

Eliminating White Supremacist culture as well as scientific and academic racism in
translation studies (and beyond) by using Sacred, Ancestral, and emergent
Afro-Indigenous, anti- and de-colonial languages and practices

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Abstract

Eliminating White Supremacist culture as well as scientific and academic racism in translation studies (and beyond) by using Sacred, Ancestral, and emergent Afro-Indigenous, anti- and de-colonial languages and practices

Chesline Pierre-Paul

This thesis introduces a groundbreaking step-by-step framework to translate Afro-Indigenous and other Indigenous languages anti-colonially without any racist and White Supremacist scientific biases (contrary to the established institutional norm and practice). It shows how to avoid whitewashing such translations and how to properly Indigenize the text as needed. This framework imparts tools to help properly retranslate corrupt source texts (i.e. original source texts that are so whitewashed that they erase Haitian's core Afro-Indigeneity). This thesis uses Frankétienne's seminal Masterpiece *Dezafi* as a model of what true Haitian looks like and of what a bias-free source and target texts need to look like post-translation to be scientifically accurate. As such, a breakdown of some of the top most common mistakes is introduced what is specific to translations from and into Haitian. Overarchingly, this thesis debunks historically entrenched racist and White Supremacist myths pervasive in Translation Studies (and beyond) about Haitian and it scientifically disproves its imposed status as a so-called "Creole" language and instead establishes it as a legitimate fully fledged Afro-Indigenous language that is anti-colonially African and Indigenous rather than reductively or necessarily "French".

Acknowledgements

As a proud Afro-descendant of several Indigenous Peoples (like The Lokono Dian and The Taínos), African Indigenous Peoples (like The Bantu Peoples), and Afro-Indigenous Peoples (from Bohio) and as a blessed child of my Ancestors' land, Quisqueya, I want to proffer **tremendous** thanks and acknowledgements towards The Kanien'kehá:ka Nation, the due custodians of the lands and waters upon which Concordia University is established. If it weren't for *any* of them, I wouldn't have had the **extraordinary** privilege of working and studying here.

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where Indigeneity is centered, grounded, and affirmed, *never* as lip-service, but *always* in the most comprehensive of ways.

Also thank you to **my partners in crime, friends and allies in possibility**, Angel Villeneuve, Sophie Boivin, Yasmine Belam, and Estelle Grenier. You have all breathed so much life and wind under my wings, *especially* when finishing this Master felt too dangerously conveniently impossible. Thank you for showing me how allyship can be friendship, but also intimacy, healing, daring, true power, and love.

And last but not least, my deepest and most heartfelt thank you to my family; my heart. You, who know and see most, if not, all of me. Thank you manmie, papi, BB, Zah, Brad, Sasou, Tarah, Mémé, Tati, Blaise, Phophode, Amy, Lina, Juju, Tatyana, Zahara, Grazie', and my two most Sacred Foremothers; Grann and Marianne. To you all, I owe my life and my voice.

It took a village.

This is for us all, but especially for the Ancestors.

May this be what never was so that 'what is' becomes 'what can' and 'what should be'.

Peace.

Author's Note

The present research has been conscientiously developed to help build much-needed language resources by and for Afro-Indigenous, African Indigenous, and Indigenous Peoples and communities.

As such, the language used, whilst **academic**, is meant to be holistically more **accessible**, and therefore *strategically* includes contractions, boldface, italics, as well as the use of “I”, “you”, and “we” language consistently throughout in order to make the overall tone of the text more deeply **humane, relatable, accessible**, and **conversational**.

By the same token, the present research is designed to be shared with specific Afro-Indigenous, African Indigenous, and Indigenous communities and their allies (in parts and in totality) to help build **practical** tools and sustainable community resources geared towards the **valorization, revitalization, and professional translation** of their respective Indigenous languages and Knowledges.

IMPORTANT:

This is part of an action-based model of methodology that focuses on impact over theory to effect change at a community level. That said, you'll notice that starting from the “Methodological Framework” section, some of the texts used as examples and illustrations are not only **color-coded in blue** but also **hyperlinked**, that is so because I **have recorded myself sounding out specific examples of Haitian translation in**

order to help you hear what true Haitian that is actually authentically Afro-Indigenous sounds like in real life. This is a way to embed some element of our orality to this written research.

May this inform your practice.

Enjoy!

Table of Contents

Background, Issues, and Challenges.....	1
Introduction.....	6
Why Is This Research Unique, Important, and Needed?.....	20
Context.....	30
Literary Review.....	30
Theoretical Framework.....	36
Scientific Racism.....	37
Moving Forward.....	46
Overarching Concepts.....	51
Methodological Framework.....	54
Key Characteristics of The Afro-Indigenous Language Haitian, and How To Properly Professionally Translate It.....	54
Key Examples and Translation Strategies for Bias-Free Professional Anti-Colonial Translations.....	61
Example #1 (on Afro-Indigenous Vocabulary and Word Choice).....	62
Example #2 (on Grammatical Spiralism).....	62
Example #3 (on Onomatopoeism).....	63
Example #4 (on Alliteration and Repetitions).....	63
Example #5 (on Agglutination).....	64
The Top 5 Most Common Racist Translation Mistakes in Haitian-to-French (and Haitian-to-English) Translations.....	68
Eliminating The White Gaze and The ‘Scientific’ Comparative Analysis Model in The Study and Translation of ‘Creole’ Languages.....	73
Conclusion.....	76
Bibliography.....	82
Primary Sources.....	82
Secondary Sources.....	82

Background, Issues, and Challenges

I was born to a People for whom speaking our native Afro-Indigenous language was a criminal offense.

You're denied entry or kicked out of school, office, and many jobs, if you dare speak the language of your Ancestors. And the institutional remnants of that legacy still permeate today. Even though legislation has made headways, century-long practices are still ongoing de facto, and the language of privilege decidedly still isn't Haitian.

So the only way for me to be fluent was to be self-taught, or else, I'd, at best, only be able to understand the most frenchified of Haitian by speaking the most whitewashed version of it.

Growing up, was a dichotomy; those who were the most fluent in Haitian were always the least educated in French. And those whose Haitian was the least colonized, were always the most demonized for it because nothing in their expression, identity, or manner of speech was White-passing enough to give them privilege or legitimacy, and because every time they opened their mouth they resurrected Knowledges and Knowing that were banned, hidden, erased, destroyed, and criminalized by White Supremacy.

So growing up in this state of linguistic apartheid, books were a weapon not a tool, because they were written by settlers not Ancestors, and because they *only* studied Haitian when it was conveniently frenchified.

To this day, you just can't find textbooks on *advanced* Haitian; it's all beginner books for newbies or a diasporic audience, or tourist books written for White expats who travel for the sake and thrill of "poverty tourism".

Some of our greatest advanced Haitian-language literature to date, is by far the hardest to find; the evidence speaks for itself, in all my 10 years of research, I was *only* able to find excerpts and translations of the first book ever to have not only been completely written in Haitian, but to also have been done so in the most Afro-Indigenous way ever. As I looked for available copies of the original, I even came across a black market of unverified, obscure, and extremely expensive copies of the alleged original Haitian translations (which averaged CDN\$ 200 and more for some), which speaks in and of itself to the sheer inaccessibility of seminal Haitian-language Afro-Indigenous literature. All I could find to anchor my work and provide relevant translation were anonymous excerpts; this is a further testament to how criminalized and erased Knowledges from our People are, especially when they are preserved in the most authentic and Afro-Indigenous of Haitian. This book, titled *Dezafi*, (in Haitian), and written by Frankétienne (one of Quisqueya's most multi-award-winning illustrious authors and playwrights) is the reference and pillar of my entire thesis; I use it as the ultimate living and textual embodiment of what true Haitian actually is. I've modeled my entire

exploratory methodology and translation practices after it. As explained, ***Dezafi* is the first 100% Haitian-language (source) text that presents the language in its most authentic (and thus anti-colonial) Afro-Indigenous form.**

The work and research behind my thesis evidence how many genocides are hidden, not complete. And many of them are linguistic too in their scope.

Correspondingly, the only living generations who are the surviving members of our continued linguistic genocide are simultaneously the most formally uneducated, but also the most scientifically powerful Knowledge Keepers.

Yet, when you look at Haitian translations and the whole field concerning itself with Haitian and Afro-Indigenous translation studies here's what you find; source and target texts are very frenchified, translations that are fraught with improper and unnecessary calques, gallicisms, and anglicisms, *faux amis* tend to be extremely rampant, spelling is extremely frenchified, registers that are Afro-Indigenous are erroneously translated into lower, informal, vulgar, and colloquial ones, translations are flooded with loanwords when existing accurate Indigenous equivalents abound, and frenchified vocabulary, grammar, and phonetics are the greatest bermanian deforming tendencies of all Haitian translation.

Process-wise, there's been a lot of backlash and gatekeeping (as expected) surrounding my research; as a young marginalized Queer academic of color, I have

experienced the specific pressure of being compelled to defend the scientific probity of my work by centering the expected names of canonical figures of established old White academics, even when, substantially, their discourse were the anti-scientific embodiment of the very things my research was set to critically disprove, debunk, and disestablish, even when they were anything but fluent in Haitian and bias-free practices of Haitian translation, and even when their take on decoloniality was too performative or theoretical. Additionally, it was difficult to say the least to access the requisite Knowledges on Haitian language and Haitian translation; not only was it COVID, but Quisqueya is going through the greatest and most horrid civil war of its era fraught with mass killings, lynchings, torture, kidnappings, and rape of the civilian population¹, and in such a research where living Knowledges are dependent on Elders and Knowledge Keepers, safety and access were virtually moot; all the more so, when, to boot, since the historic advent of Quisqueya's 2010 Earthquake, national archives have been burnt, decimated, and destroyed. Correspondingly, I had to rely on limited online and in-person access to a few Elders and Knowledge Keepers from my personal local community and that came with its own onset of difficulties in accessing oral, hidden, criminalized, forbidden, and erased Knowledges and research necessary to advance my own research.

Lastly, it was very hard for me to come across research, especially one produced by intersectionality diverse Haitian womxn, owing to the fact that in our century-old cast-based society, our higher education system has less than 1% capacity to enroll and support the few 43k students who graduate from high school over the years (Ghandi,

¹ (El Jazeera Staff, 2023)

2021). Thus I had to meet that gap in available intersectional by supplying my own as a Queer, Black, first-gen, Haitian person and by centering some of our most groundbreaking yet simultaneously woefully underrepresented research on the matter.

All of which begs the question: *how do you translate a Black native oral Indigenous language without colonizing it, when your language is a historical crime that is underdocumented?*

That is the back story of my research and the reason why I'm here today.

Because:

Speaking our language shouldn't be a crime.

Translating it, shouldn't mean colonizing it.

And studying it, shouldn't mean frenchifying it.

The real Haitian isn't the one being taught or translated. And it isn't the one that is anti-scientifically misclassified as a 'Creole' language. **There's no 'Creole' in my Haitian, because I speak like my Ancestors, not the settlers.**

That is why I'm here; this is my story.

Introduction

Diversity, Equity, Inclusion (DEI), decolonial, anti-racist, Indigenous, Black, and critical race theory studies all illuminate in different ways how **the Academy is ideologically and scientifically biased at its core and fundamentally supremacist by design**, as is to be demonstrated in the following paragraphs right below (Davidson 2009, 1-14; DeGraff 2003²; Henry et al. 2017). They also illuminate how, across scientific disciplines and **millennia**, the Academy enduringly systemically perpetrates continued scientific racism and White Supremacy **at a core institutional level** in our standard practice, research, and pedagogy.

For one, the mandatory and most dominant parts of the university's canon, namely its reading lists, and curriculum, combinatorially overrepresent White authors and perspectives through a profoundly **whitewashed** version of science and history across departments (K. Schucan Bird and Lesley Pitman 2020). What's more, for all the existing university task forces mandated to address the root causes of systemic racism and oppression in the Academy, results are overwhelmingly under-reported, theoretical, unaccounted for, poorly actionable, and extensively subpar; this is part of what Harvard Business Review calls "the failure of the DEI industrial complex" (Henry et al. 2017; Zheng 2022, n.p.). DEI and anti-racist frameworks (in and out of the Academy) lack in actionable **efficacy, "standards, accountability, and proper funding and resources"** (Zheng 2022, n.p.); as such, one-off, theoretical, and inspirational DEI and anti-racist events, commitments, task forces, and engagements are hyper-represented, yet, there

² N.B.: You'll notice that a prevalence of in-text citations consistently feature solely the date of publication as they refer holistically to the entire body of work and/or to an unpaginated web source.

is no **continuity, results, or impact** therefrom. Additionally, anti-racist and DEI university task forces, which are universities' most explicit way of publicly demonstrating an institutional commitment towards removing systemic academic and scientific racism, are systemically **under-funded, poorly resourced, and prone to severe gaps in equity**; as such, they are constitutionally made up of BIPOC (as in Black Indigenous People of Color) faculty and students who ongoingly provide **free labor** on a **voluntary basis** in order to carry out research, data collection, surveys, data analysis, training, reports, and resource development specific to anti-racist and anti-oppressive solutions and recommendations to be used both on-campus and in the classroom (Richardson 2021, n.p..). Additionally, such task forces are historically prone to a lot of internal political backlash and poor institutional backup; consequently, the vast majority of their recommendations for change are typically bypassed and/or minimally executed (Richardson 2021, n.p..).

As a member of Concordia University's formerly active President's Task Force, I've seen this first-hand. In addition, I have witnessed the same systemic issues in my concomitant work as a university DEI consultant as I was called upon by different institutional offices, CÉGEPs, and university departments to assist other task forces and institutional enterprises in their anti-racist and DEI commitments; the latter requested to be only referenced anonymously due to backlash, internal pressures, and non-disclosure constraints. Thus, across the 3 Canadian CÉGEPs and universities I have worked with over the past 5 to 10 years, all of their active task forces have since been defunded and they all have experienced severe internal backlash from their own

staff, faculty, leadership teams, and offices of the President. What's more, most of them have since then erased and removed from public access on their website the vast majority of the constructive feedback and criticism from their BIPOC staff, researchers, faculty, and student community, which illuminated severe gaps left unaddressed and unaccounted for. This deliberate obstruction to access on information about universities' academic racism as well as the deliberate erasure of those universities' continuing history and long-living legacy of academic and scientific racism makes all the more necessary the need for bias-free, anti-White Supremacist research and pedagogy.

That said, **academic racism** is well-documented, more so in social sciences, but still remains *severely* under-studied, ill-documented, poorly addressed, and mainly **hidden** and unexplored in **translation studies**. This lack of available research itself is *yet* another intentional consequence of **systemic scientific racism** where;

- upwards of 90% of most translators (and interpreters) are racially White (Zippia 2022, n.p..)
- “only 4% of all publications on the reading list included an author from the Global South” (Bird and Pitman 2020)
- 90% of all authors featured on mandatory reading lists are White (Bird and Pitman 2020)
- “99% of reviewed Social Science authors [are] affiliated to European, North American or Australasian universities” (UCL News 2019, n.p..)

- “only 7% of Social Science authors reviewed [are BIPOC] researchers” (UCL News 2019)
- 6,5% of all translators are Black (Zippia 2022, n.p..)
- the publishing industry is controlled by “95% of White authors” and “85% of White editors” (New York Times 2014, n.p..)

This whole situation creates a big catch-22: scientific racism means that funding discriminatorily *excludes* academic endeavors that establish anti-racist and decolonial research and expose scientific racism. Thus, when exploratory research (such as the present thesis) *does* surface that directly speaks to those long-time preexisting gaps and scientific biases, it ends up being systemically dismissed and discredited, *not* by virtue of not being appropriately or sufficiently fact-based, well-developed, rigorous, well-documented, comprehensive, academically relevant, or critically sound, but because it isn't representative of the preexisting White-centric canon (whence the catch-22).

Thus, anti-White Supremacist and non-colonial research is penalized, *not* for its lack of scientific rigour, relevance, or fact-based probity but for not being a normative representation of preexisting White-centric scholarship. As such, **scientific racism caps the level of advancement research can achieve** because it *only* validates, centers, rehashes, and glorifies **biased** knowledge systems³ that are:

³ You will notice that every time White Supremacy is referred, its **knowledge systems** will be lower-cased as a means to evidence that White History isn't World History or Real History. The non-capitalization is intentional and is an anti-colonial way to re leverage bell hooks' lowercasing strategy in a separate context and instance. It is to be contrasted with 'Knowledge Systems' when it is capitalized to honor, center, and reference Indigenous, African Indigenous, and Afro-Indigenous Knowledge Systems. **Hereafter, whenever “knowledge (system)” is lower-cased, it is intentionally done so in order to refer to White History(-dependent and -centric) knowledge systems.**

- supremacist (Davidson 2009, 1-14)
- whitewashed and whitewashing (Richardson 2021, n.p..)
- ideologically biased
- limiting
- appropriative of other cultures (specifically non-colonial ones⁴) and their (Indigenous) scientific Knowledge Systems
- White-centric (Bird and Pitman 2020)
- performative, and (Zheng 2022, n.p..)
- Anti-scientific (DeGraff 2003, n.p.)

