

# on the move

## Diasporas, Mobilities and Transcultural Practices in a Changing World

VII CHAM INTERNATIONAL CONFERENCE  
NOVA FCSH LISBON

15 — 17 April 2026



# Conference Book

CHAM - Centre for the Humanities,  
NOVA School of Social Sciences and Humanities  
Lisbon, Portugal  
2026

# Table of contents

[Conference Theme](#)

[Welcome](#)

[VII CHAM Conference Organization](#)

[Conference Information](#)

[Programme Overview](#)

[Keynote Speakers](#)

Panels

[Panel 1](#)

[Panel 2](#)

[Panel 3](#)

[Panel 4](#)

[Panel 5](#)

[Panel 6](#)

[Panel 7](#)

[Panel 8](#)

[Panel 9](#)

[Panel 10](#)

[Panel 11](#)

[Panel 12](#)

[Panel 13](#)

[Panel 14](#)

[Panel 15](#)

[Panel 16](#)

[Panel 17](#)

[Panel 18](#)

[Panel 19](#)

[Panel 20](#)

[Panel 21](#)

[Panel 22](#)

[Panel 23](#)

[Panel 24](#)

[Panel 25](#)

[Panel 27](#)

[On the Move no Avenidas](#)

## Conference Theme

### **On the Move - Diasporas, Mobilities and Transcultural Practices in a Changing World**

The study of diasporas, mobilities, and transcultural practices has taken on unprecedented relevance in an era of a rapidly accelerating globalising world. This is a broad phenomenon that spans the entirety of human history, from the earliest movements and migrations of human and non-human populations, towards the present-day refugees, exiled and internally displaced populations. Political developments, socio-economic dynamics, and environmental and climate change continuously shape, influence, and drive human mobility, fostering multiple interactions and the formation and definition of diverse identities.

Grounded in contemporary challenges and looking toward the future, this conference creates a space for new debates and discussions both within and beyond academia. Adopting an interdisciplinary and comprehensive perspective, it aims to bring together

diverse approaches, including historical, artistic, literary, cultural, and other fields of study.

## Welcome

We are delighted to welcome you to the 7th CHAM International Conference at the FCSH – NOVA School of Social Sciences and Humanities in Lisbon.

We look forward to an engaging and fruitful conference featuring 26 panels and bringing together 136 participants from 77 institutions across 26 countries. Under the theme “On the Move”, we are gathering scholars from diverse disciplines to explore the complex dynamics of diaspora, migration, and mobility, as well as their literary and artistic representations and the processes of cultural exchange in a rapidly evolving global landscape.

In the following pages, you will find useful information, the full programme, and the abstracts of the accepted papers.

We wish you an unforgettable and intellectually enriching conference!

The Organising Committee

# VII CHAM Conference Organisation

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# Conference information

## Venue

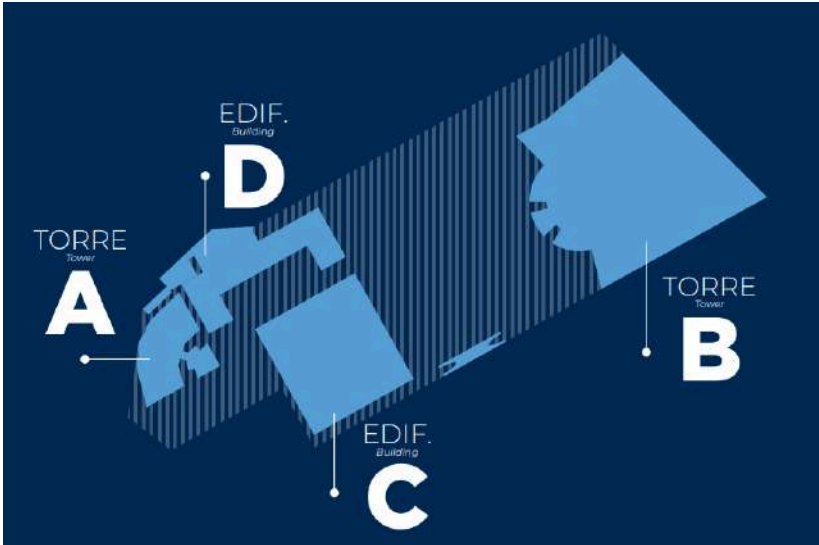
The conference facilities are on the NOVA University Lisbon, FCSH Campus at Avenida de Berna, Lisbon. See location [here](#).

