

Paterson Franco Costa (*Salvador - Bahia, Brazil*): Belarusian Studies in Brazil - Challenges and Perspectives



About the author: Paterson Franco Costa is an adjunct professor at the Federal University of Bahia, Brazil, where he defended both his Master's and Doctor's dissertations about Belarus. He has several publications on Belarusian language, culture and politics. Together with Volha Yermalayeva Franco, he has organized events, created and translated content to raise awareness of the public on Belarus's struggle for freedom and democracy. His main interests are: Postcolonial Cultural Studies, Intersemiotic Translation, and Audiovisual Translation.

Пра аўтара: Патэрсан Франко Коста - ад'юнкт-прафесар Федэральнага ўніверсітэта Баія, Бразілія, дзе абараніў магістарскую і доктарскую дысертацыі пра Беларусь. Мае некалькі публікацый пра беларускую мову, культуру і палітыку. Разам з Вольгай Ермалаевай Франко арганізоўваў мерапрыемствы, ствараў і перакладаў кантэнт для прыцягнення дасведчанасці грамадскасці аб барацьбе Беларусі за свабоду і дэмакратыю. Асноўныя інтарэсы: посткаланіяльныя культуралагічныя даследаванні, інтэрсемятычны пераклад і аўдыёвізуальны пераклад.

Abstract. This paper aims to summarize the academic, artistic and literary production that the author has produced on the theme of Belarus for Brazilian audiences, while reflecting on the challenges and the perspectives along the way. For this purpose, a corpus of 2 monographs, 2 books, including 1 translation, 4 articles, 6 presentations in scientific events, and 2 artistic/literary events was selected, covering a period of approximately 7 years (2015-2022). The main challenges are related to the cultural and political distance between Belarus and Brazil, which is deconstructed and analyzed from the viewpoint of Postcolonial Cultural Studies (PCS). As this is an interdisciplinary, multilateral field of research, the perspectives are equally rich and varied, especially: the inclusion of the post-Soviet space as an area of interest within PCS; lessons on coloniality and political backwardness; cultural appropriation within the same ethnicity; language and identity as means for civil resistance, among others. The theoretical framework includes sources from Belarus and beyond, such as Akudovich, Arlou, Bekus, Bykau, Bernardino-Costa, Bhabha, Fanon, Foucault, Franco, Grosfoguel and Oyewumi. The results thus far point to a breakthrough in Brazilian academic studies on Belarus, raising awareness on topics related to its language, culture and civil rights. *Keywords:* Belarus, Brazil. Postcolonial studies, Translation, Intersemiotics

Анатацыя. Гэтая праца мае на мэце абагульніць акадэмічны, мастацкі і літаратурны набытак, створаны аўтарам на тэму Беларусі для бразільскай публікі, адначасова разважаючы пра праблемы і перспектывы на гэтым шляху. Для гэтага быў абраны корпус з 2 манаграфій, 2 кніг, у тым ліку 1 пераклад, 4 артыкулаў, 6 выступаў на навуковых мерапрыемствах і 2 мастацкіх / літаратурных мерапрыемстваў, якія ахопліваюць перыяд у прыкладна 7 гадоў (2015-2022). Асноўныя выклікі звязаны з культурнай і палітычнай дыстанцыяй паміж Беларуссю і Бразіліяй, якая дэканструюецца і аналізуецца з пункту гледжання посткаланіяльных культурніцкіх даследаванняў (ПКД). Паколькі гэта міждысцыплінарная, шматбаковая галіна даследаванняў, перспектывы аднолькава багатыя і разнастайныя, асабліва: уключэнне постсавецкай прасторы ў якасці вобласці інтарэсаў у ПКД; урокі каланіяльнасці і палітычнай адсталасці; культурнае прысваенне ў межах адной этнічнай прыналежнасці; мова і ідэнтычнасць як сродкі грамадзянскага супраціву, сярод іншага. Тэарэтычная аснова ўключае крыніцы з Беларусі і за яе межамі, такія як Айевумі, Акудовіч, Арлоў, Бекус, Бернардзіна-Коста, Бхабха, Быкаў, Грасфогель, Фанон, Франко і Фуко. Атрыманыя вынікі паказваюць на прарыв у бразільскіх акадэмічных даследаваннях Беларусі, падвышэнні дасведчанасці ў тэмах, звязаных з яе мовай, культурай і грамадзянскімі правамі.