(I will give more specific examples in the paragraph right below)

So, **where do we go from there?** And what does that look like in the specific context of **translation studies**? In our field, scientific racism is pervasive and is, at its core, manifested through how:

1. Diversity, Equity, Inclusion (DEI), decolonial, anti-racist, Indigenous, Black, and critical race theory discourses and practices remain peripheral and *purely* theoretical (never practical). In that sense, **they do not inform mandatory or basic training professional translators or translation theorists are required or expected to take over the course of their practice.** Instead, they are only

⁴ The term "non-colonial" and what it entails will be further discussed and unpacked subsequently, especially in the theoretical framework section.

featured as alternative and **discretionary theoretical discourses** rather than *actual* standard practical frameworks that are mandatory and not only explain but also concretely show, **step by step**, *how* to effectively carry out *actual* professional translations (in real-time). As such, these non-colonial and anti-White Supremacist discourses and practices are grossly optional, peripheral, discretionary, non-standard, underground, countercultural, and solely mentioned in passing (if at all) and are never part of any mandatory course list when it comes to the **fundamentals courses**. Therefore, these discourses and practices have zero ability to effectively impact our field and only exist in the shadows and in the periphery as **exceptions, peculiarities, academic ghettos**, vague concepts, and marginalized discourses.

2. anti-White Supremacist and non-colonial discourses and practices are severely, intentionally, and systemically underfunded, underrepresented, hard-to-access, and excluded from the standardized canon, reading lists, practices, methodology, scholarship, and pedagogy of translation. They exist in an **academic ghetto**: that means that **only** marginalized thinkers and academics are unilaterally siloed, groomed, and expected to critically engage anti-White Supremacy and anti-colonialism with zero permanent, sufficient, or consistent institutional support or resources (IDP Connect, n.d.). *These marginalized thinkers and academics are discriminatorily burdened with a one-sided responsibility and workload that ultimately belongs to the entire scientific community at large and not to the marginalized few and many.* Whiteness unilaterally and intentionally excludes

itself from the conversation and as such, institutionalizes an unacknowledged de facto **academic ghetto** around these much-needed discourses and practices. Additionally, anti-White Supremacist and non-colonial discourses and practices are only mentioned, alluded to, or called upon in extreme and *exceptional* circumstances (like #BLM) where even then, they are forcibly featured and manipulated into the periphery and the 'radical' branch of the canon. As such, they are **performatively seasonal and situationally ripe for intellectual appropriation** when it is politically and ideologically *convenient* to noncommittally nod to them in passing in order to virtue-signal diversity, equity, and inclusion. That is why such discourses and practices are stereotypically overrepresented in purely performative contexts of initiatives like Black History Month and National Indigenous History Month for example, but never as a constant in our canon and practices. **This further reveals and exacerbates how any departure from White Supremacy itself imposes a weighty, unfair, and unilateral onus of self-justification on any alternative discourse or practice that is addressed.** Such discourses and practices are forced to prove, protect, and defend their academic worth and merit to White Supremacy itself. Furthermore, anti-White Supremacist and non-colonial discourses and practices carry very minor academic appeal outside of **the academic ghetto** and are strongly negatively connotated, politicized, and defined as '**radical**' as a way to dismiss, discredit, **demonize**⁵, and inferiorize them. All these conditions entrench

⁵ Dr. Fils-Aimé has extensively addressed in his seminal and well-documented work and research (*Vaudou 101 : une spiritualité moderne sans sorcellerie, Vodou, je me souviens. Le combat d'une culture pour sa survie, Être Noir.e, une fabrication occidentale. Comment détruire la matrice ?*, etc.) the institutionalized practice continuously used by colonial powers and academic institutions to this day to actively demonize Black, Afro-Indigenous, and Quisqueya-based Knowledge Systems (amongst others). In this context, by falsely and anti-scientifically conflating Vodou with witchcraft, academic and institutional racism has unilaterally voided entire Knowledge Systems by treating Sacred multi-millennial documented Afro-Indigenous practices as demonic and academically illegitimate ones (Fils-Aimé 2013). In his work, Dr. Fils-Aimé demonstrates how alternative Knowledge Systems (especially ones

the scientific bias against anti-White Supremacist and non-colonial discourses and practices in translation and grossly propagandize them as ‘impractical rants from bleeding-heart liberals’.

3. **the standard of a ‘good translation’ is basically that of effective assimilation (aka nativization or domestication):** as such, the more ‘idiomatic’ the text, the more the source language is actually erased and assimilated into the target colonial languages (such as English or French), to the extent that it becomes *completely* undetectable in the end (Venuti 1995). Such is the practice, that any residual presence or evidence of the source language-culture is treated as **disruptive** and as such identified with the practice of **‘foreignization’**⁶. In other words, **the absence of the non-colonial and the expected domination of the colonial** is the scientific hallmark of ‘good’, ‘smooth’, ‘fluid’, ‘idiomatic’, ‘professional’, and ‘desirable’ translation (Venuti 1995). **‘Foreignization’**, on the other hand, is by far overmuch presented in extreme contexts where it is radicalized, and no nuanced middle ground between **complete assimilation and practical or radical ‘foreignization’** is negotiated in our practice. As such, any viable alternative to White Supremacy, discourse- and practice-wise, is intentionally designed and manipulated to appear particularly impractical, overly difficult, inconvenient, unprofessional, non-academic, ‘radical’, ‘extreme’, ‘exotic’,

born to Blackness and Afro-Indigeneity) have been historically construed as threats to institutional Whiteness and Supremacy, and as such, have been continuously demonized, banned, and tabooed.

⁶ In translation programs, as well demonstrated by Lawrence Venuti, foreignization is portrayed as a disruptive overrepresentation of (or emphasis on) the source language’s core characteristics in the final translation whereas assimilation (aka nativization and domestication) completely erases them (Venuti 1995). Foreignization is customarily treated and perceived as experimental but not appropriate or professional; whereas assimilation is treated as the hallmark of fluency in translation; as such, foreignization is studied as an object of academic and intellectual curiosity but not seriously or effectively practiced.

'fetishistic', and unrealistic (whence the systemic peripheralization, ghettoization, and radicalization of anti-White Supremacist and non/anti-colonial practices in translation studies). For instance, a great way to avoid either complete assimilation or radical foreignization is to avoid translating Sacred, Ancestral, non-colonial, and Indigenous Knowledges and expressions into commonplaces, especially when it comes to idioms, proverbs, sayings, Sacred Knowledges, and cultural references. For example, idiomatic expressions like "*Pitit tig se tig*", rather than being readily translated into the commonplace equivalent of "*Like father, like son*", can be more accurately translated into "*Like tiger, like cub*". By building on the analogy and idiomaticity set by the commonplace ("*Like father, like son*"), the Afro-Indigenous translation is still accessible, yet, it is **unassimilated enough** that it faithfully honors a language ideology, Knowledge System, and cultural reference that are still comprehensively recognizably "other" and Indigenous to the source language. **Foreignization doesn't have to mean alienation, unintelligibility, or inaccessibility.** Over the next pages, more such examples will be introduced and analyzed in the following methodological framework section below.

4. **racist and anti-scientific language classifications** (such as that of 'Creole', patois, 'pidgins', dialects, etc.) are enforced to scientifically demonize and inferiorize specific categories of Indigenous and non-colonial languages. Indigenous and non-colonial languages are systemically discriminatorily forced to be compared to colonial languages (DeGraff 2003). As such, how little they

mimic or compare to colonial languages determines how little they are seen as adequately evolved, sophisticated, valid, and worthy of being classified as full-fledged languages rather than as 'pidgin', patois, 'Creole', dialect, etc (DeGraff 2003). **That said, I will shortly break this down in the next paragraph below with a more concrete example.**

For our purposes, Haitian is the case in point that will be used hereafter throughout this entire thesis in order to thoroughly illuminate the particular type of systemic scientific racism that is specific to translation studies and translation practices (Merriam 2015, 22-25). **Now, to go back to the previous point, I will hereby clarify and demonstrate how Haitian is indeed the perfect representation of scientific racism in translation studies.** For as long as the Haitian language has existed, it has been actively demonized by the scientific community (through academic and scientific racism). To this day, it is *still* falsely classified as a 'Creole' language and is therefore continuously denied full-language status and recognition (DeGraff 2003; Merriam 2015, 22-25). Upon closer analysis, however, the alleged scientific justification for this racist scientific language classification is based on a dialect of Haitian and not Haitian itself (DeGraff 2003). Here's what that means: as all existing languages, Haitian contains dialects. Because of its diglossic political context, several of its acrolectal dialects are French-informed and French-dependent, simply because this grants their speakers and users an automatic bump in status and privilege due to their proximity to French, aka the favored colonial language of domination in Quisqueya⁷ (to this day). **That said, these acrolectal dialects are by no means representative of Haitian itself** (Merriam

⁷ Quisqueya/Bohio is one of Haiti's main Indigenous names where Quisqueya means "cradle of life".

2015, 22-25). If anything, they barely account for less than 5% of the language itself as it is actually effectively used and spoken by 95% and more of its native community (Hebblethwaite 2021, n.p.; Liautaud 2017; Library of Congress n.d.).

Linguistically, Haitian is indeed an anti-colonial Afro-Indigenous language that integrates several Indigenous *and* African Indigenous roots and Peoples (Isidor 2017; Liautaud 2017). Grammatically, it is African, and the limited proportion of French that does still exist in the language:

- includes words with **multiple** Afro-Indigenous equivalents (that make French words situationally obsolete, optional, discretionary, irrelevant, and decentered). In this way, French is part of a richly nuanced **polysemy** and **synonymy**, but it isn't the only existing option or equivalent, and in several instances, it isn't the option that is the most widespread or the most scientifically and historically accurate.
- includes multiple words whose meanings *completely* differ from the original one carried in French. Haitian contains **thousands** of ***faux amis***: such as *frekan* which means *rude, disrespectful, or uncouth*. *Dri*, on the other hand, is the Haitian word for *fréquent*. *Manman*, in several contexts, means *big*, and not mother, especially in standard expressions such as *manmanpenba* where it is synonymous with *enormous, gigantic, or behemoth* (Isidor 2017; Isidor 2016; Targète and Urciolo 1993).

Therefore, classifying Haitian as a ‘Creole’ by merely basing oneself on one of its most unrepresentative dialects (aka its acrolectal dialect spoken and used *only* by an élite minority made up of less than 5% of all the language’s native speakers and users), would be the same as classifying French as an English-based Creole by using *Frenglish* (or *franglais*) as the best scientific representation of the language. Additionally, what makes even more transparently clear and self-evident the systemic presence of scientific racism and bias in classifying Haitian as a ‘Creole’ is the complete and utter **unintelligibility** phonetically, morphologically, semantically, syntactically, grammatically, and linguistically, between Haitian and French (*especially* when Haitian’s most unrepresentative dialect isn’t used as a basis or as a reference for the language). **See the few examples below as cases in point.**

N.B.: The left-handed columns represent examples of French-centric Haitian translations and Haitian source texts. These are the types of examples the racist scientific community continuously uses to misrepresent and misclassify Haitian as a ‘Creole’ by enforcing an unnecessary linguistic dependence on the French language. The right-handed columns represent Haitian translations and Haitian source texts rooted in Haitian’s full linguistic autonomy and true Afro-Indigenous roots.

<i>C'est magnifique.</i> It's magnificent.	<i>C'est magnifique.</i> It's magnificent.
Li mayifik.	Li wololoy.

<i>C'est <u>parfait</u>.</i> It's perfect.	<i>C'est <u>parfait</u>.</i> It's perfect.
<u>Li pafè.</u>	<u>Li you wonn.</u>

<i>Je dois le <u>finir</u>.</i> I need to finish it.	<i>Je dois le <u>finir</u>.</i> I need to finish it.
<u>M dwe fini l.</u>	<u>M gen pou m kaba l.</u>

<i><u>Comment</u> ça va?</i> How are you doing?	<i><u>Comment</u> ça va?</i> How are you doing?
<u>Ko(u)man ou we?</u>	<u>Kijan ou we?</u>

The racist misclassification of Haitian as a 'Creole' is all the more true and self-evident when it comes to Haitian sayings and idioms.

<i>À bon vin point d'enseigne.</i> Good wine needs no bush.	<i>Tel père, tel fils.</i> Like father, like son.	<i>Adviennne que pourra.</i> Come what may.
<u>Sèl pa vante tèt li di l sale.</u>	<u>Pitit tig, se tig.</u>	<u>Sa l fè l fè.</u>

All the above examples blatantly illuminate:

1. Haitian's African phonetics, syntax, and grammar
2. its unintelligibility (vis-à-vis French), and
3. its radical independence from French (at all levels; phonetically, syntactically, morphologically, as well as grammar- and vocabulary-wise)

As such, only through whitewashing and erasure can Haitian be falsely and reductively classified as a 'Creole'; it is a language in its own right. Scientifically speaking, each language is genetically born to a parent language and the vast majority of languages do enter into contact with one another, yet, only a select few are reductively scientifically exclusively categorized as 'Creole languages' right down to their name. In the case of Haitian, the scientific inference that it is indeed a 'Creole' language leads to the invalid scientific assumptions that most of its lexicon is inherently pidginized, that its registers are comparatively limited and can't functionally encompass literary, poetic, honorific, scientific, technical, and other high-level varieties (all the more so without it being fundamentally French-centric). As such, for our purposes, 'Creole' isn't to be understood as a metaphor, but as a racist anti-scientific judgment on a language's inherent sovereignty, developmental maturity, and linguistic autonomy to be full-fledged and self-determined without being forever forced to hold scrutiny against its colonial parent language(s). Even though 'creolization' in itself is scientifically posited to be a natural process of language development that eventually leads over time to full developmental linguistic maturity for most languages, few languages are actually forced to bear the word 'Creole' as part of their assigned linguistic scientific name and designation, as is the case with 'Haitian Creole' amongst others. Thus, however much a case can be made scientifically and metaphorically that all languages are indeed genetically 'Creole' ones at their core, only a few are formally scientifically referred to as such, de jure and de facto.

This takes us to the following section:

Why Is This Research Unique, Important, and Needed?

As clearly demonstrated thus far, Diversity, Equity, Inclusion (DEI), decolonial, anti-racist, Black, and critical race theory studies are direly needed in **translation studies** in order for us to effectively remove and transcend the systemic multi-millennial bias of scientific racism in our field and practice. **As such, there is no existing step-by-step guide or framework to date that actionably details how to produce standardizable professional translations that remove the systemic bias of White Supremacy and coloniality.** There is no existing model to normalize and institutionalize anti-racist scientific language classifications (especially) for non-colonial and Indigenous languages.

