



TRANSLATING FEMINISM: A DECOLONIZING SUBSIDY¹
TRADUZIR O FEMINISMO: UM SUBSÍDIO DECOLONIZADOR

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ABSTRACT: The present article regards translation as a fundamental subsidy for reading, literacy and resignification both in and of the decolonization process of feminist thought. The paper contextualizes the role of translation in the Information Age, recollecting the history of the universalist feminist movement, differentiating it from the geographically and ethically localized feminism, which is able to contemplate the different oppressions experienced by Black, Latin and Indigenous women, among others, in order to argue that translation has been an important tool for such women to get to know the Others and themselves better. Moreover, the lack of translations of works by renowned foreign Black feminist thinkers, in the Brazilian publishing market, is highlighted, and the literary and theoretical works by Brazilian Black writers and intellectuals that have been published abroad, through translation, mainly in English and French, are mapped. In addition, important contributions of Black Brazilian thinkers, whose works reflect on the relationship between translation and feminism in Brazil, are pointed out, despite the undeniable absence of other feminisms propagation in and from Brazil. Finally, the article defends that translation must be an act of everybody and in every sphere, both in practice and theory, and vice-versa, in Brazil and around the globe.

Keywords: Black Diaspora. Black Feminisms. Translation Studies. Decolonial Theory. Black Brazilian Thinkers.

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RESUMO: O presente artigo considera a tradução como subsídio fundamental para a leitura, o letramento e a ressignificação no e do processo de decolonização do pensamento feminista. O artigo contextualiza o papel da tradução na Era da Informação, lembrando a história do movimento feminista universalista, diferenciando-o do feminismo geograficamente e eticamente localizado, que é capaz de contemplar as diferentes opressões vividas por mulheres negras, latinas e indígenas, entre outras, para argumentar que a tradução tem sido uma ferramenta importante para essas mulheres conhecerem melhor às Outras e a si mesmas. Além disso, destaca-se a falta de traduções de obras de renomadas pensadoras feministas negras estrangeiras, no mercado editorial brasileiro, e as obras literárias e teóricas de escritoras e intelectuais negras brasileiras publicadas no exterior por meio de tradução, principalmente em inglês e francês, são mapeadas. Além disso, são apontadas importantes contribuições de pensadoras negras brasileiras, cujas obras refletem sobre a relação entre tradução e feminismo no Brasil, apesar da inegável ausência de propagação de outros feminismos no e do Brasil. Por fim, o artigo defende que a tradução deve ser um ato de todas e todos e em todas as esferas, tanto na prática quanto na teoria, e vice-versa, no Brasil e no mundo.

Palavras-chave: Diáspora Negra. Feminismos Negros. Estudos da Tradução. Teoria Decolonial. Pensadoras Negras Brasileiras.

The massive and profound changes experienced by humanity in contemporary times mark the transformation from the Industrial Age to the Information Age, based on technological transformations that provided the accumulation and storage of large volumes of information, as well as its almost instantaneous circulation among the most distant corners of the current global village, favoring and accelerating economic, social and cultural exchanges between the most different communities. In this context, of computational omnipresence, what we understand as the Information Age can also be called the Translation Age, a nomenclature that would cover not only new perceptions about information and technology, but also the transformation in the relationship between languages and cultures, leveraged by the new means of translation, which provide a more active participation of the consumer (target audience) as a translation producer, revolutionize the translation practice in response to the new literacy paradigms and redefine the use of translation as an instrument of coexistence and of political intervention in favor of local concerns and agendas of different pluri-subjectivities (CRONIN, 2012).

Among the pluri-subjectivities that make translation an instrument of coexistence and political intervention, we highlight the feminist movement. Here we refer to the approach that distinguishes the feminist movement in historical waves. The first wave of such a movement would comprise the second half of the 19th century and the beginning



of the 20th century, focusing on claims for the right to vote, with its main acts taking place in the United States and in European countries. The second wave, also known as neofeminism, would comprise half of the 1960s and early 1970s and would not concentrate “na única exigência de igualdade, mas no reconhecimento da impossibilidade social de fundar essa igualdade dentro de um sistema patriarcal” (FOUGEYROLLAS-SCHWEBEL, 2009, p. 145).⁴

Since its second historic wave, the feminist movement has attempted to search for a collectivity, for dissemination and for redefinition of ideas that emerged from different cultural contexts, aiming to construct a global debate, which, overlaying local peculiarities, would forge an universal female identity, transcultural (BRACKE; MORRIS; RYDER, 2018). The first criticisms to the universalization of the woman as a category came from Black activists who did not see their demands as women *and* as Black contemplated by hegemonic feminism, primarily centered on the feuds of white, western, and middle-class woman.

