Ecologies of knowledge: The folds of cosmologies, transculturation and transmodernity

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ABSTRACT

Translation and transculturation are key to understanding diversity and intercultural relations, addressing how information and cultures interact and transform. The concept of transculturation, developed by Fernando Ortiz, offers an alternative to the concept of acculturation, reflecting the complexity of cultural exchanges in the Americas. The Baobab, as a symbol, illustrates the depth of these cultural processes and their nuances, showing how African traditions and knowledge intertwine with other cultures.

Keywords: Transculturation, Decoloniality, Baobab.

INTRODUCTION

Translation and transculturation are expressions that mark human life in its conditions of diversity and alterity, as their marks constitute us daily through information, communications, (de)codifications, mediations, negotiations and confrontations. These are developments of "mysteries" that fascinate thinkers in the human sciences, such as philosophy, sociology, history, linguistics, and especially translation, who seek to understand how these marks slide and at the same time give shape to the things of human life.

When it comes to slips, this fascine is also present in transculturation, where peoples from Asia, Africa and America considered to be "conquered" by the colonizers and by the abrupt forces of modern rationality reverberate/reverberate in resistance-revolt-revolution of decoloniality and transmodernity, as well as in exercises of intercultural dialogues, as he attributes: (DUSSEL, 2012), (MIGNOLO, 2011) and (SOUSA-SANTOS, 2010).

This essay seeks to bring to light some paths of the trajectory of investigation of translation, transculturation, decoloniality and transmodernity, for this I will make a succinct path, which in the first moment we will "climb" the tree of Boabá in the (un)translatable African cosmologies; in the second moment, the "winds blow" for the discussions of transculturation, a zone of contact and intercultural translation, seeking to demonstrate the (in)flexion of the peoples of America, of those who were here and of those who were introjected by the "barbarism" of modernity; and, finally, in the "tunnel of the spectacle" we will see transmodernity as decolonial resistance and through an intercultural dialogue.

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Needless to say, the fact that other contemporary currents of the aforementioned concepts of translation are not used here, one does not intend to substitute one theory for the other. This is just a necessary cut in any study, especially when it comes to the area of translation, which is wide-ranging. The cartography covered by this work is presented there.

THE BAOBAB THE (UN)TRANSLATABLE OF AFRICAN COSMOLOGIES

Baobab flower: The baobab blooms only once a year, its flowers are upside down before drying up and falling to the ground. When they open at night, the baobab flowers give off a smell that attracts bats for pollination. The sour smell also attracts certain nocturnal flies and moths that also pollinate. Pollen is also used to make glue. There is a legend about the baobab flower that says: The Baobab is a strong, robust tree that blooms only once during the year, its flowers are upside down for a few days before drying up and falling to the ground. It seems that the Baobab's wait to bloom is as romantic a thing as its own flowers. Giving a baobab flower to your loved one can symbolize that they are unique and that it took a long time to find them... That is, if the Baobab flower did not have a strong odor of carrion. This serves to prove that appearances can be deceiving.... People who let themselves be carried away by the beauty of the Baobab flower may be surprised to smell its not very pleasant aroma; In the same way as people who are so prejudiced against the smell of the flower, are inhibited in knowing it, and contemplating its beauty. That is, everyone, and anything in this world has its good side and its bad side; we all have our Baobab flower side... The Baobab itself is a well-known tree, but at the same time, very enigmatic. Several people do not yet know a Baobab, and for each of them, this exuberant tree full of mysteries may have a different meaning. (PEREIRA, R. P; JÚNIOR, H. C. Mancala: The African game in the teaching of mathematics. 1 ed. Curitiba: Appris, 2016).

I begin this decolonized text with the version translated by the esteemed literary author Antoine de Saint-Exupéry (2016) when in his work he demarcates issues such as, "[...] When it comes to baobab trees, it's always a catastrophe. I met a planet inhabited by a lazy man. He let three bushes pass" (2016, p.25). On the small asteroid planet of the little prince the rose bushes that bloom for the sun are allowed to live, because it is not a bad plant, while the Baobab is a plant that cracks the earth and this can destroy the prince's planet, hence uproot them without laziness, that is, it places the Baobab as a bad and bad plant, therefore he must exterminate it.

