

**UNIVERSIDAD INTERNACIONAL DE LAS
AMÉRICAS**

VICERRECTORIA ACADÉMICA

SCHOOL OF EDUCATION AND FOREIGN LANGUAGES

**TRANSLATION AND ANALYSIS OF SOME
DOCUMENTS FROM SPANISH INTO ENGLISH AND
VICE VERSA FOR CEFEMINA**

Thesis Submitted to Obtain the Licentiate Degree in English with Concentration in Translation

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DECEMBER, 2019

Acknowledgements

First, I want to thank Ms. Marta Trejos from CEFEMINA who provided me the documents to make the translations for my thesis. Second, I am very thankful with the person who was always next to me in this process, my thesis mentor, Ms. Catalina Guerrero Troyo, for her support and help; because she believed in me and thought that I was going to achieve it even though I thought I will not. Finally, I want to thank Mr. Dinier Amador Serrano, Head of the English Department at UIA, for his help and comprehension when I had doubts.

Dedication

In the first place, I dedicate this thesis to God and to the Virgin because they never abandoned me even though it was my fault to be late with the delivery of the chapters and translations. Second, I am extremely grateful to my parents, my sister and my boyfriend because they were always there for me, supporting and giving me words of encouragement in the most difficult moments. Especially to my mother because she helped me with the corrections of the translations and that is why I could finish that in four days.

Abstract

This research project was made with the purpose of answering the following research question, What is the effect of the procedures and methods used to translate the articles *Género, Realidad o Ficción, La Caminata por la Vida y la Libertad, Por qué soy Feminista, Nacer... y seguir Naciendo* and *Voz de mujer: Para que la Memoria no se Olvide* from Spanish into English and *Power Perspectives, Fighting for Rights and The New World of Partnerships* from English into Spanish for CEFEMINA? To answer the previous question the investigator carried out a qualitative project based on three data collection instruments, which are the text analysis, the color-coding and the glossaries. Some experts, including Peter Newmark, think that those instruments are important to analyze the techniques which were selected to render communicative, natural and accurate texts. This investigation project concluded in a successful way because with those instruments, the translator was able to make a deep analysis of the texts and translate them correctly.

Resumen

Este proyecto de investigación se hizo con el propósito de responder la siguiente pregunta de investigación, ¿Cuál es el efecto de los procedimientos y métodos utilizados para traducir los artículos “Género, Realidad o Ficción, La Caminata por la Vida y la Libertad, Por qué soy Feminista, Nacer... y seguir Naciendo y Voz de mujer: Para que la Memoria no se Olvide” de español a inglés y *Power Perspectives, Fighting for Rights* y *The New World of Partnerships* de inglés al español para CEFEMINA? Para responder a la pregunta anterior, el investigador se enfocó en el método cualitativo y utilizó tres instrumentos para recolectar los datos, los cuales son el análisis del texto, un código de colores para los procedimientos de traducción y los glosarios. Algunos expertos, incluyendo a Peter Newmark, piensan que estos instrumentos son importantes para analizar las técnicas seleccionadas y así obtener textos precisos, naturales y comunicativos. Este proyecto concluye de manera exitosa porque con esos instrumentos el traductor pudo hacer un análisis profundo de los textos y traducirlos correctamente.

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CHAPTER I

Introductory Framework

The introduction is an important part of every investigation project including this thesis because it gives a summary of what the topic will be about. Also, as this is the first part of the project, its objective is to introduce the topic that is going to be developed in the investigation to the audience that will read this in order to be sure that it will be fully understood by them. The introduction can fulfill better if it is guided by the following aspects: the problem statement, the objectives of the project, the justification, the antecedents, and the scope.

1.1 Problem Statement

The main purpose of this investigation project is the translation of some articles about feminism, and the rights of mothers and babies. The target audience needs the translation of these articles due to the fight for the women's rights that exists nowadays. These articles may help them to be informed and probably every woman who reads them will be able to comprehend them. The problem the investigator of this project wants to solve is that, at this moment, not many people can have access to the documents because they do not know the language in which the articles have been originally written. So, the researcher will provide an accurate translation of the documents in English and Spanish because some of them have been originally written in Spanish and the others in English, so that more people may have access to the information and understand the contents of them without any issue.

The objectives of this research project establish that the techniques and procedures that are going to be used in the translations of the articles should be evaluated; also that the investigator should translate the articles she has received from the organization known as CEFEMINA with the objective of transmitting through the

translated versions the same message and sense of the original texts. The researcher can achieve this by applying the appropriate translation procedures and techniques when translating the texts. Finally, the translator should create a glossary including the most important and relevant terms in the texts in order to apply the correct meaning according to context in which they appear and offer an accurate translation.

Moreover, the researcher faced some limitations throughout the development of this investigation, such as, lack of specialized glossaries in order to understand the texts easier and the use of technical vocabulary with which the translator was not related.

The idea with this project and its objectives is to be able to answer the research question that has been established for this investigation which is: What is the effect of the procedures and methods used to translate the articles *Género, realidad o ficción, La caminata por la vida y la libertad, Por qué soy feminista, Nacer... y seguir naciendo* and *Voz de mujer: Para que la memoria no se olvide* from Spanish into English and *Power Perspectives, Fighting for Rights* and *The New World of Partnerships* from English into Spanish for CEFEMINA?

1.2 Objectives of the Investigation

The objectives are short statements that describe exactly what the investigation will be about; they are necessary in order to have a clear purpose of the investigation. They must be measurable and tangible, and they have to be from mid-term to short term (Sampieri, 2006). The objectives are the goals the researcher wants to achieve with the investigation.

1.2.1 General Objective

- To evaluate the procedures and methods used to translate the articles from English into Spanish and from Spanish into English for CEFEMINA

1.2.2 Specific Objectives

- To translate the articles from English into Spanish and from Spanish into English for CEFEMINA
- To apply various translation procedures to the translated documents in order to achieve communicative texts
- To analyze the effect of the translation techniques applied to the documents
- To design a glossary with the most relevant terminology found in both texts

1.3 Justification of the Study

This investigation project is very useful because its purpose is to help the feminist organization CEFEMINA (Feminist Center of Information and Action) with the accurate translation of some articles that they use to give essential information to women around the world. With this investigation project the purpose of the researcher is to be sure that the documents will be translated correctly, that is, without any translation problems, such as, wrong use of vocabulary, lack of important information due to the omission of words, and incoherence or misunderstandings due to the meaning of words that are unknown by the translator. Also, to be sure that the documents are understandable, not only for the women who speak just Spanish or English, but also for all women who read them.

This investigation will be valuable for the members of CEFEMINA who use these articles to make important announcements to the rest of the world in order to help many other women who are suffering and thinking they are alone, this because they want them to be brave and to confront their problems knowing that there exists an organization that supports them. And this project is also relevant for all the women who are not an active part of this organization but that need help to improve their self-confidence, self-esteem and to get over uncomfortable situations such as discrimination,

rapes, domestic violence, among others. CEFEMINA is an institution that exists since 1975 which is formed by men and women of all the social classes and different professions. This organization works defending and promoting women's rights and also, promoting self-organization in communities and groups that have an interest in defending their rights. Precisely, the eight articles the institution provided to the researcher are about feminism.

The first five articles CEFEMINA provided for this project are *Género, realidad o ficción*, *La caminata por la vida y la libertad*, *Por qué soy feminista*, *Nacer... y seguir naciendo* and *Voz de mujer: Para que la memoria no se olvide*; they are a compilation of testimonies or reflections of different Costa Rican women who have suffered or have been witness of violence, rape or discrimination, among others; even though each article was written by a different woman, all of them are about the same topics; feminism and fighting for the women rights. These articles are in Spanish and need to be translated into English. The other three articles are *Power Perspectives*, *Fighting for Rights* and *The New World of Partnerships* and these ones are about the process of the feminist movement, the fight for women's rights and its history; they are in English and need a translation into Spanish.

The practical application of this project is to translate the previously mentioned articles that the researcher got by CEFEMINA providing an adequate and accurate vocabulary, which will give the same message that the author wanted to give in her original texts. The translation of these articles is an important part of this investigation project because with the texts in two different languages many more women will be able to get benefits from them and will understand clearly the information that CEFEMINA wants them to receive, and they will be able to apply the tools those texts are giving to them in order to get the respect they are fighting for and the rights they want.

1.4 Antecedents

Translation has been very important and necessary since ancient times; one example of the use of it and perhaps one of the first times in which translation was needed was in the Bible, in the story of the Babel Tower. This story is about a village in which all the people spoke the same language; when they found a place in which they could live they decided to build a tower with the top touching the sky but God, watching their ambition and their desire of standing above decided to make each one of them speak a different language. After that, they could not understand each other and for that reason, they could not finish the building of the tower. So, what is the relation between this story and translation? The relation is that if at that time there would be a translator, people could be able to understand each other through him/her and maybe they could finish building that tower as they wanted.

The translators have a patron saint who is Saint Jerome. Saint Jerome from Estridon translated for the first time the Bible from Greek and Hebrew to Latin in the V A.D. century. This first translation is known by the whole world as the “Vulgate” and it was useful to bring the Roman people closer to the Holy Scriptures. Then, he was in charge of translating all the other books of the Bible because the previous “translations” were incomplete, without coherent connection and did not show the correct interpretation of these Scriptures in the Church. Saint Jerome was famous because of his celebrated phrases such as “*non verbum e verbo, sed sensum exprimere de sensu*” which means “not expressing word by word but, sense by sense”.

In 2017, Asdrúbal Ramírez developed his thesis project entitled *Translation and Analysis of the Procedures and Methods Used to Translate the Documents El Salvador from Spanish into English for Fundación Acceso and Experiences, Models and Perspectives on the Right to Participation in the Juvenile Justice System from English*

into Spanish for DNI Costa Rica in San José, Costa Rica. His purpose was to evaluate the procedures and methods used to translate “Experiences, models, and perspectives on the right to participation in the Juvenile Justice System” into Spanish for DNI Costa Rica and “El Salvador” into English for Fundación Acceso. After applying the translation techniques to the texts he translated, he found out that due to the type of documents he had, they have highly technical vocabulary, it was difficult to find examples of some procedures, such as modulations and explicitations, while literal translations and transpositions, for instance, were found without any problem.

Ileana Mora developed her thesis project entitled *Effect of the procedures and methods used to translate “The Fire Investigator” from English into Spanish for Cuerpo de Bomberos de Costa Rica and some documents from Spanish into English for Universidad Nacional* in 2018 in San José, Costa Rica. Her aim was to evaluate the procedures and methods used to translate “The Fire Investigator” from English into Spanish for the Cuerpo de Bomberos of Costa Rica and “Análisis espacial de los hábitat críticos del delfín nariz de botella (*Tursiops truncatus*) y la ballena jorobada (*Megaptera novaeangiae*) en Golfo Dulce, Costa Rica: Consideraciones acerca de un proyecto de construcción de marina’ and ‘Aspectos reproductivos de *Chicoreus brevifrons* (Lanmarck, 1822) (Neogastropoda: Muricidae) de la laguna de La Restinga, Isla Margarita, Venezuela” and ‘Proyección de cambios en la temperatura superficial del Mar del Golfo de California y efectos sobre la abundancia y distribución de especies arrecifales’ from Spanish into English for the Universidad Nacional. She found out that all the theories that were recommended by the most relevant linguistics and that she used in this investigation project allowed her to render target texts that were as accurate and natural as the original. Therefore, she also discovered that the implementation of instruments was crucial to develop a deep analysis of the translation through the color-

coding technique to identify procedures, as well as the elaboration of supportive glossaries to help her as a translator through the process.

In 2018, Sheila Peralta developed her thesis project entitled *Translation and Analysis of the Procedures and Methods used to translate Some Documents from Spanish into English and vice versa for Universidad Nacional de Costa Rica and from English into Spanish for Youth with a Mission Organization* in San José, Costa Rica.

Her project was based on the evaluation of the procedures and methods used to translate some documents from Spanish into English and vice versa for Universidad Nacional de Costa Rica and from English into Spanish for Youth with a Mission Organization. She found out that by applying the translation methods and procedures in the correct way in each text it will render the texts to their respective target language version to make sure that the translations were made in a natural way and therefore, by being faithful to the intention of the writer. In this way, it will also help her to achieve translations that are natural, communicative, and accurate, as it is intended.

Gabriela Ávila developed her thesis project entitled *Translation and Analysis of some articles from English into Spanish and from Spanish into English for Universidad Nacional* in 2019 in San José, Costa Rica. Her investigation dealt with the analysis of the effect of translation techniques used to translate the documents “Animal-assisted Activities for Students with Disabilities: Obtaining Stakeholders’ Approval and Planning Strategies for Teachers,” “Collaborative Curriculum Design to Increase Science Teaching Self-Efficacy: A case of study,” and “Science Teaching in science education” from English into Spanish and “Fortalezas y debilidades de Facebook y Twitter como entornos educativos en el contexto del curso Estructuras Discretas para informática en la de la Universidad Nacional de Costa Rica,” “Sobre la enseñanza de las ciencias naturales,” and “Enseñanza de las ciencias, tecnología educativa y escuela

rural: un estudio de casos” from Spanish into English. With her investigation she found out that as the articles contained information about new educative approaches not only for students but for teachers, the texts were complex and had a high level of pedagogical terminology so, their vocabulary was highly technical. The use of supportive material like dictionaries was imperative. Moreover, she discovered that this kind of documents not only increased her vocabulary but also her knowledge of important themes and with this information she decided to create glossaries that will definitely help in future translation works of this same area.

1.5 Scope

As mentioned before, this project is going to be about the accurate translation of some articles that were provided by CEFEMINA; those articles deal with feminism, the fight for women’s rights, and the personal experiences of the women who wrote each article. The first step of this project is to make the translation of the documents the researcher got; the translations of those eight articles are very important because the purpose of the investigator with them is that many more women around the world can read, understand and apply the contents of those documents; which have the function to help them to get more self-confidence and self-esteem and to fight for their rights and for equality in all the aspects of life in which there still exist chauvinism.

The second step is to apply the color coding to the translated versions; this is an instrument that the researcher is going to use in order to be sure that the translation sounds natural and that it is getting the correct sense of the original text. It will help the translator to deliver an understandable text for the audience that is going to be every woman or person who reads the articles. Also, the color coding is going to be used as a kind of deep analysis of all the translation techniques used to obtain the same message of the original text in the translation.

The third step of this investigation project is the creation of glossaries; the glossaries are very important instruments in this project and for the translator because they consist of the compilation of unknown words by her. The investigator looks for the meaning of the unknown words and by creating the glossaries she is able to adequate the meaning of each of those words with the context of the document. The glossaries are very useful because even though the translator will create them for this specific project they can also be used in other projects or translations that share the same topic of the documents that were chosen for this investigation.

However, as in every investigation, the researcher will have some limitations that affect the development of the project. The first limitation of this research is that there is a lack of specialized glossaries about feminism or about the women's rights so; by the beginning of the project, the translator will not have help to understand easier the texts. The second limitation is that the selected texts that are going to be used for this research have a highly technical vocabulary with which the translator was not related previously.

And finally, the last limitation is the difficulties to understand some words of the vocabulary used in the documents but, the solution for these limitations is the creation of the glossaries because in them the researcher is going to add every word that is important, difficult or unknown to be able to understand the complete text and the correct idea of it and for the rest of the people to also be able to understand it correctly.

CHAPTER II

Theoretical Framework

The process of translation is a complex process that requires a series of specific procedures and techniques such as text analysis, the styles of texts, the different functions of texts, types of translation, among others, all those for the text to be done accurately. As this project is focused on the translation it is essential to understand each one of those subtopics because they are closely related to the central topic of this research project and they are important for the investigation's purpose. The researcher is going to base the theoretical information mostly on Peter Newmark's material.

2.1 Text Analysis

The analysis of texts is an essential part of this investigation project because anyone who becomes a translator knows that he/she must deeply analyze the original text before translating it into a specific target language. This assures the correct understanding of the text's context. According to Newmark (1988), to begin with the analysis of a text, the translator, who should be a real translator, someone who studied it and not just know the language, has to take into account some important aspects that are going to be reviewed and defined in the following paragraphs, and also he states the importance of all those aspects in every translation's process.

The first step that the translator has to follow before starting with the process is to read the original text completely in order to be able to achieve two purposes. The first purpose is to understand what the text is about and to be sure that he/she knows all the words, and then, the second purpose is that it will help the translator to analyze the text from a translator's point of view, which is completely different from the linguistic or literary view points. When the text has been read completely, the translator has to determine the audience for whom the text was written and the intention of it and with

that he/she will be able to choose the most suitable method or procedure to apply in the translation process of that specific text. Besides, with the reading the translator will be able to recognize some translation problems such as illegible or incomplete texts, jargon, specific cultural references, among others and will be able to identify which are the ones that are going to be more difficult to solve.

In order to achieve the first purpose of reading the whole document which is to understand the text fully, the translator will have to carry out two types of reading; the general and the closed one. The general reading is the one in which the translator looks for information in encyclopedias or books in order to understand clearly the subject and the concepts of the text and to find out the specific area to which this context belongs. On the other hand, the closed reading is the one in which the translator has to study every single word or phrase, its function, its meanings depending on the context and its equivalents in the target language in order to give a faithful translation.

Other important aspects are the intention of the text and the intention of the translator. The intention of the text is what represents the source language writer's ideas, points of view, or attitudes to the subject matter. The intention of the text can be to inform, to persuade, to entertain, or to express. Moreover, the intention of the translator is usually identical as the intention of the source language author, and, as the intention of the text; it can be to inform, to persuade, to entertain, or to express (Newmark, 1988.p. 11-13).

Moreover, the intention of the text and the intention of the translator are important aspects that should be known in order to communicate the original message of the source text correctly in the target text. The intention of the text can be to inform about relevant topics of the society or government in that moment, to persuade people to do or buy something and even to support someone specifically giving the details and

reasons of why that product or person is the best also, to entertain people with real or fictional stories, and finally, to express feelings, it is mostly done on poems and other types of literature.

Then, regarding the intention of the translator, it must be identical to the intention of the author of the original text and to the intention of the text itself in order to translate the text correctly and keep its original message because what the translator has to do is to communicate the idea of the original text into another different language, not to change the message or give his/her own point of view so, depending on the intention of the author and of the text itself the intention of the translator can also be to inform, to persuade, to entertain, or to express. All those aspects together are going to provide a faithful translation of the text if the translator follows them in the correct way.

2.1.1 Text Styles

The analysis of the text is indisputably necessary because the translator needs to know about how he/she is going to communicate the message of the text in the target language, and also he/she needs to know which kind of text it is, in order to emphasize the correct words or sentences and to translate the text formally or informally. There are some text styles that are defined by their own characteristics and the function that they are supposed to achieve.

According to Newmark (1988), all the texts can be divided into literary or non-literary texts, and from those two styles, some other sub-styles are derived. Some of those sub-styles are the narrative texts which are a sequence of events and the emphasis of this kind of texts is on the verbs; also, the narrative texts are dynamic; then, there are the descriptive texts which are static and make emphasis on the linking verbs, adjectives, and adjectival nouns. A third sub-style is the one known as discussion or argumentative which means that everybody interchanges ideas, opinions, knowledge,

and it makes emphasis on the abstract nouns, which are better known as the concepts, on the verbs of thought, or verbs of mental activity, such as consider, argue, analyze, also in logical arguments and connectives, which are the ones that join the ideas. And, the last sub-style is the one known as dialogue which emphasizes colloquialisms and phaticisms. Besides, there are the formal and the informal styles (p.13).

As the different styles have been already mentioned now they are going to be explained a little bit; first, there are two text types which are literary and non-literary. The literary texts are the ones that have the purpose of telling a story, entertaining people, reinforcing cultural identity, expressing feelings or reflecting; the primary characteristic of this kind of texts is that they are the most aesthetic and imaginative, but sometimes they can also contain political messages or beliefs such as a fictional novel, a book, or a poem. On the other hand, there are the non-literary texts which are the ones used in everyday life. They use language in a precise and accurate way; they go straight to the point and they do not show feelings, personal thinking or stories.

The non-literary texts are more used to make transactions, negotiations, to establish relationships, to give directions, to explain, to analyze, to argue, to persuade, and to give opinions related to the topic that is being discussed (Peter Newmark, 1991). Then, from those styles, other sub-styles are derived, such as the narrative texts, which are usually stories, they can be real or fictional; a special characteristic of narrative texts is that they are dynamic, this happens because since most of the time these kind of texts are stories, they can be changing time, for example, it is possible that the story begins telling what happened many years ago and that ends up counting what is happening right now. Next, there are also the descriptive texts; these texts are the contrary of the narrative ones because the descriptive texts are static; for example, they can be described only one thing or one group of things, but they are written in the same tense,

in other words, everything will be in present tense or everything in past tense, it does not change. The descriptive texts emphasize linking verbs and adjectives because those structures are the ones that best illustrate their characteristics.

Then, there is the argumentative sub-style which is also called discussion. It is the one used in investigations, debates, and meetings; it uses a more complex and objective vocabulary, it emphasizes the abstract concepts, the verbs of thinking, mental activities and logical and connective arguments (Peter Newmark, 1988). And a fourth sub-style is the dialogue; it is the style that all human beings use every day in the society with friends, family, and co-workers, this style emphasizes colloquialisms and phaticisms, which are the words that are used to express or create an atmosphere of sharing and socializing rather than to give information about something.

The narrative and the descriptive styles belong to the literary texts because they are more related to feelings, entertainment, among others; and the discussion and the dialogue styles belong to the non-literary texts because they are more serious and objective and are used in meetings and in real life situations.

Besides, there are some other types of styles which are the formal and the informal ones; the formal style is the one that is respectful; it is used in meetings or social events of great importance. It is also used with people who have a higher position or status, like the boss or the manager, with elderly people who should be respected for their wisdom and knowledge. However, nowadays the respect for the experienced and wise people has been almost completely lost. On the other hand, the informal style is the one that people usually use with friends, family, and co-workers of the same position; it is based on colloquialisms and phaticisms, such as the dialogue style.

2.1.2 Stylistic Scales

The function of the stylistic scales is to help the translator to decide the degree of formality, difficulty, and emotional tone that should be expressed in the target text according to what the author of the original text wanted to express (Peter Newmark, 1988). There are three important scales: the scale of formality, the scale of generality or difficulty, and the scale of emotional tone. Those scales show the translator the type of vocabulary he/she has to use and how he/she has to write the text for the audience to be able to get the correct message in the correct way.

2.1.2.1 Scale of formality

The scale of formality is the one that refers to the importance and seriousness of the texts. This scale helps the translator to identify in which situations the text has to use each one of the following kinds of vocabulary which are technical, legal, serious, or simple. It is organized from the top to the bottom beginning with the most formal level and ending with the most informal level; the last level is not going to be found in a translation because due to the kind of vocabulary it represents, it is forbidden. According to Newmark (1988, p.14), there are eight levels for this scale. Those levels are going to be used depending on the type of text that is going to be translated. Those levels are officialese at the top, then official, formal, neutral, informal, colloquial, slang, and taboo at the bottom of the scale.

The first level of this scale is the officialese one. It is on the top of the scale because it is the most formal and solemn of all the levels; it is used in important studies, in medical facts, physical facts, and all those projects that require a previous investigation and that have to be proved in order to be accepted. It uses complicated vocabulary, highly technical which is difficult to understand for people who do not know anything about the specific subject.

The second level of the scale is the official one. This level is legal and authentic. It is a little less strict than the officialese one, but it is still highly formal; that is why this is the second level on the scale. The official level is used mostly in legal documents, and also it may appear in poetry. It also uses technical and complicated vocabulary, but it is a little easier than the vocabulary used in the officialese level.

In the third position of the scale, there is the formal level. It uses serious, natural, conventional, and truthful language. It is commonly used in informative texts and its vocabulary is less technical than the one used in the officialese and official levels. The educated people can understand it easily even though they do not know anything about the subject the text is about.

The fourth level that is on the scale is the neutral one. It only uses basic vocabulary. It is not difficult at all, and it can be also used in informative texts such as news, biographies, documents that give tips to people and documents that give definitions about different things. It is understandable for everyone.

Then, the fifth level in the scale is the informal level. This level is simple and light, there is a slight difference between the neutral and the informal level, thus, it also uses basic vocabulary and it is used in informative texts just like the neutral level; moreover, it can also be understood without any problem by everyone.

In the sixth position of the scale, there is the colloquial level. It uses the proper vocabulary of a conversation, which means, this level is the one people use in daily life with their relatives and friends and maybe many people do not even imagine that they are using the colloquial level of formality in the texts and translations.

The seventh level that appears on the scale is slang. This level appears when people use a lot of idioms, which are commonly used expressions whose meaning does not relate to the literal meaning of the words; every place, city or country has its own

slangs, so for foreigners, it can be difficult to understand what the others are talking about if they are using all the time this kind of informal vocabulary.

Finally, the eighth level that appears in the scale is taboo; it is at the bottom of the scale. It is formed by the forbidden or inappropriate vocabulary such as insults or vulgar vocabulary. This kind of vocabulary cannot be used in a translation so; you will never find a translation with this level of the scale of formality (Peter Newmark, 1988, p.14).

2.1.2.2 Scale of generality or difficulty

The second scale refers to the level of difficulty that a text has due to its vocabulary. It is organized from the top to the bottom beginning with the easiest level of vocabulary at the top of the scale and ending with the most difficult level at the bottom of the scale. According to Newmark (1988, p.14), for this scale, there are six levels of difficulty, which are; simple, popular, neutral, educated, technical, and opaquely technical.

The first level of the list is the simple one. The vocabulary used is simple, without any complication and it can be understood by everyone, children included. For that reason, it is commonly used in children's stories because as they are barely learning they need the most basic vocabulary to understand what the story or the adults are talking about to be able to relate the words with their meanings.

In the second position of the scale, there is the popular level. This kind of vocabulary is the one that represents a specific town. This is the vocabulary that people have changed and have created new words from the ones that already exist. Also, it is part of that specific town's traditions; it is usually used for children's stories and to tell jokes that are related to the town and customs. For foreigners, it can be a little different

and difficult because people use words with a meaning that is not the real one that the word has or use words that not even exist in the dictionaries.

The third level that appears in the generality scale is the neutral one. Here, as in the scale of formality, this level uses only basic vocabulary. Everyone can understand it and it is commonly used in informative texts and biographies. The fourth level that appears is the educated one; it uses a higher vocabulary and it can be used in legal documents, in important studies, and in poetry such as the officialese level from the scale of formality.

Then, in the fifth position of the scale, there is the technical one. This kind belongs to sciences and art, it means, it is only understandable for people who are studying or who work in something related to the subject. For people who are not related at all with the subjects and topics of these specific areas, it will be very difficult to understand what the text is about. It is commonly used in legal documents and in proved studies.

Finally, the sixth type that appears on the scale is opaquely technical vocabulary. It can be only understood by experts of the subject from which the text is about; for people who are not familiar with this subject, it is completely impossible to understand even a sentence of those texts. It is not common to see this kind of texts in everyday life, but there are some of these texts in the areas of technology, medicine, science, and engineering. (Newmark, 1988, p. 14)

2.1.2.3 Scale of emotional tone

This is the third scale and it refers to the amount of expressivity that the text contains depending on its classification. It deals with subjective and objective thinking; it depends on the type of text that is going to be used. This scale is organized from the most expressive level at the top of the list to the most unexpressive or cold level at the

bottom of it, and it will depend on the words the author uses and the message he/she wants to communicate. According to Newmark (1988), there are four levels in this scale which are intense at the top, warm, factual, and understatement at the bottom.

The first level in this scale is the intense tone. It is characterized by the abundant use of intensifiers. The intensifiers are words that emphasize adjectives. This level is used in subjective thinking because it is based on the author's feelings and way of thinking and it uses a lot of connotations. It is most commonly used in literature, especially in poetry and novels.

The second level that appears on the scale is warm. It is subjective because it comes from the imagination of the author or from the traditions and customs of a specific place; however, it also can be objective depending on the author's intention. It is characterized by being cordial and friendly. It is more used in stories, basically children's stories, and in jokes or proverbs used in one specific town or city. It is also used in familiar environments.

Then, in the third position of the scale, it is the factual level. This level is objective because it refers to the subject of the text without allowing the influence of personal considerations or opinions, it only uses denotations. It only talks about the truth of the topic based on investigations and experts' interviews. It is always used in informative texts and biographies. An interesting fact that will be useful to know is that always whenever the intention of a text is to inform, the emotional tone that should be used is the factual one. Finally, the fourth level that appears on the scale is understatement. It is extremely objective; it goes straight to the point and it is so cold without any emotions or expressions. It is always used in legal documents such as contracts or release forms.

The previous three scales are correlated; for instance, the official level of the formality scale is related to understatement in the scale of emotional tone, and also with the opaquely technical level of the generality or difficulty scale (Peter Newmark, 1988). Those scales have to be correlated in order to give the text only one mood according to the intention of the author because a text cannot be educated if it is written with informal language and an intense tone. This would be completely wrong and the intention of the text will be affected. So, the translator has to be careful when translating a text and to be sure that he/she is combining correctly the three scales.

2.1.3 Text Function

Every single text has its own characteristics according to its type and to its intention. The function of the text is closely related to the intention of the text because the information included in the text will determine its style and then, the style will determine the degree of formality, generality or difficulty and emotional tone that the translation of the text will require in order to achieve the correct message given by the author of the original text. According to Newmark (1988), there are three principal text functions, which are the informative, the expressive, and the vocative.

2.1.3.1 Informative function

The informative texts are the ones that are related to topics of knowledge, especially texts about literary subjects. Each informative text expresses the information about a specific topic. The informative texts usually have a predetermined or standard format; it means that only by seeing their titles, people know that they are informative texts (Peter Newmark, 1988). This is the case of textbooks, technical reports, articles of the newspaper, scientific papers, theses, and minutes or agendas of a company's meeting. It is essential to know that the core of the informative texts must be to tell the truth to the audience, for that reason, all the information has to be from faithful

references; also, it is essential to know which the status of the author is because all the functions put the author in a different position. In the case of informative texts, the author is not the most important element, so he/she is anonymous.

Two very important facts that must be taken into account are; first, that the informative texts constitute the majority of the texts that the translators have to work on in the international organizations, multi-national, private companies, and in the translation agencies. And second, the fact is that a high percentage of those informative documents are poorly written and inaccurate, so the translator must correct those mistakes, the facts, and the styles of the texts (Peter Newmark, 1988, p.41).

In the informative texts, there can be some language varieties, four to be exact; they are first, a formal, non-emotive, technical style which is mostly used for academic papers (Peter Newmark, 1988). It is characterized by the use of passives, present and perfect tenses, literal language, Latinized vocabulary, and jargon. It does not use metaphors because it is non-emotive. The second variety is a neutral or informal style with defined technical terms for textbooks. It is characterized by first person plurals, present tenses, dynamic action verbs, and basic metaphors. Then, there is a third variety of language; that is an informal, warm style used mostly for popular science or art books. It is characterized by simple grammatical structures and by a wide range of vocabulary in order to accommodate the definitions and the illustrations for each topic of science or art. It also uses simple vocabulary and stock metaphors, which are the metaphors that have many years of existence and that also, can be called dead metaphors. Finally, there is a fourth language variety, which is familiar, racy, non-technical style that is mostly used in journalism. It is characterized by surprising metaphors, short sentences, Americanize, unusual punctuation, adjectives, and colloquialisms (Peter Newmark, 1988. pgs. 40-41).

2.1.3.2 Expressive function

What the authors want with the expressive texts is to communicate their ideas, feelings, way of thinking, opinions, beliefs, among others; most of the time the expressive texts are poems, novels, and life stories. This is because those types of literature are more adequate to share personal thoughts and feelings. The core of the expressive texts is the author, his/her mind because he/she was the one who originated the utterance, as mentioned before the author uses the utterance or expressive text to express his/her feelings (Peter Newmark, 1988, p.39). Besides, there is the author's status which here is sacred; the author is the most important part of this kind of text.

There are three expressive types of texts. First, there is the serious imaginative literature. It is basically formed by lyrical poetry, short stories, novels, and plays; however, the lyrical poetry is the most intimate expression of this kind of text. Then, the second type of expressive text is authoritative statements. These texts can be of any nature and they derive their authority from the status, reliability, and linguistic competence of the authors. These texts have to be denotative, it means that they have to be explicit with the real meaning of the words, but at the same time they can have the personal stamp of their authors. Some of those texts can be political speeches, legal documents, scientific documents, philosophical documents, and academic works written by well-known authorities (Peter Newmark, 1988).

Finally, the third type of expressive texts is the one in which the texts can be of any other category, it means they could be informative or persuasive, but they are expressive because the author added personal effusions to them such as some autobiographies, essays, and personal correspondence, like when people write letters to their relatives, to the person they love or to a friend that they have not seen for a long time (Peter Newmark, 1988, p. 39).

2.1.3.3 Vocative function

The vocative function is to persuade people to do something. Newmark (1988) said that the term vocative means “calling on” the readership to act, to think, to feel, even to “react” in the way intended by the text. This function can be also called instrumental function, or operative function. Nowadays, the vocative texts are more often addressed to a readership than to a reader. In terms of translation, the vocative texts that are usually translated are notices, instructions, propaganda, persuasive writing, and popular fiction. The language that is used in this type of text has to be simple, and some informative texts can also be vocative text. The core of this kind of text is the readership and as in the informative text the status of the author is not important at all, so the author is anonymous (p. 41-42).

In summary, there are three types of text functions according to what Newmark (1988) mentions in his book; the first one is the informative function in which the texts express information about literary subjects, those texts have a standard format and they can be academic documents, theses, and newspaper documents. This kind of text has four language varieties and the core of the informative texts is, to tell the truth to the other people and the author is not important at all.

Then, the second text function is the expressive one, that kind of texts are used to express personal feelings and opinions; the core of these texts is the author because he/she is the one who creates the utterance so he/she is the mastermind. And here the author's status is sacred; he/she is the most important element of the text. There are also three types of expressive texts. And the last text function is the vocative function. It calls upon the readership to act, to obey, to react in the way that the author's message wants them to react. It can be found in instructions, publicity, propaganda, and

persuasive writing and its core is the readership and not only one reader. In the vocative function, the author is not important at all.

2.1.4 Translation Methods

The translation procedures can be divided into two types, those that make emphasis on the source language and those that emphasize the target language (Newmark, 1988). They can also be subdivided into eight translation methods, which are the ones that determine the type of translation that is going to be used. Newmark (1988) suggests eight translation methods; however, in this project, only two methods are going to be explained in a complete way because they are the generalization of the other six methods. All those methods are a word-for-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, and communicative translation.

2.1.4.1 Semantic translation

The semantic translation is one of the methods that emphasize the source language. The semantic translation takes into account the aesthetic value, which is the beautiful and natural sound of the translation of the source language text, and it compromises the meaning of the text when it is appropriate (Newmark, 1988). This happens because this method is used in expressive texts; moreover, the semantic translation is written at the author's linguistic level. Semantic translation is personal and individual; it follows the thought processes of the author. Also, with this method, the important cultural words may be translated by the culturally neutral third or by functional terms, but never by cultural equivalents. This method is more flexible than the faithful method; it admits the creative perception and allows for the translator an intuitive empathy with the original text (p. 46).

2.1.4.2 Communicative translation

The communicative translation method emphasizes the target language. It tries to render the exact contextual meaning of the original text in a way in which both the content and the language can be readily acceptable and comprehensible for the readership. This method is usually used in informative and vocative texts and the communicative translation is written at the readership's linguistic level. The communicative translation is social, it concentrates on the message which is the main force of the text; it is simple, clear, brief and it is always written with a natural and resourceful style (Newmark, 1988, p.47- 48).

The other methods that are used to emphasize the target language are an adaptation, which is mostly used for movies, plays, comedies, and poetry. Then, the free translation, which is basically a paraphrase of the text, it is not a translation at all. And finally, the idiomatic translation method which is the one that reproduces the message of the original text but it tends to distort its meaning because of the usage of colloquialisms and idioms that do not appear in the original text (p. 46-47).

Both the semantic and the communicative translation methods fulfill the two main aims of translation, which are accuracy and economy. Also, they treat the following items in a similar way; the stock and dead metaphors, the technical terms, the slang, colloquialisms, phaticisms, and ordinary language (p.47).

2.2 Translation Procedures

There are some procedures used in translation that help the translator to get an accurate and reliable text. Some experts as Vázquez Ayora, Peter Newmark, Jean-Paul Vinay & Jean Darbelnet, and Schreibersh are many similarities in the procedures they show; however, there are also many differences such as the number of procedures or sub-procedures each one of them has. In this project, the researcher will analyze the

similarities and differences among some authors and their investigations, and also the investigator will explain deeply thirteen procedures which are the most important ones in the development of this project.

Jean-Paul Vinay & Jean Darbelnet were among the first experts who identified the direct and oblique translation procedures in their seminal monograph; their investigation was based on parallel categories (structural parallelism) or parallel concepts. They divided their procedures into two categories, which are the direct translation procedures and the oblique translation procedures. They only worked with seven procedures; three are from the direct method: borrowing, calque, and literal translation; and the other four are from the oblique method: transposition, modulation, equivalence and adaptation (Vinay & Darbelnet, 1958/1995, p.31).

Then, Newmark came up with his translation procedures in 1980. He developed seventeen procedures which are; transcription, also known as adoption or transference, literal translation, calque, lexical synonymy, transposition, modulation, compensation, cultural equivalence, componential analysis, translation label, definition, paraphrase, expansion, contraction (also known as reduction), recasting sentences, rearrangement, and translation couplet (Peter Newmark, 1981, p.33).

