

**Donna J. Haraway's cyborg: A feminist lens
for Translation in the era of the
technological turn**

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Abstract

The rising technologization of Translation as a profession has led to consider the act of translation as a hybridization between human and machine, highlighting the need to examine the ethical and human implications of the "technological turn" (Jiménez-Crespo 2020, 314) in Translation Studies, to which we add the feminist lens, through the cyborg theory proposed by Haraway in *A Cyborg Manifesto* (2016[1985]). Thus, the cyborg would be a lens through which to explore the intersections between translators, gender, and technology. From a theoretical and approximative perspective, the present study offers an overview of the advance of technology and Artificial Intelligence (AI) in the Translation field in recent years and of the notion of the cyborg as a tool to overcome Cartesian dualism to finally conclude with an exploration of the notion of the cyborg as a political fiction of great potential for translators, especially as a feminized profession subject to capitalist market logics.

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1. Introduction

The progressive and irreversible technologization of translation, whose consequences certain scholars have denominated the "technological turn" (Jiménez-Crespo 2020, 314), shows us a version of the translator and the translation process based on translator-machine hybridation. Nonetheless, Artificial Intelligence (AI) and machine use pose many ethical and philosophical challenges. It is due to this that we consider the notion of the cyborg as presented by Haraway (2016[1985]) to be a useful approach that could be introduced in Translation Studies. Hence, the cyborg would be a departure point against which to rethink our relationships with technology, AI, and computer-assisted translation tools.

Donna Haraway developed her political fiction of the cyborg in *A Cyborg Manifesto* (2016[1985]). As a scholar, Haraway's background intersected philosophy, biology, and zoology, and her contribution to Feminist Theory fostered "fruitful conversations between philosophical realism, anti-racist socialist feminism, and environmentalism" (Carstens and Geerts 2024, 5) while separating from essentialist nature/nurture stances on the female. The impact of Haraway's text for feminism has been significant, defying the old dualisms between organic and mechanic, mind and body. The cyborg, as we will cover in the present paper, is a hybrid that aims at sustaining contradiction and expanding representation. Thus, our view is that Haraway's cyborg has potential for practical and theoretical research when it intersects with Translation. In this regard, within the framework of the aforementioned technological turn, CAT tools and AI could form a cyborg along with the translator (Koskinen 2020, 55), transcending traditional dichotomies and exploring the possibility of symbiotic work in AI-assisted translation.

Considering all of this, the objective of the present study is to offer a theoretical approximation to the concept of Haraway's cyborg, linking it to Translation Studies, to later point out ways in which it could help us rethink Translation. To achieve this, a brief overview of the evolution of translation technologies, CAT tools, Machine Translation (MT), and AI, will be offered, to comprehend the technologization journey of Translation. Secondly, we will introduce the notion of the cyborg, going back to Descartes and the mind-body division, to then move on to discuss Haraway's political fiction. Finally, we will propose areas and possible research lines within Translation in which it would be interesting to apply said notion.

2. Evolution of translation technologies

As Gouadec (2007) states, the translator can make use of tools such as computers, voice-recognition software, multimedia equipment or Internet access, among others that, when used to translate, proofread or

revise, can be considered translation technologies (270). However, technologies specifically developed for translation have since its inception transformed the profession taking “translators from a pen and paper environment to a world of workstations and CAT tools” (ibid., 269). Said CAT tools were designed to assist the translator throughout the translation process and implemented functionalities that are rendered to be essential nowadays, such as the two-column interface or translation memories. Needless to say, these technologies have further advanced to reach their current level of development, with automatic aligners, partial matches or “fuzzy matches”, syntax and grammar checkers, format-managing tools, terminology and phraseology management, subtitling or localization tools, QA tools and Internet or cloud-based CAT tools (Gouadec 2007; Briva-Iglesias 2023), such as memoQ, SDL Trados Studio or Memsource, to name a few. Thus, they increase the quality of the final product (the translation) as well as the productivity of the translator (Bowker and Fisher 2010).

