, their mobilizations can take place in a wider variety of contexts, which go from women's movements to positions in the government Ferree & Tripp (2006: 7).

Paglia (2017: 144) agrees with Ferree & Tripp (2006) on the fact that the feminist movement has global dimensions at present and adding that it is at different stages in different parts of the world. However, there are two main spheres of action for the future which should be common to all regions: basic civil rights and educational opportunities

for women all around the world and the shaping of education in order to prepare them to occupy leadership positions in politics and business.

One of the approaches used to explain feminism, according to Cameron (1992: 4), is the descriptive one, which looks at the conditions of women at present and in relation to the past, in order to highlight the achievements which have been obtained. The other one is the theorizing one, which tries to explain those conditions, asking if the differences between men and women are innate or if they have been socially constructed and how and why they tend to subordinate women. For example, when talking about sexuality and females' bodies, on one hand, sexual violence against women is widely diffused; on the other hand and at the same time, women are denied the expression of their own sexuality.

Considering that, according to Johnson and Ensslin (2018: 1), language is not only the reflection of society, but it also plays a constitutive role in all areas of social life, Pauwels (2003: 555) affirms that the solution to this problem lies in changing language. There are three important reasons to do this: the desire to expose the sexism in the language we currently use; the desire to create a language able to express the reality perceived by women's perspective; and the desire to revise the present language structures to achieve an equal representation of men and women. According to Pauwels (2003: 555), causing linguistic disruption is a way of exposing sexism in language in order to make people become aware of the subtle or not so subtle ways in which women are discriminated against.

As concerns the creation of a language to express women's reality, instead, some examples are found in the creation of the Laadan language by science fiction writer and linguist Elgin (1988: 1), who, in her book named 'Native Language', created it to specifically express "the perception of women". Gender-neutralization and gender-specifications, instead, are two mechanisms which can be used in order to achieve equality in language. The former aims to minimize the expressions of gender, for example the elimination of suffixes like -esse, -ette, -trix for female occupational nouns, while the latter aims at promoting the explicit and symmetrical marking of gender; for example with the use or 'he or she' instead of 'he' as a general pronoun (Holmes, Meyerhoff 2003:555).

2.3 Gender stereotypes

The term *gender* is a relatively new one in our civilizations, according to Little (2013: 368). In fact, the terms *sex* and *gender* have not always been differentiated in English. The distinction was introduced around the 1950s by some English and American psychologists, together with other professionals working with intersex and transsexual patients. Since then, the usage of the term *gender* has visibly increased. The concept of 'sex', according to (Palazzani in D'Agostino 2012: 7), is the biological condition of being a male or being a female, represented by the physical characteristics which one is physically born with. Siann (2005: 1), contributes to this definition by specifying that the concept of *sex,* unlike gender, is not subject to society and culture as it is only based on the anatomical division of male and female depending on their reproductive systems. "Gender", instead, according to (West and Zimmerman 1987 in Eckert 2013: 10) is not something we are born with but something that we do, or, as (Butler 1990 in Eckert 2013: 10) would say, it is something we perform. De Beauvoir's (1986: 1) famous quote "One is not born, but rather becomes, a woman" well conveys the meaning of gender as well. Therefore, the two terms are not interchangeable because, as Little (2013: 368) points out, a person's sex, as determined by biology, does not always correspond with his or her gender. For example, a boy who is born with male genitalia will be identified as male (sex: male) but as he grows, he may identify himself more with the feminine aspects of his culture (gender: female).

This differentiation has led to the birth of stereotypes on the matter. Gender stereotypes, as Romaine (1999: 4) claims, "are sets of beliefs about the attributes of men or women, such as that men are stronger and more aggressive, women are passive, talk more than men, and so on" (Romaine 1999: 4). Talbot (2003: 472) admits that gender stereotypes are the reflection of gender ideologies. Societies tend to impose how males and females should behave, expecting them to have certain personality traits and/or act in a certain way based on their biological sex. Therefore, the single individuals have to respond to the stereotypical roles expected of them both in constructing and communicating gender.

Therefore, according to Talbot (2003: 472) women and men are expected to behave and to talk in a certain way, based on their gender. These ideas, Speer (2005: 30) affirms, common to the whole society, have become so eradicated in our minds that in time these principles have been translated and put in the so-called 'etiquette books' on how men and women should behave. Phrases like 'nice girls don't swear' or 'boys don't cry' convey the idea that women and men should have different behaviors and to behave inappropriately is seen as immoral or taboo. It is believed now that these folkloristic ideas have been used to constrain the behavior of both men and women and most importantly, they do not apply to the two categories the same way. Women's behavior tends to be more constrained than that of men's and it is also frequently judged as against 'male norms'.

Speer (2005: 34) goes into greater depth and provides some examples in the different usage of language for men and women. These terms, which cause inequality because they have a non-equivalent meaning for men and women are: terms related to some professions as 'cleaning lady', 'saleslady' or 'saleswoman', which do not have an equivalent for men; a man cannot be referred to as 'garbage gentleman' but only as 'garbage man' or 'salesman'. Women are more often referred to as 'girls', no matter the age, than men as 'boys'. The terms 'master' and 'mistress' have now non-equivalents meanings, as 'master' is used to describe someone who has acquired a comprehensive grasp of an activity or a field, while 'mistress' is used to indicate a woman in relation to a man, in its sexual meaning. The same can be said for 'bachelor' and 'spinster', as the first is considered a positive, desirable status to be achieved, while the second is viewed in a negative way. There are also different address terms for men ('Mr') and women ('Miss, Mrs'), the second ones being considered in relation to women's marital status. In addition, many women around the world take their fathers' name at birth and their husbands' with marriage. Finally, as concerns the professional sphere, according to Speer (2005: 34) women are more likely to be called by their first name or first name and last name, while men by their last name alone or by their title name.

2.4 Do women speak differently?

It is believed by Cameron (1992: 1) that language may not only be used for communication, but also as a tool for manipulation. The theorist points out that it is possible to find traces of these thoughts even as far as back as the Seneca Falls Convention in 1848, where delegates had to adopt a resolution which contested the restrictions on women's public speeches. Great writers like Dorothy Richardson and Virginia Woolf also concerned themselves with research into the most appropriate literary language which would suit the female experiences they were trying to express. At present, women have returned to the same questions, another proof of how language is perceived as an essential part in the struggle for equality. There are two different opinions as concerns this matter. There are some theorists who claim women use certain stylistic forms which may make them appear more insecure than men, and others who view these same features in a more positive way claiming these help them better connect with others.

To be precise, Mondorf (2004: 1) affirms that, as concerns the stylistic aspect of language, after analyzing tag questions and adverbial clauses, in their pragmatic, semantic and cognitive aspects, some significant gender differences in language have emerged, especially when considered in their social and interactional contexts. The theorist opines that, generally, women tend to use more causal completion signals, while men more continuous signals, women would tend to make a more frequent use of tag questions than men and so on. These, together with other constructions, are all factors which should indicate the degree of certainty of the speaker, suggesting that women would tend to appear more insecure than men during public speeches.

Speer (2005: 23) links her theory to that of Mandorf, mentioned above, and goes into greater in depth in analyzing it. More specifically and by giving some examples, she affirms that some women would tend to identify and to bring into words a wider range of colors terms than men, they would tend to avoid expressing strong emotions and prefer weaker expressions (ex. 'oh dear' as opposed to 'oh shit'), women and men would also use different adjectives to express their opinions (ex. 'adorable, charming, divine' as opposed to 'cool, neat'). These differences, in her opinion, make women be perceived as people who convey a personal and emotional reaction to things, rather than an objective

one. Women tend to use tag questions and sentences with a more rising intonation than men and this apparently conveys the idea that they would need confirmation and request for approval or reassurance from others. Women would use more "hedges" as 'well, kinda' than men, making their sentences less forthright than those of men's and making them appear less assertive than the other sex. Finally, women would use a more "hypercorrect grammar" and more "superpolite forms" than men and they would speak in "italics" (Speer 2005: 23). This means that they give more emphasis to certain words in order to convey what they are saying, transmitting a sense of doubt about one's self-expression. All these factors could make women appear insecure about what they are saying as well as lacking in self-confidence.

American linguist Lakoff (2013: 159) agrees on those which are said to be the most common linguistic devices used by women: tag questions, rising intonation on declaratives, the use of various hedges, boosters or amplifiers (ex. 'I'm so happy'), indirection, diminutives, euphemism and conventional politeness. She claims this type of language makes women appear "powerless", like they were assuming a position of weakness while speaking. It seems that they are speaking "tentatively", by using forms of speech which are not effective in making others think or do what the speaker want to. In her opinion, those who choose to make a wider use of these stylistic features also tend to reject positions of authority from which they could successfully launch their messages.

Crawford (2013: 159) is among those linguists who has an opposing view on the matter, instead, distancing herself from those who believe that women need to change their way of speaking and become more assertive, claiming this would only accentuate the belief that there would be deficits in women themselves, which made them appear "powerless". In her opinion, promoting the idea that women would need compensatory training to improve their speeches reinforces men's social and political power (Crawford 2013: 159). Other readers of Lakoff (2013: 159) claim women's language can actually be multifunctional. For example, tag questions could indicate a willingness to find alternative positions rather than following an "unshakable conviction" and could also connect the speakers to the public. Establishing this type of connection with the public

could actually reinforce the speakers' position by enlisting support for their actions and ideas.

(Labov 1966 in Jule 2008: 20) justifies women's way of speaking affirming that they may be more anxious in social settings because they still need to achieve or maintain social status, while men do not. Therefore, women would tend to make a wider use of standard language because they need to be legitimated, while men would be "freer with language creativity" because they are already "legitimated" by society. But again, others do not agree with this point of view, claiming using more standard forms of language is more inclusive of others in the speech. (Trudgill 1974 in Jule 2008: 20) completes this theory by adding that those perceived differences could be generated by the social attitudes on those which are the expected behaviors from men and from women: it is generally believed that women use language to secure their social status, therefore it is assumed that their speeches will be influenced by this, while those of men not because they do not have this type of needs. In general men are considered more autonomous and women more supportive, therefore this is what people tend to hear when analyzing their discourses.

(Tannen 1991 in Jule 2008: 20) suggests that a huge difference between women and men's way of speaking is also based on the fact that women would use language to build relationships while men are more set up to monologues. The cause of this may be found in how they have been raised by the gender cultures. The linguists describes the main differences through a series of contrasts: status vs support; independence vs intimacy; information vs feeling; conflict vs compromise and so on.

To conclude, Cameron (2007: 123) believes that all the differences mentioned above do not reflect reality, merely because they are not realistic, but rather "inaccurate and simplistic" (Cameron 2007: 123). In her opinion, they just reinforce women's difficulty in holding higher offices. According to the theorist, these differences were not even considered before the 1990s, while today has become a sort of "raging torrent" (Cameron 2007: 2), they are not considered as an hypothesis yet to be verified but as an absolute truth. She claims this belief is only a "myth" (Cameron 2007: 3) for two main reasons:

because it is a false belief and a story people tell to try to describe who they are and why they act how they act.

2.5 Sexism in language

Sexism in language, according to Thouless (2000: 112), is the perpetuation of the belief that women are inferior to men or unimportant, conveyed through the use of language. This acts both in the way that language is used and in the messages that it transmits. Doyle (1990: 159) believes that non-sexist language should "clarify and distinguish, and to move away from labels and name-calling" (Doyle 1990: 159). For "clarify and distinguish" she means first of all that some people need to acknowledge women's existence and stop discrediting it and then by "distinguishing" she alludes to the principle of not making traditional gender distinctions (for ex. poet/poetess) and how, in her opinion, these fine differences should be preserved. As concerns the labels instead, she claims that we need to change them rather than completely eliminate them, being this last option not possible if not with the complete elimination of language itself.

From Von Flotow's (1997: 9) perspective, all types of conventional language undermine women's self-esteem, confidence, psychological development and creativity because it is controlled and manipulated by institutions ruled by men. The solution to this would be to raise awareness and to change the conventional language by finding a new one that could respond to women's realities. Some writers focused on showing the ideology that is hidden behind definitions as in that of the 'woman', who is still defined as '*also* a human being' in the French Petit Robert, while others focused on doing an etymological research in order to reclaim some old words which were degrading for women or for their activities. At the same time, there are some old words used to express the power of women, which today have taken a negative connotation. For example, 'hag" which today is used with the meaning of a 'evil spirit'.

Henley (1997: 2) proposes three types of sexism in language: language that ignores women, language that defines women narrowly and language that depreciates women. These three categories are very broad, and one does not necessarily exclude another.

However, while this view seems to describe women as passive and subjected to these beliefs, it is important to underline that other theorists, as Butler (1997: 2) upset this theory in women's favor:

One is not simply fixed by the name that one is called. In being called an injurious name, one is derogated and demeaned. But the name holds out another possibility as well: by being called a name, one is also, paradoxically, given a certain possibility for social existence.. thus the injurious address may appear to fix and paralyze the one it hails, but it may also produce an unexpected and enabling response (Butler 1997: 2).

However, according to Henley (1997: 2), "language that ignore women" (Henley 1997: 2) makes them appear invisible. This is shown by their absence as subjects of important topics of articles as well as in the figures who write them. Furthermore, in news reports, women are not only ignored as writers and subjects, but they are also denied an active role as agents. Another important institution which denies women's existence is embodied by religion with their patriarchal language which is full of metaphors and symbols that are male-oriented. As concerns their invisibility, (Spender 1980 in Weatherall 2002: 13) claims that the knowledge produced by women has not have the same opportunities to enter the public arena as men had, as well as not having direct access to technologies and institutions that transmit information from one generation to the other.

Another important issue is represented by the lack of lexical resources to describe women's experiences, mostly in relation with sexuality and men. (Spender 1980 in Hayes 2000: 112) recalls that the English language does not have neutral words to describe a strong woman. (Greer 1970 in Weatherall 2002: 13) underlines that all words related to the sexual activity are referred to an act performed by an active male on a passive woman. Men's sexuality is validated by positive terms as "virility", while there is no evidence of an everyday usage of words symbolizing a positive and healthy sexually active woman. (Hage 1972 in Hayes 2000: 112) adopts the same point of view adding that there are no terms in the English language to describe "normal sexual power" (Hage 1972 in Hayes 2000: 112) in a woman. Most of the time women are discredited for this and the proof is given by (Stanley 1904 in Hayes 2000: 112)'s analysis, which shows that English

language has 220 pejorative terms to describe sexually promiscuous women and only 20 to refer to the same "category" of men.

Another issue, according to Rossi (1978: 90), arises with the usage of the terms 'mother/virgin', which classify women based on their role in the reproduction of the species. These words have been largely used by men, charging them with a very strong value, in opposition to those like 'bitch', 'whore' and so on, which are aimed at degrading a woman judging her by her sexual choices. This dichotomy is problematic. First because 'virgin' validates a woman only in relation to men and secondly because 'mother' is seen as an always-present person who is at the same time never autonomous. The woman is therefore thought to find happiness only in marriage and in motherhood, and always in need to depend to something and not as already a whole person.

The second problem related to this dichotomy of terms, according to Lakoff (1975: 53), is represented by the word 'lady'. Its origins are to be found in the age of chivalry when people had a very high consideration of women, but, at the same time, it conveys the idea that they are needy people who cannot do things on their own. This term is today often used to discredit some women's positions, making them appear as subjects who do not have to be taken seriously. For example 'lady sculptor' do not contain the same level of professionality of 'woman sculptor', even if there would be no need to specify the sex of the sculptor at all. Most people could think that 'lady' sounds more polite, because it is an euphemism, and in fact, euphemism are usually used to dignify or ennoble something which is not considered noble or dignified.

Related to euphemisms, Lakoff (1975: 51) affirms that these are created to contrast words which have a bad connotation because they are associated with something unpleasant. The problem is not that women make a wide use of them, but rather that people use some euphemisms to refer to women. Some of them are alternatives to words that indicate some specific professions like 'cleaning woman' which becomes 'domestic' or 'housewife' which is often substituted in magazines and journals by 'homemaker', 'household executive', 'household engineer' and so on. There is evidence that only some specific professions have related euphemism. For example that of the 'undertaker', which

becomes 'mortician' or 'funeral director', and that of the 'janitor' which becomes 'custodian' and 'sanitary engineer'. The disturbing thing about this, according to Lakoff (1975: 51), is that other professions like 'professor' and 'doctor' do not have euphemisms and therefore those who do have them, are the ones which are considered the most embarrassing or demeaning.

(Eakins and Eakins 1978 in Hayes 2000: 112) agree with Lakoff and add another relevant example of a sex-specific term related to a profession: "mayor". This word, in fact, does not have a feminine equivalent, the only existing variation in English language is "mayoress". The problem is, this latter word has another meaning, as it refers to a different social role. In fact, if the mayor is a woman, she needs to appoint someone to be her 'mayoress', since they cover two different roles. The same occurs for the term "surgeon".

2.6 Gender and translation

Simon (1996: 1) recalls that women and translators have both been relegated to a position of inferiority for a long time. In her view, the original text is linked with the image of a strong male, while the translated one is considered the weaker and derivative female. The language that describes translation in itself is therefore sexist, dominated by images of dominance and inferiority and alluding at fidelity and libertinage. The most famous expression which embodies this theory is "les belles infidèles", which has for ages influenced people to adopt a suspicious attitude towards translation.

This relationship between social and writing roles, according to Simon (1996: 1), was born in the European Middle Ages in particular, when women finally gained access to literature. As they have been excluded for a long time from authorship, they turned to translation to publicly express themselves. Translation continued to be practiced as some sort of apprenticeship for women during the nineteenth and twentieth centuries. For example, George Eliot herself was first known as translator of Strauss and then as a novelist. Moreover, translation had an important role in the social movements in which women participated, as part of the fight against slavery. As first-wave feminism was very

closed to this civil suit, translation was used to build communication networks for the creation of progressive political agendas and in renewing literary traditions. The greatest writings of the nineteenth and twentieth century in French, Russian and German literature had been partially translated by women who made translation an expression of their political thoughts.

As the expectations of behavior may change from one society, culture, context, or historical period to another, translators often are forced to deal with the complicated problem of how to translate gender where it has an enormous potential of variability. Nissen (2002: 32) gives some examples which show how translators deal with the problem of gender translation, and how the decisions they make are influenced by "ideological consideration" (Nissen 2002: 32) as well. He takes a scene from Daphne du Maurier's novel 'Rebecca', as an example, in which the main characters, Maxim and his wife, have invited some relatives to their house in the England countryside. After dinner, Maxim's brother-in-law expresses his admiration for the meal by saying: '*Same cook I suppose, Maxim?'* As there is no reference to the cook's gender throughout the novel, the person who will translate the text in a language which needs a determined gender, will face some difficulties in choosing the right alternative. The examples chosen by Nissen (2002: 32), show how three translators have assumed the social gender associated with 'cook' to be feminine, while the remaining two to be male. He believes that the translators have made the most correct choice, on the basis of their knowledge as what gender a "cook is more likely to be in a noble English manor" (Nissen 2002: 32) , or "their ideological expectations" as to of what gender a "cook" is more likely to be "in their own community" (Nissen 2002: 32).