On the other hand, for the African Yoruba culture, the Baobab is a tree that is compared to the image that is proposed to the feminine, or rather, a woman with a smile and teeth in the lakes, a priestess that nature offers her wisdom.

However, for the Nagô nation the tree is worshipped for bringing the "gold of ancient color" – whose beauty evokes strength, an emphatic condition of seduction; while for the Engungun in their cult they are the spirits of the ancestors, as the Baobab is the between and discounted with the orixás, especially the Omulu, who at certain times seek in the tree the rest of their long walks due to their pilgrimages, and also to feed oneself, heal wounds and especially listen to the "drums" of nature with warnings of premonitions, shrouded in mysteries and spirituality (PEREIRA; JÚNIOR, 2016), which according to Tiganá Santana is to note the "texture of an earth translated by a tree that translates birds and winds" (SANTANA, 2019, p.73).

The enigmatic mystery of translation, which is only capable of being translatable by those who know the codes not in the form of decoding, but in conditions of existence (SANTANA, 2019). For many African nations, the Baobab is a cosmological ancestry, which the Europeanized West will never understand, because it is riddled with a modern Cartesian rationality instrumental in mathematical operations; in addition to establishing hegemonic ideologies, which despise other knowledge produced by other peoples historically, in this case the African nations.

Therefore, "we read the black translation as a conjuncture of crossings that mixes with the waters, cutting them, a conjuncture of posts that collapse and dismantles that become indivisible" (SANTANA, 2019, p.72), this translatable goes beyond the linguistic, as it is communitarian and collective in a movement that symbolizes the cycle of the origin, growth, and existence of life; and in this sense, the Baobab is the in-between, The shelter, water and nourishment of these cosmic relationships is a community of exchange of experiences, differences and similarities with other knowledge. However, in other voices than those of the peoples of Côte d'Ivoire, the Baobab is the firstborn of the Creator (LIMA, 2005), which for Santana is called "*Nzambi* comes to mean events, natural events" (2019, p.73).

It is the community consonance without undoing its singularities and the differences in (dis)continuous movements of existing translations of the Baobab tree, such as: the trunk as wisdom, the branches inverted to the sky, the shadow that shelters and to embrace it needs several people, according to the voices of a Mozambican proverb (LIMA, 2005), a collective embrace that allows one to feel the transcendental energy.

They are seeds that crossed the Atlantic "river" that were possibly brought together by the traffic from the African Atlantic to the Americas, or by birds that seek the summers of nature, so, with these possible eventualities, the seeds germinated in the lands of the Brazilian northeast. Thus, the diasporas of the seeds and roots of African wisdom operate in a translatable context of transcendental flow, that *there is Africa without Brazil, however, there is no Brazil without Africa (*RATTS & DAMASCENA, 2006 and *emphasis mine),* in a cultural translation.

TRANSCULTURATION, CONTACT ZONE AND INTERCULTURAL TRANSLATION

To do so, to think about coloniality, patriarchy and social inequalities, systematized by global capitalism in its process of imperialism and monopoly, through the social sciences, is to try to understand colonization, in a field of decolonization. As theoretical support I will make use of the concept of decoloniality[2] by citing authors who are part of the investigation of Latin American modernity/coloniality, which brings together Walter Mignolo, Boaventura Sousa Santos, Dussel, Quijano, João Colares da Mota Neto and others.

Decoloniality "called decolonial thought, turn, practice or inflection" (NETO, 2016, p.17) is to look at the margins, where the subaltern and the invisible are present, because decoloniality is to enable the ecology of knowledge, as Sousa-Santos (2016) points out. That is, of overcoming the pejorative gaze and inferiorization in relation to peoples dominated by the barbarism of the "civilizing mission", what some intellectuals have called acculturation.