Alongside the development of CAT Tools, Machine Translation (MT) also emerged, defined by Ginestí and Forcada as the process by which a digitalized or computerized text is processed by a computer system that turns the source-language text into a computerized target-language text in natural language, resulting in raw translations (in Briva-Iglesias 2021). These Machine Translation systems have evolved from one paradigm to another, from Rule-Based MT—the first MT system developed using rule-based technology embedded in translation systems along with dictionaries and grammatical, syntactic and stylistic rules that allowed the engines to translate *verbatim*—to Corpus-Based or Statistical MT—engines that retrieve linguistic rules from aligned corpora consisting of already-existing translations to generate automatic translations—to finally reach Neuronal MT—multilayer neural network systems which employ vector representation means for processing natural language and thus creating translations as the result of information processing (Briva-Iglesias 2021, 2023; Kenny 2022).

As this overview of the development of translation technologies has shown us how one paradigm can overthrow another, how the increasing presence of these technologies, and how the impact that its developments can have on Translation, the recent development of AI cannot be ignored (Kenny 2022; González and Rico 2021), since it is the latest factor which, in addition to the above, has brought Translation Studies into the next paradigm: that of the technological turn.

3. The technological turn in Translation

Nowadays, both Translation Studies as an academic discipline and the professional translation sphere are inconceivable without the latest technological breakthrough(s) in the field (Briva-Iglesias 2023). As far as

the professionalized translation sector is concerned, the development of powerful and free Machine Translation engines based on the state-of-the-art technologies aforementioned and their implementation in professional translation jobs have increased the productivity of translators while reducing production costs, resulting in a decrease in rates (Moorkens 2017) and in the growing presence of practices such as post-editing. Another key element in this paradigm that should be taken into account is the enlarging volume of translation required by companies or organizations operating internationally, where immediacy often prevails over the result of the translation process; therefore, these practices are becoming increasingly more established in the translation world as CAT Tools begin to implement neural MT functionalities and auxiliary post-editing tools (González and Rico 2021).

Thus, we could refer to a progressive but irreversible technologization of translation which has a direct impact on the skills that translators must acquire in order to perform properly in their profession (Gouadec 2007, 91). This is what Jiménez-Crespo (2020, 314) calls the "technological turn", not as a possibility for the future but as the already prevailing paradigm within the field of translation, framed in the so-called "automation age" where the drive to reduce costs and increase productivity has acted to the detriment of the human factor in the field of linguistic services (Briva-Iglesias 2023). However, although this was still considered a key factor in ensuring that texts produced by Machine Translation and subsequently post-edited met certain quality standards (González and Rico 2021), it is now worth considering how this paradigm may change with the addition of AI to the equation, and the further automation of translation-related processes and activities.

3.1. The newcomer: Artificial Intelligence

The rapid development of AI in recent years has raised several questions about its role in the translation process, with the most pressing concern being if it will ever overtake the role of the translator. However, early studies indicate that while the implementation of AI in translation technologies can help to easily detect and rectify errors, thus improving the accuracy of translations, these tools are not yet sufficiently developed to replace the human agent (Khasawneh and Al-Amrat 2023). The reason for this lies in the fact that their language and translation skills are not accompanied by the cultural, contextual and idiomatic knowledge intrinsic and crucial to the translation process that the professional translator possesses; thus, the use of AI does not imply that the work of the translator is reduced or replaced, but that it is assessed by AI instead in terms of efficiency of results while allowing the human translator to invest efforts in the creative aspects of the translation (Gouadec 2007, 365). So, all this

points to a combined operational mode in which AI will accompany the human translator rather than replace them.

Along these lines, Vargas-Sierra had proposed in 2020 the integration of AI in CAT tools, rather than considering it as an independent tool. Adding this technology to the main and support tools for translation, facilitates the tasks in which CAT Tools and MT have already made great advances, such as increasing productivity, performing repetitive tasks, improving terminology management and automated-QA controls, among others. In this regard, however, the greatest contribution of AI would be to adapt the available tools and functionalities to the needs of the particular user (Vargas-Sierra 2020). Thus, we see how the human factor is not eliminated from the translation process, but rather enhanced and strengthened by means of tools that make it possible to increase the skills and overcome the weaknesses of translators (Briva-Iglesias 2021). Therefore, if we also take into account the technological shift mentioned above, the conception of translation as an interaction and hybridization between the human translator and the machine is the next logical step in Translation Studies.

In this regard, scoping the discipline from an academic lens, covering MT and MT training in the curricula is of real benefit to students, as this is a crucial part of the translation process, as discussed above. Additionally, awareness and early training on translation as a translator-machine hybridization—instead of a rigid division between translator or machine, or a view in which translators are machines—leads to a better use of MT tools, better understanding of the circumstances, implications and consequences of their use, and better preparation for a working sector in which the technologization of language profiles is an undeniable reality, (Gouadec 2007; González and Rico 2021; Briva-Iglesias 2023), thus narrowing the gap between what the academia considers relevant to teach and what students want to learn (Pym 2022).