> French: la meme cuisinière [female]
> Italian: lo stesso cuoco [female]
> Spanish: el mismo cocinero [female]
> Portuguese: a mesma cozinheira [male]
> German: dieselbe Köchin [male]

As a consequence, as Livia (2003: 154) claims, linking her ideas to those of Nissen (2002), in the process of translation, if the social expectations of gender in the target culture are very different from those of the source culture, translators have to solve this anomaly and to find the best solution to encompass the differences in the translation. She claims that "translators must decide what to naturalize, what to explain, and what to exoticize" (Livia 2003: 154).

In Robinson's (2007: 22) opinion, women have also dedicated themselves to feminist texts, in order to fight against the patriarchy through the translation activity. Simon (1996: 1) agrees with Robinson adding that feminist translations are based on a notion of fidelity which is not directed towards the author or the reader but rather to a writing project which includes both the writer and the translator. Gender differences have become obvious not only in these and other similar metaphors describing translation, but also in their social and historical forms of practices of translation. Robinson (2007: 22) affirms that feminist translation theory can be divided in three phases: writing and researching about "the lost or neglected history of women as translators and translation theorists" (Robinson 2007: 22), attacking the patriarchal ideology on "mainstream Western translation theory" and "establishing an intelligible and solid feminist translation practice" (Robinson 2007: 22).

Leonardi (2007: 29) points out how, even if the translator should not distort the form and the meanings conveyed by the source text, feminist translators consciously change them to free the text from patriarchal ideology. At this point, there are two different views on the matter: there are linguists who claim they achieve equivalence anyway, from an ethical point of view, and there are others who oppose resistance to the idea that functional equivalence could replace linguistic equivalence. With feminist translations, the relationship between author and translator changes. Godard (1989: 50) introduces the notion of transferential process in which the translator becomes the writer and the distinction between them is blurred. The translator allows himself/herself to use disjunctive strategies, to generate a uniform language and all this because he/she aims at foregrounding female subjectivity. Translation, at this point, becomes the continuation of the original creation of meaning:

The feminist translator affirming her critical difference, her delight in interminable re-reading and re-writing, flaunts the signs of her manipulation of the text. Womanhandling the text in translation would involve the replacement of the modest, self-effacing translator. […] Hers is a continuing provisionality, aware of process, giving self -reflexive attention to practices. The feminist translator immodestly flaunts her signature in italics, in footnotes – in a preface (Godard 1989: 50)

Prefaces and footnotes are in fact used to highlight the translation process and, at the same time, to add some more details about the intended reader.

CHAPTER THREE

3. Translation proposals and analysis

In this chapter I will present two translation proposals. The first consists of two extracts from Sally G. McMillen's 2008 book "Seneca Falls and the Origins of Women's Rights Movement". The second is the chapter #YesAllWomen from Rebecca Solnit's 2014 book "Men explain things to me". I will then analyze the two translations by relating the practice of translation to its theory.

3.1 Translation no. 1: Seneca Falls and the Origins of Women's Rights Movement

But it was the Seneca Falls Convention that truly changed history. Two slightly different accounts exist of how the actual suggestion to hold a convention was made. In the History of Woman Suffrage and in her later writings, Elizabeth attributed the idea to female delegates' exclusion from the 1840 World Antislavery Convention, recalling that she and Lucrecia "walked home arm in arm afterwards" and "resolved to hold a conversation as soon as we returned home". In their correspondence and during a meeting of the two in Boston in 1841, Lucrecia and Elizabeth continued to discuss women's rights. According to Lucretia's version, Elizabeth was the

Fu la Convenzione di Seneca Falls a cambiare veramente la storia e ci sono due opinioni diverse su come possa essere nata l'idea di organizzarla. Nella "Storia del Suffragio Femminile" (History of Woman Suffrage) e nei suoi ultimi scritti, Elizabeth attribuì la nascita dell'idea al momento in cui si svolse la Convenzione Mondiale Contro la Schiavitù del 1840, che escluse i delegati delle donne da essa. Ricordò come lei e Lucretia fossero tornate a casa a braccetto e come decisero di stipulare una convenzione appena fossero tornate a casa. Nelle loro corrispondenze e durante un loro rincontro a Boston nel 1841, Lucretia e Elizabeth continuarono a discutere dei diritti delle

"moving spirit of the event" because she conceived idea of the convention. She reminded Elizabeth of the circumstances: "Thou must do thyself justice. Remember the full Covention originated with thee. When we were walking the streets of the Boston together in 1841…thou asked if we could not have a Convention for Woman's Rights. Whenever and wherever the idea first geminated, these two conceived it, inspired by events at the London convention. In July 1848, they would finally translate their idea into action.

Seneca Falls, the setting for this convention, a small town in what today is called the Finger Lakes District of New York state, was undergoing significant changes. As mentioned earlier, it was situated in the heart of an area that was on fire with various reform movements: revivalism, spiritualism, communitarianism, temperance, Millerism, Mormorism, and abolition. The town and surrounding area had attracted a

donne. Secondo la versione di Lucretia, Elizabeth era lo spirito movente del movimento, perché fu lei a elaborare l'idea della convenzione. Lucretia ricordò a Elizabeth quali fossero le circostanze: "Tu devi farti giustizia. Ricorda che la prima convenzione è nata per merito tuo. Quando camminavamo per le strade di Boston insieme, nel 1841, tu mi hai chiesto se non potevamo organizzarne una per i diritti delle donne." A prescindere da come e quando la primissima idea fosse nata, furono loro due a elaborarla, ispirate dagli avvenimenti della convenzione di Londra. Nel luglio del 1848, finalmente trasformarono la loro idea in azione.

Seneca Falls, il luogo di questa convenzione, la cittadina che oggi è diventata Finger Lakers, distretto di New York, stava vivendo molti cambiamenti all'epoca. Come menzionato prima, era situata nel cuore di un'area in cui si combatteva per diversi movimenti di riforma: revivalismo, spiritualismo, comunalismo[1], astinenza dall'alcol, i seguaci di Miller[2], Mormonismo[3] e abolizionismo. La cittadina e l'area

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[1] Movimento fondato sulla lealtà al gruppo etnico di appartenenza (Wordreference.com)

[2] I seguaci di William Miller, che nel 1833 condivise pubblicamente la sua convinzione che il secondo Avvento di Cristo sarebbe avvenuta circa negli anni 1843-1844 (Wikipedia.org)

[3] Una setta cristiana (Wordreference.com)

number of families who moved therefore for its rich farmland, natural resources, and easy access to points east and west, thanks to the recent construction of several canals and railroads.

Like so many other towns in the Northeast, Seneca Falls was an agrarian community transforming into an industrial one. The town was aptly named for waterfalls that generated power for its factories. With the completion of the Eric canal, an engineering of its time, the Great Lakes and cities in the Midwest were opened to the East Coast, and travel time was reduced from a few weeks to a few days. The completion in 1828 of a connecting canal from Seneca Falls to the Eric canal prompted expansion of the town's commerce. The Auburn and Rochester Railroad, finished in 1841, gave another boost local transportation. The towns of Auburn and Waterloo were now only a short train ride away, and the cities of Rochester to the west and Syracuse now likewise only a few hours away. New woolen mills, flour mills, and sawmills, built by enterprising businessmen who sensed the area's potential, dotted the Seneca River. By the 1840s, a number of business lined Seneca Falls main street,

circostante avevano attirato parecchie famiglie che si erano trasferite lì per i suoi terreni fertili, per le risorse naturali e per l'accesso molto comodo alle aree ad ovest ed est, facilitato dalle recenti costruzioni di canali e ferrovie.

Come molte altre cittadine del nordest, Seneca Falls era una comunità agraria che si stava trasformando in una di tipo industriale. Era stata chiamata così infatti, per le cascate che generavano energia per le sue fabbriche. Con il completamento del canale Erie, una meraviglia dell'ingegneria al tempo, i Grandi Laghi e le città del Midwest erano diventati accessibili alla East Coast, e il tempo impiegato per spostarsi si ridusse da intere settimane a pochi giorni. Il completamento, nel 1828, di un canale di collegamento tra Seneca Falls e il canale di Erie, ha accelerato anche l'espansione del commercio della città. Le ferrovie di Auburn e Rochester, finite nel 1841, hanno dato un'ulteriore spinta al trasporto locale. Le città di Auburn e Waterloo erano, a quel punto, raggiungibili con un breve viaggio in treno e le città di Rochester ad ovest e Siracusa a est erano solo a poche ore di distanza. Il fiume di Seneca era circondato da nuove fabbriche di lana, farina e nuove segherie, costruite

including a millinery shop, several dry goods stores, two distilleries, an iron pump company, and two hotels. To serve its four thousand inhabitants, the town had its own newspaper, the semiweekly Seneca County Courier, and the townspeople enjoyed reading the New York Tribune, which arrived each week. Five churches welcomed worshipers, including the Wesleyan Chapel on Main Street, completed by local Methodists in 1843.

A number of Quakers had moved to the region in 1820s and 1830s, many from Pennsylvania and New Jersey, creating a community of like-minded people and a strong hold of antislavery sentiment. In December 1847, Frederick Douglass and his family settled in the Rochester, where he began publishing his newspaper, the *North Star*. The fugitive slave Harriet

da uomini d'affari che avevano fiutato il potenziale dell'area. Negli anni 1840 la strada principale di Seneca Falls era ornata da moltissimi negozi, incluso un negozio millenario, alcune mercerie, due distillerie, una fabbrica di pompe in acciaio e due hotel. Per tenere informati i propri abitanti, Seneca Falls disponeva del suo proprio giornale, "Il Corriere della Provincia di Seneca" (Seneca County Courier), e i suoi abitanti amavano leggere anche "La Tribuna di New York" (New York Tribune), pubblicato settimanalmente. Cinque erano le chiese che accoglievano i credenti, inclusa la Cappella Wesleyan, sulla strada principale, completata dai Metodisti[4] locali nel 1843.

Molti Quaccheri[5] si trasferirono nella regione negli anni 1820 e 1830, parecchi di loro dalla Pennsylvania e dal New Jersey, creando una comunità di persone dal pensiero comune e legate da un forte sentimento antischiavista. Nel

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[4] Membri della Chiesa Metodista di denominazione Cristiana (Wordreference.com)

[5] Movimento religioso che risale alle correnti 'ispirazionistiche' della Riforma e si ricollega ad altre sette diffuse in Inghilterra durante la rivoluzione, di cui erano caratteristiche l'avversione a un clero distinto dal laicato, l'estrema semplificazione del culto, affidato a chiunque, sentendosi ispirato, parlasse per edificare i confratelli, e certe forme di avversione al vivere mondano (Treccani.it)

Tubman would make her home in Auburn in 1850s. Frances and William Seward, both strong abolitionists, lived there as well. (He would become a leader in the Republican Party and later Abraham Lincoln's secretary of state). Rochester, the largest city in the region, boasted three sizeable antislavery organizations by the late 1830s - one for men, another for white women, and one for black women. People active in the demolition movement hosted controversial lecturers like Garrison on and Abby Kelley and sent at least a dozen petitions to Congress demanding an end to slavery. Several homes served as way stations on the Underground Railroad. The area in and around Seneca Falls had a strong community of reforminded women. In 1842, five of them, including Mary Ann M'Clintock, Amy Post, and Abby Kelley, organized a fair in Rochester to raise money to support antislavery activities. Seneca Falls hosted one the following year.

Temperance garned substantial community support. Citizens established a temperance society for men and another for women, and in February 1842, a temperance paper, the *Water Bucket*, began publication there. Only two months

dicembre del 1947, Frederick Douglass e la sua famiglia si stabilirono a Rochester, dove lui iniziò a pubblicare il suo giornale, "La Stella del Nord", (The North Star). Anche la schiava in fuga Harriet Tubman si stabilì là nel 1850, così come Frances e William Seward, entrambi convinti sostenitori dell'abolizionismo. Lui poi diventò uno dei leader del partito repubblicano e successivamente il segretario di Stato di Abraham Lincoln. Rochester, la città più grande della regione, ospitò ben tre organizzazioni antischiaviste di spessore negli anni 1830: una per gli uomini, una per le donne bianche e una per le donne di colore. Gli attivisti del movimento abolizionista, come Garrison e Abby Kelley, tennero numerose conferenze controverse, e mandarono almeno una dozzina di petizioni al Congresso chiedendo la fine della schiavitù. Molte case furono impiegate come stazioni secondarie per la metropolitana. L'area di Seneca Falls e dei dintorni possedeva una forte comunità di donne riformiste. Nel 1842, cinque di loro, incluse Mary Ann O'Clintock, Amy Post e Abby Kelley organizzarono una fiera a Rochester per raccogliere denaro in favore delle attività antischiaviste. Seneca Falls ne ospitò un'altra l'anno seguente.

later, Seneca Falls voted to prohibit the sale of alcohol, creating an immediate and positive impact on the community. Drinking and crime dropped significantly. Most businessmen and factory owners welcomed the new law, which promised greater worker productivity and a sober citizenry. And, as mentioned earlier, Millerism caught hold of several hundred citizens in 1843 and 1844 as they awaited Christ's anticipated return.

While a number of Seneca Falls residents were strong abolitionists, support for the cause was hardly universal. The town experienced some unrest when antislavery lecturers visited in 1842 and again in 1843. Abby Kelley spoke in Seneca Falls in August 1843, decrying the evils of slavery. Her six lectures, delivered to makes audiences, elicited responses similar to those the Grimké sisters had stirred up years earlier. Because of her radical reputation, ministers refused Kelley the use of their churches. A local abolitionist and town leader, Ansel Bascom, finally agreed to let her speak

Anche l'astinenza guadagnò molto supporto da parte degli abitanti. I cittadini stabilirono una "comunità di astinenza" per gli uomini e una per le donne e nel febbraio 1842 nacque il giornale dell'astinenza, il "Water Bucket". Solo due mesi dopo, Seneca Falls votò in favore dell'abolizione della vendita dell'alcol, creando un impatto immediato e molto positivo sulla comunità. L'alcolismo e il tasso di criminalità si abbassarono notevolmente. La maggior parte degli uomini d'affari e dei proprietari delle fabbriche accolsero la nuova legge, che prometteva una maggiore produttività sul lavoro e una popolazione più sobria. E, come menzionato precedentemente, prese piede presso centinaia di cittadini anche il Millerismo, che, tra il 1843 e il 1844, attendevano il ritorno anticipato di Cristo.

Ma se molti dei residenti di Seneca Falls erano degli abolizionisti convinti, il supporto per la causa stessa non era altrettanto universale. La cittadina attraversò anche un momento di disordine quando i conferenzieri la visitarono nel 1842 e poi nel 1843. Abby Kelley parlò a Seneca Falls nell'agosto del 1843, denunciando le disgrazie causate dalla schiavitù. Le sue sei conferenze, dedicate ad un pubblico misto, ottennero delle

from the stoop of his home. As Bascon's daughter Mary later recalled, Kelley "harangued the people assembled in his orchard", trying to convince listeners to join the movement. Seneca Fall's Methodists divided over their commitment to antislavery. In March 1843, several militant members abandoned their original church because it refused to adopt a strong start stance against and slavery, and they organized a new Wesleyan Methodist Church. They built the Wesleyan Chapel, which welcomed all speakers and their causes - including women's rights.

The suggestion to hold a women's rights conventions surfaced at an afternoon tea party – a popular type of social gathering enjoyed by privileged women. Jane C. Hunt, who lived in a handsome brick home on the east side of Waterloo, hosted the event on July 9 or 10, 1848 (the exact date is uncertain).

She had invited to tea her good friend Martha Coffin Wright of Auburn and her famous order sister, Lucretia, who was

reazioni simili a quelle scaturite dalle sorelle Grimké anni prima. A causa della sua reputazione da radicale, inoltre, i sacerdoti le rifiutarono l'uso delle Chiese. Allora fu un abolizionista del posto e un leader della città, Ansel Bascom, infine, ad autorizzarla a utilizzare la scalinata d'ingresso della sua casa per parlare. Come ricorda la figlia di Bascom, Mary, Kelley "faceva la ramanzina alle persone radunate nel suo giardino", cercando di convincerli a unirsi al movimento. I metodisti di Seneca Falls erano divisi nelle loro azioni riguardo all'abolizione della schiavitù. Nel marzo del 1843, molti membri militanti abbandonarono la loro Chiesa originaria perché questa rifiutò di prendere una posizione decisa a favore dell'abolizione e organizzarono una nuova Chiesa Weslyan Metodista, che accoglieva tutti gli oratori e le loro cause, inclusi i diritti delle donne.

La proposta di stipulare una convenzione sui diritti delle donne venne a galla un pomeriggio mentre le donne benestanti sorseggiavano il tè. Il momento del tè era infatti un evento sociale molto popolare all'epoca. Jane C. Hunt, che viveva in una casa di mattoni molto bella a est di Waterloo, partecipò all'evento il 9

visiting. Hunt also invited another friend and relative by marriage, Mary Ann M'Clintock of Waterloo, as well as Elizabeth, who was now living in Seneca Falls. All but Elizabeth were Quakers, Garrisonians, and formally from the Philadelphia area. Lucretia had come the further distance. She and James have been travelling in upstate New York to attend the Genesee Yearly Meeting of Hicksite Friends and to visit Seneca Indians on their New York reservation. (Quakers had long been concerned about the poor treatment of Native Americans and had established a school and modern reservation for the Seneca tribe). The Motts also toured several settlements of fugitive slaves living in the area before coming to stay with Lucretia's sister Martha and her family.

The Stantons had moved to Seneca Falls only a year earlier. Elizabeth, now the mother of three sons, arrived in the spring of 1847; Henry joined the family ten months later. Though stimulated by life in Boston, Henry had failed to achieve the financial or political success he desired. Seneca Falls offered new possibilities. He

o 10 luglio del 1848 (la data precisa è sconosciuta).