This analysis of acculturation is still the pretension of the unidirectional observation "in which homogeneity had to be responsible for miscegenation"[3] (MIGNOLO, 2002, p.15), it does not demystify colonization, on the contrary, it intimidates the opposite eventualities of action/reaction of the cultural process, in this sense, Mignolo in his words "Malinowski saw acculturation only from the point of view of a colonizing nation"[4] (2002, p.15).

In another decolonial perspective, the sublime intellectual Fernando Ortiz (1940) enables an inflection of thought by attributing it as transculturation. Therefore, "for Ortiz, 'transculturation' was an instrument for thinking about the construction of a nation in a society"[5] (MIGNOLO, 2002, p. 15), still in Mignolo's sayings "when Ortiz wrote about transculturation in human communities, he thought of what we would call cultural diversity in Cuba."[6] (2002, p. 15).

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[2] We chose to use the terms "decolonial" and "decoloniality", as they are used in the Spanish and English languages (in which the terms were coined), instead of "decolonial" and "decoloniality", which is a possible translation into the Portuguese language, seeking to preserve the meaning of what has been called decolonial thought, turn, practice or inflection. While the idea of "decolonial" can be confused with the process that ended colonialism as a legal and political situation, through the independence of formerly colonial countries from their former metropolises, decoloniality expresses a much broader level of subversion, which involves not only the political liberation of a nation, but also all the power relations implied in culture, in knowledge, education, mentalities and socioeconomic organization. On the other hand, the option to differentiate between decolonial and decolonial (despite the fact that the latter term circulates in Brazil, in some productions, as a synonym for the former) is due to the difference, dear to the theorists of decoloniality, between colonialism and coloniality (...). In this exact sense, Mignolo (2014) clarifies that within the collective modernity/coloniality, it was questioned whether the word "decoloniality" was not an Anglicism. Answering negatively, he considers that this expression marks a difference with the idea of "decolonization", in addition to establishing a deliberate distance – a search for a change of meaning – with the expression "standard" in Spanish (and in Portuguese) which would be *"decolonialidad".* (NETO, 2016, p. 17).

[3] My own translation: "wherein homogeneity had to account for mestizaje" (MIGNOLO, 2002, p.15).

[4] My own translation: "while Malinowski saw acculturation only from the vantage point of a colonizing nation" (2002, p.15).

[5] My own translation: "for Ortiz, "transculturation" was a tool for thinking about nation-building in a society" (MIGNOLO, 2002, p. 15).

[6] My own translation: "When Ortiz wrote about transculturation in human communities, he thought of what we would call cultural diversity within Cuba" (MIGNOLO, 2002, p. 15).

This inflection allows us to develop the concept of transculturation, replacing the concept of acculturation in the sense of trying to think about the specificity of Cuba. What Ortiz identified in this specificity was to transfer this issue to think about acculturation; analyzing the way in which the processes of invention and reinvention of cultures in the Americas develop.

To this end, seeking to demonstrate how these historical entities are metamorphoses, detecting the permanent instabilities in a society moved by confrontations and resistance struggles, therefore transculturation is, at first, a process, or process, of responses of settled cultures, of whites, of indigenous peoples and of the transmigration of blacks to the Americas.

The interesting thing is that Ortiz, instead of thinking about transculturation, in a one-way response process, he understands as a two-way street, because:

> Transculturation works bidirectionally in the social life of things. Translation of objects that transform ways of being and thinking at the same time that they transform the "original" uses and the life of the object.[7] (MIGNOLO, 2002, p.15).

Therefore, he identifies in this contact a transformation that is not unilateral, of that which is acculturated/subordinated. It is also a process that reverberates in the very conception of the world of the one who also oppresses.

In the 1970s, the Latin American literary scholar Angel Rama also used the term transculturation instead of the concept acculturation, because in his literary studies he conceptualizes it as narrative transculturation (GIORGIA, 2017). Aiming precisely to meet these particularities/singularities of our American continent, since transculturation is seen as the very process of exchange, in which "this *transculturating attitude* of literature has repercussions in the language of writers, according to Rama, heirs of a regionalist tradition, who forge an artificial and literary language, making use of some of the autochthonous American languages" (GIORGIA, 2017, p. 295).