Schreiber divided the procedures he developed into three categories; the first category is the lexical one, and its procedures are a lexical substitution, lexical borrowing, and change of a lexical unit structure. The second category is the grammatical one, and its procedures are a word-for-word translation, permutation, expansion, reduction, intracategorical change, transposition, and transformation. Finally, the third category is semantic; and its procedures are modulation, explicitation, implication, mutation, and semantic borrowing. This third author refers to sixteen procedures (Schreiber, 1998, p. 35). Finally, Vázquez-Ayora mentions nine main

procedures, which are, transposition, modulation, equivalence, adaptation, amplification, explicitation, omission, compensation, and oblique translation (Vázquez-Ayora, 1977, p. 266-379).

As it can be seen in the previous paragraphs, the authors have stated different procedures and the number of procedures each of them has established is different too. In this research project, the investigator is going to present only thirteen translation procedures which are transposition, modulation, omission, amplification, explicitation, literal translation, compensation, equivalence, adaptation.

2.2.1 Transposition

According to Newmark (1988), the transposition is a procedure that involves a change in the grammar from the source language to the target language (p. 55). Also, for Vázquez Ayora, the procedure of transposition is the one in which part of the source text is replaced by another part different in the target text, it will carry the main semantic content of the first one (1977, p .270).

Some types of transposition occur from an adverb to a verb, to a noun, to an adjective, then, from a verb or past participle to a noun, to an adjective, to an adverb. Next, from a noun to a verb or past participle, from an adjective to a noun to a verb, from a past participle to an adjective, such as “improved inputs” to “insumos mejores”, from an indefinite article to a definite one; from a possessive to a definite article. Also, there is a type of transposition that is used for other particles, it works with prepositions and the word “that”. There are also some transpositions that are more complex, such as double adverb+ adjective, noun and, adjective, and crossed transposition, among others.

Vázquez-Ayora (1977) mentioned the following varieties of transposition:

First, adverb/verb, for example: He was **never** bothered again. *Nadie volvió a molestarlo*. Second, adverb/noun, for example: **Early** last year. *A principios del año*

pasado. Third, adverb/adjective, for example: We have been participating **vigorously**. *Hemos tomado parte muy activa*. Fourth, verb or past participle/noun, for example: **Irrigated** crops. *Cultivos de regadío*. Fifth, verb/adjective, for example: We will attempt to be brief, **relying** on subsequent discussion to clarify points which... *Trataremos de ser breves confiados en que en las discusiones subsiguientes podremos esclarecer*. Sixth, verb/adverb, for example: As you **may** have observed. *Como ustedes talvez lo han observado*. Seventh, noun/verb or past participle, for example: In order to provide additional **clarification**. *A fin de esclarecer aún más*. Eighth, adjective/noun, for example: To set someone **free**. *Poner a alguien en libertad*. Ninth, adjective/verb, for example: It seems to be **incompatible** with. *No parece armonizar con*. Tenth, past participle/adjective, for example: The man gave a **disgusted** grunt. *El hombre dejó escapar un gruñido colérico* (p. 271-279).

Also, Vázquez-Ayora (1977) mentioned the following determinants and particles in transposition: Indefinite article/definite article, for example: She has **a** pale complexion. *Tiene el semblante pálido*. Next, possessive/definite article, for example: **Your** hands are cold. *Tienes las manos frías*. In the case of other particles, for example: At **the** time. *En esa época*. The transposition of "that", for example: But we best get under **that** hot shower. *Pero es mejor que tomemos una ducha bien caliente*. For double transposition adverb + adjective/noun + adjective, for example: Unless he does something **extremely stupid**. *A menos que cometa alguna gran estupidez*. Then, transposition of the adjective group + noun, for example: As though Rome was always a town of frivolous innocence. *Como si Roma hubiera sido siempre un centro de diversiones inocentes*. Next, there is the crossed transposition, for example: He smiled into her eyes. *La miró a sus ojos sonriendo*. And finally, there is the transposition from singular into the plural, for example: Furniture -Muebles (p.279-286).

2.2.2 Modulation

It is the change of viewpoint or substantial conceptual concept in translation, for instance, using the name of a category for a specific member, using a part for the whole (and vice versa), active for passive, changing polarity, and so forth (Vázquez-Ayora, 1977). The varieties of modulation are from the general to the specific and vice versa, explicative, one part by another, terms change, from positive to negative and vice versa, modulation of shape, appearance, and use, among others.

Vázquez Ayora (1977) mentioned the following varieties of modulation. In the first place, from general to specific, for example: To have second thoughts. *Cambiar de idea*. Second, explanatory modulation (the cause for the effect, the medium by the result, the substance for the object), for example: To the practiced eye. *Para el ojo experto*. Third, from specific to general, for example: To go for a sail. *Ir de paseo en barco*. Next, a part for another, for example: Eyeball to eyeball. *Cara a cara*. Also, the terms inversion or point of view, for example: I took my job from my friend. *Mi amigo me cedió el trabajo*. Also, the negative opposite or, from positive to negative and from negative to positive, for example: Winter is not far away. *El invierno se aproxima*. Next, the modulation of shape, aspect, and use, for example: highly literary. *El alto grado literario*. Moreover, the change of comparison or symbol, for example: Snail pace. *Paso de tortuga*. Then, the modulation of great signs, for example: For optional payroll deduction sign here. *Si desea que se le descuenta del sueldo firme esta solicitud*. Also, from a figurative view to a direct one (to transfer a metaphor), for example: Is he an eye? *¿Es un espía?* Next, from a direct view to a figurative one, for example: Those who by birth. *Aquellos que por su cuna*. And finally, from animism (with life, soul) to inanimism (without life), for example: Your tickets will be waiting at the door. *Se le entregarán los boletos en la puerta*. (p. 294)

2.2.3 Omission

In the procedure of omission, the translator eliminates words or particles that are unnecessary or repetitive in the target language. Some examples are to omit the auxiliary can, some prepositions, articles, personal pronouns, among others.

Here, there are some examples of omissions; Vázquez-Ayora (1977) mentioned some of the cases in which an omission may appear. First, the auxiliary “can” with perception verbs, for example: I can hear music in the next room. *Oigo música en la otra oficina*. Second, some prepositions are only idiomatic in English because they do not have semantic meaning in Spanish, for example: Hurry up. *Apresúrate*. Third, the articles and other determinants, for instance: He has a secretary. *Tiene secretaria*. And finally, “there” + a verb that is not “to be”, for instance: There rose in his imagination visions of a world empire. *Surgieron en su imaginación visiones de un imperio mundial* (p. 355-373).

2.2.4 Amplification

Amplification takes place when some words have to be added in order to give naturalness to the text. Some examples are the amplification of adverbs, of verbs, of adjectives, pronouns, demonstratives, and prepositions.

Here there are examples of amplification; Vazquez-Ayora (1977) mentioned the following types of amplification. First, the amplification of an adverb, for example: Concentration on the interview **ahead**. *Se concentraba en imaginar la entrevista **que le esperaba***. Second, the amplification of a verb, for example: To surface. *Salir a la superficie*. Third, the amplification of an adjective, for example: The combination made him **conspicuous**. *El conjunto le daba **aspect notorio***. Fourth, amplification of a pronoun, for example: I intend to discuss the economy of **your** programs. *Deseo discutir la economía de los programas **que ustedes dirigen***. Fifth, amplification of other pronouns,

for example: By **either** contracting Government. *Por uno u otro gobierno contratante*. Sixth, demonstratives amplification, for instance: I wonder about **that**. *Me pregunto si eso es verdad*. Seventh, amplification of prepositions which is divided in: by a noun like, **within** two weeks. *En un plazo de dos semanas*; and by a verb, for example: **Under** Norwegian law. *Que autoriza la legislación noruega*. Eighth, a past participle, for instance: We felt the curious eyes on us. *Notamos los ojos de los curiosos fijos en nosotros*. And finally, amplification by relativization, for example: The girl in the living room. *La muchacha que está en la sala*. (p. 337-345)

2.2.5 Explication

Explication occurs when there is a word that cannot be translated, so it is transferred, but not all the people may understand it, so the translator adds an explanation of what the word means and may even give examples of it (Vázquez-Ayora, 1977). It can be used as said before, with cultural terms and acronyms.

Vázquez-Ayora (1977) mentioned some types of explication such as explanation, specification, and realization. In the case of explanation, for example: The Secretary of State testified against the provision that automatically excludes all OPEC members. *En las audiencias previas el Secretario de Estado argumentó en contra de la disposición que excluye ipso facto a los miembros de la OPEC*. In the case of specification, for example: To help resolve the basic question of delegation. *Para resolver los problemas básicos de la delegación de poderes*. And finally, realization, for example: If the assistance of the police authorities at the place of an intermediate stop is desired. *Si el Estado que deporta desea obtener la asistencia de las autoridades de policía en el lugar donde se haga escala* (p. 349-354).

2.2.6 Literal Translation

A literal translation is a translation that follows closely the form of the source language text. It has to maintain the sense and meaning of the original text. For Vázquez-Ayora (1977) literal translation is also known as “literal” and “literalism”. He describes this procedure saying that if there are two sentences, one in English and another one in Spanish and there exists among them an accurate connection of structure and significance literal translation has been applied. Also, if there is an equivalence of morpheme by morpheme the literal translation is produced and can be used without any risk. (p.257)

Also, Molina-Hurtado (2002) states, “Literal translation occurs when there is an exact structural, lexical, even morphological equivalence between two languages”. The authors say that it will happen only if the languages are very close and that literal translation can be also called word for word translation. (p. 499)

Some examples of literal translation can be: She is reading. *Ella está leyendo*. Also, He always says he is a good teacher. *Siempre dice que es un buen profesor*.

2.2.7 Punctuation changes

The punctuation is an essential aspect in every text because it gives a semantic indication of the relationship between sentences and clauses which may vary according to languages. It has an important purpose in writing, allowing us to separate sentences, showing where to pause, where to place emphasis on particular words, and in clarifying the meaning of written language (Candelariaf, 2015). When people translate from one language to another they really have to be careful with the punctuation because something as simple as a comma in one language may have a completely different use in another so, for that reason translators must be sure that they are applying correctly the punctuation marks as they are used in that specific language. Besides, the rules of

punctuation evolve constantly and may differ from one register or language to another and even within the same language over the years.

There exist some punctuation changes between Spanish and English (Candelariaf, 2015), which are the languages involved in this project. In Spanish, for example, there are required the inverted interrogation and exclamation marks at the beginning of the questions or exclamatory sentences in addition to the ones that are used at the end; in English there are only used the normal marks at the end. Also, in English, people can write a comma before “and” and in Spanish to write a comma before “and” is incorrect. In English, it is common to use hyphens when adding extra information about something in a sentence but in Spanish people use commas or parentheses instead of hyphens.

2.2.8 Compensation

Compensation is a translation method that consists in making up for the loss of something in the source text, by adding something else in the target text. Newmark (1988) says this technique, “occurs when the loss of meaning, metaphor or pragmatic effects in one part of a sentence are compensated in another part of it, or in a contiguous sentence.”

In front of the loss of important parts of the sentence or the difficulty to find an accurate translation, the compensation allows the translator to apply omissions and amplifications and to explain them in other words and other sentences or paragraphs what was lost (Bosco, n.a.). One example of this technique is the problem that the translators usually have when translating nuances of formality from languages that use two forms such as Spanish which have informal “tú” and formal “usted” into English which only has “you” and expresses degrees of formality in different ways depending on the context.

2.2.9 Equivalence

Equivalence is a method that consists in expressing something of the source text in a completely different way in the target text. Vinay and Darbelnet (1958/1995) defined the equivalence with the following words, “the equivalence tries to communicate one same situation through completely different stylistic and structural resources.” The equivalence is a kind of fixed modulation but it belongs to the semantic side so, it is considered superior to the modulation method because it covers the totality of the message bound to the situation.

Over the years the concept of equivalence has been expanding and from a functionalist point of view, the equivalence has been defined as the maintenance of the function of the source text in the target text. Some examples where the equivalence is applied are in the following sentences or phrases: no right of way, *prohibido el paso*; no parking at all times, *vado permanente*; excuse me, *permiso o perdón*; men at work, *obras*; you are welcome, *de nada o con gusto*; it is better to be a big fish in a small pond than a small fish in a big pond, *más vale ser cabeza de ratón que cola de león*.

2.2.10 Adaptation

Adaptation is a translation method that occurs when something specific to the culture of one language is expressed in a different way that is familiar or appropriate to the other language culture (Bosco, n.a.). It is a shift in the cultural environment. While the equivalence works in the correspondence for one same situation the adaptation works in the correspondence between two different situations.

According to Vinay and Darbelnet (1958/1995, p. 39) adaptation is classified as an oblique translation method and it is used in those cases where the type of situation referred to by the source text message is unknown in the target text culture. In those cases, the translators have to create a new situation that can be regarded as being

equivalent. Therefore, adaptation can be looked upon as a special kind of equivalence between the source text and the target text; it can be seen as a situational equivalence, which will help the reader to understand the message.

In adaptation, the translator alters the content and form of the source text in a way which conforms the rules of language and culture of the target text. As an example of this kind of translation method, there are the jokes because an American person will not understand the meaning of a European joke so, the translator will have to adapt it to the American context and in that process it will probably lose the fun.

2.2.11 Borrowing

Vinay and Darbelnet (1958/1995) define the borrowing as “word that is taken from a language without translating it”. Many English words are borrowed into other languages but also, the English language borrows so many words from languages such as French and German. Some examples of English words that have been borrowed into Spanish are; software, chat, piercing, click, link, email, spinning, surf, golf, hardware, internet, sandwich, picnic, among others. Those have been borrowed into other languages too. And also, some examples of words that the English language borrows are; tortilla, taco, taxi, hamburger, kindergarten, sugar, among others.

2.2.12 Calque

Calque, which is also known as loan translation, is a technique that consists of phrases borrowed from another language which are literally translated word-for-word (Grassilli, 2016). This method is similar to the borrowing technique because it has a loan of language but the difference is that in borrowing the word is not translated while in calque it is translated word-for-word. Calques are often seen in specialized or internationalized fields such as quality assurance (aseguramiento de calidad or assurance qualité was taken from English). Examples that have been absorbed into

English include standpoint and beer garden from German words Standpunkt and Biergarten and Spanish peso mosca and Casa Blanca from English flyweight and White House. There are four kinds of calque(Grassilli, 2016):

1. Paronymous calque or loan word: this is the result of an incorrect correspondence between two words that have similar forms or etymologies but that have evolved differently in their respective languages to the point that they now have different meanings.
2. Orthographic calque: it normally appears in the transliteration of the names of people, places, and ethnicities.
3. Typographic calque: it takes place when typographical conventions that only exist in the source language are transferred to the new language. For example, English's employment of capital letters has started to creep into Spanish, as well as the use of italics for emphasis and certain uses of quotation marks.
4. Syntactic or structural calque: this one is the product of erroneous connection between the elements of a sentence or phrase. The result is the creation of a third language; in this instance, the one popularly known as Spanglish.

2.2.13 Sentence inversion

Sentence inversion consists of the correct organization of the sentence structures depending on the rules of the language in which the person is writing (Seonaid, n.a.).

Even though the English language is considered one of the easiest languages to learn, it has a lot of grammar details that must be considered when writing or translating a text into this language. Translators and writers use sentence inversion in several different situations in English. For example, inversion can mean putting the verb before the subject that is something we usually do in question forms. In a normal sentence, people say "You are tired" but, in a question, the parts of the sentence have to change places

and it will be “Are you tired?” If it is the case of the verbs that have auxiliary verbs just the first verb changes place such “they will go”, in a question, it will be “will they go?”

Also there can be sentence inversion when the adverb phrase is at the beginning of the sentence such as in “On the windowsill were two cats, Penny and Percival” or when the sentence begins with a negative adverb such as “Never has she read such a book like *The Great Gatsby*”.

2.3 Glossaries

The process of translation is complicated even though the translator knows the topic well; for that reason, the translator needs to have certain kinds of instruments that will help him/her to achieve an accurate and reliable translation product. In the case of this project, the researcher is also the translator so, she has to look for an effective instrument that will help her in the development of the project in order to get the best translation and also that will assure the understanding of the texts for the people who are going to read them. The investigator chose the glossary as an instrument.

2.3.1 Relevance for the translator

The glossary, as an instrument for translations has a great relevance for the translator because it will help her to separate the known words from the unknown ones, to learn the meanings of the unknown words, and some other things such as their correct pronunciation, some synonyms, and antonyms of the words, and even images that represent their meanings which can be included. It means that the glossary will help the translator to acquire new knowledge; moreover, it will facilitate the process of translation and at the end of this process to obtain the best product as possible.

The glossary becomes even more important for maintaining consistency if the translator uses more than one translation resource.

The glossary is relevant for the translator because it contains the key terminology in her source language and approved translations for that terminology in all the target languages the translator or company will need. The glossary may also contain other information such as the definition, context, and part of speech, among others. This is one of the key tools that assure that all translated materials meet the quality requirements. The glossary helps the translators make sure that each time a defined key term appears, in any language, it is used consistently and correctly.

2.3.2 Relevance for the translation process

A glossary will enforce the consistency in the text; it will shorten the time it takes to translate a document, and it will reduce the overall cost of translation over time (Lionbridge, 2013).

The use of the glossary in the translation process of a document is important because it will allow the professional to achieve coherence in terms of the terminology used throughout the text, and thus to obtain uniformity of style making the final result much easier to read and understand (Dariomerlo, 2019).

2.3.3 How to create a glossary?

To create a glossary the translator has to take into account the procedures given by Gapper (2008), such as the nature of it, for whom it will be, its main function and in the circumstances under it will be used. Then, the translator has to define the content of the glossary, such as, terms of a specific topic, terms that do not appear in the dictionary, and fundamental terms to understand the text. Then, the information about each term has to be included, its meaning, function, equivalents, idiomatic expressions, synonyms, antonyms, genre, and number. Finally, the translator must define the format, if the terms are going to be in alphabetical order or by order of importance.

To be effective for a translation process the glossary may have some specific characteristics which are (Lionbridge, 2013):

- It should be an organized reference: the glossary is mutually exclusive which means that each term is included in it just once and also it is collectively exhaustive which means that all the terms that require specific definitions are contained in the glossary.
- It should only contain terms that are specific to your work or project: if a term is specifically used in the company that is creating the glossary the term should be included; however, if it is a term used throughout the industry it should not be included.
- It should be brief; it just has to contain the necessary words.
- It may contain a list of terms that should not be translated.

In the following paragraphs, the researcher will explain step by step the creation of a glossary according to what Gapper (2008) suggests. The first step to create a glossary is to determine the nature of the glossary; this means that one should be sure of the following aspects: for whom the glossary is written, the glossary's main function, and where and under which circumstances the glossary will be used.

Second, it is important to define the content of the glossary. This step is subdivided into three parts: decide the terms that can be included; that is, to have a selection criterion, information that can be included in the glossary about each term and information that is offered in the glossary only about some terms. In the first part, that is which terms can be included, it is important to define which kind of terms the translator wants to add in order to have an organized glossary, for example, the terms can be of a specific topic or field, the terms are not found in general dictionaries, and terms that are essential for the topic comprehension. Some options for this part may be: words, expressions, affixes, proper names, abbreviations, acronyms, initials, short forms, and so forth. The second part, that is the information that can be included in the glossary

about each term, helps to choose which aspects are really necessary to include in the glossary depending on the topic and its specific necessities, for example: the term (word or phrase), its grammatical category, definition or explanation (the most convenient), its equivalents in the target language and in the source language, placements in the target language, idiomatic expressions related with the term, and finally, synonyms and antonyms. Finally, the last part is related to the information that is offered in the glossary only about some terms, which includes aspects, such as the field, use and limitations, chronological, geographical and sociological indication, genre, number, transitive/intransitive (in the case of verbs), orthographic options, use (preferred, accepted, not accepted, Anglicism, and so forth), illustrations or photographs, scientific names, and commercial names.

Third, to create a glossary it is also important to define the format, that is, one should take into account aspects such as the order of the terms, the order of the aspects in each article, and finally, the type of font, size, and so forth, for each aspect. (Gapper, 2008, p. 76-77)

Following the steps mentioned previously will guarantee the translator the creation of a correct and useful glossary.

CHAPTER III

Methodological Framework

In the following chapter, the researcher is going to explain the kinds of research methods, which are qualitative, quantitative, and mixed, as well as a deeper explanation of the method that will be used in this investigation. Besides, the researcher will write about the documents that she translated and the sample, which are some paragraphs that will be selected in order to apply the instrument known as color coding; this to be able to analyze which translation procedures are more common in this kind of texts.

Moreover, in this chapter, it will be explained in detail the kind of documents that will be translated for the project, which kind of institution provided the documents and what they do. And finally, the researcher will describe and explain the strategies and instruments that are going to be used in this investigation project to collect the data.

3.1 Research Approach

There exist three types of research methods the qualitative, the quantitative, and the mixed. The qualitative method is a kind of social science research that does not use numbers or numerical data at all (Crossman, 2017). It usually involves words and language, but it can also use pictures or photographs; that is why it seeks to understand a given problem from the perspectives of the population involved. This type of research is effective in obtaining specific cultural information about values, opinions, behaviors, and social contexts. As it is focused on the everyday life and people's experiences, it creates an in-depth understanding of the attitudes, behaviors, interactions, events, and social processes that compose everyday life and, by doing so; it also helps the social scientists to understand how life is influenced by all the kinds of social forces. It is important to emphasize that this kind of research is performed in natural settings and that it is subjective.

The quantitative is the simplest approach to define and identify because the data produced by this type of research is always numerical and it uses mathematical and statistical methods (Glen, 2016). It is used to quantify a problem by generating numerical data or data that can be changed into usable statistics; it uses measurable data to formulate facts. When this kind of research is used, the researcher has to define what he/she is measuring because the objective is to look at a specific variable. This research method is objective.

The mixed research approach is a methodology that involves collecting, analyzing, and integrating quantitative and qualitative research (Shorten & Smith, 2017). This integration allows a more complete usage of the data than if it is done by using the quantitative and the qualitative approaches separately. The quantitative data includes close-ended information—the one found by the measures carried out. And the qualitative data includes open-ended information—the one found by the questions asked by the researcher to the population. By combining both of them, the researcher will gain a breadth and depth understanding and corroboration of the information.

The research approach that will be applied in this investigation project is the qualitative approach. This is the most appropriate approach because this kind of project does not require numbers or statistical analysis, but it is about translating documents to help people over the world to understand them and being able to apply them whenever necessary. Moreover, the documents selected for this investigation are about feminism; they are relevant because still today many women around the world are suffering from chauvinism, and they are getting together to fight for their rights and equality in society.

3.2 Research Design

For this thesis project, the investigator will work under the descriptive scope due to the kind of project. The descriptive research is a scientific method that involves

observing and describing the behavior of a subject without influencing it in any way. Many scientific disciplines, especially social science and psychology, use this method to obtain a general overview of the subject (Shuttleworth, 2019).

The descriptive research aims to accurately and systematically describe a population, situation or phenomenon. It can answer what, when, where, when and how questions, but not why questions. The descriptive research design can use a wide variety of quantitative and qualitative methods to investigate one or more variables. Unlike in experimental research, the researcher does not control or manipulate any of the variables, but only observes and measures them (McCombes, 2019). Descriptive research is an appropriate choice when the research aim is to identify characteristics, frequencies, trends, correlations, and categories. The results from a descriptive research can in no way be used as a definitive answer or to disprove a hypothesis but, if the limitations are understood, they can still be a useful tool in many areas of scientific research (Shuttleworth, 2019).

In this qualitative research project, a phenomenological focus will be applied, as well. The purpose of a phenomenological approach in research is to clarify and enlighten how people understand and comprehend certain phenomena (Lester, 1999). Since this type of research relies on human experiences and often has different interpretations, phenomenological research helps to gather detailed information through qualitative methods. Qualitative methods used can be interviews and discussions, and data can be presented from the person's point of view. Through inductive methods in phenomenological approaches, data can be collected without being perceived as useless assumptions and can contribute to research that related to experiences (The Purpose of Phenomenology, 2003).

3.3 Information Sources

An information source is a source of information for somebody; it is anything that might inform a person about something or provide knowledge to somebody.

Information sources may be observations, people's speeches, documents, pictures, organizations, among others (Varshney, 2011). There exist some types of information sources that can be divided into two broad categories; first, the documentary sources which contain the primary, secondary and tertiary sources, and second, the non-documentary sources which contain the formal and informal sources (Varshney, 2011). In this investigation project, the researcher will use the documentary sources, meaning the primary, secondary and tertiary sources.

3.3.1 Primary Sources

The primary sources of information are the first published records of original research and development or description of new applications or new interpretations of an old theme or idea. There are original documents representing unfiltered original ideas.

These constitute the latest available information; a researcher producing new information can make it available to the particular community through the primary sources.

The primary sources of information are usually unorganized sources, and that is why sometimes it is difficult to use them. This is a term used in a number of disciplines to describe source material that is closest to the person, information, period or idea that is being studied. Some areas in which primary sources are used are journalism and historiography; some examples of primary sources are: books, conference papers, research reports, patents, thesis, and manuscripts; also, some unpublished sources such as a memorandum, state papers, speeches, literature, and music (Varshney, 2011).

3.3.2 Secondary Sources

The secondary sources of information are those which are either compiled from or refer to primary sources. These sources contain information arranged and organized on the basis of some definite plan; contain repackaged knowledge rather than new knowledge. The secondary sources provide the primary sources' information in a more convenient form. These sources are more easily and widely available than primary sources due to their nature.

The secondary sources not only provide digested information but also work as bibliographical keys to primary sources of information. The primary sources are the first to appear and they are followed by the secondary sources; however, to find the information needed one should consult first the secondary sources and they will lead one to specific primary sources. These sources of information are divided into three types; first the index type such as bibliographies, indexing periodicals and abstracting periodicals. Second, there is the survey type such as reviews and monographs; and third, the reference type such as encyclopedias, dictionaries, manuals and critical tables (Varshney, 2011).

3.3.3 Tertiary Sources

The tertiary sources of information are the most problematic category of the three. These sources are in which the information from the secondary sources is digested-reformatted and condensed, to put it into a more convenient and easier way to read. These sources contain information distilled and collected from primary and secondary sources. The main function of tertiary sources of information is to aid the searcher of information in the use of primary and secondary sources. Most of these sources do not contain subject knowledge.

The tertiary sources of information are becoming increasingly important due to the increase in literature. These sources are the last to appear and some examples of them are; bibliography of bibliographies, directories, and yearbooks, guides to literature and lists of research in progress (Varshney, 2011). In the case of this research project, the information sources with which the translator will develop the investigation are some articles that belong to the primary sources of information.

3.4 Analysis of Categories

As this thesis project has a qualitative approach, the researcher will apply some specific variables to be able to develop the project in a successful way. The variables that will be applied in this project are; translation of documents from English into Spanish and Vice versa, text analysis, translation procedures, and glossaries.

The first variable of this project is the translation process. It can have a variety of meanings; according to Princeton's WordNet translation is a written communication in a second language having the same meaning as the written communication in a first language (n.a.). Also, according to the Merriam-Webster Dictionary translation can be defined as words that have been changed from one language into a different language (1828).

The second variable is text analysis. Text analysis is a method of data analysis that closely examines either the content and meaning of texts or their structure and discourse. Texts, which can range from newspapers, television programs, and blogs to architecture, fashion, among others (Given, 2008). Also, it can be said that text analysis is about parsing texts in order to extract readable facts from them. The purpose of text analysis is to create structured data out of free text content. The process can be thought of as slicing and dicing heaps of unstructured, heterogeneous documents into easy-to-manage and interpret data pieces (Ontotext, n.a.).

The third variable used in this thesis project is the translation procedures. Translation procedures are methods applied by translators when they formulate equivalence for the purpose of transferring elements of meaning from the source text to the target text (Delisle, 1999). There exists several translation procedures, some of them are, transposition, modulation, calque, borrowing, explicitation, omission, amplification, adaptation, among others.

Finally, the last variable of this project is the glossary. According to the Cambridge Academic Content Dictionary the glossary is an alphabetical list, with meanings, of the words or phrases in a text that are difficult to understand (n.a.). Also, it can be defined as an alphabetical list of technical terms in some specialized field of knowledge; usually published as an appendix to a text on that field (Vocabulary.com, n.a.). The glossaries can be created for any area the translator needs; it can be a glossary for art and music, for education, for technology, for language arts, for science, among others.

3.5 Data Collection Instruments

A data collection instrument is any resource that the researcher can use to get close to the phenomena and get information from them. The instrument synthesizes all the information of the investigation in a meaningful sample (Fariñas, Gómez, Ramos, & Rivero, 2010); it summarizes the information of the theoretical framework and let the investigator make a deep analysis of what she needs with the project. For doing this research project, the researcher chose three data collection instruments that will be very useful in the collection of data from the documents that are going to be analyzed for this investigation. They are the text analysis, the color-coding, and the glossary.

3.5.1 Text Analysis

This data collection instrument works for the text in general; it means that it analyzes the whole text together instead of doing it word by word, or paragraph by paragraph. The text analysis is important for the translator because it let her know what kind of text it is and the audience to which it is addressed. Newmark (1988) mentions that the aspects that have to be analyzed in a text are: the intention of the text and the translator, the text styles, the stylistic scales of the text and the text function. The intention of the text and the intention of the translator should always be the same because the translator has to provide accuracy, naturalness, and communicativeness to the translation so, she cannot change the intention of the original text which can be to persuade, to inform, to entertain, or to express.

Then, the researcher has to analyze the text style which can be narrative if there is a dynamic sequence and the emphasis is on the verbs; descriptive if it is static and the emphasis is on the copulative verbs and adjectives; discussion if it is a treatment of ideas that are focused on the abstract names, verbs of thinking and mental activity; and finally, dialogue, which is focused on colloquialisms. Then, the stylistic scales should be also analyzed, that is, the type of function that shows the translator the type of vocabulary to be used, the scale of formality according to the type of document that it is, the scales of generality or difficulty, and the tone of the text, that is, the emotional tone. The last aspect of the text analysis is to determine the text function which can be expressive, being the author the most important element, informative if the most important thing is the information given, and vocative if the most important thing is the audience (Newmark, 1988, p. 12-15).

Text analysis	“¿Feminismo en Costa Rica?”	“Fighting an Old Battle in a New World”
Text Style		
Scale of Formality		
Scale of Generality		
Scale of Emotional Tone		
Text Function		
Type of Translation		

Table 1 shows the aspects to be considered in the text analysis.

Source: Researcher's own creation

3.5.2 Color-coding

This data collection instrument is used to identify and classify each of the translation procedures stated in Chapter II. This instrument consists of using a different color for the different translation procedures and to identify and classify them in specific paragraphs of the translations. It is important because it helps the translator to identify easily each procedure used throughout the translation process and to classify them according to their categories. To use the color coding correctly there are some aspects that should be taken into account, such as, the chronological order of the paragraphs, the number of words of each and finally, be very careful with the use of colors when doing the color coding to avoid mistakes or ambiguity when determining the different translation procedures.

Transposition	Compensation
Modulation	Equivalence
Omission	Adaptation
Amplification	Explicitation
Literal Translation	

Table 2 shows the color-coding system that will be used to analyze the text.

Source: Researcher’s own creation

3.5.3 Glossary

This data collection instrument consists on a table in which the researcher writes the kind of words she requires to add to the glossary; those words can be the most difficult words of the document, the unknown words for the translator, or technical words that only an expert on the area is able to understand. It is important because it will help not only the translator but also the readership of the documents. The idea is that if there are a lot of technical words in a document, and a person who does not know anything in the area wants to read the document he/she will need the glossary in order to understand. The glossary that will be created for this research project includes the new words, their equivalents, definitions, and grammatical categories. It is optional to the researcher if she wants to add something else to the glossary, for instance, the phonetic transcriptions to illustrate the pronunciation, synonyms, or antonyms.

Source term	Target term	Meaning	Grammatical category

Tables 3 and 4 show the format to be followed when creating the glossaries.

Source: Researcher’s own creation

3.6 Collection Data Process and Data Analysis

After reading the documents carefully and doing the corresponding translations, the translator sent them to the tutor, the grammar reader and to the philologist to make the necessary corrections to the chapters of the project and the translations. Next, the researcher carried out a text analysis of each document; she looked for the style, function, the stylistic scales, the type of text and the type of translation made of each of the documents that are being used for this research project. This was for the researcher to know the kind of text she was dealing with, to be prepared and to use the correct vocabulary for each translation.

Then, the investigator used the second instrument which is a color-coding process. The color coding consisted of selecting different colors to represent each one of the translation procedures that were going to be analyzed in this project such as transposition, modulation, omission, amplification, literal translation, equivalence, among others that were mentioned in the second chapter. The color coding was done directly in the final translations after they were checked by the tutor, the grammar, reader and the philologist, and to do it, the researcher chose 15 paragraphs from each translation with no less than 150 words each paragraph.

The last instrument used in the development of this investigation project was to create a glossary of the documents. The glossary was supposed to include the words that the researcher did not know, as well as technical words, or whatever the researcher thought it could be useful for the people to understand the documents. The glossary had to include the new words, their equivalents, definitions, and grammatical categories. To write the correct definitions of the new words the researcher has to take into account the context of the documents and to write the closer definition for people to understand correctly the message of the texts. The glossaries are a very important data collection

instrument because it is useful not only for the texts of this project but also, for every other text that talks about the same topic, which is feminism.

CHAPTER IV

Translation from Spanish into English

Gender, Reality, or Fiction

During the last decades, we have seen an enormous interest arising from international agencies, universities, and groups involved in development to add gender theory. In these years, books, magazines, and pamphlets on the topic have appeared, as well as a countless quantity of professionals that have discussed the topic. However, when it is time to do an analysis on the real impact it has had on Third World women and men, we realize that between speech and practice, there exists a deep abyss.

Unfortunately, the development of the gender category has been circumscribed, mostly to theoretical arguments and hypothesis that have not been applied to practice. Let us analyze some of the elements that we consider, have had some interference on this situation.

First, the introduction of gender as an answer to a tendency or fashion; in this position, we find a great number of researchers and “development experts,” who add a series of words to their vocabulary without knowing, understanding, or accepting the implications of assuming such position.

There are countless non-governmental organisms and other kind of agencies that work at a community level that are now interested in the subject. Many of them know that if in their proposals “the magic words” do not appear, they will not be financed. For this reason, there are some people that have added words like “gender,” “participatory methodologies,” and “agents of change” in their proposals without clarifying such concepts or being sure about them. What is worst is that, when these proposals are already financed, the people who manage or execute such projects omit or do not want to introduce what was written, or they incorporate it in an inappropriate way. Therefore,

it causes, in some cases, conflicts in the same communities or plunging women in greater subordination states.

As an anecdote, it is interesting to underline that I have met some professionals, especially men that have written books on “gender” and how to include “gender in communities.” However, when talking with their wives or partners, they have told me that they are chauvinists and also they say “in fact, it is really easy to write it, but very difficult to put it into practice,” and that “they wished their husbands behave in the house as they said in the book the relationships among men and women should be.”

This reality also set another interesting topic that from our perspective is worthy to highlight. The fact is, for the people we are trying to incorporate into the gender perspective and we try to achieve a bigger equity among men and women, the understanding of gender goes beyond a theoretical position: it is a life commitment.

People who want or are working must start a transformation process in their everyday life, in their most private circle, in their home, and in their behavior. We believe that we cannot demand the communities more equity, if we do not apply it in our lives, either. It is very easy to disseminate a number of ideas and not to apply them. We know that assuming such life commitment is not easy, because we also have to change many of the social patterns that have been transmitted and through which we have been socialized. It forces us to change the patterns that we use to educate our children, to keep other kind of relationships with our spouses, with whom we live, to give, and to yield spaces of power.

The second element is a matter of philosophical character and conception. It refers to the question, what is understood by gender? The answer to this question represents one of the most heated discussions that have taken place during the feminist movement. Many colleagues consider that to go through working with a woman’s

perspective to a gender perspective, there is the risk of losing the topic of women and their reality. Likewise, it is considered that because of this, some space is been given to men and that they are benefiting themselves again with such positions.

Our position is a little different from the previous one; since going from the concept of “woman in development” to “gender in development” has involved something else than just a change in the term. It demands vital changes regarding the task’s objective, the standpoint, and the strategy. The main problem is not based anymore on the exclusion of women from the development process, but in the unequal power relationships that limit a fair development and a women’s wide and real participation. Perhaps, one of the best syntheses on this discussion was set by Match-CCIC, Council for International Cooperation of Canada.

For us, having a gender perspective has meant, therefore, that sometimes we will work only with women, other times only with men, and in other occasions with both. It has been mistakingly assumed that working from a gender perspective is synonym of working only with women, or that now, to include this theoretical reference, it is necessary to pressure men to be included in the processes in which it has been working only with women.

At this point, it is fundamental to raise a dilemma between having a gender perspective or a sex conception.

By sex, it is understood the set of biological characteristics hereditary or genetically acquired, that organize individuals in two categories; on the other hand, gender is a social connotation, where, the two categories (man-woman) a series of characteristics and roles socially differentiated (male identity and female identity), are built.