Aveva invitato a bere il té la sua cara amica Martha Coffin Wright di Auburn e la sua famosa sorella maggiore, Lucretia, che era lì in visita. Hunt invitò anche un'altra amica e parente acquisita, Mary Ann M'Clintock di Waterloo, ed Elizabeth che ormai si era trasferita a Seneca Falls. Tutte tranne Elizabeth erano dei Quaccheri, dei Garrison[6] e della zona della Philadelphia. Lucretia era quella che aveva percorso più strada. Lei e James avevano viaggiato a nord di New York per partecipare al Meeting annuale del Genesee degli Amici Hicksite e per visitare gli indigeni di Seneca nelle loro riserve di New York (i Quaccheri avevano molto a cuore le scarse condizioni in cui vivevano gli Indiani d'America e avevano anche fondato una scuola e una riserva esemplare per la tribù di Seneca). La famiglia Mott visitò anche molti insediamenti per gli schiavi in fuga nell'area prima di andare a vivere con la sorella di Lucretia, Martha, e la sua famiglia.

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[6]Seguaci di William Lloyd Garrison, giornalista abolizinista americano. (Wikipedia.org)

also worried about his health, living in the city where consumption, the disease that have caused his mother's death, was endemic. He sought a wholesome, commercially vibrant community, populated by sympathizers with the antislavery cause, which meant a great deal to him. Probably also figuring in the decision to move was Judge Daniel Cady's offer of a house he owned. Interestingly, Cady deeded the home to Elizabeth rather than to Henry; he continued to harbor doubts about his son-in-law financial stability. The rambling house stood on two acres of land on a hill with a view of several of the two town's factories. It was located near the main road that connected Waterloo, Seneca Falls, and Auburn, but on the opposite side of the river from many of the town's equally large homes.

This was not an easy move for Elizabeth. The demands of motherhood and household chores overwhelmed her, and she had trouble finding dependable domestic help. The house needed

La famiglia Stanton si era trasferita a Seneca Falls solo un anno prima. Elizabeth, mamma di tre figli ormai, si era stabilita lì nella primavera del 1847 e Henry si ricongiunse con la famiglia 10 mesi dopo. Anche se Henry si sentiva molto stimolato a Boston, non riuscì a raggiungere il successo politico o finanziario che desiderava. Seneca Falls invece, offriva nuove possibilità. Lui aveva, in realtà, anche paura per la sua salute, a vivere in una città in cui la tubercolosi, la malattia che uccise sua madre, fosse endemica. Cercava una comunità salutare, commercialmente sviluppata e popolata da simpatizzanti dell'abolizionismo, condizione per lui essenziale. Probabilmente un'altra causa che lo convinse fu il fatto che il giudice Daniel Cady gli aveva offerto una casa di sua proprietà. Sorprendentemente però, Cady intestò la casa a Elizabeth invece che a Henry perché continuò ad avere dubbi sulla situazione finanziaria di suo genero. La casa, un po' irregolare, era situata su due acri di terreno sopra ad una collina con vista sul fiume e su varie fabbriche della città. Si trovava vicino alla strada principale che collegava Waterloo, Seneca Falls e Auburn, ma dalla parte opposta del fiume e delle altre case della città, che erano ugualmente grandi.

attention, since it has not been lived in for five years, so Judge Cady gave Elizabeth money to oversee major renovations. Henry's delay in moving and several illnesses that afflicted the Stanton boys made the family's first year in Seneca Falls all the harder on Elizabeth. She may have suffered a miscarriage. Even after Harry arrived, he was of little help, for he travelled frequently. Legal cases drew him afield, as did political interests, including two terms in the New York state legislature and his work on behalf of the Free Soil and Republican parties. Elizabeth's privileged upbringing probably made her myriad responsibilities seem all the more difficult. But years later she interpreted these struggles as significant: "I now fully understood the practical difficulties most women had to content with the isolated household". The discontent she felt "with woman's position as wife, mother, housekeeper, physician and spiritual guide" awakened in her another reason to improve their lot.

[…]

Quello non fu un momento facile per Elizabeth. I doveri di madre e casalinga la sopraffacevano ed ebbe difficoltà a trovare qualcuno che la aiutasse con le faccende domestiche. La casa necessitava di particolari cure, in quanto era rimasta inabitata per cinque anni. Il giudice Cady allora, offrì dei soldi a Elizabeth per affrontare le rinnovazioni più importanti. Il ritardo di Henry nel trasferirsi le varie volte in cui i figli si ammalarono, fecero sì che tutto pesasse sulle spalle di Elizabeth. E' probabile che abbia anche subìto un aborto spontaneo. Anche dopo che Henry arrivò, fu di poco aiuto, perché viaggiava molto spesso. I casi legali lo portavano in campagna, così come i suoi interessi politici; in questi sono inclusi i due mandati nella legislatura statale di New York e il suo lavoro per conto del "Suolo Libero", (Free Soil) e dei partiti repubblicani. L'educazione privilegiata di Elizabeth probabilmente le fecero apparire i suoi innumerevoli doveri come ancora più difficoltosi. Anni dopo però, guardando indietro a questi anni rivalutò quella sofferenza come significante: "Io ora capisco appieno le difficoltà concrete che le donne si trovano ad affrontare tra le isolate mura domestiche". L'insoddisfazione che sentì

On Wednesday, the first day of the Convention, Lucrecia and her sister rode the train from Auburn to Seneca Falls, having arranged to spend the night with the Stantons. According to an account by someone who was present, the day dawned bright and clear, with the temperature reaching ninety degrees. Elizabeth's sister Harriet Cady Eaton brought her young son Daniel. Elizabeth approached the day with trepidation, feeling responsible for what was about to unfold and nervous because she had never before spoken in public. She later admitted that she felt like "abandoning all her principles and running away". But there was no time for second thoughts. Organizers brought several copies of the Declaration of Rights and Sentiments, the Resolutions, and volumes of the statues of New York in case they needed to consult state laws. People were waiting outside Wesleyan Chapel when the women arrived, for the building was locked - detail they had overlooked. No one had a key, so Daniel Eaton crawled through a window and opened the door from the inside. One girl who attended remembered the chapel's dusty windows, wooden pews, and gallery extending around three sides of the interior. The audience was more varied than the organizers had

"con la posizione della donna come moglie, madre, casalinga, medico e guida spirituale" risvegliò in lei un altro motivo per il quale provare a migliorare la loro condizione.

[…]

Il mercoledì, nel primo giorno della Convenzione, Lucretia e sua sorella presero il treno da Auburn a Seneca Falls, poiché avevano pianificato di passare la notte dalla famiglia Stanton. Secondo quanto raccontato da un partecipante, era un giorno luminoso e ancora chiaro al tramonto e la temperatura aveva raggiunto i 19 gradi centigradi. La sorella di Elizabeth, Harriet Cady Eaton aveva portato anche il suo giovane figlio Daniel. Elizabeth affrontò il giorno con trepidazione, sentendosi responsabile per ciò che stava per succedere e nervosa perché non aveva mai parlato in pubblico prima. Più tardi ammise che fu sul punto di abbandonare tutti i suoi princìpi e scappare via, ma non c'era tempo per i ripensamenti. Gli organizzatori portarono varie copie della Dichiarazione dei Diritti e dei Sentimenti, delle Risoluzioni e vari volumi degli statuti di New York, nel caso avessero avuto bisogno di consultare la legge nazionale. Le persone stavano

intended. Only females were supposed to attend that first day, but a few young mothers like Harriet Eaton brought their children. Approximately forty men showed up. The five women decided to allow them to stay, although they were asked to listen rather than talk that first day. Mary Ann M'Clintock, Jr., was appointed to take note of the proceedings.

By eleven o'clock, an hour later than planned, the meeting was under way. On the platform at the front of the chapel sat the principal organizers, including the four M'Clintock daughters. Elizabeth described their purpose to the assembled crowd, asserting that her sense of "right and duty" motivated her to take up the cause of women's rights. This was a woman's responsibility, for only she could "understand the height, the depth, the length, and the breadth of her own degradation". Elizabeth argued that no more important question stood before the public. For too long, women worldwide had been degraded, mocked and scorned.

aspettando fuori dalla Cappella Wesley quando le donne arrivarono, poiché l'edificio era chiuso a chiave; un dettaglio che avevano trascurato. Nessuno aveva una chiave, quindi Daniel Eaton entrò da una finestra e aprì la porta da dentro. Una ragazza che si trovava lì ricorda come da tre entrate dell'interno comparvero le finestre polverose, le panche di legno e la galleria. Il pubblico era più vario di quanto gli organizzatori avessero sperato. In teoria solo le donne dovevano presenziare, ma molte di loro come Harriet Eaton, avevano portato i loro figli. Si presentarono anche circa 40 uomini. Le cinque donne li autorizzarono a rimanere a condizione che ascoltassero, piuttosto che parlare, quel primo giorno. Mary Ann M'Clintock Jr. fu invece incaricata di prendere appunti sulle linee di azione proposte durante la conferenza.

Alle ore 11, un'ora dopo rispetto a quella prevista, il meeting si stava svolgendo. Sulla piattaforma davanti alla cappella erano situati gli organizzatori principali e le quattro sorelle M'Clintock. Elizabeth descrisse il loro obiettivo al pubblico, spiegando come fosse stato il suo senso di diritto e dovere ad averla spinta ad adottare la causa dei diritti delle donne. Questa, a suo avviso, era una

"So long has man exercised tyranny over her, injurious to himself and benumbing to her faculties, that few can nerve themselves to meet the storm: and so long has the chain been about her that she knows not there is a remedy". Elizabeth boldly insisted these attitudes had to change. She encouraged female listeners to remain steadfast as they pursued their rights. Following this inspiring address, Lucretia, "the moving spirit of the occasion", spoke and encourage everyone to join the cause. Elizabeth then introduced the Declaration of Rights and Sentiments, reading it through and then slowly rereading it paragraph by paragraph so comments could be made and changes incorporated. The first session adjourned at 2:30.

The Declaration of Rights and Sentiments (see Appendix A) began with the words "all men and women are created equal", a clarion cry for the women's rights movement. It listed the injustices women endured due to "repeated injuries and usurpations on the part of the man toward

responsabilità delle donne perché solo loro "possono capire l'altezza, la profondità, la lunghezza e l'ampiezza della loro propria degradazione". Elizabeth sosteneva che questa fosse la domanda più importante per il pubblico. "Per troppo tempo le donne di tutto il mondo sono state degradate, derise e sdegnate. Per troppo tempo gli uomini le hanno sottomesse con la tirannia, una cosa nociva per gli uomini stessi e paralizzante per le capacità delle donne, che hanno fatto sì che poche riuscissero ad affrontare questa catastrofe; e per così tanto tempo si sono trovate in catene, che non riuscivano più a capire quale fosse il rimedio a questo." Elizabeth insistette fortemente per cambiare questi comportamenti. Incoraggiò il suo pubblico femminile a rimanere deciso nel perseguire i loro diritti. Dopo questo discorso così muovente, toccò a Lucretia, "lo spirito movente dell'occasione", parlare e incoraggiare tutti ad unirsi alla causa. Poi Elizabeth introdusse la "Dichiarazioni sui Diritti e i Sentimenti", prima leggendola interamente, poi rileggendola paragrafo per paragrafo cosicché si potessero fare commenti ed eventuali cambiamenti. La prima sessione finì alle ore 14.30.

woman, having in direct object the establishment of an absolute tyranny over her." Man denied woman access to the vote; forced her to submit to laws over which she had no voice; prevented her from being represented in elected bodies; enacted laws for marriage that made her "civilly dead"; removed a wife's right to property and wages; created divorce laws that caused her to lose guardianship of her children; forced a wife to promise to obey her husband; allowed the government to tax her property; prevented her access to the most lucrative professions such as law and medicine; paid her lower wages that a man received; denied her the opportunity to attend college; insisted on her subordinate role in the church; established a different set of moral codes for men and women; and claimed it was a man's right to assign woman to a specific domestic sphere. The declaration laid the responsibility for these injustices squarely on men.

La Dichiarazione dei Diritti e dei Sentimenti (in appendice A) iniziò con le seguenti parole: "Tutti gli uomini e le donne sono creati allo stesso modo", il grido di battaglia del movimento per i diritti delle donne. Elencava le ingiustizie che le donne subirono a causa di "danni ripetuti e usurpazioni da parte degli uomini, che avevano come obiettivo diretto la tirannia assoluta sulle stesse". Gli uomini negarono alle donne il diritto di voto, forzandole ad obbedire a leggi sulle quali non potevano esprimersi; negarono loro la possibilità di essere rappresentate negli organismi eletti; promulgarono leggi riguardanti il matrimonio che le resero "civilmente morte"; rimossero il diritto di proprietà e di remunerazione per le mogli; crearono leggi sul divorzio che conducevano alla perdita della custodia dei loro bambini; forzarono le mogli a giurare ubbidienza ai loro mariti; permisero al governo di applicare tasse sulle loro proprietà; negarono loro l'accesso alle professioni più redditizie, come quelle nell'ambito giudiziario e medico; diedero loro paghe più basse rispetto a quelle degli uomini; negarono loro la possibilità di frequentare il college; insistettero nell'attribuire loro un ruolo subordinato dinnanzi alla Chiesa; stabilirono un codice morale diverso per

While radical in most aspects, the document reflected its time as well as the socioeconomic status of those who composed it. From today's perspective, its undemocratic, even uncharitable thoughts are rather jarring. The document elevated white women about male immigrants, free blacks, and the destitute who lacked the advantages many middle-class women possessed. The Declaration argued many men withheld rights from women but gave the same rights "to the most ignorant degraded men - both native and foreigners." It acknowledged that the nation's political and legal culture treated all women unjustly, but then it cited specific issues that were relevant primarily to middle- and upper-class white women, such as the lack of any opportunity to attend college or to pursue a lucrative career. The Declaration also failed to acknowledge that wives in New York, Pennsylvania, and Mississippi could claim their own property and that Oberlin Collegiate Institute was coeducational.

One of the more intriguing assertions in the Declaration concerned a woman's lack

gli uomini e per le donne e rivendicarono come diritto degli uomini attribuire loro uno specifico ruolo domestico. La Dichiarazione addossava la colpa per queste ingiustizie direttamente sugli uomini.

Anche se radicale in molti suoi aspetti, il documento rifletteva il tempo e la condizione socioeconomica di coloro che lo composero. Dalla prospettiva odierna, i loro pensieri antidemocratici e perfino a volte spietati risultano sconvolgenti. Il documento riteneva le donne bianche fossero superiori ai migranti uomini, agli schiavi neri liberati e ai poveri carenti dei privilegi riservati alle donne della classe media. La Dichiarazione sosteneva che gli uomini avessero negato dei diritti alle donne ma che li avessero concessi invece ai "più ignoranti e degradanti uomini, sia nativi che indigeni". Sosteneva che la cultura politica e legale dello Stato trattasse ingiustamente tutte le donne, ma poi citava problemi specifici strettamente correlati e rilevanti solo per le donne della classe media e dell'alta società, come la negazione del diritto di frequentare il college o di avere un lavoro redditizio. La Dichiarazione inoltre, tralasciò il fatto che le mogli di New York, della Pennsylvania

of confidence, claiming that society systematically undermined her so as to "lessen her self-respect, and to make her willing to lead a dependent abject life." The Declaration also attacked the double standard, arguing that a different "code of morals for men and women" existed and that society expected women to act as models of virtue. It insisted that the pursuit of happiness mentioned in the Constitution was a right everyone should enjoy. Women needed the same rights as men "to promote every righteous cause by every righteous means". Laws and customs that kept them in dependent state must be overturned.

During the afternoon session that first day, Elizabeth again addressed the audience. "The word has never yet seen a truly great and virtuos nation, because in the degradation of woman the very fountains of life are poisoned at their source", she asserted. The Declaration was read again and changes made. Then eleven resolutions that laid out concrete ideas on how to improve women's lives were

e del Mississippi potessero rivendicare le proprietà personali e che l'Istituto Collegiale di Oberlin fosse misto.

Una delle inserzioni più provocatorie della Dichiarazione riguardava la mancanza di fiducia in sé stesse, sostenendo che la società indebolisse sistematicamente le donne, "facendo loro perdere il rispetto di se stesse, e condizionandole a voler condurre una vita umiliante e sempre dipendente da qualcuno". La Dichiarazione attaccò anche il fatto di applicare due pesi e due misure in quanto sosteneva l'esistenza di "un codice morale per gli uomini e uno per le donne", da cui la società si aspettava che le donne agissero sempre come modelli di virtù. Insisteva sul fatto che il diritto alla felicità citato nella Costituzione fosse un diritto di cui tutti dovessero godere. Le donne necessitavano di avere gli stessi diritti degli uomini per "promuovere ogni virtuosa causa con ogni virtuoso mezzo". Le leggi e gli usi che le mettevano in una posizione di dipendenza dovevano essere rovesciate.

Durante la sessione pomeridiana dello stesso giorno, Elizabeth si rivolse nuovamente al pubblico. "Il mondo non ha ancora visto una nazione veramente

presented and discussed for the first time. One Resolution demanded that women become the equal of men. Another one said that the "virtue, delicacy, and refinement of behavior" demented of women should also be required of men. Other Resolutions asked that the domestic sphere assigned to women be enlarged and that laws impeding female equality be changed, since they countered "the great percept of nature". The Resolutions strengthened the Declaration of Rights and Sentiments by demanding that women should have the same rights and responsibilities as men and participate in the life of the nation as equal human beings.

Following the reading of the Resolutions, Lucretia shared a humorous piece, written by her sister Martha, in which she challenged the idea that wives should always obey their husbands and do so with a "smiling countenance". After cleverly examining the daily burdens of overworked mothers, she questioned why written advice was so "lavishly bestowed on the wife" but not on the husband. Then Elizabeth M'Clintock, daughter of Mary

grande e virtuosa, poiché nella degradazione della donna le stesse fontane della vita sono avvelenate alla loro sorgente", sostenne. La Dichiarazione fu riletta nuovamente e furono apportate delle modifiche. Per la prima volta furono presentate e discusse anche undici Risoluzioni basate su idee concrete su come migliorare la condizione delle donne. Una di queste chiedeva che le donne ottenessero l'uguaglianza con gli uomini. Un'altra sosteneva che "la virtù, la delicatezza e la raffinatezza nel comportamento" richiesta alle donne, dovesse essere pretesa anche dagli uomini. Un'altra ancora chiedeva che la sfera domestica della donna si estendesse e che le leggi che impedivano l'uguaglianza tra i sessi venissero cambiate, in quanto si opponevano al "grande percetto della natura". Le Risoluzioni rafforzarono la Dichiarazione dei Diritti e dei Sentimenti chiedendo che le donne avessero gli stessi diritti e responsabilità degli uomini e che partecipassero alla vita della nazione come esseri umani uguali.