Just in the third historic wave of the feminist movement, which takes place from the 1990s, seeking to address the criticisms made to the previous phases of the movement, does the woman as a category, in fact, come to encompass other aspects, such as race, sexual orientation and gender identity, through the humanistic approach of the so-called Black feminism, which prioritizes in its analyzes the intersectional relations of such aspects of oppression, which simultaneously weigh on people, and, above all, on Black women (RIBEIRO, 2017) .

It was the Black feminism of American Black women opened the doors to thinking about a particular, partial and more geographically ethical feminism. Once considered the Black feminism in the USA, such ideas and ideals are taken as prerogatives to think about other Black women, in different contexts, but also in other typologies of women not contemplated by hegemonic feminism, whence the conception of local feminism arises. A local feminism, then, unlike the global one, would turn to the humanistic understanding, the analysis and the combat of the multiple aspects of oppression that fall on women in a given region. In this sense, the localized and contextualized analysis is relevant because, depending on the region, the historical period and the social and political context, some

⁴ “at the unique demand of equality, but at the acknowledgement of the social impossibility of establishing this equality within a patriarchal system” (FOUGEYROLLAS-SCHWEBEL, 2009, p. 145) – *our translation*.



of the aspects of oppression, be it race, gender or class, can stand out in relation to others, without, however, mitigating the interconnected nature of oppression. Such nature is based, as Patricia Hill Collins (2016) points out, on some basic ideas, shared by different oppressive systems. Among these ideas is the dualistic thinking, of this or that, which opposes, attributing meanings of superiority and inferiority, people, things and ideas in dichotomous categories, centered on difference, such as: white / black, male / female, reason / emotion, subject / object (COLLINS, 2016).

The transition from the postulates of global feminism to local feminism aims at the search for the definition and more accurate representation of women, without framing her in a single universal category. Thus, the woman as a category is pluralized, and women previously unrepresented (Black, Latin and Indigenous) start to have representation. Despite the inclusion of women who were not previously represented, it is important to consider the question of the internal or external origin of such representations. Are Black, Indigenous, Latin women self-defining and representing themselves or do such representations flow from external sources? It is important to note that such representations, even if of internal origin, are not rigid and universal. Therefore, there will not be a single and correct representation of Black women, of Latin women or of Indigenous women. There will be singular, partial, localized, and solidary representations, which together will provide references for Black, Latin, and Indigenous women self-identify, define and validate themselves.

The localized perception of feminism is the result of theoretical contributions such as: the “Positioning of the Subject” (MOUFFE, 1993), “Situated Knowledges” (HARRAYWAY, 2009) and the “Particular Standpoint” (COLLINS, 1997). Such contributions, beyond reflecting on the particular and situated context of women not included in the hegemonic categories, added the personal and intimate experience of women, that is, the voice of universalist feminist theory and praxis joined the voice and the praxis of individualist feminist. The sum of these voices motivated the empathy to know the Other, the one that was not represented, the one that still had no voice or whose voice was stifled by demands that were not representative of their particular contexts, that is, discussions and actions of the so-called universal feminism. This empathy resulted in the sorority of acts, speeches and bodies. Therefore, the voices of Angela Davis and Patricia Hill Collins are no longer representing only American Black feminists, but also Black women from other countries. Consequently, arises the need to translate the



speeches of these authors, as well as the need for them to be heard in conferences and lectures, to take part in acts that perform their speeches and that, in some way, raise awareness, promote reflections, debates and represent Black women .

The recognition of the speeches of Black foreign women (but also of Indigenous and Latin women, among others) in countries other than their own stamped speeches representative of socially marginalized and subordinated women. However, such speeches, in some way, still need to be located, reaffirmed and inter-cultured. An example of this is the concept of “Place of Speech”, by Djamila Ribeiro (2017), which is a Brazilian reconstruction of theoretical and practical contributions from Black American women. It is due to reading, to approximation of ideas and to (textual and cultural) translations that this knowledge and concept by Ribeiro could be consolidated in Brazil.

