



Universidade do Minho
Instituto de Letras e Ciências Humanas

Transcultural Amnesia: Mapping Displaced Memories



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International Conference

University of Minho | CEHUM

April 16 - 18 2015

<http://cehum.ilch.uminho.pt/transculturalamnesia>

CEHUM – Centro de Estudos Humanísticos

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Universidade do Minho

International Conference

Transcultural Amnesia - Mapping Displaced Memories

Amnésia Transcultural. Para um mapeamento de memórias deslocadas

Conference venue

Campus de Gualtar - Instituto de Letras e Ciências Humanas (ILCH)

Day 1 (Thursday) - 16.04.2015

Auditório ILCH

09:00 **Conference Registration**

09:30 **Opening session**

Vice Rector of the University of Minho

Dean of the Institute of Arts and Humanities (ILCH)

Director of the research center Centro de Estudos Humanísticos (CEHUM)

Coordinator of the research group on Transcultural Studies (NETCult)

10:00 - 10:45 **Plenary session** (Auditório ILCH)

Chair: Margarida Pereira (CEHUM)

Guest speaker: **Elizabeth Russell** (U. Rovira I Virgili, Tarragona, Spain)

"My Love Song to Dubai: from AudaCity to FeliCity?"

10.45 Coffee-break

11:15 - 12:45

<p>Section A - Auditório ILCH Theorizing cultural memory in transcultural contexts Chair: Mário Matos (CEHUM)</p>	<p>Section B - Sala de Vídeo ILCH Policies and discourses of memory / identity related to migration Chair: Georgina Abreu (CEHUM)</p>
<p>Daniela Singer (Freie U. Berlin, Germany): Restorative Justice: politics of memory and techniques for forgetting</p>	<p>Gülrenk H. Oral (U. Duisburg-Essen, Germany): Five Hundred Years of Silence: An Example of Cultural Amnesia of the Afro-Turkish Population in Anatolia</p>
<p>Rui Araújo (U. Porto/ILC, Portugal): <i>Factum est illud, fieri infectum non potest</i> or the politics of [trying] to make a Home away from Home. Reflections on Hannah Arendt transcultural memory, [un]identity and amnesia as an intellectual Jewish immigrant</p>	<p>Zuzanna Sanches (U. Lisbon/CETAPS, Portugal): Emma Donoghue and Remembering the Lands Past</p>
<p>Júlia Alves Brasil / Rosa Cabecinhas (U.Minho/ICS, Portugal): Migration, identity and social memory: discussions on Latin American identity in the context of migration</p>	<p>Cleide Antonia Rapucci (U. Estadual Paulista, Brazil): In search of gardens and clay – creativity and displacement in the African diaspora</p>

Lunch

14:30 - 16:30

<p>Section A - Auditório ILCH Iberian memories of migration Chair: Carlos Pazos (CEHUM)</p>	<p>Section B - Sala de Vídeo ILCH Transcultural memory/amnesia and translation Chair: Orlando Grossegeesse (CEHUM)</p>
<p>Martina Matozzi (U. Coimbra, Portugal): Emigration Eyes. Contact Zone, Autoethnography & Transculturation in Gomes de Amorim's migration story</p>	<p>Mirella Agorni (U. Cattolica di Milano, Italy): Routes to Memory and Travelling Translation</p>
<p>Yvonne Hendrich (U. Mainz, Germany): Transcultural memory: Nostalgia and Utopia among Portuguese Migrants in Germany</p>	<p>Costanza Peverati (U. Cattolica di Milano, Italy): Amnesia through memory. The paradox of translation memory tools</p>
<p><i>Memories of migration and media</i> Chair: Luís Lopes (CEHUM)</p>	
<p>Ana Lúcia Migowski (U. Giessen, Germany): Claimed memories on the Internet: techno-social dynamics toward the visibility of historical events</p>	
<p>Luísa Afonso Soares (U.Lisbon/CEC, Portugal): Memories negotiation in a transcultural setting: the work of Turkish-German women filmmakers</p>	