To be born with a certain sex, that is, with a series of corporal characteristics, defines the expectations that parents have on the newborn baby. The guidance that the child will receive on what can be done and what is prohibited at home, school, life, the right profession, the way of showing feelings, love, and being satisfied to live. There is a definition on what it right that all of us learn to become a man and a woman. This is how the appropriation of what “be” is produced through socialization of both; in other words, gender internalization with the corresponding identity.

In this way, genders are biosociocultural groups, historically built from the identification of sexual characteristics, which physically classify human beings. Once classified, they are assigned, in a differential way, a group of functions, activities, social relationships, and subjectivity ways to the sexed individuals (Lagarde, 1992). This generic organization presents special features and specificities, when inserted and intertwined with other systems that form society, such as the ethnic, age, and class system.

The gender perspective gives us a holistic view, which examines the social organization as a whole, the economic, social, political, and cultural field, to comprehend some aspects of society. Thus, this theoretical possibility is not circumscribed to a variable; on the contrary, it is a category of analysis that works on the family life, the political and economic structure of men and women in society.

Therefore, gender perspective does not only refer to the performed actions to include women to development, but it also questions the content and purposes of development, noting the necessity of looking for new concepts and instruments that can help changing the current inequality structures (Aguilar, Granados y Rodríguez, in press).

The third element refers to the practical application of gender perspective. This is the most influential element and the one with the most implications, nowadays.

At a theoretical level, we find countless documents and hundreds of books on the gender; however, at a practical level, there are few results from concrete actions practiced in the area and that really have achieved a bigger equity between men and women. Moreover, a great quantity of courses and workshops in training are being given, and thousands of dollars are invested to creating awareness on people on different institutions regarding what we call gender; unfortunately, the theoretical approach given, is difficult to implement in real life.

It is interesting to analyze the content of training workshops that are being carried out in the Mesoamerican region because most of them are focused on a philosophical analysis of the development of the gender theory, or on an initial analysis on the condition of men and women in communities. For example; how many hours men work and how many hours women work; how men and women access resources and credit. However, just a few of these training processes show how the conditions of inequality are modified. There are few practical tested proved and evaluated instruments to incorporate gender perspective. Paradoxically, this is, precisely, the biggest demand in the Mesoamerican region.

How can we achieve more equity? How can we analyze the gender category together with other social categories such as ethnic group, social class in a way that they let us have more influence on the lives of those women and men, without our presence causing a conflict and a confrontation between both genders in the communities? Many books and positions do not have an answer to these questions.

There exist, in turn, other series of limitations to the incorporation of the gender topic not only at a community level, but also at an institutional level which, along with

what it was exposed previously, state that the topic is not easy to introduce and that not all the guidelines and theoretical-methodological and practical implications are solved.

Some thoughts on how to include the gender topic in the communities

As an example, I am going to quote some questions that have arose in some of the communities in we have worked in. A woman told us in a meeting: “How can I go to the meeting if my husband does not give me permission?” Another said: “I have eleven children and I do not know how I get pregnant.” A man stated that he wanted to change, but that society asked a lot from him in return. Or a fellow woman in an anguished voice said, “you were talking about menstruation, but the truth is that I do not understand very well that it comes every month, I remember that when I was about twelve years old I had it, but now that I am thirty years old I do not remember, I do not know what is that of every month...” (This was because that woman got pregnant in the postpartum quarantine, so she did not know what it was to have her period every month).

These anguish, fears, or frustrations are faced in a daily basis when working with women and men in the communities. These are the realities that do not have an answer on the hundreds of theories that have been written. These world women give us a new challenge; go from words to a real change with equity for the 21st century.

Many men and women from Latin American communities are asking us not to come and say that one or the other is the enemy, but to come and educate them, to teach them how to teach their children to live in a world with equal opportunities. They are men that tell us that they, plainly and simply, cannot sweep the front yard of their house, that they do it only on the inside. They are women that want to know how to treat their children in a different way. Men that recognize, mostly, that they want a different world for their daughters, so they can think by themselves, or that they can have access to

information, knowledge, to a better life, to know what and how to define their bodies and their reproductive health.

Fellow women who want to change, but guilt and social pressures are so big, that they are terrified by change. They are women that are afraid of calling themselves feminists in their communities, because for them, the word has been tinted by horrors and a series of myths and taboos created by society itself to avoid that many women become aware on their situation. Generally, in this context, a feminist woman is considered tough, rough, without feelings, and incompetent for maternity.

To change all these, it is necessary that many women that call themselves feminists leave their crystal bubbles and their office and face a speech related to the topic, with the communities. There is nothing easier than teaching from a privileged position, from a theoretical trench position.

This is the right moment to give those women and men that serve as an example in books (to characterize subordination) their right to fight. In moments like the current ones, where there are so many meetings and international congresses, we ask ourselves; where are the women whose life stories were snatched from them to thicken books; books that have given them the right of being distinguished or noted feminists to some women academists?

Many of those women, example from a book, are still travelling six hours to get some dirty water, or are still crying along the last beating.

Definitely, gender work cannot be carried out as detailed initiatives. It is not about teaching on self-esteem or administration workshop or, just going to a community to show a movie or to analyze how many hours women and men work.

It implies a long-term process; a process in which we can get involved, a participative approach. It entails working with those men and women, so they can be

able to distinguish the main causes of inequality; teach men that women in their community work; that women can recognize that the endless work they do hour after hour in their home, is work. It is to analyze together with the different social actors, who is the owner and who receives the economic benefits and how we can modify this.

It is to discuss with men and women the health issues in their communities; it goes further than staying solely and exclusively on the analysis. The spaces in which there can be a change have to be defined. To recognize that change can be painful and difficult many times, that it is not a simple change, as it generally implies to yield power, empower the weaker; as well as to recognize that when knowledge, access, and power are given to the weaker, it is not always at expenses of other people, as the power is not a limited good.

A peasant told us, in one of the communities we were working on, how proud he felt of his spouse. “Before, I could not talk with her on many things, that woman was a fool. But after she got trained as a communal leader to teach other communities how to improve their health condition, things changed. I felt proud, I felt happy to be able to go home and talk to a completely different woman, a strong woman. I recognize that at the beginning it was a little difficult for me because I had to take care of the children, wash, cook, and nobody had taught me how to do that. But what we have got in return as a couple, has been so much, that if I had known before what I was going to get in exchange of taking part of my wife’s work, I would have done it many years ago.”

To include a gender perspective in the communities is not easy, since it is necessary to remove and attempt against more conventional institutions of society. It needs convinced and committed people who want to get involved in long-term processes. Here is exactly when we keep a heated debate against the men and women that only and exclusively talk about gender from their offices and from their books. To

those men and women we say that to convince the already convinced ones is one of the easiest positions to assume, for that big efforts are not necessary and the payment is good.

However, to convince the one that snatches and expropriates power, the one that destroys self-esteem, the one that destroys the future with violence, it is necessary something stronger than words. To give strength, knowledge, access, and the power of decision over the lives and bodies to the oppressed women requires more than an agreement in a global conference. It requires more than unclear objectives that talk about “analyzing, investigating, asking, requesting,” as the ones riddled in the documents that appear in many agencies and meetings. It is time of acting; we cannot lose any more time, those women in the communities do not deserve to continue waiting. No more unfinished and evasive verbs on the paper; these should be changed by “to break, to finish, to do.”

We see a great number of convinced women whose lives are better; they have managed to make changes by attending the meetings where there are defined the politics on women and we ask ourselves, how many of these women are working with men and women of their communities?

The based women are clearly expressing that there exist different levels and conditions. That their realities and approaches, and the discussions that are taking place are not the same; they are different in each country and from rural to urban areas. Even though, many of them accept that there exist some similarities, they express that they feel alienation, a distance among the fights that are set at an international level and in their everyday life. Many of these women are trying to fight for basic principles, that were signed and approved by other many

governments many years ago, and that the people that go to the communities tend to forget, many times.

Sometimes, we find that the great fights that are taking place at an international field are not the same as the great fights that men and women are fighting in hundreds of thousands of communities. This does not mean that the concessions that are being looked for at a global level are not important or essential, but that a great quantity of women are fighting for their survival, as many of them are plunged in the deepest poverty, their problems are based on their lack of food to eat day a day, they do not have access to information, they do not know how to read or write, they do not own anything even their own body.

It is time to leave the theories behind and making gender perspective a reality, not fiction.

A Walk for Life and Freedom

Walking through the maze of my life, I remembered a letter I wrote in 1966, when I was 18 years old and got published in the *Woman and Home* (Periódico Mujer y Hogar) newspaper:

“Dear Annabelle: I want to express, through this little letter, the great happiness I experimented when I read the so accurate article that you, with your huge humanitarian sense, wrote on that aspect of our society that has always been a big worry for me. I refer to the article on prostitution that was published in the recognized newspaper *Woman and Home*, in this week’s edition. Actually, I experimented a great happiness because I felt completely identified with your ideas and, at the same time, I found an opportunity to make deeper my thoughts on this big issue, which is an obstacle for the spiritual and intellectual progress of our country. For a moment, I thought not to take into consideration such article, the many others I have read; however, the internal

stimulus that I felt of highlighting the Costa Rican women's dignity and, at the same time, helping to eliminate that reality, was stronger. A reality that tortures many mothers and that embarrasses many of our compatriots, since the majority of the Costa Ricans, knowing the issue, let it be unnoticed. I would like that at least a small group would get interested in this and will help us to work on what you propose to us. Education will transform these unfortunate young Costa Rican girls. Physical exercises will train them and will give them healthier; affection will make them feel important and not as some trash bought with the money of those who are poor spirited. By giving them a place where they can be, a job and an economical help, will be salvation for those poor women. In brief, an educative program, although not very broad, but enough as to give them a goal for their future. This program that I am talking about is an objective I will like to be in the minds of young Costa Rican people. It is not necessary to be a hero or a martyr. We should not neglect our responsibilities, just to spend few hours, so we can highlight the dignity and rights of women. With this, the spiritual and intellectual progress of our lovely Costa Rica will increase. If you, who know more on the situation and have more opportunities, could start a campaign against this huge issue, I will thank you to let me know which possibilities are there. You can be sure that I am ready to help at any moment. What we need is action, instead of words."

Back then, I fortunately was naive, romantic, idealistic, I believed those were problems that affected woman, in abstract; or other women, poor women, and not to me, as I was born under the protection of a privileged class family in our country. I thought it was a matter of education, health, love, shelter, work, or economic help... some hours of a group of privileged young girls to save those women that, due to their poverty, were victims of the money of those who were poor of spirit. Of course, that letter did not have any practical consequence. I am still romantic and idealistic, but now I am a

feminist and I believe in social change. I still worry about the dignity and quality of life of women; but now I certainly know that the defense of life and freedom is a matter for all women, old or young, poor or rich, black or white, indigenous, mixed-races or creoles; it is a political and ideological matter. The problems that threaten life and freedom are lived and confronted every day, as people, in the family, at work, in the community, in society, due to the inequality among genders.

Gender is a conceptual category used to comprehend and explain the relations of inequality, domination, and discrimination that exist between men and women.

From this perspective, it is important to establish the difference between the terms “sex” and “gender.”

“Sex” refers to the physical differences of the body, of genetic or biological origin. “Gender” has been defined as “the sex socially built” (De Barbieri, 1992). It refers to the psychological, social, and cultural differences between men and women.

This difference is essential, as many of the differences between men and women do not have a biological or genetic origin. It does not imply a natural “INEQUALITY,” either.

Thanks to the investigation carried at in this field, today we certainly know that the differences in the behavior of men and women are mainly developed by means of the social learning of the female and masculine identities. Gender socialization begins even before the birth of a boy or a girl. Even, the parents who believe they treat their children exactly the same, tend to react differently with boys and with girls. These differences are reinforced by many other cultural influences and socialization agents; for example, the sexism that is expressed in many ways in formal education.

Socialization and unequal treatment favor the development of domination, inequality and discrimination relationships of women on the part of men in patriarchal societies, as the Costa Rican society.

Patriarchy is a social structure, historically and culturally formed. It is based on the domination of men over women. All current societies are patriarchal ones; even though, the level and nature of domination and inequalities between the genders vary considerably, not only from some cultures to others but also the same culture.

Gender inequality, domination, and discrimination are expressed in all the fields of social life.

In general, research from the social science has demonstrated that women are sub-represented in power and influence positions. The average wage of women is significantly lower in comparison to men's. Many more women than men, who carry out paid work tasks, have part-time jobs. Women have an uneven part of the household tasks and childcare responsibilities. The unpaid household tasks, even though it is extremely important for the economy, it is not recognized as such.

The sexual abuses directly affect a high proportion of women that work. Domestic violence and rape are more common than what official statistics show.

Gender perspective implies that, since they are determined as psychological, social, and historically, the relations of inequality, domination, and discrimination between men and women, can CHANGE. Both, men and women, can and must learn how to relate with each other in freedom, equality of opportunities, and respect to human diversity.

In the words of Teresita De Barbieri (De Barbieri, 1992),

“... Gender/sex systems are sets of practices, symbols, representations, rules and social values that societies make from the anatomo-physiological sexual

difference and that give sense to the satisfaction of the sexual stimulus, the reproduction of the mankind, and in general, the relationship between people... they are, therefore, the widest object of study to comprehend and explain the female subordination – male domination. The idea is to study these social action systems and the sense of action in relation with the sexuality and reproduction. It is about a category that is more neutral than patriarchy (a more wide and comprehensive concept) since, it leaves open the possibility of the existence of different ways of relation between women and men, between female and male: male domination (patriarchal, but other possible not necessarily patriarchal), female domination or equal relationships. Moreover, it leaves open the possibility of distinguishing various forms in different historical periods and as an utopia, to think on freeing women from other different ways of social organization ...”

Gender perspective implies an epistemological breakup; perhaps the most important in the contemporary social sciences (Harding, 1991; Fraser, 1989). It is about recognizing a social inequality dimension back then not treated, subsumed in the economical aspect, in the theories of the classes, or in the social stratification (De Barbieri, 1992).

Traditionally, women’s reality has been excluded from the processes of diagnosis, analysis, and explanation of social reality. Gender perspective questions this historical and epistemological mistake; on the other hand, it states the necessity of a more “objective” knowledge that takes into account the women’s voices to explain the social reality, that begins in the daily life of women and their own realities.

Carol Gilligan (Gilligan, 1982) emphasizes the necessity of “drafting in the voices of the same women, the experience of their own life.” The experience of these women provides a new perspective to the interpretation of development, based on social

relationships. The concept of identity expands to include the experience of interconnections. The control of the moral also expands to include responsibility and care in relationships. The epistemological substrate corresponds to the understanding of knowledge as a process of social relationships.

Deep inside, it is about an original and crucial epistemological position of the traditional social science. It implies a matter of method and practice; how to deal with the problems, the techniques and instruments that are used, from the kind of information that is collected, even the language that is used and the transformation of our own daily life.

Strategically, it implies that women should be active individuals in all the activities, and that the procedures and techniques used during the complete process should allow the participation of women, by taking into account their workdays, occupations, schedules, places of residence and work, agenda, styles; in general, their gender condition.

It is important to include to this strategic conception, the concept of “Autonomy” which implies:

- To increase the capacity of women to perform themselves social and politically.
- To strengthen the economic independence of women through profitable projects, without worsening of their work load, and access to productive and financial resources.
- To defend and promote the right to self-determination of their own body, sexuality, and own life of women.

- To promote the basic conditions that ease what it was mentioned previously, this implies to exert politic pressure on the national and international legislation.
- To promote awareness and light weighting processes of women's work load.

From the development point of view, it is important that women have an active participation in the programs and projects that benefit them, their families, and their communities.

It is fundamental to promote a comprehensive development of women, allowing them to have knowledge on themselves and their realities, including personal, social, political, economic, and environmental aspects.

Development programs or projects should not reinforce the traditional roles assigned to women, nor the relationships of inequality, domination, violence, or discrimination between men and women. The international community has already recognized, and reflects it on its cooperation politics to development, that planning, executing and evaluating programs without consulting the involved women, or promoting programs by excluding women, limit their effectiveness.

Currently, the interest to include gender perspective to social development and cooperation politics for development has been generalized. The concerns and priorities include:

- To redistribute the resources in an equitable and fair way, without discriminating women.
- To remove the poverty and improve the quality of life of the population.
- To design development strategies that involve in an active way the social actors, especially women.

- To regain and to strengthen the provision of basic services (health, education, home) that have been spoiled or eliminated because of neoliberal macroeconomic politics, and particularly, for Central America, the Programs of Structural Adjustment.
- To acknowledge the economic, social, and cultural rights of women in a social justice context.
- To strengthen the quantitative and qualitative participation of women (in equal conditions to men) in political processes, in decision making and creation of politics; at a national, regional and international level.

I want to retake one of the steps I noted when talking about the concept of Autonomy, “to defend and promote the right to self-determination of one’s own body, sexuality and the life of women.”

I remember that, two years ago, in a cold spring day, I woke my daughter Alejandra up. She was still a teenager, and I invited her to come with me to the Walk for Life and Freedom. I respected her decision of not coming, as she did not understand, in that moment, why I was going to walk in favor of the legal practice of abortion.

I took the subway, in Silver Spring, Maryland station, on its way to Washington D.C downtown. How could I explain my daughter that it was important for me and to her to be part of such walk? Thousands of women, men, girls and boys, walked through the main streets of Washington yelling to the world that we want to defend the reproductive and sexual rights of women.

The abortion is an ancient and common birth control practice. However, this practice is still illegal in many countries. According to International Atlas on “Women in the World” (Seager, Joni and Ann Olson, 1986), around thirty and sixty millions of abortions are practiced annually; half of that quantity are illegal and half are carried out

in poor countries. Most of those abortions are practiced in middle age married women with family.

In some countries, the percentage of single women that practice abortion is quite high. The main reasons given by women who have practiced abortion are: absence or failure of contraceptive practices, a change in personal circumstances (for example; abandonment of her partner, widowhood, financial problems), detection of deformities or defects in the fetus, postponement of maternity in the case of young and single women.

The only thing that happens, as abortion has not being legalized, is that the women who turn to this solution (even though, it is consequence of violent acts or physical or mental disability), put at risk their lives and are punished by the law and society. All of them suffer and feel guilt.

During the last two decades, humanity has witnessed liberating tendencies regarding the legislation on abortion. There are many more countries that have legalized abortion in some of the following qualified circumstances; that is: the life of a woman is in danger; the health of the woman is in danger of getting a permanent damage; the fetus is damaged or malformed; the pregnancy is the result of rape or incest; the woman suffers from a physical or mental illness.

There are very few countries where abortion is legal when a woman or her family could be seriously harmed by such birth, or simply if a woman decides so and requests it.

Legal abortion gives women the right, in freedom, to control and decide over their own bodies and help them to avoid health risks by submitting to any kind of illegal abortion, practiced, generally, in empirical and unhygienic conditions, which have as a

result illnesses or even death. Around 70% of deaths by maternity, in the world, are due to complications from illegal abortions (Seager and Olson, 1986).

If the necessary politics are defined, it could be increased the possibility of poor women to have access to a birth control practice that only the most privileged women have been able to. Regarding this aspect, it is important to warn that the legislation does not necessarily guarantees such access.

Moreover, it avoids or reduces the possibility that doctors or any other health professionals, in unscrupulous ways, take economic advantage when practicing illegal abortions, without running any professional risk. In some countries, the least, legal abortion has been used to promote governmental politics related with population.

There are many who raise their voices with religious, moral, and political arguments against those liberating tendencies. Always, when abortion has been topic of public debate, emotions arise and reaction assumes violent ways. On the other hand, these emotional and violent situations are produced by those that, supposedly, defend the right of life and freedom. Those who, in some way, have gotten benefits from the illegal practice of abortion, join the protest in a veiled way.

As an example, we know that in the United States, such reactionary movement against the abortion legalization has been perceived, through different ways of violence perpetrated to abortion clinics during the eighties and nineties; specifically; public protests, protest letters and telephone calls, explosive bombs or attacks, deliberate fires, death threats and murders, kidnappings, invasions, and assaults.

In Costa Rica, information is subtly manipulated. Especially, all Costa Ricans in general are disrespected, as the information is censored or distorted information is transmitted. Nevertheless, Costa Rica has signed and ratified the Convention on the

Elimination of all Ways of Discrimination against Woman, so it is law of the Republic since October, 1984, it establishes that,

“... discrimination against women violates the principles of the rights equality and the respect of human dignity that make difficult the participation of woman in the same conditions as men, in the political, social, economic, and cultural life of the country, that constitutes an obstacle for increasing the well-being of society and the family’s and slows the full development of the possibilities that women have to lend services to her country and humanity...”

Likewise, in that Convention discrimination against women is defined as,
“... Every favoritism, exclusion, or restriction based on sex that has as objective to annul the recognition, enjoyment, or exercise of women, independently of their marital status, over the basis of equality of man and woman, of human rights, and the fundamental liberties in the political, economic, social, cultural, and civil fields or in any other field...”

Deep down, the legalization of abortion is a matter of freedom. A freedom in which us, women, have the right to control and decide over our own bodies and enjoy sexuality without link it to reproduction.

The idea is that women can make a free choice. From this point of view, the legalization of abortion, as a mean to end with the speculation that nowadays it exists and as a recognition of the right that women have over their own bodies and sexualities, is necessary, even though it is considered as the last resource women can turn to control birth rate. Necessarily, this step towards freedom should go along a very good information and sexual education campaign.

My daughter Alejandra and I, as women, have the right and the duty to join consciously the walk for life and freedom.

Why I am a feminist?

Twenty five years ago, I discovered feminism. It was not the feminism developed after the seventies, but the beginning of a revolution that would transform, if not the patriarchy structures, or at least the way of understanding it. I served in the movement against the Vietnam War, while I was studying in a university in the United States. We were young people who dreamed with a peaceful world, without racism, without the exploitation of a few rich ones against a vast majority and, especially, without consumerism. We thought that people could be happy without the “American dream.” We wanted to “return” to a life closer to nature. I spent two years completely dedicated to the movement without questioning my colleagues and the utopia that they drew to us.

However, something inside me started to rebel. I was tired of getting cold when distributing pamphlets dressed with a miniskirt, while men planned their next strategy when drinking the coffee that one of us served them. I was tired of being called bourgeois every time I protested, when my partner presented one of my ideas as his. Tired of confronting the police, those enormous men in blue with cudgels, always in the front of the protest, and people could only talk about the bravery of our partners, who preferred to go to jail before killing.

Timidly, I began to talk with other movement members. Do you feel used, scorned, undervalued? Some of them got furious with me because I dared to question our idealized partners in fight, but others hugged me.

One day we had the audacity of calling a meeting just for women. Our boyfriends were furious: “What do you have to talk among women that you cannot talk it in front of us?” Some of them even wanted to prohibit us to attend the meeting. But we went. We discovered that all of us felt a huge discomfort. It was the discomfort of

subordination, the lack of decent treatment as human beings, and the lack of recognition to our participation. What it was waiting for us, women, after the victory of the movement? A world without racism just for men, as the way black women experienced racism was not part of the anti-racist ideology; a world without wage labour exploitation, which left intact domestic slavery; a world of peace among nations in war against the women of free countries and colonized bellies. We did not want that world. But we did not know that there already existed an ideology, whose utopia considered us.

Little by little, in meetings as the first one, we discovered the feminists. We read women like Millet, Firestone, Dunbar, and many others. However, even more important, we became aware of our oppression through the sessions we called “getting awareness,” which consisted on the Chinese technique of “talking about pain.” In each meeting, the members gave their personal testimony on their oppression experience. Together, tried to understand why not every one of us had experienced that situation as oppressive at the moment we lived it or why we had not rebelled in front of it. We also analyzed why we had been submissive for so many centuries and we understood who got benefited with our silence.

That was how we discovered the multiple ways in which women resist themselves to become aware: blaming other woman (usually the mother), glorifying the oppressor or feeling shame for him, blaming herself, denying that the experience was painful or minimizing the pain she felt, among others. However, we also understood that to become aware is slow and painful; consequently, it was necessary to work in groups to support each other.

Those sessions let us glimpsed the patriarchy structures. That was how we understood that oppression that all women have experienced could not be overcome

just with individual efforts or in small groups. We needed to get organized, create theory, and help other women to become aware and to get organized, not because we thought we were better, but because we believed that it was necessary to share the acquired experience so every women did not have to start all over. However, we also understood that we could not forget about our awareness sessions. How could we change the world if we do not change ourselves? We had already discovered that to become aware was an endless process. We had to continue delving in our oppression, as well as in the privileges that all of us had, either because our skin is white, because we are heterosexuals, because we do not have a disability, because we are rich, because we have a formal education, because we are young, beautiful, among others.

Throughout the seventies, the feminist theory developed vertiginously; especially in industrialized countries, but also in Latin America. Much theory and way to put it into practice were produced, that people started talking about different feminisms: liberal, socialist or Marxist, cultural, radical, and lesbian radical.

During the early 70s, I lived in Europe; first in Italy and then in Geneva. I was happily in love with my husband and was learning how to be a mother. I did not have a lot of energy to continue in the feminist activism, but I read everything I found on women. Each month, I waited with great hope the magazine “Ms.” I think I can say that in those years I learned much theory and I had many questions about my role in the world. I analyzed my maternity and I compared it to the paternity of the man I loved. I discovered, by myself, the strenuous heavy responsibilities of my new role as a mother. I felt envy and anger watching the exercise of paternity; it seemed much easier. I also analyzed my role as a wife and worker outside the house; how unfair my schedule was compared to my husband’s. I got angry when our friends made invisible my contributions to the literary and political conversations we had. Therefore, I decided that

when I returned to Costa Rica I would study Law and thus I would look for justice for women.

In 1975, I returned to Costa Rica and enrolled in the Law Faculty. That was the time in which I experienced more sexism. I found sexism in the courses' content, in the position of the professors, in the jokes of my classmates, and in the division between private and public law. Those were six years of torture; however, I endured them, and I managed to graduate as a lawyer. That title has been useful to criticize the law from the inside by showing its androcentricity and its lack of objectivity. Moreover, I have been able to develop a methodology to incorporate gender perspective in the legal phenomenon that is being used in many countries of Latin America and in other continents, as well I feel very satisfied of being able to contribute with something that will improve the situation of other women; even though, I know that more is required.

In those years as a law student, together with other classmates, we founded the first self-awareness feminist group in Costa Rica. We were criticized for being "academics," but we were academics just in the sense that the university was our common ground. Our objective was to help each other to understand sexism demonstrations and with this, to help other women to get out of situations of exploitation and violence. We did radio programs, published a magazine, and taught workshops. All our activities were addressed to middle class women; as we felt that it would not be dishonest to work with based women, if we did not really know their reality. I learnt a lot about feminism with the feminist group "Ventanas" (Windows) I learnt theory and how groups worked. I learnt about myself when I heard my friends talking. I learnt about housekeepers, teachers, and secretaries through the letters we received. I was beginning to understand that all women suffer sexism.

Perhaps, the most radical transformation I went through took place during the eighties, as we began to experiment, with our women awareness, a new power; the power of seeing the Kingdom of Fathers through gender lens. That was how we finally could really see this world, where production is opposed to reproduction, objective is opposed to subjective, reason is opposed to feelings, soul is opposed to body, activity is opposed to indifference, culture is opposed to nature, and man is opposed to woman. A world tied by a system of values, in which men are more valuable than women, culture more valuable than nature, to produce more than to take care of, to think more than to feel. A world whose guiding value is the domination-subordination dichotomy; an absurd and cruel world.

In the process of breaking down with that system of values that are dichotomized, sexualized, and hierarchicalized, *Ventanas* as a group did not longer meet because most of us had left Costa Rica. However, all of us continued fighting from different fields. I did it through my job in human resources, others from politics, and others worked with the communities. By that time, we as feminists were observing the violence against us, believing in the broken memory of abused girls, in the broken word of beaten women, and in the lifeless gaze of the raped ones. For the first time, we recognized and honored the victims of so many abuses, and thus, we created safe spaces for them to heal, by reporting at a global level this generalized violence and demanding its obliteration. For the first time, in more than in three centuries, we discovered our women's bodies and by knowing they were ours, rediscovered methods to keep them healthy; and at the time, we demanded the recognition of sexual and reproductive rights; we built less oppressive ways of organization, and we not only recognized our diversity, but we also celebrated it.

In addition, we invented new and old forms of creating, praying, and pleasure. We made paints, dance, music, and films. We started to talk inclusively when talking about ourselves. We invented rituals to bring us closer to other ways of knowledge. We re-knew Mother Earth. We felt it was possible to love without dissolving ourselves into the other person; we believed in ourselves.

It has not been easy; we have not achieved everything. Domestic violence, incestuous sexual abuse, rape, and many other ways, are forms of torture we have suffered and continue suffering as women, as it has left us in a great pain, damaged, and even misogynistic. We still blame other woman or ourselves for acts that, even though, sometimes are committed by women, they really benefit men. Moreover, recognizing gender violence and the “talking about the pain,” have let us to feel more like “victims,” instead of social change agents. We still compete among us for power leftovers; we still hurt ourselves.

We should not forget that there are still many of us who die due to an imposed sexuality, ginope medicine, laws that discriminate us, and a religion that looks down on us. Our economical possibilities continue to be really scarce, and most of us still live in inhumane conditions. The mass media continue spreading humiliating images of women. We are not enough to achieve the change we dream of. Many of our organizations were sabotaged, have been co-opted, or became more oppressive than the ones we had left behind. The most difficult thing has been to leave behind our parents’ values: racism, heterosexism, militarism, xenophobia, homophobia, and many other ways of discrimination. They are still around in our way of thinking and analyzing reality, as well as in the way we express our commitment, hates, loves, and our spirituality.

It is also true that in the last years, we have lost a lot of the creative energy of those first days. Sometimes, due to patriarchy's direct reaction and other times because of our own lack of vision. Many theorists of feminism do not practice it anymore, and many women who work for the well-being of other women do not work on their own awareness. Many feminisms do not come from practice or feed it; many practices by and for women are not feminist anymore. However, we should not forget that if we cause damage to other women, if we were unable to continue growing as at the beginning, when we believed we created a revolutionary feminist movement, liberating from oppressions, it is because the subordination and underestimation that all of us experienced is not suitable for solidarity, mutual respect, creativity, and love.

We should not forget either, that what we fight a powerful enemy. If patriarchy has been able to keep itself for more than five thousand years, it is because is a complex system that has known how to transform itself along the different historical events, with each success that we, feminists, achieve, and because the structures that hold it together are in our minds and hearts. In addition, we should not forget that to eradicate any form of oppression, it is essential to know who the oppressor is and who gets benefited from our subordination, so we can be able to design appropriate strategies. Women are the only oppressed group that love and even sleep with their oppressors. Therefore, it is not a surprise that instead of stating that all men benefits themselves from women's subordination, we are now blaming an abstract being, a system, some structures, a patriarchal socialization. Moreover, patriarchy has known how to implement successful strategies to discredit feminism, which is the only movement and the only theory that really considers the elimination of all oppressions; that is, discrimination, oppression, and exploitation of women.

Consequently, I believe that it is important to use another logic to analyze reality, especially when we analyze our subordination and reactions in front of oppression. We should develop a logic that breaks down our andocentric and compartmentalized way of feeling and thinking the world. A logic that helps us to understand that we can love a partner, a son, or a brother, even when we are fighting to eliminate their privileges. A logic that helps us to comprehend that, when we state that all men get a benefit from our subordination, it does not mean we hate them, but because we understand how the patriarchy works and that if we do not make person of flesh and bone responsible for our oppression, this patriarchy will continue to exist for several centuries. We need a logic that makes us understand that if men are not stripped from their privileges voluntarily, is because they are sexist and they should see themselves as such, before we can change anything.

Nevertheless, to develop this logic is much harder than what one may think, as it is difficult to ask to a mind that only understands about “patriarchal logic” to value and accept an affective logic that does not hierarchalise everything it comprehends. Many times, this contradiction leads us to make an analysis of the women that are still andocentric; that means, they start from the atomized and dichotomized vision that men have created in this patriarchy and that take the male sex as model of the human being. Just as men analyze the human experience by dividing it into antagonistic social classes, in private or public fields, in ideas of the mind, and affection matters, in war or peace, feminists have been analyzing our movement; for example, from such factors, self-blaming us for not taking diversity into account, being racists, not working in public area, among others.

Due to that, for several years, I have been insisting on that, unlike these accusations, feminists understand that if we want to remove women’s oppression, we

have to focus on eliminating the one that ALL women suffer, and not only the one suffered by women who belong to certain social class, ethnic group, or discriminated group. As we are against of using a white, occidental, heterosexual man without visible disabilities as the model of a human being; we are also against using a determined woman as a model of human being, even if she is the most oppressed of all. I consider important to understand that we cannot focus on fighting just for the women who are poor, black, or disabled. If we really want to comprehend how the subordination of women in general has been kept, we should understand the subordination suffered by high class, rich, and also apparently powerful women. We should understand how the racism against lesbians works, the black women homophobia, the lack of support from the indigenous women to the disabled ones, the discrimination of young ones in relation to the older ones, among others.

We should understand that THE woman does not exist, not even THE black woman or THE lesbian. There exist just women. Some of them are black, heterosexuals and rich, others are black, lesbians, and poor. Even others are black, lesbians, and rich but disabled or black, disabled, and lesbians. We need to understand that it does not exist a woman who can represent all of us and due to that, it is important to fight to eliminate all ways of oppression and discrimination in ourselves and in society.

This does not imply that each feminist has to have a multiple affiliation or has to belong to all the groups that fight against different oppressions. It rather implies understanding that if feminists fight for the elimination of all women's oppression, we are automatically and necessarily focused on eliminating all ways of oppression. As this task would be impossible just for one group of women, it should not be expected that one group of women can do it all. If instead of accusing each other, we could see each other as members of a movement against different types of oppression, it would be

much easier for all of us to relinquish from our racism, homophobia, age discrimination, and from all the prejudices that we may have. Instead of saying that we do not think on the young ones, for example; when a group of adult lesbians, fight against homophobia, they are not only fighting for the right to express a sexuality different to the heterosexual one, but that they are also contributing to eliminate adultism. Why? Because from this other non-patriarchal logic, we can see that all ways of oppression and discrimination are supported and prey on each other, as they are based on the belief that the white, adult, heterosexual, without visible disabilities, rich and powerful man is the model of what is human and that all those who are different are inferior. In this way, when any discriminated group gets people to question such model, all the discriminated groups win because it will be easier for them to demonstrate that such model does not represent what is human. The truth is that feminism is only theory that questions the model of what is human.

Precisely, one way to reaffirm the belief that man is a synonym to human and consequently, his experience is central to human experience, occurs when we fall into the trap of defining the feminist movement with patriarchal parameters, looking at it as fragmented to a group as representative of all the movement. How do we do that? By accusing the movement of being racist, for example; if a specific group inside the movement is racist, or because it does not consider the black women's necessities, or because there are not black women inside a group, among others. Instead of seeing the movement's reality as a set of multiple groups or classes of women that due to their necessities make different plans; therefore, it can be confirmed that, in overall, the movement aims to satisfy the necessities of all women.

Furthermore, by keeping an eye on the feminist writings or meetings it can be confirmed what I am saying. In feminists' encounters, for example, there were

workshops and meetings of all the classes, races, ethnic groups, sexual preferences, and types of women in Latin America. So, why do we insist on strengthening the patriarchy, discrediting us as a movement just because some or many women discriminate due to race, sexual preferences, or disability, among others? The existence of racist women does not mean that the plans or utopias of the movement as a whole are racist, too. There are many women who are not racist, homophobic or oppressors of any kind; however, it seems that our existence is not important for those who accuse the movement of being racist or homophobic, among others. Nevertheless, this is not the point either. What is important is to understand that if we see the movement's activity as a whole, we have to conclude that there is space, proposals, and activities for all women from all human groups. This does not occur in other social movements, where, generally, those activities that women need or want are set aside or alienated.

I am convinced that the feminist movement, in its integrality, is the only one whose utopia takes into account the removal of any sort of discrimination, as it is composed by women from all the social groups that can exist. For that matter, at a theoretical level, our movement sets out the necessities of all women; although, in practice, the women and men that are part of this movement can fall into discriminations due to ethnic or sexual reasons, among others. It would be impossible that in a world full of prejudices, where we are socialized to discriminate and oppress all those who are different to what we were taught is "good" or "normal," etc, that all the people who are part of this movement were free from prejudices. The difference, I insist, is that we work to eliminate such prejudices; whereas, other liberation movements do not even state discrimination against women as a problem.

In other words, the Latin American feminist movement, in its totality, has many contradictions, but it cannot be denied that it is composed by women that, as a group,

fight to eliminate all possible ways of discrimination and oppression. As I said before, this does not apply to any other liberation movement, since they do not state the liberation of women from their discriminated group; they rather contribute to keep one of the main and most generalized ways of discrimination: discrimination due to sex reasons. As long as women's oppression is maintained, all the other will be, too. Racism is impossible to be eliminated, for example; if the model of a human being is not questioned, and especially if such model, as I said previously, is male and white.

For that reason, in order to understand the feminist movement as a movement composed by diversified people who live on Earth, it implies to reconceptualize the "woman" to understand that "women" are all of us; consequently, when the feminist movement aims to eliminate the sexual discrimination, it is automatically proposing the elimination of all forms of discrimination. It cannot be eliminated just the specific way in which a black woman lives sexism against her, if the racism is not eliminated from sexism against black women. The free expression of the sexuality of all women cannot be achieved, if heterosexuality as a rule is not eliminated. The sexism that old, disable and indigenous women live cannot be eliminated, if the concept of occidental beauty is not questioned.