In fact, both empathy and knowledge of other feminisms are only possible through interculturality, through the reception of countless feminine and feminist cultures. It is through interculturality that walkways of reception of the Other, of otherness, are created. It is also through interculturality that the construction of self-identity, unique and untransferable, is pursued. The lack of knowledge of the Other, of other groups, is the great trap for the homogenization and universalization of a unique feminism. And one of the practices and, perhaps, one of the most effective tools to decentralize, categorize, socialize female and feminist endogroups is translation. In the words of Gayatri Chakravorty Spivak (2005, p. 22):

Sometimes I read and hear that the subaltern can speak in their native languages. I wish I could be as self-assured as the intellectual, literary critic and historian, who assert this in English. No speech is speech if it is not heard. It is this act of hearing-to-respond that may be called the imperative to translate.

We often mistake this for helping people in trouble, or pressing people to pass good laws, even to insist on behalf of the other that the law be implemented. But the founding translation between people is a listening with care and patience, in the normality of the other, enough to notice that the other has already silently made that effort. This reveals the irreducible importance of idiom, which a standard language, however native, cannot annul.

As it is clear from Spivak's exposition, listening causes a reaction, and, consequently, a response. Translation, we believe, is one of the most effective ways of listening, learning and preparing to respond to hegemonic feminism.



Furthermore, translation cannot be considered as a mere transfer of speeches and knowledge. It is also a motivation, an impulse to make your own speech, your own action. In this sense, translation contributes not only to the enrichment of languages and to the formation of literary systems of the target cultures, but it promotes the appropriation, the imposition, the sharing of entire epistemologies. Therefore, it is necessary to think, based on female and feminist translation circumstances, about which epistemologies have (or have not) been translated and by whom such translation projects have been undertaken, for as stated by Lawrence Venuti (1998, p. 73):

translation projects can effect a change in a domestic representation of a foreign culture, not simply when they revise the canons of the most influential cultural constituency, but when another constituency in a different social situation produces and responds to the translations.

Having a closer look at the epistemological references made available through translation in Brazil, the absence of important Black intellectual women, as well as Indigenous and Latin women, is remarkable and negatively significant. The works of such intellectuals are still sparsely translated, lately translated or simply not translated at all by the Brazilian publishing market. The exceptions in this framework come, as noted, from academic translation projects, from alternative publishers, from translations produced and made available collectively or individually by (communities of) engaged readers. As an example of such situations, we mention the translations of Black American intellectuals and activists, with extensive bibliographic production, such as Angela Davis, Praticia Hill Collins and bell hooks, whose works translated into Brazilian Portuguese are scarce, late, difficult to access or even nonexistent. Thus, a significant part of the contributions of the Black American feminist epistemology can only be accessed in Brazil or through the original imported books, which limits their reach, or through fragmented texts, translated



and made available on academic⁵ and non-academic⁶ platforms or in a few editions of complete works by independent publishers, such as Boitempo, with a politically oriented editorial project.

It is worth mentioning that the few translations made in Brazil are mostly the result of a praxis of Black feminist translation. Tatiana Nascimento, Jéssica de Oliveira de Jesus and Fabiana Serra are examples of translators engaged in the hard work that has been done on academic and non-academic platforms. Recently, in 2018, Aline Matos da Rocha brought to Brazilian Portuguese the translation of more than one of the texts by Nigerian philosopher Oyèronké Oyěwùmí, author of the book *The Invention of Women: Making an African Sense of Western Gender Discourses* (1997). In addition, Matos, in her master's thesis, entitled *Corporal(idade) discursiva à sombra da hierarquia e do poder: a relação entre Oyěwùmí e Foucault*, reflected on the absence of important texts by non-Western Black thinkers in Portuguese language. Through this case, it becomes clear that translation is not only an act of mediation of discourses, but also of Black feminist politics. Probably, if there had not been Aline Matos da Rocha's personal will and motivation, Oyèronké Oyěwùmí's text would have taken much longer to reach or perhaps it would never reach at all the Brazilian audience.