Dopo la lettura delle Risoluzioni, Lucretia lesse un testo comico scritto da sua sorella Martha, in cui sfidava la concezione che le donne dovessero

Ann, delivered a speech. That evening, Lucretia placed women's grievances within a larger context by describing the progress of other reform movements. She urged men in the audience to aid in the struggle for women's rights. Eliab W. Capron, the editor of Auburn's *National Reformer*, later remembered her talk as "one of the most eloquent, logical and philosophical discourses we ever listened to."

Word had spread that something exciting, even revolutionary, was happening as Seneca Falls, and a larger crowd appeared the second day, including more men. Those in attendance commented on the throng, and latecomers like Amelia Bloomer only managed to find a sit upstairs. James Mott chaired the morning meeting, since no woman could imagine a female presiding before a mixed audience. The minutes of the previous day were shared, and Elizabeth reread the Declaration of Rights and Sentiments. Several individuals addressed the Declaration, including Ansel Bascom, who had participated in New York State's recent constitutional convention and now

sempre ubbidire ai propri mariti e farlo con un sorriso sulle labbra. Dopo aver astutamente osservato i fardelli che quotidianamente si portavano sulle spalle le madri sovraffaticate, mise in questione il perché i consigli al riguardo "pesassero in modo così smisurato sulla moglie" e mai non sul marito. A quel punto Elizabeth M'Clintock, figlia di Mary Ann, fece un discorso. Quella sera, Lucretia aveva posizionato le ingiustizie delle donne in un contesto più ampio, descrivendo i progressi di altri movimenti di riforma. Sollecitò gli uomini della folla ad aiutare nella lotta per i diritti delle donne. Eliab W. Capron, l'editore del "Riformatore Nazionale" di Auburn, più tardi ricorderà il suo discorso come "uno dei più eloquenti, logici e filosofici che abbia mai ascoltato".

Si diffuse la voce che a Seneca Falls stava succedendo qualcosa di emozionante, perfino rivoluzionario, e il secondo giorno si presentò una folla ancora più grande, che includeva più uomini. Quelli già presenti fecero delle dichiarazioni alla massa, e chi arrivò in ritardo, come Amelia Bloomer, trovò posto solo di sopra. Fu James Mott a

spoke at length about the new married women's property act. After some discussion, the audience adopted the Declaration unanimously.

Now the eleven Resolutions were reread, and individually each came up for a vote. The most controversial issue, and the only one to face presupposition, was the ninth: "Resolved, that it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise." Henry, who had assisted Elizabeth with some of the legal issues, had expressed surprise at his wife's insistence that women should demand the right to vote. "You will turn the proceedings into a farce", he warned her. According to family lore, Henry was so upset by this radical demand that he left town. In any case, among the five husband of the organizers, he and David Wright were the two who did not attend the convention or signed to Declaration of Rights and Sentiments. A number of people at the Convention apparently

presiedere il meeting della mattina, in quanto nessuna donna si sarebbe immaginata di poter portare avanti un discorso davanti ad un pubblico misto. Per l'occasione, furono condivisi alcuni dei momenti del giorno precedente ed Elizabeth rilesse la Dichiarazione dei Diritti e dei Sentimenti. Molte persone fecero discorsi sulla Dichiarazione, tra queste Ansel Bascom, che aveva partecipato alla convenzione costituzionale più recente a New York e che ora parlava approfonditamente in merito al nuovo atto di proprietà delle donne sposate. Dopo qualche discussione, il pubblico adottò la dichiarazione unanimemente.

Furono rilette anche le undici Risoluzioni e per ognuna si tenette una votazione. La più controversa, e anche l'unica a cui è stata opposta resistenza, è stata la nona: "E' stato deciso che è dovere delle donne di questo Paese assicurarsi il sacro diritto di voto". Henry stesso, che aveva assistito Elizabeth anche in alcuni problemi legali, si mostrò sorpreso per l'insistenza della moglie a voler ottenere il diritto di voto per le donne. "Trasformerai il programma in una farsa", la avvertì. Secondo la tradizione familiare, Henry era talmente arrabbiato per questa richiesta

agreed with Henry and believe that Resolution should only address the "social, civil and religious" but not the political, rights of women. Several Quakers, including the Motts, found the demand for suffrage troubling, and Lucretia warned her friend Elizabeth, "Why Lizzie, thee will make us ridiculous." On principle, Quakers try to avoid partisan politics and believed that women should wield their influence elsewhere. Others argued that fathers or husband adequately represented them at the ballot box. In their thinking, women's moral superiority and domestic influence were too precious to sacrifice merely for the right to vote. But Elizabeth was adamant, believing that with the vote, they would gain additional rights and be able to affect future legislation.

It was Frederick Douglass who saved the day. Born in 1818, Douglass was the son of a slave mother and a white father who grew up knowing oppression firsthand. As a young slave, he served several masters. While working in the Hugh Auld

radicale della moglie, che lasciò la città. Ad ogni modo, dei cinque mariti degli organizzatori, lui e David Wright furono gli unici che non si presentarono alla Convenzione e non firmarono la Dichiarazione dei Diritti e dei Sentimenti. Parecchie persone che assistettero alla convenzione, apparentemente, erano d'accordo con Henry e pensavano che le Risoluzioni dovessero solo riguardare i diritti delle donne nelle sfere sociali, civili e religiose e non in quella politica. Molti dei Quaccheri, inclusi i Mott, trovarono la richiesta per il suffragio seccante e Lucretia mise in guardia la sua amica Elizabeth: "Ma perché, Lizzie? questo ci renderà ridicoli!". All'inizio i Quaccheri cercarono di evitare politiche di parte, poiché pensavano che le donne dovessero esercitare la loro influenza da qualche altra parte. Altri sostenevano invece che i padri e i mariti li rappresentavano già adeguatamente alle urne elettorali. Secondo il loro pensiero, la moralità superiore delle donne e l'influenza domestica erano troppo preziose per essere sacrificate per il diritto di voto. Ma Elizabeth rimase irremovibile perché pensava che ottenendo il voto, le donne avrebbero ottenuto anche ulteriori diritti e avrebbero potuto influenzare le legislazioni future.

household in Baltimore, he learnt to read and write. He was hardly tractable, and when he was in his teens, Auld sent him to a slave breaker to teach him to obey. Here, Douglass dared to fight back and assert his humanity. In 1838, he was able to escape bondage, borrowing the papers of a free black seaman and secretly making his way to Boston. A few years later, the American Anti-Slavery Society him as a lecturer, and Douglass riveted northern audiences with his personal accounts of the slave experience. His *Narrative of the Life of Frederick Douglass*, which he wrote and published in 1845, became a best seller in the United States and abroad and made him the most famous and respected African American in the United States. Eventually British abolitionists helped him purchase his freedom and funded his antislavery newspaper, the *North Star*.

Douglass now spoke up, arguing that he could not claim the right of suffrage for himself if he would not allow women the same right. The world, he felt, would be a far better place if women were as politically involved as men. "In this denial of the right to participate in government,

Fu Frederick Douglass a salvare la giornata. Nato nel 1818, Douglas era il figlio di una madre schiava e un padre bianco, cresciuto conoscendo l'oppressione in prima persona. Come giovane schiavo, aveva servito diversi padroni. Mentre lavorava nella tenuta di Hugh Auld a Baltimore, imparò a leggere e a scrivere. Non era per nulla docile, e per questo durante la sua adolescenza fu mandato da un dominatore di schiavi per fargli insegnare ad ubbidire. Lì Douglas osò controbattere e far valere la sua condizione da essere umano. Nel 1838, ruscì a liberarsi dalla schiavitù facendosi prestare le carte di un marinaio di colore libero e si diresse verso Boston. Qualche anno dopo, la Società Americana Contro la Schiavitù lo assunse come lettore, e lui rapì il pubblico del nord con i suoi racconti personali dell'esperienza della schiavitù. La sua "Narrazione della Vita di Frederick Douglass", che fu scritta e pubblicata nel 1845, diventò un best seller negli Stati Uniti e all'estero, rendendolo il più famoso e rispettato Afro-Americano degli Stati Uniti. Alla fine, gli abolizionisti inglesi lo aiutarono a comprarsi la libertà e a fondare il suo giornale antischiavista, "La Stella del Nord", The North Star.

not merely the degradation of woman and the perpetuation of a great injustice happens, but the maiming and repudiation of one-half of the moral and intellectual power of the government of the world". His arguments and personal efforts in fighting injustice and enslavement convinced many in the audience that suffrage was essential. This resolution and all other passed. From this point forward, Douglass became an ardent advocate of women's rights. Years later, he proudly recalled the moment. "When I stood up for the rights of woman, self was out of the question and I found a little nobility in the act." Douglass expressed a sense of satisfaction that he had been "sufficiently enlightened" to take this stance and felt "glory" in having done so.

After another break in the evening, the Convention reconvened. Thomas M'Clintock now presided and asked the audience to comment on what had transpired earlier in the day. No one spoke up, so Elizabeth enumerated the laws that kept women in a subordinate state. Thomas M'Clintock read sections of Blackstone's laws to emphasize woman's

Douglass allora parlò affermando che non avrebbe preteso il diritto di voto per sé stesso se non lo avessero avuto anche le donne. Il mondo, secondo lui, sarebbe stato un posto molto migliore se le donne avessero potuto essere politicamente coinvolte quanto gli uomini. "Con questa negazione del diritto di partecipare al Governo, non viene commessa solo una grande ingiustizia e una perpetuazione della degradazione della donna, ma anche il ripudio e la mutilazione di metà del potere intellettuale e morale del governo del mondo." Le sue argomentazioni e le sue esperienze personali nel combattere l'ingiustizia e la schiavitù convinsero molti del pubblico che il suffragio fosse essenziale. Questa Risoluzione e tutte le altre furono approvate. Da quel momento, Douglass diventò un forte sostenitore dei diritti delle donne. Anni dopo, ricordò orgogliosamente quel momento. "Quando presi posizione per difendere i diritti delle donne, lo feci tralasciando completamente tutto ciò che riguardava me stesso, e ci trovo un po' di nobiltà in questo". Douglass espresse la sua soddisfazione per essere stato "abbastanza illuminato" da assumere questa posizione e si sentì "glorioso" nell'averlo fatto.

current legal subservience to man. Mary Ann M'Clintock, Jr., delivered a talk, calling on women to shake off their lethargy and demand a change in their status. Douglass presented an "excellent and appropriate speech" to reiterate his support for women's rights. An hour-long speech by Lucretia, later described as consisting of "most beautiful spiritual appeals" closed the evening. Five women, including Elizabeth and Mary Anne and Elizabeth M'Clintock, were appointed to prepare minutes of the proceedings for publication in the *North Star*.

As the Convention drew to a close, one final debate ensued over whether both women and men should sign the Declaration of Rights and Sentiments. A compromise was reached was reached to include signature of both, but on different sheets of paper. Sixty-eight women added their names; thirty-two men signed separately. Most of those who signed were not illustrious; they varied in economic status from wealthy to poor. A quarter of them were Quakers, and the rest were

Dopo un'altra pausa nel primo pomeriggio, la Convenzione si riunì nuovamente. Fu Thomas M'Clintock a presiedere allora e chiese al pubblico di commentare quanto avvenuto quella mattina. Nessuno però parlò, e allora Elizabeth enumerò le leggi che posizionavano le donne in uno stato di subordinazione. Thomas M'Clintock lesse sezioni intere delle leggi di Blackstone per enfatizzare la sottomissione legale delle donne agli uomini in quel momento storico. Mary Ann M'Clintock Jr fece un discorso in cui chiedeva alle donne di uscire dal letargo e cambiare il loro status. Douglass tenne un "eccellente e molto appropriato discorso" per reiterare il suo supporto per i diritti delle donne. Fu il discorso di un'ora di Lucretia, più tardi descritto come composto "dagli appelli più belli e più spirituali" a chiudere la serata. Cinque donne, tra cui anche Elizabeth, Mary Ann and Elizabeth M'Clintock furono nominate per preparare degli estratti dalla conferenza da pubblicare nella "Stella del Nord", The North Star.

Mentre la conferenza stava per chiudersi, un'ultima domanda nacque, se sia gli uomini che le donne dovessero firmare la Dichiarazione dei Diritti e dei

from several different religious backgrounds; only one Presbyterian and no Catholics signed. Most lived in the immediate vicinity, though a few had come from as far away as Rochester. Only four of the signers – Elizabeth, Lucretia, Douglass and Wright – will achieve national fame. Douglass was the only known African-American signatory. All but one signer were dead by the time Nineteenth Amendment became part of the U.S. Constitution in 1920. Charlotte Woodward Pierce was still alive, though probably too infirm to vote in the presidential election that year.

Organizers of the Convention felt elated by what had transpired. The excitement the meeting generated far surpassed their expectations. As the *North Star* reported, "ability and dignity" marked the Convention, adding, "There were frequently differences of opinion and animated discussions; but in no case was there to slightest absence of good feeling and decorum." Elizabeth characterized the event as one "dignified" by "religious earnestness".

A well-attended meeting addressing such radical ideas that did not fall prey to

Sentimenti. Fu raggiunto un compromesso, cioè di includere le firme di entrambi, però su pezzi di carta diversi. Furono 68 le donne che firmarono e 32 gli uomini. La maggior parte di questi non era affatto illustre, la loro categoria sociale variava da benestanti a poveri. Un quarto di loro erano Quaccheri e il resto apparteneva a religioni diverse, solo un presbiteriano e nessun cattolico firmò. La maggior parte viveva nelle vicinanze, anche se alcuni erano arrivati da Rochester. Solo quattro di loro, Elizabeth, Lucretia, Douglass e Wright avrebbero raggiunto la fama nazionale. Douglass fu l'unico Afro-Americano noto a firmare. Tutti tranne uno morirono prima di vedere il diciannovesimo emendamento diventare parte della Costituzione Statunitense nel 1920. Si tratta di Charlotte Woodward Pierce, che era ancora viva ma probabilmente troppo malata per votare alle elezioni presidenziali quell'anno.

Gli organizzatori si sentirono molto esaltati per come erano andate le cose. L'eccitazione che generò l'incontro fu nettamente superiore a quello che si aspettavano. Come riportò il North Star, l'"abilità e la dignità" marcarono la Convenzione. "Ci furono spesso opinioni diverse e discussioni abbastanza animate,

protesters and violence was worthy of note. Undoubtedly it helped that this first conversion met in a small, fairy isolated community and convened with little advanced notice.

ma in nessun caso ci fu assenza di belle sensazioni e di decoro". Elizabeth fu una delle figure chiave dell'evento, vista come una persona "distinta" per la sua "religiosa onestà".

Un incontro così ricco di presenze e di idee radicali che non sprofondò in proteste e violenza fu degno di nota. Indubbiamente fu d'aiuto il fatto che la prima convenzione si svolse in una comunità piccola e piuttosto isolata e che fu organizzata con poco preavviso.

3.2 Translation no. 2: Men explain things to me

#YesAllWomen

#SìTutteLeDonne

Feminists rewrite the story

Le femministe riscrivono il racconto

2014

2014

It was a key match in the World Cup of Ideas. The teams vied furiously for the ball. The all-star feminist team tried repeatedly to kick it through the goalposts marked Widespread Social Problems, while the opposing team, staffed by the mainstream media and mainstream dudes,

E' stata una partita decisiva nella Coppa Mondiale delle Idee. Le squadre combattevano furiosamente per la palla. La stellare squadra femminista cercava ripetutamente di buttarla nella rete dei Diffusi Problemi Sociali, mentre la squadra avversaria, composta dai più

was intent on getting it into the usual net called Isolated Event.

To keep the ball out of his net, the mainstreams goalie shouted "mental illness" again and again. That "ball", of course, was the meaning of the massacre of students in Isla Vista, California, by one of their peers.

All weekend the struggle to define his act raged. Voices is in the mainstream insisted he was mentally ill, as though that settled it, as though the word were divided into two countries called Sane and Crazy that share neither border crossings nor a culture. Mental illness is, however, more often a matter of degree, not kind, and a great many people who suffer it are gentle and compassionate.

And by many measures, including injustice, insatiable greed, and ecological destruction, madness, like meanness, is central to our society, not simply at its ages.

popolari mass media e dai ragazzi convenzionali, era determinata a buttarla nella solita rete chiamata Evento Isolato. Per mantenere la palla lontana dalla sua rete, il portiere dei ragazzi convenzionali usava i cori e non smetteva di gridare "malattia mentale, malattia mentale". Proprio quella "palla" rappresentava i massacri degli studenti avvenuti in Isla Vista, California, da parte di uno dei loro compagni.

Lo scervellarsi per riuscire a dare un senso a questi suoi atti si è protratto per tutto il weekend. Nella squadra dei convenzionali giravano voci che fosse malato di mente, come se questo risolvesse le cose, come se il mondo fosse diviso in due Stati chiamati Sano di Mente e Pazzo, che non condividono gli stessi confini e la stessa cultura. La malattia mentale dipende dal grado della patologia e non dal tipo di persona, in quanto molti ne soffrono e sono comunque gentili e compassionevoli.

E comunque, in base a molte analisi, le ingiustizie, l'avidità insaziabile, la distruzione ecologica, la pazzia, così come l'avarizia, sono protagoniste nella nostra società, non esistono soltanto ai suoi margini.

In a fascinating op-ed piece last year, T.M Luhrmann noted that when schizophrenics hear voices in India, they're more likely to be told to clean the house, while Americans are more likely to be told to become violent.

Culture matters. Or as my friend, the criminal-defense investigator who knows insanity and violence intimately, put it, "When one begins to lose touch with reality, the ill brain latches obsessively and delusionally onto whatever it's immersed in - the surrounding culture's illness.

The murderer of Isla Vista was also repeatedly called "aberrant", as if to emphasize that he was nothing like the rest of us. But other versions of such violence are all around us, most notably in the pandemic of hate toward and violence against women.

In the end, this struggle over the meaning of one mass killing spree may prove to be a watershed moment in the history of feminism, which always has been and still

In un affascinante articolo di opinione dello scorso anno, T.M. Luhrmann faceva notare come, quando gli schizofrenici in India sentono voci, è molto probabile sentano qualcuno che gli ordina di pulire la casa, mentre per gli Americani è più frequente sentire qualcuno che gli induce a commettere atti di violenza.

La cultura fa la differenza. O, come sostiene il mio amico, investigatore per la difesa penale che conosce molto da vicino la pazzia e la violenza, sostiene, "quando qualcuno inizia a perdere il contatto con la realtà, il suo cervello malato si attacca ossessivamente a qualsiasi cosa in cui si trova immerso: la malattia mentale della cultura circostante."

L'assassinio in Isla Vista è stato anche ripetutamente definito "anormale", come per enfatizzare che chi lo ha commesso non ha nulla a che vedere con il resto di noi. Ma molte versioni dello stesso tipo di violenza ci circondano giornalmente, soprattutto nella pandemia dell'odio e della violenza contro le donne.