There is no proven method to effectively translate non-colonial source languages without either falling into the extremes of **extreme foreignization** or **complete assimilation**. There is no Real History (aka Non-White History) of translation that is currently available or used in **mandatory fundamental courses** that presents **translation history** without the systemic bias of colonial whitewashing, overrepresentation of Whiteness and White Supremacy in the canon (Bird and Pitman 2020; Davidson 2009, 1-14). **The present thesis speaks to the intersection of all of those gaps and uses Haitian as a case in point to clearly illuminate solutions and possibilities within an anti-colonial model of translation. To boot, what makes this research remarkably unique, important, and needed is that it involves the following:**

1	The creation of new terminology	For reasons clearly detailed in the introduction ,
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	<p>and historical scholarship</p>	<p>anti-White Supremacist and non-colonial research (such as this thesis) <u>cannot</u> use the canon and its preexisting scholarship as reference, because as emergent and contested discourses, they are trailblazers, the first of their kind, they speak to the canon's systemic scientific racism, biases, and limitations, they speak to what hasn't been critically documented or addressed before, and they are thus consequently bound to be fundamentally exploratory in nature.</p> <p>As such, they have to be critiqued on the merit of their internal fact-based probity, critical soundness, scientific rigor, and academic relevance ... <u>not</u> on their ability to mimic or limit themselves to the canon and its scientific biases.</p> <p>Additionally, the biased imperative of compelling new research and scholarship (<i>especially</i> the alternative ones) to be beholden to preexisting discourses forces them to be reactive, reiterative, peripheral, limited, biased, and ancillary.</p> <p>That creates a definite colonial hegemony where at an ideological level, new discourses and practices have to reinforce the same pattern of scientific attitudes and biases to be deemed academically relevant.</p> <p>This creates its own kind of scientific and cognitive bias where group-think⁸ implicitly creates an ideological bias wherethrough new and alternative research and scholarship have to make themselves subjectively comparable to preexisting White-centric work to be seen as (remotely) valid or relevant. What's more, seniority of knowledge does <u>not</u> intelligence make; just because a piece of scholarship is relatively arguably (more or less) recent than other parts of the canon, academic youthism cannot be a defensibly viable scientific reason to discredit new discourses and practices for sake of reinforcing an older canon.</p> <p>Those are all ways that White Supremacy and coloniality gatekeep objectivity and authority and force alternative, new, and emergent research,</p>
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⁸ the practice of thinking or making decisions as a group in a way that **discourages** creativity or individual responsibility ([Oxford Dictionary](#), n.d., n.p.).

		discourses, practices, and scholarship into staying exceptions, peculiarities, academic ghettos , vague and distant concepts, and marginalized discourses in our field.
2	Self-citing	<p>For all the reasons mentioned above, ‘self-citing’ is necessary when trailblazing emergent and alternative research and practices.</p> <p>It is also an intentional form of anti-colonial resistance meant to center at the same level of scientific merit and relevance scholarship, research, and practices created and sourced by (and for) marginalized thinkers and translation experts.</p> <p>In this thesis, ‘self-citing’ is a strategy meant to intentionally decenter White Supremacy and coloniality by determining and demonstrating that Ancestral translation Knowledges and practices from marginalized groups, as well as those created in 2023 by descendants of those very same communities carry as much (if not more) historical weight and significance than the White History that makes up the entirety of mandatory fundamental courses of translation.</p> <p>As such, self-determined Knowledges and practices (such as self-citing) are a great tool of anti-White Supremacy and anti-coloniality; they disprove and interrupt the biased scientific assumption and demonstration that the center of Real History / All History, and that the height of true scientific intelligence is necessarily Western, White, and colonial (Davidson 2009, 1-14; Adun 2023).</p>
3	Oral scholarship (both new and Ancestral)	<p>Oral scholarship is <u>intensely</u> discredited (and basically <u>non-extant</u>) in our field (representation-wise); not on the merit of its <i>lack</i> of scientific rigor, critical soundness, academic relevance, or fact-based probity, but because <u>format-wise</u> it does not meet the chosen discriminatory academic aesthetics of Knowledge sourcing and Knowledge presentation.</p> <p>Global research, of which Linell’s seminal work (<i>The Written Language Bias in Linguistics: Its Nature, Origins</i>) is one of the most stellar</p>

	<p>one-stop summaries, clearly details and exposes the depth of scientific racism in linguistics and in translation when it comes to oral languages, oral cultures, oral scholarship, and oral Knowledge systems.</p> <p>Part of the most compelling non-scientific claims and biases that drive arguments against oral scholarship, is that of unverifiability and untraceability of Knowledge. However, in several Indigenous cultures, oral Eldership⁹ is one of many alternative non-colonial concepts that clearly defines authority in science, research, Knowledge-sharing, and -creation. Thus, the scientific authority and traceability of these types of Indigenous Knowledges exist in unwritten Indigenous histories, oral Eldership, and living cultural memories, rather than written archives (Callison et al. 2021, n.p.; Adun 2023).</p> <p>In non-colonial research settings and Knowledge systems, specific Knowledges and scholarship are Sacred and thus <i>only</i> those adequately vested with the due permissions, training, and privileges are allowed to scientifically source, relay, trace, and publicize them (in different ways, within and outside their communities).</p> <p>As such, binding Knowledge-sharing concepts and realities such as “customary law” are enforced when it comes to Sacred scientific and spiritual Indigenous Knowledges; the latter determines the single few who are qualified to be entrusted with Sacred Knowledges within their given Indigenous communities (Callison et al. 2021, n.p.). This all falls under specific proprietary Knowledge-sharing laws and practices core to Indigenous ownership, sovereignty, and self-determination as it relates to intellectual property rights and (scientific) dissemination (Callison et al. 2021, n.p.). Thus, rather than assuming ready entitlement to given Indigenous Knowledges (as is customary in racist and colonial scientific contexts), it is important to implement research and Knowledge-sharing protocol agreements together with the specific Indigenous communities whose Knowledges are</p>
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⁹ “Oral Eldership” is another proprietary coinage of mine unique to the present thesis and research. For our purposes, it refers to the authoritative form of inter-generational Indigenous Knowledge-sharing and -creating from Elders and Knowledge Keepers to the youth and other generations inside Indigenous communities.

		<p>being sourced and centered; for, in so doing, oral, Sacred, and Indigenous Knowledges and scholarship are honored and centered without being colonized or appropriated (Callison et al. 2021). To that end, Indigenous-to-non-Indigenous protocol agreements and cultural memory institutions can serve as great templates and references for our field by structurally determining and informing how to cite and how to anti-colonially reframe Knowledge sourcing and Knowledge traceability (Callison et al. 2021, n.p.)</p> <p>Additionally, another anti-scientific bias, that of glottocentrism, emerges in this context. Basically, this manifests in how everything that makes oral language and Knowledge systems <u>different</u> from written ones, is registered as a sign of <u>inferiority</u>. And the only way for such Knowledges to be acknowledged (yet never accepted) into the written canon is to assimilate themselves into written language and knowledge systems and ideology, so much so that in the process, we effectively assimilate and erase their (original) oral nature.</p>
4	Intersectional¹⁰ scholarship	<p>In this thesis, intersectionality is to be understood as a lens that “explains how related systems of oppression, domination or discrimination depend upon and reinforce each other to lead to systemic injustice and social inequality” (Crenshaw 1989; hooks 1984).</p> <p>Why is it necessary for the present research to be intersectional? Intersectionality guarantees the scientific ability to:</p> <ul style="list-style-type: none"> • draw from scientific fields, research, and disciplines with more established relevant anti-White Supremacy and non-colonial scientific practices and Knowledges (that are instrumental in helping us develop our own)

¹⁰ Here’s a definition of [“intersectionality”](#) as per Oxford’s language dictionary: the [interconnected](#) nature of social [categorizations](#) such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and [interdependent](#) systems of discrimination or disadvantage.
“through an awareness of intersectionality, we can better acknowledge and ground the differences among us”

		<ul style="list-style-type: none"> properly center scholarship and practices that have been continuously excluded from our canon (to this day) and otherwise discriminated against comprehensively detail and expose archetypal examples of systemic scientific racism in translation studies by using more advanced and nuanced frameworks developed by fields of research with a longer institutional memory of anti-White-Supremacist Knowledges and practices
5	Inclusive citing (Rowan University, n.d., n.p.)	<p>Due to the variety of non-traditional sources needed to produce an effectively anti-White Supremacist and non-colonial research, the need for inclusive citing is paramount.</p> <p>It empowers otherwise marginalized research and scholarship that exist outside of the White-centric canon to be duly centered, acknowledged, and critiqued on their own merit on par with established voices without any form of scientific racism. In addition, it legitimizes their authority without forcing them into undue comparisons with their White, Western, and colonial counterparts.</p>

Even as the above-mentioned concepts are seminal to the present research, the very definitions of ‘new’, ‘emergent’, and ‘recent’ ‘alternative’ practices and discourses are to be challenged. Indeed, all of my references and research are based off of Indigenous *and* African Indigenous language and Knowledge systems that are **multi-millennial** (Adun 2023). They are ‘new’ and ‘emergent’ to White-centric scholarship, but in truth, they are **Ancestral** and **multi-millennial** in nature by any other *actually* objective scientific standard (Adun 2023). So here, *even* the qualifiers of ‘new’, ‘emergent’, ‘recent’, and ‘alternative’ are **scientifically biased colonial concepts and attitudes**

meant to give more historical weight, seniority, and authority to White-centric colonial practices and scholarship.

By the same token, the additional qualifier of 'radical' is also an ideologically propagandistic strategy intentionally designed to effectively discredit and demonize anti-White Supremacy and non-colonial scholarship by marketing it as some form of extreme, impractical, and less scientific discourse, which in turn prevents it from ever achieving mainstream academic appeal and recognition. **As a matter of fact, up until the Millennial generation, Haitian was banned from the school system because of the entrenched colonial legacy of slavery and White Supremacy in the country (DeGraff 2022, n.p.).** Even though legislation has been passed to remove the language ban, for the most part it hasn't been implemented at all (or at best, very partially and inconsistently) and it is only *later* generations of Millennials that have *started* receiving *only* partial schooling in the language through a very small selection of classes available *only* in specific grades (Felicien 2019, n. p.; Hebblethwaite 2021, n. p.; Holenstein 2020, n. p.; Prou 2009, 1-2).

Only 9 years ago, the first-ever Haitian (Creole) Academy was created ... yet, it is severely underfunded and cannot functionally carry out its mission and operations due to severe backlash, lack of proper (human) resources, absence of proper sustainable institutional support, and due to one of Quisqueya's worst ongoing civil war in contemporary history ... all caused by Quisqueya's entrenched continued colonial legacy of slavery and White Supremacy (AI

Jazeera 2023, n. p.; Dizikes 2015, n.p.; Fils-Aimé 2013; Léger and Armbrister 2009). What's more, Quisqueya is a very historically unique and politically complex prime example of profound **internalized racism and oppression (Fils-Aimé 2013).** A fact that is extremely well-documented and critically discussed internally through oral and written Knowledge systems.

That is why:

- its **ruling political élite** is systemically White, White-passing, and White-thinking (and is comprised of an overwhelming overrepresentation of European-born and foreigner officials) (Dupuy 2023)
- its **de facto caste system** is colorist¹¹; Haitians, tourists, residents, foreign nationals, foreigners, who are White, light-skinned, White-passing, and/or racially ambiguous in a White-passing way constitute the privileged caste and enjoy high-echelon government positions, social mobility, beauty privilege, preferential treatment, etc. (Dupuy 2023; Wikipedia n.d., n.p.)
- its **language ban isn't truly completely lifted de facto** and even the environments in which it is lifted, Haitian is only marginally included in the

¹¹ Colorism is a sub-form of systemic racism; it is a scale that goes from light- to dark-skinned and is applied to people of color and their communities to determine their levels of social acceptability, desirability, White privilege, and beauty privilege based on how much their skin tone approximates and emulates Whiteness (Wikipedia, n.d., n.p.). It stems from continuing slavery, anti-Black mass killings, and Black genocides, still present to this day, where originally, enslavers would only allow light-skinner slaves into the house for different purposes (European Parliament 2023, n.p.; The National Archive Catalog 2022, n.p.; Wikipedia n.d., n.p.).

curriculum (not for all grades or classes) and features only as a small part of it (DeGraff 2017, n. p.; Hebblethwaite 2021, n.p.)

- **intermediate-to-advanced language training, scientific research, scholarship, translation, and education is extremely rare, severely underfunded, very hard-to-access, and close to non-extant** (DeGraff 2017, n. p.; Hebblethwaite 2021, n.p.)
- even though Haitian's orthography system has been very recently formally re-standardized¹², in reality, **most speakers and users struggle with using the newly standardized spelling** (DeGraff 2017, n. p.)
- **a very small minority of Haitians actually know how to write and read** in their own native Afro-Indigenous language, from one generation to the next it can amount to as low as merely 10%-30% (DeGraff 2017; Hebblethwaite 2021, n.p.)
- **the most Afro-Indigenous parts of the language are still very much whitewashed, erased, demonized, colonized, inferiorized, under-studied,** and continuously undergo a lot of discrimination and as such are not properly taught, studied, historicized, or researched (barring very few exceptions such as Frankétienne's seminal lifelong work on the topic) (DeGraff 2003; Merriam 2015, 22-25)

¹²The first big orthography reform happened in "1979[.] That same year Haitian Creole was elevated in status by the Act of 18 September 1979. The Institut Pédagogique National established an official orthography for Creole, and slight modifications were made over the next two decades" (Prou 2009, 1-2; Wikipedia n.d., n.p.).

- only a minority of texts, scholarship, writings, and translations are produced in Haitian and the ones that do and are, for the most part, effectively popularized and disseminated, come from its **French-based acrolectal dialect**.
- there is a **total scarcity of texts, scholarship, research, and translation that scientifically study Haitian**; the few that do, are mostly written in French (a few in English, next to none in Haitian) because they use the racist scientific language classification of Haitian as a ‘Creole’ and/or pidginized language, and their data (on top of being extremely biased) only analyzes the language and its translation by basing itself on beginner-level language and its **non-representative French-based acrolectal dialect**.

That is all without accounting for the fact that a big part of Quisqueya’s national archives has been severely decimated by the 2010 earthquake. What’s more, what with Haitian’s Afro-Indigenous language being used and spoken more so orally but also in rural and more remote areas, the ability to sustainably scientifically study it has also posed a great challenge, resource- and infrastructure-wise. Additionally, Haitian’s **Oral Knowledge Keepers** and **Notabs** (Quisqueya’s Indigenous cultural equivalent of **Elders**) are valid Knowledge categories that historically have failed to be recognized and embraced by the canon and our field of research due to **scientific and academic racism**. Such **Knowledge Keepers** also include a vast array of **Ougan** and **Mambo**,

who are high-level Vodou priests and priestesses and Knowledge Keepers, for Vodou is one of the most profound cultural and scientific sources of Haitian’s powerful oral and linguistic Afro-Indigeneity.

In such a complex context, *even* Quisqueya-based researchers who have the material means to carry out such work and research (in spite of our current ongoing civil war) are too susceptible to operating under the anti-scientific ideological bias of Haitian’s inferiority and non-Afro-Indigeneity, due to **the centuries-old institutionalization of internalized scientific racism.**

Context

Literary Review

As prefaced, the Academy’s White-centric canon is not the one best empowered to objectively speak to de- and anti-colonial research and methods of translation, *especially* when and where the intent is to remove scientific and academic racism from our practice and methodology. As such, the crux of the present scientific research centers **decolonial translation research, methodologies, and practices**, as well as **anti-colonial** ones.

For our purposes (they are to be understood as follows);

Decolonial translation research and practices	This refers to a canon of research, scholarship, methodologies, and practices where objective scientific methods are used to remove the scientific racism of White Supremacy, colonialism, and systemic oppression from the canon.
Anti-colonial translation research and practices	This refers to a canon of research, scholarship, methodologies, and practices where White Supremacy and colonialism were

	<p>never:</p> <ul style="list-style-type: none"> ● part of, present in, and central to the existing canon ● centered ● a source and cause of scientific and academic racism ● an ideological bias ● reasons why BIPOC-led, anti-White Supremacist, de- and non-colonial research is systemically marginalized, demonized, and underfunded
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With this in mind, the anti-colonial translation research, scholarship, practices, and methodologies introduced in this present research are mostly of my own coinage (on account of this being exploratory and unprecedented) and are profoundly scientifically inspired by **the following leading experts, Knowledge Keepers, Knowledge Creators, Notabs, and scientific researchers:**

Tamkara Adun	<p>Founder, historian, and chief researcher of Odunife, The Decolonial school and institute of African Indigenous Language and History.</p> <p>Her network and international research team encompasses a host of qualified African Indigenous and Afro-Indigenous researchers, experts, and collaborators. Through her research, platform, and organization, she shares Ancestral and new anti-/decolonial research and Knowledges specific to Afro-Indigenous languages, Peoples, Histories, and translations in the context of translation and beyond¹³.</p>
Jean-Fritzberg Liautaud	<p>Leading internationally trained Creolist expert of Quebec’s former, first, and only intermediate college-level Haitian course.</p> <p>He contributes to other existing and emerging research on the Afro-Indigenous roots and nature of the language.</p>
Wadner Isidor	<p>Fellow internationally trained Creolist expert and researcher. He additionally specializes in Haitian translation and interpreting.</p> <p>He has made great contributions through scientific research,</p>

¹³ Please note that “Histories” and “Knowledges” have been intentionally capitalized in order to duly signify, honor, center, and reference Indigenous, African Indigenous, and Afro-Indigenous Knowledge Systems (in direct conformity and observance with the information shared in the footnote on p.3).