Although to be against all forms of oppression, as I said previously, does not mean that we have to participate in all and each one of the groups that fight against a determined form of oppression, working to eliminate the oppression that all women suffer is rather difficult. It means to break with our androcentric way of feeling and thinking the world; consequently, it implies to break with mental frameworks and to question social structures that have consolidated a male culture throughout at least five centuries. A male culture where the masculine predominates and the feminine is hidden. A culture that values everything is associated to the masculine and disregards the

feminine; a culture that places men in the center and women to the side; men are up and women, down.

Due to that, some feminists in the movement for human rights have been reconceptualizing what is human. That means, reconceptualizing the man to understand that he is not **the** representative of humanity, but also reconceptualizing the woman, to understand that **all of us** are included in this term, to feel truly important to the human experience.

The challenge we face is huge. What can we do for all women like us to feel included in the human experience? How can all the diversified forms of being a woman and of experimenting subordination be really included? How not to hierarchicalize a way of discrimination over other ones? How to avoid not to fall in the stupidity of competing for the position of “the most discriminated”?

The challenge is even bigger when we recognize the danger that this inclusion of diversity can lead us to the atomization and fragmentation, to believe that women who are old and young, black and lesbians, indigenous and professionals, rich, poor, or disable, have nothing in common. The challenge is not forgetting that all of us suffer discrimination, violence, and devaluation, although in different degrees and ways. The challenge is in finding the commonality of our basic needs to reconceptualize our basic rights from that commonality and out of respect for diversity.

To be able to respect diversity and find our commonality, the feminists within the movement for human rights have been trying to work collectively in the reconceptualization of all human rights from a gender perspective really inclusive to all the human diversity. The problem is that what is understood as gender perspective has been distorted and co-opted by different actors, as for instance those who insist that women do not have a common agenda. For that reason, part of the challenge we have, is

to understand that if gender is a group of values and characteristics which determine masculinity and femininity in each culture and in each historic moment, it is obvious that in order to really conclude that a certain right has been reconceptualized from the gender perspective, is due to has been reconceptualized by taking into account the basic needs of men and women of all ages, ethnic groups, race, and sexual orientation.

Women and men from all social and economic classes, geographical areas, skills, beliefs and professions, and even more important, taking into account the inequality between the masculine and the feminine.

We are trying to solve this in different ways. One way is by grouping women of different races, ethnic groups, ages, classes, professions, skills, beliefs, and religions, and from different continents working together, to reconceptualize each right from a great diversity of experiences, but with the understanding that if we have a common subordination experience, as sexism exists in all religions, cultures, societies, even though it is expressed in different ways. Another way is respecting our diversity, but always questioning our prejudices, since we cannot afford to feed other oppressions that strengthen the patriarchy. The third way is to know that we do not represent the movement, or the women of our class or race or group or anyone else, but ourselves. What we are doing is a proposal, and not a faith dogma; with hope that those who come after us, the youngest or those who are older join the movement, can and know how to improve our proposals.

I have been able to devote myself fully to the activities around the reconceptualization of the human rights and the production of critical theory from a gender perspective, in the last years. Previously, I had to work in other fields to earn a living; I was the general director of the National Dance Company, a lawyer in a firm of lawyers and a judge in a mayor's office. I worked in the Human Rights inter-American

Institute giving workshops on the defense of human rights in many countries of the region. That job was very frustrating, as I had to do it without criticizing the androcentricity in theory and practice of the human rights.

In 1991, thanks to the support of Elizabeth Odio, former Justice Minister, I was able to design a program for and of the women in the United Nations Latin American Institute for the Prevention of the Crime (ILANUD). As director of that program, I have had the great luck of having a team of wonderful and very sororal women: Rosalía Camacho, Techí Serrano, Vicki Montero, and Laura Queralt. I have also had to take difficult and painful decisions, as it was to fire a co-worker. This work took me to almost all in Latin America, to teach training workshops on Gender and Justice Administration, lecturing on multiple topics related with women's subordination and supporting investigations in women's prisons and with disabled women. In each country, I have found brave and creative women that have taught me a lot. In each country, I can state that, in spite of the differences, women have a lot in common. For me, every workshop is a learning process, not just intellectually, but also on how to be a woman in a better way. Each workshop forced me to confront my own fears, prejudices, and anguishes. In each workshop, I confirm my ability to continue feeling anger regarding the pain of other woman. Moreover, I can say that all my intellectual production, which is related with my emotional and spiritual growth, is due to the women who had shared with me their questionings, doubts, happiness, and even their aggressions. I feel very fortunate of having the affection and support of many women and some men.

When I was proposed as candidate to the United Nations Special Rapporteurship in Violence against Women on December 1993, I received hundreds of faxes from all Latin American and Caribbean countries. I feel the sorority and even the admiration that

my dedication has inspired. I know that it is not true that women do not recognize other women merits and work. Furthermore, on October 1994, the new director of ILANUD wanted to get rid of me and my program; I received tons of messages of support. I consider these spontaneous actions a gift that life has given me.

Today, twenty-five years after I discovered feminism, I continue defining myself as feminist. I love this theory, this practice, and this movement that has been able to question the kingdom of parents. Even though, my life as feminist has not been easy, patriarchy has punished me a lot, I have never, not even for a second, I have not wanted to find the lenses of gender. I am still, as all women, a discriminated and undervalued person in this society; but at least, I know why and I am fighting to change it.

Be Born... and Keep Being Born

Many years after, I ended up accepting that one never stops being born. For me, the living adventure started forty-two years ago.

With two older brothers, I came to this world as the only daughter. I would eventually discover the mysterious path of challenges and confrontations that accompanies the birth of each woman. Meanwhile, my first year remained in my memory as the caress of the smell of clean sheets and an infinite bright floor where my first steps slipped. I had to learn how to walk two times I had to walk the same paths again. It was like a premonition of what my life would be. To learn twice everything; to go back to the same paths. An eternal return that began when I got Polio. I was 15 months, when I got my first epistemological cut. There remained the childhood ideology.

It was 1954, when a huge epidemic of poliomyelitis preyed on thousands of children in Costa Rica. There was not a vaccine, yet. I was terminally ill. The day of the

Virgin of the Angels, I opened my eyes and could raise a finger while saying “fly.” That is why many relatives and friends saw my recovery as a heavenly miracle.

To be the mom of a paralytic girl must have been very difficult. In that time, there was not an effective treatment. Every doctor who visited me gave me an advice, which most of the times was contradictory to the previous one. My mom burned her hands when she put hot cloths on me. Her days passed by looking for any sign that could guide her to whether stimulate my muscles or to leave them alone, between sitting my body of jelly or leave it laid down. She had to learn to trust in her own intuition and maternal instinct.

Polio had created a human drama that broke the walls of distance and social classes. The answers that medical science could not give were found by the mothers who supported themselves. In these cribs of pain, great civic campaigns, heroic deeds of common people whose solidarity have founded the best national institutions, were born.

The National Center of Rehabilitation (CENARE) has its origin in that identification and personal relation among those who shared a problem and doctors, as Dr. Humberto Araya Rojas. He spent Christmas together with children in lungs of steel. Disguised as Saint Nicholas, he brought happiness to those were about to lose hope. He, along with the mothers, raised awareness and asked for in the streets of San Jose.

For about ten years, my mom kept me on a strict exercise routine at home. Those were our every day games; for example, to go over all the halls in heels and tiptoe a thousand times, to learn the challenge of stretching and holding firm a muscle that resisted. Now that I am mom, I can imagine that necessary combination of helplessness and tenacity, that mixture of steel and honey. ¡But just as mom! As daughter, I only remember the game, the beauty, the magic my mother put on each therapy. On every step, a new door was opened with an entire world willing to be reached by me. To be

able to get out of bed, use braces, lend me the effort of a craftsman that made up a suitable sling to fulfill my necessities, and then to leave all those devices behind and go around to life without crutches. To run, or recklessly climbing a tree, and my mother... encouraging me to try it again. Only today, I can imagine her without breath, suppressing the scream of Watch out! You cannot do that! From my mom I learned that there is nothing impossible. To fly you have to risk everything.

My magic world was as real as reality. I have never been able to distinguish which things were just in my imagination and which ones happened to me. I still can defend the truthfulness of my friendship with a little red devil. On the cars of the Campos Funeral Home, with a brother, I was the main actress in the battles from which we always emerged victorious, not without before breaking our armor and knees. With my other brother, in the broom of chocolate witch, I was the enchanted princess that could fly among people without being seen. Perhaps for that reason, in all my fights against misery, the right to dream has always been equally important.

How did my father feel? He was very sweet and tender; our communication was of hugs that lasted days. From dad I learned that silence is wisdom; the respectful sanity of being there without interrupting. I vividly remember how I played, and he, was careful of not interrupt me, but at the same time he was keen to be invited. He would never have dared to impose his presence; I knew he was there. That was enough for us in those moments where we had to grow in solitude. My relationship with my father taught me to never accept an imposition from anyone, much less from a man.

I have never met someone with a greater respect to opposite ideas. Strangely, that tolerance was combined with greater stubbornness. He was sure that he was always right. However, for my father, it was very important to live according to his beliefs, as he never tried to impose them to anyone, much less to me. Perhaps, this is the reason

why, in our future fights we learned to listen. Even, when thought we owned the truth, we always knew that we had to get convinced first.

Due to polio, I knew a part of life that is hidden: poverty, abandonment and a way of ungrateful loneliness. The polio had broken barriers and created a space where almost nothing separated us. Together, girls and boys, could see and live closely the immense poverty; even though, it was not ours. Every morning, we got together in the Green House, to get the same treatments and activities, assuming the same challenge. There, we transformed illness and pain in to company and friendship. It was enough for us to share a look, a cookie, or a raggy doll. However, then they ripped the innocence from us. Some of us came back to the amenities of our home, other to the misery of theirs. Some of us had a family, but others had been abandoned on the door. We were rather similar, but very different as well! In this way, I discovered such combination of worlds that still accompanies me, that “Never land”, that world of lost girls and boys, stalked by pirates.

I did not know the human misery, a religious sermon, or a political speech. I met it in that adult world -of power- infested of contradictions and abuses. I discovered it in the lost childhood of my best friends. So, I was born to the eternal return. During my life, I have been searching the harmony that only children are able to build. Perhaps for that reason, my maternity is the delicate balance of confidence and respect to the ways in which Cristina and Fausto build their lives. More than to teach, I have learned to be there.

In my adolescence, I was born to Christianity. Together with other teenagers, we started the search for an engaged Jesus. We did not find Him in most of the priests or in the politicians that used his name as advertisement. We found Him in our own organization. “Only those who are not Christians use Christianity to defend their

privileges,” was our motto. With such motto, we expressed ourselves many times, fought for the right to education, poetry, sports, and to be heard.

During the sixties, there were not borders. We joined priests that were chased by political regimes, but before and with a greater bitterness, by church hierarchies. Hector Gallegos inspired our first songs. He was murdered by the Panamanian Army just because he lived with the peasants who transformed their fear into hope.

I do not remember when, but, at some point in my life, I thought I could not find human solidarity in churches. And then, I kept being born. I continued learning to walk. Many times, we leave a dark room just to discover that the new light does not brights enough as to stay there; a darkness of intolerance, prejudices, and human manipulation that waiting for me in my next “enlightment.” I became Marxist! But always outside the official church. I was Trotskyist! I was deeply anti-communist and anti-bureaucratic.

While the ideology was only an intellectual exercise, I was able to continue spreading the words. But, I was not academic. With “the truth” of dialectics on the shoulder, I walked to the neighborhood and there, all what I thought fell down to the floor. The hovels did not have time to wait for revolutions. The systematic beatings that women suffered, did not find an answer in the classes’ fight. The teenagers’ pregnancy destroyed the few opportunities they had. Intellectual recipes were not needed, but a friendly hand, someone that could comprehend, without judging, to open a dialog to stop being a cold number in the index of social decomposition. I left Marxism and I kept being born...

I was not alone. My new set of ideologies found me joyfully accompanied by friends, who were willing to live an adventure. From that day on, my world is the people, not flags; the human bodies and souls, no abstract ideas on good and evil.

When did I become a feminist? I think I skipped that stage; as an ideology, I never had it. As an experience, since I was born. It is difficult to explain. I have always had a weird instinct. Along every fight; we organized an autonomous movement of women. We never subordinated our needs to “more important” ones. So MLM was born, and then it became CEFEMINA.

I am allergic only to the fashion terms that pretend to explain everything, such as “women in development,” “gender perspectives,” and many other aromatic herbs separated from flesh and blood women. The barriers that separate those who act on a daily basis, from those whose profession is to build feminism ideological body, are quite tall. All news to me. In 1981, in an International Congress in Amsterdam, I had the courageousness to ask for solidarity for the Costa Rican women who were in a hunger strike for getting a decent housing. The official church of feminism rose unanimously to condemn my flagrant ideological deviation: the fight for housing was neither feminist nor intrinsic to woman! Blissfully, in this case, I cannot say that I left this ideology; I just can be happy that I have never hugged it.

All the chapters of my life have faces and names. The one who brighten in my soul, without doubt, is the name of Alejandra Calderón. What can I say on Ale without stirring the pain of her departure? Precisely today fifteen years ago, Ale died; we both studied in Saint Clare High School and we met again in Belgium. There, we discovered the three of us: Ana, Ale, and I. Of course, I am talking about Ana Carcedo; a Spaniard that did not colonize America; we conquered her. She was part of that vessel that together with Fausto and Pepe came to Costa Rica. We were going to do the “primitive accumulation of paintings” to build the socialism... Blissfully, the reality is richer than any structure. Soon, we would put our feet on the ground; joyfully we put them together.

Ale was the heart of everything we did. She was allergic to the ideas that did not take life into account. She never needed a preconceived idea to take action. It was enough for her to perceive such necessity, just to give an example; I remember when a communist representative joined the church to forbid the free distribution of the DIU; which according to them was “mini-abortive.” We knew that, if this initiative was successful, thousands of women would stay unprotected. Ale decided to undertake the battle. She went to the neighborhoods in the South and when she came back, she came with a different fight. “Women are worried about where they could leave their children, while they are working.” So we started the fight for a childcare service. Ale said, “We do not have a truth to offer. We offer ourselves as an instrument of solidarity, organization, and mobilization to confront the problems that people feel as critical.” That is how CEFEMINA’s nature was forged.

We did not discover the fight for housing; it discovered us. We were able to adapt ourselves to their necessities; Ale set up the first committees and since the beginning, this was a feminist fight for her. She said, “Women are the ones who get organized and fight.” That was a great reason. During the journey, we would confirm that women’s limelight transformed the fight for housing into a fight for dignity and equality. Hence, CEFEMINA axiom: “Those are problems specific to women, those that they feel as their own.” Thus, the school of “niña Pochita”¹ rose to an epistemological category. Later on, the doctoral theses and controversies arose. From the excommunication in that Congress of Amsterdam, we have passed to the PhD that has theoretically justified what Ale began by intuition, common sense, and simple human solidarity.

¹ Ndelt: niña Pochita is a Costa Rican term used to identify people, especially teachers, who are always following their children and students to be sure they do their duties well.

At the risk of being condemned again by the orthodoxy, I continue believing that to serve the woman's causes, feminism should mean action and not doctrine. It should be an instrument that, instead of isolating and dividing due to theoretical and semantic differences, unifies and mobilizes men and women for a human cause: the equality of opportunities for women.

Ale died when she was coming back from a meeting on housing in Barrio Cuba. I do not know if she had ever imagined what the movement she started would be. Tens of thousands the women marched, time after time. During more than seven years, we demanded a solution to the housing problem. In some occasions, we closed public streets, in others we did hunger strikes. Women were beaten, incarcerated, and tortured; there it was forged the character of those communal leaders that not only fought for a roof. Hope was the first motor of tenacity; dreams were reflected on a successful self-construction. The first communities that were born from those women destroyed the arrogance of "experts" and state bureaucrats. These women do not stop teaching. To build a house is to build a future. Nobody is better than them to organize and manage their health centers, violence prevention programs, and support groups; health as personal and social experience; the recreation and defense of the environment, as quality of life. Today, these women are the ones who teach "development" organisms that it is necessary to uncover the chain of micro-subsistence-traditional-woman. They have the adventure of building housing construction companies which are competitive in the market.

In their fight for housing, women have knocked over the cultural foundations of our society. Without any doubt, Ale made a difference; she left us the choice of continue dreaming, of always trusting ones strength.

In CEFEMINA, from Auxi's tireless enthusiasm to the Nidia's quiet poetry, all together, continue singing what we wrote to Ale: "We are as you left us, with our hands in the mud and our eyes on the horizon, Alejandra."

When Ale died, we felt that the world was quite big for us. She occupied a very large space in our lives! How can we fill her place in the house, in the neighborhood, in the meetings, in the social debate? Even today and I still think on calling Ale to tell her something. It is a shame that she is not the one talking to INVU and poisoned politicians on duty or with the communist left when they accused us of "making the game out of the system" for proposing people to build their houses by themselves. She would have loved to confirm in the fall of the communist world, that the current necessities cannot be dependent from tomorrow's promises. She was the first woman in Costa Rica who talked, from the left, of the Stalin's crimes. She was the one who suggested Fausto and me to write about Marx chauvinism. The truth is that Ale never actually left. Every time we do something completely different to what we intended to, we feel her smiling and mean presence.

It is incredible how what Ale inspired has been transformed in methodology and organization. When CEFEMINA decided to intervene strongly against domestic violence, it was not difficult for us to look for options to the imported "orthodoxy" of creating refuges, where women could go to in emergency situations. The pressure reached the point that some benefactors refused to support us if we did not create a refuge. Among the setbacks of the ideologies, it can be found the mental totalitarianism of the whims and fashions of international agencies. These fell as a relentless dictatorship over governments and non-governmental organizations.

Ana took over the direction, of which at that moment was mission impossible: to start the mobilization against violence, without any material resource, in front of a society that was reluctant to even recognize the problem.

Women are attacked, beaten, and murdered by rich and poor, by gentlemen and awful people, under the effects of alcohol and drugs, or completely sober. Where could we start?

This time we already knew what to do. We organized the first woman to woman support groups. At the beginning, we were unsure; we invited fellow psychologists who were “experts on therapy.” Then we realized that the real engines in the support groups are the women who “survived” relationships of aggression. We started to promote groups with or without specialists. We became, one more time, simple instruments of organization and action for the real agents of change: human beings directly affected by such problems. Thousands of women have shared with us the hell they lived. Together, we have looked for and found paths of hope through CEFEMINA’s program “Woman you are not alone.”

Those who have a stone in their shoe know better than anyone else the pain it causes and how to deal with it. This was demonstrated by the fight for the Law of the Real Equality of Woman. That national mobilization of public opinion changed Costa Rica. The women’s problems started to be regarded as society’s problems; therefore, a path was opened, for the first time, a woman run as a presidential candidacy. A Mimi Prado set the groundwork, so joint work of women along with the government and the civil society, could be carried out.

But the same recipes cannot be always used. It was rather hard when we fought for breastfeeding! The victims of unscrupulous distribution of artificial milks and baby’s bottles could not defend themselves. Babies could not do it by themselves. Then,

the answer was an international nature ethic coalition. The boycott against NESTLE was a gigantic adventure! A complete exemplary story that brought together scientists, churches, support groups, organisms of the United Nations, such as UNICEF, and thousands of consumers. Years have passed since the OMS approved the International Code of Commercialization of Breast Milk Substitutes. Now, all countries in the world have to add it in their own legislations. Costa Rica just approved this law days ago. And to think that it was a Costa Rican organization the one that established such movement and our country is one of the last ones to accomplish it! That is the best proof that the shortest path among two points is rarely a straight line.

When my son or my daughter ask me, precisely, about the lessons of my life, about what I would never have done and things like that... I think about it every time, and every time, I have to recognize that the most important thing in my life has been learning to live outdoors. It is a curious affirmation from someone who has spent so many years fighting for a decent roof for everyone. But, I always come to that conclusion.

A physical roof is not the one that oppresses us; it is the dependency of roofs in our soul what suffocates us. Everyone looks for a human group they can “belong to,” that shelter us from doubt, keep us from making a mistake, enlighten us with the certainty of something firm, solid, and stable.

It is dangerous to be content with churches and high priests, parties and ideologies, topics of fashion, reformed rights and lefts, isms and flags that become strangers to the human beings that have them or suffer them. Inside those roofs, human beings are murdered, or kill one another, because inside them there is hidden intransigence, a fundamentalism, the truth of some transformed in the potential arbitrariness against others. How many times the home itself, which is supposed to be

the most immediate encounter with love and solidarity, is used as an ideological roof that suffocates, oppresses, hurts, and even kills!

If someone needs to dare to sleep outdoors is women, because there does not exist an ideology that has not been used or invented to justify the inequality against her.

If someone needs to dare to live outdoors is women, since only there she will lose the fear to darkness, and she will recognize herself in the stars and can get wet with the rain.

Be born once and then continue being born, to break the soul when searching for oneself. To learn how to walk and never stop learning, to have lived and know a little about everything and still be surprised for what is missing. Reaching a dream, and continue dreaming; to always continue knowing the world, and do not settle with the one we already know, as there will always be a new window that requests a space for hope. I hope my life to be like that.

Woman´s voice: So memory does not forget

In this process, we have felt and learnt that so much of our identity and culture has been lost, but now we ask ourselves, what do we understand by “identity” and “culture”? We just know that many human values have been lost and our challenge is to understand and to know what has been lost to rebuild us as towns.

All these reflections are important for us to share, especially among us, indigenous women, as we are aware that we play an important role in the experience of our towns and cultures.

We consider important to build a space of coordination among indigenous women to share the multiple experiences and efforts that are being developed in our communities, so that outsiders do not impose on us what we have to do, but instead to recognize our abilities and limitations, by supporting each other.

This is how some indigenous women took the first public step: the fulfillment of a National Pre-Encounter. In that space, we found some women that we knew each other by sight, when participating in an indigenous activity, but we had never talked about the problems that bother our community and on how these problems affect us as women.

In this activity, we break our distrust, since we distrust others a lot, especially non-indigenous people. This is a mechanism that allows us to survive, since this distrust is part of our everyday experience and transcends the distrust among us as indigenous; if, at some point, such mechanism was decisive for our towns, today it becomes an obstacle to move on.

This Pre-Encounter was vital for us, since during the two days we shared our situation, we planned to perform the encounter. It was not done in the same way the other previous encounters were developed, as some organizations or people gathered us the indigenous people and they are ones who choose the participants and make us talk about our problems. Then, once the activity finishes, people go back to home as if nothing ever happened, because people in our communities do not even know what happened.

We decided in this space to share our dreams and to create a meeting space and coordination of work among women to support each other regarding our necessities and achievements; especially, so we can hopefully participate in the fight for our towns, with ideas, forces or looking for solutions, together with our brothers.

For such encounter, we also decided that based women, community, organizations who have been working in their communities with a lot of problems and who are in the anonymity, should participate; some of them with clarity in their work and others with some difficulties. The idea was that not only the leaders that almost

always had the opportunity of being in such events, participated. For this reason, we focused on counting how many communities there were in each town. This let us to met, even just by name, the different villages that sometimes we, because of distance, do not know. And therefore, the main task was to meet the women and our brothers to share with them the meaning of the encounter.

Also, it is on our spirit that by ourselves we cannot progress, as we need the support of our brothers and especially, we have the desire of sharing with them our worries and break with the created prejudice that says that women get together to divide the community.

Fear, insecurity, and inexperience invaded us, but to think that it was time that women could participate in the challenge of our towns, filled us with courage.

We were aware that the team was not as consolidated as to make such an event, but we gave ourselves the task of doing it; knowing that this hard experience was going to be on the shoulders of a few women. To create this event meant sacrifice for some women, as they had to leave their children behind and had to be away from their community for this event to take place.

Some colleagues were in charge of the event, with sacrifice and fatigue, even with fears they took the risk of making this very hard job and thanks to them this encounter was possible.

So, in each report presented by our colleagues they showed us what they learned, the level of poverty, and that sometimes we have become accustomed to living with them and made them part of our lives, and we do not anything about it.

Elides, a colleague from Terraba, said; “In this work I have learned to know my town; even with all my mistakes I want to work and I commit myself to fight for my town.” This thought was very important for us.

We said previously that this experience let us broke with distrust because during the path we are building confidence, sharing affections and, especially, we are knowing our skills and imperfections, as we want to learn from each other. This process let us to think about the reality of our towns, the outside immediate problems that bother us, the internal problems in our communities, how far away we are, the individualism of the fight, of the leaderships, and distrusts, and above all, we ask ourselves, how are we going to work, do we want to add more problems of the ones that already exist in our communities or, on the contrary, are we trying to build bridges to join us?

Furthermore, we shared and thought about our necessities as women and the necessity of training us in many aspects to contribute with the development and the fight for our culture and identity.

In the process of this effort, we have received lots of criticism and lots of support. We are glad that people have spoken at national level about us at our job.

We know that at the beginning every job is not easy, it is hard; however, we consider we have opened the door to the participation for all in general, especially for women that have never participated in any space. We have not made privileges; we are opening a space for all people to get included in this initiative. We are sure that our work is getting consolidated and we wish this to get strengthened for the good of our towns, just as we made this activity and we did a lot of efforts and sacrifices, waiting for these abilities and efforts to be considered in the fight and in the development of our towns.

The work is strenuous, but we hope this work not to end up here. We want this encounter to allow us to propose work strategies within our communities, at regional and national level, to follow up what appears during such.

Translation from English into Spanish

1. Perspectivas de poder

¿Espera un minuto! ¿No se supone que habían eliminado dicha publicidad? ¿No fue prohibida por el código de la OMS (Organización Mundial de la Salud)? ¿No hay alguien que revise estos asuntos? ¿Ha cambiado algo desde la ruidosa adopción de ese Código en Mercadotecnia en 1981? ¿Es el mercado más grande? ¿No ha hecho el código alguna diferencia? ¿Cuáles son los nuevos desafíos?

Hace quince años, la Fundación Dag Hammarskjöld publicó *IBFAN on the Cutting Edge* (IBFAN: en la vanguardia), una reflexión de 35 páginas sobre el Diálogo sobre el desarrollo (1989:2) acerca la manera como las organizaciones populares abordaron el negocio de ganar dinero con la alimentación infantil.

Diez años antes, el Diálogo sobre el desarrollo examinó el hito de la reunión de la OMS y la UNICEF en 1979 donde, por primera vez en las Naciones Unidas, organizaciones no gubernamentales participaron conjuntamente con representantes del gobierno y la industria. Juntos elaboraron un esquema para el Código de Mercadotecnia para detener la publicidad comercial de los sustitutos de lactancia materna. Los fabricantes se resistieron pero, tomados por sorpresa, tuvieron que aceptar un documento de compromiso.

¿Qué ha sucedido desde entonces? Específicamente:

- ¿Es el mundo un lugar mejor para los bebés nacidos en el 2005?
- ¿La red de organizaciones populares (La Red Internacional de Acción de Alimentos para Bebés) ha utilizado su experiencia de monitoreo como ventaja?
- ¿Han seguido los gobiernos hasta el final con sus compromisos internacionales?
- ¿Hay más o menos inestabilidad en las relaciones de poder entre el gobierno, los negocios y las personas?

- ¿Y si no hubiera habido IBFAN? ¿Sin un monitoreo independiente del cumplimiento del Código?

La Red Internacional de Acción de Alimentos para Bebés (IBFAN) es la primera coalición enfocada solo en organizaciones populares que trabajan para proteger la lactancia materna. Su impacto a nivel local, nacional e internacional es fascinante. Creció de solo seis a unos 200 grupos, de hacer informes breves a redactar reglamentos nacionales, de guiar madres a enseñar a los gobiernos. Ha demostrado su resistencia por más de 25 años y continúa creciendo. Su expansión es una alternativa necesaria, aunque insuficiente, en un mundo donde el sector corporativo está ganando poder a una velocidad vertiginosa, los gobiernos entregan imprudentemente servicios básicos tales como la provisión de agua, poder y transporte público para privatizarlos y las Naciones Unidas no solo lo respaldan sino que lo fomentan al involucrar corporaciones en sus procesos de política.

¿Cómo ha afectado la mercadotecnia a la lactancia materna?

Durante el siglo pasado, la lactancia materna se redujo constantemente debido a varias causas sociales, económicas y culturales. En las décadas de 1940 y 1950, muchos médicos y nutricionistas occidentales les aseguraron a las madres que la alimentación con biberón era igual o incluso mejor que la lactancia materna. Esto creó opiniones y actitudes que se difundieron por el resto del mundo. La mayor influencia evitable en este importante cambio en los patrones de alimentación fue de la industria de alimentos para bebé, la cual utilizó propaganda y otras formas de publicidad para vender sus productos a un creciente mercado de consumo.

El alimentar a un bebé con un sustituto artificial de leche materna, un sustituto que es inferior en valor y calidad nutricionales, priva al bebé de un rango entero de beneficios (ver lista de “Las múltiples ventajas de la lactancia materna”); lo cual incluye

tanto a bebés de comunidades ricas y de ingresos medios como a bebés de comunidades pobres. La difusión de la alimentación con biberón a las personas de bajos recursos agravó la inferioridad de los sustitutos de leche materna artificiales con los problemas de pobreza, tales como falta de agua potable, condiciones de vida antihigiénicas, bajos ingresos o nulos, analfabetismo, enfermedades infecciosas, mala atención médica y servicios de nutrición. Privar a los bebés con esas condiciones de la protección inmunológica y de la nutrición que por excelencia la leche materna proporciona, los expone a un riesgo mucho mayor de sufrir enfermedades, morbilidad y muerte.

El director ejecutivo anterior de la UNICEF, James Grant, expresó de forma conmovedora:

La lactancia materna exclusiva contribuye en gran medida a anular la diferencia de salud entre nacer en la pobreza y nacer en la abundancia... Es casi como si la lactancia materna sacara al niño de la pobreza durante esos primeros meses y así darle un comienzo más justo en la vida y compensar las injusticias del mundo en el que nació.

A pesar de estos hechos, los fabricantes de leche y alimentos artificiales para bebés insisten de forma persistente en el uso de sustitutos de leche materna, especialmente en salas de maternidad y hospitales, donde las madres inconscientes se enganchan a estos productos y se hacen dependientes. Es por ello que era necesario actuar para detener esas prácticas de mercadotecnia. Esto dio origen al movimiento contra el mercadeo poco ético de sustitutos de lactancia materna, lo cual finalmente condujo a la adopción del Código.

Los bebés tienen derecho a sobrevivir y a crecer sanamente

Alimentar a un bebé parece ser algo sencillo; nadie puede discrepar que la leche materna provee toda la nutrición que el bebé necesita, que la lactancia materna es una

forma incomparable en la cual la madre forma un vínculo con su bebé y ninguna leche animal formulada puede ser un sustituto adecuado.

Entonces ¿por qué el problema no se resolvió fácil y rápidamente? ¿Por qué la OMS y la UNICEF no pudieron explicar de una vez por todas que la leche materna no tiene competencia alguna, dado que ninguna alternativa posee sentido nutricionalmente, es poco sólida económicamente, políticamente suicida, un insulto a los derechos humanos y éticamente injustificable?

Las múltiples ventajas de la lactancia materna

- *Bajo costo, alimento de alta calidad para los niños
- *Mejora la salud, aumenta en más de cuatro veces la supervivencia infantil
- *Mejora en la recuperación de la madre y menos cánceres
- *Menos gasto familiar en alimentos y cuidado de la salud
- *Mejora en el estado de micronutrientes, proteínas y energía
- *Contribuye a la reducción de la fertilidad
- *Alimentación segura en situaciones de emergencia y desastres
- *Apoya el medio ambiente a través de la reducción del uso de combustible y residuos de la industria de plástico, estaño y lácteos
- *Contribuye a menos ausencias en el lugar de trabajo debido a menos enfermedades familiares

La lactancia materna puede salvar millones de vidas cada año; en 1997 en un comunicado de prensa la UNICEF manifestó: “Las prácticas de mercadotecnia que debilitan la lactancia materna son potencialmente peligrosas donde sea que se persigan. En el mundo en desarrollo, la OMS calcula que al menos un millón y medio de niños muere cada año porque no es amamantado en forma adecuada. Estos hechos no están a discusión.” Nadie sabe cuántos millones de otros pequeñitos sufren enfermedades

respiratorias, infecciones en los oídos, episodios de diarrea y alergias que se pudieron haber prevenido con la lactancia materna.

Estas muertes y enfermedades son evitables. La OMS está de acuerdo en que el 98% de las madres tiene todo lo necesario para amamantar a sus niños. Lo que ellas necesitan es confianza, ánimos y un ambiente que las apoye. Y por el contrario, ellas no requieren la interferencia de mensajes comerciales que debilitan deliberadamente su confianza.

¿Por qué la publicidad de la alimentación con biberón no se detuvo antes? ¿Por qué no se ha detenido aún?

Para contestar estas preguntas, se debe echar un vistazo más de cerca a los jugadores en este macabro juego de nutrición; ¿De quién es la economía de la cual se habla cuando decimos que la alimentación con biberón es una economía poco sólida? ¿Quién propuso tal política? ¿De quién es el poder que está en juego?

Para tener una mejor visión general de lo que ha sucedido durante los últimos 25 años, en cuanto a los cambios en el mundo que afectan directamente la lucha para proteger la lactancia materna, las siguientes preguntas son relevantes:

¿Cuáles son las probabilidades de revertir las tendencias en este escándalo en desarrollo?

¿Qué más pueden hacer las organizaciones de ciudadanos como el IBFAN y cómo pueden hacerlo mejor juntos?

¿Cuáles obstáculos han enfrentado?

¿Por qué los gobiernos y las organizaciones internacionales no juegan un papel más activo?

Las respuestas a estas preguntas son en gran parte políticas y tienen que ver con las relaciones de poder en el mundo.

¿Cómo se convirtió el Código en una “papa caliente”?

El Código Internacional de Mercadeo de Sustitutos de Leche Materna fue adoptado en un voto histórico en la Asamblea Mundial de la Salud en mayo de 1981. Ciento dieciocho naciones votaron a favor, tres se abstuvieron y una votó en contra. En retrospectiva, puede decirse que esto fue un logro asombroso. Probablemente, podría no volver a suceder nunca más. En la actualidad, los Estados Unidos de América (el único país que votó en contra) siquiera permitió que dicho asunto se sometiera a votación. Este ejercería una presión mucho mayor en las naciones dependientes para emitir también un voto negativo, de este modo no estaría solo, tal como estuvo en 1981.

Es probable que los elementos conservadores dentro de la Organización Mundial del Comercio (OMC) hayan desechado el documento mucho antes que se adoptara. El poder corporativo ha aumentado hasta tal punto que su veto se escucharía a través de las bien preparadas delegaciones de gobierno en foros internacionales. En 1980, la OMS y la UNICEF facilitaron un largo proceso de consultas genuinas, no solo con los estados miembros sino también con las organizaciones no gubernamentales (ONG), expertos e industria, todos en igualdad de condiciones. Se distribuyeron cuatro anteproyectos, los cuales se criticaron, se comentaron y se ejerció presión, posteriormente, la versión final se sometió a votación. Todo en un período de 18 agitados meses.

Como Halfdan Mahler, antiguo director general de la OMS, ha dicho frecuentemente:

“... sin las ONG, sin su constante presión recordándonos nuestro deber como oficiales de la salud pública, incluso acosándonos durante meses y meses, sin todo esto, nunca habría habido un Código. La OMS simplemente no hubiera tenido el coraje de seguir adelante”.

Un cumplido similar se le puede dar a él y a James Grant, antiguo director ejecutivo de la UNICEF, por tolerar e incluso invitar a la participación activa de las ONG desde la primera reunión en 1979 para el histriónico voto en 1981. Hubo politiquero y amenazas, pero sobre todo se tomó en cuenta, la verdad, la ciencia y un sentido de justicia prevalecieron.

Mahler dijo que él se reuniría con todos y cualquiera siempre que esto contribuyera a una mejor salud para los niños y lo hizo. Él sostuvo largas reuniones con los fabricantes de alimentos para bebés, respondió a todas sus quejas y después llamó a las organizaciones no gubernamentales para solicitar sus puntos de vista. Él era una persona madrugadora y le gustaba convocar reuniones a las siete de la mañana.

Como nosotros, miembros del IBFAN, odiábamos esas reuniones a primera hora de la mañana, donde teníamos que vestirnos con nuestro mejor traje y estar bien despiertos y listos con argumentos para hablar con el alto y firme director general danés, a quien no le gustaba perder su tiempo. Él sí nos escuchaba. Una hora después, todos íbamos a la cafetería para finalmente tomar un café y evaluar qué tan bien lo habíamos hecho y qué debía hacerse después. Goran Sterky, jefe de Salud Materna e Infantil en la OMS, se nos unía algunas veces, para dar su interpretación sobre la situación.

Algunas veces teníamos acceso a memorandos secretos del Departamento de Estado de los Estados Unidos, los cuales mostraban la presión ejercida sobre Mahler desde el otro lado del Atlántico. Aunque EEUU ya no estaba pagando sus cuotas completas a la OMS, la amenaza de eliminar el presupuesto de la organización por medio de la retención de más pagos o atrasar el pago era una herramienta poderosa. Dicha herramienta tan efectiva aun se usa actualmente cuando los intereses de los estadounidenses se ven amenazados. Incluso dentro de la Organización y en la

actualidad todavía se escuchan historias de algunos empleados estadounidenses en la OMS que les recuerdan a sus compañeros cuál país paga un cuarto de sus salarios.