4. The cyborg: an approximation

After having contextualized the technological turn in Translation, we will now move on to approach the concept of the cyborg, as proposed by Donna Haraway in her foundational essay *A Cyborg Manifesto* (2016[1985]). In order to achieve that, we will explore the notions of mind and body as separate entities and the logic underlying such split. Works like Federici's (2004) or Rot's (2023) will be presented, accounting for two relevant examples of historical overviews of the evolution of dualism and Mechanical Philosophy. Later, we will examine Haraway's cyborg's potential as political fiction (Rot 2023), as well as the implications of technology-mediated societal structures and relationships for this notion.

4.1. Dualism: an overview of the mind-body dichotomy

As Federici (2004, 133) describes, drawing on Foucault's notions of biopower and the disciplining of the body, in the transition from feudalism to capitalism the body became key for social politics as the original work machine, as a means of production. Federici (*ibid.*, 138) describes how the study of the properties of the body gave rise to strands of philosophy such as Mechanical Philosophy as interested in the *mechanics of the body*. In this sense, the author mentions Descartes and Hobbes as two of the main thinkers of the ontological division between mind and body. Thus, the body comes to be perceived as inert, "disenchanted" and separated from any rational quality, the body is a machine to be mastered and breathed with life. The body of Mechanical Philosophy does not desire, does not feel, does not know (*ibid.*, 140).

Federici cites Descartes, who describes the body as not more than a collection of limbs in the *Discourse on the Method* (1634, cited in Federici 2004), and Hobbes, who, in the *Leviathan* (1651, cited in Federici 2004), conceives the body as a collection of mechanical movements that lacks autonomous power. The body, for Hobbes, is an automaton (Federici 2004, 139). As the author explains, this conceptualization of the body as mechanical facilitated its manipulation and the attempt of dominating it through rationalization. In this Mechanical Philosophy, Federici (*ibid.*) states that the bourgeois spirit that calculates, classifies and degrades the body in order to achieve this rationalization is very much present.

On a similar line, the philosopher Margot Rot¹ (2023, 89-92) explains that Modernity started with the Cartesian *cogito ergo sum*, which intertwines the ontic and the epistemic in a rationalizing logic. For Rot (*ibid.*, 95), Descartes proposed a subjectivity turned inwards (the subject is able to confirm its own existence through the *cogito ergo sum*) which will derive in a dualism that will, from that moment onwards, be deeply entrenched in the collective mind and confirmed from a philosophical perspective.

For Descartes, body and nature are identifiable since they obey physical laws ordained by God. The body, in this sense, is an object of domination insofar as, once reduced to mechanical matter, mechanisms of self-control can be developed. In Hobbes, this mechanization serves to justify "the submission of the individual to the power of the state" (Federici 2004, 140). The implications of these philosophical conceptions were that they created a vision of the body suited to the demands of automatism required by the discipline of capitalist labour. Indeed, as Federici explains, "not only is work the conditional and motive of existence of the body, but the need is felt to transform all bodily powers into work powers" (*ibid.*).

¹ All the quotes from Rot (2023) have been translated by the authors.

Thus, the body becomes "the condition of existence of labour-power" but also "its limit, as the main element of resistance to its expenditure" (ibid., 141). Rot also notes this conception of the body as limitation. As she (2023, 97-98) points out, the body, for Descartes, is the limit, it situates us within the environment, but it is not as free as the mind, since it is finite.

On the other hand, Federici points out how this disenchanting perception of the body meant leaving behind medieval values that conceptualized the body as a receptacle of magical powers. As she explains:

"This means that the mechanical body, the body-machine, could not have model of social behaviour without the destruction by the state of a vast range of pre-capitalist beliefs, practices, and social subjects whose existence contradicted the regularization of corporeal behaviour promised by Mechanical Philosophy. This is why, at the peak of the "Age of Reason" - the age of skepticism and methodical doubt - we have a ferocious attack on the body, well-supported by many who subscribed to the new doctrine" (Federici 2004, 141).