	<p>interviews, and conferences to the Afro-Indigenous roots and nature of the language and is currently finalizing his second book and research on Haitian’s Afro-Indigenous language base, polysemy, vocabulary, and synonymy.</p>
<p>Dr Fils-Aimé</p>	<p>One of Quisqueya’s greatest living Creolist experts and researchers. His work centers some of Quisqueya’s most extensive and well-researched anti- and de-colonial scientific research on Haitian’s true political and linguistic history.</p> <p>He breaks down the depth of the continuing racist scientific bias against Haitian and the complexities of internalized racism and oppression in Haitian’s political history.</p>
<p>Frankétienne</p>	<p>By far, the most prominent Quisqueya-based Creolist, scientific researcher, and political defender and advocate of Haitian. He is one of the most vocal and influential language activists of ‘Haitian’. He has been one of the first to duly scientifically reclassify Haitian as a language, and not a ‘Creole’.</p> <p>Additionally, Frankétienne is the author and playwright behind some of Quisqueya’s greatest writing and research <i>in</i> Haitian (and about the language itself). He continues to do extensive work in Haitian language activism, linguistic revitalization, and rematriation of Haitian’s oral Ancestral Afro-Indigenous roots and nature (in language and in translation) even after all his decades of research and service.</p> <p>Through his work and contributions, he has greatly transformed and redefined the fields of Haitian studies, Haitian translation studies, and Quisqueya’s literary canon.</p>

Conversely and additionally, this present research illuminates gaps and issues raised by and extant beyond existing decolonial translation research and practices from the following sources:

- Camelo, Sandra. “Decolonial perspectives on indigenous language Practices: Stretching the limits of academia and knowledge validity.” *Tijdschrift Voor Genderstudies*, vol. 21, no. 18, 2018

- Corcoran, Chris. “Creoles and the Creation Myth: A Report on Some Problems with the Linguistic Use of 'Creole'.” Chicago Linguistic Society, vol. 36, no. 2, 2001
- Degraff, Michel. “Against Creole Exceptionalism.” Linguist Society of America, vol.79, no. 2, 2003
- —. “Haiti’s “linguistic apartheid” violates children’s rights and hampers development.” Open Global Rights, 30 Jan 2017
- —. “Linguists' most dangerous myth: The fallacy of Creole Exceptionalism”. Language in Society, vol. 34, no. 4, 2005
- Fils-Aimé, Dr. Jean. Vaudou 101: une spiritualité moderne sans sorcellerie. Clermont Éditeur, 2013.
- Gupta, Prasenjit. “Post- or Neo-Colonial Translation? Linguistic Inequality and Translator's Resistance .” Translation and Literature, vol. 7, no. 2, 1998
- Hebblethwaite, Benjamin. “Haiti’s Foreign Language Stranglehold Around 90 percent of Haitians speak only Haitian Creole. So why is school mostly conducted in French?” EP, 3 Aug 2021

- Isidor, Wadner. Petit Lexique du créole haïtien. Les Éditions Connai-Vie, 2016.
- Mignolo, W. “Delinking: The rhetoric of modernity, the logic of coloniality and the grammar of de-coloniality.” Cultural Studies, vol. 21,no. 2–3, 2007
- Price, Joshua M. “Whose America? Decolonial Translation by Frederick Douglass and Caetano Veloso.” TTR, vol. 28, no. 1-2, 2015
- —. “Taking Sides: Urban Wandering as Decolonial Translation and Critique of Settler Colonialism.” Tusaaji: A Translation Review, vol. 7, no. 1, 2020

These sources are great in that they represent:

1. the state of (decolonial) translation studies and practices, as well as
2. clear ways scientific racism affects our practice and methodology

Furthermore, the scholarship, research, and sources used in this research use intersectionality to eliminate scientific racism. As such, they are grounded in:

<p>Ancestral and new Indigenous research and Knowledge Systems</p>	<p>For our purposes, there are 3 types of intersectional Indigenous research and Knowledges Systems which will be used and centered, namely: Indigenous, African Indigenous, and Afro-Indigenous.</p> <p>African Indigenous refers to specific Indigenous Peoples and (Language Knowledge) Systems from different and specific parts of Africa.</p>
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	<p>Indigenous (unless referenced otherwise) refers to Indigenous Peoples specific to Turtle Island.</p> <p>Afro-Indigenous is a coinage of mine to refer to Quisqueya's dual lineage of both African Indigenous <i>and</i> Indigenous Peoples native to Quisqueya's (in the pre-colonial era) such as The Lokono Dian and The Taínos and their continued legacy through their Afro-descendants.</p>
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This type of intersectional research means that the most central part of the research and scholarship will be:

- oral
- sourced from (Sacred) Afro-Indigenous Knowledge Systems
- produced in Haitian
- anti- and de-colonial in nature
- from a different canon altogether
- referencing different types of non-White-centric scientific methods of translation

All in all, all the above-mentioned research and scholarship will help demonstrate clear unprecedented ways translators and translation experts can:

- **translate idiomatically and professionally without using the extremes of (radical) assimilation or foreignization**
- **develop a bias-free framework to professionally translate Indigenous, African Indigenous, and Afro-Indigenous languages**

- **institutionalize anti- and de-colonial translation practices and methodologies into our canon**
- **properly classify Indigenous, African Indigenous, and Afro-Indigenous languages without using racist scientific language classifications**

Being anti-racist and anti-White Supremacy should not be optional; it is a necessary yet profoundly overlooked part of true scientific objectivity and method. **Hereafter, I will be using a few translation excerpts from Frankétienne’s masterpiece, *Dezafi*, in key instances, as a means to illustrate practical examples of anti- and de-colonial translation.**

Theoretical Framework

As detailed in the introduction, this exploratory research puts forth new scientific coinages out of the necessity to expose and address the depth of systemic scientific racism in translation. As such, these scientific concepts are designed to help replace some of our greatest scientific biases with sound practices and methodologies (as is to be duly introduced in the following methodological framework section below).

Conversely, the present theoretical framework section is divided into 3 portions:

1. **Scientific racism:** This is namely a granular overview of the main critical scientific biases that have made scientific racism so systemic in translation studies and across professional translations.

2. **Moving forward:** This section focuses on the impact, responsibility, and implications of scientific racism as well as the theories that determine why this research has to be designedly centered and not marginalized into our canon.

3. **Overarching concepts:** This encompasses a broader lens and touches on new and existing theories that speak more generally to anti- and de-colonial research.

Scientific Racism

1	<p>Assumed intelligibility bias</p>	<p>Scientifically, it is commonly established that intelligibility alone does not suffice to determine whether or not a language is to be officially classified and recognized as full-fledged (Gooskens et al. 2018).</p> <p>As such, languages from the same family, although they may bear some level of intelligibility, are still considered to be fully autonomous, independent, self-standing, and self-determined, irrespective of how much intelligibility they may or may not have with each other.</p> <p>Yet, much of the racist scientific case made for Haitian being denied due recognition has been predicated, in large part, on the assumption of strong intelligibility with and even passing similarity to French; the latter of which is a false postulate but also an inaccurate scientific assumption.</p> <p>Here are a few examples to that effect.</p> <p><i>(English) The conversation was good.</i></p> <p><i>(French) La conversation était très bonne.</i></p>
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(Spanish) La conversación estaba buena.
(Italian) La conversazione era buona.

Now, the colonial approach to the Haitian translation would be:

(Haitian dialect) Konvèsasyon an te bon.

But a translation that is linguistically **Indigenous** to Haitian can look like:

(Haitian)

[Kozman an te kodyòm.](#)
[Chitatande a te nòmàl.](#)

*(N.B.: Here again, 'nòmàl' or 'normal' in French or English is a **faux amis** as it does not translate as 'normal', but rather as 'okay' or 'good', as per the illustrated example.)*

Haitian, as all full-fledged languages, exists on a continuum that encompasses a scale of registers from vulgar and colloquial, to literary, honorific, and technical. The variety of Haitian that is the most popularized by Quisqueya's élite, is one that is artificially, performatively, and sociopolitically the most French-centric existing form of the language, but also the least representatively Indigenous of its actual roots, for reasons already previously introduced in the "Why Is This Research Unique, Important, and Needed?" section.

In the following methodological framework section below, under "Key Examples and Translation Strategies for Bias-Free Professional Anti-Colonial Translations", more examples of Haitian's continuum and varying linguistic registers will be introduced.

For now, what is to be borne in mind is that the Haitian used and spoken by Quisqueya's élite, is actually made to be so artificially dependent on French that it becomes ridden with what Berman calls "qualitative and quantitative impoverishments" (especially in the source texts). As such, the Haitian spoken and used by Quisqueya's élite ought to be consequently translated into low-level registers as it performatively elevates French through the strategic inferiorization and erasure of Haitian itself, colonizes and unduly Frenchifies Haitian grammar, impoverishes Haitian's

	<p>Afro-Indigenous lexical and syntactical richness, and inadequately popularizes improper and unnecessary calques and gallicisms. It'd be otherwise racist and anti-scientific to translate into high-level registers source texts that are substantially French-centric, for it'd reinforce the racist scientific assumption that the colonial is the scientific hallmark of 'good', 'fluid', 'idiomatic', 'academic', 'professional', and 'desirable' translation, and that the Afro-Indigenous is correspondingly questionably inferior and less scientifically evolved, refined, and linguistically legitimate (Venuti 1995).</p> <p>As you can see from the examples above, there is no possible intelligibility between Haitian and French (<i>not</i> that this ought to be a criterion to establish Haitian's full-language status).</p> <p>On the other hand, however, what is made covertly apparent is the revealing racist double standard where French, Spanish, and Italian alike carry extreme intelligibility and even passing similarity (especially in the written form) and <i>yet</i> are not scientifically denied full-language status and recognition.</p> <p>Another important scientific factor to be addressed, is the fact that because up to 95% of Haitian's available language resources are only beginner-level¹⁴, the level of complexity thus researched and presented is <i>intentionally</i> very minimal (Léger and Armbrister 2009).</p> <p>What's more, a vast majority of these resources are geared for audiences of White settlers working with the diasporic Haitian community or for White settlers travelling to Quisqueya either diplomatically, professionally, or leisurely. Therefore, in order to cater to a White audience, intelligibility and passing similarities are strategically <u>enforced</u> and overrepresented for their convenience and ease of learning (Léger and Armbrister, 2009). Thus, these realities create a significant imbalance in language</p>
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¹⁴ Out of the 856,000,000 research results generated in Google as of Monday, September 4th 2023 upon looking for "advanced grammar of Haitian Creole" and the 91,300,000 ones for "advanced courses of Haitian Creole" only one pertinent such search result referred to a potential advanced-level language resource, but *only* as it relates to **self-teaching of Haitian** (in an illustrated format). Yet, even that one result does not meet the actual criteria specific to actual advanced-level language resources, certifications, or attestations as established by recognized institutional university standards, or international standardized language examinations and institutions like [DELE](#) or [CELI](#) (Ideal Education Group S.L. 2023, n.p.; Wikipedia n.d., n.p.). On the other hand, the other search results presented only put forth beginner-level resources that are either misrepresented as advanced or intermediate ones upon closer examination, and/or a series of resources that are only beginner-level (and fail to go beyond that scope). In a few instances, there are mentions of intermediate- or advanced-level language resources, but they are hard-to-access, impossible to consult, and high-end price-wise. And yet, however much they be marketed as advanced-level resources, it is otherwise simply impossible to factually ascertain that (beforehand).

		<p>resource development and in language pedagogy, where there is a stark overrepresentation of artificially French-dependent language materials used to popularize and market Haitian (Léger and Armbrister, 2009).</p> <p>Those are capitalist and political motivations that are <i>by no means</i> a reflection on the language’s true linguistic development. <u>Quite the contrary</u>, they speak to how Whiteness is again centered in the development of Haitian language resources in ways such that teaching and learning materials are systemically linguistically and culturally colonized for the convenience and privilege of White settlers.</p>
2	<p>Glottocentrism, linguistic racism, and sophistication bias</p>	<p>Systemic scientific racism is core to the language ideology that certain languages are “easier” or “harder” than others.</p> <p>The premise behind such rationale is that the closer a language is in intelligibility, phonetics, spelling, and/or passing similarity to another one, the less sophisticated or developmentally evolved it is (scientifically).</p> <p>In such an argument, an ever-present comparison is continuously being made between a minimum of 2 languages; in this case, a colonial one fraught with status and privilege and another one, said “foreign” (especially non-colonial and/or Indigenous languages).</p> <p>Thus, the failure to easily assimilate “foreign” languages by likening them to a (linguistic) colonial standard renders said “foreign” languages:</p> <ul style="list-style-type: none"> ● less (scientifically or academically) relevant ● “difficult” ● and less palatable, learning-wise (<i>especially</i> to a White, colonial, and/or Western audience) <p>On the other hand, the more a given colonial language can be emulated through a “foreign” one, the more such “foreign” languages are perceived to be:</p> <ul style="list-style-type: none"> ● “easy”, yet ● “less sophisticated” than their Western and colonial counterparts.

		<p>In addition, grammatical concepts that exist in “foreign” languages and don’t find a corresponding equivalent in colonial languages, are easily systemically:</p> <ul style="list-style-type: none"> ● exotified ● fetishized ● stereotyped ● tokenized ● and ultimately used as reasons to treat those “foreign” language as (remarkably or exceptionally) “difficult”, “hard”, and/or less desirable <p>In all instances, however, the reality is that to market more effectively to White audiences, there is a very embedded scientific tendency to overplay language properties and attributes that correlate more closely with existing grammatical concepts from colonial languages (Léger and Armbrister 2009).</p> <p>As such, there is a tendency to artificially enforce a standard of comparison where colonial languages remain the scientific and linguistic benchmark and preferred standard for other languages; a tendency that permeates and informs language training, resources, and pedagogy well beyond post-beginner-level resources.</p> <p>Scientifically, you cannot use the standard of one language to define the developmental state and soundness (or <i>alleged</i> superiority) of another. In that way, there is a racist scientific assumption that colonial languages are more desirable, sophisticated, and developmentally evolved, the latter of which is sustained through the reality of “glottophagy” and the bias of glottocentrism and linguistic racism (Calvet 1979).</p> <p>Thus, continually, when comparative analysis is used to critique or study “foreign” languages, there is a pervasive subtext that certain languages are “easier”, “harder”, “more complex”, or “more complicated” than others. Yet, if colonial languages are no longer an imposed preferential standard, such “foreign” languages are not objectively “more” or “less than”; they simply are.</p>
4	Difference as liability and the comparison model	Objectively speaking, not all language properties and characteristics that exist in one language, exist (equally

	<p>(linguistic Whiteness and coloniality at the epicenter of all things)</p>	<p>or at all) across all others. Differences are core to the scientific and evolutionary uniqueness, self-determination, and identity of all existing and defunct languages on Earth.</p> <p>Yet, scientific racism in linguistics and in translation has it that characteristics that exist in colonial languages and are not extant as such in “foreign” ones are used to infer a developmental inferiority in “foreign” languages.</p> <p>Yet, conversely, linguistic characteristics that exist solely in “foreign” languages and cannot be found as such in colonial ones, are typically labeled as “extra”, “peculiar”, at times “unique”, but do as a ready inference of developmental inferiority in colonial languages.</p> <p>For example, if Haitian uses very consistent and at times invariable conjugation model (where verbs do not agree with the gender or even the number of their subjects because of Haitian’s gender neutrality), Haitian’s grammar is thus said to be “simplified” (by comparison).</p> <p>Yet, in so doing, much of its finer complexities are omitted because they refer to elements that cannot be found in colonial languages when it comes to these biased comparative analyses.</p> <p>For example, the fact that Haitian is extremely adaptive (where French is less morphologically flexible) is not even studied; in Haitian, words can simultaneously belong to more than one grammatical category (noun, verb, adjective, adverb) often without even altering its spelling or morphology. On top of that, in several instances, those same words can <i>also</i> be morphologically altered through suffixes to now go from a noun, to a verb, adverb, and/or adjective. This allows for plentiful nuances and a very rich and adaptive synonymy.</p>
4	<p>The fiction and presumption of neutrality and apoliticalness</p>	<p>One of the most popular racist scientific objections to normalizing and even institutionalizing anti-racist and anti-White Supremacist approaches to translation studies and other disciplines is that doing so would unduly politicize fields, sciences, and practices that ought to remain neutral to preserve their scientific and academic integrity and objectivity (Orlin 1981).</p>

The underlying irony of it all, however, is that such a deontological attitude infers that the current state of our practice and our sciences is indeed already neutral; which, in and of itself, is already a false scientific postulate.

The truth is, whitewashing, anti-scientific language classifications, historical denialism, racist disinformation, underfunding, as well as the ongoing destruction and erasure of Black and Indigenous Knowledges and the ongoing banning of Indigenous and “Black Studies Programs” are as many ways fields of sciences like translation politicize bias into their practices (Murthy 2023, n.p.; Purnell 2023, n.p.).

Thus, neutrality and apoliticalness in sciences are a fiction, not a reality.

Accordingly, global research on disinformation studies explains the following:

“Knowledge and information production is an active process that is political, serving and benefitting specific interests”. “Knowledge” and even “history” are produced by social and political actors and used to legitimize and validate social inequality (qtd. Kuo and Marwick 2021, n.p.). For instance, European imperial powers used images, speech, and text to reinforce who was “colonizer” and “colonized” and establish racial hierarchies, dehumanizing Indigenous peoples and delegitimizing Indigenous histories, knowledges, and societies qtd. Kuo and Marwick 2021, n.p.). The West justified such practices by producing racist pseudoscience that naturalized colonial practices, set itself in a superior position of power, and justified the expansion of its empire qtd. Kuo and Marwick 2021, n.p.). Viewing disinformation through this lens of power and knowledge production illuminates how knowledge is used to justify racial divisions and structural inequality—both historically and in the present. Contemporary” (Kuo and Marwick 2021, n.p.).