The campus is located approximately 15 minutes by car from Lisbon Airport. It is a 10-minute walk from Entrecampos railway station and a 5-minute walk from the Campo Pequeno metro station (Yellow Line).

The campus is in the Campo Pequeno area, a central district of Lisbon with numerous hotels, shops, and restaurants nearby. Further information can be found at the end of this book.

## Registration and conference rooms

Conference registration will open on Monday, April 15th at 8:30 am in Building C's inner courtyard (floor 0), where the Information desk will be available from 9:00 am to 5:00 pm during the conference days. Conference sessions will take place in Buildings C and D and Towers A and B. Please pay attention to the indications in the conference programme and see the following map.



You can find a more detailed map [here](#).

## Coffee breaks and lunches

Coffee breaks will be served in the inner courtyard of Building C (floor 0). Lunch (including soup, a main course, and dessert) will be served in the cafeteria in Building B (floor 0).

Participants are asked to join the line upon entering the cafeteria (please enter the room on your left) and present the lunch voucher received at registration.

## Wifi

The easiest way to access wifi is to start an Eduroam account. If you do not already have an account, you can access the FCSH guest network by using these access credentials:

User: eduroam1@fcsch.unl.pt

Password: 8877VVccZZ

or

User: eduroam2@fcsch.unl.pt

Password: 6622DDaaNN

## After Conference

The after-conference event (Friday, April 17th) will take place in the Faculty's courtyard.

It will begin at 6:00 pm with a performance by Batucadeiras das Olaias, a Lisbon-based group that performs *batuku*, a traditional musical and dance expression from Cape Verde. Their performances highlight the musical heritage of the Cape Verdean diaspora in Lisbon. This performance is supported by the Fosteam@South programme.

Afterwards, the NOVA FCSH Student Association will host an informal social gathering with drinks and street food.

# Programme Overview

## April 15th

8:30 am: Registration

9:00 am: Opening session. Keynote lecture: Mimi Sheller (The Global School at Worcester Polytechnic Institute, Massachusetts, USA): “Mobile Commoning as a Route to Climate Mobility Justice”. Room: Auditorium **C1**.

10:15 am: Coffee break

10:30 am: Parallel session 1

[Panel 1](#): *Corpos em Trânsito: Metamorfoses e Movimentos*. Room: **D106**.

[Panel 2](#): *The Arëbreshë, a Minor Ethnic-Linguistic Diaspora: A Unique Italian Case Study*. Room: **A002**.

[Panel 5](#): *Diasporic Currents and Queer Intimacies: Caribbean Mobilities Across Bodies, Borders, and Beats*. Room: **C1**.

12:15 pm: Lunch

2:00 pm: Parallel session 2

[Panel 3](#) (1st part): *Migrant Artistic Communities: Transnational Trajectories and Practices of Inclusion*. Room: **A002**.

[Panel 6](#) (1st part): *Reassessing the Formation and Function of Institutions in an Era of Global Mobility, 1450-1650*. Room: **D106**.

[Panel 4](#): *A Casa, o Palácio, o Convento: Mobilidade e Transculturalidade nos Espaços de Poder Feminino entre os Mundos Ibérico e Atlântico (séculos XVI-XX)*. Room: **C002**.

3:25 pm: Parallel session 3

[Panel 3](#) (2nd part): *Migrant Artistic Communities: Transnational Trajectories and Practices of Inclusion*. Room: **A002**.

[Panel 6](#) (2nd part): *Reassessing the Formation and Function of Institutions in an Era of Global Mobility, 1450-1650*. Room: **D106**.

[Panel 15](#): *Contributos dos Agentes Educativos para a Inclusão de Alunos de Origem Imigrante nas Escolas Portuguesas*. Room: **C002**.

4:50 pm: Coffee break

5:10 pm: Parallel session 4

[Panel 10](#) (1st part): *To Leave or to Stay? Unpacking (Im)Mobility from Origin to Destination*. Auditorium **C1**.