Such a discussion of transcultural translation seeks to go beyond what is posed by coloniality, where the subjectivities of invisible subjects are acting in the form of opacity but at the same time of inclusion and resistance, because they are alive and, like everything that is alive, it is always transforming and modifying, yet they are plastic subjects under construction and of transculturation thought.

In consonance, Guzmán considers that,

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[7] My own translation: "transculturation works bidirectionally in the social life of things. It trans-lates objects that transform modes of being and thinking while also transforming the "original" uses and life of the object" (MIGNOLO, 2002, p.15).

Like Ortiz, Rama sees transculturation as a metaphor for inclusion and critical resistance. Together, they constitute a genealogy of critical resistance in Latin America whose key formulations on history, culture, literature, modernization, discursive subjectivity[8] (2008, p.250).

Through Guzmán's (2008) considerations, I think that transculturation is very close to a decolonial thought, so it is possible to think of a genealogy that recovers the history of colonized peoples and cultures, through decolonial epistemic practices (NETO, 2016), "that is, knowledge that emerged as a counterpart and resistance to the colonial matrix of power, since the beginning of the colonizing process, but which were buried by epistemological Eurocentrism" (NETO, 2016, p.19), it is still worth making an addendum that throughout history has become an epistimicide.

According to the author, the genealogy of decolonial thought is not restricted only to intellectuals, but is linked to a decolonial network of social movements and new institutions in their configurations of existence, knowledge and power. Which implies a *Contact Zone*[9] of encounters of different populations and cultures that are in a space of confrontations, negotiations and mediations (SOUSA-SANTOS, 2016), that many times these borders are in relations of (in)different, of/in tension and (dis)displacement, being situations of translation, that is, they are subjects crossed by others who identify themselves in exchanges of border knowledge, that dilate "often into highly asymmetrical relations of domination and subordination – such as colonialism, slavery, or their consequences as they are experienced across the globe today"[10] (GUZMÁN, 2008, p.257).

The interesting thing about these relations is that opacity becomes the translation, that is, as a result of the co-presence of these subjects in relation to Europeanized imperialism, where the invisibility in their co-presence presents transformations in the face of abrupt disaggregations, and such disaggregations enable new congruences of resistance in these border margins that are being constituted again. Therefore, the translator, in a decolonial perspective, has to seek to look at what he perceives as the voices of the invisible, perhaps only in this way, in this beyond, can he find the (un)known in a transfer of mediations.

In this sense, Boaventura de Sousa Santos offers us something interesting with regard to translation and the zone of contact when he states that "the ecologies of knowledge and intercultural translation can only occur and flourish in subaltern cosmopolitan contact zones, that is, in decolonizing contact zones"

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[8] My own translation: "Like Ortiz, Rama sees in transculturation a metaphor for inclusion and critical resistance. Together they constitute a genealogy of Latin American critical thought whose key formulations on history, culture, literature, modernization, discursive subjectivity" (Guzmán,2008, p.250).

[9] "A zone of contact that is understood as synonymous with the cultural border, emphasizing the interactive and improvised dimensions of colonial encounters, questioning how colonial subjects are constituted in and by the relations between colonizers and colonized, or travelers and visited, in terms of interaction and exchanges within asymmetrical power relations. Faced with this dimension, the author, inverting the analytical paradigms of objective, rationalist and Eurocentric analysis of the imperialist gaze [...]" (MACHADO, 2000, p.283).

[10] My own translation: "often in highly asymmetrical relations of domination and subordination—like colonialism, slavery, or their aftermaths as they are lived out across the globe today" (GUZMÁN, 2008, p. 257).