As such, practices, scholarship, Knowledge Systems, and epistemologies that are not typically racist, White

		<p>Supremacist, and/or colonial and challenge systemic racist scientific biases are presented, labeled, and caricatured as 'alternative', 'new', 'emergent', 'non-traditional', 'activist', 'political', and/or 'radical' as a way to dispute their scientific legitimacy. In so doing, these non-colonial practices and Knowledge Systems appear to sensationalize practices and fields of science that do little to serve White Supremacy's colonial definition of scientific objectivity.</p>
5	<p>Supremacist Primacy (Historical)</p>	<p>White Supremacy, systemic racism, and colonialism inform the (White) History that is legitimized as the most relevant kind of history and science worthy of scientific study, institutionalization, and dissemination.</p> <p>As such, these elements create a timeline where:</p> <ul style="list-style-type: none"> ● The First ● The Best ● The Most Important and Influential figures of (White, All, or "Real") History are necessarily White, Western, and/or colonial. <p>Racialized historical figures are incidental <i>and</i> accidental and need to be <u>overtly</u> justified (because of how little they racially subscribe to what is scientifically validated as historically normal, relatable, palatable, and/or relevant).</p> <p>That is why, for example, the greatest mentions of Indigenous and Black historical figures are forcibly and restrictively framed within the context of <u>slavery, Indigenous Genocide, and residential schools</u>, for example. Beyond that scope, Black and Indigenous historical figures are hard to palatably normalize into a predominantly White political narrative of science and history.</p> <p>Thus, historical denialism and negationism run very deep in such a setting and great scientific contributions, <i>especially</i> those that come from Black and Indigenous Peoples are thus designedly historically denied and reappropriated (by Whiteness) by giving predominant and <u>primal</u> merit to White figures when it comes to the recognition of significant scientific accomplishments.</p> <p>That is why the study and translation of Indigenous and non-colonial languages is, to this day, systemically:</p>

		<ul style="list-style-type: none"> ● obscure ● optional ● exoticized ● fetishized, and ● under-studied <p>In addition, the Academy enforces the artificial scientific necessity to prove new theories, Knowledges, and practices by justifying them against preexisting ones. That keeps continuing research restrictively beholden to a canon fraught with its own biases, and it gives more scientific power and relevance to “The First” and to the most consecrated practices and theories, not because they are more scientifically sound or relevant, but because they hold a preferential status and privilege that helps further idealize the origin stories of different forms of White history.</p> <p>This phenomenon is what I call: “Supremacist (Historical) Primacy”.</p> <p>What’s more, these same original thinkers, researchers, and scientists whose work and scholarship is pervasively institutionalized over the years were allowed to do what ‘recent’ and ‘emergent’ researchers are penalized and discredited for; to create completely new scholarship. As such, our intelligence as scientists, researchers, experts, academics, and professionals is <i>only</i> relevant and palatable to the canon if it is sufficiently reiterative; as such, the ability to achieve intellectual autonomy and revisionist intelligence is very much contested and frowned upon.</p> <p>Yet, Primal Knowledge isn’t infallible.</p> <p>And in that artificial construct of White History, a falsified timeline of historical knowledges has been created and enforced to this day to presume that the oldest of most valued White knowledges are the ones that are scientifically most seminal in history.</p> <p>Yet, again, it is interesting to note the racist scientific double standard at play here; Ancestral Indigenous Knowledges and practices are treated as alternative science or history ... whereas White History, which is structurally appropriate and whitewashed, is celebrated and defended as Ultimate Science and Knowledge.</p>
6	De-radicalization	Scholarship and practices that aren’t White, Western, and/or colonial are quick to become scientific

	<p>outcasts. They are treated as ‘radical’ practices and are pushed to the margins of our science into unofficial academic ghettos.</p> <p>Only in a state of ever-constant hyper-awareness can these Knowledges, practices, and scholarships be accessed, and even then, they make up <u>exactly 0%</u> of mandatory translation education and standardized translation professional practices (IDP Connect, n.d.)¹⁵.</p> <p>Rather than being radicalized, these Knowledges, practices, and scholarship need to be normalized. Learning or using them shouldn’t have to be an intentional effort; it ought to be part of the scientific norm and expectation for <u>any</u> self-respecting academic or professional.</p> <p>One concrete example and implication thereof, is that once Haitian becomes duly classified and acknowledged scientifically as a language and not a ‘Creole’, it be assigned its own keyboard. For now, for instance, I still have to use an Italian keyboard in order to carry the appropriate accents (such: ò, è) and duly complete professional translations in Haitian. Thus, normalizing Haitian in that way helps develop the proper translation tools to ensure maximum professionalism and scientific rigor in both theory <i>and</i> practice.</p>
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Moving Forward

1	<p>Actionability (as transformation) vs. intellectual masturbation</p>	<p>Masters’ theses are read (all the way through) by an average of 1.6 persons in their <u>entire</u> lifespan (Nature News 2016, n.p.).</p> <p>What’s more, they are articulated in such ways that they intellectually alienate anyone who isn’t at the same educational level (as that of the author). In many instances, <u>even</u> (or rather <i>especially</i>) the subjects of such work struggle to access and understand the research made about their issues and realities, all the more so when they are already marginalized.</p>
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¹⁵ Out of the 7 only registered Canadian universities that offer a translation course or program, there is only by one passing mention of a decolonial course, but the latter isn’t mandatory (IDP Connect, n.d.). This speaks to the lack of permanent institutional support for such translation practices and discourses in the Academy and beyond.

		<p>Thus, in the face of such stark systemic gaps caused by scientific and academic racism in translation, one of the most underexploited imperatives of scientific research is the ability to <i>effectively</i> transform our field.</p> <p>The depth and expanse of systemic problems caused by scientific racism demand a proactive approach in the form of an action-based model that uses research to develop <i>actual</i> tools and strategies of professional translations; my “Methodological Framework” section below serves as an example of such an action-based model of research and practice.</p> <p>The Academy is already saturated with alienating and inaccessible Knowledges; what it profoundly lacks, is <u>actionable intelligence</u> that repairs and bridges gaps born out of systemic scientific racism. Theory <i>alone</i> can’t instate healing or transformation because it speaks to intellectual <i>élites</i> that replicate the status quo by only allowing their knowledge to exist through academic ghettos.</p>
2	Moral debt	<p>The continuing histories of Black and Indigenous Peoples are layered with an <u>uninterrupted</u> history and legacy of <u>ongoing</u> genocides (Hinton 2022, n.p.; Jordan 2022; Wright 1969).</p> <p><u>To this day</u>, those genocides are <u>solely</u> marginally acknowledged (in passing), but <u>only</u> so <i>in the past tense</i>, whereas the very same <u>unchanged</u> system and practices are <i>still</i> very much extant, thriving, and extensively insidiously <u>institutionalized</u>.</p> <p>This is a case of Genocide distortion and denial.</p> <p>Research shows that Genocide as a concept, act, and legal reality, has been expressly redefined and recodified by specific White-centric Western colonial powers like the US in order to shirk legal, punitive, and financial responsibility, mask their ongoing crimes against humanity, treat both slavery and Genocide as things of the past, prevent reparation for Black Peoples, and minimize as well as invisibilize the ongoing nature of Black Genocide (Hinton 2022, n.p.). The truth is, “Black Genocide is Structural Genocide” (Hinton 2022, n.p.).</p> <p>That is why, “the fear of being accused of genocide is part of the reason the US didn’t ratify the UNGC until</p>

1986 and thereafter codify genocide with an even higher threshold of (“special”) intent and (“in whole or in substantial part”) destruction required” (Hinton 2022, n.p.).

To this day, this helps White-centric Western colonial powers create and enforce a racist legal framework to “protect superpower interests and focus attention on certain types of violence (“rare” Holocaust-like genocidal events) and exclude other cases (more “common” processes of group destruction like colonial and structural genocide), which have their own distinct dynamics” (Hinton 2022, n.p.).

Okay; but what is the correlation to translation studies?

Black Genocide and Haitian Genocide carry ongoing systemic consequences in languages and translation studies; part of the ongoing structural genocide against Black and Haitian Peoples is rooted in **linguistic genocide** and **linguistic apartheid** by banning Black Indigenous languages, removing them from the curriculum, and by scientifically alienating, ghettoizing, exotifying, delegitimizing, and inferiorizing them (DeGraff 2017, n.p.). Therefore, historical denial of Black Genocide creates a context where **language resources, scientific reference, scholarship, and professional translations** are hard-to-access, ill-funded, extremely limited, mostly non-extant, and this is in turn instrumentalized to validate the anti-scientific bias that Black Indigenous languages must be linguistically inferior and require less sophisticated forms of (professional) translation (due to how close they are to colonial languages).

To this day, ongoing mass killings, kidnappings, [police killings and brutality](#), [forced medical sterilization](#), over-incarceration, continued slavery (through [sweatshops](#) and legal loopholes like the Amendment 13th for example), as well as the ongoing colonization of [Black](#) and [Indigenous](#) Peoples are *still* continuously uninterruptedly enforced by colonial powers, *especially* that of Canada and the US. All of the above constitutes **Black Genocide**, as unequivocally demonstrated by well-documented empirical research run by experts such as Alexander Hinton, “Distinguished Professor of Anthropology, Director of the Center for the Study of Genocide and Human Rights, and UNESCO Chair on Genocide Prevention at Rutgers University” (Bunn

2022, n.p.; Fournier 2021, n.p.; Hinton 2022, n.p.; Miljure 2022, n.p.; Robinson 2016, n.p.).

As such, Hinton notes that “the issue of Black genocide makes legible how race and power undergird the global governance and the international and US domestic human rights regimes. And, as scholars have noted, it lays bare the connections between genocide, law, colonialism, imperialism, race, and structural violence, ones We Charge Genocide underscored” (Hinton 2022, n.p.).

In addition, the well-documented poverty industrial complex is another structural tool used by such colonial powers to maintain colonization uninterruptedly active yet insidious, *still*, to this day, in 2023 and over the course of the entire 20th century, as clearly scientifically demonstrated by the acclaimed documentary and research on the topic run by the Poverty Inc. Group and their “Acton Institute, a free market think tank.” (Miller 2014, n.p.; Wikipedia n.d., n.p.).

These ongoing genocides also operate at the level of land colonization where Indigenous lands are continuously unconstitutionally sold and stolen by those same colonial powers (especially in Quisqueya with what is historically known and problematized as “*le problème terrien*” and in so-called Canada as well) (Miljure 2022, n.p.).

All of which begs the question, again: how is that related to the field of translation studies?

The systemicness, structuralness, and multi-layeredness of these ongoing Black and Indigenous genocides are also cultural and linguistic in scope.

Afro-Indigenous, African Indigenous, and Indigenous Peoples who are continuously wrestling with crimes against humanity (to this day) and are consequently forced into centuries-old cycles of compounded inter-generational trauma, poverty, and oppression do not have the institutional backup, resources, and capacity to duly systemically:

- study
- protect

- **develop**
- **reclaim**
- **decolonize, and**
- **institutionalize at scale their own Indigenous cultures, Knowledges, and scientific scholarship**

What's more, by way of consequence, whole generations of Elders, Knowledge Keepers, scientists, researchers, and intellectuals have been and are continuously being murdered, kidnapped, silenced, imprisoned, and exiled (due to Black and Indigenous Genocides) over these centuries of continued genocides and what's more, their communities' and Peoples' Knowledges have a history of being banned, erased, forbidden, and destroyed by colonial powers and institutions (Elias 2020, n.p.; Williams 2019). And correspondingly, generations of **survivors** and their **descendants** carry the inter-generational stigma, trauma, fear, and internalized racism of speaking, using, and knowing their own (lost) native Indigenous language(s), translation, and heritage. In the Academy, that translates into Indigenous and "Black studies programs, curriculum, and social movements education" being banned and it also translates into a lack of available scholarship and professional translation resources in and about those different Afro-Indigenous languages (Purnell 2023, n.p.).

It is thus constitutionally self-evident, research-wise, that we collectively owe an **incredible and unrepayable moral debt** to Afro-Indigenous, African Indigenous, *and* Indigenous Peoples.

As such, scientific research that is free of scientific racism is one such method of necessary reparation, acknowledgement, and proper re-historicization.

So many Indigenous Knowledges are tabooed and unscientifically demonized; we owe it to our practice to resurrect them from academic ghettos and advance the totality of available scientific Knowledge ongoingly developed by our field.

As postulated by Angela Y. Davis: "In a racist society, it is not enough to be non-racist, we must be anti-racist."

There is no state of true scientific neutrality that can ever be achieved by solely being non-racist.
Reclamation and decolonization are necessary

	<p>action steps and practices to develop and appreciate true scientific research, intelligence, and integrity when the colonial isn't the normative standard of scientific excellence.</p> <p>From a translation standpoint, that entails (among other things):</p> <ul style="list-style-type: none"> • teaching how to properly translate (Indigenous languages) professionally without defaulting to scientific racism • providing due representation, visibility, and accessibility for Indigenous languages • balancing out the total ratio of Indigenous languages represented in translation in a widely non-Indigenous context • centering Indigenous languages into the curriculum (as source and target languages) and studying key grammatical and translation concepts specific to Indigenous languages and realities • developing quality resources for professional Indigenous translation • promoting and studying language revitalization (through actually actionable professional translation practices and strategies) • institutionalizing language classes and translation courses that focus on Indigenous translations, practices, and theories
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Overarching Concepts

1	<p>*Non-colonial* (coinage)</p> <p>By now, you will have noticed that I have coined and normalized the use of “non-colonial” as an adjective. This is intentional because this wording communicates a strategic and encompassing ambiguity to <u>any</u> alternative to the colonial model.</p> <p>This establishes that the capacity for scientific advancement isn't a colonial quality and that, correspondingly, all authoritative Knowledge Systems and scholarships do not necessarily come</p>
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		<p>from colonialism.</p> <p>Non-coloniality opens up the door to other scientific models, research, scholarship, and Knowledge Systems, beyond Whiteness and colonialism.</p> <p><i>It poses the question: “How do other non-colonial cultures and scientific communities translate that same text?”</i></p>
2	<p>Anti-colonial (coinage)</p>	<p>By opposition, “anti-colonial” refers to a conscientious and deliberate commitment to the disestablishment of Whiteness and colonialism as the hallmark and epicenter of scientific excellence. For our purposes, “anti-coloniality” refers to a Knowledge System, practice, scholarship, methodology, and/or theory that:</p> <ul style="list-style-type: none"> ● completely decenter Whiteness and colonialism ● <u>predate</u> colonialism and White Supremacy ● are so wholly self-determined that they make themselves incomparable to White Supremacy and colonialism. In other words, anti-coloniality does not try to make itself legitimate by comparing itself to White, Western, and/or colonial practices and scholarship; it is self-sufficiently authoritative and proves its scientific value and merit on the strength of its scientific rigor and probity, not by attempting to claim proximity to or assimilation into scientific biases and attitudes favored by White, Western, and/or colonial scientific communities. ● simultaneously expose and disprove Whiteness and colonialism as the hallmarks of scientific relevance and excellence and center anti-colonial discourses that are (more) authoritative in their own right and do not use White, colonial, and/or Western reference to vindicate their probity. ● Knowledge Systems, practices, and scholarship that have never been institutionalized into, presented to, or seriously studied by a White, colonial, and/or Western scientific community (at that level)

		<p>Anti-coloniality carries much <u>novelty</u> (especially to White, colonial, and Western scientific audiences) and a very different lens because the start and center of its History and Science <u>isn't</u> Whiteness.</p> <p><i>What does all of this look like in the context of translation studies?</i></p> <ul style="list-style-type: none"> • using grammar, idioms, and vocabulary that is Ancestrally Indigenous to Haitian (instead of using one that is very intelligible to a French-speaking and -using audience) • predominantly citing researchers, scientists, and translation experts that exist beyond the White canon and White reading list • not assimilating Indigenous languages to the point that they are undetectable in the target text but to find idiomatic and professional ways to honor their Indigeneity
3	Decolonial (redefinition)	<p>For our purposes, decoloniality relies more on a comparative approach and discourse; as such it shows where colonial biases contaminate the integrity of scientific research, scholarship, and practices and by introducing alternative non-colonial Knowledges and practices.</p> <p>Decoloniality is the process of reverse-engineering the colonial out of scientific intelligence and out of translation studies by evidencing where History and science have been appropriated and whitewashed.</p> <p>Different forms of decoloniality involve symbolic reappropriation, reclamation, rematriation, and requeertriation¹⁶ (The Sogorea Te' Land Trust n.d., n.p.).</p> <p><i>That's great, but what does all of this look like in the context of translation studies?</i></p> <ul style="list-style-type: none"> • examining different translation theories through a decolonial lens by centering and validating

¹⁶ Requeertriation is another coinage of mine that is a spin on “rematriation”; however, in this case, it signifies, going back to Ancestral Teachings, Knowledges, and Practices from the Ancestors, the latter of whom are neither men nor women. It is an homage to my Queer, nonbinary, fluid, and gender-free Ancestors who were never defined by or beholden to [the coloniality of gender](#) (Wikipedia n. d., n.p.).