Ключавыя словы: Беларусь, Бразілія. Посткаланіяльныя даследаванні, пераклад, інтэрсеціўтыка

1. INTRODUCTION

One of the ways to exercise autonomy is to have a discourse about oneself.

Neusa Santos Souza (1983, p. 17)

Brazil and Belarus may seem like distant countries – which is true, geographically speaking – but they do share many similarities. Both have a colonial past which translates into current coloniality, that is, they predominantly speak the language of their former colonizers, profess their religion and, consequently, share their worldviews, at least to some extent. This situation often results in a colonial discourse that silences the voices of the colonized even after independence, that is, collective imagination tends to pull the former colony closer to its former metropolis. To fully exercise autonomy, then, a newly established country needs to craft its own narrative, a discourse about itself.

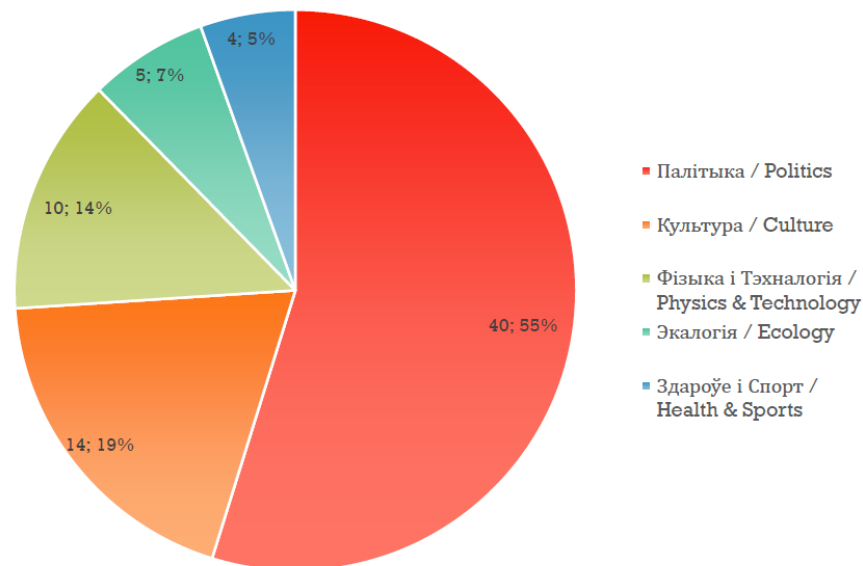
As we shall see in the next sections, one of the main challenges for Belarusian studies anywhere is to see the nation from its own perspective(s). Therefore, overcoming this scenario is crucial in the research conducted by the author, Paterson Franco Costa, with important contribution from Volha Yermalayeva Franco, who represents the Belarusian diaspora in Brazil and has conducted research on Belarusian heritage and discourse analysis. To reflect on the challenges and perspectives of Belarusian studies in Brazil, this paper primarily deals with the academic production I have published on Belarusian topics for the Brazilian audience, covering a period of approximately seven years (2015-2022). The corpus is composed of two monographs, two books, including one translation, four articles, six presentations in scientific events, and two artistic / literary events.

This paper was originally presented at the conference "Belarusian nation through the eyes of the diaspora and compatriots", held by the Belarusian Institute of Science and Art (BINIM, Canada) and the webzine "Culture. Nation", on Nov. 12, 2022. The slides from the presentation can be found in Attachment A.

2. CHALLENGES

A quick search on Lattes, an online platform maintained by CNPq – Brazil’s National Council for Scientific and Technological Development – shows us a relatively small number of studies on Belarus conducted in the country, since the 1990s. Approximately 73, in total, most of which are dedicated to politics and international relations (Figure 1).

Figure 1 – Studies on Belarus conducted in Brazil. The keywords used were “Belarus” and the dated forms “bielorrussia”, “bielorrusso” and “bielorrussa”. Our own research, studies on Belarusian persons and related topics are not included. *Source:* own elaboration



It is worth pointing out that few of those studies are solely dedicated to the country of Belarus. Literature review and further research would be necessary to give precise numbers, but it is safe to say that most people outside Belarus, including researchers, are more concerned about the region, rather than the country individually. Furthermore, lack of investments in education prevents additional research on Belarusian-related topics. As such, we can think of three main challenges for Belarusian studies in Brazil:

1. Political and historical distance. Contrary to what one might expect, I would argue that geography and culture are not the main divide between our countries. Internet, mass communication, and fast transportation have made geographical boundaries less relevant

than ever. Nowadays it is cheaper and even faster to travel from Salvador to Paris than from Salvador to Belém, in northern Brazil. We may not speak a Slavic language, but hundreds of thousands of Brazilians, if not millions, share some degree of Slavic ancestry. Some notorious examples are former presidents Kubitschek and Rouseff. Politically and historically speaking, though, the divide set by the Iron Curtain is still somewhat felt, as we orbit different, opposing, spheres of influence.