[Panel 11](#): *Contesting Borders, Reimagining Mobility: Perspectives on Migration Regimes and Governance*. Room: **C002**.

[Panel 12](#): *Mobility in a Post-Bandung World: from Anticolonial Solidarity to Postcolonial Exchanges*.  
Room: **A002**.

## April 16th

9:00 am: Parallel session 5

[Panel 8](#) (1st part): *Gendered Experiences of Movement: (In)Mobility, Gender & Work in the Early Modern World*. Room: **D110**.

[Panel 10](#) (2nd part): *To Leave or to Stay? Unpacking (Im)Mobility from Origin to Destination*. Room: **C115**.

[Panel 18](#) (1st part): *Animals on the Move: Towards a Multispecies Understanding of Mobilities*. Room: **D106**.

10:45 am: Coffee break

11:00 am: Parallel session 6

[Panel 8](#) (2nd part): *Gendered Experiences of Movement: (In)Mobility, Gender & Work in the Early Modern World*. Room: **D110**.

[Panel 18](#) (2nd part): *Animals on the Move: Towards a Multispecies Understanding of Mobilities*. Room: **D106**.

[Panel 19](#): *Transnational Identities in the Mediterranean World: Rethinking Belonging in Contexts of Interculturality*. Room: **C115**.

12:45 pm: Lunch

2:30 pm: Parallel session 7

[Panel 16](#): *Undoing the Coloniality of Mobility Regimes, Narratives and Laws*. Room: **D110**.

[Panel 25](#): *Identity patterns and socio-cultural exchanges in the migration of European theatricals to the United States (1850-1930)*. Room: **D106**.

4:00 pm: Coffee-break

4:15 pm: Parallel session 8

[Panel 9](#) (1st part): *Literary Representations of Migration in Portuguese-Language Literature*. Room: **D106**.

[Panel 13](#) (1st part): *Making the Missions Possible: Religious Agents, Exchanges, and Materialities on the Move*. Room: **D110**.

[Panel 20](#) (1st part): *Nonhuman Mobilities and Immobilities in the Colonial Built Environment*. Room: **C115**.

6:00 pm: Parallel session 9

[Panel 9](#) (2nd part): *Literary Representations of Migration in Portuguese-Language Literature*. Room: **D106**.

[Panel 13](#) (2nd part): *Making the Missions Possible: Religious Agents, Exchanges, and Materialities on the Move*. Room: **D110**.

[Panel 20](#) (2nd part): *Nonhuman Mobilities and Immobilities in the Colonial Built Environment*. Room: **C115**.

## April 17th

9:00 am: Parallel session 10

[Panel 7](#): *The Estado da Índia and Migration*. Room: **C008**.

[Panel 23](#): *Anticolonial press in Western metropolises*. Room: Auditorium **B2**.

[Panel 24](#): *Migration, Shelter and Contemporary Inclusion*. Room: **C009**.

10:45 am: Coffee break

11:00 am: Keynote lecture 2: Tim Cresswell (University of Edinburgh), "The Citizen and the Vagabond: On Speed". Room: Auditorium **B2**.

12:00 pm: Lunch

2:00 pm: Parallel session 11

[Panel 14](#): *Narrativas de mobilidade em países de língua portuguesa*. Room: **C009**.

[Panel 21](#) (1st part): *Crossing Borders, Containing Disease: Networks of Health Knowledge in Early Modern Europe*. Auditorium **B2**.

[Panel 27](#): *Experiências migratórias: imagens, artes visuais e entretenimento*. Room: **C008**.

3:45 pm: Parallel session 12

[Panel 17](#): *Diásporas em Português: Um Projeto de Enciclopédia Digital*. Room: **C009**.

[Panel 21](#) (2nd part): *Crossing Borders, Containing Disease: Networks of Health Knowledge in Early Modern Europe*. Auditorium **B2**.

[Panel 22](#): *Mobilities, Migrations and Transnational Networks*. Room: **C008**.

5:30 pm: Closing session. Auditorium **B2**.