The choice of a work to be translated constitutes a kind of award, of recognition, of the value of the chosen work, among countless others produced, to project, as André Lefevere (2007) reminds us, images of a country, a people, a literature and an author among foreign readers, often exceeding the scope of the original text. In general, the translation of Brazilian literature into other languages is still sparse. In this scope, the translation of works outside the national literary canon, undeniable and mostly male and

⁵ See, for example, in the area of Translation Studies, *Negritude and Translation* n. 16 (2016) of the magazine *Cadernos de Literatura em Tradução* (<http://www.revistas.usp.br/clt/issue/view/8670>) and *Translation and Black Diasporas* n. 13 (2017) of *Translatio* magazine (<https://seer.ufrgs.br/translatio/issue/view/3150>). And also, in the area of Feminist Studies, the magazine *Estudos Feministas* with translated texts from different areas of knowledge (<https://periodicos.ufsc.br/index.php/ref/index>). In 2019, *Revista Ártemis* published an special issue on translation and Black feminisms (<https://periodicos.ufpb.br/index.php/artemis/issue/view/2337>). Also noteworthy is the work of Professor Wanderson Flor do Nascimento with his student-researchers on the African Philosophy website (<https://filosofia-africana.weebly.com/>) with didactic texts by African philosophers translated into Brazilian Portuguese.

⁶ Examples of this are non-authorized translation blogs: *DESPATRIARCALIZE! tradução de textos feministas* by Fabiana Serra (<https://catsfordestroypatriarchy.wordpress.com/>); *diáspora y dissidência sexual em trânsito - escritas negras/de cor feministas lésbicas cuier/queer traduzidas* translated by Tatiana Nascimento (<https://traduzidas.wordpress.com/>); and *Preta, Nerd e Burning Hell* (<http://www.pretaenerd.com.br/>) with texts translated by Anne Caroline Quiangala and Jéssica Oliveira de Jesus.



white (or whitened), is even sparser. However, we can highlight, without analyzing and evaluating of the quality of the translation produced, some cases that indicate that Brazilian female Black literature has been gaining space and recognition in other literary systems through its translations⁷.

In addition, there are the expressive translations into English and French of the works by the writer Conceição Evaristo (*Ponciá Vicêncio*; *L'histoire de Poncia*; *Banzo, mémoires de la favela*; *Insoumises*). There is also the children's book by Sônia Rosa translated into English as *When the Slave Esperança Garcia Wrote a Letter*, which portrays in fiction the account of the first Brazilian female slave known to have written something.

In addition to these publications, there are two anthologies organized by Miriam Alves and translated into English (*Finally Us: Contemporary Black Brazilian Women Writers*, published in 1995, and *Women Righting: Afro-Brazilian Women's Short Fiction*, 2004) and there is also a poetic anthology (*Moving Beyond Boundaries: International Dimensions of Black Women's Writing*, released in 1995) organized by Carole Boyce-Davies and Molaria Ogundipe-Leslie, with poems by Miriam Alves, Esmeralda Ribeiro, Sônia Fátima da Conceição, Conceição Evaristo, Roseli da Cruz Nascimento and Lia Vieira translated into English.

Besides the translation of fiction writings, the fourteenth number of the American magazine *Meridians: feminism, race, transnationalism* (2016), entirely dedicated to the theme *African Descendant Feminisms in Latin America*⁸, with the translation of texts by the Black Brazilian feminists Luiza Bairos, Sueli Carneiro and Cláudia Pons Cardoso. According to the editorial written by the organizers of this issue:

Beyond language barriers and cultural distinctiveness, we maintain that translation is politically and theoretically indispensable to forging feminist, pro-social justice, antiracist, postcolonial/decolonial, and anti-imperial political alliances and epistemologies. This is particularly the case among Afro-descendant feminisms and all who embrace anti-racist

⁷ Of the Indigenous female authors and intellectuals in Brazil, it is known that Graça Graúna is a translator, although the works of her authorship have not been translated abroad yet, and that the work *A terra é Mãe do Índio* (1989), by Elaine Potiguara, was translated into English, as indicated by the author on her website (<http://www.elianepotiguara.org.br/>). However, even at the national sphere, the literature by Brazilian Indigenous women is still not very expressive, and, sometimes, unknown to countless Brazilian readers and researchers. We believe that Indigenous feminism, as well as the feminism of other groups, such as transfeminism and that of women with disabilities, are fields still little known and studied in Brazil, and, consequently, the same happens with their respective literatures.

⁸ Available at: < <https://muse.jhu.edu/issue/34305> >, Last visited on: Dec. / 2018.



politics; the intertwined diasporas that forged Blackness in the Americas make it “imperative that the vernacular wisdoms and feminist political epistemic lenses of Afro-Latin@ women travel and get valorized as equal partners from South to North, to pluralize and enrich feminist cultures, to foster decolonial projects of liberation, grounded in Afro-diasporic reciprocity and solidarity” (ALVAREZ; CALDWELL; LAO-MONTES, p. V-VI, 2016).