2. Regional vs. National issues. As I mentioned before, research on Belarus quite frequently focuses on regional issues, not on the country itself. This translates into arguably superficial studies that reinforce stereotypes of Belarus as part of a larger entity, not a sovereign state, often ignoring what its people have to say. Even when the study concentrates on Belarus, the sources applied are usually from elsewhere. To make matters even more precarious, foreign sources are often related or even directly originated from the former metropolis, not to mention the lack of credibility that the regime itself has been experiencing, particularly after the 2020 electoral fraud protests.

3. Lack of investments in education. Brazil is an extremely unequal country. Higher education is still a luxury many cannot afford, a reflection of a colonial, racist agenda that serves the interests of a small elite. Therefore, as the socioeconomic gap has been growing in Brazil in the last decade, cuts in the state education budget are increasingly common. Consequently, partnerships and study programs with politically closer and wealthier nations are often prioritized. Points 1 and 2 also tend to play a role here, since they make it structurally more difficult to back research initiatives related to politically distant countries and unusual subjects.

3. THE CORPUS

Creating a discourse about oneself is to build a space for one's own identity to live on. As such, reflections on the corpus presented here draws inspiration from the concept of auto biogeography as a decolonial methodology proposed by Rodrigues (2017). This concept envisions the production of (counter) narratives that complement, question, and deconstruct the established discourses.

Belarus is a case in point. In a previous article (COSTA, 2021), I sustained that the central problem regarding Belarusian identity has to do with the coloniality of the current regime, which is itself based on a flawed discourse rooted in a distorted history written from the perspective of a defunct state. Hence the idea of 'weakness' many scholars and laypeople often attribute to the Belarusian nation.

In this context, an auto biogeographic study of a corpus written / organized by a Brazilian scholar in partnership with a Belarusian scholar and activist out of the regime's reach may

offer the audiences a unique perspective on how things could and certainly can be different. More than identifying the authors, though, this decolonial methodology points to the fragility of the so-called dominant discourses, as they are made by people, with their own interests and limitations, no matter how ‘neutral’ and ‘truthful’ they claim to be.

The corpus mentioned in section 1 is briefly presented in the next subsections. As the studies and events have been published / organized in Portuguese, most of the title translations are merely informative. Results and impacts caused are highlighted, providing some of the perspectives for future research debated later.

3.1 MONOGRAPHS

I have successfully defended one Master’s Degree thesis (2017) and one Doctoral dissertation (2022) about Belarus, both at the Institute of Letters, UFBA – Federal University of Bahia, Brazil. The thesis, called *Cinema em exílio: Tradução e política na Belarus pós-soviética* (lit. ‘Cinema in exile: Translation and politics in post-soviet Belarus’) analyzes the intersemiotic relations between Franak Viachorka’s *Армейскі Дзёньнік* (lit. ‘Army Diary’) and the film *Viva Belarus!* (2012). The analysis of both works provides a unique opportunity for the Brazilian audience to understand the political scenario of Belarus after gaining independence and how coloniality has made it lose much of the progress it had made in the first 4-5 years.

The dissertation, called *A tradução de múltiplas línguas de partida na legendagem de Viva Belarus!* (‘The translation of multiple source languages in the subtitling of *Viva Belarus!*’) concentrates on the translation of the film’s subtitles, also an endless source of reflections on the history, culture and power dynamics that have shaped the country. As its narrative encompasses a total of eight languages, including Trasianka, we deemed it necessary to show which languages are being spoken by whom, where, and when, to facilitate comprehension. As a result, I devised a way to display the languages being spoken with reduced intrusion, relying on ISO 639-3 language abbreviations.

The discussion covered a wide range of topics, including history, linguistics, postcolonial studies, translation, philosophy, sociology, and economy, including sources from Belarus and beyond, such as Valiantsin Akudovich, Uladzimier Arlou, Nelly Bekus, Vasil Bykau, Joaze Bernardino-Costa, Homi Bhabha, Frantz Fanon, Michel Foucault, Volha Franco, Ramón Grosfoguel and Oyèrónké Oyèwùmí.