6:00 pm: After Conference (Campus courtyard)

Batucadeiras das Olaias

Drinks & Food by the AEFCSH - NOVA FCSH Student Association

## Keynote Speakers



### Mimi Sheller

*The Global School at  
Worcester Polytechnic Institute,  
Massachusetts, USA*

### Mobile Commoning as a Route to Climate Mobility Justice

Wednesday, April 15th, 9:00 am | Auditorium C1 (Building C)

Mimi Sheller is Dean of The Global School and Professor of Sociology in the Department of Integrative and Global Studies at Worcester Polytechnic Institute. An internationally recognised scholar in mobility studies and a leading theorist of mobility justice, she is the founder of the journal *Mobilities* and editor of *Transfers: Interdisciplinary Journal of Mobility Studies*. She is currently the principal investigator of two projects funded by the National Oceanic and Atmospheric

Administration, as part of the Caribbean Climate Adaptation Network. Among her extensive body of work, notable publications include *Mobility Justice: The Politics of Movement in an Age of Extremes* (2018), *Island Futures: Caribbean Survival in the Anthropocene* (2020), and *Advanced Introduction to Mobilities* (2021).



**Tim Cresswell**

University of Edinburgh

## **The Citizen and the Vagabond: On Speed**

April 17th, 11:00 am | Auditorium B2 (Tower B)

Tim Cresswell is Ogilvie Professor of Geography at the University of Edinburgh. He is the author and editor of over a dozen books on the role of space, place and mobility in social and cultural life. He has PhDs in Geography (Wisconsin) and

Creative Writing (Royal Holloway, University of London). Cresswell is also a widely published poet with three collections – most recently *Plastiglomerate* (2020). Recent academic books include: *Maxwell Street: Thinking and Writing Place* (2019), *Moving Towards Transition* (co-authored, 2021), and *Muybridge and Mobility* (co-authored, 2022). *The Citizen and the Vagabond: The Politics of Mobility* is forthcoming with University of Minnesota Press in 2026.

# Panels

## Corpos em Trânsito: Metamorfoses e Movimentos

Chairs: Ricardo Gil Soeiro CEComp (Centro de Estudos Comparatistas, Faculdade de Letras da Universidade de Lisboa), Lúgia Bernardino (Instituto de Literatura Comparada Margarida Losa - UPorto) & Cristina Álvares (Centro de Estudos Humanísticos - UMinho)

15 April, 10.30 am | Room D106 | Language: PT

### ***Ser-para-a-metamorfose em "Axolotl" (1952), de J. Cortázar***

Ricardo Gil Soeiro (Centro de Estudos Comparatistas, Faculdade de Letras da Universidade de Lisboa)

A partir do conto "Axolotl" (1952), de Julio Cortázar, este trabalho propõe uma reflexão sobre as figuras da metamorfose e do movimento à luz das teorias pós-humanistas, interrogando os limites da subjectividade humana e a sua abertura ao não-humano. Procuraremos examinar o modo como a narrativa em apreço encena o processo gradual de dissolução das barreiras identitárias

através da osmose entre o observador humano e os anfíbios que contempla, culminando tal processo numa transmutação que desvela a continuidade vital entre espécies. A hipótese a testar é a de que a obra cortazariana se filia num devir intersticial que recusa dicotomias clássicas (sujeito/objecto), apontando, assim, para uma órbita inter-especista de recorte pós-antropocêntrico.

**Palavras-chave:** anti-especismo; diferença; metamorfose; movimento; pós-humanismo crítico

### ***As metamorfoses do cuidar: uma abordagem ecocrítica***

Lígia Bernardino (Instituto de Literatura Comparada Margarida Losa, Universidade do Porto)

A alienação relativamente à natureza leva o humano à falácia de se considerar um ser autotélico e, por consequência, livre. No entanto, a negação dessa pertença não a elimina; antes, conduz ao descuido, cujos efeitos se manifestam em alarmantes alterações climáticas e tecnicização do quotidiano. Falta, pois, um deslocamento que promova o cuidar. O conceito de “becoming-with”, desenvolvido por Donna Haraway (2008), instiga a necessidade de novas acomodações do humano num mundo plural. Por outro lado, a rede de conexões entre humano e não-humano, de que a formulação “zoe/geo/techno” teorizada por Rosi Braidotti