	<p>non-colonial cultures and scientific approaches</p> <ul style="list-style-type: none"> rightfully scientifically reattributing scientific developments and advancements to the right Indigenous Peoples creating new translation theories and concepts that help expose scientific racism and biases
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Methodological Framework

Key Characteristics of The Afro-Indigenous Language Haitian, and How To Properly Professionally Translate It¹⁷

Haitian, as one of the most iconic and historical anti-colonial Afro-Indigenous languages of the resistance¹⁸, poses certain unique traits to be accounted for when translating it professionally (Grüner 2008). For one, Haitian is constitutionally made up of:

Afro-Indigenous Components	Notes	Examples
<p>Emphatic alliterative repetition <i>The same word(s) can be intentionally repeated between 3-5 times to create strong discursive emphasis. This is also one of Haitian's oral trait and characteristic.</i></p>	<p>Here, “mwen menm” refers to “me, myself”, when literally translated. It is a way to emphatically refer to the ‘self’ especially when expounding a point.</p>	<p>Mwenm menm menm menm menm</p>
<p>Strongly onomatopoeic lexicon <i>More than 50% of Haitian's consecrated vocabulary base, idioms, lexicon, and oral-based phraseology is made up of onomatopoeic words and equivalents (Isidor, 2020). This also speaks to Haitian's strong Ancestral oral nature and Afro-Indigenous lexicon.</i></p>	<p>Depending on the context, “flagadap” can mean so-so (as in “couci-couça”) and/or it can be used as an adverb to signify an action being executed lackadaisically. It can also situationally carry undertones of blasé and insouciant lackadaisicality.</p>	<p>Flagadap flagadap</p>
<p>Indigenous contraction system <i>Haitian allows for several one-word and two-word contractions to be created under specific circumstances (see the “Notes” section on the right).</i> <i>This is owed to Haitian's strong African Indigenous</i></p>	<p>In Haitian, all pronouns can be contracted down to a single one-letter consonantal word. Additionally, certain verbs (such as the auxiliary “to be” and other non-auxiliary verbs, such as the verb “to give”) can, in their case, be contracted down to a single syllable.</p>	<p>Mwen te bay ou li = M te bay ou l (I gave it to you)</p> <p>Li pa te ka wete = L pa t ka wete (He/She/They couldn't stay)</p> <p>Li te annik genyen pou li te vini = L te nik genyen pou l te vini</p>

¹⁷ As prefaced earlier on in the ‘Author’s Note’, every time an Haitian text translation is color-coded in blue and hyperlinked, it means I have provided a recording of my own voice sounding out the language for the convenience of the user and reader of this thesis so that you may hear what true Haitian that is authentically Afro-Indigenous and thus anti-colonial in nature sounds like. All you have to do is click it to hear it. Enjoy!

¹⁸Established historical research shows that Haitian was purposively developed by different Indigenous and African Indigenous Peoples during that part of the Black Genocide and slavery in order to strategically communicate key information about their planned revolution, emancipation, and self-liberation without the enslavers being able to comprehend and intercept their plans and communications (Grüner 2008).

Afro-Indigenous Components	Notes	Examples
<i>linguistic and phonetic system.</i>	This Indigenous contraction system gives way to very alliterative sentences, especially where and when a series of such contractions follow. The phonetics thus created make for very African Indigenous sounds and alliterations.	(All he/she/they had to do was come)
Agglutination-based alternative spelling system	<p>For most compound words and expressions, Haitian allows a dual alternative spelling system.</p> <p>As such, compounds can either be written as a single word or they can be spelled out as individual words or units.</p> <p>There is no hyphenation or apostrophes in Haitian.</p> <p>That said, in the target text, such agglutinated words and compounds can be hyphenated in translation in order to convey that they behave as a unit and in order to reflect and protect their Afro-Indigenous roots, nature, and origins.</p>	<p>Manmanm penba = manmanpenba</p> <p>(depending on the context, <i>manmanpenba</i> can be synonymous with <i>enormous</i>, <i>gigantic</i>, or <i>behemoth</i>)</p> <p>Kèsote = kè sote</p> <p>(a noun that means <i>fear</i> or <i>hesitation</i>, depending on the context)</p> <p>Krazebab = krazé bab</p> <p>(a noun that means <i>crumbs</i> or <i>leftover</i> according to the context)</p>
Non-standardized (and often deeply onomatopoeic) adaptive neological system	<p>Because Haitian isn't normatively regulated (for example, through explicit linguistic criteria determined by a regular Haitian language Academy), it legitimizes and normalizes a greater rate of neologisms than other languages (thus regulated).</p> <p>Even though the Haitian Academy is extant, for one, it isn't functionally operational and second, more than language regulation, its goal is language reclamation, revitalization, and valorization.</p> <p>Additionally, what's worthy of note is that Haitian allows for its words, old and new, to be easily accepted into the language (whence the constant flow of neologisms).</p> <p>Also, due to Haitian's very strong and consistent "one-grapheme-for-each-possible-phone me" writing system, it is very easy to apply all morphological derivations to new words.</p> <p>Spelling-wise, except for agglutination and regional or dialect differences, each phoneme has only one grapheme; in this way, there are no homonyms writing-wise, just homographs and homophones.</p>	<p>Goudougoudou</p> <p>(A noun that is a 2010 onomatopoeic neologism that means <i>earthquake</i>; it was created to reference the devastating 2010 earthquake and the terrible earth-shattering sound heard by all onsite at the time)</p> <p>As much as it is originally classified as a noun, it can easily be used on its own as an onomatopoeia, a verb, and adverb.</p> <p>Bay von moun pèp</p> <p>(A phrasal verb that dates back to the years 2000 and means: "to debase, depreciate, or disrespect someone")</p> <p>Tiblodè (or blodè)</p> <p>(A noun coined in the years 2000 that means "friend, buddy, or pal")</p> <p>Each neologism can be transformed from noun to verb to adverb using Haitian's morphological derivation system.</p> <p>In several instances, neologisms are used for emphasis, poetry, humoristic and political purposes.</p>
Productive (and often deeply onomatopoeic neological) morphological derivation system	<p>As explained above, Haitian consists of a very strong and consistent "one-grapheme-for-each-possible-phone me" writing system.</p> <p>Insofar as morphological derivations go, Haitian operates on two levels:</p> <ol style="list-style-type: none"> 1. in most cases, Haitian allows for the same word (typically a noun) to simultaneously double as a verb and/or adverb (<i>without</i> any change in spelling or writing) 2. in many other instances, specific pre- and/or suffixes are to be added in order to 	<p>Kay la tap goudougoudou.</p> <p>(The house <u>was rocking and trembling</u>.)</p> <p><i>* Here, "goudougoudou" acts as a verb.</i></p> <p>Goudougoudou a te dechouke bouk nou an.</p> <p>(The <u>earthquake</u> tore up our city.)</p> <p><i>* Here "goudougoudou" is a noun.</i></p> <p>Machin li a te vanse dougoudougou.</p> <p>(His/Her/Their car was moving forward very <u>wobbly</u>.)</p> <p><i>* Here "goudougoudou" is an adverb.</i></p>

Afro-Indigenous Components	Notes	Examples
	<p>effectively transform a word into other categories: ex. from noun to a verb, adverb, or viceversa</p> <p>See on your right for some concrete examples and illustrations.</p>	
<p>Gender neutrality and gender undifferentiation</p>	<p>Haitian is an Afro-Indigenous language of the Kwa and Bantu families. Its Bantu roots make it so that Haitian carries no gender markers at all, except for <i>specific</i> nouns that either describe a family role (like father and mother) or a profession which can be gendered (at will) depending on the context.</p> <p>Adjectives, verbs, and articles are all undifferentiated, gender-wise. Thus, only nouns can be gendered, and in most cases, this can be an optional, deliberate, and discretionary effort as gender neutrality and undifferentiation is the set grammatical default in Haitian, by and large.</p> <p>By contrast, articles are postpositional and are sound-based; it is the phonetic ending of the noun itself that determines which article is to be used, not gender.</p>	<p>Ala moun fravik! (What an extraordinary person)</p> <p>Katchaboumbe sa fravik! (This problem is extraordinary)</p> <p>Tipitit yo fravik anpil. (Those kids are extraordinary)</p> <p>* Important remark: all the above-listed nouns — <i>moun</i> (person/people), <i>katchaboumbe</i> (problem/problems) — are undifferentiated (as they do not refer to family roles or professions they cannot be gendered; see the “Notes” section on your left for more).</p>
<p>Grammatical spiralism</p> <p><i>A lot of Haitian oral literature and scholarship model different forms and elements of grammatical spiralism. It is intimately tied to Haitian’s orality and strong Afro-Indigenous storytelling roots.</i></p>	<p>Spiralism is one of Quisqueya’s “mid to late 20th-century literary movements [...] including <i>Houguenikon</i>, plurrealism, and surplurrealism” (Jenson 2012).</p> <p>For our purposes, grammatical spiralism focuses exclusively on the linguistic and grammatical markers of spiralism in Haitian’s oral scholarship and literature.</p> <p>Frankétienne’s masterpiece, <i>Dezafi</i>, will serve as a prime example and reference thereof.</p> <p>When analyzed, grammatical spiralism is built on ascending gradation (Vitale 2017, 1-2).</p> <p>Additionally, it accounts for long sentences (which can go on for short paragraphs), often with few commas or pauses (depending on the author’s writing style). Conversely, several of these longer paragraph-long sentences are often contrasted with very short ones that barely contain a few words. These extremely short sentences are often averbal, and they are built on a gradation of adjectives (where the subject isn’t always named or present).</p> <p>This syntax helps evoke and center Haitian’s orality and completely deconstructs the basic and regular word order in the process. It is a willful disruption intent on decentering all things not Afro-Indigenously Haitian.</p> <p>It also decenters and erases Haitian’s acrolectal dialect and instead favors, reclaims, and revalorizes Haitian’s true linguistic identity by centering its Afro-Indigenous roots and nature and its</p>	<p>“Youn [tchenkon] sèl [tanmen] fonn lan youn bonm dlo cho. Youn bonm [rabij, kolboso [tribòbabò], nwè anba kouch lafimen. Lan mitan youn boukan dife, youn latriyè grenn sèl tanmen pete. Lavi ak lanmò pa [y]anm sispann trok[el] kòn.” (Dezafi 1975, n.p.)</p> <p><i>Translation excerpt¹⁹: Une poignée de sel commence à se dissoudre dans un chaudron d’eau bouillante. Un chaudron abîmé, complètement bosselé, noirci de couches de fumée. Au milieu d’un feu de bois, d’innombrables grains de sel crépitent. Incessant combat entre la vie et la mort.</i> (Dezafi translation 1979, n.p.)</p> <p>N.B.₂: This excerpt has been partially amended where the [...] can be found so as to share alternate phraseology and vocabulary that highlight an anti-colonial way of creating Afro-Indigenous source text content in Haitian.</p> <p>N.B.₃: Additionally, this excerpt has been nominally reedited spelling-wise to reflect Haitian’s newly codified orthography which has been very recently officially revised and standardized by Quisqueya’s Government and school education system (Jacobson 2007, n.p.).</p>

¹⁹ This is an excerpt from one of *Dezafi*’s official translations ([Dezafi translation 1979, n.p.](#)).

Afro-Indigenous Components	Notes	Examples
	<p>Kwa and Bantu heritage.</p> <p>Furthermore, grammatical spiralism mimics and centers Haitian's orality and translates that same cadence, grammar, and syntax (so unique to orality) on paper.</p> <p>Also, even when synonyms and equivalents that draw from Haitian's French roots are minimally featured, their phonetics remain very much Afro-Indigenous. In so doing, it decenters French all the more so and promotes the most Africanized and Indigenized ways to symbolically reclaim, reappropriate, pronounce, and sound out French-derived words.</p> <p>Here are a few examples: the use of:</p> <ul style="list-style-type: none"> • "youn" instead of "yon" (which means <i>one</i>). • "Lan" instead of "nan" (which means <i>in</i>) • "Yanm" instead of "janm" (which means <i>never</i>) <p>In addition, what is remarkable about this anti- and de-colonial phonetic system is that it gives literary and sociopolitical power and authority to Quisqueya's most rural caste. You see, these phonetics are unique to rural Haitian speakers and users, and through spiralism they become the voices of Afro-Indigenous poetry.</p> <p>In this sense, grammatical spiralism (produced in Haitian) creates a diglossic reversal of power (between Haitian and French); through spiralism, the leading figures of Sacred literature and scholarship (such as Frankétienne) are those fluent in Quisqueya's most contested language (aka Haitian) and heritage, and yet Quisqueya's most spiritual, multi-millennial, Sacred, and Ancestral one.</p> <p>Through Haitian-language grammatical spiralism, what gives status, power, privilege, authority, legitimacy, and relevance to the speaker and user isn't French's colonial language or grammar; it is Haitian in its most revolutionary, self-determined, Ancestral, and Afro-Indigenous form.</p> <p>Lastly, Frankétienne's grammatical spiralism is ripe with Sacred Afro-Indigenous words, language, and Knowledges directly drawn from Quisqueya's Sacred Vodou culture and religion.</p> <p>All in all, grammatical spiralism revalorizes Haitian's Afro-Indigenous phonetic systems and uses several contractions and alliterations to that effect.</p>	
<p>Sacred Afro-Indigenous words, expressions, language, proverbs, sayings, and Knowledges Indigenous to Quisqueya's most sacred and Ancestral (and colonially demonized) religion and culture; aka</p>	<p>Vodou is the gateway to Quisqueya's most Sacred and colonially contested and demonized religion and culture.</p>	<p>abobo, ayibobo interj Exclamation used in Vodou ceremonies to express joy. Hallelujah! Amen! (Targète and Urciolo 1993, 1)</p>

Afro-Indigenous Components	Notes	Examples
Haitian Vodou ²⁰	<p>As such, it speaks to extremely technical and Ancestral practices, Knowledges that do not exist in colonial languages and cultures.</p> <p>Vodou language and culture epitomize Haitian's most untranslatable language and reality.</p> <p>Therefore, much in the same way that certain words and expressions become consecrated loanwords (ex. <i>kindergarden</i>, <i>café</i>, <i>sushi</i>, <i>poutine</i>, etc.), Haitian's Vodou-specific language, concepts, and terminology ought to be preserved as such.</p> <p>This assures that through the translation process, there be total and utter maintenance of the cultural and spiritual integrity of Haitian Sacred words, concepts, and Knowledges in the target text.</p> <p>In such instances, glossaries, footnotes, as well as any manner of relevant peri- and paratextual translation tools and resources, are to be used strategically in order to facilitate reading and use of the target text.</p>	<p>oungan an, houngan, rougan, gangan, ngan, ngangan n Vodou priest who is sometimes also a magician or physician. (African ancestry) (Targète and Urciolo 1993, 141).</p> <p>oungfò a, hounfò n Vodou temple or shrine. oungsi a, onsi, hounsi n Female apprentice or consecrated assistant to the Vodou priest (houngan) (Targète and Urciolo 1993, 141).</p> <p>oungsi bosal, hounsi bosal n The lowest grade of the hounsi (COURLANDER) (Targète and Urciolo 1993, 141).</p> <p>oungsi kanzo n The highest grade of the hounsi. (Targète and Urciolo 1993, 141)</p>
Sacred or culturally untranslatable Afro-Indigenous lexicon	<p>Similar to the above section about "Sacred Afro-Indigenous Vodou language, terminology, and Knowledges", several parts of Haitian's Afro-Indigenous vocabulary base refer to cultural elements and realities that cannot be found in the target (colonial) language or culture.</p> <p>As such, the same tools of glossaries, footnotes, and peri- and para-textual tools can be used.</p> <p>That said, depending on the context, a lot of Haitian's Afro-Indigenous vocabulary may easily be understood through context alone (ex. plant and tree names, etc.). See examples on your right for more.</p> <p>In any case, such words ought to be properly capitalized, especially in contexts where they are referencing Sacred Knowledges, practices, or artifacts.</p>	<p>asòtò a n Assotor* drum, the largest of the drums, of African heritage, used as a liturgical instrument. A ritual dance is performed around it (Targète and Urciolo 1993, 16)</p> <p>Nou te bat lakadans sou asòtò a kont nou jouk nan douvanjou.</p> <p><i>(We danced to the beat of the Asòtò to our heart's content all through the night.)</i></p> <p>atiyayo a n Medicinal plant (Ocimum gratissimum L.). It is used to combat dizziness and common colds. (Targète and Urciolo 1993, 16)</p> <p>Tank m te kaqou grann mwen te mete atiyayo a bouyi ban mwen.</p> <p><i>(I was so sick that my grandmother brewed the Atiyayo for me.)</i></p>

In the following sections, I will provide more detailed examples of anti-colonial professional translations.