Entonces ¿qué amenaza representaba salvar a los bebés? ¿De qué se trataba este Código? Los verdaderos contenidos del Código, sin más publicidad, sin más muestras, sin promocionarlo en los establecimientos de salud, mejor etiquetado, solo información objetiva para los profesionales de la salud, entre otros, no eran realmente objetables. Lo que puso a Washington nervioso es que la OMS, parte del sistema de las Naciones Unidas, se estaba embarcando en un posible proceso para regular la industria. Permitir que esto sucediera, podría significar que se estableciera un precedente y la Agencia y otras dependencias de las Naciones Unidas, tales como el Centro de las Naciones Unidas sobre Corporaciones Transnacionales (UNCTC), podrían estar tentadas a hacer lo mismo, Dios nos libre, con la industria farmacéutica o los gigantes del tabaco, las empresas agroalimentarias, las empresas petroleras, con cualquiera. El pánico ante esta perspectiva se generalizó. Las compañías de alimentos para bebés hicieron todo lo que podían para avivar la situación.

En consecuencia, el asunto de los alimentos de los inocentes bebés se convirtió en una papa caliente en la política internacional. Era una situación muy de uno u otro. Asimismo, las personas pensaban que se necesitaba tomar acción sobre el asunto, que eso era lo correcto para salvar las vidas de estos pequeños inocentes o que la idea completa de regulación era una intrusión en la soberanía nacional y un ataque a la libertad de expresión comercial. Ahora, más de 20 años después, podemos incluir libre comercio, respaldado por la Organización Mundial de Comercio, a lo que se llama derecho corporativo de libertad de expresión.

Las relaciones de poder han cambiado y siguen cambiando. En este contexto debería tratarse de evaluar la oportunidad que tienen las pequeñas organizaciones

populares que tratan de avanzar contra algunas de las corporaciones más adineradas, las cuales desafortunadamente a menudo están apoyadas por los gobiernos y las organizaciones internacionales.

IBFAN: 25 años

Solo seis organizaciones llegaron juntas a la reunión de las Naciones Unidas en 1979 y se dieron cuenta de que, sin un seguimiento, esas reuniones no resolverían el problema. Por lo tanto, reunieron algunos recursos y, aún más importante, sus convicciones y visiones y crearon el IBFAN, una red muy relajada y dispereja de activistas de diferentes ambientes y con diferente experiencia. El IBFAN se convirtió en la primera red internacional de problema único. El trabajo en red se convirtió en una palabra de moda a finales de los años 80 y desde entonces dicho término ha perdido parte de su energía original, la cual venía con el concepto de todos contribuyendo voluntariamente con lo que podían para satisfacer una meta en común. Como se describió en el *IBFAN on the Cutting Edge* (IBFAN: en la vanguardia), nadie, ni siquiera dentro del IBFAN, esperaba que la red durara más de unos pocos años.

Para 1989, cuando se celebró su décimo aniversario con 140 grupos en unos 70 países, el IBFAN sabía que tenía que sobrevivir y crecer aun más, dado que se dio cuenta de la fuerza de la organización comunitaria, mostró su poder y logró algunos éxitos; sin embargo, el problema no había desaparecido. Tomaría una generación o más para efectuar un cambio en la práctica. Pocos bebés eran amamantados y no más. El impacto de la publicidad comercial duró mucho más que las campañas iniciales de propaganda. Se pusieron a prueba nuevas técnicas de mercadeo sutiles y se lanzaron nuevos productos y, de alguna manera, parecía que la industria de alimentos de bebé estaba segura que los perros guardianes del IBFAN perderían resistencia, interés o financiamiento o todos ellos y se marcharían. Era simplemente un asunto de tiempo

para las compañías; ellas podían esperar y luego sería un negocio como siempre, otra vez. Aún están esperando, y también están flexionando músculos más grandes.

IBFAN tiene ahora 25 años y posee 200 afiliados en 90 países. Su estructura no ha cambiado porque el sistema llano, flexible y no jerárquico, funciona bien. No existe una oficina central ni un jefe, no existe un fondo de financiamiento central y un aumento de pedidos. Sin embargo, sí existe solidaridad y un propósito común, los cuales son los lubricantes para los enlaces entre las muchas partes diferentes de la red. Los enlaces, de hecho, son la parte más importante de la "estructura" de la red; sus miembros han crecido en número, así como su alcance y su poder.

Brasil es un buen ejemplo del crecimiento de la red. IBFAN Brasil posee ahora 72 organizaciones miembros en 18 estados y 39 ciudades. Para ser reconocido como miembro, dos grupos de IBFAN deben recomendar al grupo; tener entrenamiento con respecto del Código y la Legislación Nacional y firmar una garantía de que no aceptará financiamiento de los fabricantes de alimentos para bebé, farmacéuticos, alcohol y tabaco. IBFAN Brasil monitorea la ley nacional cada año, y, por lo tanto, la industria le tiene un temor genuino a los resultados de dicho monitoreo. Una vez entrenado en monitoreo, dice Josy Pereira, coordinadora actual de IBFAN Brasil, uno desarrolla "um olho vivo", lo que significa literalmente un ojo "vivo" o agudo, una habilidad para olfatear violaciones del Código aun en circunstancias difíciles. Josy entrena muchos de "olhos vivos" incluyendo muchos inspectores de salud, quienes tienen el poder oficial de confiscar productos que violenten las leyes nacionales. Brasil ha revisado recientemente sus leyes a la luz de los hallazgos en su monitoreo y ahora es muy probable que sea el país con las regulaciones más estrictas. El monitoreo también puede mostrar buenos resultados en términos de aumento de las tasas de iniciación y duración para la lactancia materna.

Otra área donde el número de partidarios del IBFAN ha crecido significativamente es Europa Central y Oriental. Otros 22 grupos de varios países se han unido al IBFAN desde principios de los años 90. Una gran ventaja es que la mayoría de los miembros del IBFAN, en esa parte del mundo, son profesionales de la salud, por lo que ellos saben que es lo que está sucediendo exactamente en los hospitales en términos de publicidad. Están dispuestos a implantar el Código y la iniciativa de hospital amigable con los bebés. Un reto para esta región es que muchos de los gobiernos que buscan convertirse en miembros de la Unión Europea fueron forzados a pensar que cualquier legislación fuerte basada en el Código Internacional y su subsecuente Resoluciones, pueden afectar negativamente su oferta de afiliación. En otras palabras, se les hizo creer que las reglas necesarias de armonización imposibilitan una legislación fuerte. Las compañías distribuyeron y promocionaron activamente la Directiva de la Unión Europea, la cual es más débil que el Código. Por ejemplo, recientemente Lituania, la cual adoptó una política que alienta la lactancia materna exclusiva por seis meses, regresó a una política de 4 a 6 meses, siguiendo un rumor falso pero deliberado de que la armonización lo requiere para quedarse dentro de la Directiva de la Unión Europea.

Debido al poder de permanencia y el apoyo, el IBFAN ha ganado considerable respeto. No muchas de las organizaciones no gubernamentales tienen un historial de más de 20 años de resistir las relaciones corporativas públicas, realizar seguimientos para comprobar el cumplimiento de los principios acordados en el Código por parte de la empresa y construir confianza entre los gobiernos para hacer los proyectos de ley. Sin embargo, el seguimiento también le ha enseñado al IBFAN que todavía se cometen violaciones al Código, que el creciente poder de las grandes compañías las hace más

agresivas por lo que es más probable que ejerzan presión en los gobiernos y en las Naciones Unidas.

El tercer sistema

"Las palabras nunca son inocentes," escribió Marc Nerfin en 1987. La frase "organizaciones no gubernamentales" (NGO) es políticamente inaceptable porque implica que el gobierno es el centro de la sociedad y la población es su periferia.

Del mismo modo, uno podría indicar que si las personas y sus organizaciones están en el centro, los gobiernos podrían llamarse organizaciones sin personas o NPOs. ¿Ellos no estarían muy felices con eso o sí? Aún así, el IBFAN prefiere la conocida etiqueta de organización no gubernamental para la invención más reciente: CSO u organización de la sociedad civil. No tanto porque dicho término implica la descortesía del gobierno, sino porque la "sociedad civil" es un término utilizado en lenguaje internacional para cubrir el sector privado completo, además de referirse a ambos, organizaciones no gubernamentales, organizaciones de interés público, así como al sector corporativo, cuyas motivaciones de ganancia tienen muy poco en común con las aspiraciones y preocupaciones de la mayoría de las personas.

Al agrupar las organizaciones populares y el sector privado juntos como una "sociedad civil" por conveniencia o por política es, desde mi punto de vista, un error que resultará en un cuestionamiento sin fin y una pizca de protesta. Varias agencias de las Naciones Unidas, en particular la Organización Mundial de la Salud, han luchado por hacerle frente al problema al diferenciar entre las organizaciones no gubernamentales de interés público y las organizaciones no gubernamentales de interés comercial. Esto es particularmente importante al obtener una acreditación para asistir a las reuniones de las Naciones Unidas y, de este modo, tener voz en la creación de políticas. Las organizaciones de consumidores llevan mucho tiempo acreditadas pero se

encuentran en compañía de organizaciones no gubernamentales de interés comercial y grupos que reciben mucho o más de su financiamiento e instrucciones de las corporaciones. Por supuesto, esto dificulta la posibilidad de llegar a un acuerdo en las políticas y las estrategias. Asimismo, les es difícil a los delegados del gobierno distinguir entre los grupos que tienen el interés público en el corazón y aquellos que llevan las mismas etiquetas de identidad de color pero trabajan para los fabricantes de tabaco, alimentos para bebés u otros.

Poder popular

Nada explica mejor el poder de las personas una vez organizadas de alguna manera, que la forma en que Marc Nerfin define el Tercer Sistema:

En contraste con el poder gubernamental y el poder económico (el poder del príncipe y del comerciante) existe un poder inmediato y autónomo, algunas veces evidente y algunas veces latente: el poder de las personas. Algunas personas desarrollan conciencia sobre ello, se asocian y actúan con otros, y de esta manera se convierten en ciudadanos. Los ciudadanos y sus asociaciones, cuando no buscan ni poder gubernamental ni económico, constituyen el "tercer sistema". Al revelar lo que está latente, el tercer sistema es una expresión del poder autónomo de las personas.

Este es exactamente el propósito de IBFAN; es decir, les proporciona a los individuos y a las organizaciones pequeñas la posibilidad de expresar su urgencia innata de provocar el cambio, de canalizar las energías locales en una corriente de conciencia global y de hacer que pequeños grupos se sientan parte de un gran cuerpo que pelea por los mismos ideales.

La red tiene un valor político donde se pueden unir las personas, aprovechar sus ideas y energías y movilizarlos para realizar actividades como el monitoreo. También

proporciona un canal de información que le puede ayudar a grupos locales e individuos a compartir nuevos descubrimientos y opciones con la comunidad. La red le da margen a la solidaridad y puede proveer el volumen crítico para una defensa efectiva. Las personas se sienten apoyadas en lo que hacen, menos solitarias y más conscientes del valor de sus actividades colectivas. Aquí, como en el *IBFAN on the Cutting Edge* (IBFAN: en la vanguardia) se continuará usando la terminología de los "tres sistemas" de Marc Nerfin.

Existen muchas razones para elegir cómo definirse. El término "sociedad civil" probablemente se introdujo en forma deliberada para difuminar las líneas entre las organizaciones no gubernamentales sin fines de lucro y el sector privado. El momento coincide con el alboroto sobre las asociaciones público-privadas y se adapta a la tendencia neoliberal, para darles a las compañías un lugar cómodo en el establecimiento nacional e internacional de políticas. La terminología de "tres sistemas" es útil para describir y analizar el cambio en el poder (de gobiernos y del sistema de las Naciones Unidas a poderes empresariales no elegidos y no democráticos), el cual en los últimos diez años se ha vuelto cada vez más evidente.

Si en el primer sistema, el gobierno posee una posición central en la sociedad, uno puede asumir que el tercer sistema (organizaciones de ciudadanos) está destinado a tener el menor poder. A menudo, el tercer sistema solo se tolera en la periferia y se ignora cada vez que exista el miedo de que pueda influir una toma de decisiones real. El segundo sistema, intereses comerciales, ha logrado adquirir un espacio aún mayor para sí mismo en la arena de la toma de decisiones.

Utilizar los tres sistemas analíticamente permite colocar a los ciudadanos de forma individual dentro de un tipo de red eléctrica y muestra cómo los sistemas afectan a cada uno en diferentes niveles. También, puede mostrar gráficamente el enorme

incremento en el poder del Segundo Sistema. El sector corporativo (el mercado) ha hecho este salto en detrimento de ambos sistemas, el primero y el tercero. En muchos países del Tercer Mundo el poder financiero de las corporaciones transnacionales está en múltiplos de presupuestos nacionales. En Malasia, Nestlé domina el mercado de alimentos y en el 2001 sus ganancias excedieron el GDP del país. No es de extrañar que el Exprimer Ministro de Malasia escriba con preocupación lo siguiente:

De las 100 mayores entidades económicas en el mundo, 51 son corporaciones globales y 49 son países. Las ventas de las 200 corporaciones principales del mundo combinadas exceden el GDP combinado de los estados nacionales del mundo. Políticamente es muy conveniente difuminar las líneas y crear una confusión de la "sociedad civil" para que este aumento no sea tan evidente.

Los Tres Sistemas hacen un Mundo

Las madres y sus bebés están en el centro de la campaña de problema único del IBFAN para proteger la lactancia materna. ¿Cómo le afecta a una madre su entorno cotidiano en su toma de decisiones sobre la alimentación infantil? No solo el ambiente y la familia, sino que también los trabajadores de la salud tienen una profunda influencia. Por lo tanto, en el gráfico se coloca a los trabajadores de la salud en una relación simbiótica con la madre y el niño y ambos en el centro. Los tres sistemas afectan sus acciones.

La opinión pública, los hábitos de los consumidores locales, familia y las influencias sociales son solo un segmento del espectro que moldea la elección de la madre. Este es el sistema popular o ciudadano. Del lado de los negocios, el segundo sistema, hay publicidad, formas más sutiles de promoción y prácticas hospitalarias. Los hospitales deben seguir un número establecido de rutinas estrictas; ellos usualmente

tienen relaciones de larga duración con proveedores comerciales especializados y muchos hospitales y clínicas, incluyendo pediatras, trabajan por supuesto en el sector privado. Las farmacias, las tiendas, el correo directo, las llamadas por parte de los medios y las promociones le llegan a la madre joven. Los trabajadores de la salud también están sujetos a diferentes presiones, tentaciones y rutinas.

El primer sistema crea políticas de gobierno que tienen relación con las elecciones de las madres. El sistema de salud pública puede que sea “amigable con los bebés” o puede que del todo no incentive la lactancia materna. Los planes de estudio de las escuelas de medicina en casi todos los países adoptan disposiciones totalmente inadecuadas para la capacitación en el manejo adecuado de la lactancia. Puede que existan restricciones en la publicidad, a veces incluso en otras formas de propaganda o el gobierno puede estar comprometido con el libre comercio, sin restricciones en el sector comercial.

Desde el centro teórico, puede dibujarse ahora círculos concéntricos alrededor de nuestra madre y bebé representando el espacio local y nacional.

A nivel nacional, las mismas influencias de estos tres sistemas tienen su impacto en los temas centrales. Estas influencias incluyen las políticas de mercadeo de la empresa, las directrices del Ministerio de Salud y la influencia (o falta) de grupos nacionales del IBFAN, grupos de apoyo para las madres, grupos académicos y religiosos y creadores de opinión de los medios.

Las prácticas transnacionales de mercadeo tienen, por supuesto, una influencia directa en la esfera nacional pero, excepto las restricciones legales efectivas, las decisiones tienden a tomarse en la esfera internacional en las oficinas centrales de la empresa. Así como las empresas nacionales o sucursales pueden agruparse en cámaras nacionales de comercio o en asociaciones comerciales, las empresas de alimentos para

bebés tienen su representante internacional; la Asociación Internacional de Fabricantes de Alimentos Infantiles (IFM). La IFM está en el tercer círculo concéntrico, el espacio internacional.

De una forma u otra, todos estos jugadores (trabajadores de la salud, consumidores, líderes religiosos, científicos y activistas de alimentos para bebés) poseen su sistema de enlace vertical internacional; uniones de consumidores, asociaciones profesionales, redes de alimentos para bebé. Los medios de comunicación caen entre las grietas de los sistemas; a veces hacen lo que los gobiernos nacionales les dicen, o bien, son propiedad de una gran empresa que establece una política editorial. En otros casos, los medios son ferozmente independientes. No obstante, mientras los periodistas puedan tener juicio independiente, y si el Departamento de Publicidad tiene clientes gigantes para complacer, es un hecho que algunos artículos críticos nunca se publicarán.

El espacio internacional alberga no solo a corporaciones transnacionales y redes populares, sino que también a la familia de las Naciones Unidas. Idealmente, somos “nosotros, las personas” quienes estamos representadas por el sistema de las Naciones Unidas pero, en la práctica, el poder se ejerce a través de la voluntad colectiva de los gobiernos nacionales, autocráticos y democráticos por igual. Dicha declaración también necesita calificación, debido a que algunos gobiernos son mucho “más equitativos que otros”. Las empresas influyen las decisiones de los gobiernos de muchas maneras; por ejemplo, en el establecimiento de normas internacionales en el Codex Alimentarius (normas internacionales de los alimentos de la FAO y OMS). En los 60 años de existencia de las Naciones Unidas, los burócratas internacionales han desarrollado formas astutas de establecer las decisiones de los gobiernos. En otras palabras, las

secretarías de varias agencias de las Naciones Unidas se han convertido en actores para bien o para mal.

Enlaces, presión y ventajas

Ninguno de los sistemas en ninguno de los espacios opera en el vacío. Existen innumerables enlaces, presiones y dependencias entre ellos. Sin embargo, esto varía de sistema a sistema, de país en país y de espacio a espacio. Las contribuciones políticas o promesas de inversión pueden reducir el entusiasmo de un gobierno debido al control legislativo. Los resultados del monitoreo son herramientas efectivas en la presión para el cambio de políticas. La presión de los ciudadanos en el gobierno se puede disminuir con promesas de subvenciones o por medio de la amenaza de restringir sus actividades. En algunos casos, la presión puesta en las empresas puede resultar en represalias directas o indirectas en contra del líder activista o incluso de su familia. Por otro lado, esto puede guiar a los accionistas a decidir si es hora de que la empresa cambie su estrategia de mercadeo. (Es muy complicado dibujar todos los enlaces en el gráfico, pero el lector puede imaginar cómo se puede ejercer la presión directa e indirecta vía gobierno, institución local, medios o las Naciones Unidas para ese asunto, en un grupo particular o una organización abierta de ciudadanos).

Puede que no guste, pero esto sucede en el mundo de la política, del poder y de las personas. El análisis de los sistemas y los espacios se puede aplicar a todos los problemas, no solo a los alimentos de bebés. Alguien fácilmente podría dibujar un cuadro similar para los pesticidas, los rellenos sanitarios o las medicinas. Algunas personas lo pueden evitar, otras lo abordarán con gusto y muchos aún lo ignoran. Para redes internacionales como el IBFAN es indispensable analizar el cuadro completo, para así identificar aliados y construir estrategias, para buscar las máximas ventajas y ayudar a quienes son más afines a construir su propio análisis de cómo las políticas afectan su

problema en específico a nivel local, nacional e internacional.

Incremento en el poder del Segundo Sistema

La responsabilidad corporativa en general y la responsabilidad de las corporaciones de alimentos para bebés de cumplir con el Código, tal como IBFAN lo ha estado haciendo en los últimos 25 años, se está relegando con rapidez al segundo lugar de las Naciones Unidas, y se le está brindando más importancia al libre comercio, a la autorregulación y a las asociaciones.

En la Cumbre Mundial sobre el Desarrollo Sostenible en Johannesburgo en el 2002, el lenguaje comercial, parte tomado directamente de los textos de la Organización Mundial del Comercio, misteriosamente encontró su camino en el anteproyecto de negociación sobre protección ambiental. De acuerdo con este argumento, el agua, la salud, el clima y la biodiversidad se regirán por medio de asociaciones público-privadas y acuerdos voluntarios. De ahí, es solo un pequeño paso para expandir el mercado en el ámbito de lo que solía llamarse los derechos humanos básicos, tales como el acceso al agua y al cuidado de la salud.

Es probable que cualquier aspecto que impidiera la expansión del mercado, tal como la prohibición de promoción de los productos como se requiere por el Código, fuera rechazada o cuestionada. A medida que el tamaño y el número de corporaciones han aumentado, también lo ha hecho la competencia; lo cual significa que hay más promoción y menor cumplimiento del Código y de resoluciones relacionadas.

La UNCTAD calcula que en la actualidad existen más de 60.000 corporaciones transnacionales (TNCs), en comparación con las 37.000 que existían en 1990. Estas TNCs poseen alrededor de 800.000 afiliados extranjeros, comparados con los 170.000 que tenían en 1990, así como millones de proveedores y distribuidores, los cuales operan a lo largo de sus valiosas cadenas.

La tendencia de los gobiernos y las organizaciones internacionales de presionar para tener más liberalización, libre comercio, mercados abiertos y privatización como medios para resolver los problemas económicos y sociales, le ha puesto un freno a los esfuerzos realizados para proteger la lactancia materna. Incluso, la creencia de que los "mercados" pueden ayudar a solucionar los problemas económicos y sociales está bastante infundada. "La suposición de que los mercados se van a regular a sí mismos es contraria a la lógica y a la naturaleza del ser humano. El mercado trata de maximizar las ganancias; no es una organización social destinada a curar las enfermedades sociales. Ni siquiera se trata sobre equidad, justicia o un buen gobierno."

El Código Internacional

El Código Internacional propone promover la seguridad y la nutrición adecuadas para los niños, al proteger la lactancia materna y asegurar el mercado apropiado de los sustitutos de la leche materna.

El código aplica para todos los productos marcados como reemplazo parcial o completo de la leche materna, tales como la fórmula infantil, fórmula de seguimiento, fórmula especial, cereales, jugos, mezclas de vegetales y té para bebé; así como, también para biberones y chupetes.

El Código:

- Prohíbe toda la propaganda y promoción de estos productos al público en general.
- Prohíbe las muestras y regalos a las madres y a los trabajadores de la salud.
- Requiere de materiales de información para defender la lactancia materna, advertir contra la alimentación con biberón y NO poner fotos de bebés o texto que idealicen el uso de los sustitutos de la leche materna.
- Prohíbe el uso del sistema de salud para promover los sustitutos de la leche materna.

- Prohíbe que los sustitutos de leche materna sean gratis o de bajo costo para los suministros.
- Permite a los profesionales de la salud recibir muestras; siempre y cuando, sea para propósitos de investigación.
- Exige que la información del producto sea objetiva y científica.
- Prohíbe los incentivos de ventas para los sustitutos de leche materna y el contacto con las madres.
- Requiere que las etiquetas informen de manera completa sobre el uso correcto de la fórmula infantil y de los riesgos del uso incorrecto de los mismos.
- Requiere que las etiquetas NO desalienten la lactancia materna.

3. Luchando por los derechos

La lactancia materna es un derecho humano

Por definición, los derechos humanos son universales. El artículo 24 de la Convención sobre los Derechos de los Niños (CRC 1990) "Reconoce el derecho del niño al disfrute del nivel más alto posible de salud." Por lo tanto, los gobiernos que se han inscrito en la Convención (todos menos: Estados Unidos y Somalia) deben tomar las medidas necesarias para "disminuir la mortalidad infantil y combatir las enfermedades y desnutrición," entre otros. Existe una amplia evidencia científica de que la lactancia materna contribuye enormemente a la realización de dichas metas. Pero más específicamente, el artículo 24 reconoce el rol tan importante que la lactancia materna tiene en cuanto al cumplimiento del derecho del niño a la salud y requiere que los estados se "aseguren que todos los segmentos de la sociedad, en particular los padres, tengan información y educación... sobre los beneficios de lactancia materna."

Esto es precisamente lo que el Código Internacional del Mercado de Sustitutos de la Leche Materna propone hacer. Su objetivo primordial es proteger a los padres de

la desinformación sobre la alimentación infantil y fomentar los beneficios de la lactancia materna. Dado que es un código internacional, este debe asegurarse de alguna manera que “todos los segmentos de la sociedad” reciban información imparcial. Pero, ¿qué se entiende exactamente por “todos los segmentos de la sociedad”?

Si se vuelve al tema que se discutió en el Capítulo I y se enfoca el espacio local y nacional, podrá observarse que aparte de la madre y el bebé, muchos otros también tienen interés en la manera como se alimenta a los bebés y pueden ejercer una influencia positiva o negativa en cuanto a las elecciones de la madre. Entre estos están: el padre, otros niños, parientes (en Asia es particularmente la suegra), amigos y vecinos, la partera, doctores, enfermeras y otros profesionales de la salud, empleadores, el gobierno local, si el nacimiento se lleva a cabo en un hospital público, el comercio (farmacias, tiendas, clínicas y hospitales privados) y los representantes médicos que visitan todos estos lugares; los grupos de apoyo a las madres tales como La Liga de la Leche Internacional, los grupos del IBFAN y los gobiernos nacionales con sus políticas sobre alimentación infantil.

Todos estos tienen un impacto menor o mayor sobre la decisión de la madre y sobre la salud del bebé. De acuerdo con la CRC, todos ellos necesitan educarse con respecto de los beneficios que posee la lactancia materna y protegerlos de la desinformación y la promoción comercial a favor de la alimentación artificial. La lactancia materna, la cual es un derecho humano, es generalmente aceptada por la mayoría de personas, pero se han dado algunos debates interesantes y poco concluyentes acerca de lo que este derecho significa con exactitud. Por cada derecho, existe un deber. ¿Es la lactancia materna un derecho del bebé y por lo tanto una obligación de la madre? ¿Cuánto debería durar la lactancia; tanto como el bebé lo desee o mientras que la madre esté dispuesta? ¿Qué pasa con el libre albedrío de la madre?

Algunos argumentarán que, dado que la lactancia es la continuación del embarazo y el parto y la leche materna se produce después de cada parto, el derecho del bebé parece indiscutible. Sin embargo, la mayoría de las personas diría que la alimentación infantil no es simplemente un asunto de transmisión física de nutrientes, sino que el bienestar del niño depende en gran medida del cuidado amoroso, la cercanía y el contacto piel con piel que una madre idealmente le pueda dar a su bebé durante la lactancia. Los padres también pueden aportar una buena parte de este amoroso cuidado, por lo que muchos están aprendiendo como hacerlo.

Sin embargo, cada mujer tiene el derecho de controlar el uso de su propio cuerpo y por suerte la naturaleza le ayuda en esto: nadie puede hacer que una madre amamante si ella realmente no quiere hacerlo, dado que la leche simplemente no fluye. Las compañías de leche para bebé saben esto muy bien y utilizan su conocimiento al promocionar materiales sustitutos de leche materna para las madres. Stephen Lewis acertadamente hizo la conexión entre la desnutrición infantil y la negación de los derechos humanos:

Aquellos que, por ejemplo, hacen reclamos sobre la fórmula infantil que intencionalmente debilita la confianza de la mujer en la lactancia materna no deben ser considerados empresarios inteligentes que solo están haciendo su trabajo, sino como violadores de los derechos humanos del peor tipo.

Por esta razón, la promoción comercial necesita regularse mediante la aplicación del código y posteriores resoluciones relevantes.

La mayoría de grupos dentro del IBFAN respaldan la visión práctica de que la lactancia materna es el derecho humano de ambos, las madres y los niños. Los grupos del IBFAN trabajan para empoderar a las madres en su derecho de amamantar y en eliminar todos los obstáculos de la lactancia materna. Los obstáculos son

frecuentemente comerciales, aunque también pueden ser sociales e incluso legales. En los Estados Unidos, por ejemplo, algunos estados consideran que la lactancia materna en público es exposición inmodesta, y por lo tanto, ilegal; asimismo, en los Estados Unidos, a algunas madres con VIH positivo, también se les ha impedido la lactancia materna. Esta es otra área donde la combinación de los derechos humanos y el Código Internacional se vuelve relevante.

“La nutrición y los derechos humanos sirven como recordatorios nítidos de que las personas cuentan, y que los resultados deben juzgarse en función de su impacto en las personas. Si el resultado del mercado libre es que los niños o las mujeres o cualquier otra persona quede desnutrida, entonces algo está seriamente mal” (Declaración de Richard Jolly, 12 de abril de 1999).

El impacto en las personas es significativo. Cuando se reconoció que la lactancia podía transmitir el VIH, muchos llegaron a la conclusión de que la alimentación artificial sería una solución. En términos de resultados de salud, sin embargo, se ha demostrado que no es así.

La lactancia materna, el código y el VIH

Un número relativamente pequeño de niños puede contraer el virus de inmunodeficiencia humana (VIH) a través de la lactancia materna. En una comunidad con un 20% de prevalencia del VIH entre las mujeres embarazadas, tres de 100 bebés se infectaron por medio de la leche materna; lo cual significa que 97 de esos 100 niños se pueden beneficiar de la leche de sus madres. Se sabe que la lactancia materna exclusiva no posee una tasa de transmisión más alta que la alimentación con fórmula exclusiva. Pero hasta ahora, pocas madres practican la lactancia materna exclusiva. Muchas madres también les dan a sus bebés un poco de agua o jugo, incluso pequeñas cantidades de ambos, lo cual alterará la flora intestinal y puede hacer al bebé más

susceptible a infecciones. Los estudios para establecer la diferencia entre el riesgo de transmisión entre la lactancia exclusiva o parcial todavía están en curso; al igual que los estudios (costosos) sobre el uso del tratamiento antirretroviral.

Las madres deben tomar sus propias decisiones informadas después de recibir asesoramiento sobre los riesgos relativos de las diferentes opciones de alimentación. Además de la lactancia exclusiva o la alimentación con fórmula, como “extremos”, las otras opciones posibles hacer de nodriza o alimentar con fórmula preparada en casa, pasteurizada o leche materna tratada con calor o leche materna de bancos de leche. Sin embargo, como lo temía el IBFAN, algunas empresas fueron rápidas para comenzar a debilitar la lactancia materna para las madres VIH positivas. Por ejemplo, en 1989, la Nestlé les dijo a los estudiantes del Reino Unido que hasta el 50% de las madres en África no deberían amamantar, porque ellas estaban infectadas con VIH. Expresar dicho asunto como “lactancia materna versus alimentación con fórmula” es peligrosamente simplista.

Según la Asociación Internacional de Fabricantes de Alimentos Infantiles (IFM), el 20 de noviembre de 1998, el doctor Gro Harlem Brundtland, director general de la OMS, le solicitó explícitamente a la industria de alimentos de bebés no abusar de la crisis del VIH: “...donde el VIH y la alimentación infantil son preocupantes, la elección de un método y producto de alimentación sustituto no debe ser influenciada por presiones comerciales.” No obstante, los medios a menudo presionan para donaciones de fórmula y en muchos países existía una presión para revertir las políticas e incluso las leyes que prohíben la fórmula gratis con el pretexto de que a las madres no se les debería permitir amamantar si son VIH positivo. Muchas madres no conocen su condición y podrían cambiar al biberón por pánico o “por si acaso” (el llamado efecto de derrame) o solo porque la fórmula era gratis. Al visitar un hospital en Botsuana, los

monitores del Código se sorprendieron al ver una lata de la misma marca de fórmula cerca de la cama de cada nueva mamá. Obviamente, fue una gran donación, la cual también afectó a las madres que son VIH negativas.

La completa implantación del Código Internacional es más necesaria que nunca en áreas de alta prevalencia del VIH. Esto protege a todas las madres y a los trabajadores de la salud de la promoción comercial de la alimentación artificial y les ayuda a tomar decisiones informadas acerca de las elecciones que tienen. Una vez que el código es completamente aplicado, los productos continuarán disponibles pero sus etiquetas tendrán las advertencias y las instrucciones necesarias para una preparación y uso seguros; no habrá publicidad, no habrá muestras ni donaciones gratis a hospitales y clínicas. La industria de alimentos de bebés está muy molesta por no poder dar fórmula de manera gratuita; ya que esa es la forma más efectiva de “enganchar” nuevos consumidores y de construir el mercado. Frente a la prohibición de donaciones bajo el Código, Wyeth, una de las principales empresas de fórmula de los Estados Unidos, consultó con su abogado, Daniel Spiegel, antiguo embajador de los Estados Unidos ante la ONU en Ginebra, para buscar una exención para las madres VIH positivas en África.

Spiegel pasó meses tratando de convencer a los altos funcionarios en el Programa Conjunto de las Naciones Unidas sobre el VIH (ONUSIDA), de que había una cláusula en el Código que permitía donaciones para “bebés que debían alimentarse por medio de sustitutos de leche materna.” El ONUSIDA fue comprensivo, pero cuidadoso y pasó la oferta de las “donaciones” a la UNICEF. Existieron negociaciones más extensas en marzo de 1999, en cuanto a la necesidad de tomar medidas como el etiquetado genérico y casi parecía que la UNICEF estaba lista para aceptar toneladas de fórmula gratuita para sus proyectos piloto en África (La Nestlé, que no quería quedar fuera, estaba observando cuidadosamente los movimientos de Wyeth y decía que estaba

lista para hacer ofertas similares). No obstante, el demonio siempre está en el detalle. Wyeth quería una carta de agradecimiento por parte de la UNICEF, un comunicado de prensa emitido conjuntamente y la oportunidad de una fotografía con Ms. Bellamy y los ejecutivos de Wyeth. Al darse cuenta de que tomarían un paseo de relaciones públicas, la UNICEF finalmente rechazó la oferta de Wyeth y le compró sus propios suministros a una empresa conocida por no haber violado el Código.

Mientras que la UNICEF decidió no vender su alma, otras organizaciones no tuvieron las mismas percepciones y preocupaciones. Rutinariamente, se planifican muchas reuniones para los profesionales de la salud, las cuales son financiadas mediante el patrocinio de la industria de alimentos para bebés. El Código no lo prohíbe, aunque existe una advertencia por el conflicto de intereses de una Resolución en la Asamblea Mundial de la Salud (1996). Este es un solo ejemplo de que el IBFAN está enojado, pero indefenso. En mayo del 2001, se recibió una llamada de alarma de Gabón sobre una reunión de dos días sobre el virus de la inmunodeficiencia humana y la salud de la madre y el bebé, la cual fue organizada por la Asociación de Pediatras de África Negra. Y como usualmente ocurre, la Nestlé había patrocinado a la mayoría de los participantes. Las discusiones científicas se enfocaban en la compleja pregunta de la transmisión del VIH. Lo que se reveló en los medios locales fue el mensaje simplista de que la lactancia materna transmite el VIH y este mata a los bebés. Los trabajadores nacionales de la red se sintieron desesperados, dado que ahora existía una psicosis real sobre el VIH. 20 años de esfuerzo para promover la lactancia materna se fueron por el desagüe debido a que más madres recurrirían a la botella, lo cual implicaba más diarrea, más infecciones respiratorias y más mortalidad infantil... Pero no había nada que pudiera hacerse.

“Las mujeres embarazadas que saben que son VIH positivas deben hacer elecciones muy difíciles: ¿Deberían amamantar a su recién nacido y arriesgarse a transmitirles el virus del VIH o deberían aceptar los muchos riesgos de no amamantar? Los bebés en hogares pobres tienen al menos un riesgo cinco veces mayor de morir de infecciones en los primeros dos meses de vida; una mayor incidencia de enfermedades con costos adicionales para los padres... los riesgos de no amamantar son mucho mayores que los riesgos de una infección por VIH por medio de la leche materna.” (Dr. Michael Latham de la Universidad de Cornell)

El virus de inmunodeficiencia humana ha causado un verdadero contratiempo en las campañas que promueven la lactancia materna. Ha sido difícil mantenerse al tanto de los volúmenes de investigación, algunos de ellos contradictorios. También ha sido difícil señalar que las soluciones tecnológicas en la práctica no ayudarán a quienes más lo necesitan y es difícil mantener el impulso en la implantación del Código.

IBFAN: rápido, flexible y furioso

Se dice que el IBFAN es parcial y así es. Pero es parcial a favor de la protección, promoción y apoyo de la lactancia materna, según lo solicitado por la UNICEF y la OMS. Si las empresas utilizan diferentes tácticas o inventan nuevos productos para moverse dentro del Código, el IBFAN los va a denunciar. Si el gobierno quiere ayuda para redactar una ley para proteger la lactancia materna ahora y en el futuro, el IBFAN dará su máximo esfuerzo para asegurarse que la ley es sólida y cubra todos los productos que socavan la lactancia materna. Sin embargo, en su trabajo de monitoreo, el Centro Internacional de Documentación del Código del IBFAN se asegura absolutamente de que todas las violaciones que publica se relacionen con las disposiciones reales del Código o de resoluciones posteriores.