(2019) é síntese, aponta para possibilidades interrelacionais que aprofundem a experiência dos seres nesse mesmo mundo. Pela literatura, por seu turno, abundam possibilidades e metamorfoses onde novos diálogos que não exclusivamente humanos se divisam. É esse o cerne deste estudo. Assimilar as árvores exteriores para concretizar a experiência da escrita (Fiama Hasse Pais Brandão, 1978); criar uma criança-ruah que é a soma de outros seres (Maria Gabriela Llansol, 2001); incrustar uma tabela periódica no corpo (Gonçalo M. Tavares, 2010): estes são exemplos de movimentos metamórficos que questionam o ser humano num mundo em mutação e com perigos constantes a que urge acudir e cuidar.

**Palavras-chave:** ecocrítica; pós-humanismo; natureza; técnica; cuidar

***(a) subjetividades mais do que humanas: perspectivas  
zoopoéticas***

Cristina Álvares (Centro de Estudos Humanísticos,  
Universidade do Minho)

Verifica-se, no discurso teórico-crítico dos estudos animais e de outras correntes cobertas pelo pós-humanismo crítico, uma sobreposição, senão mesmo uma sinonímia, entre noções tão diferentes como subjetividade, identidade, self, consciência, agentividade. Em consequência, as novas subjetividades

pós-humanas vêm reabilitar e assentar em formas pré-freudianas de subjetividade, o que me parece corresponder a uma regressão teórico-conceptual. O propósito desta comunicação é apresentar uma outra maneira de perspetivar as zonas de encontro entre humanos e animais. Teorizada por Anne Simon, a zoopoética estuda modalidades de presença animal na literatura, desde a ressonância animal dos textos, na tradição da semanálise (Kristeva) e da filosofia de Deleuze (o devir-animal), até as formas de tematização e representação diegética de animais. A zoopoética postula que a animalidade literária desestabiliza a personagem e/ou o/a leitor/a humanos, desorienta-os por via de um efeito des-subjetivante que promove a saída (ekstasis) das suas várias identidades, incluindo a humana. Este fenómeno é dramatizado em *Tropique de la violence* (2016), romance de Nathacha Appanah que, tematizando as migrações ignoradas (neste caso, as do Canal de Moçambique), se presta à análise das travessias ontológicas no âmbito de outras travessias.

**Palavras-chave:** migrações; animais; subjetividade; zoopoética; pós-humanismo

## **The Arëbreshë, a Minor Ethnic-Linguistic Diaspora: A Unique Italian Case Study**

Chair: Nick Ceramella (independent researcher)

15 April, 10.30 am | Room A002 | Language: EN

**The two Arëbreshë Seminaries of Calabria and Sicily:  
Historic Pillars of the Cultural Revival of the  
Italo-Albanians in Italy, the Balkans, and beyond**  
Francesco Altimari (University of Calabria)

This paper will analyze the historical role played in the cultural and literary history of Italy and Albania by the two Arbëreshë Seminaries—the Calabrian one (1732) and the Sicilian one (1735)—from the mid-eighteenth to the mid-twentieth century. This excursus will serve to better clarify the foundations of the “Italian anthropological miracle” with which a distinguished intellectual like Pier Paolo Pasolini characterized the Arbëreshë presence in Italy over the approximately six centuries of their presence. This has manifested itself in the political, civil, religious, cultural, and

literary spheres, with significant implications in Italy and the Balkans, including a significant impact in the so-called “diaspora of the diaspora.” In particular, we will focus on the role played by some Italian-Albanian intellectuals and writers who were part of the massive migration that affected the Arbëreshë communities of Italy, including in the new, widespread but vital Arbëria diasporic community they have regenerated over the last century and a half in the countries to which they emigrated (the USA, Argentina, Brazil, first, and then Germany, Switzerland, France, and Northern Italy, and after World War II).