3.2 BOOKS / PUBLICATIONS

In 2020, at the time of Belarus’ largest protests against electoral fraud, I published my Master’s Degree research as a book. *Cinema em Exílio* (COSTA, 2020a), which analyzed facts from a decade prior, was then early relevant: a candidate who became famous as a

blogger is persecuted by the regime. His companion then travels across the country in protest, generating even wider repercussions. That is the plot of both *Viva Belarus!* and the history of Siarhei Tsikhanouski and Sviatlana Tsikhanousaya. The protests made into worldwide news and the book served as a reference for several discussions and events in which Volha and I participated.

Flash forward two years and the situation in Belarus has mostly changed for the worse. This also means our work has increased. Translating news, articles and documents within initiatives related to the People's Embassies of Belarus worldwide has become one of our central occupations. In this context, I helped translate and review the ebook *Галасы Сьпраціўы | Vozes da Resistência* ('Voices of the Resistance', GOLETS et al., 2022), in partnership with São Paulo state's Memorial da Resistência, member of the International Coalition of Sites of Conscience. The publication consists of poems written by political prisoners in Belarus and aims to raise awareness on the countless human rights violations perpetrated by Lukashenka's regime. The poems, translated into Portuguese, have reached a wider audience, amplifying the voice of those who the regime desperately tries to silence.

3.3 ARTICLES

As this paper focuses on Belarusian studies in Brazil, four articles were selected, all in Portuguese, published between 2021 and 2022:

- *Transliteração de topônimos e nomes próprios de belarusso para português* ('Transliteration of Toponyms and Proper Names from Belarusian into Portuguese');
- *A tradução da linguagem vulgar russa (mat) na legendagem do filme Viva Belarus!* ('The translation of Russian vulgar language (*mat*) in the subtitling of *Viva Belarus!*');
- *Rock como tradição e resistência em Belarus: tradução e legendagem de canções belarussas para português*, translated into English and published in *Culture. Nation as Belarusian rock in Portuguese: Translating protest and hope in the film "Viva Belarus!"*;
- *Quem fala trasiianka? Tradução e hibridismo linguístico em Belarus* ('Who speaks Trasiianka? Translation and linguistic hybridism in Belarus').

Some of the highlights: Published in 2022 by one of the oldest and most renowned Brazilian journals in existence, the Brazilian Journal of Geography, maintained by the Brazilian Institute of Geography and Statistics (IBGE), our article on the transliteration of toponyms and proper names from Belarusian into Portuguese brings a literature review on transliteration systems and proposes a standard for the Portuguese language, the first of its kind. Additionally, we also present an online tool (textmust.com/translit) which offers automatic transliteration from Belarusian into several European languages, including English, French, German, Italian, Polish (MSWiA and PWN) and Spanish, besides Belarusian Latin script (Łacinka) and the official standard adopted by the United Nations

Group of Experts on Geographical Names (UNGEGN). The transliteration of Belarusian names into English in this paper is made using that tool.

Also published in 2022, the article on the use of *mat*, the Russian vulgar language, is the first of its kind in a Brazilian journal. Derived from my PhD research, it analyzes the use of foul language as a weapon of the regime, which utilizes it to accuse, arrest and demoralize civilians and dissidents, who are forbidden to speak it. In *Viva Belarus!*, *mat*, or what late Belarusian scholar Adam Maldzis would call *matatrasianka*, i.e., Russian *mat* with Belarusian elements, is extensively used by the army to bully and constrain soldiers, making the barracks a particularly hostile environment for Belarusian speakers. In this context, Belarusian rock ‘n’ roll is the main musical expression to protest the regime, for which I dedicated a whole article that I later translated into English and published at Culture. Nation as *Belarusian rock in Portuguese: Translating protest and hope in the film “Viva Belarus!”* (both in 2021).

Speaking of Trasianka, the mixture of Belarusian and Russian languages, the article published in 2021 also comes from my dissertation and deals with the social and political aspects of this linguistic phenomenon often marginalized and ridiculed. The apparently simple question ‘Who speaks Trasianka?’ has no easy answer. Depending on the criteria – which, as Belarusian philologists Nina Miachkouskaya and Tatsiana Ramza point out, do not really exist – everyone in Belarus speaks it or just a tiny fraction of its population does, especially rural residents with little education. As shown in *Viva Belarus!*, Trasianka is a sociolinguistic phenomenon that has potential to bring its speakers closer to Belarusian or Russian languages, the latter being favored by the regime, which has practically set a caste system, providing career opportunities and better pay to those who best parrot the language of the empire. In ideal conditions, though, the opposite should happen, as I argue in the article. In other words, the national language should be favored and Trasianka, identifiable as linguistic resistance towards colonization, means there is still hope.