La red ha sobrevivido 25 años de trabajo duro con poco dinero. Aunque con poco personal, saturado de trabajo y teniendo que lidiar con un gran número de asuntos secundarios, el IBFAN, en realidad, es más fuerte que nunca. A los miembros del IBFAN se les ha llamado todo tipo de nombres: golpeadores de la Nestlé, motivadores del Código, fanáticos, ideólogos de la lactancia materna, incluso marxistas; sin embargo, en general, la credibilidad de la red nunca ha sido mayor y las personas que trabajan en el IBFAN han demostrado que la unidad en la diversidad es posible y practicable. En ambos, el norte y el sur, los grupos se han vuelto hábiles para rastrear las violaciones del Código y abogar por medidas fuertes y legalmente cegadoras. Por más de 20 años, la red ha presionado a la OMS y a la UNICEF para que mantengan el Código vivo y en sus agendas, para recordar que existe un movimiento activo para una mayor responsabilidad corporativa.

La descentralización, la democracia y el compartir son la base para la expansión del IBFAN. No existen tarifas o criterios de membresía más que la concordancia con los siete principios, los cuales tienen el propósito de mejorar la salud infantil en todo el mundo. Hoy los grupos deben firmar un compromiso, donde indican que no tomarán dinero o ningún tipo de patrocinio de las industrias de alimentos infantiles u otras industrias relacionadas. A pesar de las presiones desde adentro y desde afuera para cambiar su estructura, el IBFAN ha mantenido su esquema (plano), como una red de pescar, sin pies ni cabeza.

En cada reunión de planificación, se sugiere que se incorpore una oficina central, que se cambie para ser un estado consultivo con algún organismo de la ONU u otro, pero cada vez el IBFAN termina apegiándose a la red de pescar como la mejor estructura para lo que se necesita hacer. Si la ONU quiere que el IBFAN se una, es mejor que

cambie sus reglas y permita redes. Las reglas existentes se redactaron estrictamente para permitir solo “organizaciones” con una jerarquía burocrática en una sola dirección.

Esto no va a funcionar para el IBFAN. A lo sumo se puede dar cinco o seis direcciones a las oficinas regionales, incluso pueden cambiar de vez en cuando. Cuanto más activos son los afiliados, más se involucran en el funcionamiento de la red.

Las estructuras flexibles de la red tienen la ventaja de permitir que muchos grupos, organizaciones e incluso individuos se unan a actividades, cada uno a su manera y en mayor o menor grado. La tecnología moderna de comunicación permite un ágil correo electrónico. Dado que se conoce la lactancia materna y su contribución a la salud infantil, las prácticas de las empresas que socaven dicha lactancia deben verse entorpecedoras de los derechos humanos. El hecho de que estos abusos continúen hace que todos los miembros del IBFAN estén furiosos. Esta furia bien puede ser uno de los factores más importantes que mantiene al IBFAN unido sin ninguna infraestructura fuerte.

Premio al Sustento Bien Ganado

El Premio al Sustento Bien Ganado (RLA, por sus siglas en inglés) es visto por muchos como uno de los premios más prestigiosos del mundo. Es ampliamente apodado el “Premio Nobel Alternativo” y es conferido por el Parlamento Sueco. El 9 de diciembre de 1998, el IBFAN recibió el Premio al Sustento Bien Ganado. Esta fue la primera vez que el premio le fue otorgado a una red y no a individuos. El jurado del RLA decidió honrar al IBFAN por su campaña comprometida y efectiva, durante casi 20 años, por los derechos de las madres a elegir amamantar a sus bebés, en total conocimiento de los beneficios para la salud de la leche materna y libre de las presiones comerciales con las que las empresas promocionan los sustitutos de la leche materna.

Si piensas que eres muy pequeño para hacer la diferencia, trata de dormir con un mosquito... (Proverbio africano)

La cita del RLA también solicitó “gobiernos en todas partes para legislar según el Código Internacional de Mercadeo de los Sustitutos de Leche Materna” y desafió a las empresas que continúan rompiendo y doblando el Código a poner la vida y la salud de los bebés antes que sus ganancias. En 1998, IBFAN compartió el premio que ganó de unos \$230,000 con dos trabajadores de paz de Croacia, un chileno y un activista americano. Los cuatro fueron elegidos dentro de un grupo de más de 100 candidatos por un jurado internacional. Además de darles su reconocimiento y apoyo financiero a los ganadores, el premio estaba destinado a estimular el debate sobre su trabajo y sus valores.

Obviamente, IBFAN alrededor del mundo estaba entusiasmado y contento. Todos querían estar en Suecia en la ceremonia y celebrar. Tomó semanas decidir de forma democrática quienes irían (el proceso fue estupendamente coordinado por IBFAN en Ginebra) e incluso entonces la Fundación RLA estaba abrumada por los números. El discurso de agradecimiento, escrito en forma colectiva y el cual leyó Ira Puspawati de IBFAN, Indonesia, enfatizó el compromiso del IBFAN con uno de los principales objetivos del RLA; el de “inspirar a la humanidad”.

Cada niño es nuestro futuro, cada bebé saludable y feliz hace un mejor futuro para todos nosotros. Al colocar el bienestar de los miembros más pequeños y vulnerables de la sociedad en el centro de nuestro trabajo, estamos preparando el camino para adultos saludables y responsables. Al colocar a cada madre en el centro de nuestras preocupaciones, y al apoyarla y asegurándonos de que ella puede elegir la mejor forma de alimentar a su bebé libre de la presión comercial, estamos incrementando la dignidad de

las mujeres... Levantando barreras, eliminando obstáculos, este es el trabajo del IBFAN... El Premio al Sustento Bien Ganado aumenta la resolución y determinación de todos los miembros del IBFAN. A menudo, las mujeres y los niños no tienen nada que decir, pero tienen el derecho de ser escuchados. El IBFAN continuará usando su voz para hacer que sus voces sean escuchadas por los formuladores de políticas, las empresas multinacionales, los empleadores y la profesión médica. Este premio nos ayudará a ser escuchados más fuerte y más claramente.

Más premios

A principios de ese mismo año, en abril, fui invitado como director del Centro Internacional de Documentación del Código, a un almuerzo, para supuestamente discutir el financiamiento. Al llegar al lugar (un poco tarde porque había tenido que terminar un reporte de financiamiento), me sorprendió totalmente encontrar unos 20 invitados impacientes esperándome... y más asombrado aún al escuchar que me habían otorgado la “Orden de Orange-Nassau” por parte de la reina Beatriz de los Países Bajos. El prestigioso premio se presentó en reconocimiento por mi trabajo “en la construcción de poder compensatorio” y al darle una voz activa al consumidor; los colegas en los Países Bajos me propusieron y lo mantuvieron en secreto. Un representante de la embajada de Holanda había organizado el lujoso almuerzo e invitado a oficiales, amigos y compañeros del IBFAN (todos quienes habían guardado el secreto). El mérito era similar al del RLA y cubrió mi trabajo sobre los alimentos para bebés, pero también mi escrito sobre el comercio y el desarrollo y mis primeros años de defensa en África.

Apenas un año después del RLA, el 6 de junio del 2000, Patti Rundall, directora de políticas del Baby Milk Action, miembro del IBFAN del Reino Unido, fue galardonada con la Orden del Imperio Británico por parte de la reina Elizabeth. La

Orden del Imperio Británico se le otorgó en el Palacio de Buckingham por “servicios a la nutrición infantil”. Patti ha estado haciendo campaña por la legislación en el Reino Unido y en todo el mundo, está a cargo del boicot a la Nestlé, todo en un esfuerzo por detener las prácticas inmorales de la industria de alimentos para bebés. El Baby Milk Action trabaja para proteger la lactancia materna y la salud infantil. Fue extraordinariamente apropiado que Patti fuera reconocida por su incansable trabajo de más de 20 años.

El monitoreo lidera el camino

A lo largo de los años han surgido preguntas interminables acerca de la intención del Código, con varias interpretaciones de varios artículos por diferentes empresas y gobiernos, en ocasiones por la UNICEF e incluso (aunque pocas veces) por la Organización Mundial de la Salud. ¿Cómo aplica el Código a nuevas prácticas de mercadeo, para nuevos productos? Los reportes de monitoreo traen consigo una gran cantidad de nuevos hechos y percepciones, no solo para los gobiernos, empresas y medios, sino también para los formuladores de las políticas en la Asamblea Mundial de la Salud. La interpretación y aclaración del Artículo 6, sobre la cuestión de las donaciones a hospitales (también llamadas “suministros”) tomó tres años de preparación; acompañado de dos años de seguimiento al resultado de la reunión de expertos de la OMS. La Asamblea dedicó tres resoluciones al tema y finalmente prohibió todos los suministros de todo el sistema de salud. No sabíamos qué tan importantes eran los suministros como herramienta de mercadeo para la industria, hasta que se comenzó a luchar por su prohibición. Desde entonces se ha visto cómo las empresas utilizan el VIH como un medio para intentar sortear dicha prohibición.

En los años 90 comenzó otra batalla sobre la interpretación de “la lactancia materna exclusiva y la alimentación complementaria oportuna”. Esto tomó siete años

antes que ese asunto se aclarara oficialmente. Se realizaron varios estudios y publicaciones sobre la materia, pero la Organización Mundial de la Salud insistió en que cada decisión tenía que estar basada en evidencias. Unos 3000 estudios fueron comprobados por la Universidad Cochrane y el esperar por los resultados, fue como anticipar el final de una novela de ciencia ficción con un buen argumento... Sin embargo, el resultado final no fue diferente de lo que el IBFAN entendió era la opinión científica al principio. Se sospechó que una razón importante para las largas demoras volvió a ser la parte financiera. Ha existido una presión interminable por parte de las empresas y maniobras entre bastidores por parte de la OMS. La insinuación era clara; el concluir que la duración óptima de la lactancia materna exclusiva era de seis meses significaría un golpe importante para los ingresos potenciales que la industria podría esperar al promover la alimentación complementaria desde los cuatro meses. La mera recomendación de que idealmente las madres amamanten por dos meses más a sus bebés se ha convertido en una pregunta multimillonaria, en lugar de ser un asunto puramente nutricional.

Afortunadamente, el manual del Código del IBFAN no debía revisarse en forma inmediata. Aunque se imprimió en 1997 y la decisión sobre la lactancia materna exclusiva llegó en el 2001; IBFAN siempre había leído el Código con la referencia de “seis meses” o “aproximadamente seis meses”; lo cual era una conclusión de sentido común. Solo existían dos referencias de “cuatro a seis meses” en el Código; un difuso pasaje en la introducción y otro en la definición de fórmula infantil, el cual era irrelevante. Había mucha evidencia que apuntaba al daño causado al introducir sólidos a una edad muy temprana. El monitoreo demostró que la promoción de los alimentos complementarios a los tres, cuatro o cinco meses había crecido rápidamente y tuvo que reducirse. Las resoluciones de 1994 y 1996 guiaron el camino, pero no fue sino hasta el

2001 que la duración recomendada de seis meses se especificó. De este modo, fue por defecto que el IBFAN grabó las interpretaciones más recientes del Código. De hecho, el IBFAN nunca reinterpretó el Código por sí solo, tal como la industria lo acusa de hacerlo.

El IBFAN, mediante su monitoreo, apunta principalmente a nuevos productos y prácticas con base en malinterpretaciones y, por ende, sus reportes ayudan a esclarecer decisiones por parte de las autoridades pertinentes. Desde que las resoluciones de la Asamblea Mundial de la Salud adoptaron el Código, la única manera de explicar la intención de este es por medio de otra resolución. Por lo tanto, el Código debe leerse siempre junto con las resoluciones relevantes posteriores de la Asamblea Mundial de la Salud.

Confabularse para el bien

Otro acontecimiento emocionante es el uso de los reportes de monitoreo del IBFAN, por parte de empresas de inversión ética. Varias de estas excluyeron a aquellos que violaron el Código y las resoluciones, de sus portafolios. Desde que los fondos de pensiones son requeridos por ley en el Reino Unido para revelar en qué medida las consideraciones sociales, ambientales y éticas se están tomando en cuenta en la selección, retención y realización de inversiones, más listas se han iniciado. El periódico Financial Times comenzó a realizar índices para una “inversión responsable socialmente” llamada FTSE4Good (Confabulación para bien) en julio del 2001. Al menos ocho de las empresas principales del reporte del IBFAN “Rompiendo las reglas” no están en lista. Una de las normas manifiesta, “Las empresas no deben de haber violado el... Código Internacional de Mercadeo de Sustitutos de Leche Materna de acuerdo con La Red Internacional de Acción de Alimentos para Bebés (IBFAN).” En otras palabras, si ellas violan el Código, deben excluirse de la lista de empresas

“buenas” para inversión ética. Hay índices de FTSE4Good para el Reino Unido, Europa, los Estados Unidos y también uno para todo el mundo. Las empresas deben sentir esa presión extra de ser excluidas y estar furiosas. La solución es simple; el cumplimiento del Código en su totalidad, en todos los países.

“Como una empresa de alimentos responsable, no quiero tener una imagen de comportamiento poco ético” dijo el director ejecutivo de la Nestlé, Peter Brabeck, citado en un artículo en la revista *Time* en febrero del 2003. Oxfam acabada de denunciarlo por exigir seis millones de dólares a la empobrecida Etiopía por un negocio que había sido nacionalizado 27 años antes. Rápidamente se dio por vencido y prometió ceder las ganancias al alivio de la hambruna. Con respecto del Código, el artículo de la revista *Time* reportó, “La Nestlé dice que ha dejado de promocionar la fórmula en los países en desarrollo y realiza auditorías periódicas, el mismo Brabeck revisa cada violación para decidir la acción apropiada.” ¿Cómo es que el IBFAN nunca escucha sobre él? ¿Y por qué todavía se niega a aceptar la universalidad y la gama total de productos del Código?

Otra norma en el FTSE4Good es que las empresas deben tener un sistema independiente de auditorías, el cual permita la valoración por un reportero externo. En marzo del 2003, un grupo de accionistas suizos (ACTARES) evaluaron seis empresas suizas muy grandes, según los lineamientos de la Iniciativa de Reporte Global sobre informes de responsabilidad ambiental y social; la Nestlé apareció como una de las dos peores, precisamente porque se descubrió que sus auditorías eran internas y bastante reservadas.

Tácticas de “divide y vencerás”

Volviendo a la campaña de alimentos para bebés, se puede ver un patrón en la respuesta de la Nestlé, la empresa más grande de alimentos para bebé en el mundo. Si

bien ha hecho algunos cambios, aunque muchos son más cosméticos, en sus prácticas de mercadeo, todavía trata de evitar la mayoría de las disposiciones del Código y de las resoluciones posteriores de la Asamblea Mundial de la Salud. Simplemente, negar la evidencia nunca ha funcionado realmente, entonces, durante el último cuarto de siglo ha utilizado un conjunto diferente de tácticas con base en el principio de que si no te gusta el mensaje, mata al mensajero. La Nestlé ha acumulado un registro dudoso de maneras de luchar contra sus críticos y busca separarlos del apoyo y financiamiento institucionales al debilitar su credibilidad y objetando su mandato de monitoreo. Es interesante revisar estas tácticas de divide y vencerás y observar que están enfocadas en eliminar el apoyo al boicot de la Nestlé y mejorar la alimentación infantil.

La Nestlé ha estado utilizando a las empresas de relaciones públicas más prestigiosas y a los políticos más influyentes en intentos desesperados por reconstruir su imagen y así desacreditar a sus críticos, ganando una batalla aquí y allá, pero nunca logrando ponerle fin a la guerra. Aunque la empresa todavía gasta una enorme cantidad de tiempo y dinero ejecutivo en tratar de socavarlo, el boicot de la Nestlé no ha desaparecido; la imagen de la empresa aún está dañada y de alguna manera, el IBFAN reaparece ileso una y otra vez. ¿Cómo puede una gran corporación como la Nestlé no hacerlo bien todavía?

Para empezar, quizás la respuesta es que la Nestlé está equivocada, pero se resiste a aprender sus lecciones. Una respuesta más cínica es que la expansión del mercado cuenta por encima de todo lo demás. Si la Nestlé hubiera cambiado sus prácticas de mercadeo, el boicot habría terminado y los activistas podrían centrarse en otras compañías. Aquí hay algunos ejemplos de las tácticas de la Nestlé, las cuales iniciaron mucho antes que el Código.

-Advertencias iniciales sobre muertes y desnutrición, como resultado de la alimentación con biberón, provinieron de doctores individuales y alertaron a los fabricantes, a principios de la década de 1970, de que debían hacer un cambio. En general, esas advertencias fueron ignoradas.

-La demanda por difamación contra los estudiantes que publicaron el artículo “Nestlé mata bebés” fue uno de los primeros intentos de aislar y contaminar a sus críticos. Sin embargo, esto fue contraproducente, ya que condujo a la indignación internacional.

-Con el boicot de Nestlé propagándose como el fuego en los Estados Unidos de América, la Nestlé contrató a la empresa Hill and Knowlton, una de las firmas de relaciones públicas más grandes en el mundo, para impedir que las iglesias se unieran al boicot. No obstante, sus brillantes folletos tuvieron el efecto contrario.

-Posiblemente, el error más conocido por parte de la empresa fue un testimonio en el Senado de Estados Unidos en 1978, cuando el presidente brasileño de la Nestlé, Oswaldo Ballarin, acusó al boicot de ser “un ataque indirecto al sistema económico libre del mundo”. Él prácticamente se rió fuera de la habitación.

-Después llegó una nueva estrategia para utilizar “refutaciones de terceros sobre el caso de los activistas” y para que así la empresa no estuviera implicada. Un artículo en la revista *Fortune* en 1980, titulado *The Corporation Haters* (Los resentidos de la corporación), tenía prevista una reproducción masiva pero los planes se filtraron y los altos directivos de la Nestlé fueron avergonzados en los principales periódicos.

El periódico *The Washington Post*, el cual había recibido memorandos internos filtrados por un “espía” dentro de la Nestlé, causó un alboroto con un artículo titulado *Infant formula maker battles boycotters by painting them red* (El fabricante de fórmulas infantiles lucha contra los boicoteadores pintándolos de rojo). El autor, Morton Mintz, reveló cómo la Nestlé estaba determinada a desacreditar a los organizadores del boicot y

a separarlos del amplio apoyo de la Iglesia, especialmente al argumentar que los críticos eran “marxistas, marchando bajo el estandarte de Cristo”. El artículo de Mintz se publicó el 4 de enero de 1981, justo a tiempo para la reunión anual del Comité Ejecutivo de la Organización Mundial de la Salud, en la que se debía examinar el proyecto del Código y remitirlo a la Asamblea de mayo para la aprobación.

El director general, Halfdan Mahler, al referirse a esta y a otras coberturas de prensa, dijo con su ironía usual, que la libertad de expresión parecía involucrar el derecho a estar lo más lejos posible de la verdad y también a perjudicar la salud de los niños...

Una vez que el Código se aprobó, la Nestlé empleó una táctica diferente. Contrató a un especialista en relaciones públicas, Raphael Pagan, como presidente del Centro de Coordinación Nestlé para la Nutrición en Washington. En 1982, Pagan casi acertó al organizar una gran conferencia de prensa en torno a las primeras instrucciones de la Nestlé para sus empleados sobre cómo aplicar el Código Internacional. El comunicado de prensa se tituló “La Nestlé completa el proceso de implementación del Código de la OMS”. Tal como se explicó anteriormente en este artículo, todas las instrucciones de la Nestlé, y existieron varias versiones, están muy por debajo del Código. Sin embargo, el IBFAN tuvo la dificultad para hacer que su análisis de las instrucciones fuera de interés público: los puntos buenos sobre las lagunas legales no son muy “sensuales”.

¿Moviendo los postes de la meta?

El primer boicot de Nestlé, precediendo el Código, fue acerca de la fórmula infantil y de las instrucciones de Nestlé. El Código, por otro lado, comprende todos los sustitutos de leche materna. El primer boicot se centró en los bebés del Tercer Mundo y, de manera similar, las instrucciones de la Nestlé debían aplicarse solo en países en

desarrollo; pero el Código aplica para todos los países. De repente, se acusó al IBFAN de mover los postes de la meta y de hacer cambios injustos en las demandas, lo que no permitió que la pobre empresa se pusiera al día... Sin embargo, la Nestlé fingía que estaba aplicando el Código, no solo que estaba cumpliendo las demandas del boicot. No había ambigüedad, dado que la Organización Mundial de la Salud y la UNICEF señalaron repetidamente que el Código era universal y que cubría más que solo la fórmula infantil. Obviamente, la estrategia de la Compañía apuntaba a ponerle un fin al boicot. Ofreció muy poco, demasiado tarde.

En otro movimiento, a principios en 1982, la Nestlé contrató al conocido exsenador de los Estados Unidos Edmund Muskie para dirigir la Comisión de Auditoría de Fórmula Infantil de Nestlé (NIFAC). Pronto conocida como la Comisión Muskie, la NIFAC fue establecida para monitorear las prácticas de mercadeo de la Empresa en relación con el Artículo 11 del Código. Este examinó las quejas en cuanto al mercadeo de la Nestlé y envió “presuntas violaciones del Código” a las oficinas centrales de la empresa. A menudo la comisión solicitaría más información y, en general, llevó mucho tiempo emitir los informes. Pero al cabo de un tiempo estaba haciendo un trabajo bastante serio al auditar las prácticas de la compañía y el IBFAN comenzó a entregarle en forma regular, las violaciones del Código a la Comisión.

A finales de los años 80 algunos de los miembros de la Comisión realizaron un estudio propio en hospitales mexicanos y encontraron serias violaciones del Código por parte de la Nestlé. El estudio fue suprimido por un tiempo pero pronto se filtró. Menos de un año después los resultados del estudio se dieron a conocer. El 12 de junio de 1991 se disolvió la Comisión Muskie. El 28 de junio, Muskie, a quien presuntamente la Nestlé le pagó \$500 la hora, regresó las quejas no procesadas al IBFAN con una carta que anunciaba el cierre de la Comisión y, por consiguiente, su incapacidad para

terminarlas. Solo puede suponerse que Muskie se había vuelto demasiado independiente para serle útil a la empresa.

La Iglesia respalda el boicot

En 1991, titulares mundiales anunciaron la noticia de que el Sínodo de la Iglesia de Inglaterra había votado, casi por unanimidad y por primera vez en su historia, para apoyar una llamada de boicotear a una empresa. El Sínodo había respaldado el boicot de la Nestlé. El resultado inmediato fue una fuerte caída del tres por ciento en las ventas del Reino Unido de Nescafé y de un enfurecido Nestlé. Año tras año, la empresa bombardeó a los miembros del Sínodo con folletos que protestaban sobre su inocencia y donde atacaban al IBFAN y a la UNICEF. Las violaciones del Código por parte de Nestlé se presentaron como inválidas, dado que el producto no era una fórmula infantil o porque no se promocionaba en un país en desarrollo; otras violaciones se proyectaron como errores únicos, en vez de prácticas sistemáticas. En 1994, el Sínodo debatió una vez más si extender los términos del boicot y el desinvertir. Enfrentados con información contradictoria y sin comprender completamente las complejidades de la alimentación infantil, sus miembros estaban confundidos por completo y decidieron suspender pero no finalizar el apoyo de la iglesia al boicot, mientras que conducían sus propias investigaciones.

Luego se formó el Grupo Interagencial de Monitoreo de la Lactancia Materna (IGBM), el cual consistía en 27 iglesias y organizaciones académicas y de desarrollo. El IGBM desarrolló su propio protocolo de monitoreo y se dispuso a estudiar la incidencia del mercadeo y su impacto en la lactancia materna en cuatro países (Polonia, Tailandia, Sudáfrica y Bangladesh). El reporte de sus descubrimientos, publicado en 1997 bajo el título “Descifrando el Código”, disfrutó de una publicidad sin precedentes. Su conclusión fue que las empresas estaban violando sistemáticamente el Código

Internacional y las resoluciones posteriores. Los resultados fueron vistos por muchos como una forma de validar el registro de monitoreo del IBFAN. La UNICEF por ejemplo, expresó que “los hallazgos del IBFAN están claramente justificados por este informe”. Sin embargo, la Iglesia de Inglaterra seguía dudando.

En julio de 1997, el Sínodo se reunió en York y respaldó las conclusiones del reporte “Descifrando el Código”, pero la moción para restablecer el boicot se perdió por 12 votos. La estrategia de la Nestlé había funcionado. La Empresa había volado en la sala de personal del Tercer Mundo difundiendo rumores engañosos de que el apoyo al boicot estaba disminuyendo, que la Iglesia de Suecia había decidido no apoyar al boicot (cuando en realidad el voto sueco no se había dado aún), que la fórmula gratuita encontrada en Tailandia por el IGBM estaba destinada a bebés con madres VIH positivas (pero el IBFAN sabía que el gobierno tailandés prevé tales casos), etcétera. Después de las promesas de la Nestlé, que cumpliría no solo con el Código sino que también con las resoluciones posteriores, la moción a favor de abandonar el boicot se aprobó. Muchos miembros de la Iglesia quedaron entristecidos y perturbados; la Iglesia decidió utilizar sus inversiones en la Nestlé para entablar un “diálogo” con la empresa y alentarla a cambiar sus caminos. Algunos meses después, el Consejo de Iglesias de York (Reino Unido) anunció que había aceptado una donación de cien mil libras esterlinas por parte de la Nestlé...

El pequeño problema de la Nestlé

La Autoridad de Normas de Publicidad del Reino Unido (ASA) cuestionó a la Nestlé en cuanto a la veracidad de sus afirmaciones en su historial de cumplimiento del Código. Las afirmaciones de la Nestlé aparecieron en un comercial publicado en 1996, en otro intento de la Compañía por debilitar a sus críticos. Después de los desafíos y contra desafíos, casi tres años después, el veredicto de la Autoridad de Normas de

Publicidad le urgió a la Nestlé no repetir ninguno de tales reclamos. La ASA no tiene poder sancionador; sin embargo, la publicidad desfavorable en la revista *Marketing Week* del 11 de enero de 1999, en forma de una caricatura condenatoria en su portada, fue mucho más correctivo.

Nestlé contrató otra firma de relaciones públicas, Saatchi & Saatchi, que le aconsejó “anunciar agresivamente sus vínculos con organizaciones benéficas y buenas causas”, con el objetivo de evitar mala publicidad y crear una cuenta extra para los tiempos de crisis. La Nestlé intensificó en forma inmediata su patrocinio corporativo, solo para descubrir que una y otra vez sus esfuerzos fracasarían. Las celebridades de alto perfil y varios grupos de desarrollo rechazaron públicamente sus ofertas de generosidad y se negaron a tener algo que ver con la Empresa. Durante el proceso, muchas más personas se dieron cuenta de las prácticas poco éticas de la Nestlé.

Volviendo a la UNICEF

En enero del 2000, unos diez años después de su implicación con el senador Muskie, la Nestlé contrató a Geraldine Ferraro, otra política estadounidense y excandidata a la vicepresidencia. Ferraro dirige una firma de consultoría que pertenece a la empresa de publicidad de la Nestlé y asegura que encontró muy difícil el decirle “no” a la labor ofrecida por la Nestlé. Su objetivo pareció ser presionar a Carol Bellamy, la directora ejecutiva de la UNICEF, para que cambiara su posición en cuanto a la Empresa. En términos de relaciones públicas, este es un movimiento maestro por parte de la Nestlé. Las dos mujeres, ambas abogadas, se postularon para cargos políticos en 1978 y han sido amigas cercanas desde entonces. Por lo tanto, se podría pensar que les debe ser sencillo resolver el asunto con una taza de café o una botella de vino.

De acuerdo con el periódico *The Wall Street Journal*, el director ejecutivo de la Nestlé, Peter Brabeck, había fallado miserablemente en 1997 cuando Bellamy le dio la

espalda en una reunión al dejar a su delegación de alto poder con su suplente, quien le dijo a la Nestlé que las violaciones simplemente tendrían que detenerse. La UNICEF fue firme con el hecho de que la Nestlé debe aceptar que el Código es universal, que aplica no solo para fórmula y es independiente de la legislación nacional. Brabeck estaba muy molesto y se dice que hizo un berrinche.

Brabeck se enfadó aún más cuando, dos semanas después, recibió una carta de Carol Bellamy citando “diferencias espectaculares y significativas sobre el contenido y la aplicación del Código Internacional” y que no tenía sentido seguir en contacto. Él dijo que recuerda haber pensado, “A la empresa líder mundial de alimentos y bebidas se le está tirando la puerta en la cara y se le dice: “Vete a casa”. Él envió una carta al secretario general de las Naciones Unidas, Kofi Annan, quien contestó cortésmente que él compartía la visión de la UNICEF y de la OMS sobre el hecho que el Código es universal. No es de extrañar que Brabeck esté preparado para pagar altas tarifas (Ferraro no dijo cuánto era) para retener a una consultora que está tan bien situada para presionar a Bellamy.

El mismo artículo del *Wall Street Journal*, refleja enojo corporativo sobre el rechazo de la UNICEF de aceptar las ofertas comerciales de fórmula gratis para las madres VIH positivas, asegura que las empresas afirman que la UNICEF confía su información en una red de grupos de activistas impulsados por una ideología pro lactancia materna. El artículo asegura que al retener a Ferraro, Brabeck espera llegar al fondo de la actitud tan extraña y difícil de comprender de la UNICEF. Brabeck acusa a la UNICEF de tratar a la empresa como un criminal. Bellamy responde fríamente a ese cargo de la siguiente manera, “lo único que consideramos es que Nestlé es un fabricante de fórmulas para bebés que no cumple con el Código”.

En otras palabras, si Ferraro tiene éxito en abrir una brecha entre la UNICEF y los activistas “impulsados por una ideología pro lactancia materna” ella habrá resuelto otro de los problemas de las relaciones públicas de Nestlé. Esto, por supuesto, no cambiaría las prácticas de mercadeo de la Empresa ni ayudaría a hacer del mundo un lugar más seguro para los bebés, el cual es el propósito del Código. Sin embargo, tales preocupaciones parecen solo afectar al IBFAN y no a Nestlé. En diciembre del 2000, Ferraro guió a otra delegación de Nestlé a la UNICEF, pero no se tienen los detalles de lo sucedido, ni de qué ha sucedido desde entonces. Nadie sabe sobre qué trataba esa reunión y no existen notas disponibles para el escrutinio público; por consiguiente, no hay pistas sobre si la UNICEF está haciendo lo correcto en su nuevo enfoque y si la salud infantil podría o no verse perjudicada.

Lo que sí se sabe es que la UNICEF respondió rápida y positivamente a una advertencia reciente del Centro Internacional de Documentación del Código sobre el hecho de que los suizos promueven su código voluntario inadecuado como modelo para otros países. La señorita Bellamy respondió el 22 de abril del 2003, “la UNICEF incentiva la adopción de medidas legalmente ejecutables para implementar el Código y las resoluciones posteriores de la Asamblea Mundial de la Salud... y proporciona soporte técnico... en colaboración con grupos nacionales o regionales del IBFAN” y que ella esperaba reunirse con el IBFAN y continuar la colaboración con nuestra red. La Organización Mundial de la Salud también contestó de una manera muy positiva; muy bien hasta ahora.

Nestlé juega a faltar a los eventos

La Nestlé no se presentó en la primera audiencia del Comité de Desarrollo y Cooperación del Parlamento Europeo en noviembre del 2000. El Comité había seleccionado a la industria de los alimentos y a la industria textil para establecer los

estándares de la Unión Europea para las empresas europeas que operan en países en desarrollo. Aunque al inicio, la Nestlé había tomado de buena manera la oportunidad de presentar su caso ante el Parlamento, aparentemente cambió de opinión, quizás después de escuchar que representantes del IBFAN y de la UNICEF también estarían presentes. La audiencia se convocó inmediatamente después de que saliera a la luz publicidad desfavorable en cuanto a prácticas de mercadeo poco éticas por parte de la Nestlé en Pakistán. Parece probable que la Empresa sintiera que su reputación se vería menos afectada al no presentarse, que por su obligación de responder preguntas embarazosas sobre sobornos a médicos, establecimiento de objetivos de ventas y emisión de amenazas al delator quien denunció lo anterior y aportó pruebas contundentes.

Richard Howitt, miembro del Parlamento Europeo y reportero de la Responsabilidad Social Corporativa, declaró que la Nestlé y Adidas (la última acusada por el trato poco ético de sus trabajadores en Indonesia) habían mostrado “total desprecio por una audiencia pública debidamente constituida” al no asistir, por lo cual dicha conducta reveló una combinación de arrogancia y distancia que ha retrasado su causa. Después de escuchar las declaraciones por parte de la UNICEF y la Red de Protección al Consumidor del IBFAN en Pakistán, el Parlamento Europeo se convenció aún más de que era hora de regular a las compañías multinacionales. En mayo del 2002, en respuesta a las propuestas de la Comisión de la Unión Europea para incentivar la responsabilidad corporativa por medio de autorregulación, Richard Howitt pidió en cambio una legislación:

- Exigirles a las empresas que informen anualmente sobre su desempeño social y ambiental y
- Responsabilizar personalmente a los miembros de la Junta por las prácticas de la empresa en los países en desarrollo.

Él citó el millón y medio de bebés que mueren porque sus madres, engañadas por las prácticas de mercadeo, no los amamantaron y, por lo tanto, la autorregulación no funcionó: "... de 2.500 códigos de conducta voluntarios promocionados por negocios, dos tercios ignoran las normas reconocidas internacionalmente, evitan la verificación independiente o niegan responsabilidad en su cadena de suministros... ahora es el momento para que la regulación complemente las actividades de los negocios".

Se enviaron copias del reporte de monitoreo más reciente, *Rompiendo las Reglas, Extendiendo las Reglas 2004*, a todos los fabricantes cubiertos por las encuestas. El reporte se lanzó en mayo del 2004, en la Cámara de los Comunes del Reino Unido y obtuvo considerable atención por parte de la prensa. Dos meses después, el Centro Internacional de Documentación del Código recibió una carta de las oficinas centrales de la Nestlé con una solicitud de cinco páginas para obtener detalles sobre el 38% de las violaciones de la Nestlé reportadas. La empresa también quería los nombres y las direcciones de los monitores. El IBFAN no publica los nombres de monitores porque esto puede conducir a hostigamiento. Ellos indicaron que esta solicitud le ayudaría a la empresa en sus investigaciones, lo que se duda, ya que la Nestlé afirma tener un sistema de monitoreo interno eficiente y un ejército global de personal de mercadeo, quienes pueden proveer la información necesaria. Además, los representantes de la Nestlé ya han visitado a varios monitores del IBFAN en sus respectivos países para discutir las violaciones reportadas.

Aún así se les proporcionó una respuesta de nueve páginas. Se les dio detalles sobre dónde estaban justificados y las preguntas sobre por qué las imágenes escaneadas de etiquetas y volantes en un país específico eran insuficientes para que su personal de mercadeo las rastreara. También se les preguntó si el restante 62% de las violaciones, que no fueron indagadas, fue aceptado como violaciones legítimas; sin embargo, nunca

se recibió una respuesta. ¿Estaba probando la empresa? ¿Estaban esperando agotar los limitados recursos? ¿O estarían haciendo los cambios necesarios en su comportamiento de mercadeo?

De abajo hacia arriba, si de arriba hacia abajo no funciona

El clima internacional no es favorable para la regulación, pero uno puede esperar más preocupaciones en las salas de juntas corporativas ante la perspectiva de controles restrictivos de la Unión Europea, posiblemente guiando a un mayor respeto por el Código y otras normas internacionales. Y si no viene de arriba hacia abajo, nunca se debe dejar de tratar de hacerlo de abajo hacia arriba; los miembros del IBFAN y otros individuos preocupados han escuchado muchos mensajes de relaciones públicas y encontraron que son promesas vacías. No le permitirán a la Nestlé dormir tranquila hasta que cambie sus prácticas en todos los países. Desde personas como Germaine Greer (citada por los medios de comunicación del Reino Unido en abril del 2002, dijo, “¿Conocer a Nestlé?, prefiero conocer a Rose West”) a los activistas de base en el boicot de la Nestlé y hasta los delegados de la Organización Mundial de la Salud y médicos de América Latina, todos sospechan profundamente del gigante de los alimentos y mantendrán su imagen manchada en las próximas décadas. Esto es lo que sucedió en la Asamblea Mundial de la Salud del 2002.

En los primeros años del Código era bastante común para la industria invitar a miembros de las delegaciones de la Asamblea Mundial de la Salud a una visita con todos los gastos pagados el día particular en que se debatía una resolución sobre la alimentación infantil. No se sabía que esto continuaba ocurriendo hasta mayo del 2002, cuando la Nestlé cometió el error de invitar a dos delegados africanos a visitar su idílica sede de Vevey en el otro extremo del Lago de Ginebra, el mismo día del debate de la Asamblea Mundial de la Salud. Los dos africanos dieron la impresión de estar

considerando la idea al hacer todo tipo de preguntas sobre cuándo los iban a recoger y si el almuerzo estaba incluido mientras se reían disimuladamente; ya que ambos eran miembros del IBFAN, aunque en sus delegaciones nacionales. Por supuesto ellos nunca irían a las sedes centrales de la Nestlé, no importa qué tan atractiva fuera la oferta o qué tan educativa pudo haber sido la visita.

El IBFAN también adopta un enfoque a largo plazo, lento pero seguro introduce los principios del Código en las mentes de los nutricionistas jóvenes y de vez en cuando, incluso encargándose de la Nestlé... Un pediatra, uno de los muchos profesionales de la salud que se han unido al IBFAN en América Latina en los últimos diez años, escribió para disculparse por su ausencia a una reunión y explicó que esta coincidió con la conferencia de apertura en la Escuela de Nutrición de la Universidad: “No puedo perder esta conferencia de invitados porque los últimos tres años he estado hablando allí sobre el Código. Los estudiantes siempre recuerdan su primera conferencia y la profesora quiere que yo asista cada año, dado que cuando ella era estudiante, nunca escuchó nada malo sobre la alimentación con biberón, dado que los profesores que en ese entonces estaban a cargo de la alimentación infantil también eran empleados de la Nestlé”.