**Keywords:** Greek-Albanian migrations; Arbëria; integration; linguistic minority; history

### **The Italian-Albanian Communities: their Origins and Developments**

Adriano Mazziotti (Italo-Albanian Lyceum in San Demetrio Corone, Calabria)

This paper aims to serve as a “showcase” for the Arbëresh vibrant alloglottic community, which has been present in central and southern Italy for over five centuries. This study focuses on the origins of the Albanian-speaking settlements, their foundation, the reasons behind the first waves of Albanian refugees, and the current situation in those communities. The migrations took place—from the mid-15th

to the mid-18th century—in several distinct waves. It all started after the death of Gjergj Kastrioti, known as Skanderbeg, in 1468, a nobleman, seen as a national hero, who led a 25-year rebellion against the Ottoman Empire in the 15th century.

Today, central and southern Italy are dotted with 52 Albanian-speaking “islands”, home to around 80,000 Arbëreshë (Italo-Albanians). This true “archipelago” is known as Arbëria, meaning “land of the Arbëreshë.” Calabria has the highest concentration of such communities (27 in total). However, the number of Arbëreshë is actually much higher when considering those who now live in major Italian cities and abroad. It must be said that for centuries, the Arbëresh population has been fully integrated into the Italian community and maintains excellent relations. As a result, their national identity is unequivocally Italian.

The language spoken by the Italo-Albanians is Arbërisht, a dialect closely related to the linguistic variant of southern Albania, the ‘ghego’. Today, Arbërisht remains the mother tongue in most Albanian-speaking communities, except in areas where it has been lost because it has been absorbed into the Italian language. Among the younger generations, Arbërisht often survives at the level of “passive understanding” in quite a few towns. Most importantly, the year 1999 marks a historic milestone for ethnic and linguistic minorities that had previously lacked protection under

national law. The Italian Parliament finally passed the 482 Law, concerning the protection of historic linguistic minorities. The Byzantine-Greek rite is another distinctive and deeply identity-defining feature of the Arbëresh communities. Unfortunately, just as with the language, some towns where the language is still spoken lost the original religious rite once practised, which has been absorbed into the Roman Catholic Church.

Regarding the future of Arbëria, it lies in the hands of its young people. Whether or not supported by formal education, they will speak and sing in ways that differ from the past. It is, however, essential that they remain in their native villages without needing to go elsewhere to find a job.

**Keywords:** Arbëresh and Albanian history; Byronic literature; Italian 'Risorgimento'; diaspora

### **Multipart singing: the roots of Arbëresh musical tradition** Federico Baffa (University of Calabria)

The Arbëresh preserved their traditional music in the same way as they did with their language, religion, icons, Byzantine singing, costumes and dances. The vjershë are multipart songs of a typical Arbëresh tradition, and their texts consist of love songs, of nature and rural life motifs, as well as wedding songs. Other recurring themes are homesickness and longing

for the absent motherland, Albania or Morea, over there between the Ionian and Adriatic seas. Epic motifs depicting the figures of Skanderbeg and Constantine, as well as mythic symbols and figurative tongues, filled with nostalgia and love, are among the most powerful oral and written Calabrian popular sung poetry.

**Keywords:** music; Arbëresh; research; tradition; *vjersh* (songs)

### **English Travel Writers' Search for Otherness: Discovery of the Italo-Albanian Communities in Calabria**

Nick Ceramella (independent researcher)

Humanity has always been irresistibly tempted to travel, in D.H. Lawrence's words: "Comes over one an absolute necessity to move. [...] Andiamo!" But what was he looking for? Mainly, the *spiritus loci*, whose intrinsic feature is the otherness.

Through the centuries, Italy has been the ideal destination where both "spirit of place" and otherness transpire through the country's culture, people's behaviour, and the beauty of the land itself. However, between the 19th and 20th centuries, travelling around Italy could be very dangerous, particularly in Calabria, where the brigands made their region off limits. Thus, it was left out of the popular tourist circuit until the mid-20th century.