Hereafter, I will use a contrastive method that compares and illuminates:

²⁰ Vodou here is to be understood in its Sacred historic Afro-Indigenous context. Dr. Fils-Aimé's seminal work on the matter (of which "Vaudou 101 une spiritualité moderne sans sorcellerie") shows the deliberate multi-millennial scientific, academic, and political processes whereby Haitian Vodou has been and enduringly continues to be colonially demonized and inferiorized through the systemic usage, lens, and application of systemic scientific racism. As such, Haitian Vodou is continuously misclassified and written off as 'witchcraft', 'Black magic', 'occultism', 'folklore', 'myths/mythology', and 'sorcery' due to the Academy's White Supremacist culture and strong continued history and legacy of scientific and academic racism.

1. the existing problematic Haitian-to-English/Haitian-to-French translation practices and strategies currently used in our field which promote and are based on scientific racism

2. alternative anti-colonial methods and practices of translation which show how to professionally translate Afro-Indigenous texts and languages without defaulting to scientific racism and assimilation techniques

For our purposes, when it comes to actual translations, scientific racism is to be understood as a two-fold that is present in the:

<p>Afro-Indigenous source-text</p>	<p><i>Is Haitian's acrolectal dialect used? How extensively?</i></p> <p>Is Haitian misrepresented (as a 'Creole') and, as such, linguistically colonized by enforcing French language, vocabulary, grammar, syntax, phonetics, spelling, and references where preexisting (Sacred) Ancestral self-determined multi-millennial Afro-Indigenous ones are already extant?</p> <p>In other words, are we superfluously enforcing French where it isn't needed or relevant for the sake of boasting more colonial status and privilege?</p> <p>And as such, is Haitian <u>already</u> erased, colonized, and assimilated in the source text?</p> <p><i>Is it more colonial in its 'Creoleness' than it is self-determinedly Afro-Indigenous in its Haitianness?</i></p> <p>The quality of the source text is key in</p>
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	<p>helping remove scientific racism and in promoting Haitian’s erased and living Afro-Indigenous roots and nature.</p> <p>Haitian and Quisqueya have both withstood (to this day) several continuing forms of linguistic and cultural genocides; thus, any failure to properly represent and document Haitian’s true Afro-Indigenous nature is a direct reinforcement of scientific racism and of linguistic and cultural genocide.</p> <p>What’s more, to properly honor and not erase Haitian’s strong oralness, offering and promoting alternative multimedia formats such as audiobook versions and voiceovers of translations is a great way to maintain the integrity of Haitian’s oral Indigeneity.</p>
<p>Colonial language target text</p>	<p>All relevant translation strategies have already been introduced in the “Methodological Framework” section.</p> <p>However, it is important for the target language to not erase, colonize, tokenize, and assimilate Haitian, but to convey and honor its Afro-Indigeneity by:</p> <ol style="list-style-type: none"> 1. mimicking spiralist grammar 2. reproducing its emphatic alliterations and numerous repetitions 3. replicating its orality in a <u>poetic</u> way 4. capitalizing references to and mentions of its Sacred, Ancestral, and Afro-Indigenous language and Knowledges 5. applying literary and higher-level registers as equivalents for historically Afro-Indigenous words and expressions 6. conveying its gender neutrality and undifferentiation 7. hyphenating agglutinated words and expressions 8. creating new idioms (rather than using commonplace ones) to reflect Haitian’s plethora of productive

	<p>neologisms</p> <p>9. using onomatopoeic words, expressions, and neologisms (to mimic the orality, structure, and phonetics of Haitian's onomatopoeias)</p> <p>10. using Haitian loanwords (and proper glossaries, footnotes, etc.) when and where Sacred, Ancestral, or Afro-Indigenous language and Knowledges prove culturally untranslatable (or Sacred)</p>
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Key Examples and Translation Strategies for Bias-Free Professional Anti-Colonial Translations

Here are some key examples of anti-colonial translations.

(These are examples of my own coinage, interspersed with and modeled after Frankétienne's spiralist masterpiece *Dezafi*, the latter of which has been completely written in Haitian in ways very representative and honoring of its Afro-Indigenous roots and nature.)

The right-side column introduces source sentences based in Haitian's acrolectal dialect. They showcase the current status quo of professional translation, where scientific racism applies a bias towards an overrepresentation of the most colonial and scientifically inaccurate, elitist, and non-representative form of Haitian. These translations present many improper French calques and gallicisms, in instances where Haitian, in and of itself, already has ample extant Afro-Indigenous vocabulary, expression, and terminology to provide the right equivalents.

The left-side column, on the other hand, offers a great contrast by introducing the same source text, but this time re-written and illustrated in *actual* Haitian in a way that is duly representative and honoring of its Afro-Indigenous roots and nature.

This contrastive method serves to illustrate scientific racism in the source text as *well* as in its target text. What's more, it details how to decolonize both by implementing the specific translation techniques introduced in the previous chart. You'll notice some keywords and sections have been purposely highlighted; it's to help you track the translation changes and illuminate **the differences between an Afro-Indigenous translation and a colonial one.**

Example #1 (on Afro-Indigenous Vocabulary and Word Choice)

<i>(French-centric dialect)</i>	<i>(Actual Afro-Indigenous Haitian)</i>
<u>Bote pi enpotan nou pral janm jwenn se konesans ansestral moun natif natal nou yo.</u>	<u>Bèlte pi konsekan nou va yanm pral jwenn se pawoli dikdantan moun natif natal nou yo.</u>
The most important beauty we will ever encounter is that of our Indigenous Peoples' Sacred Knowledges.	The most consequential beauty we will ever encounter is that of our Indigenous Peoples' Sacred Knowledges.

In this example, the scientifically accurate and bias-free Haitian translation (on the right) utilizes expressions and vocabulary Indigenous to Haitian without using Haitian's acrolectal dialect or French as a meddling interfering contact language. This prevents the translator from unnecessarily using and abusing improper French calques and gallicisms where actual extant vocabulary already exists in Haitian, rather than in its acrolectal dialect.

Example #2 (on Grammatical Spiralism)

<u>Yo te menm kraze tout myèt, gout, gram lavi miyò m te redi anpil pou m te jwenn.</u>	<u>Yo te ata definfala tout zwit, lougal, zonkal lavimiyò m te dangoye fenm pou m te jwenn.</u>
They even destroyed the very crumb, morsel, and	They even destroyed the very shred, silver, and

silver of the better future I had striven to find.	morsel of the better future I had striven to find.
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The above example features a clear case of grammatical spiralism. The spiralist literary device and technique of **gradation** is properly boldfaced (for your convenience), and yet again, the difference between Haitian’s acrolectal dialect and Haitian itself is made evident; Haitian’s Afro-Indigenous nature is highlighted in the word choice (on the right) and in the maintenance of gradation itself.

Example #3 (on Onomatopoeism²¹)

<u>Menm (sak) pi anraje nan tranbleman de tè ak tonnè yo pa ka touye flanm dife m nan.</u>	Ata pi mòksis nan *goudougoudou* ak *lakataw* yo pa ka tenyen flanm dife m nan.
Even the angriest of earthquakes and thunders can’t extinguish my fire.	Even the most incandescent of rumbling earthquakes and thunders can’t extinguish my fire.

The onomatopoeisms used in this example are bracketed by () as an illustration.

When it isn’t always possible to directly mimic and reproduce Haitian’s onomatopoeism in quite the same way, workaround translation solutions are still valid and possible. In this case, the use of adjectives and qualifiers that carry the onomatopoeic connotations through descriptions are great ways to respect Haitian’s oral and onomatopoeic nature.

Example #4 (on Alliteration and Repetitions)

<u>Mwen menm, m dwe (ye) moun ki pi enpotan nan pwòp lavi m nan.</u>	*Mwen menm menm menm menm men*, m fòk se manman ak tout *papa pakapala* lan pwòp lavi m nan.
I have to be the most important person in my own life.	I, above all others , must be the one most irreplaceable figure of my own life.

The alliterations and repetitions used in this example are bracketed by () as an illustration.

²¹ “Onomatopoeism” is an intentional scientific coinage of mine that refers to Haitian’s unique morphological derivation system that leverages onomatopoeias to drive the development of complex and adaptive neologisms, generate productive metaphors (specifically the ones that are better known as “*métaphores vives et métaphores spontanées*” in French), and to drive the development of its overall expansive lexical richness (Brisson 1976).

Paul Ricoeur defines what is called “*métaphores vives et métaphores spontanées*” as follows: «La métaphore n’est pas vive seulement en ce qu’elle vivifie un langage constitué. La métaphore est vive en ce qu’elle inscrit l’élan de l’imagination dans un « penser plus » au niveau du concept» (Brisson 1976); Those are the types of metaphors and neologisms that Haitian’s complex system of onomatopoeisms continuously organically generates over time.

In this example, the number of alliterations and repetitions in Haitian cannot always be translated in the target language by adding the same number of repetitions. Rather, seeing as the original repetitions mark emphasis, a better way to effectively translate such repetitions is to use commas and appositives (as demonstrated).

Example #5 (on Agglutination)

Bwa piwo a t ap danse nan van ki tap raze tè a nèt nèt nèt.	*Bwapiwo* a t ap bat lakadans lan souf van ki t ap balize tè a nèt ale.
The tall-as-tree figure was dancing in the wind that was completely clearing the land.	The tall-as-tree figure was dancing in the breezing wind that was completely clearing the land.

**The agglutination used in this example are bracketed by (*) as an illustration.*

As explained in the previous section called “Key Characteristics of The Afro-Indigenous Language Haitian, and How To Properly Professionally Translate It”, the best way to honor Haitian’s agglutination system without overtly foreignizing the target text is to hyphenate. This respects Haitian language ideology, prevents the scientific racism of assimilation to inform the idiomaticity of the target text, and creates a standardized way to professionally translate this very recurring characteristic of the Haitian language.

What we can observe from the above examples of professional translation, is that scientific racism systemically generates:

1	What Berman called “ qualitative and quantitative impoverishment ” (Berman 1984).	French-based colonial words unduly colonize and permeate Haitian’s syntax, vocabulary, and phonetic systems. They are overplayed and overrepresented. As such, they erase,
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inferiorize, and colonize Haitian's true Afro-Indigenous nature, which generates **systemic popularisation, qualitative impoverishment, quantitative impoverishment, as well as the destruction of:**

- **rhythms**
- **underlying networks of signification**
- **linguistic patternings**
- **vernacular network or their exoticisation**
- **expressions and idioms**
(Berman 1984)

As demonstrated in the previous charts, real Haitian has very specific African and Indigenous **phonetics, sound, and linguistic patternings**, that are lost when Haitian's dialect (rather than Haitian itself) is used as the source text. These phonetics, sound, and linguistic patternings have to be properly conveyed as well in the target text by reproducing those same rhythms through spiralist grammar, onomatopoeisms, and translations of idioms, proverbs, and sayings that destroy commonplaces.

In addition, when it comes to **word choice**, each French-based synonym used in replacement and/or in favor of an Afro-Indigenous one, further destroys "**underlying networks of signification**" (Berman 1984). Etymologically speaking, culturally, linguistically, socially, and politically, Afro-Indigenous words bring a completely different depth of nuance, meaning, history, representation, and political self-determination to the text. Thus, favoring French-based equivalents for existing Afro-Indigenous words dilutes, colonizes, distorts, and recodifies the patterns of signification as it erases the text's Afro-Indigeneity.

In this context, **popularization** occurs

when, as is customary, Haitian is translated into the wrong registers, specifically: colloquial, non-standard, vulgar, dialectal, informal, taboo, and non-literary (Liautaud 2017). Why so? Because Haitian is scientifically miscategorized as linguistically inferior, for it is deemed a language that hasn't reached full developmental maturity. The reality, however, is that **the highest registers of Haitian are actually the most Afro-Indigenized ones**; the latter carry deep multi-millennial, Ancestral, Sacred, and Spiritual, Indigenous Knowledges that can only be properly translated through formal, technical, scientific, academic, literary, and poetic registers as well as honorifics. In other words, the more colonized the Haitian dialect, the more (appropriately) informal and French-dependent the translation.

In such cases, when most Haitian texts use the prestige colonial dialect and not Haitian itself as the source text, the few words, syntax, and grammar used that are *indeed* appropriately Afro-Indigenous, become pointedly **exoticized** because the colonial acts as the actual norm and Haitianness is thus something to be erased, hidden, and tabooed. Conversely, if Haitian were the norm rather than the exception in the actual source text, **exotification** could not occur, because the language would be consistently adequately represented and not illustrated as something that's "other", "foreign", "unusual", and/or "peculiar".

As explained before, for our purposes, **popularization** is the impoverishment of an entire register, whereas **qualitative impoverishment** is the individual act of choosing a French-based synonym in the presence of appropriate Afro-Indigenous ones in order to simultaneously promote Haitian's prestige dialect and delegitimize real Haitian.

<p>2</p>	<p>A systemic lack of variety across Haitian’s upper-level registers in Haitian-to-French and Haitian-to-English professional translations</p>	<p>When Haitian is scientifically misclassified as a ‘Creole’, the type of registers one can translate into as a professional becomes excessively limited and limiting (as expressed above).</p> <p>The racist scientific assumption at play here is that the only way for Haitian to be translated into higher-level registers such as scientific, technical, academic, and literary is by systemically mimicking and depending on its parent language’s grammar, structure, and vocabulary.</p> <p>In the same vein, Tamkara Adun’s empirical research on African Indigenous languages, history, and translation demonstrates how African Indigenous languages are spiritually understood within our communities to act as a conduit to God (Adun 2023). Therefore, the very Sacred spiritual nature of Afro-Indigenous languages themselves imposes that they be translated in registers that honorifically represent that level of grace, deference, power, history, and formality.</p> <p>Effectively removing scientific racism from Haitian-to-French and Haitian-to-English professional translations empowers the language to properly boast the fullest scope of registers (from high to low) in translation and beyond. It makes it easier for it to be properly studied academically and scientifically as well.</p>
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In this next section, you will find below a breakdown of the most common racist translation mistakes born specific to Haitian-to-French and Haitian-to-English professional translations; see below.

The Top 5 Most Common Racist Translation Mistakes in Haitian-to-French (and Haitian-to-English) Translations

1	<p>Improper and/or unnecessary (French) calques and gallicisms</p>	<p>A big majority of improper and unnecessary calques and gallicisms are lexical, whereas the other big portion of them are syntactical and phraseological.</p> <p>We'll start first with the lexical ones.</p> <p>This occurs when words are unnecessarily borrowed from French and enforced as is into Haitian. The problem is those calques are unnecessary seeing as preexisting Haitian words are already extant and provide renewed accuracy.</p> <p>Here are a few examples:</p> <p>(on your left, the unnecessary calques and gallicisms and on your right, extant Haitian words that require no such calques and gallicisms to create accurate and professional translations)</p> <p><u>Ko(u)manse</u> (means "to start" calqued/derived from the French verb "commencer") is better translated into the Indigenous word <u>tanmen</u></p> <p><u>Ko(u)man</u> (how) becomes <u>kijan</u></p> <p><u>Djin</u> or <u>djinz</u> (jeans) becomes <u>abako</u></p> <p><u>De pwent</u> or <u>denye kri</u> (high-end or trendy) becomes <u>odpòte</u></p> <p><u>Abitan</u> or <u>peyizan</u> (countryperson or villager) becomes <u>mònyè</u> or <u>mònye</u></p> <p><u>Transfòme</u> (to transform) becomes <u>aganmante</u></p> <p>Additionally, as prefaced above, other improper and unnecessary calques and gallicisms are syntactical and phraseological.</p> <p>This happens for Haitian-to-French and French-to-Haitian translations. Incorrect translations occur when grammar that is Indigenous to the source language is calqued and mimicked in the translation into the target</p>
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		<p>one.</p> <p>Here are a few examples:</p> <p>Livewire. Tizon dife (Haitian equivalent). <i>Bout-en-train</i> (French equivalent) <i>“Tison de feu”</i> (inaccurate literal French translation)</p> <p>The literal translation is “shard of fire”, but the idiomatically accurate one is “livewire”.</p> <p>They are hungover. Malmakak sou li. (Haitian translation) <i>lèl est soûl.e</i> (French translation) <i>lèl est en mal de macaque</i>” (inaccurate literal French translation)</p> <p>Unfortunately, I have come across several poor translations such as: “lèl est en mal de macaque” (or literally: “they are in a monkey pain”).</p> <p>They/She/He lost it. L vire lòlòy li. (Afro-Indigenous Haitian translation) L pèdi tèt li (French-centric Haitian translation) <i>lèl a perdu la tête.</i> (accurate French translation)</p> <p>In a calqued translation, it’d be translated as “L pèdi tèt li”, but a truer Indigenous and idiomatic professional translation would be instead: “L vire lòlòy li.”</p>
2	Faux amis	<p>Scientific racism causes many people to err and assume that just because a word can be traced back to its French origin (and just because they are spelled almost identically or are phonetically the same) that the Haitian meaning has to be <u>the same</u> as the French one.</p> <p>These racist assumptions give way to a great many <i>faux amis</i> in translation.</p> <p>Here are a few examples:</p> <p>Frekan (derived from the French word and adjective <i>fréquent</i>) does not mean <i>frequent</i>; it means <i>disrespectful or uncouth</i>. <i>Dri</i> is the Haitian</p>

		<p>word that means <i>frequent</i>.</p> <p><i>Manman</i> does not necessarily mean <i>mother</i>; in many cases, it is an amplifier, prefix, and adjective that means <i>enormous, gigantic, or behemoth</i>). The same goes for the word <i>papa</i>.</p> <p><i>Vye</i> is often used colloquially and derogatorily in contexts where it doesn't mean <i>old</i> but <i>ugly</i> and <i>unsightly</i>. Depending on the context, other words or expressions can be used instead to describe something <i>old</i> (such as <i>pèz bannann, yoyo kana, bogota, tisourit</i>²², etc.).</p>
3	<p>French-based spelling (including the use of apostrophes or hyphenation)</p>	<p>Because of colonialism and White Supremacy, Haitian has been banned (still to this day in several school systems) in what is described by Haitian experts as a linguistic apartheid; all these centuries-old attempts at cultural and linguistic genocides have restricted access to the language and have also limited the standardization of its orthography (DeGraff 2017).</p> <p>Therefore, for the longest time, language speakers and users would use French spelling to write in Haitian due to a lack of standardized spelling.</p> <p>Yet, in more recent years ,with our last reforms, Haitian's spelling has been formally institutionally standardized at last.</p> <p>Thus, an educated anti-racist translation practice requires the use of Haitian's spelling system and not the colonial French-based one.</p> <p>Here are a few examples of improper spelling:</p> <p><i>Please note: the mistakes have been distinctly boldfaced and highlighted for your convenience; see below.</i></p> <p><i>Frékan</i>: Haitian does not carry the acute accent. As such, the proper way to spell this word is <i>frekan</i> (not <i>frékan</i>).</p>

²² *Pèz bannann* is often used to humoristically refer to an *old or unintelligent smart phone*. *Yoyo kana* is more open-ended and refers to all manner of things that are *outdated or damaged*. *Bogota* or *tisourit* more specifically refers to a *car that is in very bad shape (like a jalopy, etc.)* (Isidor 2016).