Alla fine, tutto questo sbattersi per comprendere il significato della furia omicida di un uomo potrebbe rivelarsi un

is in a struggle to name and define, to speak and to be heard. "The battle of the story" the Center for Story-Based strategy calls it, because you win or lose your struggle in large part through the language and narrative you use.

As media critic Jennifer Pozner put it in 2010 about another massacre by a woman-hating man:

> I am sick to death that I have to keep writing some version of this same article or blog post on loop. But I have to, because in all of these cases, gender-based violence lies at the heart of this crimes – and having this motivating factor uninvestigated not only deprives the public of the full, accurate picture of the events at hand, but leaves us without the analysis and context needed to understand the violence, recognize warning signs, and take steps to prevent similar massacres in the future.

The Isla Vista murderer took out men as well as women, but blowing away members of a sorority seems to have been to gold or his rampage. He evidently interpreted his lack of sexual excess to

momento di svolta nella storia del femminismo, che ha da sempre lottato, e lo sta ancora facendo, per farsi sentire. "La lotta del racconto", così lo chiama il Centro per la Strategia basata sul racconto, perché si vince o si perde la battaglia gran parte in base al linguaggio e alla narrativa che si usa.

In seguito ad un altro femminicidio compiuto nel 2010, la giornalista critica Jennifer Pozner dichiarò:

> Sono stufa marcia di dover riscrivere più versioni di questo stesso articolo o di doverlo ripostare sul blog ciclicamente. Ma devo farlo, perché in tutti questi casi, la violenza di genere è al cuore di questi crimini, e lasciare questo fattore in secondo piano senza approfondirlo a dovere, non solo priva il pubblico della piena e accurata presentazione dei fatti in oggetto, ma ci lascia anche senza l'analisi e il contesto di cui abbiamo bisogno per comprendere la violenza stessa, riconoscerne i segnali e fare dei passi per prevenire massacri simili in futuro.

Nel massacro di Isla Vista hanno perso la vita uomini e donne, ma l'obiettivo dello scatto d'ira del criminale sembra essere

women as offensive behavior by women who, he imagined in a sad mix of entitlement and self-pity, owed him fulfillment.

#YESALLWOMEN

Richard Martinez, the father of one of the young victims, spoke powerfully on national TV about gun control and the spinelessness of the politicians who have caved to the gun lobby, as well as the broader causes of such devastation. A public defender in Santa Barbara County, he has for decades dealt with violence against women, gun users, and mental illness, as does everyone in his field. The bloodbath was indeed about guns and toxic versions of masculinity and entitlement, and also about misery, cliché, and action-movie solutions to emotional problems. It was, above all, about the hatred of women.

According to one account of the feminist conversation that followed, a young

stato far fuori i membri di una studentesca femminile. Lui ha evidentemente interpretato la sua mancanza di rapporti sessuali con le donne come un comportamento offensivo da parte di queste, che, a suo parere, per autocommiserazione e pretesa di diritto, gli dovevano soddisfazione.

#SITUTTELEDONNE

Richard Martinez, padre di una delle giovani vittime, ha fatto un discorso molto forte alla TV nazionale, a proposito del porto d'armi e della codardia dei politici che ne hanno approvato il libero utilizzo, e anche su altre cause ancora più ampie che hanno portato a questo massacro. Come difensore pubblico a Santa Barbara, ha avuto a che fare con la violenza contro le donne, persone che utilizzavano armi, e malattie mentali per decenni, come tutti quelli che lavorano in quell'ambito. La carneficina è stata infatti causata dalle armi e dalle versioni tossiche di maschilismo e imposizioni di diritto, ma anche dalla miseria, dagli stereotipi, e dalle soluzioni da film che venivano proposte per risolvere problemi emotivi. Ma è stata, più di qualsiasi cosa, dovuta all'odio verso le donne.

woman with the online name Kaye, (who has since been harassed or intimidated into withdrawing from the public conversation) decided to start tweeting with the #YesAllWomen at some point that Saturday after the massacre.

By Sunday night, half a million #YesAllWomen tweets had appeared around the world, as though a dam had burst. And perhaps it had. The phrase described the hells and terrors women face and specifically critiqued a stock male response when women talked about their oppression: "Not all men".

It's the way some men say "I'm not the problem" or that they shifted the conversation from actual corpses and victims as well as perpetrators to protecting the comfort level of bystander males.

An exasperated woman remarked to me, "What do they want - a cookie for not hitting, raping or threatening women?"

Da quanto riportato da un utente che partecipò alla conversazione femminista che ne seguì, una giovane donna con il nome utente Kaye (che è stata attaccata o intimorita affinché abbandonasse la conversazione pubblica), ha dato il via, quella domenica dopo il massacro, ad una serie di tweet con l'hashtag "YesAllWomen", "SìTutteLeDonne".

La domenica sera, già mezzo milione di tweet con l'hashtag "YesAllWomen erano arrivati da tutto il mondo, come un fiume in piena. E forse quel fiume stava straripando. Con quella frase le donne descrivevano situazioni di terrore ed esperienze infernali che alcune di loro hanno o stanno affrontando e criticavano in particolare una controreplica di riserva che era nata in risposta a questo: "Not all men", "Non tutti gli uomini".

Il problema è il modo in cui certi uomini affermano di non essere loro il problema o come davanti ad altri spettatori maschi spostino il discorso da vittime e cadaveri e dai loro esecutori alla difesa della loro zona di comfort.

Una donna esasperata dalla situazione fece un'osservazione al riguardo,

Women are afraid of being raped and murdered all the time and sometimes that's more important to talk about than protecting male comfort levels. Or as someone named Jenny Chiu tweeted, "Sure #NotAllMen are misogynists and rapists. That's not the point. The point is that #YesAllWomen live in fear of the ones that are."

Women - and men (but mostly women) - said scatching things brilliantly.

    #YesAllWomen because I can't tweet about feminism without getting threats and perverted replies. Speaking out shouldn't scare me.

    #YesAllWomen because I've seen more men angry at the hashtag rather than angry at the things happening to women.

    #YesAllWomen because if you're too nice to them you're "leading them on" and if you're too rude you risk violence. Either way you're a bitch.

chiedendo se si aspettavano un biscottino ogni volta che non picchiavano, stupravano o minacciavano una donna. Le donne vivono costantemente con la paura di essere stuprate e uccise e a volte è più importante parlare di questo che di preoccuparsi di proteggere la zona di comfort degli uomini. O ancora come qualcuno di nome Jenny Chiu twittò: "Certo, #NonTuttiGliUomini sono misogini e stupratori. Ma non è questo il punto. Il punto è che #SìTutteLeDonne vivono con la paura di quelli che lo sono."

Donne, e anche uomini, ma soprattutto donne, hanno fatto critiche molto feroci in proposito e lo hanno fatto brillantemente.

    #SìTutteLeDonne perché non posso scrivere tweet sul femminismo senza ottenere minacce e risposte depravate. Parlarne apertamente non dovrebbe spaventarmi.

    #SìTutteLeDonne perché ho visto molti più uomini arrabbiarsi per l'hashtag piuttosto che per le cose che effettivamente ci succedono.

    #SìTutteLeDonne perché se sei troppo gentile con loro li illudi e se sei troppo scortese rischi di essere ripagata con la violenza. In ogni caso sei una stronza.

It was a shining media moment, a vast conversation across all media, including millions of participants on Facebook and Twitter - which is significant since Twitter has been a favorite means of delivering rape and death threats to outspoken women. As Astra Taylor has pointed out in her new book, *The People's Platform*, the language of free speech is used to protect hate speech, itself an attempt to deprive others of their freedom of speech, to scare them into shutting up.

Laurie Penny, one of the important feminist voice of our times, wrote:

> When news of the murders broke, when the digital world began to absorb and discuss its meaning, I had been about to email my editor to request a few days off, because the impact of some particular horrendous rape threats had left me shaken, and I needed time to collect my thoughts. Instead of taking that time, I am writing this blog, and I am doing so in rage and in grief - not just for the victims of the Isla Vista massacre, but for what is being lost everywhere as the language and ideology of the new misogyny continues to be excused… I

E' stato un momento di spicco per i social media, che hanno dato vita ad una vasta conversazione a cui hanno partecipato milioni di utenti su Facebook e Twitter, il ché è molto significativo considerando che Twitter è stato uno dei veicoli prediletti per le minacce di stupro e morte alle donne che facevano sentire la propria voce in merito. Come Astra Taylor ha sottolineato nel suo libro, "La piattaforma delle persone", la libertà di parola viene utilizzata per giustificare quello che in realtà è un linguaggio d'odio, è in sé un tentativo di privare gli altri della loro libertà di parola, di spaventarli per fare zitti.

Laurie Pennie, una delle scrittrici femministe più importanti dei nostri tempi ha scritto:

> Quando si è diffusa la notizia del massacro, quando il mondo digitale ha iniziato ad assorbire e discutere sul suo significato, ero sul punto di mandare una mail al mio editore per chiedere dei giorni di ferie, perché l'impatto di alcune orribili minacce di stupri mi avevano parecchio scossa, e avevo bisogno di un po' di tempo per rimettere ordine nei miei pensieri. Invece di prendere quel tempo per me, sto scrivendo questo blog, e lo sto

am sick of being told to empathize with the perpetrators of violence any time I try to talk about the victims and survivors.

Our words are our weapons

In 1963, Betty Friedan published a landmark book, *The Feminine Mystique*, in which she wrote,

> The problem that has no name - which is simply the fact that American women are kept from growing to their full human capacity is taking a far greater toll on the physical and mental health of our country than any known disease.

In the years that followed, that problem gained several names: male chauvinism, then sexism, misogyny, inequality and oppression. The cure was to be "women's liberation", or "women's lib", or "feminism". These words, which might seem worn out from use now, were fresh then.

facendo con uno stato d'animo di rabbia e dolore, non solo per le vittime dei massacri di Isla Vista, ma per tutto ciò che è andato perso, in ogni luogo, perché la lingua e l'ideologia di questa nuova forma di misoginia continua a venire giustificata… Sono stanca di sentirmi dire di essere empatica con coloro che commettono atti di violenza ogni volta che cerco di parlare delle vittime e dei superstiti.

Le nostre parole sono le nostre armi

Nel 1963, Betty Friedan pubblicò un libro di spicco, "La mistica della femminilità", dove scrisse che

> il problema senza nome, che è semplicemente il fatto che le donne americane si trovano limitate nell'espandere le loro piene capacità umane, sta diventando un elemento sempre più incisivo nel bilancio della salute fisica e mentale del nostro Paese, più di qualsiasi altra malattia conosciuta.

Negli anni a seguire, quel problema ha preso vari nomi: maschilismo, poi sessismo, misoginia, disuguaglianza e oppressione. La cura avrebbe dovuto essere "La liberazione delle donne", o "il

Since Friedan's manifesto, feminism has proceeded in part by naming things. The term "sexual harassment", for example, was coined in the 1970s, first used in the legal system in the 1980s, given legal status by the Supreme Court in 1986, and given widespread coverage in the upheaval after Anita Hill's testimony against her former boss, Clarence Thomas, in the 1991 Senate hearings on his Supreme Court nomination. The all-male interrogation team patronized and bullied Hill, while many men in the Senate failed to grasp why it mattered if your boss said lecherous things and demanded sexual services. Or they just denied that such things happen.

Many women were outraged. It was, like the post-Isla Vista weekend, a watershed moment in which the conversation changed, in which those who got it pushed hard on those who didn't, opening some minds and updating some ideas. The bumper sticker "I believe you, Anita" was widespread for a while. Sexual harassment is now considerably less

femminismo". Queste parole, che ora sono gettonatissime, erano state coniate allora.

A partire dal manifesto di Betty Friedan, il femminismo si è sviluppato in parte con l'assegnare un nome alle cose. Il termine "molestia sessuale", ad esempio, è nato negli anni '70, utilizzato per la prima volta nel sistema legale negli anni '80, ha guadagnato uno status legale dalla Corte Suprema nel 1991 ed ha ottenuto una larga diffusione negli scontri politici dopo la testimonianza di Anita Hill contro il suo ex datore di lavoro, Clarence Thomas, durante l'udienza al Senato in occasione della sua nomina alla Corte Suprema. Gli esperti interrogatori, tutti rigorosamente uomini, l'hanno trattata con condiscendenza e hanno commesso atti intimidatori nei suoi confronti, mentre molti altri uomini del Senato non sono stati in grado di cogliere perché deve importarci se il capo dice cose libidinose e chiede servizi sessuali. Oppure negavano direttamente che queste cose succedessero.

Molte donne venivano oltraggiate. Quello è stato un po' come il weekend dopo il massacro di Isla Vista, un momento di svolta in cui la conversazione cambiò, in cui quelli che avevano compreso quanto

common in workplaces and schools, and its victims have far more recourse, thanks in part to Hill's brave testimony and the earthquake that followed.

So many of the words with which a woman's right to exist is adjudicated are out of recent coinage: "domestic violence", for example, replaced "wife-beating" as the law began to take a (mild) interest in the subject. A woman is still beaten every nine seconds in this country, but thanks to heroic feminist campaigns of the 1970s and 1980s, she now has access to legal remedies that occasionally work, occasionally protect her, and - even more occasionally - sent her abuser to jail. In 1990, the *Journal of the American Medical Association* reported, "Studies of the Surgeon General's office reveal that domestic violence is the leading cause of injury to women between the ages of fifteen and forty-four, more common than automobile accidents, muggings, and cancer deaths combined."

avvenuto aiutavano anche gli altri a capire, aprendo alcune menti e aggiornando certe idee. L'adesivo da paraurti "Io ti credo, Anita" è stato molto diffuso per un certo periodo. Le molestie sessuali sono ora considerate meno comuni sul posto di lavoro e nelle scuole, e le vittime ottengono molto più credito, grazie in parte alla coraggiosa testimonianza di Hill e al terremoto che ha scatenato.

Molte altre parole appartenenti alla sfera dei diritti delle donne sono entrate in uso recentemente: "violenza domestica", ad esempio, che ha sostituito "violenza fisica sulla moglie", appena la legge ha iniziato ad essere un po' più interessata alla questione. Una donna ogni nove secondi viene ancora picchiata in questo Stato, ma grazie alle eroiche campagne degli anni '70 e '80, ora almeno ha accesso a tutele giuridiche che ogni tanto funzionano, ogni tanto la proteggono e ancora più raramente mandano l'autore del reato in carcere. Nel 1990, il "Giornale della Associazione Medica Americana" ha riportato dei dati secondo i quali "degli studi nell'ambito di lavoro dei Chirurghi Generali hanno rivelato che la violenza domestica è la causa principale dei danni di cui soffrono le donne di età compresa

I go to check this fact and arrive at in Indiana Coalition Against Domestic Violence website that warns viewers their browsing history might be monitored at home and offers a domestic-violence hotline number. The site is informing women that their abusers may punish them for seeking information or naming their situation. It's like that out there.

One of the more shocking things I read recently was an essay in the *Nation* about the infamous slaying of Catherine "Kitty" Genovese in a neighborhood in Queens, New York, in 1964. The author, Peter Baker, reminds us that some of the neighbors who witnessed parts of her rape and murder from their windows likely mistook the savage assault by a stranger for a man exercising his rights over "his" woman.

"Surely it matters that, at the time, violence inflicted by a man on his wife or romantic partner was widely considered a private affair. Surely it matters that, in the

tra i 15 e i 44 anni, più della somma di quelli causati dagli incidenti automobilistici, dalle rapine e dalle morti per cancro."

Vado per verificare questo fatto e mi imbatto nel sito della Coalizione Indiana Contro la Violenza Domestica che avverte i visitatori che la loro cronologia può essere monitorata da casa e offre un numero verde per la violenza domestica. Questo sito informa le donne che i loro persecutori potrebbero punirle per cercare informazioni o per nominare la loro situazione. Funziona così là fuori.

Una delle cose più scioccanti che ho letto recentemente è stato un saggio in "The Nation", giornale statunitense di opinione, sulla infamante uccisione di Catherine "Kitty" Genovese in un quartiere del Queens, New York, nel 1964. L'autore, Peter Barker, ci ricorda come alcuni dei vicini, che hanno assistito in parte al suo stupro e alla sua uccisione dalle loro finestre, hanno probabilmente scambiato il feroce assalto di un estraneo per un uomo che esercitava il suo potere sulla "sua" donna.

"Di sicuro è importante sottolineare che, all'epoca, la violenza inflitta da un uomo

eye of the law as it stood in 1964, it was impossible for a man to rape his wife."

Terms like "acquaintance rape", "date rape", and "marital rape" had yet to be invented.

Twenty-first century words

Language is power. When you turn "torture" into "enhanced interrogation", or murdered children into "collateral damage", you break the power of language to convey meaning, to make us see, feel, and care. But it works both ways. You can use the power of words to bury meaning or to excavate it. If you lack words for a phenomenon, an emotion, a situation, you can't talk about it, which means that you can't come together to address it, let alone change it. Vernacular phrases - "Catch 22", "monkeywrenching", "cyberbullying", "the 99% and 1%" – have helped us to describe but also to reshape our world.

a sua moglie o alla sua partner era perlopiù considerata una questione privata. E' importante anche riportare come, per la legge così come era nel 1964, era impossibile per un uomo stuprare la propria moglie."

Termini come "stupro da parte di una persona conosciuta", "stupro durante un appuntamento" e "stupro matrimoniale" dovevano ancora essere inventati.

Termini del ventunesimo secolo

Il linguaggio è potere. Quando si trasforma la parola "tortura" in "interrogatorio potenziato" o infanticidio in "danno collaterale", viene a spezzarsi il potere del linguaggio di trasmettere significato, di farci vedere, sentire e fare in modo che ci importi. Ma funziona anche in modo opposto. Si può utilizzare il potere del linguaggio sia per coprire un significato che per andare più a fondo. Se mancano le parole per descrivere un fenomeno, un'emozione, una situazione, allora è impossibile parlarne, il ché impedisce la possibilità di affrontarlo e tantomeno di cambiarlo. Espressioni colloquiali come "situazione paradossale", "ecoterrorismo",

This may be particularly true of feminism, a movement focused on giving voice to the voiceless and power to the powerless. One of the compelling new phrases of our time is "rape culture". The term came into widespread circulation in late 2012 when sexual assaults in New Delhi, India, and Steubenville, Ohio, became major news stories. As a particularly strongly worded definition puts it:

> Rape culture is an environment in which rape is prevalent and in which sexual violence against women is normalized and excused in the media and popular culture. Rape culture is perpetuated through the use of misogynistic language, the objectification of women's bodies, and the glamorization of sexual violence, thereby creating a society that disregards women's rights and safety. Rape culture affects every woman. Most women and girls limit their behavior because of the existence of rape. Most women and girls live in fear of rape. Men, in general, do not. That's

"cyberbullismo","99 per cento e 1%", espressione che simboleggia il fatto che la collettività paghi per gli errori di una piccola minoranza, ci hanno aiutato a descrivere ma anche a dare forma al nostro mondo. Questo potrebbe essere particolarmente vero per il femminismo, un movimento che ha lo scopo di dare voce e potere a chi non ne ha.