It took the courage and sense of adventure of the odd foreign traveller, like the French Alexandre Dumas and Stendhal, but mostly British intellectuals, to venture into that remote area. I will focus on those who were fascinated by the Italo-Albanian (Arbëreshë) communities. In the 1840s, Edward Lear was enchanted with the Calabrian landscape in his drawings, and George Gissing learnt about the vices and virtues of Calabrians, but had the opportunity to meet the Arbëreshë briefly. Arthur John Strutt closely encountered the Calabrian Arbëreshë in *A Pedestrian Tour of Calabria and Sicily*. He was mesmerised by the women's "picturesque garbs in the mysterious mazes of the Tarantella" and by their "peculiar dialect" (Arbërisht, a variety of Albanian). In 1911, Norman Douglas, in his *Old Calabria*, was equally impressed by the women's lavish costumes, people's hospitality, and their pride in the famous Italo-Albanian College at Shën Miter (San Demetrio), resembling "the venerable structures of Oxford," and where he returned over and over again to meet with his beloved Giovannino. Pino Orioli, a close friend of Douglas in his *Moving Along*, on visiting the town said, "I soon made friends here; they are so hospitable and kind-hearted."

**Keywords:** otherness; *spiritus loci*; travel writers; Arbëresh; Italo-Albanians

## Migrant Artistic Communities: Transnational Trajectories and Practices of Inclusion

Chair: Szabolcs Musca (University of Bristol & University of Lisbon)

Language: EN

**Part I:** 15 April, 2:00 pm | Room A002

### **Affectivity in Migration: empathic performance practices vs. mass spectacles of deportation**

Graça Corrêa (Centro de Estudos de Teatro, Faculdade de Letras da Universidade de Lisboa)

Contemplating Henri Bergson's concept of "creative emotion", in 1988 Gilles Deleuze observed how the affect of love is not the love for a particular person or object, but instead subsists as a realm of pure potential; it is an emotion that preexists us – that preexists all objects – and such "affectivity" may be expressed in different ways, for example in a piece of music. Both Bergson and Deleuze were evidently inspired by seventeenth-century Baruch Spinoza (*Ethics*, 1677), who

defined affects as active energies that provoke changes, differentiating between affects that have a potentiating effect of joy or happiness, upon oneself and the Other, from those that have a reducing effect of dejection or sadness. Accordingly, different affects mobilize contrasting transnational ecologies of inclusion and exclusion. In the present day, we are confronted with sensational performance practices driven by hate towards the Other, that celebrate the creativity of destruction, as when we witness authoritarian forces stage mass deportations of migrants in some regions of the US. In contrast, we follow the performance practices dedicated to inclusion through art, held at Casa Novo Bowling (“Center for Planetary Relations”) in Odemira, Alentejo, as of March 2025. Coordinated by Madalena Vitorino (Cooperativa Lavrar-o-Mar), this artistic-social project aims to strengthen ties between the eastern and western communities of Odemira, particularly between south-Asian migrant workers and elderly Portuguese natives.

Within the conviction that a performance is declarative of our shared humanity, although it utters the uniqueness of particular cultures, and that we may know one another better by entering one another’s performances and learning their grammars and vocabularies (Victor Turner & Richard Schechner), Novo Bowling functions as a laboratory where art

intersects with social reality, and where bonds between cultures are forged.

**Keywords:** affect theory; emotion theory; empathy studies; migration and performance practices; performance philosophy

### **Migrant Artistic Communities: Accessing Otherness in Inua Ellams's Web Poem and Caleb Femi's Photo-text Poetry**

Maria Festa (University of Torino)

Located in south-east London and as one of the most ethnically diverse areas in the United Kingdom, Peckham has a long history of hosting African and Afro-Caribbean communities who are still regarded as the Other. Furthermore, the process of gentrification Peckham has gone through in recent years only resulted in exacerbating the sense of displacement, marginalisation and estrangement of its lower-income black people. On these grounds, this paper focuses on Inua Ellams's and Caleb Femi's poetry, which sheds light on their life experiences of growing up in the periphery of London as young Nigerians who moved to the United Kingdom in the late nineties. Specifically, Ellams's web poem "Directions" (2010) and Femi's debut photo-text poetry collection *Poor* (2020) are analysed through the lens of intersectionality (Patricia Hill Collins and Sirma Bilge) and precarious lives (Judith Butler). In their literary and artistic

works, Ellams – poet and performer – and Femi – poet and photographer – emphasise the interconnected nature of social categorisations such as race and class and how these intersecting power relations create overlapping and interdependent systems of discrimination. These lead, as a consequence, to a category of marginalised human beings who are disconnected from one another, their personal space is regularly violated, their existences are not secure and can be easily disrupted and or terminated.

