IN*QUEER*ING TRANSLATION STUDIES FROM THE GLOBAL SOUTH

While LGBT+ Translation Studies has its roots in the twentieth century, it has only recently established itself as a distinct field in the twenty-first century. Its rapid expansion reflects not only a broader embrace of Queer Theory and Gender Studies but also the increasing transnational movement of scholars, texts, and knowledge, particularly in contact zones where LGBT+ communities experience greater autonomy and freedom. Yet, as Baldo, Evans, and Guo (2021, p. 190) remind us:

> [...] there still remain significant lacunae in the coverage of LGBT+ and queer issues in translation studies: bisexuality seems to be erased or ignored, and there is less engagement with race and queerness, or indeed queerness in the Global South. This comes at a time when queer theory has been developing an international awareness, whether in relation to specific locales, such as Latin America in Héctor Dominguez Ruvalcalba's *Translating the Queer* (2016), or in terms of the internationalisation of sexualities (Altman 2001, Binnie 2004, Schoonover and Galt 2016). This global view of sexuality has demonstrated the ways in which USAmerican models of homosexuality have travelled internationally, as well as the ways in which they have been resisted or adapted by local LGBTQ+ communities. Awareness of this work in queer theory can help develop the theoretical sophistication of translation analyses through greater understanding of the complex relationships between local and imported models of homosexual and queer behaviour, which are often shaped by local legal and cultural traditions as much as international media, literature and scholarship.

The authors highlight the ongoing marginalization and limited dissemination of voices, scholarship, and critical reflections on LGBT+ translation from the Global South – regions that not only produce but also embody diverse, situated, and culturally specific LGBT+ realities. This erasure is partly due to the fact that much of the academic output from these contexts, particularly in Latin America, remains unpublished in English, inevitably limiting its reach within dominant academic circles. This situation calls for a critical examination of the systems used to disseminate knowledge within

Dennys Silva-Reis
Mestre em Estudos de Tradução e doutor em Literatura pela Universidade de Brasília (UnB). Atualmente, é professor de Literaturas de Língua Francesa no Centro de Educação, Letras e Artes da Universidade Federal do Acre (UFAC). Atua principalmente nas áreas de Estudos Interartes, Estudos da Tradução (notadamente, Historiografia, Identidades e o par de línguas francês-português), Literatura Francófona (em particular, Literatura da Guiana Francesa e a obra do escritor Victor Hugo).
Jânderson Albino Coswosk
Mestre em Letras pela Pontifícia Universidade Católica do Rio de Janeiro (PUC-Rio) e doutor em Letras pela Universidade do Estado do Rio de Janeiro (UERJ). Atua como professor e pesquisador Instituto Nacional de Educação de Surdos (INES), Rio de Janeiro. Suas investigações se ocupam das Literaturas Afrodiaspóricas, Estudos da Tradução e Estudos Visuais.

Translation Studies: does the adoption of English as a lingua franca subject our languages, epistemologies, and LGBT+ cultures from the Global South to processes of erasure and universalization? Or, conversely, can this linguistic choice be reimagined as a subversive strategy – an intentional act of utilizing English to amplify our voices and assert not just visibility but legitimacy and epistemic space within global academic discourse?

As Gramling and Dutta (2016, p. 334) describe it, we are embedded in

> technocratic social orders of monolingualism, reactionary multilingualism, and the GILT industry (globalization, internationalization, localization, and translation), which together aspire to translate fixity, monetizable singularity, and political authentication.

No language, however, has ever been – nor will ever be – a unified, quantifiable, or stable system. Linguistic contact should therefore not be understood as an act of translation between fixed codes, but rather as an ongoing process of incorporation, expansion, ecological interplay, and circulation (GRAMLING & DUTTA, 2016, p. 335). On the one hand, moving beyond monolingual paradigms remains essential if the Global South is to resist the trap of theoretical and linguistic isolation. On the other hand, it requires constant vigilance against the pull of anglonormativity, which disciplines knowledge, practices, and intellectual production into hierarchies, where anything not written in English or produced outside Anglophone models is systematically dismissed, marginalized, or rendered invisible.