One can note, in the excerpt, that the translation is a political means to promote the enrichment of other feminisms, in addition to valuing the unity of voices that forge discursive and bodily paths of social, racial and gender equality through diverse cultures and experiences.

Cláudia Pons Cardoso, in her thesis, entitled *Outras falas: feminismos na perspectiva de mulheres negras brasileiras / Other speeches: feminisms from the perspective of Black Brazilian women* (2012), recalls how important translation policies were to boost Lélia Gonzales’ feminist ideas. Despite not being widely known, Gonzales was a translator from French to Portuguese, at a time when there are few reports of Black women working as translators. Lélia Gonzales’ contact with other texts and discourses on the racial issue in French (a language she mastered very well) or translated into French was an important fact that triggered a transformation in the author's Black feminist thought, as clarified below:

O pensamento de Lélia Gonzalez foi construído a partir do contato com homens e mulheres de outras localidades, como dizem os autores Alex Ratts e Flávia Rios na obra *Lélia Gonzalez*, contatos que possibilitaram deslocamentos e abriram horizontes teóricos e políticos. Gonzalez foi uma “intelectual diaspórica, com um pensamento erigido por meio de trocas afetivas e culturais, ao longo do chamado Atlântico Negro, com intelectuais, amigos e ativistas da América do Norte, Caribe e África Atlântica” (RATTS; RIOS, 2010, p. 128). Deste diálogo com várias(os) autoras(es), realizava a “política de tradução de teorias” para desenvolver um pensamento globalizado e transnacional, voltado, não só para explicar como se formou nas Américas uma matriz de dominação sustentada pelo racismo, mas, principalmente, para intervir e transformar essa realidade a partir de sua compreensão. [...]

Tendo como referência/influência as ideias de Frantz Fanon, Lélia Gonzalez procurou similaridades nos diversos contextos da diáspora negra de forma a desenvolver explicações em comum para abordar o racismo bem como recuperar as estratégias de resistência e luta das mulheres negras, pobres e indígenas, visando seu registro como protagonistas e sujeitos históricos. Um dos principais traços do pensamento de Fanon que identifiquei na obra de Lélia diz respeito à abordagem dos danos psicológicos causados pela relação de



dominação/exploração entre colonizador e colonizado (CARDOSO, 2012, p. 115-116).⁹

According to Sônia Alvarez (2009), a translator is a cultural mediator, a transculturation agent, because she disfigures, deforms and transforms the culture and / or the discipline she receives, destabilizes local notions of race, class, sexuality, gender and policies and crosses homogenizing boundaries of subjects. In fact, just as they were for Lélia Gonzales, Alvarez (2009) argues that translation policies are a way of trafficking feminist theories and practices, of crossing geopolitical, disciplinary and other boundaries and of bringing insights to local feminisms. Thus, it is understood that all feminist translation is conducted “by affect, passion, solidarity, and interpersonal and political connectedness”, that every translation is an object of struggle, for translating or refusing to translate “is a strategic political act In the hands of social movements, whether it involves sharing knowledge to foster an alliance or interrupting a dominant discourse to defend autonomy” (ALVAREZ, 2014, p. 04-06).

Tatiana Nascimento dos Santos (2014) also recalls that translation, besides being a political act, is equally an act of literacy. This act can be critical or uncritical. In fact, literacy is to learn more about a certain world, but also to reach self-knowledge and self-recognition. Santos (2014) states that the praxis of translating feminist texts leads to an understanding of oneself and of the other and to the recognition that literacy is also a technique, a skill of wide and differentiated use of readings and writings. Thus, depending on the use made of these literacies, it can be a colonizer or a decolonizer act.

In order to achieve a decolonizing investiture in translation, Denise Carrascosa (2017) states that the act of translating is an intense moment of connecting points that are