3.4 PRESENTATIONS AT ACADEMIC EVENTS

The research mentioned in the previous sections has been presented to the Brazilian audience at the following events:

- II Pan-American International Symposium on Toponymy;
- UFBA Virtual Congress 2020 / 2021;
- XIII SEPESQ – Letters Students Research Seminar;
- Poliglotar – Polyglot conference;
- VIII SELLES – Foreign Languages and Literatures Seminar.

One notable exception is the video poster presented at UFBA's 2021 Virtual Congress, on the topic 'Polish mother and bureaucrat father: Sociolinguistic dynamics of Polish translation in Belarus' (*Mãe polonesa e pai burocrata: dinâmicas sociolinguísticas da tradução de polonês em Belarus*, in Portuguese). In that presentation, I spoke about the translation of Polish in *Viva Belarus!*, from which I made some reflections on the historical ties between Belarus and Poland. One particularly interesting aspect of my research points to the common idea that a Belarusian Pole is, in fact, a Catholic Belarusian and not a member of the Polish ethnicity. Nevertheless, as Belarusian-Polish activist Andrei Pachobut, one of the thousands of political prisoners in the aftermath of the protests of 2020, numbers in the census conducted by the regime are just as manipulated as the outcome of the so-called presidential elections.

3.5 ARTISTIC / LITERARY EVENTS

In 2015, Volha, her mother Yuliya Yermalayeva, and I organized an art exhibition called *Salvador de Belarús* (the accent was included as a way to reinforce adequate pronunciation). It showcased wood carvings inspired by Belarusian themes, such as seasonal festivals (see Attachment A) Belarusian dolls and gravures that played with motifs from both Belarus and Brazil. One of Volha Franco's wood carvings, in fact, has featured on the cover of "Culture. Nation" #28.

As adjunct professor at UFBA's Institute of Letters, I helped organizing the Night of Executed Poets 2022, in which we invited the public to read poems written by authors executed by Stalin's secret police agents in the night of October 29-30, 1937, in addition to poems written by current political prisoners, which point to the continuity of colonial oppression in the country even after the end of Soviet rule. The texts have been translated into all modern foreign languages offered in the Institute's undergraduate courses: English, French, German, Italian and Spanish, besides our translations into vernacular Portuguese. Such initiative has proven remarkably relevant in times of political crisis in Brazil, considering the outgoing government's close ties with the former Military dictatorship that ruled Brazil during most of the Cold War.

4. PERSPECTIVES

Having considered our research and participation / organization of events related to Belarusian issues in Brazil in the recent years, we can come up with some perspectives for future studies and projects, especially:

1. The inclusion of the post-Soviet space as an area of interest within Postcolonial Cultural Studies (PCS);
2. Lessons on coloniality and political backwardness;
3. Cultural appropriation within the same ethnicity;

4. Language and identity as mean for civil resistance.

As I argue in my dissertation, postcolonial cultural studies are an area that originated in the aftermath of decolonization and has since then been expanded to cover subjects even in countries such as Brazil, which has been formally independent for two hundred years. Having gained independence even more recently, the former 15 Soviet republics can be considered an enormous area of interest for PCS, just as regions such as the Caribbean, South Asia and Western Africa have already become. This has not been the case, however, mostly due to the common belief that those republics were not colonies, in the sense that they were not separated from the metropolis by oceans, like other parts of the world. Nonetheless, backed by the theory of scholars like Benedict Anderson, colonialism and imperialism can be considered the same phenomenon of global oppression, excluding geographical differences.

Concerning lessons on coloniality and political backwardness, Belarus is, in many ways, a cautionary tale to the rest of the world: democracy is fragile and progress in human rights should never be taken for granted. From an auto biogeographic standpoint, the Belarusian people has managed to achieve what many indigenous peoples in the Americas and elsewhere can barely dream of: gaining independence and establishing their own nation state with their language as the sole official. Nonetheless, the Belarusian language today has been labeled by UNESCO (2010) as threatened and census data show its use has plummeted to figures lower than those registered in Soviet times. The political scenario is a near-complete autocracy that has *de facto* reinstated Kremlin rule.