No es de extrañar realmente que esta enorme transnacional, que se ha infiltrado en los mercados de muchas maneras sutiles en tantos países, esté atrayendo la ira de la gente común en todo el mundo.

4. El nuevo mundo de las asociaciones

Contra la corriente

En mayo de 1998, la nueva directora general de la OMS, Gro Harlem Brundtland, dijo en su discurso de agradecimiento que ella iba a llegar al sector empresarial y forjar relaciones constructivas con la industria. Esto preocupó al IBFAN,

el cual había recibido de buena manera la elección de una mujer como jefa de la Agencia y esperaba que ella fuera una fuerte defensora de la lactancia materna. Después de todo ella había amamantado a todos sus hijos, incluso a su último hijo mientras presidía reuniones de gabinete en su natal Noruega. A diferencia de su antecesor, Hiroshi Nakajima, ella no tenía experiencia directa en la industria. Pero los tiempos habían cambiado, este era un mundo nuevo y Brundtland contribuyó de manera significativa para ese cambio.

Durante marzo y abril de 1998, varios gobiernos recibieron noticias por parte de la Nestlé asegurando que la Asamblea Mundial de la Salud en mayo no incluiría ninguna resolución sobre la alimentación infantil. Esto era muy extraño, ¿por qué debería una empresa decirles a los gobiernos qué hacer y qué no? Fue un año par, es decir, un año de informes del Código, y generalmente el debate concluye con una resolución. Junto con los miembros veteranos de un grupo de presión de la Asociación Internacional de Fabricantes de Alimentos Infantiles, había un nuevo abogado de la industria, Daniel Spiegel, exembajador estadounidense de las Naciones Unidas en Ginebra. Ahora había sido retenido por Wyeth, una empresa americana de alimentos para bebés con un gran mercado de exportación. Él le explicó al Centro Internacional de Documentación del Código que utilizó una semana entera antes de la Asamblea Mundial de la Salud para explicarles a los representantes del gobierno en Ginebra, que no había necesidad de una resolución dado que la nueva directora general de la Organización Mundial de la Salud establecería consultas globales con las Organizaciones no gubernamentales.

Esta fue la primera vez que se escuchaba hablar sobre vincular las consultas con cualquier resolución, aunque un alto funcionario de la Organización Mundial de la Salud había ejercido presión directa sobre el IBFAN en Ginebra para no comentar

ninguna resolución. Al juntar las piezas, se sintió que había una conspiración para actuar de manera injusta e inconstitucional y junto con algunos gobiernos que compartían la preocupación se decidió ir contra la corriente. Zimbabue presentó un proyecto de resolución y hubo una lista creciente de copatrocinadores. La asamblea tuvo una duración de solo una semana. Dicho año hubo muchas otras distracciones, incluyendo un emocionante largo discurso por parte de Fidel Castro. Todos querían escucharlo, por lo que el salón de la Asamblea General de las Naciones Unidas nunca había estado tan lleno. Las resoluciones deben entregarse 48 horas antes del debate agendado. Algunos de los copatrocinadores querían cambios; se trató de llegar a un acuerdo sobre el texto pero el tiempo era muy poco. De repente Zimbabue, el patrocinador principal, anunció que había retirado su texto... 24 horas antes del debate. La presión fue demasiado grande. La Asamblea Mundial de la Salud de 1998 quedaría registrada como un año de informes excepcional, sin una resolución sobre la alimentación de bebés y niños pequeños.

Para noviembre de 1998, Brundtland agendó dos equipos de mesas redondas, uno con el IBFAN y con otros grupos de consumidores y el otro con la industria de alimentos para bebés. El objetivo de las mesas redondas era establecer un “mecanismo consultivo” e identificar “problemas, principios y procesos para establecer un foro regular para el intercambio de información entre las organizaciones no gubernamentales comunitarias y de consumidores y la industria de alimentos infantiles”. Brundtland obviamente sintió que una solución política podría resolver el prolongado problema. Ella era una nueva líder, llena de confianza y optimismo, pensó que podría tener éxito donde otros habían fallado. Entre la intransigencia de la industria de alimentos para bebés y la obstinada independencia de los activistas del Tercer Sistema, ella descubrió que podría ser el agente honesto.

Chapter V

Data Analysis

In this chapter, the researcher is going to apply the three data collection instruments mentioned in Chapter III to the articles *Género, realidad o ficción*, *La caminata por la vida y la libertad*, *¿Por qué soy feminista?*, *Nacer... y seguir naciendo*, *Voz de mujer: para que la memoria no se olvide* and also, to the articles *Power Perspectives*, *Fighting for Rights* and *The New World of Partnerships*. Also, it eventually helps in arriving at conclusions and proving the hypothesis. The type of data dictates the method of analysis; for example, in this specific investigation, any non-numerical data like text or individual words are going to be analyzed. Quantitative analysis, on the other hand, focuses on the measurement of the data and can use statistics to help reveal results and conclusions (Kalpesh, 2013).

5.1 Analysis and Interpretation of the Results

The application of these three instruments, text analysis, color-coding, and glossaries, will help the translator to know the kind of texts she is dealing with, which procedures should be used in the translations and which ones are more common in the selected texts and the meaning of the unknown words for her. The application of the data collection instruments is important to achieve the general and specific objectives of this research project.

5.1.1 Text Analysis

Peter Newmark (1988) says that an analysis of the text is the essential step that goes before translating. To start with the analysis, the translator must carry out a general reading, which is to understand the main idea of the text and to determine the best translation method that should be used; and then, a close reading, which is to analyze the text from the translator's point of view and to identify the recurrent problems. Then, after the readings the translator should start with the analysis of the following aspects; the intention of the text and of the translator, the text styles, the text function, and the stylistic scales.

The intention of the text can be to inform, persuade, entertain or express, and as it is the most important object of the translation, the translator must have the same intention in the

translated version and she has to be sure that the translation is accurate, natural and communicative. Then, the text styles can be narrative, descriptive, argumentative and dialogue. Next, the text function can be to express, to inform, or vocative that is to call the audience into action. And finally, the stylistic scales ~~which~~ are three; the scale of formality, the scale of generality or difficulty and the scale of emotional tone. The analysis of the text is important and useful to the translator because it lets her know which kind of text it is, for whom it was written, the type of market it is aimed at, and which is the context of the text.

Text analysis	“Género, realidad o ficción”	“La caminata por la vida y la libertad”	“¿Por qué soy feminista?”	“Nacer... y seguir naciendo”
Intention of the text and the translator	Express	Express	Express	Express
Text style	Narrative/ Descriptive	Narrative/ Descriptive	Narrative/ Descriptive	Narrative/ Descriptive
Text function	Expressive	Expressive	Expressive	Expressive
Stylistic Scales				
Formality	Neutral	Neutral	Neutral	Neutral
Generality or difficulty	Neutral	Neutral	Neutral	Neutral
Emotional tone	Warm	Warm	Warm	Warm
Type of translation	Semantic	Semantic	Semantic	Semantic

Text analysis	“Voz de mujer: para que la memoria no se olvide”	“Power Perspectives”	“Fighting for Rights”	“The New World of Partnerships”
Intention of the text and the translator	Express	Inform	Inform	Inform
Text style	Narrative/ Descriptive	Argumentative	Argumentative	Argumentative
Text function	Expressive	Informative	Informative	Informative
Stylistic Scales				
Formality	Neutral	Formal	Formal	Formal
Generality or difficulty	Neutral	Educated	Educated	Educated
Emotional tone	Warm	Factual	Factual	Factual
Type of translation	Semantic	Semantic	Semantic	Semantic

Table 4 shows the aspects to be considered in the text analysis.

Source: Researcher's own creation

5.1.2 Color-coding

The color coding is a strategy or instrument used by the translator to identify and classify the different translation procedures applied in a text. It consists on selecting one different color to each of the procedures that are going to be analyzed in this research project, which are transposition, modulation, omission, amplification, explicitation, literal translation, compensation, equivalence, and adaptation. As stated before, the idea is to use the color to identify them in specific paragraphs of the translated texts. It is important as it lets the translator identify in an easier way each procedure applied and to classify them in the correct group or category. In addition, with this strategy, the translator can check if the procedures are well-applied or not. For the correct application of this strategy in this research project is important to

take into account some aspects such as; the chosen paragraphs must be in chronological order and each one of them must have between 100 and 150 words.

Transposition	Compensation
Modulation	Equivalence
Omission	Adaptation
Amplification	
Explicitation	
Literal Translation	

Table 5 shows color-coding system that will be used to analyze the text.

Source: Researcher's own creation

Translation from Spanish into English

*Género, realidad o ficción, La caminata por la vida y la libertad, ¿Por qué soy feminista?
Nacer... y seguir naciendo y Voz de mujer: para que la memoria no se olvide*

Paragraph 1

Spanish

Durante las últimas décadas hemos visto surgir un enorme interés de las agencias internacionales, las universidades y grupos involucrados en el desarrollo, por incorporar la teoría de género. En estos años han aparecido libros, revistas y folletos sobre el tema; así como una innumerable cantidad de profesionales que ha estado discutiendo sobre la temática. Sin embargo, a la hora de hacer un análisis sobre el impacto real que ello ha tenido en los hombres y mujeres del tercer mundo, nos damos cuenta de que entre el discurso y la práctica existe un profundo abismo.

Desafortunadamente, el desarrollo de la categoría de género se ha visto circunscrita, en su mayoría, a discusiones teóricas y a postulados que no han sido aplicados en la práctica. Analicemos algunos de los factores que consideramos han tenido alguna injerencia sobre esta situación.

English

During the last decades, we have seen an enormous interest arising from international agencies, universities, and groups involved in development to add gender theory. In these years, books, magazines, and pamphlets on the topic have appeared, as well as a countless quantity of

professionals that have discussed the topic. However, when it is time to do an analysis on the real impact it has had on Third World women and men, we realize that between speech and practice, there exists a deep abyss.

Unfortunately, the development of the gender category has been circumscribed, mostly to theoretical arguments and hypothesis that have not been applied to practice. Let us analyze some of the elements that we consider, have had some interference on this situation.

Paragraph 2

Spanish

Nuestra posición difiere un poco de ésta. El pasar de una concepción de «mujer en desarrollo» a «género en desarrollo», ha implicado algo más que un simple cambio de vocablo. Demanda cambios sustanciales en cuanto al objetivo de trabajo, al enfoque y la estrategia. El problema fundamental ya no estriba en la exclusión de la mujer del proceso de desarrollo, sino más bien en las relaciones desiguales de poder que limitan un desarrollo equitativo y una participación amplia y real de la mujer. Quizás una de las mejores síntesis sobre esta discusión fue planteada por Match-CCIC, Council for International Cooperation of Canada.

Tener una perspectiva de género ha implicado para nosotras, por consiguiente, que algunas veces se trabaje sólo con mujeres, otras, sólo con hombres, o en ocasiones, con ambos.

English

Our position is a little different from the previous one; since going from the concept of “woman in development” to “gender in development” has involved something else than just a change in the term. It demands vital changes regarding the task’s objective, the standpoint, and the strategy. The main problem is not based anymore on the exclusion of women from the development process, but in the unequal power relationships that limit a fair development and a women’s wide and real participation. Perhaps, one of the best syntheses on this discussion was set by Match-CCIC, Council for International Cooperation of Canada.

For us, having a gender perspective has meant, therefore, that sometimes we will work only with women, other times only with men, and in other occasions with both.

Paragraph 3Spanish

A **manera de** ejemplo, voy a citar algunas preguntas **e interrogantes** surgidas en algunas comunidades en las que hemos trabajado. Una mujer nos decía en una reunión: ¿Cómo voy a hacer yo para reunirme, si mi marido no me da permiso? Otra manifestaba: «Yo tengo once hijos y **todavía** no entiendo cómo **es que** quedo embarazada». Un hombre planteaba que él quería cambiar, pero que la sociedad se lo cobraba muy caro. O una compañera **cuando comentaba** angustiosamente que «usted estaba hablando de la menstruación, pero la verdad es que yo no entiendo muy bien eso de que sea cada mes, yo me acuerdo que cuando tenía como doce años tuve eso, ahora a los treinta no me acuerdo, no sé lo que es eso de cada mes...» (esto era porque esa mujer quedaba embarazada en la cuarentena, así que ella no sabía lo que era tener una menstruación cada mes).

English

As **an** example, **I am going to quote some questions that have arose** in some **of the** communities in **we** have worked in. A woman told us in a meeting: “How can I go to the **meeting** if my husband does not give me permission?” Another said: “I have eleven children and I do not know how I get pregnant.” A man stated that he wanted to change, but that society **asked a lot from him in return**. Or a **fellow** woman in an anguished voice said, “**you** were talking about menstruation, but the truth is that I do not understand very well that it comes every month, I remember that when I was about twelve **years old** I had it, **but now that I am** thirty **years old** I do not remember, I do not know what is that of every month...” (This was because that woman got pregnant in the **postpartum** quarantine, so she did not know what it was to have her period every month).

Paragraph 4Spanish

Incorporar una perspectiva de género en las comunidades no es fácil, **porque hay que** remover y atender contra **las** instituciones más convencionales de **la** sociedad. **Supone** gente convencida, **gente** comprometida que quiera involucrarse en procesos a largo plazo. Aquí es precisamente

desde donde mantenemos una fiera discusión contra los hombres y mujeres que única y exclusivamente hablan de género desde sus oficinas, desde sus libros. A esos hombres y a esas mujeres les decimos que convencer a las convencidas es una de las posiciones más fáciles de asumir, para ello no se requieren grandes esfuerzos y la paga es buena.

Sin embargo, para convencer al que arrebató y expropió el poder, al que destruye autoestimas, al que a golpes destruye el futuro, se requiere algo más que palabras.

English

To include a gender perspective in the communities is not easy, since it is necessary to remove and attempt against more conventional institutions of society. It needs convinced and committed people who want to get involved in long-term processes. Here is exactly when we keep a heated debate against the men and women that only and exclusively talk about gender from their offices and from their books. To those men and women, we say that to convince the already convinced ones is one of the easiest positions to assume, for that big efforts are not necessary, and the payment is good.

However, to convince the one that snatches and expropriates power, the one that destroys self-esteem, the one that destroys the future with violence, it is necessary something stronger than words.

Paragraph 5

Spanish

En ese entonces, era ingenua, romántica, idealista; ¡por dicha! Creía que se trataba de problemas que afectaban a la mujer, en abstracto; o a otras mujeres, a las mujeres pobres, y no a mí que había nacido en el seno de una familia de la clase privilegiada en nuestro país. Pensé que era una cuestión de educación, de salud, de amor, de albergue, de trabajo o de ayuda económica... de unas cuantas horas de un grupo de jóvenes privilegiadas para salvar a aquellas mujeres que, por su pobreza, eran víctimas del dinero de los pobres de espíritu. Por supuesto, esa carta no tuvo ninguna consecuencia práctica. Sigo siendo romántica e idealista, pero ahora soy feminista y creo en el cambio social.

English

Back then, I fortunately was naive, romantic, idealistic, I believed those were problems that affected women, in abstract; or other women, poor women, and not to me, as I was born under the protection of a privileged class family in our country. I thought it was a matter of education, health, love, shelter, work, or economic help... some hours of a group of privileged young girls to save those women that, due to their poverty, were victims of the money of those who were poor of spirit. Of course, that letter did not have any practical consequence. I am still romantic and idealistic, but now I am a feminist and I believe in social change.

Paragraph 6Spanish

Me sigue preocupando la dignidad y la calidad de vida de las mujeres; pero ahora sé con certeza que la defensa de la vida y de la libertad es un asunto de todas las mujeres, viejas o jóvenes, pobres o ricas, negras o blancas, indígenas, mestizas o criollas; es un asunto político e ideológico. Los problemas que amenazan la vida y la libertad los vivimos y enfrentamos cotidianamente, como personas, en la familia, en el trabajo, en la comunidad, en la sociedad; por razón de la desigualdad entre los géneros.

Género es una categoría conceptual que se utiliza para comprender y explicar las relaciones de desigualdad, dominación y discriminación que existen entre los hombres y las mujeres.

English

I still worry about the dignity and quality of life of women; but now I certainly know that the defense of life and freedom is a matter for all women, old or young, poor or rich, black or white, indigenous, mixed-races or creoles; it is a political and ideological matter. The problems that threaten life and freedom are lived and confronted every day, as people, in the family, at work, in the community, in society, due to the inequality among genders.

Gender is a conceptual category used to comprehend and explain the relations of inequality, domination, and discrimination that exist between men and women.

Paragraph 7

Spanish

En algunos países es muy alto el porcentaje de solteras que practican el aborto. Las principales razones dadas por las mujeres que han practicado el aborto son: ausencia o fracaso de prácticas anticonceptivas, cambio en circunstancias personales (por ejemplo, abandono del compañero, viudez, problemas financieros), detección de malformaciones o defectos en el feto, posposición de la maternidad en el caso de las mujeres jóvenes y solteras.

Lo único que sucede, al no estar legalizado el aborto, es que las mujeres que recurren a esta solución —aunque sea a consecuencia de actos violentos o de discapacidad física o mental— arriesgan la vida y son castigadas por la ley y por la sociedad. Todas sufren y se sienten culpables.

English

In some countries, the percentage of single women that practice abortion is quite high. The main reasons given by women who have practiced abortion are: absence or failure of contraceptive practices, a change in personal circumstances (for example; abandonment of her partner, widowhood, financial problems), detection of deformities or defects in the fetus, postponement of maternity in the case of young and single women.

The only thing that happens, as abortion has not being legalized, is that the women who turn to this solution (even though, it is consequence of violent acts or physical or mental disability), put at risk their lives and are punished by the law and society. All of them suffer and feel guilt.

Paragraph 8

Spanish

El aborto legal le da a las mujeres el derecho, en libertad, de controlar y decidir sobre sus propios cuerpos y las ayuda a evitar los riesgos que corre su salud al someterse a cualquier tipo de aborto ilegal, practicado, por lo general, en condiciones empíricas y antihigiénicas que tienen como resultado la enfermedad o la muerte para las mujeres. Aproximadamente un 70% de las

muerres por maternidad, en el mundo, se deben a complicaciones **que resultan** de abortos ilegales (Seager y Olson, 1986).

También puede —si se definen las políticas necesarias— aumentar la posibilidad de acceso de las mujeres pobres a una práctica de control de natalidad a la que sólo **han tenido acceso** las mujeres más privilegiadas. Sobre este aspecto es importante advertir que la legalización no necesariamente garantiza ese acceso.

English

Legal abortion gives women the right, in freedom, to control and decide over their own bodies and help them to avoid health risks by submitting to any kind of illegal abortion, practiced, generally, in empirical and unhygienic conditions, which have as a result illnesses or even death. Around 70% of deaths by maternity, in the world, are due to complications from illegal abortions (Seager and Olson, 1986).

If the necessary politics are defined, it could be increased the possibility of poor women to have access to a birth control practice that only the most privileged women have been able to. Regarding this aspect, **it** is important to warn that the legislation does not necessarily guarantees such access.

Paragraph 9

Spanish

Pero algo en mí empezó a rebelarse. Estaba cansada de aguantar frío repartiendo volantes vestida con una minifalda mientras **los** hombres planeaban **la** próxima estrategia tomando el café que alguna de nosotras les servía. Estaba cansada de que me llamaran burguesa cada vez que protestaba cuando mi compañero presentaba una idea mía como suya. Cansada de enfrentar la policía, esos inmensos hombres de azul con **sus** garrotes, siempre al frente de la manifestación, para que luego sólo se hablara de la valentía de nuestros compañeros que preferían ir a la cárcel antes que ir a matar.

Tímidamente empecé a conversar con otras integrantes **del** movimiento. «¿Te sentís utilizada, menospreciada, infravalorada?» Algunas se enfurecían conmigo por osar cuestionar a nuestros idealizados compañeros de lucha, pero otras me abrazaban.

English

However, something **inside** me started to rebel. **I** was tired of **getting cold** **when** distributing pamphlets dressed in a miniskirt, while men planned **their** next strategy **when** drinking the coffee that one of us served them. I was tired of **being called** bourgeois every time **I** protested, when my partner presented one of my ideas as his. Tired of confronting the police, those enormous men **in** blue with cudgels, always in the front of the protest, **so people could** only talk about the bravery of our partners, who preferred going to jail before killing. Timidly, I began to talk with other **movement members**. Do you feel used, scorned, undervalued? Some of them got furious with me because I dared to question our idealized partners **in** fight, but others hugged me.

Paragraph 10Spanish

Un día tuvimos la audacia de convocar **a** una reunión sólo para mujeres. Nuestros novios se enfurecieron: «¿qué tienen que hablar entre mujeres que no pueden hablar delante de nosotros?» Algunos llegaron al colmo de prohibirnos ir a la reunión. Pero fuimos. Descubrimos que todas sentíamos un malestar que no tenía nombre. Era el malestar de la subordinación, **de** la falta de un trato digno de ser humana, del no reconocimiento de nuestra participación. ¿Qué nos esperaba **a las** mujeres después del triunfo del movimiento? Un mundo sin racismo sólo para **los** hombres, **porque la distinta forma en que las** mujeres negras experimentan **el** racismo no formaba parte de la ideología antirracista; un mundo sin explotación **del** trabajo asalariado, que dejaba intacta **la** esclavitud doméstica; un mundo de paz entre naciones en guerra contra las mujeres de países libres y vientres colonizados. No queríamos ese mundo.

English

One day we had the audacity of calling a meeting just for women. Our boyfriends were furious: “What do you have to talk among women that you cannot talk it in front of us?” Some **of them** **even wanted** to prohibit us to attend the meeting. But **we** went. **We** discovered that all **of us** felt a **huge discomfort**. It was the discomfort of subordination, the lack of **decent treatment** as human beings, and **the lack of recognition** to our participation. What it was waiting for us,

women, after the victory of the movement? A world without racism just for men, as the way black women experimented racism was not part of the anti-racist ideology; a world without wage labor exploitation, which left intact domestic slavery; a world of peace among nations in war against the women of free countries and colonized bellies. We did not want that world.

Paragraph 11

Spanish

Tal vez la transformación más radical se produjo en mí cuando, ya en los ochenta, empezamos a experimentar, con nuestra conciencia de mujeres, un nuevo poder. El poder de ver el Reino de los Padres con los lentes del género. Así fue como por fin pudimos realmente ver este mundo en donde la producción se opone a la reproducción, lo objetivo a lo subjetivo, la razón a los sentimientos, el alma al cuerpo, la actividad a la pasividad, la cultura a la naturaleza, el hombre a la mujer. Un mundo sostenido por un sistema de valores en donde hombres valen más que mujeres, cultura más que naturaleza, producir más que cuidar, pensar más que sentir. Un mundo cuyo valor rector es la dicotomía dominación-subordinación. Un mundo absurdo y cruel.

English

Perhaps, the most radical transformation I went through took place during the eighties, as we began to experiment, with our women awareness, a new power; the power of seeing the Kingdom of Fathers through gender lens. That was how we finally could really see this world, where production is opposed to reproduction, objective is opposed to subjective, reason is opposed to feelings, soul is opposed to body, activity is opposed to indifference, culture is opposed to nature, and man is opposed to woman. A world tied by a system of values, in which men are more valuable than women, culture more valuable than nature, to produce more than to take care of, to think more than to feel. A world whose guiding value is the domination-subordination dichotomy; an absurd and cruel world.

Paragraph 12

Spanish

El reto que tenemos por delante es grandísimo. ¿Cómo hacer para que todas nos sintamos incluidas en la experiencia humana? ¿Cómo se puede incluir realmente toda la diversidad de

formas de ser mujer y de formas de experimentar la subordinación? ¿Cómo no jerarquizar una forma de discriminación por sobre las demás? ¿Cómo no caer en la estupidez de competir por el puesto de «la más discriminada»?

El reto es aún más grande cuando reconocemos el peligro de que esta inclusión de la diversidad nos puede llevar a la atomización y a la fragmentación, a creer que las mujeres viejas y jóvenes, negras y lesbianas, indias y profesionales, ricas, pobres o discapacitadas, no tenemos nada en común. El reto está en no olvidarnos de que todas sufrimos la discriminación, la violencia y la desvalorización, aunque en distintos grados y de distintas maneras.

English

The challenge we face is huge. What can we do for all women like us to feel included in the human experience? How can all the diverse forms of being a woman and of experimenting subordination be really included? How not to hierarchize a way of discrimination over other ones? How to avoid not to fall in the stupidity of competing for the position of “the most discriminated”?

The challenge is even bigger when we recognize the danger that this inclusion of diversity can lead us to the atomization and fragmentation, to believe that women who are old and young, black and lesbians, indigenous and professionals, rich, poor, or disable, have nothing in common. The challenge is not forgetting that all of us suffer discrimination, violence, and devaluation, although in different degrees and ways.

Paragraph 13

Spanish

Era el año 1954. Una gigantesca epidemia de poliomielitis hacía presa de miles de niños y niñas en Costa Rica. No existía todavía vacuna. Yo estaba desahuciada. El día de la Virgen de los Ángeles abrí los ojos y pude levantar un dedo diciendo «mosca». Fue así como muchos familiares y amistades vieron en mi recuperación un milagro celestial.

Ser madre de una niña paralítica debe haber sido muy difícil. En aquella época no se conocía ningún tratamiento efectivo. Por cada médico que me visitaba existía un consejo, la mayoría de las veces contradictorio con el anterior. Mi madre vio quemarse sus manos poniéndome paños

calientes. Sus días pasaron buscando algún signo que la guiara entre estimular mis músculos o dejarlos en paz, entre sentar mi cuerpo de gelatina o dejarlo acostado. Ella tuvo que aprender a confiar en su propia intuición e instinto maternal.

English

It was 1954, **when** a huge **epidemic of poliomyelitis preyed** on thousands of children in Costa Rica. There was not **a** vaccine, **yet**. I was **terminally ill**. The day of the Virgin of the Angels, **I** opened my eyes and could raise a finger **while** saying “fly.” That is why many relatives and friends saw my recovery **as a** heavenly miracle.

To be **the** mom of a **paralytic girl** must have been very difficult. In that time, there was not an **effective treatment**. **Every** doctor who visited me gave me advice, **which** most of the times **was** contradictory to the previous one. My mom burned her hands when she put hot cloths **on me**. Her days went by looking for any sign that **could** guide her to whether stimulate my muscles or to leave them alone, sitting my **jelly body** or to leave it laid down. She had to learn to trust her own intuition and **maternal instinct**.

Paragraph 14

Spanish

Nosotras no descubrimos la lucha por vivienda. Ella **nos** descubrió **a** nosotras. Fuimos capaces de adaptarnos a sus necesidades. Ale formó los primeros comités y desde el comienzo, para ella ésta fue una lucha feminista. Decía: «Quienes se organizan y pelean son las mujeres». Esa era una razón **más que** suficiente. En el camino confirmaríamos que el protagonismo de la mujer convirtió la lucha por vivienda en lucha por dignidad e igualdad. De ahí **nos viene el** axioma **de** CEFEMINA: «Son problemas específicos de **las** mujeres, aquéllos que éstas sienten como propios». En fin, la escuela de la «niña Pochita» elevada a categoría epistemológica. Después han venido las tesis doctorales y las polémicas. De la excomunió en aquel Congreso de Amsterdam hemos pasado al PhD que ha justificado teóricamente lo que Ale comenzó por intuición, sentido común y simple solidaridad humana.

English

We did not discover the fight for housing; it discovered us. We were able to adapt ourselves to their necessities; Ale set up the first committees and since the beginning, this was a feminist fight for her. She said, “Women are the ones who get organized and fight.” That was a great reason. During the journey, we would confirm that women’s limelight transformed the fight for housing into a fight for dignity and equality. Hence, CEFEMINA axiom: “Those are problems specific to women, those that they feel as their own.” Thus, the school of “niña Pochita” rose to an epistemological category. Later on, the doctoral theses and controversies arose. From the excommunication in that Congress of Amsterdam, we have passed to the PhD that has theoretically justified what Ale began by intuition, common sense, and simple human solidarity.

Paragraph 15Spanish

Cuando mi hijo o mi hija me preguntan, justamente, sobre las lecciones de mi vida, sobre lo que nunca habría hecho y cosas así... yo lo pienso cada vez, y cada vez, tengo que reconocer que lo más importante de mi vida ha sido aprender a vivir a la intemperie. Curiosa afirmación de quien tiene tantos años de luchar por un techo digno para todos y todas. Pero siempre llego a esa conclusión.

El techo físico no es el que nos oprime. Es la dependencia de techos en el alma lo que nos asfixia. Todos y todas buscamos un grupo humano al que «pertenece», que nos cobije de la duda, que nos preserve del error, que nos ilumine con la certidumbre de algo firme, sólido, estable.

English

When my son or my daughter ask me, precisely, about the lessons of my life, about what I would never have done and things like that... I think about it every time, and every time, I must recognize that the most important thing in my life has been learning to live outdoors. It is a curious affirmation from someone who has spent so many years fighting for a decent roof for everyone. But I always come to that conclusion.

A physical roof is not the one that oppresses us; it is the dependency of roofs in our soul what suffocates us. Everyone looks for a human group they can “belong to,” that [shelter us from doubt](#), keep us from making a mistake, [enlighten us with the certainty of something firm](#), solid, and stable.

Translation from English into Spanish

Power Perspectives, Fighting for Rights and The New World of Partnerships

Paragraph 1

English

The International Baby Food Action Network (IBFAN) is the first “single focus” coalition of people's organizations working to protect breastfeeding. Its impact at local, national and international levels is fascinating. It grew from just six groups to some 200, from making brief reports to drafting national regulations, from guiding mothers to teaching governments. It has proved its resilience for more than 25 years and is still growing. Its expansion is a necessary, albeit insufficient, alternative in a world where the corporate sector is gaining power at break-neck speed, where governments are recklessly handing over basic services — such as provision of water, power and public transport — to be privatised, and where the UN is not only endorsing all of this but actually promoting it by involving corporations in its policy processes!

Spanish

La Red Internacional de Acción de Alimentos para Bebés (IBFAN) [es la primera coalición enfocada solo en [\(organizaciones populares\)](#) que trabajan para proteger [la lactancia materna](#).] Su impacto a nivel local, nacional e internacional es fascinante. Creció de solo seis a unos 200 grupos, de hacer informes breves a redactar reglamentos nacionales, de guiar madres a enseñar a los gobiernos. Ha demostrado su resistencia por más de 25 años y continúa creciendo. Su expansión es una alternativa necesaria, aunque insuficiente, en un mundo donde el sector corporativo está ganando poder a una [velocidad vertiginosa](#), los gobiernos entregan imprudentemente servicios básicos tales como [la](#) provisión de agua, poder y transporte público

para privatizarlos y las Naciones Unidas no solo lo respaldan, sino que lo fomentan al involucrar corporaciones en sus procesos de política.

Paragraph 2

English

Feeding a baby with an artificial substitute for mother's milk — a substitute that is inferior in nutritional value and quality — deprives the baby of a whole range of benefits (see box on “The manifold advantages of breastfeeding”). This is true for babies in rich, middle-income and poor communities alike. The spread of bottle feeding to poor people compounded the inferiority of artificial breastmilk substitutes with the problems of poverty: lack of clean water, unhygienic living conditions, low or no income, illiteracy, widespread illness, weak health care and nutrition services. Depriving babies under those conditions of the immunological protection and the exceptional nutrition provided by breastmilk exposed them to a much higher risk of illness, morbidity and death.

Spanish

El alimentar a un bebé con un sustituto artificial de leche materna, un sustituto que es inferior en valor y calidad nutricionales, priva al bebé de un rango entero de beneficios ([ver lista de “Las múltiples ventajas de la lactancia materna”](#)); lo cual [incluye tanto a bebés de comunidades ricas y de ingresos medios como a bebés de comunidades pobres](#). La difusión de la [alimentación con biberón](#) a las [personas de bajos recursos](#) agravó la inferioridad de los [sustitutos de leche materna artificiales](#) con los problemas de pobreza, [tales como](#) falta de agua potable, condiciones de vida antihigiénicas, bajos ingresos o nulos, analfabetismo, enfermedades infecciosas, mala atención médica y servicios de nutrición. Privar a los bebés con esas condiciones de la protección inmunológica y de la nutrición que por excelencia la leche materna [proporciona](#), [los expone a un riesgo mucho mayor de sufrir](#) enfermedades, morbidad y muerte.

Paragraph 3

English

Breastfeeding can save millions of lives every year. In a 1997 press release, UNICEF stated: “Marketing practices that undermine breastfeeding are potentially hazardous wherever they are

pursued. In the developing world, WHO estimates that some 1.5 million children die each year because they are not adequately breastfed. These facts are not in dispute.” No-one knows how many millions of other little bodies suffer respiratory illness, ear infections, bouts of diarrhoea and allergies which **could have been** prevented by breastfeeding.

These deaths and illnesses are avoidable. WHO agrees that 98 **per cent** of mothers have all it takes to breastfeed their infants. What they need is confidence, encouragement and a supportive environment. **What** they don't need is interference from commercial messages that deliberately undermine their confidence.

Spanish

La lactancia materna puede salvar millones de vidas cada año; en 1997 en un comunicado de prensa la UNICEF manifestó: “Las prácticas de mercadotecnia que debilitan la lactancia materna son potencialmente peligrosas donde sea que se persigan. En los países en desarrollo, la OMS calcula que al menos un millón y medio de niños muere cada año porque no son amamantados en forma adecuada. Estos hechos no están a discusión.” Nadie sabe cuántos millones de otros pequeñitos sufren enfermedades respiratorias, infecciones en los oídos, episodios de diarrea y alergias que se pudieron haber prevenido con la lactancia materna. Estas muertes y enfermedades son evitables. La OMS está de acuerdo en que el 98% de las madres tienen todo lo necesario para amamantar a sus niños. Lo que ellas necesitan es confianza, ánimos y un ambiente que las apoye. Y por el contrario, ellas no requieren la interferencia de mensajes comerciales que debilitan deliberadamente su confianza.

Paragraph 4

English

By 1989, when it celebrated its tenth anniversary with 140 groups in some 70 countries, IBFAN knew it had to survive and grow even wider because it had realized the strength of community organising, shown its muscle and achieved some successes, but the problem had not disappeared. **It** would take a generation or more to effect a change **of** practice. Fewer babies were **being** breastfed, not more. The impact of commercial promotion lasts far beyond the initial advertising campaigns. Subtle new marketing techniques were tried out and new products

launched, and somehow it seemed as if the baby food industry was sure that the IBFAN watchdogs would lose stamina, interest or funding, or all of those, and go away. It was simply a matter of time for the companies. They could wait **it out** and then it would be business as usual again. They are still waiting. They are also flexing bigger muscles.

Spanish

Para 1989, cuando **se celebró** su décimo aniversario con 140 grupos en unos 70 países, **el** IBFAN sabía que tenía que sobrevivir y **crecer aún más**, dado que se dio cuenta **de** la fuerza de **la** organización comunitaria, **mostró su poder** y logró algunos éxitos; **sin embargo**, el problema no había desaparecido. Tomaría una generación o más para efectuar un cambio en la práctica. Pocos bebés eran amamantados **y** no más. El impacto de **la** **publicidad comercial** duró mucho más **que** las campañas iniciales de propaganda. **Se pusieron a prueba** nuevas técnicas de mercadeo sutiles y **se lanzaron** nuevos productos y, de alguna manera, parecía que la industria de alimentos de bebé estaba segura de que los **perros guardianes** del IBFAN perderían resistencia, interés o financiamiento o todos ellos y se marcharían. Era simplemente un asunto de tiempo para las compañías; ellas podían esperar y luego sería un negocio como siempre, otra vez. Aún están esperando, y también están flexionando **músculos más grandes**.

Paragraph 5

English

Similarly, one could argue that if people and their organisations are at the centre, governments could be called “non-people's organisations”, or NPOs. They would not be very happy with that, would they? Still, IBFAN prefers the familiar “NGO” label to the most recent invention: CSO, or civil society organisation. Not so much because that term implies the incivility of government but because “civil society” is a term used in international parlance to **also** cover the entire private sector, thus referring to both NGO public interest organisations, as well as to the corporate sector, whose profit motivations have very little in common with the aspirations and concerns of the majority of the people.

Lumping people's organisations and the private sector together as “civil society” for convenience or for politics is, in my view, an error that will result in endless questioning and a backlash of protest.

Spanish

Del mismo modo, uno podría indicar que, si **las** personas y sus organizaciones están **en el** centro, **los** gobiernos podrían llamarse **organizaciones sin personas** o NPOs. ¿Ellos no estarían muy felices con eso o sí? Aun así, **el** IBFAN prefiere la **conocida etiqueta** de **organización no gubernamental** para la invención más reciente: **CSO** u **organización de la sociedad civil**. No tanto porque dicho término implica la **descortesía** del gobierno, sino porque **la "sociedad civil"** es un término utilizado en **lenguaje internacional** para cubrir el **sector privado completo**, además de referirse a ambos, **organizaciones no gubernamentales**, **organizaciones de interés público**, así como al **sector corporativo**, cuyas **motivaciones de ganancia** tienen muy poco en común con las aspiraciones y preocupaciones de la mayoría de las personas. **Al agrupar** las (**organizaciones populares**) y el **sector privado** juntos como una **"sociedad civil"** por conveniencia o por política es, **desde mi punto de vista**, un error que resultará en un **cuestionamiento sin fin** y una **pizca de protesta**.