(SOUSA-SANTOS, p.281, 2016), in this abyssal translation glimpses the process of negotiations/mediations and exchanges in diffusing conditions, that through dialogue and specific consensuses, social movements (of indigenous populations, peripherals, rural workers, the LGBTQIAP+ group, black people, women's demonstrations against violence, etc.) become practical constellations of possibilities for resignification and resistance; machinery of struggles against the oppressions of dominant groups is being born, or rather, of opposition to the marks of coloniality "the dark force" of modernity (NETO, 2016).

Consequently, in the search for cognitive overcoming of a need to live in time and not to live in time, in search of only consuming what is stipulated by the cultural industry that reifies things and transforms them into objectifications.

However, to live time is not only to transform the world, it is also to feel the contemplation of the world, and it is to allow oneself to let the subjectivity of the Being flow, in its condition of *becoming*. To this end, decolonization is the meaning of "listening to the voices of the peripheries or of those who have been excluded from the benefits of modernity (blacks, homosexuals, women, colonized peoples, etc....)" (MOITA, 2009, p. 19).

In this intense movement, bilaterality intensifies the disappearance of homogeneities at borders, opening space for new configurations of multilaterality, which transits in a hybrid form in (inter)exchange, of (dis)encounters and (dis)continuous; or as Walter Mignolo attributes it in a "diversality, that is, diversity as a universal project, instead of returning to a "new abstract universal project"'[11] [...] (MIGNOLO, 2011, p. 68).

This means not treating diversity in vertical conditions, where subjects are seen in a quantitative and abstract way, but in a diversity that enables the horizontality of quantitative subjects in their differences as differences, and that is in bidirectional conditions of translation and transculturation. Therefore, emerging from excluded and invisible cultures in a political and cultural process.

Finally, paraphrasing Boaventura de Sousa Santos (2010), as he teaches us, we have to sullute our hegemonies in the treatment of overcoming the *abyssal* of hegemonic orientation, because only in this way can we decolonize subalternization in the practice of transculturation. It is necessary to do justice and create new institutions that value the differences and experiences that constitute us as human beings, for the projection of a multiple, untranslatable and unpredictable alterity in the world.

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[11] My own translation: "[...] diversity, that is, diversity as a universal project, instead of taking up a 'new abstract universal project'" [...]" (MIGNOLO, 2011, p. 68).

THE DARK FORCES OF MODERNITY *VERSUS* TRANSMODERNITY

This rationality of capitalism imposed on non-European peoples, considered uncivilized or uncivilized, was and still is so violent that somehow these colonizers appropriated the lives of these peoples, being gradually eliminated by the labor force. Because work in Latin America has color, genders, "races" and ethnicities; to this end, it refers to "indigenous peoples, blacks, women, the elderly, children, the marginalized and immigrants, workers in the countryside and from the denied cultures of the peripheral countries of globalized transnational capitalism" (NETO, 2016, p. 80).

For Quijano (2005) these forms of work are of oppression and authoritarianism that are under the control of the bourgeois class, which spares no effort to increasingly increase its profits, and it is in this regard that the bourgeoisie makes the State the apparatus that defends its interests considered modern.

This instrumental rationality is inserted from the sixteenth century onwards with rationalist thought, which is discussed throughout the spaces of a subaltern/peripheral Latin America the oppression and surrender to commercial capitalism in the North, since they considered themselves the inventors of rational modernity. *Even so, it should be noted that modernity is a matter of looking, that is, modernity may be something that already existed before the arrival of Europeans here in America colonized by the Portuguese and Spanish (Quijano, 2005 and emphasis mine),* here I refer to the mystical and scientific knowledge that the Amerindian peoples dominated/dominate in relation to the cosmology of nature.

And when it comes to those who were introduced as enslaved, Africans also brought with them their specificities and ancestral knowledge, which by the way, knowledge that was historically denied.

The strength of colonialism/or postcoloniality is amplified with globalization (XX), which breaks the limitations of commercial borders and thus expands consumer markets and new configurations of border dismantling. It should be noted that globalization shows its first signs with the crossing of navigation carried out by Christopher Columbus (1492) who united the old world and the new world - America. One more thing is certain: globalization has intensified the exploitation of natural resources and compulsory labor/enslavement, in order to meet the needs of the sovereignty of savage European capitalism, rationalist, instrumental and technicist (MIGNOLO, 2017).