16:30 Coffee-break

17:00 **Roundtable / Mesa-redonda** (Auditório ILCH)

Guest: **Isabela Figueiredo**, Portuguese author of the book *Cadernos de Memórias Coloniais* (2009)
in conversation with Ana Gabriela Macedo

Day 2 (Friday) - 17.04.2015

9:30 - 11:00

Section A - Auditório ILCH <i>Transcultural amnesia/memory and gender</i> Chair: Andreia Sarabando (CEHUM)	Section B - Sala de Vídeo ILCH <i>Transit places and displaced memories</i> Chair: Jaime Costa (CEHUM)
Ana Filipa Prata (U. Lisbon/CEC, Portugal): Transient Beings. The figure of the female migrant in <i>Myra</i> and <i>Transe</i>	Paulo Alexandre e Castro (CEHUM, Portugal): Viktor Navorski and Sir Alfred: the limits of consciousness on the border of chaos
Oana Ursache (U. Granada, Spain): Memories of the Body. Exiled women and their bodies	Viorella Manolache (Institute of Political Sciences & International Relations, Bucharest, Romania): 'Text/Image Border Nodes: The Bridge as a Splitting Place
Ana Cristina Rocha (CEHUM, Portugal): 'Aloha Betrayed' and the Commodification of the Exotic: Moving Memories, Elapsed History. Tourism and the Obliteration of Native Culture	Ana Carvalho (CEHUM, Portugal): At the Door of a Strange Room: Spaces for the (Dis)Placement of Memory

11:00 Coffee-break

11.30 - 12:30

Section A - Auditório ILCH <i>Transit places and displaced memories</i> Chair: Yvonne Hendrich (U.Mainz, Germany)	Section B - Sala de Vídeo ILCH <i>Transcultural amnesia/memory and gender</i> Chair: Margarida Pereira
Ana Maria Alves (IP Bragança/CLLC-U. Aveiro, Portugal): Exile guaranteed by Varian Fry and Aristides Sousa Mendes. Bordeaux and Marseille at the time of Rescue	Sreemoyee Roy Chowdhury (Durham University, UK): Revisiting Thomas Hardy's 'bachelor girl' through a transcultural lens
Ana Luísa Pires (U. Aveiro/IP Leiria, Portugal): Recovering transcultural heritage in Zakes Mda's <i>The Heart of Redness</i>	Paula A. Guimarães (CEHUM, Portugal): Recalling the Poetics and Politics of the Exilic and Migrant Other in some English Women's Poetry

12:30 Lunch

14:00 - 16:00

Section A - Auditório ILCH Eastern European memories of migration & exile Chair: Amélia Carvalho (CEHUM)	Section B - Sala de Vídeo ILCH Narratives of migration and/or exile Chair: Luís Lopes (CEHUM)
Iosefina Blazsani-Batto (U. Dimitrie Cantemir, Romania): Saxons' Life in Medieval Transylvania. Political Decisions	Fernanda Mota Alves (U. Lisbon /FLUL, Portugal): Stories of oblivion and remembrance: transcontinental memory in the fiction of Jonathan Safran Foer
Mihai Mindra (U. Bucharest, Romania): Discursive Remappings: The <i>Shtetl</i> in New Englandese. Mary Antin vs. Ellery Sedgwick	Dorothea Trotter (U. Florida, USA/U. Hamburg, Germany): "Die Wunde eiert": The language of trauma, migration, and pain in <i>Der Russe ist einer, der Birken liebt</i>
Marta Correia (U. Porto/ILC, Portugal): Resisting amnesia / living with memory	Ana do Carmo (Catholic U. Lisbon, Portugal): <i>Katzenberge - A carrier of displaced memory</i>
Mateja Sinčić (Institute of Advanced Studies, Lucca, Italy): Post-Yugoslav Memory Discourse & Cyberspace: Memories of Socialist Yugoslavia on Facebook	Neli Peycheva (U. Veliko Tarnovo, Bulgaria): "The other Bulgaria": the world and us from an emigrant's point of view