Paragraph 6

English

None of the systems in any of the spaces operates in a vacuum. There are innumerable links, pressures and dependencies between them. These vary from system to system, from country to country and from space to space. Political contributions or pledges of investment may reduce a government's enthusiasm for legislative control. Monitoring results are effective tools in lobbying for policy change. Citizens' pressure on government may be lessened by promises of grants or by threats of restrictions on their activities. In some cases, pressure on companies may result in direct or indirect retaliation against the activist leader or even her family. On the other hand it may lead shareholders to say it is time the company changed its marketing strategy.

Spanish

Ninguno de los sistemas en ninguno de los espacios opera en el vacío. Existen innumerables enlaces, presiones y dependencias entre ellos. Sin embargo, esto varía de sistema a sistema, de país en país y de espacio a espacio. Las contribuciones políticas o promesas de inversión pueden reducir el entusiasmo de un gobierno debido al control legislativo. Los resultados del monitoreo son herramientas efectivas en la presión para el cambio de políticas. La presión de los ciudadanos en el gobierno se puede disminuir con promesas de subvenciones o por medio de la amenaza de restringir sus actividades. En algunos casos, la presión puesta en las empresas puede resultar en represalias directas o indirectas en contra del líder activista o incluso de su familia. Por otro lado, esto puede guiar a los accionistas a decidir si es hora de que la empresa cambie su estrategia de mercadeo.

Paragraph 7

English

We may not like it but this is what happens in the world of politics, power and people. The analysis of systems and spaces can be applied to all issues, not just baby food. One could easily draw a similar chart for pesticides, or landfills, or medicines. Some people will shy away from it; others will tackle it with gusto. Many still ignore it. For international networks like IBFAN, it is indispensable to analyse the whole picture, to identify allies and build strategies, to seek maximum leverage and help the like-minded to construct their own analysis of how politics affect their own particular vital issue at local, national and international levels.

Spanish

Puede que no guste, pero esto sucede en el mundo de la política, del poder y de las personas. El análisis de los sistemas y los espacios se puede aplicar a todos los problemas, no solo a los alimentos de bebés. Alguien fácilmente podría dibujar un cuadro similar para los pesticidas, los rellenos sanitarios o las medicinas. Algunas personas lo pueden evitar, otras lo abordarán con gusto y muchos aún lo ignoran. Para redes internacionales como el IBFAN es indispensable analizar el cuadro completo, para así identificar aliados y construir estrategias, para buscar las

máximas ventajas y ayudar a quienes son más afines a construir su propio análisis de cómo las políticas afectan su problema en específico a nivel local, nacional e internacional.

Paragraph 8

English

Most groups within IBFAN endorse the practical view that breastfeeding is the human right of both mothers and infants. IBFAN groups work to empower mothers in their right to breastfeed and to eliminate all obstacles to breastfeeding. Obstacles are often commercial; but they can also be social, and even legal. In the US, for example, some states consider breastfeeding in public to be immodest exposure — and therefore illegal; some HIV- positive mothers in the US have also been forcibly prevented from breastfeeding; this is another area where the conjunction of human rights and the International Code becomes relevant.

The impact on people is indeed central. When it became clear that breastfeeding could transmit HIV, many jumped to the conclusion that artificial feeding would be the solution. In terms of health outcomes, however, that has been proved wrong.

Spanish

La mayoría de los grupos dentro del IBFAN respaldan la visión práctica de que la lactancia materna es el derecho humano de ambos, las madres y los niños. Los grupos del IBFAN trabajan para empoderar a las madres en su derecho de amamantar y en eliminar todos los obstáculos de la lactancia materna. Los obstáculos son frecuentemente comerciales, aunque también pueden ser sociales e incluso legales. En los Estados Unidos, por ejemplo, algunos estados consideran que la lactancia materna en público es exposición inmodesta, y por lo tanto, ilegal; asimismo, en los Estados Unidos, a algunas madres con VIH positivo, también se les ha impedido la lactancia materna. Esta es otra área donde la combinación de los derechos humanos y el Código Internacional se vuelve relevante.

El impacto en las personas es **significativo**. Cuando se reconoció que **la lactancia** podía transmitir el VIH, **muchos llegaron a la conclusión** de que **la alimentación artificial** sería una solución. En términos de **resultados de salud**, sin embargo, se ha demostrado que no es así.

Paragraph 9

English

A relatively small number of infants will contract the human immunodeficiency virus (HIV) through breastfeeding. In a community with 20 per cent HIV prevalence among pregnant women, three babies out of 100 **will be** infected through breastmilk; this **also** means that 97 out of those 100 infants will benefit from their mother's milk. Exclusive breastfeeding is known **to result in no** higher a rate of transmission than exclusive formula feeding. But as yet, few mothers practise exclusive breastfeeding. Many also give their babies some water or juice, and even small quantities of either will alter the gut flora and make the baby more susceptible to infection. Studies to establish the difference **in** risk of transmission between exclusive and partial breastfeeding are still ongoing, as are studies on the use of (costly) antiretroviral treatment.

Spanish

Un número relativamente pequeño de niños puede contraer el **virus de inmunodeficiencia humana (VIH)** a través de **la lactancia materna**. En una comunidad con **un 20% de** prevalencia **del VIH entre las mujeres embarazadas**, tres de 100 bebés se infectaron por medio de **la leche materna**; lo cual significa que 97 de esos 100 niños se pueden beneficiar de la **leche de sus madres**. Se sabe que **la lactancia materna exclusiva no posee una** tasa de transmisión más alta que la alimentación con fórmula exclusiva. Pero hasta ahora, pocas madres practican **la lactancia materna exclusiva**. Muchas **madres** también les dan a sus bebés un poco de agua o jugo, incluso pequeñas cantidades de ambos, **lo cual** alterará la **flora intestinal** y **puede** hacer al bebé más susceptible a infecciones. **Los** estudios para establecer la diferencia **entre el** riesgo de transmisión entre **la lactancia exclusiva o parcial** todavía están en curso; al igual que **los** estudios (costosos) sobre el uso del **tratamiento antirretroviral**.

Paragraph 10English

Full implementation of the International Code is more necessary than ever in areas of high HIV prevalence. It protects all mothers and health workers from commercial promotion of artificial feeding and helps them make informed decisions about the choices they have. Once the Code is fully applied, the products will still be available, but their labels will have the necessary warnings and instructions for safe preparation and use; there will be no advertising, no samples and no free donations to hospitals and clinics. The baby food industry is most upset about not being able to give free formula since that is the most effective way to “hook” new consumers and build up the market. Faced with the ban on donations under the Code, Wyeth, one of the main US formula companies, asked its lawyer, Daniel Spiegel, former US Ambassador to the UN in Geneva, to seek an exemption for HIV-positive mothers in Africa.

Spanish

La completa implantación del Código Internacional es más necesaria que nunca en áreas de alta prevalencia del VIH. Esto protege a todas las madres y a los trabajadores de la salud de la promoción comercial de la alimentación artificial y les ayuda a tomar decisiones informadas acerca de las elecciones que tienen. Una vez que el código es completamente aplicado, los productos continuarán disponibles pero sus etiquetas tendrán las advertencias y las instrucciones necesarias para una preparación y uso seguros; no habrá publicidad, no habrá muestras ni donaciones gratis a hospitales y clínicas. La industria de alimentos de bebés está muy molesta por no poder dar fórmula de manera gratuita; ya que esa es la forma más efectiva de “engancha” nuevos consumidores y de construir el mercado. Frente a la prohibición de donaciones bajo el Código, Wyeth, una de las principales empresas de fórmula de los Estados Unidos, consultó con su abogado, Daniel Spiegel, antiguo embajador de los Estados Unidos ante la ONU en Ginebra, para buscar una exención para las madres VIH positivas en África.

Paragraph 11

English

At every planning meeting **there are** suggestions **that we start having** a central office, **that we change in order to get into** consultative status with some UN body or other, and every time IBFAN ends up sticking to the fishing net as the best structure for what we need to do. If the UN wants IBFAN to join, it **had** better change its rules **to allow for** networks. The existing rules are rigidly drafted to allow only **for** “organisations” with a bureaucratic hierarchy at one single address.

This won't work for IBFAN. At most we can give five or six addresses for the regional offices **and even they** change from time to time. **The** more active affiliates are, **the** more involved they become in running the network.

Spanish

En cada reunión de planificación, se sugiere **que se incorpore una oficina central, que se cambie para tener** estado consultivo con algún organismo **de la ONU** u otro, pero cada vez **el** IBFAN termina **apegándose a la red** de pescar como la mejor estructura para lo que se necesita hacer. Si la ONU quiere **que el** IBFAN se una, es mejor **que** cambie sus reglas **y** permita redes. Las reglas existentes **se redactaron estrictamente** para permitir solo “organizaciones” con una jerarquía burocrática en una sola dirección.

Esto no va a funcionar para el IBFAN. A lo sumo se puede dar cinco o seis direcciones a las oficinas regionales, incluso **pueden** cambiar de vez en cuando. Cuanto más activos son los afiliados, más **se involucran en el funcionamiento** **de** la red.

Paragraph 12

English

Looking back over the baby food campaign, one can see a pattern in the response by Nestlé, the largest baby food company in the world. While it has made some **real** — but many more cosmetic — changes in its marketing practices, it still tries to bypass most of the provisions of **the** Code and subsequent WHA Resolutions. Simply denying the evidence has never really worked, so, **for** the past quarter-century it has used a different set of tactics based on the

principle that if you don't like the message, kill the messenger! Nestlé has accumulated a dubious record of ways to fight its critics, seeking to separate **them** from institutional **and wider public** support and funding by undermining their credibility and objecting to their mandate to monitor. It is interesting to review these divide-and-rule tactics and to observe that they focus on eliminating support for the Nestlé Boycott and not at all on efforts to improve infant feeding.

Spanish

Volviendo a la campaña de alimentos para bebés, se puede ver un patrón en la respuesta **de la Nestlé**, la empresa más grande de alimentos para bebé en el mundo. **Si bien ha hecho algunos cambios**, aunque muchos **son más cosméticos**, en sus prácticas de mercadeo, todavía trata de evitar la mayoría de las disposiciones del Código y de las resoluciones posteriores de la Asamblea Mundial de la Salud. Simplemente, negar la evidencia nunca ha funcionado realmente, entonces, durante el último cuarto **de siglo** ha utilizado un conjunto diferente de tácticas con base en el principio de que, si no te gusta el mensaje, **mata al mensajero**. **La Nestlé** ha acumulado un registro dudoso de maneras de luchar **contra** sus críticos y busca separarlos del apoyo y financiamiento institucionales al debilitar su credibilidad y objetando su mandato de monitoreo. Es interesante revisar estas **[tácticas de divide y vencerás]** y observar que están enfocadas en eliminar **el** apoyo al boicot **de la Nestlé** y mejorar **la** alimentación infantil.

Paragraph 13

English

IBFAN also takes a long-term approach, slowly but surely introducing the principles of the Code into the minds of young nutritionists, and sometimes even taking over from Nestlé.... A paediatrician, one of the many health professionals who have joined IBFAN in Latin America over the last ten years, wrote to excuse **himself from** a meeting by explaining that it coincided with the opening lecture at the University's School of Nutrition: "I cannot miss this guest-lecture because **for** the past three years I have been speaking there on the Code. Students always remember their first lecture. And the professor **who** wants me to come every year **explained that** when she was a student, she never heard a bad thing about bottle feeding because the teachers then in charge of infant feeding were also employed by Nestlé."

Spanish

El IBFAN también adopta un enfoque a largo plazo, lento pero seguro [introduce los principios del Código en las mentes](#) de los nutricionistas jóvenes y de vez en cuando, incluso encargándose de la Nestlé... Un pediatra, uno de los muchos profesionales [de la salud](#) que se han unido al IBFAN en América Latina en los últimos diez años, escribió para [disculparse por su ausencia](#) a una reunión y explicó que esta coincidió con la [conferencia de apertura en la Escuela de Nutrición de la Universidad](#): “No puedo perder esta conferencia de invitados porque los últimos tres años he estado hablando allí sobre el Código. Los estudiantes siempre recuerdan su primera conferencia y la profesora quiere que yo asista cada año, [dado que](#) cuando ella era estudiante, nunca escuchó nada malo sobre la [alimentación con biberón](#), [dado que](#) los profesores que en ese entonces estaban a cargo de la [alimentación infantil](#) también eran empleados de la Nestlé”.

Paragraph 14

English

During March and April 1998, several governments received notices from Nestlé, saying the World Health Assembly in May would not include any Resolution on Infant Feeding. This was very strange. Why should a company tell governments what to do or not [do](#)? It was an even year, meaning a Code-reporting year, and usually the debate ends with a Resolution. Along with the veteran IFM lobbyists, there was a new industry lawyer, Daniel Spiegel, former US ambassador to the UN in Geneva. He was now retained by Wyeth, an American baby food company with a large export market. He explained to ICDC that he spent the entire week before the WHA explaining to government representatives in Geneva that there was no need for a Resolution “since the new Director General of WHO would arrange global consultations with the NGOs”.

Spanish

Durante marzo y abril [de](#) 1998, varios gobiernos recibieron noticias [por parte de la](#) Nestlé asegurando [que](#) la Asamblea Mundial de la Salud en mayo no incluiría ninguna resolución sobre [la alimentación infantil](#). Esto era muy extraño, ¿por qué debería una empresa decirles a los gobiernos qué hacer y qué no? Fue incluso un año, [es decir, un año de informes del Código](#), y

generalmente el debate concluye con una resolución. Junto con los miembros veteranos de un grupo de presión de la Asociación Internacional de Fabricantes de Alimentos Infantiles, había un nuevo abogado de la industria, Daniel Spiegel, exembajador estadounidense de las Naciones Unidas en Ginebra. Ahora había sido retenido por Wyeth, una empresa americana de alimentos para bebés con un gran mercado de exportación. Él le explicó al Centro Internacional de Documentación del Código que utilizó una semana entera antes de la Asamblea Mundial de la Salud para explicarles a los representantes del gobierno en Ginebra, que no había necesidad de una resolución, dado que la nueva directora general de la Organización Mundial de la Salud establecería consultas globales con las Organizaciones no gubernamentales.

Paragraph 15

English

By November 1998, Brundtland scheduled two sets of Roundtable discussions, one with IBFAN and other consumer groups and the other with the baby food industry. The objectives of the Roundtables were to set up a “consultative mechanism” and to identify “issues, principles and processes for establishing a regular forum for exchange of information between consumer and community-based NGOs and the infant food industry”. Brundtland obviously felt that a political solution could solve the lingering problem. She was a new leader, full of confidence and optimism, and thought she could succeed where others had failed. Between the intransigence of the baby food industry and the stubborn independence of the Third System activists, she figured she could be the honest broker.

Spanish

Para noviembre de 1998, Brundtland agendó dos equipos de mesas redondas, uno con el IBFAN y con otros grupos de consumidores y el otro con la industria de alimentos para bebés. El objetivo de las mesas redondas era establecer un “mecanismo consultivo” e identificar “problemas, principios y procesos para establecer un foro regular para el intercambio de información entre las organizaciones no gubernamentales comunitarias y de consumidores y la industria de alimentos infantiles”. Brundtland obviamente sintió que una solución política podría resolver el prolongado problema. Ella era una nueva líder, llena de confianza y

optimismo, pensó que podría tener éxito donde otros habían fallado. Entre la intransigencia de la industria de alimentos para bebés y la obstinada independencia de los activistas del Tercer Sistema, ella descubrió que podría ser el agente honesto.

5.1.3 Glossary

The glossary is the last data collection instrument of this research project, its function is to gather all the difficult or unknown words for the translator and to find out about their meaning and equivalent in the target language. In this research project, there are two glossaries; one has words in English as it is of the translation from English into Spanish, and the other one has words in Spanish as it is of the translation from Spanish into English. Each glossary must have at least 25 words and the aspects that are going to be added to the glossaries are; the word, its equivalent, the definition, and the grammatical category of the word. These glossaries are very important in this research project because they will allow the translator to understand the unknown words for her and; therefore, the translator will be able to understand the text in a correct way.

Glossary from English into Spanish

Power Perspectives, Fighting for Rights and The New World of Partnerships.

English Term	Spanish Term	Definition	Grammatical Category
Allegedly	<u>presuntamente</u>	<u>Por presunción</u>	adverb
Astonished	<u>asombrado</u>	Causar gran admiración o extrañeza a alguien	adjective
Bend	<u>doblar</u>	Aumentar algo, hacerlo otro tanto más de lo que era	verb
Coalition	<u>Coalición</u>	Unión transitoria de personas, grupos políticos o países con un interés determinado	noun
Compliance	<u>conformidad</u>	Igualdad, correspondencia de una cosa con otra	noun
Countervailing	<u>compensatorio</u>	Igualar en opuesto sentido el efecto de una cosa con el de otra	adjective
Curtailed	<u>restringir</u>	<u>Reducir a menores límites</u>	verb
Detriment	<u>perjuicio</u>	Detrimiento patrimonial que debe ser indemnizado por quien lo causa	noun
Drain	<u>desaguar</u>	<u>Disipar. consumir. extraer</u>	verb
Endorse	<u>respaldar</u>	<u>Proteger. apoyar. garantizar</u>	verb
Exerted	<u>esforzarse</u>	Infundir ánimo o valor, asegurarse y confirmarse en una opinión	verb
Grassroots	bases	Fundamento o apoyo principal de algo	noun
Ire	<u>ira</u>	Deseo de venganza, indignación que causa enojo	noun

Lingering	permanecer	Mantenerse sin mutación en un mismo lugar, estado o calidad	verb
Outcome	resultado	Efecto y consecuencia de un hecho, operación o deliberación	noun
Pledge	compromiso	Convenio entre litigantes, obligación contraída	noun
Poignantly	Conmoveramente	Que conmueve, que perturba, inquieta o altera fuertemente a alguien	adverb
Pose	representar	Informar, declarar o referir	verb
Rubbished	desecho	Aquello que queda después de haber escogido lo mejor y más útil de algo	noun
Sharp	perspicaz	Ingenio agudo y penetrativo, mirada aguda	adjective
Spectrum	gama	Serie de elementos que pertenecen a una misma clase o categoría	noun
Subsidiaries	sucursales	Dicho de un establecimiento que desempeña las mismas funciones que la central de la cual depende	noun
Tackled	abordar	Plantear un asunto o tratar sobre el. Empezar la realización de algo problemático	verb
Tightening	apretar	Oprimir, hacer presión sobre algo	verb
Undermine	debilitar	Disminuir la fuerza, el vigor o el poder de alguien o algo	verb

Table 6 shows glossary from English into Spanish that will be used to analyze the text.

Source: Researcher's own creation

Glossary from Spanish into English

*Género, realidad o ficción, La caminata por la vida y la libertad, ¿Por qué soy feminista?
Nacer... y seguir naciendo y Voz de mujer: para que la memoria no se olvide*

Spanish Term	English Term	Definition	Grammatical Category
Abismo	abyss	A difficult situation that brings trouble or destruction	noun
Autonomía	autonomy	The right of a group of people to govern itself or to organize its own activities	noun
Burguesa	bourgeois	Typical of the middle class, especially in having a strong interest in money and possessions	noun
Circunscrita	circumscribed	To limit something	adjective
Cuarentena	quarantine	A period of time during which a person that might have a disease or just gave birth is kept away from other people	noun
Dialéctica	dialectics	A way of discovering what is true by considering opposite theories	noun
Dicotomizados	dichotomized	The division of two things that are completely different	adjective
Doctrina	doctrine	A belief or theory; especially political or religious ones that are taught and accepted by a particular group	noun
Erradicación	eradication	The process of getting rid of something completely	noun
Expropiar	to expropriate	take and keep money or property belonging to someone else	verb

Ginope	ginope	Group or organization that keeps an inveterate practice or pattern of omission and exclusion from the reality of the feminine or of the women themselves	noun
Idealista	idealistic	Believing that very good things can be achieved, often when this does not seem likely to other people	adjective
Impotencia	helplessness	The feeling or state of being unable to do anything to help yourself or anyone else	noun
Inadvertido	Unnoticed	Not seen; not attracting any attention	adjective
Inescrupulosa	unscrupulous	Behaving in a way that is dishonest or unfair in order to get what you want	adjective
Ingenua	naive	To trust that someone's intentions are good because of lack of experience	adjective
Jerarquizado	hierarchicalized	Arranged in an order from the most to the least important	adjective
Parámetro	parameter	A fixed limit that establishes how something should be done	noun
Patriarcado	patriarchy	It is the control by men, a society in which the oldest male is the leader of the family	noun
Poliomielitis	polymielitis	A serious infectious disease that can cause permanent paralysis	noun
Postulados	hypothesis	An idea or explanation for something that is based on known facts but has not yet been proved	noun

Tozudez	stubbornness	The quality of being determined to do what you want and refusing to do anything else	noun
Utopía	utopia	A perfect society in which everyone is happy	noun
Vincular	to link	A connection between two things	verb
Vislumbrar	to glimpse	An occasion when you see something or someone for a very short time	verb

Table 7 shows glossary from English into Spanish that will be used to analyze the text.

Source: Researcher's own creation

Chapter VI

Conclusions and Recommendations

6.1 Purpose of the Conclusion

The introduction and the conclusions are important parts of any research project. The purpose of the conclusion is to give a brief report of what has been investigated for the project and to give the audience the results that have been obtained with the theory found about the topic and with the application of the data collection instruments (Bennette, 2014). In this research project, the purpose of the conclusion is to be sure that the researcher has successfully achieved the objectives stated at the very beginning. To make that possible, this chapter will present each specific objective with its corresponding conclusion separately and then see the recommendations offered by the researcher.

6.2 Conclusions

6.2.1 To translate the articles from English into Spanish and from Spanish into English for CEFEMINA

To achieve an accurate translation, the first aspect that the translator has to do is to read the whole text. In this research project the researcher applied first the general reading because she needed to understand what the articles were about before making the translations and then when she already knew the main idea of each text she made a close reading which is to analyze the texts from the translator's point of view; to do that as first step was very helpful for the translator because after reading the texts she realized that those documents were not about what she thought they were so, she could understand them better.

Then, the translator had to do a deep analysis of the text; this was useful because it let the translator know with which kind of text she was dealing. The analysis of the

text is important to guarantee that the translation will be accurate, it will reproduce as exactly as possible the meaning of the original text, it will also be natural, using vocabulary and language appropriate to the kind of text and finally, that the translation will be communicative, it expresses all the aspects in an understandable way to the audience. To make an effective analysis of the text the translator should take into account the intention of the text which can be to inform, to persuade, to express or to entertain; the intention of the translator which should be the same of the text in order to provide a translation with the accuracy, naturalness, and communicativeness mentioned before; the text style, which can be narrative it is a dynamic sequence of events with the emphasis on verbs, descriptive it is static, discussion it highlights the abstract names and mental activities, or dialogue which emphasis is on colloquialism. Also, there are the stylistic scales which are divided in the scale of formality, the scale of generality or difficulty and scale of emotional tone; then, the text function which can be expressive, informative and vocative and finally; the type of translation which can be semantic or communicative. This analysis is very important in order to translate correctly a text, and in this project, it was an essential part to determine the characteristics of each text.

Thanks to this technique the translator found that all the texts were informative and that they had some characteristics different and some others alike; also by making this analysis, it was easier for the translator to make the translation following the real intention of the original text. Therefore, the researcher achieved successfully the translation of the texts after applying correctly the analysis of the text and the different translation procedures.

6.2.2 To apply various translation procedures to the translated documents in order to achieve communicative texts

The color coding technique was important for the translator of this project because she needed to find thirteen different translation procedures in thirty different short paragraphs from both translations. The procedures applied were, transposition, which it is the change in grammar or also it can be said that is the replacement of a part in the SL to another part in the TL; second, modulation, which is the change of viewpoint in the translation; third omission, which is to eliminate particles or words because they are unnecessary in the target language; amplification, it is when some words have to be added in order to get a natural sentence.

Next, there is the explicitation, it is used when there is a word that as it does not have translation it is transferred to the target language, however, not everybody will be able to understand it so, the translator has to add an explanation of what the word means and if possible examples of it too. Then, literal translation, is when there are two sentences one in the source language and the other in the target language and there exists among them an accurate connection of structure and significance. Also, punctuation changes, which is the comparison of how the punctuation marks are used in each language; the compensation is a method that consists of making up for the loss of something in the source text by adding something else in the target text. Next, there are the equivalences that consist in expressing something of the source text in a completely different way in the target text; then, the adaptation that occurs when something specific to the culture of the original text is expressed in a way that is familiar or appropriate to the culture of the target text. Eleventh, borrowing consists of a word taken from the original language without translating it in the target language. Twelfth, calque, consists of phrases borrowed from another language which are literally translated word-for-word

and finally, the last procedure is sentence inversion, it consists of the correct organization of the sentence structures depending on the rules of the language in which the person is writing.

The application of all these translations procedures is of great importance as they help us guarantee an acceptable translation that any person speaking the target language could read and understand thoroughly without major evidence of the translation process. This is because the translation procedures allow the translator to render texts that are communicative, natural and accurate. In this research project, the translator found, as those texts that she translated are expressive and informative, that the majority of translation procedures that exist in those texts were transpositions and literal translations. She also found some modulations, omissions, explicitations, compensations, equivalences, adaptations and amplifications but those translation procedures were not in all the thirty texts and it was more difficult to find them than to find the first two mentioned. At the end, the translator could achieve this objective successfully and was able to find every single procedure in the selected texts.

6.2.3 To analyze the effect of the translation techniques applied on the documents

The translation techniques had a great impact in this research project as they helped the translator to achieve a deep analysis of the texts to be able to translate them accurately, to find all the translation procedures applied in the translations and original documents by the color coding and to understand the texts completely without guessing the meaning of words because with the glossaries the translator had all the unknown words for her. The color coding technique when applied was very useful in order to find easily and to classify by different colors all the translation procedures that appeared in the text after doing the translations.

In those texts, due to their intention and function the translation procedures that the researcher found the most is the literal translation which is when there exists an accurate connection of structure and significance among two sentences one in the source language and the other one in the target language, and transpositions which are a change in grammar or when a part in the source language is replaced by another part in the target language because as the texts are informative and expressive they have to be as direct as possible so, they do not have many modulations. In addition, the researcher found no more than ten explicitations, equivalences, compensations and adaptations in all the four complete texts because as their function is to inform the original texts have everything very clear so, the explicitations were not necessary. Another aspect that is important to mention is that when the translation is from English into Spanish the translator will find more amplifications than omissions and on the other hand, if the translation is from Spanish into English there will be more omissions than amplifications so, it also happened in this research project.

6.2.4 To design a glossary with the most relevant terminology found in both texts

The glossary was the last data collection instrument applied to the translated texts. Special emphasis has been put multiple times along this research in the importance of creating an appropriate glossary, before and during the translation process. This powerful tool was created for both the translated texts and it was possible to get a better understanding of the author's original ideas by looking up for the meaning, and grammar function of the different complex words found in the original texts.

The glossary consisted on choosing the most relevant terminology found in the texts; it could be the technical terminology, difficult words, new words or uncommon words, depending on the type of texts that were going to be translated and on the

translator's necessities as it is for her to be able to achieve an accurate translation of the documents. In this case, the translator chose the unknown words for her because the documents did not have the technical vocabulary and there were so many words that she did not know.

So, when the translator had already chosen the type of words she was going to add to the glossary she had to add the other information necessary to create the glossary that in this project were: the equivalent in the target language, the definition, and the grammatical category of the word; all those aspects are a must when creating a glossary if the translator wants she can add synonyms or antonyms. The importance of this data collection instrument is that it will help the translator to understand the text in a complete manner without having to guess the meaning of an unknown word because she already has those words organized in a chart. Also, it is important because if the translator guesses the meaning of a word that she does not know, she is more likely to change the sense of the sentence without realizing it, just because she did not know the real meaning within the context. This objective was successfully achieved by the researcher, too.

6.3 Restatement of the Research Question

Every single research project must have a research question that is the center of all the aspects treated in the project. In this project, the research question is: What is the effect of the procedures and methods used to translate the articles *Género, realidad o ficción*, *La caminata por la vida y la libertad*, *Por qué soy feminista*, *Nacer... y seguir naciendo* and *Voz de mujer: para que la memoria no se olvide* from Spanish into English and *Power Perspectives*, *Fighting for Rights* and *The New World of Partnerships* from English into Spanish for CEFEMINA?

The instruments used to translate these documents were the analysis of the text, the color coding, and the glossaries. The analysis of the text was very useful and necessary because it let the translator know the kind of texts she was dealing with. This also made easier the translation of the texts and the color coding. The researcher applied a great number of translation procedures to translate the texts as precise and natural as possible, without spoiling the authors' intention of the texts. The glossaries were important instruments because with them the translator was able to know the meaning of the unknown words for her and be sure that she had translated the texts maintaining the sense of the original texts. The translator found the thirteen procedures, in the translated documents.

6.4 Unexpected Results

As unexpected results, the researcher has to mention that she thought that she would find more modulations and explicitations in those texts, at least the same number that she found of transcriptions but, there were not so many modulations and explicitations. Also, the omissions and amplifications were not so many as she had imagined but at least she could find them in all the selected paragraphs.

6.5 Recommendations

As for the recommendations, it can be said that it is important to provide certain guidelines, which will help in the progress of a research project that save time to develop other relevant aspects. First, it is essential to have a good command of the vocabulary on the different fields. Not all the translations are the same or related to the same topic; therefore, it is important to get as much knowledge as possible, on general vocabulary, synonyms, antonyms, grammar and any other linguistic elements that can be applied throughout the translation process.

Before starting to translate, it is important to take the time to read the texts carefully several times. This will provide a better understanding of the intentions of the author while writing the text, as well as making the translator familiar with any unknown term or definition, which will be used later in the translation. This has a special relevance when the text to be translated is a technical one, and it becomes a challenge for a translator who is not familiar with the vocabulary, for instance, medical or judicial documents.

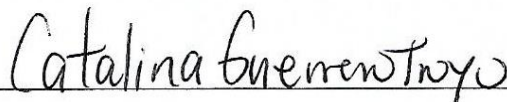
The glossary must not be omitted because it is a greatly useful tool which will save time during the translation process. It must be compiled with words at any stage of the translation process; especially before and during the translation, but it is possible that some new words come up in the final revisions of the text.

Finally, it is important to distribute the available time accordingly. A graduation project demands time to develop complete and professional results. Students may consider the limitations, the response time of the organization that needs the translations, the deadlines established by the University and, of course, the available time to develop the thesis itself. Doing a translation requires quality time invested to obtain reliable and elaborated texts, so it is important to focus on preparing a good document where the theory is applied specifically and practically.

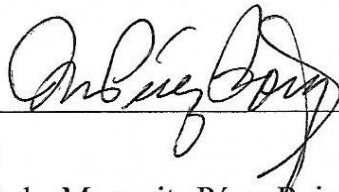
Annexes

Tribunal Examinador

Esta Tesis fue aprobada por el Tribunal Examinador de las Carreras de Inglés de la Universidad Internacional de las Américas, como requisito para optar por el grado de Licenciatura en Inglés con énfasis en Traducción



M.Sc. Catalina Guerrero Troyo
Tutora



Licda. Margarita Pérez Roig
Lectora



M.Sc. Dinier Amador Serrano
Director de las Carreras de Inglés

Carta del Director de Carrera

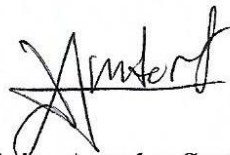
San José, 9 de diciembre de 2019

Señores
Universidad Internacional de las Américas
Estimados señores:

El suscrito M.Sc. Dinier Amador Serrano, Director de las Carreras de Inglés, hace constar que ha revisado la Tesis de la estudiante, Fabiola Mora Sánchez, portadora de la cédula de identidad no. 1-1648-0413, que ha titulado: **TRANSLATION AND ANALYSIS OF SOME DOCUMENTS FROM SPANISH INTO ENGLISH AND VICE VERSA FOR CEFEMINA**

La mencionada Tesis, responde a los requisitos exigidos en la Guía que nuestra carrera tiene para estos casos. Por tanto, se autoriza al autor para que lo presente ante el tribunal examinador nombrado para esta ocasión.

Atentamente,



M.Sc. Dinier Amador Serrano
Director de las Carreras de Inglés

Carta del Lector


San José, 9 de diciembre de 2019

Máster
Dinier Amador Serrano
Director de las Carreras de Inglés
Universidad Internacional de las Américas

Estimado señor:

La estudiante Fabiola del Carmen Mora Sánchez, portadora de la cédula de identidad no. 1-1648-0413, ha presentado para su lectura y corrección de estilo la tesis denominada **TRANSLATION AND ANALYSIS OF SOME DOCUMENTS FROM SPANISH INTO ENGLISH AND VICE VERSA FOR CEFEMINA**. He revisado y corregido la coherencia de los objetivos con el marco teórico, instrumentos y resultados, la calidad del trabajo y la relevancia del trabajo. Por lo tanto, hago constar que este se encuentra listo para ser presentado a la Universidad como trabajo de graduación.

Atentamente,



Licda. Margarita Pérez Roig
Lectora de Tesis

Carta del Revisor

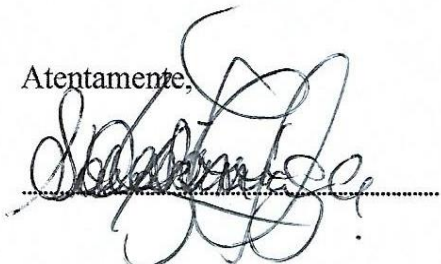
Lunes, 9 de diciembre de 2019

Máster
Dinier Amador Serrano
Director de las Carreras de Inglés
Universidad Internacional de las Américas

Estimado señor:

La estudiante Fabiola del Carmen Mora Sánchez, portadora de la cédula de identidad no. 1-1648-0413, ha presentado para la respectiva revisión la tesis denominada **TRANSLATION AND ANALYSIS OF SOME DOCUMENTS FROM SPANISH INTO ENGLISH AND VICE VERSA FOR CEFEMINA**. Por lo tanto, se hace constar que el documento fue revisado en lo relativo a la estructura gramatical, ortografía, puntuación, cohesión y terminología. Asimismo, se comprobó que las correcciones sugeridas se incorporaran al documento. Por ende, una vez incorporadas las recomendaciones efectuadas en el documento, el mismo se considera listo para su presentación la Universidad como trabajo de graduación.

Atentamente,



Licda. Sarah Guzmán Zúñiga
Céd. 1-0931-0164

9 de noviembre, 2019

Señor
M.Sc. Dinier Amador Serrano
Director Carrera de Inglés
Universidad Internacional de las Américas

Estimado señor:

La estudiante Fabiola Mora Sánchez ha presentado para la lectura y corrección de estilo los documentos denominados “Perspectivas del poder”, “Luchando por los derechos” y “El nuevo mundo de las asociaciones”, los cuales fueron traducidos del inglés al español.

He revisado y corregido la terminología, así como los aspectos referentes a la estructura gramatical, acentuación, ortografía, puntuación, vicios del lenguaje y otros propios del campo filológicos; también se ha comprobado que se han incorporado las correcciones a los documentos en cuestión.

Por lo tanto, hago constar que este trabajo se encuentra listo para ser presentado a la Universidad como trabajo de Graduación.

Atentamente,



MSc. Maureen Chaves Carpio
Filóloga
Carné 11177



Universidad Internacional de las Américas Código de Ética

La suscrita **Fabiola del Carmen Mora Sánchez**, número de carné: **154029** graduada del grado de **Licenciatura en inglés con énfasis en traducción** de la Universidad Internacional de las Américas, se compromete a cumplir, durante el ejercicio profesional, con el Código de Ética de la Institución, que se rige por los siguientes principios:

PROBIDAD: actuar siempre con rectitud y honradez.

PRUDENCIA: actuar con pleno conocimiento de la materia sometida a su consideración.

JUSTICIA: permanente disposición hacia las funciones de la profesión, bajo los lineamientos legales que debe respetar todo profesional.

RESPONSABILIDAD: cumplir con los deberes, tanto en calidad como en oportunidad.

DISCRECIÓN: guardar respeto sobre los hechos o informaciones de los que tenga conocimiento con motivo del ejercicio profesional, sin que esto perjudique las funciones y responsabilidades.

INDEPENDENCIA DE CRITERIO: no involucrarse o comprometerse con situaciones, intereses o actividades contrarias a la moral, a la sana crítica y que, por ley, sean incompatibles con las funciones profesionales correspondientes.

DIGNIDAD Y DECORO: actuar con sobriedad y moderación.

TOLERANCIA: evidenciar una actitud paciente y de comprensión ante las opiniones divergentes que puedan expresar otras personas.

EQUILIBRIO: desempeñar las funciones profesionales con sentido práctico, buen juicio y equidad.

ACTUALIZACIÓN: comprometer parte del tiempo en actualizar los conocimientos y adaptarlos en el desarrollo de la actividad profesional.

VOCACIÓN: mostrar siempre apego al trabajo y a la educación recibida, como fundamentos para el desempeño laboral.

BUENA FE: toda conducta o comportamiento, criterio emitido y labor desempeñada debe basarse en los más altos principios éticos y tendrá como fundamento la buena fe.

*Fabiola del Carmen Mora S.
Céd. 1-1648-0413*

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