⁹ The thought of Lélia Gonzalez was built from the contact with men and women from other locations, as the authors Alex Ratts and Flávia Rios state in the work *Lélia Gonzalez*, contacts that made displacements possible and opened theoretical and political horizons. Gonzalez was a “diasporic intellectual, with a thought erected through affective and cultural exchanges, along the so-called Black Atlantic, with intellectuals, friends and activists from North America, the Caribbean and Atlantic Africa” (RATTS; RIOS, 2010, p. 128). From the dialogue with several authors, she carried out a “theory translation policy” to develop a globalized and transnational thought, aimed not only at explaining how a matrix of domination sustained by racism was formed in the Americas, but, mainly, to intervene and transform this reality through its understanding. [...] Having Frantz Fanon's ideas as a reference/influence, Lélia Gonzalez looked for similarities in the different contexts of the black diaspora in order to develop common explanations to address racism as well as to recover the strategies of resistance and fight of black, poor and indigenous women, aiming at their registration as protagonists and historical subjects. One of the main features of Fanon's thought that I identify in Lélia's work concerns the approach to psychological damage caused by the relationship of domination/exploitation between colonizer and colonized (CARDOSO, 2012, p. 115-116) – *our translation*.



still scattered in the imaginary map (in the case of the author, the Afrodiasporic map) and of generating new, less geopolitical and more geo-ethical, geographies. Applying this knowledge to feminism once feminist discourses are connected through translation, feminists' contact points can become less homogenized and more geo-ethical, or ethically located and, consequently, representational of women well circumscribed and contextualized in their spaces and times. As Luciana Reis (2017, p. 87-89) argues:

A tradução pode se realizar como um ato interpretativo e antropofágico de resistência. A tradutora/autora imprime em seu novo texto (tradução) a sua subjetividade e com ela uma gama de atributos linguísticos, culturais, psicológicos e identitários que variam em cada produção. A cada nova tradução, uma rede intertextual é acionada e este caráter dinâmico contribui também para que as traduções sejam dinâmicas, passíveis de acréscimos, cortes, alterações e reformulações.

O corpo, a condição e as experiências vivenciadas pela tradutora/autora são cruciais na definição de quais soluções tradutórias serão acionadas pelo gesto tradutório. Independentemente do caráter profissional e/ou comercial que a tradução possa ter, o seu processo nunca será considerado totalmente imparcial em outras palavras a tradução é um ato de *escrevivência*.¹⁰

Therefore, as an act of *escrevivência*¹¹, every translation leaves the subjective mark of the person who made it. When read, it can equally produce subjectivities.

Concerning Feminist Theories, the concepts translated and traveled, when welcomed elsewhere, may change, as they will not always be able to explain the reality of another place, in which they were not produced. For Cláudia de Lima Costa (2000, p. 46):

Devido à intensa transmigração dos conceitos e valores nas viagens dos textos e das teorias, frequentemente um conceito com um potencial de ruptura política e epistemológica em um determinado contexto, quando trasladado a outro, despolitiza-se. Isso porque qualquer conceito [...], carrega consigo uma longa genealogia e uma silenciosa história que, ao

¹⁰ Translation can take place as an interpretive and anthropophagic act of resistance. The translator/author inscribes in her new text (translation) her subjectivity and with it a range of linguistic, cultural, psychological and identity attributes that vary in each production. With each new translation, an intertextual network is activated, and this dynamic character also contributes so that translations are dynamic, subject to additions, cuts, changes, and reformulations. The body, the condition and the experiences lived by the translator/author are crucial in defining which translation solutions will be triggered by the translating gesture. Regardless of the professional and/or commercial character that the translation may have, its process will never be considered totally impartial. In other words, translation is an act of *escrevivência*. – *our translation*.

¹¹ A term coined by Brazilian Black author Conceição Evaristo.



serem transportados a outras topografias, podem produzir outros tipos de leitura.¹²

It is in this sense that the questions of Ochy Curiel (2014, p. 331) gravitate:

¿Realmente se ha descolonizado el pensamiento y la teoría feminista latinoamericana? Me atrevo a decir casi un rotundo no, con algunas excepciones. No [estoy] con ello proponiendo que [debemos] ahora regionalizar nuestras teorías, [lo que estoy planteando] es que un proceso de descolonización debe llevar a reconocer las prácticas políticas feministas que pueden construir pensamiento teórico de la región y asumirlas no como simples testimonios del activismo. Por más que conozcamos el proceso de colonización histórica y que siempre reaccionemos ante él, desde la perspectiva de la economía política, seguimos pensando que estamos 'privadas' de algo[:] aquello que nos falta para convertirnos en europeas o en [norteamericanas]¹³.

If, on the one hand, the fact of consuming American or European theory may become an homogenization trap to Black feminism, Mestizo feminism, Indigenous feminism, transfeminism, among others, on the other hand, the same consumption may constitute a way of becoming aware of public perspectives of other non-hegemonic feminisms to formulate a private, localized feminism: the Brazilian (Black, Indigenous, Mestizo, trans) feminism.