It is precisely at the intersection of monolingualism and anglonormativity that Gramling and Dutta (2016, p. 337) situate the concept of "cislingualism" – a powerful analytical lens for examining how linguistic normativity is produced, enforced, and sustained today. Revealing the tensions between these forces is key to understanding a system whose dominance, rather than diminishing, continues to expand and solidify:

> If the modern and contingent construct of cisgender and the equally modern and contingent construct of monolingualism have been hard-won over the course of industrial modernity, there is no reason to presume that either is now in a period of devolution or decline, merely because we have been able to identify and hail them for critique. In fact, what we might consider "cislingualism"—the compulsion to perform on the normatively "here" side of language(s), rather than in the "there" of wayward, unhygienic, excessive, translingual, or disorderly speech—may indeed be on the rise in the twenty-first century, as technocratic models for the management of multilingual subjectivity are honed and celebrated in Europe and beyond (GRAMLING, DUTTA, 2016, p. 337).

Only by acknowledging this phenomenon can we understand LGBT+ Translation as more than a mechanical exercise. It is an intentional and politically charged practice that aims to destabilize language by queering the text, or even the words themselves, while amplifying the performative nature of the LGBT+ knowledge the text embodies. This tension comes into sharp focus in the work of Chilean writer and activist Juan Pablo Sutherland (2014, p. 3–4):

> The project of translating *queer* in Latin America has faced its share of defeats. Some rushed to inscribe their practices within the queer cathedral, as if seeking sanctification in the latest neo-avant-garde of radical sexual politics. Others have experimented with a spectrum of words, bending language toward notions of the twisted, the oblique, the post-identitarian, the rare, or the inverted – linguistic maneuvers that attempt to capture a normative unease, a flash of theoretical rupture, or perhaps a Promethean escape from identity itself. It is a post-identitarian promise unfolding within a political landscape still governed by identitarian logics and the politics of representation, where the goal remains to give voice to what has long been silenced and stigmatized. Translation, which always carries a certain distance from language and object, here becomes yet another form of estrangement or perhaps a cultural paradox in itself. As Lawrence La Fountain-Stokes writes, "*queer* is, to some extent, untranslatable into Spanish," especially when considering its political and historical baggage from 1980s U.S. queer activism. Much of the publishing world across Latin America has defaulted to rendering queer as strange, deviant, or merely homosexual. Still, the term's rich, unruly connotative load in English continues to demand debate, resistance, and singular negotiations, both in its grammatical deployments and in its political meanings across contexts[1].

For Sutherland, "queer" is ultimately untranslatable into Spanish due to the term's layered, polysemic nature in English – no single word can fully encompass its

1 "A tradução do *queer* na América Latina tem tido suas derrotas. Alguns apressaram-se em inscrever suas práticas dentro da catedral queer como se santificassem na última neo-vanguarda das políticas sexuais radicais, outros tentaram traduzir o termo a partir das mais variadas opções lexicais: torcida, oblíquas, pós-identitárias, raras, invertidas, todas elas com um malabarismo linguístico próprio que tenta dar conta de um mal-estar normativo, de uma revelação teórica, de uma fuga prometeica da identidade. Promessa pós-identitária em um contexto político identitário, de políticas de representação, que apostam no cenário político em dar voz a um lugar negado e estigmatizado. Traduzir, que já suscita uma distância com a língua e com o objeto, é tomar uma distância ou em si mesmo já é um problema cultural. Poderíamos dizer, como Lawrence La Fountain-Stokes, "que *queer* é um termo um tanto intraduzível ao espanhol". Ainda mais com um termo que tem uma história e um contexto político nos Estados Unidos dos anos oitenta. Em grande parte das publicações na América Latina, diversos autores optaram por traduzir queer como raro, estranho, homossexual. No entanto, dada a riqueza conotativa do termo em inglês, se pode discutir, problematizar e singularizar várias das acepções que encontra o termo em diferentes contextos, tanto em utilizações do uso gramatical como em seus usos politicos". All translations are our own, unless otherwise stated.

range of meanings. Simultaneously, he argues that translating LGBT+ epistemologies, narratives, or practices is a deeply fraught endeavor because it involves uprooting a situated LGBT+ practice from one cultural context and making it intelligible within another. This act of translation carries the inherent risk of institutionalizing a particular discourse within the target culture, where the translated text may be interpreted as an authoritative representation of LGBT+ realities beyond its cultural borders. Therefore, it is the translator's ethical responsibility to navigate these dislocations, frictions, and tensions, and to negotiate the political stakes that the translation of dissident forms of knowledge inevitably entails.