In a complementary way, the development of philosophies that established the aforementioned ontological mind-body hierarchical division allowed the development of the theory or knowledge necessary to support the capitalistic economy, since it presupposes a body that can be dominated by the will and on which work governed by "external specifications can be imposed, independently of its desires" (ibid., 149). Thus, a new model of the subject emerges, with body and mind divorced and governed by self-control or will. Federici further points out that the hegemonic relationship between nature and humanity is legitimized on the basis of Cartesian dualism. In fact, the author proposes that the reasons for the popularity and diffusion of Cartesian doctrine were that it favoured the discipline of capitalist labour (ibid., 150). In a similar vein, Rot (2023, 95) states that Descartes' mechanistic conception was impelled by the context in which the philosopher carried out its activity, a context of technical development.

On the other hand, it is interesting to ponder Federici's assertion that this hierarchical division gave rise to new faculties in the individual, faculties other than the bodily and which would give rise to individual identity (2004, 151). Thus, with an identity shaped as the otherness of the body and separated from it, the individual of capitalist society is born. On a general level, this division and shaping of the new subject of capitalism implied, as Federici explains, that the body ceased to refer to a specific reality, and was rather identified with everything that could be an obstacle to Reason. In this way, the author points out, the proletariat, women, and the savage, the Other, became the body and the body became all that is weak and irrational (ibid., 152).

This dualistic conception and division, as Rot (2023, 89-92) states, separates mind and body, but they can still be together through memory and the ability to remember. In this vein, she also cites Foucault and the notion that the subject exists, not because it thinks, but because it is capable of apprehending time. That is, according to Rot (ibid., 119) what gives place to identity. However, the (post)modern subject is a subject without time or, at least, without time freed from productivity and labour. If the body was a central concept for Modernity and the Age of Reason, identity is, according to Rot (ibid.), our "epochal obsession", the central concept of post-Modernity. But identity, as Foucault pointed out through his notion of biopower, is delimited by rational structures and sciences, which exert its dominance on the body. Hence, the medical science regarded as "natural" every characteristic that could be entrenched in the family: male, female, heterosexual, white. Therefore, what Rot (ibid., 127) drawing from Foucault, tells us is that identities are constituted on institutional, social, political and economic basis. Thus, the very own notion of identity should be questioned. As Rot (ibid.) points out, feminism has challenged what is considered to be identity, that was based on particular characteristics: male, heterosexual, cis, bourgeois. Furthermore, this idea of identity has been canonized, leaving out everything else. The author (ibid.) states that we should still challenge this idea of identity because it conforms to what we consider to be human.

On the other hand, if during Modernity, as seen in the previous section, capitalistic logics required a discipline of the body, our current economy values the work of the mind. Not only that, but the very notion of identity, founded partially on economic basis, is nowadays indistinguishable from labour. As Rot (ibid.) points out, we are subjects defined by our jobs and said jobs are becoming more and more technological and virtual, giving out what some authors have come to call "platform capitalism" (Srnicek 2016). However, this technological component, as well as the virtual aspect to it, might pose an opportunity. In fact, Rot (2023, 35) points out the creative potential of the virtual, presenting it as a "space of realization for other temporal and spatial possibilities. [A space] of creativity through the text, [the possibility of] affective expression of what we feel before the others: individual subjectivity before the collective".

4.2. The cyborg: political fiction

4.2.1. Haraway's notion of 'cyborg'

In her foundational manifesto, Haraway (2016[1985]) proposed the concept of the cyborg as a hybrid between machine and organism, a creature of the social realm. At the end of the 20th century, Haraway says, we are all chimeric, hybrid, this is, we are all cyborgs (ibid., 7). The

machines of the 20th century have blurred the difference between artificial and natural, between body and mind, between personal development and what is externally planned. The cyborg is our ontology nowadays, as opposed to the school of thought that viewed mind and body as separated, as we have already mentioned and Haraway further underlines. This is what the author identifies with the tradition of progress, of Western science and politics, of a patriarchal and racist capitalism. Thus, the cyborg emerges as the possibility of finding pleasure in confusion, in blurring the borders, the frontiers (ibid., 7). In this sense, Haraway (ibid., 7-12) identifies different divisions or dichotomies that might be challenged, namely:

1. The notion of original unity. As Haraway points out, both Marxism and psychoanalysis have based their concepts of labour, gender formation, and individuation on the argument of original unity from which a separation or differentiation is necessary and enables a logic of domination of both women and nature. Regarding this, the cyborg steps over this original unity notion and re-elaborates both nature and culture since it is not based on the public-private polarization. Thus, the cyborg's technological centre is based on a revolution of social relationships at the *oikos* (ibid., 8).
2. The distinction between animal and human organisms and machines, as we have already explained in the previous paragraph.
3. The limits between the physical and the virtual. In this sense, Rot (2023, 157) encourages us to not assume the virtual as fiction, so that, in line with this multiplicity and border-blurring, we have the chance of widening the frame of our virtual realities.
4. The essentialist conception of women. This is what Rot (2023, 167-169) deems as not thinking of the natural as sacred and separate from the cultural, which prevents other identities from being expressed. In this sense, the author (2023, 167-169) states, Xenofeminism appeals to a political, and strategic use of technology, precisely because technology today mediates the development of identities and labour relationships.

If we accept the fact that the dichotomic framework should be overcome, the machine is then not something that must be animated or dominated, since we, too, are the machine. Therefore, these conceptualizations of the machine and the body as automatons that must be controlled are old-fashioned and we can become responsible for them, they do not overpower us. As Haraway states, we are responsible for their limits because we are *them*. Accepting the responsibility required in the relationship between science and technology means to take over the task of overcoming the dualisms and dichotomies through which we have conceptualized our bodies and our tools (ibid., 67). In this vein, Haraway (ibid., 19) states that overcoming duality does not encompass achieving a

common, univocal language, which she also deems as a totalizing and imperialistic fantasy.

4.2.2. The cyborg as political fiction and the potential of technology

Having drawn on Haraway's original notion of the cyborg, we will now move on to present Rot's perspective on the topic and its potential. As Rot (2023, 148) states the notion of the cyborg creates a mythical figure that allows to subvert some of the above-mentioned exclusions that the idea of identity left out. Thus, it will entail an extension of the limits of what is considered to be a subject, including other entities such as animals, women, POC, neurodivergent people, queer identities, and so forth. In this vein, we have already pointed out the multiplicitous nature of the cyborg in the previous section.

In terms of technology, Rot (ibid.) states that technology subverts our phenomenological experience of time and space, that is the nature of virtuality. Thus, the virtualization of our spatial and temporal frameworks leads to a change in our subjectivities, which means that we have the possibility of finding new ways of learning and understanding.

In this regard, Rot (2023, 167-169) cites Hester, who states that technology is social, and society is technological. The paradigm of the cyborg allows us to explore the technology mediated society, identities and relationships as well as "the norms of cyberspace, its languages, customs, communities" (ibid.). Therefore, the potential of technology and of the virtual is highlighted by Rot (2023, 169) as "part of who we are, as a means of forcing ourselves to be aware of the worlds that we want to design and the spaces we want to inhabit" and the potential of the cyborg is foregrounded as a strategy for dissidence that allows us to insist that "we are many, different at the same time, part of a complex and contradictory whole".

5. (e)Merging paths: technologization and the cyborg as possibility for Translation

We will now move on to explore the potential of Haraway's cyborg as a lens through which to think of the ever-shifting landscape of Translation as both theory and practice situating feminism and Feminist Theory at the basis of our paper, employing a notion that was conceived within it. Hence, the cyborg could be used as a theoretical departure point against which to rethink different aspects of Translation, all embedded within the technological turn.

5.1. Consequences of technologization on the translator and the user

The journey through the advances in translation technologies since its inception until the latest implementations carried out has enabled us to observe how translation has progressively shifted from tools that assisted (and assist) translation to a conception of the discipline based on a hybrid translator-machine scheme. In this regard, numerous studies on the implementation of MT and AI in translation point to the need for more inclusive approaches both within the industry and academia that take into consideration the ethical, human, social, ecological and professional aspects that this technologization entails (Briva-Iglesias 2023), since it is undeniable that technological development has changed and will continue to change the industrial fabric and the discipline of translation, forcing translators and interpreters to either adapt or die.

On a different note, it is also worth mentioning that the increasingly widespread presence of Machine Translation and other language technologies coupled with AI not only affects language professionals, but also "lay" language users. Although not always for commercial or professional purposes, the technologies used by these users are developed within the translation industry and the role of the translator and/or linguist plays a crucial role in their development. These tools can be automatic and free translation engines, but also personal assistants implemented on computers and mobile devices. Although these technologies have not been conceived from Translation, they do involve translational tasks and practices, as they can incorporate to their functionalities automatic translation based on neural networks, for example. Thus, within the new digitalized and technologized frame, an approach to Translation Studies from the concept of Haraway's cyborg is rendered necessary and appropriate in order to add the ethical, human and feminist perspective to technological approaches.