Ochy Curiel (2014) considers that particularly in Latin America there is a split between activism and theory, academy and general public. Therefore, from her point of view:

Descolonizar para las feministas latinoamericanas y caribeñas supondrá superar el binarismo entre teoría y práctica, [pues le potenciaría] para [poder] generar teorizaciones distintas, particulares que mucho pueden aportar para realmente descentrar el sujeto euronorcentrico y la subalternidad que el mismo feminismo latinoamericano reproduce en su interior. De no ocurrir esto, seguiremos analizando nuestras experiencias con los ojos imperiales, con la conciencia planetaria

¹² Due to the intense transmigration of concepts and values in the travels of texts and theories, a concept with a potential for political and epistemological rupture in a given context, when transferred to another, often depoliticizes itself. This is because any concept [...] carries with it a long genealogy and a silent history that, when transported to other topographies, can produce other types of reading. – *our translation*.

¹³ Have Latin American feminist thought and theory really been decolonized? I dare to say an almost resounding no, with a few exceptions. With this [I am] not proposing that [we should] now regionalize our theories, [what I am proposing] is that a process of decolonization should lead to recognize feminist political practices that can build theoretical thought of the region and not to assume them as simple testimonies of activism. As much as we know about the historical colonization process and that we always react to it, from the perspective of political economy, we still think that we are 'deprived' of something[:] of what we lack to convert ourselves into Europeans or [North Americans]. – *our translation*.



européia y [norteamericana] que definen al resto del mundo como lo Otro incivilizado y natural, irracional y no verdadero (CURIÉL, 2014, p. 333).¹⁴

As we have tried to demonstrate so far, translation constitutes a fundamental subsidy for reading, literacy and resignification in / of the decolonization process of feminist thought. Thus, throughout this paper, we contextualized the role of translation in the Information Age, we recalled the history of the universalist feminist movement, differentiating it from the geographically and ethically localized feminism, that is able to contemplate the different oppressions experienced by Black, Latin and Indigenous women, among others. Hereupon, we consider that translation has been an important tool for such women to get to know the Others and themselves better.

In addition, we pointed out the lack of translation in the Brazilian publishing market of works by renowned foreign Black feminist thinkers. Nevertheless, we mapped literary and theoretical works by Brazilian Black writers and intellectuals that have been published abroad through translation, mainly in English and French. Moreover, we alluded to the relevant contributions of Black Brazilian thinkers who have been dedicating themselves to (helping us) reflect on the relationship between translation and feminism in our country, such as Denise Carrascosa and Tatiana Nascimento dos Santos. However, when making this inventory, we noticed the absence of other feminisms propagation in and from Brazil, such as: Indigenous feminism, feminism of women with disabilities and transfeminism.

Finally, it is worth remembering the work *Traduções da Cultura – perspectivas críticas feministas / Translations of culture – critical feminist perspectives* (1970-2010), nominated for the Jabuti Award in 2018, organized by feminist professors Izabel Brandão, Ildney Cavalcanti, Cláudia de Lima Costa and Ana Cecília Lima. An anthology orchestrated for seven years by countless Brazilian research groups with translations of important texts that cover the most diverse feminist thoughts of relevant Latin, American and European intellectuals that inspire feminist thought and research in Brazil.

¹⁴ Decolonizing for Latin American and Caribbean feminists will mean overcoming the binarism between theory and practice, [since it would empower it] to [be able] to generate different theorizations, individuals that can contribute a lot to really decenter the Euronorcentric subject and the subalternity that the same Latin American feminism reproduces in its interior. If this does not happen, we will continue to analyze our experiences with imperial eyes, with the European and [North American] planetary consciousness that define the rest of the world as the uncivilized and natural Other, irrational and untrue (CURIÉL, 2014, p. 333). – *our translation*.



The anthology highlights that translation must be an intimate act, but also a public one. Something that brings the Other, the foreigner, so that they can also help us to understand and promote Brazilian feminisms. For that end, translation must be an act of everybody (of women, men, feminist non-binarians) and in every sphere (academic, political, family, media etc.), from practice to theory and from theory to practice. Brazilian feminist experiences are unique and untransferable, but translation remains a strong tool for building and propagating them. We believe that this dialogue, this exchange of knowledge, through feminine and feminist translations tends to bring only benefits for the decolonization of feminisms, in Brazil or elsewhere.

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