The translator's ethical responsibility reflects the broader processes by which sexualities have been globalized, particularly those shaped, validated, and circulated in the Global North. As these dominant models cross borders, they often clash with locally situated, historically grounded dissident identities. It is within this tension that homonationalism comes to the surface: certain LGBT+ frameworks, geopolitically and culturally encoded, circulate with disproportionate power, functioning as tools that regulate, stratify, and reinforce hegemonic LGBT+ orders within transnational dynamics (BALDO, EVANS & GUO, 2023). Instead of resolving inequalities, this process exacerbates the asymmetries between LGBT+ subjects across the Global South and Global North, whether in terms of access, visibility, embodiment, language, symbolic capital, or other structures of privilege and exclusion.

Addressing these asymmetries in knowledge production and distribution requires a radical commitment to ensuring the visibility of work created in the Global South and promoting its wider circulation. In this regard, two recent contributions have become critical milestones in the ongoing development of LGBT+ Translation Studies in Latin America: (i) the special issue of *Mutatis Mutandis*, titled *"Re-sentir lo queer/cuir en la traducción iberoamericana"* (2023), edited by Iván Villanueva-Jordán and Antonio J. Martínez Pleguezuelos; and (ii) the volume *Estudos da Tradução e Comunidade LGBT: sobre vozes entendidas e transformistas textuais* (2024), edited by Dennys Silva-Reis and Vinícius Martins Flores.

Both contributions represent not only theoretical and practical milestones for LGBT+ Translation Studies in Latin America but also key interventions that connect scholars from Latin America and Europe while promoting conversations with related fields such as translation historiography, accessibility studies, and audiovisual translation. Additionally, both projects clearly show how European theoretical paradigms are not merely accepted but critically examined, reframed, and transformed into situated, critical, and deeply activist forms of knowledge within the Latin American context.

Focusing specifically on the Brazilian context, LGBT+ Translation Studies were inaugurated by the pioneering work of Adail Sebastião Rodrigues Júnior, *A representação de personagens gays na coletânea de contos Stud e em sua tradução As Aventuras de um Garoto de Programa* (2006). This foundational study was soon followed by two significant monographs: Henrique Augusto Barbosa de Mattos's *Uma crítica de tradução à luz da desconstrução/estudos queer: o Corydon, de André Gide* (2014), and

Tatiana Nascimento dos Santos's *Letramento e tradução no espelho de Oxum: teoria lésbica negra em auto/re/conhecimentos* (2014). Building upon this expanding body of research, Jeremias Lucas Tavares authored *Estudo de tradução de legendas inclusivas em Pose (2018): especificidades contextuais e questões de gênero* (2021), which represented a significant step towards audiovisual translation in the field. More recently, Beatriz Regina Guimarães Barboza (be rgb, beatriz rgb) completed *Nós, estranhes: estudos feministas da tradução e/m queer~cu-ir* (2023), a doctoral dissertation that provides a groundbreaking contribution to theorizations of queer translation from feminist and non-binary perspectives.

Rooted in these early interventions, LGBT+ Translation Studies in Brazil has developed into a vibrant and steadily expanding field. The order in which these contributions are presented here does more than simply list milestones; it outlines, albeit briefly, the intellectual trajectory and evolution of the field within the Brazilian context. Initial research primarily focused on the literary translation of LGBT+ texts, establishing the foundation for subsequent inquiries into nonfiction translation and the forms of translational agency embedded in those materials. As the field continued to evolve, audiovisual translation gained prominence as a particularly fruitful area of investigation, further broadening its methodological and theoretical horizons. More recently, this trajectory has shifted toward explicitly theoretical interventions aimed at formulating critical epistemologies that not only inform but also reshape the very foundations of LGBT+ Translation. Alongside these well-established and ongoing lines of research, Brazil has also made a name for itself in the study of accessible LGBT+ translation, with a particular emphasis on the intersections between sign languages and Deaf LGBT+ communities.