In relation to point 3, cultural appropriation within the same ethnicity is a phenomenon that may not be unique to Belarus but certainly offers its local nuances visible through discourse analysis. As I have argued in my monographs, the Belarusian dictator has all but formally banned his own mother tongue because he still needs it to remain the head of a sovereign state, if only nominally, rather than a provincial governor, at best. As such, the regime has a convoluted relation with dissidents, from whom they have taken ideas and initiatives related to preserving the national language, identity, and heritage, modifying them to fit their own interests. One such case is the restoration of the Mir castle complex, a world heritage site that was neglected by the state, despite civil movements struggling to restore it since Soviet times, only to be appropriated by the regime to showcase it to Eastern and Western audiences as proof of legitimacy. This and the Njasvizh palace complex, a similar case, are subject of ongoing research by Volha Franco.

The fourth and last point is of particular interest not only to linguists and sociologists but to anyone interested in the latest developments in Belarus and the region. Protests in Belarus often work as catalysts to the Belarusian language, stirring up interest among the population, especially the youth. Initiatives such as Volnaya Mova, Movananova and Hodna point to increasing interest in learning and using the language, despite contrary

efforts from the regime. As the political crisis worsens and the status of Belarus as a sovereign nation becomes even more blurred, Belarusians inside and outside their homeland come to the conclusion that language is the only thing that really sets them apart from their neighbors, as I have sustained in a previous paper (COSTA, 2020b). Therefore, speaking Belarusian has become particularly instrumental in keeping the Belarusian identity alive and weathering the burden of dictatorial regimes.

5. FINAL CONSIDERATIONS

Belarus has heroically resisted some of the most terrible conflicts in human history. Its language has endured systematic extermination for centuries and has flourished globally thanks to the diaspora and their continuous efforts to denounce human rights violations, supporting the fight for freedom and true democracy in their home country. Unaware of this, many people inside and outside Belarus may even think otherwise, assuming a discourse rooted in coloniality as the only truth. Any research endeavor that is truly committed to help the oppressed has to go beyond common sense, for the common sense is shaped by the discourse of the oppressor.

Therefore, the research we have conducted is committed to provide other narratives about Belarus to the Brazilian audiences, bringing them closer to it in historical, linguistic, and cultural terms. The reflections made here help us understand where we are, once again in auto biogeographic terms, but also support future research by others. The more people meaningfully and honestly engage in Belarusian studies, the more solid will be the basis for the country's transition to democracy and respect for human rights.

ACKNOWLEDGEMENTS

I would like to thank Volha Yermalayeva Franco for inspiring me to research about Belarus and be a better human. My gratitude to the staff at “Culture. Nation” for warmly welcoming us time and time again, especially Dr. Piotra Murzionak. I am also thankful to FAPESB – Bahia State Foundation for Research Support, which financed my PhD studies. There are countless other people and institutions that have contributed directly and indirectly to make the studies and events presented in this paper possible, to which I say шчыры дзякуй – my sincere thanks – and Жыве Беларусь! – Viva Belarus!

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ATTACHMENT A

Belarusian Studies in Brazil: Challenges and Perspectives – The 14 slides presented at the conference "Belarusian nation through the eyes of the diaspora and compatriots" (BINIM, Canada, Nov. 12, 2022).





Uma das formas de exercer autonomia é possuir um discurso sobre si mesmo.

Neusa Santos Souza
Tornar-se negro

"Адзін са спосабаў праявіць аўтаномію - гэта мець дыскурс пра самага сябе."

- Нэўза Сантус Соўза

"One of the ways to exercise autonomy is to have a discourse about oneself."