5.2. The cyborg paradigm as lens: potential and shortcomings

In an ever more technological paradigm, AI and politics usually favour linguistic symmetry between languages. Paradoxically, the attempt to overcome inequality, gives out more inequality in the form of hierarchies between languages and cultures, as well as through the erasing of the difference, the unevenness of the other. In this vein, the political fiction of the cyborg extends the limits, allowing a breakthrough in the dichotomous and erasing frameworks.

The cyborg might also be an epistemic theory. Knowledge has to be constructed, and scientific knowledge produced, in a way that is not exclusively dominated by a Western (Aristotelian) logic. The cyborg,

conceived as the possibility of holding multiplicity, hybridation, allows for the incorporation of paradoxical logics. Fromm (1956, 73) distinguishes between Aristotelian and paradoxical logics. The Aristotelian logic, Fromm (ibid.) states, is an "axiom [...] deeply imbued in our habits of thought" based on three laws: the law of identity (A is A), the law of contradiction (A is not non-A) and the law of the excluded middle (A cannot be A and non-A, neither A nor non-A). The paradoxical logic would be the one present in Heraclitus and Hegel, as well as in traditions like Buddhism, Taoism or Brahmanism. It is the logic that assumes contradiction as the basis of existence².

In this way, the cyborg allows us not only to propose different epistemologies, but also could help us blur the lines between target and source texts, languages, and cultures in order to, once again, overcome reductive, dichotomic frameworks. This blurring seems relevant precisely in Translation Studies because it is a discipline that must deal with ambivalence, multiplicity, and variety, and any paradigm that overcomes such dichotomies (e.g. source text-target text, local-central, agency-structure (see Marais and Meylaerts, 2019) etc., which is basically a binarism in between the own and the other) could be beneficial.

If, as Haraway (2016[1985]) proposes, the univocal language is a dream of feminism against which she claims ambiguity and contradiction, the cyborg's potential for women is broad as a political fiction. The relevance of the cyborg for women stems from the fact that becoming the cyborg means reappropriating the sphere of culture in terms that the very division of culture-nature is, to begin with, false. Employing Haraway's cyborg and linking it to Translation Studies means employing a notion that was conceived within feminism and Feminist Theory. Unlike the human-in-the-loop approach, which focuses on the importance of the human factor and human knowledge in the development of translation technologies (Wu et al. 2022), Haraway's cyborg could be used as a theoretical departure point against which to rethink other aspects of Translation, like alterity or identity construction (see section 4.2.2 where we cover the potential of this paradigm). However, we have chosen to apply it to the MT-human translator debate (embedded within the so-called technological turn) because the cyborg is a notion that stems from a social context of technological development. In this vein, the same is true of Descartes' and Hobbes' ideas, and Haraway's cyborg proposes an alternative to their mind-body separation through a notion that aims at overcoming this dichotomy. This could be said to be a feminist approach because of the old-adage fight

² However, as we have already mentioned, and as Haraway notes and Fromm moves on to discuss later in his text, this paradoxical logic is the one that has shaped and influenced the thought of authors dealing with dialectics like Marx, Freud or Spinoza. The doctrines therefrom derived still defend the idea of original unity that the cyborg aims at overcoming. For further information on dialectics and the mentioned schools of thought, see Fromm (1956) and Ricci Cernadas (2022).

in feminism against the assimilation of the female with nature (the bodily) and the male with culture (the reason). As previously mentioned, overcoming dichotomic frameworks (nature-culture, body-mind), and attempting at doing so as part of a feminist agenda, seems valuable to help Translation overcome the binarisms it is sometimes based on.