Un'altra espressione molto interessante nata nei nostri tempi è "cultura dello stupro". Il termine è entrato in circolazione e si è diffuso verso la fine del 2012 quando le aggressioni sessuali in New Delhi, India e in Steubenville, Ohio sono diventate uno degli argomenti principali per i media. Come questa definizione particolarmente forte la descrive,

> La cultura dello stupro è un ambiente in cui lo stupro è prevalente e in cui la violenza sessuale contro le donne viene normalizzata e giustificata nella cultura popolare e nei media. La cultura dello stupro si perpetua attraverso l'uso misogino della lingua, l'oggettivizzazione del corpo femminile e la glorificazione della violenza sessuale, dunque creando una società che ignora i diritti delle donne e la loro sicurezza. La cultura dello stupro ha effetti su tutte le donne. La

how rape functions as a powerful means by which the whole female population is held in a subordinate position to the whole male population, even though many men don't rape, and many women are never victims of rape.

Sometimes I've heard "rape culture" used to describe specifically what's called "lad culture" - the jeering, leering subculture in which some young men are lodged. Other times it's used to indict the mainstream, which oozes with misogyny in its entertainment, its everyday inequalities, its legal loopholes.

The term helped stop pretending that rapes are anomalies, that they have nothing to do with the culture at large or are even antithetical to its values. If they were, a fifth of all American women (and one in seventy-one men) wouldn't be rape survivors: if they were, 19 percent of female college students wouldn't have to

maggior parte delle donne e delle ragazze si contengono nei propri comportamenti a causa dell'esistenza dello stupro. La maggior parte di loro vivono con la costante paura dello stupro. Agli uomini invece, generalmente non succede. E' così che lo stupro funziona, come un mezzo potente per tenere sottomessa l'intera popolazione femminile all'intera popolazione maschile, anche se molti uomini non commettono stupri e molte donne non cadono mai vittime degli stupri.

A volte ho sentito anche utilizzare l'espressione "cultura dello stupro" per definire quella che in realtà è la "cultura dei ragazzacci", la forma di subcultura beffarda e maliziosa in cui alcuni giovani uomini alloggiano. Altre volte invece viene indicata per incriminare la tendenza dominante che trasuda di misoginia nelle sue forme di intrattenimento, nelle sue forme di disuguaglianza quotidiane, nelle sue scappatoie legali.

L'espressione ci ha aiutato a smettere di fingere che gli stupri siano delle anomalie, che non hanno nulla a che vedere con la cultura in sé, o che sono antitetiche ai suoi princìpi. Se così fosse, un quinto di tutte le donne Americane (e 1 uomo su 71), non

cope with sexual assault; if they were, the military wouldn't be stumbling through an epidemic of sexual violence. The term "rape culture" let us begin to address the roots of the problem in the culture as a whole.

The term "sexual entitlement" was used in 2012 in reference to sexual assaults by Boston's University's hockey team, though you can find earlier uses of the phrase. I first heard it in 2013 in a BBC report on a study of rape in Asia. The study concluded that in many cases the motive for rape was the idea that a man has the right to have sex with a woman regardless of her desires. In other words, his rights trumps hers, or she has none. This sense of being owed sex is everywhere.

Many women are told, as was I in my youth, that something we did or said or wore or just the way we looked or the fact that we were female had excited desires we were thereby contractually obliged to satisfy. We owed them. They had a right. To us.

sarebbero vittime di stupro. Se così fosse, il 19% delle studentesse femminili dei college non sarebbero vittime di aggressioni sessuali. Se così fosse, le forze dell'ordine non incespicherebbero in un'epidemia di violenze sessuali. L'espressione "cultura dello stupro" ci permette di andare alle radici del problema della cultura nel suo insieme.

Il termine "diritto al sesso" è stato utilizzato nel 2012 in riferimento alle aggressioni sessuali commesse dalla squadra di hockey dell'Università di Boston, anche se il termine veniva già utilizzato da qualche anno. Io l'ho sentito per la prima volta nel 2013 durante un servizio della BBC sugli stupri in Asia. Quello studio in materia, argomentava che la causa principale di stupro era l'idea che gli uomini avessero il diritto di fare sesso con una donna a prescindere dalla sua volontà. In altre parole, o i diritti maschili prendono sopravvento su quelli femminili, o quelli femminili non esistono. Quest'aspettativa di dovere a qualcuno servizi sessuali è ovunque. A molte donne viene detto, così come è stato detto a me quando ero più giovane, che certe cose che diciamo o che facciamo, il modo in cui ci vestiamo o semplicemente il nostro aspetto fisico o ancora il solo fatto di essere donne, provocano desideri che noi

siamo dunque obbligate a soddisfare. Noi glielo dobbiamo. Loro hanno un diritto. Su di noi.

Male fury at not having emotional and sexual needs met is far too common, as is the idea that you can rape or punish one woman to get even for what other women have done or not done. A teenager was stabbed to death for turning down a boy's invitation to go to the prom this spring; a forty-five-year-old mother of two was murdered May 14, 2014, for trying to "distance herself" from a man she was dating; the same night as the Isla Vista shootings, a California man shot at women who declined sex.

L'ira che si scatena negli uomini quando non vengono soddisfatti i loro bisogni emotivi e sessuali è diventata fin troppo comune, così come l'idea che si possa stuprare o punire una donna per vendicarsi di ciò che un'altra donna o altre donne hanno fatto. Un'adolescente è stata accoltellata a morte per aver rifiutato l'invito di un ragazzo ad andare al ballo di fine anno questa primavera; una quarantacinquenne madre di 2 figli è stata uccisa il 14 maggio 2014 per aver cercato di "allontanarsi" da un uomo che frequentava; la stessa notte del massacro di Isla Vista, in California un uomo ha sparato ad una donna che ha rifiutato le sue avances sessuali.

After the killings in Isla Vista, the term "sexual entitlement" was suddenly everywhere, and blogs and commentaries and conversations began to address it with brilliance and fury. I think that May 2014 marks the entry of the phrase into everyday speech. It will help people identify and discredit manifestations of

Dopo il massacro di Isla Vista, il termine "diritto al sesso" si è espanso all'improvviso dappertutto, e i blog e i commenti e le conversazioni hanno iniziato a parlarne con fulgore e rabbia. Credo che maggio 2014 segni l'entrata dell'espressione nel linguaggio comune. Aiuterà le persone a identificare e screditare le manifestazioni di questo

this phenomenon. It will help change things. Words matter.

Crimes, small and large

The twenty-two-year-old year old who, on May 23, 2014, murdered six of his peers and attempted to kill many more before taking his own life framed his unhappiness as due to others' failings rather than his own and vowed to punish the young women who, he believed, had rejected him. In fact, he already had done so, repeatedly, with minor acts of violence, that foreshadowed his final outburst.

In his long, sad autobiographical rant, he recounts that first week in college:

> I saw two hot blonde girls waiting at the bus stop. I was dressed one of my nice shirts, so I looked at them and smiled. They looked at me, but they didn't even deigned to smile back. They just looked away as if I was a fool. In a rage, I made a U-turn, pulled up to their bus stop and splashed my Starbucks latte all over them. I felt a feeling [of] spiteful satisfaction as I saw it stain their jeans. How dare those girls snub me in such a fashion!

fenomeno. Aiuterà a cambiare le cose, perché le parole sono importanti.

Piccoli e grandi crimini

Il ventiduenne che, il 23 maggio 2014, uccise sei delle sue colleghe e tentò di ucciderne delle altre, prima di togliersi la vita, dipingeva tutta la sua infelicità come causata dagli sbagli degli altri, e non dai propri, e giurò di punire le giovani donne che, secondo lui, lo avevano rifiutato. Lui infatti, aveva già compiuto degli atti di violenza minori che presagivano questo scatto d'ira finale.

Nella sua lunga e autobiografica invettiva ricorda quella prima settimana nel college:

> Ho visto due attraenti ragazze bionde alla fermata dell'autobus. Indossavo una delle mie magliette più carine, quindi le ho guardate e gli ho sorriso. Loro mi hanno guardato ma non si sono nemmeno degnate di ricambiare il mio sorriso. Hanno semplicemente distolto lo sguardo come se fossi un idiota. Allora, tutto arrabbiato, ho fatto un'inversione a U, ho accostato vicino alla fermata e gli ho versato addosso il mio caffè Starbucks. Ho provato una sensazione di soddisfazione perfida mentre vedevo il latte macchiargli i

How dare they insult me so! I raged to myself repeatedly. They deserved the punishment I gave them. Tt was such a pity that my latte wasn't hot enough to burn them. Those girls deserved to be dumped in boiling water for the crime of not giving me the attention and adoration I so rightfully deserve!

Domestic violence, mansplaining, rape culture, and sexual entitlement are among the linguistic tools that redefine the world many women encounter daily and open the way to begin to change it.

The nineteenth-century geologist and survey director Clarence King and twentieth-century biologists have used the term "punctuated equilibrium" to describe a pattern of change that involves slow, quiet periods of related stasis interrupted by turbulent intervals. The history of feminism is one of punctuated equilibriums in which our conversations about the nature of the world we live in, under the pressure of unexpected events, suddenly lurch forward. It's then that we change the story.

jeans. "Come avevano osato snobbarmi in quel modo? Come avevano osato insultarmi così!" mi ripetevo in tutta furia. Loro si meritavano la punizione che gli avevo dato. E' stato un vero peccato che il latte non fosse stato abbastanza caldo da bruciarle. Quelle ragazze si meritavano di bruciare nell'acqua bollente per non avermi dato l'attenzione e l'adorazione che mi spetta per diritto.

La violenza domestica, il mansplaining[7], la cultura dello stupro e il diritto al sesso sono tra gli strumenti che ridefiniscono il mondo che ogni giorno le donne affrontano e aprono nuove vie per iniziare a cambiarlo.

Il geologo del diciannovesimo secolo e direttore della società di sondaggi Clarence King e i biologi del ventunesimo secolo hanno usato l'espressione "equilibrio inframmezzato" per descrivere un cammino di cambiamento formato da lenti e silenziosi periodi di inattività interrotti da intervalli turbolenti. La storia del femminismo è una di "equilibri inframmezzati" in cui le nostre conversazioni sulla natura e sul mondo in

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[7] Mansplaining: termine coniato dall'autrice stessa, Rebecca Solnit, per descrivere il fenomeno che accade quando un uomo cerca di spiegare ad una donna cose di cui lei è gia esperta o perché pensano comunque di saperne di più o che lei non capisca davvero. (https://it.wikipedia.org/wiki/Mansplaining)

We are in such a crisis of opportunity now, as not one miserable, murderous young man but the whole construct in which we live is brought into question. On that Friday in Isla Vista, our equilibrium was disrupted, and like an earthquake releasing tension between tectonic plates, the realms of gender shifted a little. They shifted not because of the massacre, but because millions came together in a vast conversational network to share experiences, revisit meanings and definitions, and arrive at new understandings. At the memorials across California, people held up candles: in this conversation people held up ideas, words, and stories that also shone in the darkness. Maybe this change will grow, will last, will matter, and will be a lasting memorial to the victims.

Six years ago, when I sat down and wrote the essay "Men Explain Things to Me", here's what surprised me: though I

cui viviamo, sotto la pressione di eventi inaspettati, all'improvviso ci fanno sbandare in avanti. E' in quel momento che cambiamo la storia.

Ci troviamo nel mezzo di una crisi di opportunità ora, poiché non viene messo in discussione solo l'atteggiamento di un giovane e misero criminale, ma tutto il costrutto sociale in cui viviamo. Quel venerdì in Isla Vista, il nostro equilibrio è stato spezzato e come un terremoto che crea tensione tra le placche tettoniche, così anche la nozione di genere è stata leggermente spostata. Si è spostata non solo per il massacro, ma perché milioni di persone si sono riunite in una rete di conversazioni in cui si condividevano esperienze, venivano ridefiniti significati e definizioni e si è arrivati a dare nuove prospettive alle cose. Durante le messe commemorative in California, c'erano persone che accendevano candele; in questi momenti le persone sostenevano idee, parole e storie che brillavano nell'oscurità. Forse questo cambiamento crescerà, durerà abbastanza a lungo, diventerà importante e sarà considerato come un monumento commemorativo di durata per le vittime.

began with a ridiculous example of being patronized by a man, I ended up with rapes and murders.

We tend to treat violence and the abuse of power as though they fit into airtight categories: harassment, intimidation, threat, battery, rape murder. But I realize now that what I was saying is: it's a slippery slope. That's why we need to address that slope, rather than compartmentalizing the varieties of misogyny and dealing with each separately. Doing so has meant fragmenting the picture, seeing the part, not the whole.

A man acts on the belief that you have no right to speak and that you don't get to define what's going on. That could just mean cutting you off at the dinner table or the conference. It could also mean telling you to shut up, or threatening you if you open your mouth, or beating you for speaking, or killing you to silence you forever. He could be your husband, your father, your boss or editor, or the stranger at some meeting or on the train, or the guy you've never seen who's mad at someone else but thinks "women" is a small category that you can stand in for "her". He's there to tell you that you have no

Sei anni fa, quando mi sono seduta a scrivere il saggio "Men Explain Things To Me", ciò che mi ha sorpreso di più è stato il fatto che ho iniziato con un ridicolo esempio di un atto di patriarcato e sono finita a parlare di stupri e assassini.

Tendiamo a vedere la violenza e l'abuso di potere come due compartimenti stagni: l'aggressione, l'intimidazione, la minaccia, il contatto fisico non autorizzato, lo stupro, l'assassinio. Ma me ne rendo conto solo ora che ciò che dicevo era: è una brutta china. Per questo abbiamo bisogno di affrontare questa china e non di compartimentalizzare le varietà di misoginia e trattare i vari problemi uno per volta. Fare questo significa vedere le parti e non il tutto.

L'uomo vive con la convinzione che non abbiamo il diritto di parlare e di definire ciò che sta succedendo. Questo potrebbe dire anche solo essere interrotte durante la cena o durante una conferenza. Oppure dirci di tacere, minacciarci se apriamo bocca, picchiarci per aver parlato o ancora ucciderci per farci tacere per sempre. Lui potrebbe essere tuo marito, padre, datore di lavoro, editore o l'estraneo incontrato a qualche meeting o sul treno, o quel ragazzo mai visto che in realtà ce l'ha con

rights. Threats often proceed acts, which is why the targets of online rape and death threats take them seriously, even though the sites that allow them and the law enforcement officials that generally ignore them apparently do not. Quite a lot of women are murdered after leaving a boyfriend or husband who believes he owns her and that she has no right to some self-determination.

Despite this dismal subject matter, I'm impressed with the powers feminism has flexed of late. Watching Amanda Hess, Jessica Valenti, Soraya Chemaly, Laurie Penny, Amanda Marcotte, Jennifer Pozner and another younger feminists swing into action the weekend after the Rodgers killing spree was thrilling, and the sudden explosion of #YesAllWomen tweets astonishing. The many men who spoke thoughtfully were heartening. More and more men are actively engaged instead of just being Not All Men bystanders.

You could see you once radical ideas blooming in the mainstream media. You could see our arguments and whole new ways of framing the world gaining ground and adherents. Maybe we had all just grown unbearably wary of the defense of

qualcun'altra ma pensa che le donne siano una categoria abbastanza piccola da poter sostituire con "lei". Lui è qui per dirti che non hai alcun diritto. Le minacce spesso precedono gli atti, per questo i bersagli degli stupri virtuali e delle minacce di morte le prendono sul serio, anche se apparentemente i siti che li autorizzano e gli ufficiali di polizia no. Già moltissime donne vengono uccise dopo aver lasciato un fidanzato o un marito che pensava di possederle e che non avessero alcun diritto all'autodeterminazione.

Nonostante questo argomento vergognoso, sono sorpresa dal potere che il femminismo ha esibito ultimamente. Guardare Amanda Hess, Jessica Valenti, Soraya Chemaly, Laurie Penny, Amanda Marcotte, Jennifer Pozner e altre giovani femministe entrare in azione il weekend dopo che la furia omicida di Rodger ci ha fatto rabbrividire, e notare la diffusione improvvisa dei tweet con l'hashtag #YesAllWomen, è stato incredibile. I molti uomini che ne hanno parlato premurosamente sono stati rincuoranti. Vediamo sempre più uomini impegnarsi nella causa invece di essere degli spettatori di "Non Tutti Gli Uomini".

unregulated guns after more than forty school shootings since Sandy Hook Elementary School in December 2012, of the wages of macho fantasies of control and revenge, of the hatred of women.

If you look back to Betty Friedan's "problem that has no name" you see a world that was profoundly different from the one we now live in, one in which women had far fewer rights and far less voice. Back then, arguing that women should be equal was a marginal position: now arguing that we should not be is marginal in this part of the world and the law is mostly on our side. The struggle has been and will be long and hard and sometimes ugly, and the backlash against feminism remains savage strong and omnipresent, but it is not winning. The world has changed profoundly, it needs to change far more - and on that weekend of morning and introspection and conversation just passed, you could see change happen.

Si possono vedere idee che una volta erano radicali, fiorire nei mass-media. Si possono vedere i nostri dibattiti e dei modi completamenti nuovi di vedere il mondo prendere piede e guadagnare sempre più sostenitori. Forse siamo tutti diventati più consapevoli di quanto sia difeso l'uso non regolato delle armi da fuoco, dopo più di quaranta spari avvenuti nelle scuole a partire da quello della scuola elementare di Sandy Hook, in preda alle deliranti fantasie macho di controllo e vendetta e dell'odio verso le donne.

Se torniamo a Betty Friedan e al "problema che non ha nome", vediamo un mondo profondamente diverso da quello in cui viviamo oggi, uno in cui le donne avevano molti meno diritti e meno voce in capitolo. In quel periodo, affermare che le donne dovessero essere alla pari degli uomini era prendere una posizione marginale. Ora sostenere che non dovremmo esserlo significa assumere una posizione marginale in questa parte del mondo e la legge è perlopiù dalla nostra parte. La battaglia è stata e sarà lunga e dura e a volte brutta e il contraccolpo contro il femminismo rimane feroce, forte e onnipresente, ma almeno ora non sta vincendo. Il mondo è profondamente cambiato, ma ha bisogno di cambiare

molto di più e quel weekend di lutto e introspezione e dibattiti, abbiamo visto il cambiamento avvenire.