Beyond academia, Brazil today stands as a fertile ground for LGBT+ Translation Studies, influenced by both academic contributions and an increasingly vibrant ecosystem of translation practices emerging from collectives, grassroots communities, and fan-based groups engaged in collaborative translations of manga, song lyrics, and both theoretical and literary texts. Equally significant is the rising presence of Indigenous LGBT+ movements in Brazil, which have brought to the forefront not only linguistic translation but also deeply situated processes of cultural mediation and meaning-making. A compelling example is the translation of the theatrical play *TYBYRA – uma tragédia indígena brasileira* (2020) by Juão Nyn, staged in Modern Tupi-Guarani and Tupi-Potiguara within Indigenous communities and published in Portuguese alongside translations into these Indigenous languages.

A similarly revealing development has taken shape within Indigenous communities in Mexico. In the state of Chiapas, grappling with the linguistic gap regarding the naming of experiences and realities specific to women – experiences for which no corresponding terms existed in local Indigenous languages –, educators developed the *Gender Perspective Vocabulary in Indigenous Languages* (IBERCULTURA VIVA, 2024). While not directly anchored in LGBT+ agendas, this glossary of 100 terms establishes a critical epistemic precedent for future translation practices that consider gender and sexual diversity within these contexts. More than a linguistic exercise,

translation becomes a vital tool for asserting dissident subjectivities, protecting rights, and resisting the ongoing erasure that threatens Indigenous communities.

In much of South America, particularly in Guyana, and across several African nations, LGBT+ rights are either nonexistent or remain completely unrecognized and unprotected. In such contexts, censorship functions more as a structural norm than as an exception. A recent and striking example is *La Bastarda* (2016), by Equatoguinean writer Trifonia Melibea Obono, whose publication and distribution were banned in Equatorial Guinea. Obono's literature serves as a form of activism in its own right: *La Bastarda* is the first book in the country to openly foreground lesbian existence in rural contexts. While being LGBT+ is not formally criminalized under Equatoguinean law, the heavy burden of social stigma acts as a form of moral sanction, effectively criminalizing LGBT+ lives through mechanisms of exclusion and repression. This stark erasure of dissident sexualities across the African continent partly explains why the novel has already been translated into English (by Lawrence Schimel) and French (by Anne-Laure Bonvalot).

This growing urgency, or perhaps a deepening desire to engage with African LGBT+ realities has catalyzed a significant wave of translation initiatives. In Brazil, the past few years have witnessed the publication of two landmark collections dedicated to dissident sexualities across Africa: *Traduzindo a África Queer* (2018) and *Traduzindo a África Queer II* (2020). As the editors note in their introduction to these volumes:

> We hope that the translation of the *Queer African Reader* opens pathways to strengthen South-South dialogues through the lens of Gender, Feminist, and Queer Studies, offering a decolonial reframing of the field. Yet many questions remain unanswered and demand deeper inquiry – not least the decision by the *Reader*'s authors to rely on terms such as 'gay,' 'lesbian,' 'bisexual,' and 'trans,' all of which are historically grounded in Western constructs of sexual and gender identity. How might the so-called 'alphabet soup' of identity categories sound if, instead of these Western terms, it reflected the languages and frameworks of African sexual and gender dissidence across the continent? (REA, PARADIS & AMANCIO, 2018, p. 22)

> By translating these works, we aim not only to expand the circulation of queer thought, activism, and intellectual production within South-South circuits but also to challenge the enduring notion that this knowledge is merely a reproduction or imitation of a white, Euro-American queer hegemony (REA, FONSECA & SILVA, 2021, p. 12)[2].

2 "Acreditamos, assim, que com estas traduções do Queer African Reader seja possível fortalecer o diálogo Sul-Sul a partir da perspectiva dos Estudos de Gênero, Feministas e Estudos sobre Sexualidades, permitindo uma releitura descolonizada deste campo. Muitas questões, contudo, ainda permanecem em aberto e precisam de um ulterior aprofundamento, entre elas, a da escolha dxs autorxs do Reader de utilizarem termos como 'gay', 'lésbica', 'bissexual' ou 'trans', que remetem à história ocidental das identidades sexuais e de gênero. Como soaria a chamada 'sopa de letrinhas', se ao invés das categorias ocidentais, fossem colocadas as expressões africanas que marcam a dissidência sexual e de gênero, nos

Translation functions as a platform for generating shared knowledge and exercising activist agency. Beyond functioning as a communicative tool, it also plays a role in constructing the historical regimes that influence LGBT+ thought and collective memory. No author, no language, and no text ever travels in isolation, or by accident; every act of translation carries a legacy and political stakes (RIBEIRO, 2021). This is why an uncritical approach to translation can easily become complicit in reproducing, if not deepening, the colonial structures that have long governed LGBT+ imaginaries (QUIJANO, 2000), ultimately turning translation into a means of intellectual subjugation.