This post-coloniality brought new adjustments in industrial production, labor flexibility, privatization of state-owned companies, international currencies and market deregulation, so this is linked to a globalized neoliberal project of expansion, such as: deforestation, increase of pesticides in agriculture; mass unemployment/or informal jobs without any kind of labor guarantees; violence against indigenous people and people who live in the peripheries; of women who are victims of patriarchy and femicides; the proliferation of social inequalities, the expansion of racism, homophobia, xenophobia, etc....;   But modernity plays a double game, which at the same time has a rational emancipatory concept with the possibility of justice, democracy and equality, but in the sense of justifying the methods of

oppression/exclusion of the "barbarians" that to make them civilized and globalized would require such violence and atrocities (DUSSEL, 2008 apud NETO, 2016).

Therefore, the *myth*[12] of modernity in its historical entrails has caused/or causes deep marks in time/space from the obsolete Mediterranean to the deep splendid oceans: the Atlantic and the Pacific; and in global times, postcoloniality is reconfigured with the financialization of capital, the maintenance of patriarchy and social and cultural inequalities.

The process of scientific-technological modernity Dussel states that:

> the centrality of Europe in the "world-system" is not only the result of the internal superiority accumulated in the European Middle Ages over other cultures, but also the effect of the simple fact of the discovery, conquest, colonization and integration (subsumption) of Amerindia (fundamentally) that will give Europe the *decisive comparative advantage* over the Ottoman-Muslim world, India or China [...] Subsequently, the "management" of the centrality of the "world-system" will allow Europe to transform itself into something like the "reflective consciousness" (modern philosophy) of world history (2012, p.52).

The world-system cited by Dussel (2012) is to impose the original experience of constituting the "Other" as a European conquest/domination of another world and, in this case, America. Because such modernity creates discourses of "superiority" in cultural, technological and philosophical advances, that is, as a homogeneous and unified universal truth, which are still references in the Western school curriculum. In this regard, we have in Brazil the National Common Curriculum Base (BNCC) in basic education, which aims to unify knowledge throughout the Brazilian territory, as it is the reinforcement of the myth of modernity/coloniality? How is it possible to disregard regionalist knowledge and its specificities? Does the universalization of serial content allow the emancipation of the subjects involved in the process?

I do not intend to lengthen, much less demonize the subject, but in the twenty-first century, to universalize knowledge and despise borderline knowledge and other knowledge is at least to establish the US-Eurocentric as structural, global and of colonialist hegemonic functionality, which, by the way,

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[12] For Dussel (2005, p29): the *myth* could be described as follows:
1. Modern civilization describes itself as more developed and superior (which means unconsciously holding a Eurocentric position).
2. Superiority compels us to develop the most primitive, barbaric, rude, as a moral requirement.
3. The path of such an educational process of development must be the one followed by Europe (it is, in fact, a unilinear and European-style development that determines, again unconsciously, the "developmental fallacy").
4. Since the barbarian is opposed to the civilizing process, modern praxis must last resort exercise violence, if necessary, to destroy the obstacles of this modernization (the just colonial war).
5. This domination produces victims (in many and varied ways), violence that is interpreted as an inevitable act, and with the quasi-ritual sense of sacrifice; The civilizing hero clothes his own victims with the condition of being holocausts of a saving sacrifice (the colonized Indian, the African slave, the woman, ecological destruction, etcetera).
6. For the modern, the barbarian has a "guilt"15 (for opposing the civilizing process)16 that allows "Modernity" to present itself not only as innocent but as "emancipating" from this "guilt" of its own victims.
7. Finally, and due to the "civilizing" character of "Modernity", the sufferings or sacrifices (the costs) of the "modernization" of other "backward" (immature) peoples17, of other enslaveable races, of the other sex because they are fragile, etc., are interpreted as inevitable.