16:00 Coffee-break

16:30 -17:15 **Plenary session** (Auditório ILCH)

Chair: Rosa Cabecinhas (ICS-U. Minho)

Guest speaker: **Miguel Vale de Almeida**

(ISCTE-Lisbon University Institute / CRIA-Center for Research in Anthropology)

"Otherselves"

Day 2 continues with Sections A & B at 17:15

Day 2 (Friday)

17:15 - 18:15

Section A - Auditório ILCH <i>Eastern European memories of migration & exile</i> Chair: Mário Matos (CEHUM)	Section B - Sala de Vídeo ILCH <i>Narratives of migration and/or exile</i> Chair: Orlando Grossegese (CEHUM)
Gintarė Bernotienė (Institute of Lithuanian Language and Folklore, Vilnius, Lithuania): On Deportations of Lithuanians: (Bio)politics, Testimony of D. Grinkevičiūtė and Strategies of Amnesia	Antonio R. Esteves (FCL-UNESP-Assis, Brazil): Of trees and albums: the memory of immigration and exile in contemporary Latin American novels
Arta Ankrava (U. Minnesota, USA): From Displaced Persons to Exiles: Role of Print for Latvian Migrants After WWII	Isabelle Simões Marques (U. Aberta/ CLUNL, Portugal): From the others to me, from past to present: autobiography and plurilingualism in <i>Livro</i> by José Luís Peixoto

19:00 **Short stroll in the historical centre of Braga**
[Meeting point: Praça da República (next to the fountain)]

20:00 **Conference Dinner**
(Restaurante *Centurium*, Avenida Central nº 134)

Day 3 (Saturday) - 18.04.2015

9:30 - 11:00

<p>Section A - Auditório ILCH <i>(Hi)stories of memory and forgetfulness</i> Chair: Jaime Costa</p>	<p>Section B - Sala de Vídeo ILCH <i>Narratives and discourses about exile, migration and travel</i> Chair: Joanne Paisana</p>
<p>João Ferreira Dias (ISCTE, Lisbon, Portugal): "Candomblé é a Africa". Esquecimento e Utopia no Candomblé Jeje-Nagô</p>	<p>Augusto R. S. Júnior (U. Minho/CEHUM, Portugal): Padre Vieira and the dialogic exile sermons: colonial condition and liminality in the Luso-Brazilian hifen</p>
<p>Sérgio Roberto Massagli (U. Federal da Fronteira Sul, Brazil) / Orlando Grossegeesse (U. Minho/CEHUM, Portugal): Amnesia and Transformations of Messianism – About <i>O bruxo do Contestado</i> (1996), by Godofredo de Oliveira Neto</p>	<p>Sara Cerqueira Pascoal (IP Porto/C. Estudos Interculturais, Portugal): Places of memories: the conceived spaces of Spain in Portuguese nineteenth century travel literature</p>
<p>Francisco A. Mendes (U.Minho/ICS, Portugal): Displaced Historiographies in transnational perspective</p>	

11:00 Coffee-break

11:30-12:15 **Plenary session** (Auditório ILCH)

Chair: Mário Matos

Guest speaker: **Rosa Cabecinhas** (University of Minho, Institute of Social Sciences, Centro de Estudos de Comunicação e Sociedade)

"Conflicting stories: (auto)biographic narratives of migration and social memory"

12:15

Closing session

The process of travelling will be perceived as a device for the inscription of social and external codes upon the individual (and the collective) bodies. The spaces which they occupy turn into extensions of those bodies, corresponding to the sets of codes which mediate them - deviant bodies (the refugee, the hermaphrodite, the wanderer) will then occupy spaces created for those so-called alternative states of being, often displaced and set in the periphery of representation. The spaces that these characters occupy are often transitory, one's presence in them is ephemeral and only meant for the action of being crossed; to travel is to forget, to forge new identity traits that will alter, if not erase, what the subject was before engaging in that same journey, as the body is then faced as an object *in-transit*. The places to where it arrives create landscapes for the definition of a new identity, one which will give in to processes of acculturation which allow the subject to forget what preceded it, as memories of the past are transformed and manipulated for the maintenance of the present through the process of creating narratives which fictionalize time and space.