3.3. An Analysis of extracts from the first translation

'Seneca Falls and the Origins of Women's Rights Movement'

This second text that I have chosen is very different from the first. While "Men explain things to me" is very modern, written in 2014 and using colloquial language, this one is more history-oriented, it has a more formal register and a different type of terminology. In the quotes from the 1848 Seneca Falls Convention, I found the pronoun forms "thee" and "thyself".

3.3.1 Cultural references

The text is very fluid and it is mainly composed of descriptions of places, people and events. It does not have any particular non-understandable or untranslatable terminology compared with the first text, which contained expressions yet to be translated and officially adopted in Italian. Those I had most difficulty with, are those referring to the political and religious movements of the time. To begin with, I found, in the same sentence: 'revivalism', which I simply translated as 'revivalismo', 'spiritualism', 'spiritualismo', 'communitarianism', comunalismo, 'temperance', which I translated as 'astinenza dall'alcol' as it means 'sobrietà, astinenza' and because by reading the whole book I understood that the reference was to alcohol and not to any other substance, 'Millerism', which became 'i seguaci di Miller'; 'Mormonism', which remained 'Mormonismo', because after searching in online dictionaries, I found that 'Mormorismo' exists in Italian because it is an entry in the dictionary. 'Methodists' was situated in another sentence later on, and I simply translated it as 'Metodismo'.

ST   TT

ST	TT
As mentioned earlier, it was situated in the heart of an area that was on fire with various reform movements: **revivalism, spiritualism, communitarianism, temperance, Millerism, Mormorism**, and abolition.	Come menzionato prima, era situata nel cuore di un'area in cui si combatteva per diversi movimenti di riforma: **revivalismo, spiritualismo, comunalismo[8], astinenza dall'alcol, i seguaci di Miller[9], Mormonismo[10]** e abolizionismo.

ST	TT
Five churches welcomed worshipers, including the Wesleyan Chapel on Main Street, completed by local **Methodists** in 1843.	Cinque erano le chiese che accoglievano i credenti, inclusa la Cappella Wesleyan, sulla strada principale, completata dai **Metodisti**[11] locali nel 1843.

The same happened with 'Quakers' which in Italian are called 'Quaccheri'. For most of these movements, especially for the most uncommon ones, I added some footnotes in order to make the readers understand what type of religious movements they were.

ST	TT
All but Elizabeth were **Quakers, Garrisonians,** and formally from the Philadelphia area.	Tutte tranne Elizabeth erano dei **Quaccheri, dei Garrison**[12] e della zona della Philadelphia.

[8] Movimento fondato sulla lealtà al gruppo etnico di appartenenza (Wordreference.com)

[9] I seguaci di William Miller, che nel 1833 condivise pubblicamente la sua convinzione che il secondo Avvento di Cristo sarebbe avvenuta circa negli anni 1843-1844 (Wikipedia.org)

[10] Una setta cristiana (Wordreference.com)

[11] Membri della Chiesa Metodista di denominazione Cristiana (Wordreference.com)

[12] Seguaci di William Lloyd Garrison, giornalista abolizinista americano. (Wikipedia.org)

As concerns the names of some newspapers, places or movements, for some of them I have kept the original English name into brackets while also adding a possible translation in Italian, for example 'Il Corriere della Provincia di Seneca' for 'Seneca County Courier' or 'La Tribuna di New York' for 'New York Tribune', 'La Stella del Nord' for 'The North Star' etc.

ST	TT
To serve its four thousand inhabitants, the town had its own newspaper, the semiweekly **Seneca County Courier**, and the townspeople enjoyed reading the **New York Tribune**, which arrived each week.	Per tenere informati i propri abitanti, Seneca Falls disponeva del suo proprio giornale, **"Il Corriere della Provincia di Seneca" (Seneca County Courier)**, e i suoi abitanti amavano leggere anche **"La Tribuna di New York" (New York Tribune)**, pubblicato settimanalmente.

ST	TT
In December 1847, Frederick Douglass and his family settled in the Rochester, where he began publishing his newspaper, **the *North Star*.**	Nel dicembre del 1947, Frederick Douglass e la sua famiglia si stabilirono a Rochester, dove lui iniziò a pubblicare il suo giornale, **"La Stella del Nord", (The North Star).**

'Tea party' was an expression I first translated as 'ricevimento del the'; but later I switched the elements of the sentence a little to try and explain better this event that is not popular in the Italian culture. In the end, I translated the whole sentence as 'venne a galla un pomeriggio mentre le donne benestanti sorseggiavano il tè. Il momento del tè era infatti un evento sociale molto popolare all'epoca'.

ST	TT
The suggestion to hold a women's rights conventions surfaced at an afternoon **tea**	La proposta di stipulare una convenzione sui diritti delle donne venne a galla un

party – a popular type of social gathering enjoyed by privileged women.	pomeriggio mentre le donne benestanti **sorseggiavano il tè**.

3.3.2 Paraphrases

Some of the most challenging non-specialized terms were, for example 'to harangue', which does not have as an exact equivalent in Italian. It is translatable with the paraphrase 'fare la ramanzina' or 'fare la paternale'. 'Orchard' caused some doubts as well because it literally means 'frutteto', but following the context, it was impossible that the person who 'harangued some people' had done it in a tree where fruit grows. Therefore, the best translation possible, in my opinion, was 'giardino'.

ST	TT
As Bascon's daughter Mary later recalled, Kelley "**harangued** the people assembled in his **orchard**", trying to convince listeners to join the movement.	Come ricorda la figlia di Bascom, Mary, Kelley "**faceva la ramanzina** alle persone radunate nel suo **giardino**", cercando di convincerli a unirsi al movimento.

3.3.3 Lexical equivalence

Lexical equivalence measures the degree to which TT words are equivalent to those of the ST (Mohit, 2008: 45). For example, the English adjective 'intriguing' has the same meaning as in Italian: 'intrigante, affascinante'. Nevertheless, in the context where it was used, referred to an insertion of the Declaration, the most suitable translation, in my opinion, was 'provocatoria', deriving from 'stuzzicante', which is another of the possible meanings of the word.

ST	TT

One of the more **intriguing** assertions in the Declaration concerned a woman's lack of confidence, claiming that society systematically undermined her so as to "lessen her self-respect, and to make her willing to lead a dependent abject life."	Una delle inserzioni più **provocatorie** della Dichiarazione riguardava la mancanza di fiducia in se stesse, sostenendo che la società indebolisse sistematicamente le donne, "facendo loro perdere il rispetto di se stesse, e condizionandole a voler condurre una vita umiliante e sempre dipendente da qualcuno".

The same happened for the verb 'to mention', which I translated multiple times as 'menzionato' in this same text, but in the context of a right 'mentioned in the Constitution' it was more appropriate to translate it as 'citato', because it is a right by all means, it is not just briefly written there.

<div align="center">ST   TT</div>

It insisted that the pursuit of happiness **mentioned** in the Constitution was a right everyone should enjoy.	Insisteva sul fatto che il diritto alla felicità **citato** nella Costituzione fosse un diritto di cui tutti dovessero godere.

The word 'exciting' presented the same problem. It means "eccitante" in Italian but it often has a different connotation. More than meaning 'adventurous and fun', it is mostly used in sensual contexts, as a synonym for 'sexy'. In my opinion, 'exciting' really conveys the meaning of adrenaline running high and the awaiting to do something incredible, and this is also partially the meaning it has in Italian but, as often used in a sexual way, I have preferred to translate it with 'emozionante'.

<div align="center">ST   TT</div>

Word had spread that something **exciting**, even revolutionary, was happening as Seneca Falls, and a larger crowd appeared the second day, including more men.	Si diffuse la voce che a Seneca Falls stava succedendo qualcosa di **emozionante**, perfino rivoluzionario, e il secondo giorno si presentò una folla ancora più grande, che includeva più uomini.

3.3.4 Fixed expressions

I also encountered some expressions which seem very simple to translate, because their meaning is perfectly understandable by all. The problem is that, for example "smiling countenance" cannot be translated as 'faccina sorridente' or 'sorriso contenzioso' because it does not sound appropriate to the context and to the sentence it is used in. I decided to translate it with another idiomatic expression in Italian which is 'con un sorriso sulle labbra'. This appeared to me as the most suitable option.

ST	TT
Following the reading of the Resolutions, Lucretia shared a humorous piece, written by her sister Martha, in which she challenged the idea that wives should always obey their husbands and do so with a "**smiling countenance**".	Dopo la lettura delle Risoluzioni, Lucretia lesse un testo comico scritto da sua sorella Martha, in cui sfidava la concezione che le donne dovessero sempre ubbidire ai propri mariti e farlo con un **sorriso sulle labbra**.

Other words and expressions which generated some doubts were: 'iron pump company', which became 'fabbrica di pompe in acciaio', by deduction, after putting together all the words that make it up, because I did not find any other equivalent.

ST	TT

By the 1840s, a number of business lined Seneca Falls main street, including a millinery shop, several dry goods stores, two distilleries, an **iron pump company**, and two hotels.	Negli anni 1840 la strada principale di Seneca Falls era ornata da moltissimi negozi, incluso un negozio millenario, alcune mercerie, due distillerie, una **fabbrica di pompe in acciaio** e due hotel.

'Model reservation', in the end was translated as 'riserva esemplare', which first made me think about 'riserva modello' but it did not sound very appropriate so I opted for 'riserva esemplare'.

ST	TT
Quakers had long been concerned about the poor treatment of Native Americans and had established a school and **modern reservation** for the Seneca tribe.	I Quaccheri avevano molto a cuore le scarse condizioni in cui vivevano gli Indiani d'America e avevano anche fondato una scuola e una **riserva esemplare** per la tribù di Seneca.

The historical text about the Seneca Falls Convention was less challenging than the one from 2014. It is rich in descriptions, which are more linear and clear, than in specific terminology. The book in general contains many legal terms but, in the extracts translated here, specialized language has not been very common or has not generated important challenges for the translation. The chapter from "Men Explain Things to Me" instead, contains many specialized terms regarding feminism and violence to women. The main difference between the two texts, as concerns the topic, is that terminology regarding the history of feminism is now well-known and commonly used, while many terms belonging to the book dated back 2014 are yet to be translated in other languages. However, this comparison helped to enrich my personal knowledge about the topic and to better understand the theory of translation by practicing it.

3.4 An analysis of the second translation

Men explain things to me - #YesAllWomen

The source text is characterized by the repetition of certain words, especially 'rape', 'feminist', 'murder', in order to highlight the brutal facts that happen to women daily, to keep the focus on what is important and to stress the message that the author wishes to convey: the importance of understanding why certain facts happen and how to try and stop them. The frequent uses of metaphor are also employed as comparisons, to invite the reading public to walk in the shoes of those women who are affected by these crimes and to try to empathize with them, always having as final aim to raise awareness and try to do something to change this situation.

3.4.1 Metaphors

As mentioned above, this text is particularly rich in metaphors, a figure of speech implied to better, sometimes visually, explain what the author was trying to convey. In fact, metaphors are generally used to clarify a concept or to obscure it. In this case, it is used to clarify a concept. The first ones are found in the first paragraph of the translation and it compares men and women to two opposing teams playing football. The author, here, uses many words related to football but renames them to adapt them to the 'game' between feminists and mainstream media/men. For example, the World Cup, becomes the World Cup of Ideas, which I have simply translated as 'Coppa Mondiale delle Idee'. I translated the expression 'goalpost marked Widespreal Social Problems' as 'rete dei Diffusi Problemi Sociali' and 'usual net called Isolated Event', as 'solita rete chiamata Evento Isolato'.

ST	TT
It was a key match in the **World Cup of Ideas.** The teams vied furiously for the ball. The all-star feminist team tried repeatedly to kick it through the goalposts	E' stata una partita decisiva nella **Coppa Mondiale delle Idee.** Le squadre combattevano furiosamente per la palla. La stellare squadra femminista cercava ripetutamente di buttarla nella

marked **Widespread Social Problems**, while the opposing team, staffed by the mainstream media and mainstream dudes, was intent on getting it into **the usual net called Isolated Event.** To keep the ball out of his net, the mainstreams goalie shouted "mental illness" again and again. That "ball", of course, was the meaning of the massacre of students in Isla Vista, California, by one of their peers.	rete dei **Diffusi Problemi Sociali**, mentre la squadra avversaria, composta dai più popolari mass media e dai ragazzi convenzionali, era determinata a buttarla nella solita rete chiamata **Evento Isolato**. Per mantenere la palla lontana dalla sua rete, il portiere dei ragazzi convenzionali usava i cori e non smetteva di gridare "malattia mentale, malattia mentale". Proprio quella "palla" rappresentava i massacri degli studenti avvenuti in Isla Vista, California, da parte di uno dei loro compagni.

3.4.2 Fixed expressions

Fixed expressions, according to Swan (2005: 255), are idiomatic expressions used by speakers in everyday situations. In the text was 'a matter of degree and not of type'. This it is an expression derived from the theory of Vedanta[13](wikipedia.org). The opposing theory, 'a matter of kind', sees all of us as different and divided categories of beings. I chose to translate it as 'dipende dal grado della patologia e non dal tipo di persona'.

ST	TT
Mental illness is, however, **more often a matter of degree, not kind**, and a great many people who suffer it are gentle and compassionate.	La malattia mentale **dipende dal grado della patologia e non dal tipo di persona**, in quanto molti persone ne soffrono e sono comunque gentili e compassionevoli.

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[13] Vedanta is a Hindu philosopher, who believes in the unity of all souls, and see all of us (humans, animals) as one, with the only difference being in the degree (wikipedia.org).

To translate 'by many measures' I chose 'in base a molte analisi' over 'in molte circostanze', because 'in molte circostanze' would have lost that intrinsic meaning of some studies that have been made to find out these data.

ST	TT
And **by many measures**, including injustice, insatiable greed, and ecological destruction, madness, like meanness, is central to our society, not simply at its ages.	E, comunque, **in base a molte analisi** le ingiustizie, l'avidità insaziabile, la distruzione ecologica, la pazzia, così come l'avarizia, sono protagoniste nella nostra società, non esistono soltanto ai suoi margini.

The expression 'to be worn out from use' is a fixed expression, containing a phrasal verb, often used to refer to clothes or other material things. I first translated this expression as 'sembrano in disuso ora'. I then realized that the expression 'were fresh then' indicated that those words were created in that period and now are widely used, so I translated 'words worn out of use' as 'che ora sono gettonatisime'.

ST	TT
These words, which might seem **worn out from use now**, were fresh then.	Queste parole, **che ora sono gettonatissime**, erano state coniate allora.

One of the most challenging aspects of this text was translating new fixed expressions, which are also cultural references, such as 'catch-22', 'monkeywreching', 'cyberbullying',

'the 99 percent and 1 percent'. I conducted some research on the internet, as they are all modern expressions and I have found 'situazione di stallo' or 'situazione paradossale' for 'catch-22', together with an explanation of where this expression derives. The fact that it derives from a novel named 'Catch-22' by Joseph Heller which in Italian is translated by 'Tranello 22' or 'Comma 22' led me nowhere. I decided to translate it as 'situazione paradossale' because this expression was not integrated in a full context of use, so I have just opted for it because it seemed to be the the most useful in the field of feminism and violence on women.

As concerns 'monkeywreching' instead, is a synonym of 'ecotage', and therefore I assumed it was translatable with 'eco-terrorismo'. As regards 'cyberbullying', I used the "equation" strategy, "some sort of automatic equivalence" (Taylor 1998: 47), and translated it as 'cyberbullismo'. Lastly, as concerns 'the 99 per cent and 1 per cent', it was a political slogan used by an occupy movement[14] (Wikipedia.org): the 99% symbolized common people and the 1% symbolized the wealthiest people in society, suggesting that we all pay the price for the mistakes of a tiny minority. I decided to keep the phrase as it was, translating it literally and briefly explaining what it was about. This strategy is called "explanation" as the translator adds some information to make the reader understand what the expression means.

ST	TT
Vernacular phrases - **"Catch 22", "monkeywrenching", "cyberbullying", "the 99% and 1%"** – have helped us to describe but also to reshape our world.	Espressioni colloquiali come **"situazione paradossale", "ecoterrorismo", "cyberbullismo","99 per cento e 1%"**, espressione che simboleggia il fatto che la collettività paghi per gli errori di una piccola minoranza, ci hanno aiutato a descrivere ma anche a dare forma al nostro mondo.

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[14] the occupy movement is "an international progressive socio-political movement that expressed opposition to social and economic inequality and to the perceived lack of "real democracy" around the world". (Wikipedia.org)

3.4.3 Apparent or real false friends

The term 'aberrant', in reference to murder, can be considered a false friend in the context, because the term 'aberrante' exists in Italian but it is not strong enough here. Based on the context 'anormale, anomalo' is better because it underlines how that was not a normal situation.

ST	TT
The murderer of Isla Vista was also repeatedly called "**aberrant**", as if to emphasize that he was nothing like the rest of us.	L'assassinio in Isla Vista è stato anche ripetutamente definito "**anormale**", come per enfatizzare che il chi lo ha commesso non ha nulla a che vedere con il resto di noi.

Another word, which was used as an action perpetuated by the interrogation team to a woman was 'to bully', which is a false friend here. In fact, they did not literally bully her, 'l'hanno bullizzata', because this term usually belongs to a different field, that of the power relationships between teenagers. In fact, the Treccani defines 'bullizzare' as 'In partic., atteggiamento di sopraffazione sui più deboli, con riferimento a violenze fisiche e psicologiche attuate spec. in ambienti scolastici o giovanili'.

ST	TT
The all-male interrogation team patronized and **bullied** Hill, while many men in the Senate failed to grasp why it mattered if your boss said lecherous things and demanded sexual services.	Gli esperti interrogatori, tutti rigorosamente uomini, l'hanno trattata con condiscendenza e **hanno commesso atti intimidatori** nei suoi confronti, mentre molti altri uomini del Senato non sono stati in grado di cogliere perché deve importarci se il capo dice cose libidinose e chiede servizi sessuali.

3.4.4 Loan words

Loan words, according to Taylor (1998: 48), are mostly culturally specific words which seem to have an absolute equivalence in the target language. In the first example I found,

the word 'mainstream' was challenging because it is also used in Italian nowadays, especially in artistic fields. Regardless, I felt that it was not appropriate to maintain this borrowed term in an academic translation. As concerns 'media' instead, I decided to keep the English term. Nevertheless, I first thought that 'mainstream dude/media' could be translated as 'il ragazzo medio/i media più popolari', because 'il ragazzo medio' represents the typical boy of the moment, who embodies the most common thoughts and ideas of the moment, and 'media più popolari' the most popular mass media. However, in the end, I have kept 'mass media più popolari' but I changed 'il ragazzo medio' with 'i ragazzi convenzionali', which conveys its meaning more clearly.