"coloniality acts in the interiority of the imaginary of the dominated, becomes part of their structure of symbolic imagination, which has served as a lasting and continuous instrument of population control" (NETO, 2016, p. 77).

Therefore, modernity in its globalizing multifacets territorially demarcated that the conquered peoples did not have scientific-technological knowledge, which is erroneous! According to Quijano (2005), he states that the colonized had knowledge of medicine, mathematics, the calendar, astronomy, as well as had also developed hieroglyphic writing, architectural constructions, sculptures, ceramic arts, etc... still making a reflection on mathematics where the Amerindians were aware of zero not as a sense of capitalist commercial value, but as something of a parameter of measurements, because zero for Latin Germanic Europeans on the right has sum validity, while zero on the left is something helpless (SOUSA-SANTOS, 2009).

So the violence of the European Christian colonizer for the cultural erasure of the Amerindian and African peoples are ways of classifying them as inferior and non-"civilized" peoples, without the power of knowledge of the phenomena of a scientific nature. However, this is not true, as Boaventura (2008) proclaims that the demand for Western violence was so intense on these peoples as to erase their references as race/ethnicity.

It should be noted that there are differences between them, race is the biological determination, that is, they are marks of hereditary relations, while ethnicity is linked to knowledge such as: belief, customs, habits, religion, language, dance, music, administrative/political organization and others (SILVÉRIO, 2007). However, even so, colonialism produced "social discriminations that were later codified as 'racial', 'ethnic', 'anthropological' or 'national' (QUIJANO, 1992 apud NETO, 2016, p.74), power structures that move other social relations, such as structural racism in Brazil, arising from the 357 years of enslavement.

In favor of this European rationalist colonizing modernity, the work of enslavement was endorsed, where black men and women were captured in Africa and traded in various parts of America. Having as something more peculiar in Portuguese America (Brazil), approximately 5 million enslaved people were introduced during the colonial (1500-1822) and imperial (1822-1889) periods. For Mignolo (2017), such marks of enslavement are reported to this day, through racist practices and the inferiorization of black people, who are victims of this productive exploitation of industrial and financial capitalism.

These technological dispositions consolidate racism, because for Foucault (2010, p.214): "racism is the means of introducing, in this domain of life that power has been entrusted with, a cut between what should die and what should live", so the old power of whiteness is what gives the order to kill; hence racism as a technology of extermination of the black population, poor and peripheral. Still from this perspective, during the year 2020 we experienced the pandemic - Covid-19, which due to the neglect of the

Brazilian far-right State, Brazil was marked by the genocide of the "Brazilian holocaust", which directly affected the indigenous and black populations, as they are mostly poor and vulnerable to the disease.

And when it comes to the black population with a minority majority, the situation is also serious, because they do not have access to drinking water; sewage piping; because they are on the front line of precarious jobs and because they live in peripheral conditions, and there are still the remaining quilombos that suffer constant threats of expulsion from their lands (SCHWARCZ, 2019).

With regard to the indigenous population, they are exposed to invasions of their lands by miners; they do not receive government medical assistance; they suffer from fires and deforestation; and in various parts of the Brazilian territory the leaders are victims of homicides committed by gunmen at the behest of ranchers, etc..., so such conditions expose these populations to bare life (AGAMBEM, 2010), in line with the philosopher Achelli Mbembe (2016) in his *essay necropolitics,* are sophisticated technologies and "war machines" of extermination of natural assets, destruction of communities of native peoples and quilombolas, legal institutional destruction, among others; that is, the modernization of death (MBEMBE, 2016), of a *Sovereign State* that applies the regulation of biopower.

Even with all these mishaps/stumbling blocks, what have indigenous and black communities in our country and even in Latin America done to resist/unveil/reveal/reinvent? The meanings of things are in the social movements of mediations, confrontations and negotiations that are in the contact zones, where they are possibly articulating emancipatory political and legal actions of a democratic scope in defense of differences, diversities, alterities and possible constitutions of translation, transculturation and new discourses.