		<p><u>Mite vini</u> (which means “I came”): Haitian does not use apostrophes. The proper way to rewrite this sentence is “M te vini”.</p> <p><u>La-dous-ki-vyèn</u> (which means <i>mamoncillo</i>²³ and refers to a tropical fruit): Haitian does not use hyphens. Therefore, the correct spelling for this word is <u>ladouskivyèn</u>.</p>
4	<p>The use of “que” and “dont”</p>	<p>In Haitian, the French subordinating conjunction “que” and the relative pronoun “dont” (and all its morphological derivations) are accurately translated into “a” and “lan” respectively.</p> <p>What is unique is that <i>lan</i> is placed postpositionally after the entire sentence, phrase, or segment that is linked by the conjunction or pronoun.</p> <p>Here are a few examples:</p> <p><i>N.B.: For your convenience, the mistakes have been distinctly boldfaced and highlighted; see below. And by way of contrast, the correction is italicized in the following example.</i></p> <p>Example #1</p> <p>Translation: (La personne dont je te parlais.)</p> <p>Incorrect sentence: Moun de ki m t ap pale w.</p> <p>Mistake-free sentence: <i>Moun m t ap pale lan.</i></p> <p>Example #2</p> <p>Translation: (La personne que je vois.)</p> <p>Incorrect sentence: Moun ke m wè.</p> <p>Mistake-free sentence: <i>Moun m wè a.</i></p>
5	<p>Genderization</p>	<p>As mentioned in the introduction, Haitian is a Kwa and Bantu language and as such proves a gender-neutral and undifferentiated language (except in some few cases).</p>

²³ Mamoncillo or “*Melicoccus bijugatus*, [is] a tree of the Sapindaceae family, native to Central and South America” (Wikipedia n.d., n.p.).

	<p>Thus, when translating, inferring gender markers where Haitian itself does not do so is a great mistake.</p> <p>On the other hand, too markedly overexaggerating its gender neutrality and undifferentiation is likewise problematic as it overly politicizes a text that in ways subtle, inconspicuous, and underlying, proves gender neutral and gender-free.</p> <p>That is why, in English, third-person pronouns can be more accurately translated into “<i>they</i>” (depending on the context). And that’s why, in French, such pronouns can be more accurately translated into “<i>iel</i>” (depending on the context). However, if “<i>iel</i>” still too over(t)ly (hyper-)politicizes and exaggeratedly un- or de-genderizes the text, other work- and wraparound strategies can be used to achieve gender neutrality in French.</p> <p>In this case, using ambiguously gender-neutral terms and phraseology is a good way to honor Haitian’s Bantu-ness, without over-exaggerating it and unduly foreignizing it.</p> <p>Here are a few examples:</p> <p>Example #1 Li frayik.</p> <p><i>They are extraordinary.</i></p> <p><i>C’est <u>une personne</u> extraordinaire.</i></p> <p>Notes: Here, a workaround strategy to achieve gender neutrality is to use a gender-ambiguous noun (such as “<i>personne</i>”) to prevent any over(t)ly explicit non-genderization of the subject or object thus described.</p> <p>Example #2 M te jofre l.</p> <p><i>I caught a glimpse of them.</i></p> <p><i>Je l’ai aperçu.e.</i></p>
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	<p>Notes: Phonetically, the French is made gender-neutral in very subtle ways, which honors how inconspicuously gender-neutral and undifferentiated Haitian's pronouns are.</p> <p>Example #3</p> <p><u>M pa resi ka swiv li.</u></p> <p><i>I don't get them.</i></p> <p><i>Je n'arrive pas à comprendre untel.le.</i></p> <p>Notes: The pronoun "untel.le" has been used because phonetically, it is ambiguous as far as gender goes and in that ambiguity it can't be inferred to be either feminine or masculine. This helps keep Haitian's undifferentiation very subtle and understated.</p>
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Eliminating The White Gaze and The 'Scientific' Comparative Analysis Model in The Study and Translation of 'Creole' Languages

You will notice how this research didn't vindicate, raise, or (re)introduce in the slightest the established 'scientific' comparative analysis model typically used in academia when it comes to the study and translation of alleged 'Creole' languages. This is a model used to compare individual 'Creole' languages against one another in ways that accentuate the host of collective linguistic attributes which they share that speak holistically to their alleged distinct 'Creole' status as inherently pidginized languages. In this thesis, however, such a model has been intentionally decentered and peripheralized, and as such was never directly referenced, however institutionalized and canonical it's become in our practice, because this model is systemically used to this day at an institutional level to further entrench and vindicate systemic scientific and academic racism against

the rightful linguistic autonomy and developmental maturity of such alleged 'Creole' languages.

For one, it validates the narrative and scientific bias that these languages are indeed 'Creole' languages, whereas, much in the same way that the present thesis has demonstrated, many languages beyond Haitian are scientifically ongoingly miscategorized and misclassified as 'Creoles' at a systemic level. Consequently, all the scientific evidence that has been used to rightfully vindicate and demonstrate Haitian's scientific status as a full-fledged independent language can be likewise extended to several other languages historically mislabeled as 'Creoles'.

The problem with comparison for racialized languages and communities in a colonial context whose linguistic sovereignty isn't respected, is that it makes their entire linguistic identity something that always needs to be made relative to, negotiated with, and interpreted through the White gaze. Any overlap, shared attribute, coincidence, or possible comparison between an alleged 'Creole' language and its colonial parent language is weaponized and developed as an argument to infer its linguistic inferiority, lack of developmental maturity, and lexical co-dependence on its colonial parent. Where this racist scientific double-standard becomes more glaringly apparent, yet rarely (if at all) critiqued and addressed with integrity and transparency in White-centric scientific communities, is that of mutual intelligibility between colonial languages. However much languages such as French, Italian, Spanish, etc. bear extreme intelligibility with one another, their linguistic sovereignty is never in question and they are not distinctly

scientifically labeled as 'Creoles', nor are they only or predominantly studied through the comparative analysis model set for 'Creole' languages. The other dangers and limitations of the comparative model for 'Creole' languages but also for Indigenous and non-colonial ones, is that the minute these languages are compared to a colonial parent/standard, they are systemically decentered, diluted, whitewashed, and inferiorized because the only thing that guarantees them continued scientific relevance is how much assimilatable and comparable they are to White-centricity. In so doing, the level of study and analysis scientifically granted to such languages remains surface-level, they focus on the scientific biases and assumptions of a White(-thinking and -centric) audience, they exclude Sacred Indigenous and scientific Knowledge Systems, approaches, and methodologies, they only center non-representative registers that are acrolectally White-centric, and they ghettoize into lower-level registers forms of speech that aren't (sufficiently) White-centric, all of which feeds the argument of the fundamental linguistic inferiority of 'Creole' languages as a whole. This in turn creates a catch-22 through which the White-centric scientific community produces the biased evidence to support and compellingly justify its scientific racism; it becomes politically convenient and scientifically convincing to advocate for the scientific classification of 'Creole' languages in such a context. The solution and bias-free alternative to the racist 'scientific' comparative analysis model is to use this thesis as a working alternative template; it helps us center each language's unicity (rather than overrepresent and only focus on the attributes that speak to mutual intelligibility with their colonial parent), resurrect and rematriate their lost native heritage (which gives us the full picture of their real linguistic DNA and of their actual state of linguistic sovereignty), center their

Indigenous parent languages (rather than overshadow them with their colonial ones), normalize linguistics and grammatical concepts unique to such Indigenous languages (rather than prioritize colonial grammar and linguistic theory as a standard for what makes a language sovereign and valid on its own right rather than treat it as an under-developed 'Creole' language).

That is why, even when announcements are made that certain 'Creole' languages are now being offered institutional recognition and privileges for the first time historically at the Government level, as is the case for example with the CAPES (aka the French national secondary school teaching certification exam)²⁴, until we stop using non-representative whitewashed forms of 'Creole' that are only spoken by a small privileged élite and are saturated with improper gallicisms and anglicisms designed to protect the White privilege that comes with being performatively White-passing and White-sounding (at the exclusion of the community's real roots), these practices only serve to reinforce linguistic racism through the guise of inclusion.

Conclusion

Through the present thesis, I have created a strong scientific method in the form of a comprehensive step-by-step translation framework that clearly illustrates how to easily produce standardized professional translations that use decolonial, anti-racist, anti-White Supremacist, and anti-colonial tools in order to effectively remove systemic scientific and academic racism from our professional practice.

²⁴ (Bernabé and Confiant 2022, 32-33)

What is historically and scientifically unique and unprecedented in this method is that rather than overemphasizing theoretical frameworks over methodological ones and thus favoring a bias towards theory rather than practice, it:

- extensively sources **real-life excerpts of finished and published professional Afro-Indigenous translations** (in this case they are directly derived and inspired from Frankétienne's masterpiece *Dezafi*) — which is a *significant* rarity in Haitian, anti-racist, and decolonial translation studies (of translation)
- clearly exposes and addresses **the key ways in which scientific racism and biases systemically inform inaccurate, anti-scientific, and racist professional practices**, *especially* as it pertains to the translation of Afro-Indigenous languages
- presents a well-developed scientifically rigorous and unbiased methodology designed to help **properly** classify Afro-Indigenous languages with maximum scientific rigor, accuracy, and objectivity
- teaches how to adequately translate professionally *and idiomatically* without exoticizing and fetishizing the target text through foreignization and without erasing its Afro-Indigenous nature through complete assimilation

- debunks the key racist scientific myths that, *to this day*, continue to be used systemically in order to **justify the racist and White Supremacist erasure, delegitimization, inferiorization, and demonization** of Haitian's strong and all-encompassing Afro-Indigenous roots and nature

By making its framework simple, accessible, and actionable, the present thesis helps make sure decolonial, anti-racist, anti-White Supremacist, and anti-colonial methodologies exist outside of the **academic ghetto** they have been **deliberately** institutionally marginalized into. A model that makes change actionable, not theoretical, practical, not optional, and transformational, not hypothetical, is what is needed to normalize *truly* scientifically accurate methods into our canon and scholarship and into our mandatory fundamental courses and training.

Doing the right thing shouldn't be optional, and doing better shouldn't make you a radical. Although the present thesis specifically centers Haitian as a primal case in point of Afro-Indigenous translation, it can easily likewise empower other Indigenous, African Indigenous, and Afro-Indigenous Peoples in their internal reclamation, decolonization, revalorization, and revitalization processes for their *own* Indigenous languages and translation practices.

As such, systemic scientific racism bears very similar applications for them all. For instance, for all these Peoples and the native Indigenous languages they carry, there is:

<p>1</p>	<p>a systematic lack of intermediate-to-advanced language resources, education, professional translations, scholarship, and representation (<i>especially</i> in their native languages); the latter is owed to chronic underfunding, hard-to-access, and mostly non-extant scientific research. This gap in research is continually leveraged and manipulated to further accelerate the myth that such languages are indeed ‘Creole’, pidginized, and/or underdeveloped.</p> <p>This produces a scientific fallacy where systemic biases are treated as corroborated facts.</p>	<p>Thus, there is an overrepresentation of beginner-level resources. The few that are actually available for public consumption are disproportionately tailored for White audiences vacationing in or traveling to Quisqueya (Léger and Armbrister 2009).</p>
<p>2</p>	<p>a big multi-generational gap. For example, second- and later-generation native speakers (<i>especially</i> the ones born in the diaspora, abroad, away from their Peoples, on non-Indigenous lands, and/or on stolen and unceded Indigenous lands with few Elders and Knowledge Keepers) are aggressively and enduringly assimilated and acculturated into colonial cultures and languages.</p> <p>Their inability to duly access their Peoples’ entire language resources, tools, Knowledges, and history accelerates the loss of their native languages, <i>especially</i> as it relates to endangered, near-extinct, and scientifically understudied languages and dialects with few surviving speakers, users, Elders, and Knowledge Keepers. As such, acculturation and assimilation are conjoined processes that are some of the most systemic, insidious, and understated continuations of these Peoples’ ongoing literal, linguistic, and cultural genocides.</p>	<p>From generation to generation research shows that only extremely low numbers of native speakers and users know, speak, and use their native Ancestors’ languages because (DeGraff 2022, n.p.; Dewar 2019; Hebblethwaite 2021, n.p.):</p> <ul style="list-style-type: none"> ● no adequate language resources are sufficiently available to them (<i>especially</i> past beginner levels) ● internalized racism (born out of colonialism and White Supremacy) as well as scientific racism enduringly misrepresent, trivialize, demonize, inferiorize, and undervalue their Ancestral heritage ● their native languages aren’t taught at school especially not past the beginner levels (and can’t be scientifically studied as a viable career path or study program) ● carrying accents that are Indigenous to their native culture rather than White privilege takes away (or at least

		compromises) their linguistic privilege and reinforces potential and likely subjugation to systemic racism and accent discrimination (on a day-to-day basis)
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Too often, the differences between anti-racist and racist practices are illustrated through **extremes**; that makes the alternative too costly, too radical, too political, and too impractical to be relevant or accessible. **Yet ... there is a way for the best thing to do to *also* be the simplest one ... with the right tools and strategies.**

Discourses and practices that aren't White Supremacist need to *stop* being radicalized by our field.

(To White Supremacy)

Just because it is new to *you* ... doesn't make it 'emergent'.

Just because it is sourced elsewhere ... doesn't make it unscientific.

Just because it doesn't center *you* ... doesn't make it any less academic.

Just because it doesn't look like *you* ... doesn't make it any less professional.

Just because it isn't about *you* ... doesn't make it 'alternative'.

And just because it exposes *you* ... doesn't make it 'radical'.

All the qualifiers we habitually use to categorize research and practices akin to that of this thesis (ex. 'alternative', 'emergent', 'radical', etc.), are all ways to indirectly legitimize and rationalize their very marginalization. In this context, the racist and Supremacist norm doesn't change because even when these 'alternative' discourses are featured; it is done so marginally, *optionally*, intermittently, and never mandatorily. *So, our basic and compulsory fundamental courses and training stay the same ... but our electives get more (or less) diverse.*

Through my research, I've made sure that you don't need to politicize your translation to be anti-racist or anti-White Supremacist. There are **powerful yet understated techniques** to make sure that you don't exchange one bias for another by (over-)politicizing something that needs the integrity of its own objectivity.

That's what's been missing: an activist way to be objective, through an academic way to be transformative.

May my thesis serve as a reference and inspiration for others to decolonize and impact the broken pieces of our Academy.

Peace.

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