The expression 'mainstream media' was also hard to translate because I already had difficulties with 'mainstream', as mentioned above, so translating them together as a whole expression was challenging. In the end, as 'giornali di massa' or 'media più convenzionali' did not sound right to me, I have opted for 'mass-media', a borrowing from English but more common and known than 'mainstream media.'

ST	TT
The all-star feminist team tried repeatedly to kick it through the goalposts marked Widespread Social Problems, while the opposing team, staffed by the **mainstream media and mainstream dudes**, was intent on getting it into the usual net called Isolated Event.	La stellare squadra femminista cercava ripetutamente di buttarla nella rete dei Diffusi Problemi Sociali, mentre la squadra avversaria, composta dai **più popolari mass media e dai ragazzi convenzionali,** era determinata a buttarla nella solita rete chiamata Evento Isolato.

'Comfort level', is another borrowing which could be substituted in Italian with 'comfort zone' as this is currently used in Italian but I decided to translate it with 'zona di comfort' instead, in order to make the text more readable for all, because I think this was the goal of the author.

ST	TT
It's the way some men say "I'm not the problem" or that they shifted the conversation from actual corpses and victims as well as perpetrators to protecting the **comfort level** of bystander males.	Il problema è il modo in cui certi uomini affermano di non essere loro il problema o come davanti ad altri spettatori maschi spostano il discorso da vittime e cadaveri e dai loro esecutori alla difesa della loro **zona di comfort**.

'Vernacular phrases' was challenging as many translators could be tempted to translate it literally, as 'frasi vernacolari', but this expression is not commonly used in Italian, so I chose 'espressioni colloquiali'. I think that 'espressioni informali' could have been a good alternative as well.

ST	TT
Vernacular phrases - "Catch 22", "monkeywrenching", "cyberbullying", "the 99% and 1%" – have helped us to describe but also to reshape our world.	**Espressioni colloquiali** come "situazione paradossale", "ecoterrorismo", "cyberbullismo","99 per cento e 1%", espressione che simboleggia il fatto che la collettività paghi per gli errori di una piccola minoranza, ci hanno aiutato a descrivere ma anche a dare forma al nostro mondo.

3.4.5 Literal translation

Literal translation, according to Carl and Schaeffel (2016: 281), can be defined so when it respects three "definitional criteria": identical order of words in both ST and TT, one-to-one correspondence of the items in the TT and if "each ST word has only one possible translated form in a given context" (Carl and Schaeffel 2015: 281). In my case, the whole paragraph about schizophrenics' behavior in India compared to that of schizophrenics

from the USA was challenging to translate, because I understood the meaning, but I could not find an equivalent expression in Italian, so I have opted for literal translation because it seemed to me that this was the only option I had in that case.

ST	TT
In a fascinating op-ed piece last year, T.M Luhrmann noted that **when schizophrenics hear voices in India, they're more likely to be told to clean the house, while Americans are more likely to be told to become violent.**	In un affascinante articolo di opinione dello scorso anno, T.M. Luhrmann faceva notare come, **quando gli schizofrenici in India sentono voci, è molto probabile sentano qualcuno che gli ordina di pulire la casa, mentre per gli Americani è più frequente sentire qualcuno che gli induce a commettere atti di violenza.**

3.4.6 Cultural references

Cultural reference, according to (Mailhac 1996 in Ranzato 2015: 54) is "any reference to a cultural entity, which, due to its distance from the target culture, is characterized by a sufficient degree of opacity for the target reader to constitute a problem". Among the cultural references, I found The Center for Story-Based Strategy is an organization which is not present in Italy, and therefore it does not have an equivalent. I have translated it as 'Il Centro per la Strategia basata sul racconto'.

ST	TT
"The battle of the story" the **Center for Story-Based strategy** calls it, because you win or lose your struggle in large part through the language and narrative you use.	"La lotta del racconto", come il **Centro per la Strategia basata sul racconto** lo chiama, perché si vince o si perde la battaglia gran parte in base al linguaggio e alla narrativa che si usa.

Other terms related to institutions or professions have been 'survey director', which could be translated with 'direttore d'indagine' or 'direttore della società di indagini'. At the end I have opted for 'direttore della società di sondaggi' as seen in 'IlGiornale.it'.[15] Later on, I found 'criminal-defense investigator', which does not have a close equivalent in Italian. I translated it as 'investigatore per la difesa penale' as it seemed to me the most appropriate, also based on my researches on the Web. I felt that 'avvocato per la difesa' was too generalist and would have lost the shade of meaning of 'investigator'. At this point those could be two different professions, so I have opted for 'investigator'.

ST	TT
The nineteenth-century geologist and **survey director** Clarence King and twentieth-century biologists have used the term "punctuated equilibrium" to describe a pattern of change that involves slow, quiet periods of related stasis interrupted by turbulent intervals.	Il geologo del diciannovesimo secolo e **direttore della società** di sondaggi Clarence King e i biologi del ventunesimo secolo hanno usato l'espressione "equilibrio inframmezzato" per descrivere un cammino di cambiamento formato da lenti e silenziosi periodi di inattività interrotti da intervalli turbolenti.

'Lad culture' was another expression which does not have an equivalent in Italian, as it belongs to British subculture. 'Lad' means 'giovanotto, ragazzo' but translating this expression with 'cultura dei giovanotti'o 'cultura dei ragazzi' because did not convey any negative connotation. In this context instead, this expression does have a negative connotation, as the following words used to describe it proves: 'jeering, leering subculture in which some young men are lodged'. At first sight, one can think that 'cultura del branco' could convey the right meaning to underline the state of wildness and rudeness in which they were raised, but I have finally translated it as 'cultura dei ragazzacci', which does have a slightly negative connotation as well. This was then complimented with the translation of the explanation of what lad culture was, as provided in the source text.

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[15]   http://www.ilgiornale.it/news/politica/sondaggi-salvini-superstar-renzi-56-malissimo-governo-1774024.html

ST	TT
Sometimes I've heard "rape culture" used to describe specifically what's called **"lad culture"** - the jeering, leering subculture in which some young men are lodged.	A volte ho sentito anche utilizzare l'espressione "cultura dello stupro" per definire quella che in realtà è la **"cultura dei ragazzacci"**, la forma di subcultura beffarda e maliziosa in cui alcuni giovani uomini alloggiano.

3.4.7 Paraphrases

Paraphrases are used to explain a concept with different words, trying to clarify its meaning or just to avoid repetition. In my case, I have found, a couple of times, the word 'entitlement'. It does not have an exact equivalent in Italian and it conveys the meaning of someone owing something to someone else and therefore the person in the position of power feeling a sense of control over the other. This is the reason why I have translated it as 'imposizione di diritto, pretesa di diritto'. Just like 'entitlement', 'sexual entitlement' caused some difficulties because translating 'imposizione di diritto al sesso' was just too wordy. Therefore, in this case I have decided to only translate it as 'diritto al sesso', omitting 'imposizione' because I thought it was already clear from the text that it was an unwanted act.

ST	TT
He evidently interpreted his lack of sexual excess to women as offensive behavior by women who, he imagined in a sad mix of **entitlement** and self-pity, owed him fulfillment.	Lui ha evidentemente interpretato la sua mancanza di rapporti sessuali con le donne come un comportamento offensivo da parte di queste, che, a suo parere, per autocommiserazione e **pretesa di diritto**, gli dovevano soddisfazione.

ST	TT
After the killings in Isla Vista, the term "**sexual entitlement**" was suddenly everywhere, and blogs and commentaries and conversations began to address it with brilliance and fury.	Il termine "**diritto al sesso**" è stato utilizzato nel 2012 in riferimento alle aggressioni sessuali commesse dalla squadra di hockey dell'Università di Boston, anche se il termine veniva già utilizzato da qualche anno.

3.4.8 Idiomatic expressions

Idiomatic expressions are expressions whose meaning is different from that of the separate word, according to (Swan 2005: 255). For example, I have found 'action-movie solutions', which makes one think of 'soluzioni fantasiose, fantastiche', but then I chose a simpler solution and I translated this expression literally, as 'soluzioni da film'.

ST	TT
The bloodbath was indeed about guns and toxic versions of masculinity and entitlement, and also about misery, cliché, and **action-movie solutions** to emotional problems.	Il bagno di sangue si collegava alle armi e a versioni tossiche di maschilismo e imposizioni di diritto, ma anche alla miseria, agli stereotipi, e alle **soluzioni da film** che venivano proposte per risolvere problemi emotivi.

In the following paragraph I found the expression 'a dam had burst', which is 'una rottura di diga' in Italian. It sounded unnatural to translate it as 'come se una diga si fosse rotta', and therefore I chose 'come un fiume in piena' and then 'e forse quel fiume stave straripando'.

ST	TT
By Sunday night, half a million #YesAllWomen tweets had appeared around the world, **as though a dam had burst**. And perhaps it had.	La domenica sera, già mezzo milione di tweet con l'hashtag "YesAllWomen erano arrivati da tutto il mondo, **come un fiume in piena**. **E forse quel fiume stava straripando.**

Expressions made up of phrasal verbs, which are verbs that in relation to certain propositions or adverbs acquire a different meaning from the original, where the most challenging ones. One example is 'those who got it pushed hard on those who didn't'. At first I was indecisive between the two meanings that the phrasal verb 'to push hard on someone' can take: to make someone angry about something or to persuade someone to do something. In the end I chose the second one as concerns the meaning but I could not write 'persuadere a' in Italian because it was not appropriate to the context, so I had to write a longer phrase in order to describe the expression and ended up translating it with 'quelli che avevano compreso quanto avvenuto aiutavano anche gli altri a capire'.

ST	TT
It was, like the post-Isla Vista weekend, a watershed moment in which the conversation changed, in which **those who got it pushed hard on those who didn't**, opening some minds and updating some ideas.	Quello è stato un po' come il weekend dopo il massacro di Isla Vista, un momento di svolta in cui la conversazione cambiò, in cui **quelli che avevano compreso quanto avvenuto aiutavano anche gli altri a capire**, aprendo alcune menti e aggiornando certe idee.

Some simpler verbs such as 'to be lodged' made me doubt if I should translate them literally or not. In this case, the verb belonged to a phrase, '[…] the subculture in which young men are lodged' which does not have a noun generally connected to the verb in its meaning 'alloggiare'. The author does not talk about houses or places but about a subculture. However, I did not chose 'essere bloccati', 'essere incastrati' over 'alloggiare'

because even if it had these ambiguous elements, its literal meaning conveys better what the author is trying to say: they are comfortable in that state of mind, and they do not want to escape it, and therefore they are not stuck, 'bloccati'.

ST	TT
Sometimes I've heard "rape culture" used to describe specifically what's called **"lad culture"** - the jeering, leering subculture in which some young men are lodged.	A volte ho sentito anche utilizzare l'espressione **"cultura dello stupro"** per definire quella che in realtà è la "cultura dei ragazzacci", la forma di subcultura beffarda e maliziosa in cui alcuni giovani uomini alloggiano.

The same happened for the expression 'I so rightfully deserve'. I would have translated it simply with the verb 'meritare' but I changed my mind because of the adverb 'rightfully'. It conveyed the idea of something that one expects to receive as his/her right so I translated it as 'che mi spetta di diritto', which is much stronger. Maybe 'che mi spetta' would also have been enough, but I thought that emphasizing it would not cause any comprehension problem but better convey how this person perceived the facts that were happening in his/her life.

ST	TT
Those girls deserved to be dumped in boiling water for the crime of not giving me the attention and adoration **I so rightfully deserve!**	Quelle ragazze si meritavano di bruciare nell'acqua bollente per non avermi dato l'attenzione e l'adorazione **che mi spetta per diritto.**

3.4.9 Approximation

Approximation, according to (Dagut, Rabin and Wonderly 2001 in Baker 1993: 243) is a strategy used in translation when there is no equivalent of a word or a phrase in the target language. The expression or term which will be used will not be perfectly equal, but similar. In my case, some words are yet to be introduced into Italian. The section named 'Our words are our weapon' introduces terminology concerning violence on women and feminism, which continues in the following section, named 'Twenty-first century words'. For example, the word 'chauvinism' is usually translated as 'sciovinismo' in dictionaries, but very often, when used together with the word 'male' or in this type of context that I am translating, means 'maschilismo'.

ST	TT
In the years that followed, that problem gained several names: male **chauvinism**, then sexism, misogyny, inequality and oppression	Negli anni a seguire, quel problema ha preso vari nomi: **maschilismo**, poi sessismo, misoginia, disuguaglianza e oppressione.

As concerns terms related to violence on women, I found 'domestic violence' and 'wife-beating'; where the first has a close equivalence, 'violenza domestica', while the second does not. I translated the second one with 'violenza domestica sulla moglie', paraphrasing the English expression, because other alternatives as 'pestaggio della moglie' just did not sound natural.

ST	TT
So many of the words with which a woman's right to exist is adjudicated are out of recent coinage: "**domestic violence**", for example, replaced "**wife-beating**" as the law began to take a (mild) interest in the subject.	Molte altre parole appartenenti alla sfera dei diritti delle donne sono entrate in uso recentemente: "**violenza domestica**", ad esempio, che ha sostituito "**violenza fisica sulla moglie**", appena la legge ha iniziato ad essere un po' più interessata alla questione.

'Battery' was a term I thought of translating as 'percosse', but after some deeper studies I found its legal definition and decided to paraphrase it as 'contatto fisico non autorizzato', which is, in fact, illegal.

ST	TT
We tend to treat violence and the abuse of power as though they fit into airtight categories: harassment, intimidation, threat, **battery**, rape murder.	Tendiamo a vedere la violenza e l'abuso di potere come due compartimenti stagni: l'aggressione, l'intimidazione, la minaccia, **il contatto fisico non autorizzato**, lo stupro, l'assassinio.

The same happened with 'acquaintance rape', 'date rape' and 'marital rape', which are all new terms in English and therefore do not have equivalents in Italian yet. I simply translated them as 'stupro da parte di una persona conosciuta', 'stupro durante un appuntamento' e 'stupro matrimoniale'.

ST	TT
Terms like "**acquaintance rape**", "**date rape**", and "**marital rape**" had yet to be invented.	Termini come "**stupro da parte di una persona conosciuta**", "**stupro durante un appuntamento**" e "**stupro

	matrimoniale" dovevano ancora essere inventati.

3.4.10 Legal terminology

Terms related to the law were used to describe the crimes committed by perpetrators and one of these was 'enhanced interrogation'. After doing some research, I found the Italian 'interrogatorio potenziato', which is basically a euphemism for 'torture', but in the translation of this expression there is no need to specify that this was a form of torture as it is completely understandable from the context and from the previous sentences.

ST	TT
When you turn "torture" into "**enhanced interrogation**", or murdered children into "collateral damage", you break the power of language to convey meaning, to make us see, feel, and care.	Quando si trasforma la parola "tortura" in "**interrogatorio potenziato**" o infanticidio in "danno collaterale", viene a spezzarsi il potere del linguaggio di trasmettere significato, di farci vedere, sentire e fare in modo che ci importi.

3.4.11 Abbreviations

Abbreviations are shortened forms of a word. As concerns feminist terms, I found one expression which was 'women's lib', the abbreviation for 'liberation', according to the Collins English Dictionary (2019). At first I thought about 'liberazione femminile', but then I chose 'liberazione delle donne'; which is more widely used than the other expression.

ST	TT
The cure was to be "women's liberation", or "**women's lib**", or "feminism".	La cura avrebbe dovuto essere "**La liberazione delle donne**", o "il femminismo".

3.4.12 Neologisms

One of the few terms I have decided not to translate was 'mansplaining', which is already a neologism used in Italian as a borrowing from English. This word was first used by the author of the source text, Rebecca Solnit, so I explained what it means in Italian with a footnote. Wikipedia was the most reliable source I found, as the others were from magazines. I did not find this word in any academic sources yet, as it belongs to colloquial and modern language.

ST	TT
Domestic violence, **mansplaining**, rape culture, and sexual entitlement are among the linguistic tools that redefine the world many women encounter daily and open the way to begin to change it.	La violenza domestica, il **mansplaining**[16], la cultura dello stupro e il diritto al sesso sono tra gli strumenti che ridefiniscono il mondo che ogni giorno le donne affrontano e aprono nuove vie per iniziare a cambiarlo.

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[16] Mansplaining: termine coniato dall'autrice stessa, Rebecca Solnit, per descrivere il fenomeno che accade quando un uomo cerca di spiegare ad una donna cose di cui lei è gia esperta o perché pensano comunque di saperne di più o che lei non capisca davvero. (https://it.wikipedia.org/wiki/Mansplaining)

Conclusion

To conclude, what emerges from my thesis is that language is always changing and always evolving, as the text from "Men Explain Things to Me" shows, the creations of terms able to describe what we feel and what we experience is fundamental to express ourselves and to change something, where needed. These two translations, despite their differences, both show how language is central in our lives and in our society. For the same reason, the translator's role becomes fundamental in spreading ideas and in communicating with other people worldwide. The most unexpected and interesting aspect of the thesis, however, was showing that a historical text with quotes from nineteenth-century English was easier to translate than journalistic prose in colloquial contemporary English. Only by facing it personally, can one understand the responsibility of the translator in choosing certain terms over others when translating or having to create new expressions, by appropriation, when there is no equivalence in the target language. It is hard work, requires patience, attention to the details and to the audience. These two texts are also very useful in realizing how sexist language can be and how we can all raise awareness upon this matter and to make better use of language ourselves.

As these fields and aspects concern women from all around the world, and these texts did not represent such a challenge from a cultural point of view. Even culture-bound terms, such as the "gun lobby" and "Starbucks" are generally known by the audience. As concerns Sally McMillen's book, the most frequent cultural references were present in the names of places and in all the religious movements of the moment. The solution to the translation of these terms was found in articles and publications which had been already translated into Italian (for example about the Quakers, which in Italian are called Quaccheri). As concerns the name of the places, if not already translated into the target language, the most preferable option is to leave them in their original language.

In conclusion, I realized that every person has a different point of view and a different perception of the world he/she lives in and therefore, for every source text there is another target text which varies depending on who reads and interprets it. The same happens for the reading public. Therefore, being a translator is often underrated and it requires much more effort than it seems, also only for freeing one's mind from one's own perceptions,

stereotypes and ideologies and trying to be objective and to understand the source text's author and his/her thoughts and messages to be conveyed to the audience.

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