In Brazil and throughout Latin America, the translation of LGBTexts has evolved into a dynamic and continuously expanding practice that reflects the region's openness to new epistemologies and ways of knowing. However, this raises urgent questions: which voices and knowledge are being translated? Do these translations contribute to the production of situated, decolonial ways of knowing, or do they replicate established, global North-centric paradigms? The transmission of LGBT+ thought across transnational networks often reveals significant asymmetries in visibility, access, and epistemic power. Both the translator and the translation must be reimagined as embodied sites of negotiation, tension, and encounter – arenas where local and foreign epistemologies collide, intersect, and reshape one another.

In*queer*ing translation from the Global South is, first and foremost, an act of refusal – a political and ethical gesture that insists on asking: what might translation make possible *for*, *with*, and *from* LGBT+ communities? It is a call to develop knowledge practices that center the bodies, languages, and affective worlds of those persistently sidelined, not because they lack value, but because they emerge from geographies that global regimes continue to marginalize whenever they refuse to conform to dominant norms.

At its core, LGBT+ Translation is a glocal practice. LGBTexts move, circulate, and resonate across distant geographies, generating impacts that extend far beyond the contexts in which they were created (SEDDA, 2008). These texts address local realities while simultaneously holding the potential for global resonance, as the urgencies they articulate – identity, belonging, displacement, resistance, visibility, and survival – are shared among LGBT+ and dissident communities worldwide. What they convey is both context-specific and universally impactful within the broader LGBT+ community. The real challenge lies in ensuring that translation and knowledge dissemination do not become vehicles for epistemic violence, whereby dominant LGBT+ cultures impose their languages, frameworks, and regimes of visibility onto others, erasing or subordinating local and dissident experiences.

diferentes contextos deste continente? (REA, PARADIS & AMANCIO, 2018, p. 22)". "Com a tradução destes textos, esperamos contribuir com a circulação de formações queer, intelectuais e militantes, ao longo do eixo Sul-Sul e contestar a ideia de que estas seriam meras repetições e imitações do queer hegemônico branco e euro- americano (REA, FONSECA & SILVA, 2021, p. 12)".

This scenario inevitably raises a series of fundamental questions:

1. Why have so many LGBTexts, voices, and epistemologies remained unpublished, untranslated, or circulated solely within their local contexts?
2. Why does the validation of LGBT+ knowledge continue to primarily favor specific geographies, languages, and intellectual traditions?
3. What drives the systemic invisibility of local LGBT+ cultures?
4. To what extent does foreign LGBT+ knowledge act as a tool of colonization and imperialism, or alternatively, as a means of resistance and emancipation?
5. What translational regimes, whether intentional or unintentional, perpetuate asymmetries? Which ones disrupt them, forging alliances, solidarity, and resistance within LGBT+ communities?
6. What types of translational strategies can enhance visibility, agency, and the transfer of activist knowledge within LGBT+ communities while challenging the hierarchies they aim to dismantle?

Regardless of whether they are addressed on a micro or macro scale, these questions resonate throughout the contributions gathered in this special issue. The works compiled here speak to the vitality, urgency, and political significance of this conversation, both within Brazil and across transnational LGBT+ networks, influenced by the dedication of scholars from diverse geopolitical contexts. We are profoundly grateful to *Revista Ártemis* and Dr. Luciana Calado Deplagne for providing this valuable platform for critical reflection and collective thinking. We invite readers to engage with the provocative ideas around translation and reflections that shape this issue as a starting point for ongoing dialogue and the creation of solidarities across borders, languages, and dissident communities.

References

BALDO, Michela; EVANS, Jonathan & GUO, Ting. Introduction: LGBT/queer activism and translation. *Translation and Interpreting Studies*, n. 16, v. 2, 2021, p. 185-195.

BARBOZA, Beatriz Regina Guimarães (be rgb, beatriz rgb). *Nós, estranhes: estudos feministas da tradução e/m queer~cu-ir.* (Tese). Universidade Federal de Santa Catarina, Centro de Comunicação e Expressão, Programa de Pós-Graduação em Estudos da Tradução, Florianópolis, 2023.

