



Presentation

Latin American Perspectives and Challenges in Translation

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“The transformations and appropriations inherent in translation are constitutive of Latin American literature,” writes Waisman (2003, p. 356), when discussing how translation “from the periphery” can lead us to “reconsider the source and target texts and cultures” (p. 351). With this idea as our motto, we introduce this dossier, “*Latin American Perspectives and Challenges in Translation*,” which aims to contribute to discussions about translation *in* Latin America and Latin America *in* translation.

There is a promising trend—not only in Translation Studies but also in Language and Literature Studies more broadly—toward expanding the epistemological boundaries of the South and Latin America. A strong indication of this shift toward epistemes of the South can be found in *Gragoatá* journal, which, as of 2025, has already reached its 67th issue, dedicated to debates on the emerging paradigm of South–South literary comparativism. The same *Gragoatá* that, in 2024 (issue 65), reflected on Latin America through the critical work of Latin American intellectual Ana Pizarro, and that, in 2021 (issue 56), focused on language education and teacher training in the Global South.

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Outside Brazil, in 2018, the Mexican publisher Bonilla Artigas released three major volumes that helped consolidate the field of Translation Studies in Latin America: *Latinoamérica traducida: aproximaciones recientes desde un campo en construcción* (Latin America Translated: Recent Approaches from a Field Under Construction), *Los Estudios de Traducción en América Latina: una mirada a la región* (Translation Studies in Latin America: A Look at the Region), and *Traducción, identidad y nacionalismo en Latinoamérica* (Translation, Identity, and Nationalism in Latin America), edited by Nayelli Castro Ramírez, Anna Maria D'Amore, and Paula Andrea Montoya. This collection, in a sense, celebrated a decade of the Colombian journal *Mutatis Mutandis: Revista Latinoamericana de Traducción*, founded at the University of Antioquia in 2008, which has since fostered the circulation of works that question and enrich discussions on translation in the Latin American context.

In this same vein, issue 68 of the Brazilian journal *Gragoatá* sought to bring together works offering critical reflections on the perspectives and challenges of translation in Latin America. Our aim was to compile a set of texts that, like a mosaic, would help portray a current panorama not only of what is translated in Latin America, but also of what translators and researchers produce *from* Latin America and *for* Latin America—in terms of both translation and epistemology. We understand that discussing “translation in Latin America is to rethink what Latin American identities are and what cultures are named under the adjective Latin American,” as Silva-Reis and Silva (2018, p. 17) state. It remains necessary to revisit the imaginaries that shape our understanding of Latin America, and we begin from the premise that translation offers a unique permeability through which to discuss the multiplicities—linguistic, corporeal, and cultural—that inhabit this territory. It is equally important to include Brazil in this discussion from a transversal perspective, grounded in the many forms of otherness that define and locate it within a Latin American context.

The twelve texts gathered in this dossier provide a broad and multifaceted overview of contemporary studies on translation, language, literature, and cultural circulation in Latin America. They highlight the critical power of translation as a space of creation, resistance, and the reinvention of meaning. The reflections assembled here articulate different perspectives—philological, literary, sociological, political, and semiotic—that allow us to understand translation not merely as a linguistic practice, but as an aesthetic-political and epistemological gesture of mediation between intertwined borders. We also emphasize the diversity of institutional affiliations among the contributing authors, whose multi-situated perspectives enrich the debate and expand the range of bibliographic and theoretical references employed.

Opening the collection, Adalberto Müller, in “*O Trançado Verbal do Ayrou Rapyta: Tradução e Notas Filológicas*” (*The Verbal Weaving of Ayrou Rapyta: Translation and Philological Notes*), presents a new philological

reading of the Guarani Mbyá cosmogonic poem, emphasizing translation as an act of listening and proposing a “new philology” for the study of Indigenous verbal art in Brazil. Following this inter-American thread, Leticia Pilger da Silva, on one hand, and Mariana Leivas Waquil, Camila Rodrigues Boff, and Victória Silveira Fraga, on the other, turn to the presence and absence of Latin American female voices in translation and in the Brazilian publishing market: while Silva examines the “nuevo boom” of contemporary women writers translated in Brazil, Waquil, Boff, and Fraga address the historical silencing of nineteenth-century Hispanic American women authors, laying the groundwork for future translation redress.

The scope of literary circulation among Latin American countries is further explored by Débora Garcia Restom, who, in “Duas coleções de literatura brasileira traduzida na Argentina: agentes da tradução e circuitos de consagração” (“Two Collections of Brazilian Literature Translated in Argentina: Translation agents and Consecration Circuits,” investigates the agents and networks responsible for disseminating Brazilian authors in Argentina during the 1970s and 1980s. Meanwhile, Cecília Fischer Dias and Karina de Castilhos Lucena analyze the translation of Julián Delgado Lopera’s novel *Fiebre tropical*, reflecting on the challenges of translating Spanglish and the inherent incompleteness of multilingual reading.

In “Entre ‘tú’ e ‘vos’ há um nós: Cayetana traduzida” (*Between ‘tu’ and ‘vos’ There Is an ‘Us’: Cayetana Translated*), Christy Beatriz Najarro Guzmán, analyzing *Memorias del año de la Cayetana* (2020) by Jacinta Escudos, proposes a poetics of translation as a creative and political practice. In dialogue with Haroldo de Campos’s concept of transcreation, Wagner Monteiro reconsiders the act of translation as a form of emulation and transculturation, exploring the connections among the Baroque, the Neo-Baroque, and Spanish American poetry.

Translation as a collective and transnational experience reappears in the work of Antonio Andrade and Mariana Alvarenga de Oliveira, who analyze the digital project *Arcas de Babel* as a laboratory for poetic transcreation and experimentation in cyberculture. Alejandrina Falcón and Magdalena González Almada further broaden the scope of the field. Falcón revisits issue 144 of the journal *Actes de la Recherche en Sciences Sociales*, titled “Traduction: les échanges littéraires internationaux” (*Translation: International Literary Exchanges*), from 2002, and its reception in Argentina as a milestone in consolidating the French sociology of translation. González Almada, in turn, revisits her concept of “linguistic diversity” (González Almada, 2017) and explores cultural translation as a means of engaging with heterogeneity and tension among languages and territories in Bolivia.

The boundaries of translation expand even further in “*Traduções do Corpo Queer: Imagem, Dissidência e Refração na América Latina*” (*The Queer Body in Translation: Visual Archives, Sexual Dissidence, and Refraction in Latin America*”), by Jânderson Albino Coswosk and Dennys Silva-Reis, who

interpret pre-Columbian visual artifacts as intra-semiotic translations of Latin American sexual dissidence. Drawing on refraction theory, the authors discuss processes of colonial erasure and the concealment of “queer” content. Concluding the dossier, Vinícius Carneiro and Ricardo Barberena analyze translation choices in the French edition of Plínio Marcos’s *Kéro*, reflecting on the representation of alterity and the image of marginal Brazilian literature in France.

Taken together, these works demonstrate that translating also means rethinking how languages, bodies, cultures, and histories intersect and transform one another. Each text in this dossier, in its own way, invites readers to perceive translation as a practice of listening, displacement, and creation—but also as a political act, constantly moving between the local and the global, the ancient and the contemporary, the visible and the (un)translatable.

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