Furthermore, if we take into account the fact that Translation is a feminized profession (Gouadec 2007, 88; Schaeffner 2013; Ventosa 2020), a concept such as the cyborg would be an opportunity to conduct debates on AI and technology in Translation Studies, departing from a notion that stems from feminism, and has had a long trajectory of study within Feminist Theory. In this vein, it is also worth mentioning the fact that, in spite of possible criticism regarding a potential Western-centric perspective on feminism of applying the cyborg paradigm, Haraway's political fiction has potential for female subjects in all territories, for the reasons just mentioned in the above paragraph. It is true, however, that regarding Translation Studies and Machine Translation this might pose a shortcoming of our work, since technological developments (and with them, certain debates like the one presented here or the debates about the profession) take place in contexts which specificity might not be as inclusive as desirable, i.e. societies of the so-called Global North which have the economic means to produce such technology and professional standards—sometimes precisely because of the exploitation of other territories (Marais 2022, 100)—or the field of academia and the so-called Ivory Tower, both of which, in general, take privilege as a departure point for intellectual development. This criticism is relevant and valid, since, as it has been extensively mentioned throughout the paper, it is also noted by Haraway (2016[1985]) when she states that the cyborg is the offspring of militarism and capitalism.

An expansive paradigm like this one could also shed light regarding questions such as representation in terms of type of texts and authors translated. Furthermore, the conceptualization of automatic translation, or of the tandem translator-translation tool, as cyborg, might be a political fiction from which to situate ourselves in order to produce translations that are respectful with the diversity of identities, that expand our understanding of what is human, and that take into account the characteristics of nowadays societies, mediated by technology.

In this line, Marais' (2018) and Marais and Meylaerts' (2021) contributions, drawing from Complexity Thinking and Biosemiotics, already point towards this direction. As Marais and Meylaerts (2021, 102) state "not only humans communicate [...], translate, and interpret". Thus, the authors encourage the discipline to incorporate the perspective of ecology and to challenge anthropocentric and linguistic biases. It seems relevant to note that the authors also make reference to the mind-body division. Citing Deacon (2012, 26 in Marais and Meylaerts 2021, 117): "Minds were not in

some way grafted onto biological systems; mentality emerged from and grew out of organisms during their evolution". Further research would be necessary to explore the intersections between the cyborg, Biosemiotics and Complexity Thinking, which we are unable to carry out here due to space constraints, but which seems promising, as common interests related to the expansion of identity and multiplicity in meaning-creation can be identified. It is also important to take into account the theoretical nature of our study, which aims at being an approximation of Philosophy, Translation, and feminism as a movement that has traditionally broadened horizons of thought and advocated for the sustain of ambiguity and multiplicity.

Moving on, we will now present notions that we consider to be connections between cyborg-Translation. In this regard, it might be relevant to note that, part of what Haraway proposes is responsibility-taking for the machines, as they are us. In this vein, emerging roles such as that of post-editor or the increasing market of Quality Assessment might be ways in which translators could participate in this responsibility. Regarding identity, translation memories—originally fed with the input of a human translation and which will later work on to assist translators—could be identified with the memory Rot (2023) mentions, which links mind and body, linking, in this case, machine and translator. Furthermore, the notions of authorship, creativity and fidelity to the original text might be said to be in line with Haraway's ideas about meaning and identity co-construction in technologized societies. In this sense, AI-assisted translation signals towards a redefinition of the concepts of labour and creativity in Translation. Thus, the cyborg might also be an interesting departure point from which to explore multimodality (a topical issue nowadays, see, for example, Boria et al. 2019) and genre hybridation as well as an insightful theory to strengthen ties between academia and society.

Regarding further shortcomings of the present paper, the conceptualization of technology as a tool serving progress, and the focus on economic benefits responds to productivity-oriented, capitalistic, neoliberalist logics so that, if the body cannot be disciplined to be a production machine, actual machines will be created. However, Haraway establishes that it is no longer necessary to view machines as objects to control, to which breath in life. We must hybridize. In fact, as we previously introduced, Haraway herself notices that the cyborg's main issue is that it also descends from patriarchal capitalism. But, as she says, "illegitimate offspring are often exceedingly unfaithful to their origins. Their fathers, after all, are inessential" (2016[1985], 16).

On a similar line of criticism, we would also like to point out that this is not to say that actual professional translators exist in a vacuum, and no degree of productivity should be required of them. As Gouadec (2007, 364) points out, the economic nature (as one of its many natures) of the

translation activity should be taken into account. Thus, when we criticize the notion of neoliberalistic logics, we are making reference to hyper-productive, capitalistic economic frameworks which, in our view, are partially the underlying reason behind the rejection of technology as a threat to translators' work (Pym 2022). When we state that "we are the machines" or that "the machines are us" we, (and neither Haraway, in our view) don't intend to state that translators are machines and that's it, but rather it is a way of emphasizing the fact that the machines are our creation, and not an entity that has emerged without human input, and is estranged from us. In general, encompassing the machine and the human in a non-dichotomic framework is also necessary for the actual carrying out of the translation process as labour. In this vein, as mentioned in section 3.1, letting technology carry out certain tasks enables translators to focus on the more creative side of the process. Koskinen (2020, 3-4) also argues in this direction when she states that the question of affect in translation is a pressing matter, since these are the areas in which CAT tools, AI and translation technologies in general are still "unable to perform".