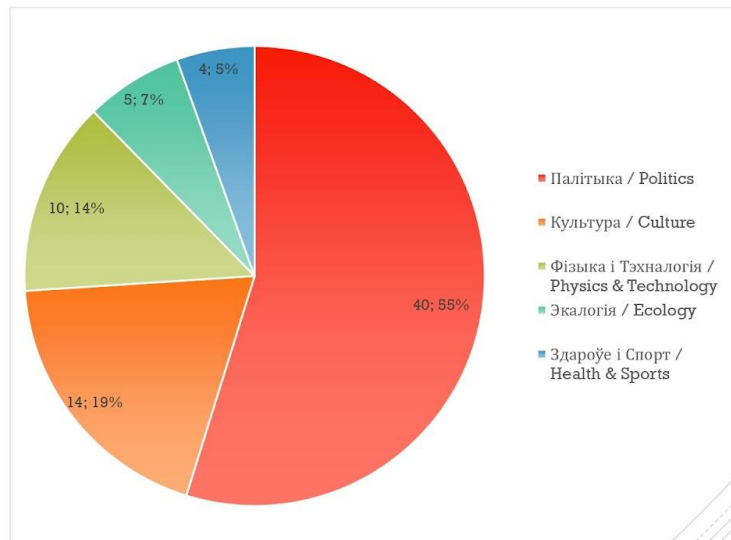
- Neusa Santos Souza

Што даследуюць¹ пра Беларусь у Бразіліі?²

What do Brazilians¹ research about Belarus?²

¹ Без уліку нашых прац
Without our works

² Канкрэтна пра краіну
Specifically about the country



Крыніца / Source: **Lattes, CNPQ**. 199x – 2021

Выклікі
Challenges

- **Палітычная і гістарычная дыстанцыя**
 - Political and historical distance
- **Рэгіянальныя vs Нацыянальныя праблемы**
 - Regional vs National issues
- **Адсутнасць інвестыцый у адукацыі**
 - Lack of investment in education

Нашы працы

Our works



Патэрсан Франко і Воля Франко
Paterson Franco & Volha Franco



2015 -

Нашы (акадэмічныя) працы Our (academic) works

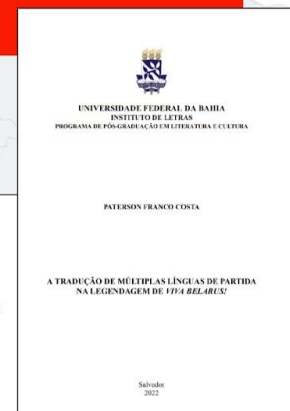
- **2 манаграфіі (док. і магіст. тэзісы)**
 - 2 monographs (PhD & MD theses)
- **2 кнігі (1 пераклад)**
 - 2 books (1 translation)
- **4 акадэмічныя артыкулы**
 - 4 academic articles
- **6 выступаў на навуковых мерапрыемствах**
 - 6 presentations at scientific events
- **2 мастацкія / літаратурныя мерапрыемствы**
 - 2 artistic / literary events



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Манаграфіі Monographs

- **Кіно ў выгнанні: пераклад і палітыка ў пост-савецкай Беларусі (2017)**
 - Cinema in Exile: Translation and Politics in Post-Soviet Belarus
- **Пераклад з розных моваў ў субтытрах да фільма “Жыве Беларусь!” (2022)**
 - The translation of multiple source languages in the subtitling of *Viva Belarus!*



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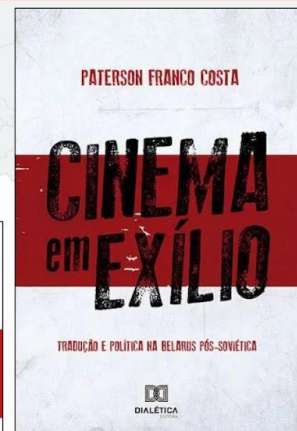
Ключавыя крыніцы Key sources



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Кнігі / Выданні Books / Publications

- **Кіно ў выгнанні: пераклад і палітыка ў пост-савецкай Беларусі (2020)**
 - Cinema in Exile: Translation and Politics in Post-Soviet Belarus
- **Галасы супраціву (2022) (Пераклад)**
 - Voices of the Resistance (Translation)



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Артыкулы Articles

- **Транслітэрацыя тапонімаў і ўласных імёнаў з беларускай на партугальскую (2022)**
 - Transliteration of Toponyms and Proper Names from Belarusian into Portuguese (2022)
- **Пераклад расійскай нецэнзурнай мовы (мат) у субтытрах да фільма “Жыве Беларусь!” (2022)**
 - The translation of Russian vulgar language (Mat) in the subtitling of *Viva Belarus!*
- **Рок як традыцыя і супраціў у Беларусі: пераклад субтытраў беларускіх песень на партугальскую мову (2021)**
 - Belarusian rock in Portuguese: Translating protest and hope in the film “Viva Belarus!” (2021)
- **Хто размаўляе на трасянеццы? Пераклад і моўны гібрыдызм у Беларусі (2020)**
 - Who speaks Trasianka? Translation and linguistic hybridism in Belarus

caleifoscópio

QUEM FALA TRASIANKA?
TRADIÇÃO E HIBRIDISMO LINGÜÍSTICO EM BELARUS

Patrycja Frazon
Universidade Federal de Bahia (UFBA), Brasil
patrycja.frazon@ufba.br

Jorge Renato Torres
Universidade Federal de Bahia (UFBA), Brasil
torresjr@ufba.br

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A TRADIÇÃO DA LINGUAGEM VULGAR RUSSA (MAT)
NA LEGENDAÇÃO DO FILME VIVA BELARUS!