Bionote

Ana Carvalho holds a degree in European Languages and Literatures by the University of Minho, where she is currently working on a PhD thesis in the field of Comparative Literature and Queer Studies.

Section A: *Transit places and displaced memories*

(Auditório ILCH - 11:30-12:30)

Chair: Yvonne Hendrich (U. Mainz, Germany)

Ana Maria Alves (IP Bragança/CLLC-U. Aveiro, Portugal):

"Exile guaranteed by Varian Fry and Aristides Sousa Mendes.

Bordeaux and Marseille at the time of Rescue"

In 1940, the Portuguese diplomat Sousa Mendes, then consul in Bordeaux, decides to rebel against decisions of his government, and to give visas to all those who asked him and so begins his action of rescuing them. The number of those who escaped the clutches of the Nazis is estimated at 30,000 people.

At the same time, such as Sousa Mendes, a young American journalist Varian Fry is sent to Marseille. His mission: to release artists, intellectuals and political activists, often Jews, threatened by the Gestapo.

The modest organization that he sets in motion opposes Article 19 of the Armistice Agreement between France and Germany: "The French government is required to deliver on demand all citizens appointed by the Reich government. "For thirteen months, before

the Vichy police expels Varian Fry - with the approval of the United States - the American relief Center, by legal or illegal means, saves many thousands of people. These rescue actions were stemmed from what has been called "the resistance before the Resistance", and from what appears today as an international solidarity movement. We propose to understand two singular historical moments, at the same time we pay tribute to the heroism of the ordinary individual against the State unreasoning.

Bionote

Ana Maria Alves is an Assistant Professor at the Foreign Languages Department of the School of Education at the Polytechnic Institute of Bragança, Portugal. She is an integrated member of the CLC (Center for Research in Languages and Cultures) at the University of Aveiro. Since 2005 she is a member of *Société des études céliniennes* and has participated in numerous international events dedicated to the works of Louis-Ferdinand Céline. In 2003 she has been awarded her master's degree with the dissertation "De l'antisémitisme chez Louis-Ferdinand Céline", by the Aveiro University. In 2009, at the same university she has been awarded her Doctorate in Culture with the thesis "Guerre et Exil chez Louis-Ferdinand Céline" published by Peter Lang in 2013. Her main fields of research are: Sociology of the intellectuals, of their culture and literature; Identity Problems and the Exile discourse. Biography; France during the 40s as a privileged refuge for the intellectuals and anti-Nazi artists.

Ana Luísa Pires (U. Aveiro/IP Leiria, Portugal):

"Recovering transcultural heritage in Zakes Mda's *The Heart of Redness*"

Zakes Mda sets the two narratives that constitute *The Heart of Redness* around two crucial historical moments of redefinition for the Xhosa community, namely 1856, the year of the "Cattle-Killing Movement" in the Eastern Cape, and 1998, only four years after the first democratic elections in the country. In the two narratives Mda problematizes complex historical and contemporary questions, revealing past and present circumstances of suffering and exploitation.

In a complicated time for the amaXhosa, who were facing the advances of the British into their territory, as well as the terrible effects of the lung disease imported from Europe, which was decimating their cattle, Nongqawuse prophesied that the ancestors of the amaXhosa would rise from the sea to destroy the invading British settlers if the amaXhosa killed all their cattle and destroyed their crops. This prophecy occasioned massive killings of cattle in amaXhosa territories in 1857 and originated a division among the amaXhosa population between those who believed it – the Believers- and those who did not – the Unbelievers.