In fact, as Koskinen (2020, 9) states "translation studies has increasingly turned its attention to the various human issues involved", as discussed previously with the proliferation of models developed through human-in-the-loop approaches. However, the expansive nature of the cyborg outlined above makes it possible to consider this human factor in relation to technology from a perspective that is lacking in technological approaches. This is a difference in focus more than of kind, since Haraway's cyborg does not solely focus on the human domain in technology, and what the integration of human knowledge could bring machine training. Rather, Haraway's approach sees technology and virtual spaces as an opportunity to redefine the human, making it more encompassing of different kinds of identities, and overcoming old dualisms (Rot 2023, 148, 169).

Finally, overturning hyper-productivity logics means that translators' work and agency should be respected within their markets, and ethical approaches considered regarding the ordering of translations and their sourcing. By stating that the nature of the cyborg is collective and subversive, as is Translation (or as it has the potential to be, since it is not a neutral activity, see for example Álvarez and Vidal Claramonte 1999 or Rodríguez-Espinosa and Martín Ruano 2019), we are not trying to imply that there should not be professional individuals working as translators (and making a salary off of it) but rather, that it is a profession in which networking and collaboration are very present and that deals with the coming together of people, cultures, languages. All of this has the power to subvert capitalistic dynamics of individuality, isolation and sameness.

6. Conclusions and future research

The aforementioned technologization of translation and the subsequent "technological turn" (Jiménez-Crespo 2020, 314), call for a reconceptualization of Translation Studies, both regarding the professional and academic fields. The entrenchment and level of intertwined work between translator-machine require a broader and broadening theoretical perspective, which enables us to rethink our relationships in the current technology-mediated societies.

To sum up, the aim of the present study was to showcase the theoretical possibilities of applying the political fiction of the cyborg, which are wide and varied and can be approached and thought about from a variety of theoretical approaches within the Translation discipline, especially for all those approaches that attempt at foregrounding the agents involved in the translation process.

Again, we would like to highlight the approximative approach of the present paper, which aims at linking the notion of the cyborg to Translation Studies. Further research could be carried out regarding an exploration of practical (and not just theoretical) applications for the cyborg in Translation—as already pointed out in Gouadec's (2007) and Koskinen's (2020) views of the human translator's role—or a more in-depth study of the impact of old dualisms in Translation theory and practice, and regarding a gender perspective exploration of the impact of technology on Translation as a feminized profession.

In this regard, taking into account the traditional association of women with the bodily (see, for example, Federici 2004), it would be enlightening to explore the consequences of an apparent "loss" of the body and increasing virtualization, also in the field of Translation. The old adage of invisibility of the translator (Venuti 2017[1995]) is key here, especially if we think of ways of connecting it to the invisibility of women. Not only that, but if we take into account statements like Lakoff's (1990, xvii) that "the mind is more than a mere mirror of nature [...]; it is not incidental to the mind that we have bodies", the question would also arise of whether we can really conceptualize and create meaning in a context in which we do not lose the body, but the body is digitized.

Regarding the relationship between capitalism and technology, it would also be interesting to draw from Crawford's (2021) work on AI and explore the implications for translators. Since, as Haraway (2016[1985]) and Rot (2023) state, the nature of the cyborg is collective and subversive, and, as "illegitimate offspring" of capitalism, it has the potential to overturn productivity dynamics. As we have previously mentioned, translation as a profession is characterized by association and networking. Let us not forget this quality of long tradition and use collectivity and imagination to broaden our horizons.

Finally, we would like to highlight once more the fact that incorporating the cyborg allows us to think of ourselves as fallible, contradictory, and diverse, all of them key issues in Translation, a discipline that understands the fallacy of univocity, of synonymy, of symmetry. A discipline in which the capacity to sustain multiplicity of meanings is central and in which questions such as identity, memory, multiculturalism, and technological advances make up for a significant amount of past years' debates and research lines—and the latter should not leave the former behind.

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