Therefore, it is very important to present a new look at these issues of modernity of knowledge, which is not only to see from the prism of technological progress within a Eurocentric and classical positivist perspective, or rather, from a deterministic science and defense of the interests of the dominant and hegemonic class, because it is to go beyond what is placed as uniform truth.

However, breaking these paradigms is of paramount importance, in the sense of listing a transmodernity (DUSSEL, 2016), overcoming the strategies of postmodernity. Above all, that these denied cultures are capable of developing internal criticisms of their own traditional cultures; that create self-criticism and conditions for decolonial and transmodern intercultural dialogues, in this sense,

> a future transmodern culture, which takes on the positive moments of Modernity (but evaluated with different criteria from other ancient cultures), will have a rich pluriversality and will be the result of an authentic intercultural dialogue, which must clearly take into account the existing asymmetries. A post-colonial and peripheral world, such as that of India, in complete asymmetry in relation to the metropolitan center of the colonial era, without ceasing to be a creative nucleus for the renewal of an ancient culture that is decisively different from any other, capable of proposing innovative and necessary responses to the distressing challenges that the planet throws at us at the beginning of the twenty-first century (DUSSEL, 2016, p.63).

Transmodernity as a catalyst for the reinvention of dialogues, political emancipations or new paradigms, which can be constituted from what denied and traditional cultures understand as new visions of modernity in the sense of (re)discovering the overwhelming destructive instrumental rationalist technological myth, that is,

> With this ability to fertilize each other transversally, mutually, critical thinkers from the periphery and "frontier" spaces consolidate the fruit of intercultural dialogue. By organizing discussion networks of their specific problems, the process of affirmation becomes a weapon of liberation. We have to inform ourselves and learn from the failures, achievements and justification, even if theoretical, of the creation process in the face of the globalization of European and North American culture, whose claim of universality must be deconstructed from the multifocal perspective of each culture (DUSSEL, 2016, p. 2016).

Bringing to light diversity and pluriculturalism is a way of re-signifying the identity of these peoples, so establishing alterity is one of the ways to recognize the knowledge of others and the Other that they produce from their lived experiences. Being a producing for liberation in a critical way and, along the way, striving to remove from modernity that is good, in the sense of elaborating the possibility of mediations and dialogues, that is, to go beyond the unilateral progressive form, but in conditions of bilaterality and multidimensionality.

The political and cultural process is long and arduous, but with utopian possibilities, so decolonizing is above all moving towards the valorization of the ecology of knowledge in a context of critical intercultural dialogue without restrictions to any culture that polarizes these border spaces, in conditions of rebellion and nonconformism and that manage to question the production of conformist subjectivities that prevail in Amefricanity.

BY WAY OF CONSIDERATIONS

In the course of the article, we sought to understand translation as a means of perceiving the transculturation of historically excluded and denied peoples. Where it demonstrates that there are no single subjects, what exists are subjects crossed by these (inter)cultural and transterritoriality relations. Through textual readings and writings, I believe that praxis is present at all times in our (inter)social and (inter)cultural relations, because this is what makes transculturation fascinating, that is, in a condition of bilaterality.

It is notorious that one must be careful with the predominant discourse, in the sense that it establishes "grids" or conditions us in truths, as they can empty what we actually wish to find within this vast field that is translation, not least because they are human productions that are constantly changing.

In this space of struggle/resistance, transmodernity in this zone of contact can circulate in "trips" of meetings of intercultural dialogues, with indigenous populations, blacks, women, LGBTQAP+, peasants, immigrants, among others; in the sense of mediating their resignifications of transculturation.

So it is necessary to demystify stereotypes, folklorization, the *myth* of modernity and obscure coloniality, that is, to get rid of these walls that still surround them, because they are still operated by global capitalism. Such an inflection will only be possible through the ecology of knowledge that takes into account the specificities and singularities of differences, diversities and alterities, so decolonizing are the slips of the "waves" of networks of exchanges of lived/lived experiences of a transculturation, thus "surlapsed" in this show.

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