GRAMLING, David & DUTTA, Aniruddha. Introduction. In: *Transgender Studies Quarterly – TSQ*, v. 3, n. 3-4, 2016, p. 333–356.

IBERCULTURA VIVA. Instrutores indígenas criam vocabulário com perspectiva de gênero para trabalhar em comunidades de Chiapas. *Ibercultura Viva,* 2024. Disponível

em: https://iberculturaviva.org/portfolio/instrutores-indigenas-criam-vocabulario-com-perspectiva-de-genero-para-trabalhar-em-comunidades-de-chiapas/. Acesso em: 16 jun. 2025.

MATOS, Henrique Augusto Barbosa de. *Uma crítica de tradução à luz da desconstrução/ estudos Queer : O Corydon, de André Gide*. (Dissertação) Mestrado em Estudos da Tradução, Universidade de Brasília, Brasília, 2014.

OBONO, Trifonia Melibea. *La Bastarda*. Trad. Lawrence Schimel. New York: Feminist Press, [2016] 2028.

QUIJANO, Aníbal. Coloniality of power and social classification. *Journal of World-Systems Research*, v. 6, n. 2, 2000, p. 342-386.

REA, Caterina; PARADIS, Clarisse Goulart & AMANCIO, Izzie Madalena Santos (orgs.). *Traduzindo a África Queer*. Salvador: Editora Devires, 2018.

REA, Caterina; FONSECA, João Bosco Soares da; & SILVA, Ana Catarina Benfica B. *Traduzindo a Africa Queer II*: Figuras da dissidência sexual e de gênero em contextos africanus. Salvador: Devires, 2021.

RIBEIRO, Guilherme. Políticas e geopolíticas de tradução. Circulação multilíngue do conhecimento e histórias transnacionais da geografia. Perspectivas brasileiras, *Terra Brasilis*, v. 15, 2021.

RODRIGUES JÚNIOR, Adail Sebastião. *A representação de personagens gays na coletânea de contos Stud e em sua tradução As Aventuras de um Garoto de Programa*. (Tese). Programa de Pós-Graduação em Estudos Linguísticos. Belo Horizonte: UFMG, 2006.

SANTOS, Tatiana Nascimento dos. *Letramento e tradução no espelho de Oxum: teoria lésbica negra em auto/re/conhecimentos*. (Tese). Universidade Federal de Santa Catarina, Centro de Comunicação e Expressão, Programa de Pós-Graduação em Estudos da Tradução, Florianópolis, 2014.

SEDDA, Franciscu. Reflexões acerca do glocal: com base no estudo semiótico da cultura. Tradução de Mariane Murakami. *Matrizes*, v. 2, n. 1, 2008, p. 185-206.

SILVA-REIS, Dennys; FLORES, Vinicius Martins (orgs). *Estudos da Tradução e Comunidade LGBT*: Sobre vozes entendidas e transformistas textuais. Salvador: Editora Devires, 2024.

SILVA-REIS, Dennys. *Tybyra* (2020) de Juão Nyn, uma dendrografia dissidente. *Todas as Musas*: Revista de Literatura e das Múltiplas Linguagens da Arte, v. 1, 2025, p. 39-60.

ISSN: 1807 - 8214
Revista Ártemis, vol. XXXIX nº 1; jan-jun, 2025. pp. 13-22

SUTHERLAND, Juan Pablo. Os efeitos político-culturais da tradução do *queer* na América Latina. Tradução de Helder Thiago Cordeiro Maia. *Revista Periódicus*, v. 1, n. 1, 2014, p. 5–20, 2014.

TAVARES, Jeremias Lucas. *Estudo de tradução de legendas inclusivas em Pose (2018): especificidades contextuais e questões de gênero.* (Dissertação). Mestrado em Linguagem e Ensino. Campina Grande: Universidade Federal de Campina Grande, 2021.

VILLANUEVA-JORDÁN, Iván & MARTÍNEZ PLEGUEZUELOS, Antonio J. (Re)pensando o *queer/cuir* na tradução ibero-americana. *Mutatis Mutandis. Revista Latinoamericana de Traducción*, v. 16, n. 1, 2023, p. 3–17, 2023.

ISSN: 1807 - 8214
Revista Ártemis, vol. XXXIX nº 1; jan-jun, 2025. pp. 13-22