Patrycja Frazon Torres
Universidade Federal de Bahia, Salvador, Bahia, Brasil

Rock como tradição e resistência
em Belarus:
tradução e legendagem
de canções belarussas para português

Patrycja Frazon Torres

TRANSLITERAÇÃO DE TOPÔNIMOS E NOMES
PRÓPRIOS DE BELARUSSO PARA PORTUGUÊS

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Выступы Presentations

- **II Усеамерыканскі Сімпазіум па Тапаніміцы (2021)**
 - II Panamerican International Symposium on Toponymy
- **Віртуальны Кангрэс УФБА 2021**
 - UFBA Virtual Congress 2021
- **XIII SEPESQ - Студэнцкі Навукова-даследчы Сямінар (2020)**
 - Letter Students Research Seminar
- **Poliglolar - Канферэнцыя Паліглотаў (2021)**
 - Poliglolar - Polyglot conference
- **Віртуальны Кангрэс УФБА 2020**
 - UFBA Virtual Congress 2020
- **VIII SELLES - Сямінар па Замежных Мовах і Літаратурах (2020)**
 - VIII SELLES - Foreign Languages and Literatures Seminar



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Мастацкія / Літаратурныя мерапрыемствы Artistic / Literary events



- Ноч Паэтаў (2022)
- Night of the poets



- Выстава “Беларускі Саўадор” (2015)
- *Salvador de Belarus* Exhibition

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Перспектывы

Perspectives

- Уключэнне постсавецкай прасторы ў якасці вобласці інтарэсаў у Пост-каланіяльныя Культурніцкія Даследаванні
 - The inclusion of the post-Soviet space as an area of interest within Postcolonial Cultural Studies
- Урокі каланіяльнасці і палітычнай адсталасці
 - Lessons on coloniality and political backwardness
- Культурнае прысваенне ў межах адной этнічнай прыналежнасці
 - Cultural appropriation within the same ethnicity
- Мова і ідэнтычнасць як сродкі грамадзянскага супраціву
 - Language and identity as means for civil resistance



Крыніцы

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Патерсон Франко Коста (Сальвадор - Байя, Бразилия): белорусоведение в Бразилии - вызовы и перспективы (веб-журнал “Культура. Нация”, вып. 30, ноябрь 2022, 146-164, www.sakavik.net)
 Патерсон Франко Коста - ад'юнкт-профессор Института литературы Федерального университета Байи

Резюме. Данная работа призвана обобщить академические, художественные и литературные наработки, созданные автором на тему Беларуси для бразильской публики, размышляя при этом о проблемах и перспективах на этом пути. Для этого были отобраны 2 монографии, 2 книги, в том числе 1 книга переводов, 4 статьи, 6 выступлений на научных форумах и на двух художественно-литературных мероприятиях, охватывающих примерно 7 летний период (2015-2022 гг.). Основные вызовы связаны с культурной и политической дистанцией между Беларусью и Бразилией, которая деконструируется и анализируется с точки зрения постколониальных культурологических исследований (ПКИ). Поскольку это междисциплинарная, многогранная область исследований, перспективы одинаково богаты и разнообразны, особенно включение постсоветского пространства в качестве области интересов ПКИ; уроки колониализма и политической отсталости; культурное присвоение внутри одной этнической группы; язык и идентичность как средства гражданского сопротивления, среди прочего. Теоретическая база включает источники из Беларуси и за ее пределами, такие как Айевуми, Акудович, Орлов, Бэкус, Бернардино-Коста, Бхабха, Быков, Грассфогель, Фанон, Франко и Фуко. Полученные результаты свидетельствуют о прорыве в бразильских академических исследованиях Беларуси, повышении осведомленности в темах, связанных с ее языком, культурой и гражданскими правами.

Ключевые слова: Беларусь, Бразилия. Постколониальные исследования, перевод, интерсемиотика.