**Keywords:** Inua Ellams; Caleb Femi; poetry; performance; photo-text

**Part II:** 15 April, 3:25 pm | Room A002

**Translingual Art as Inclusion: Autoethnographic Interventions between Berlin, Lisbon, South Poland, and Macau**

Cheong Kin Man (Universidade NOVA de Lisboa, Universidade Federal de São Paulo)

This paper examines how translingual artistic practice operates as a method of inclusion within migrant and transcultural communities. Drawing on fieldwork and

collaborative art projects conducted across Berlin, Lisbon, South Poland, and Macau, the paper reflects on the researcher's positionality as both artist and member of the Macau diaspora, working across majority and minority settings. At the center is a series of recent participatory and multimodal interventions—installations, experimental films, and performative workshops—that expand upon a 2008–2009 audiovisual archive of Macanese diaspora members. These works treat language hybridity, code-switching, and fictionalized idioms not simply as representational devices but as collaborative processes of negotiating belonging and memory. Through an autoethnographic lens, the paper discusses how transcultural art practice mediates encounters between different linguistic, cultural, and diasporic groups. It shows how artistic co-production generates spaces of dialogue that unsettle fixed categories of identity and create opportunities for shared authorship. By situating these interventions within migrant artistic communities in Europe and Macau, the paper contributes to broader debates on how diasporic art fosters intercultural inclusion and collective memory. It argues that translingual, collaborative practice constitutes an epistemic intervention in both anthropology and (informal) cultural diplomacy, opening new ways to understand how art operates within and across diasporic contexts.

**Keywords:** Macau Diaspora; Translingual Art; Multimodal Ethnography; Inclusion; Informal Cultural Diplomacy

## **Isolated and Connected: NowHere as an Artistic Home in Portugal**

Cristiana Tejo (Instituto de História da Arte, FCSH, Universidade NOVA de Lisboa) & Mariana von Hartenthal

The paper examines the intersection of artistic practice, social networks, urban space, and national geography through NowHere, a collective established in Lisbon in 2018 by Cristiana Tejo and Marilá Dardot. Now led by Tejo, Dardot, Luisa Baldan, and Rafael Moretti, NowHere primarily gathers Brazilian immigrants in greater Lisbon, including many women and LGBTQIA+ artists. It offers discussions on artists' production, support grant and residency application support, and opportunities to showcase work. Brazilians are the largest immigrant group in Portugal, representing over 35% of the over 1.5 million foreigners in the country (AIMA, 2023, 2025). They come from diverse backgrounds and, like other immigrants, often cluster around professional occupations (Heinrich 2005). Political instability and defunding of the arts in Brazil led a great number of artists to emigrate in the last decade. Many relocate to Portugal, a phenomenon echoing the 1970s when major artistic figures spent time in the country during its democratic reconstruction. While migration

severs professional, social, and cultural networks, independent organizations represent an opportunity for artists to reestablish their practices in a new context and build up new professional networks. Being abroad, NowHere allows for a reimagination of Brazil, and for professional connections unlikely to happen if the artists had remained in Brazil. Led by women from the Brazilian Northeast proposing a matriarchal structure for the initiative, the group challenges both the dominance of Southeastern hubs and patriarchal norms. Notably, all Portuguese artists involved are women. The paper argues that such initiatives demonstrate Lisbon's paradoxical position: while it acts as a symbolic Brazilian capital abroad, it keeps immigrants outside Portugal's established art institutions. Amid rising right-wing xenophobia, this study seeks to deepen understanding of immigration's cultural dynamics in Portugal.

**Keywords:** Immigration; Art collective; Brazilian diaspora; Lisbon; Contemporary art

**A Casa, o Palácio, o Convento: Mobilidade e Transculturalidade nos Espaços de Poder Feminino entre os Mundos Ibérico e Atlântico (séculos XVI-XX)**

Chair: María del Castillo García Romero (Universidad de Castilla-La Mancha)

15 April, 2 pm | Room C002 | Language: PT

**Os espaços de poder em feminino. Dinâmicas transatlânticas nos conventos andaluzes na Idade Moderna**

María del Castillo García Romero (Universidad de Castilla-La Mancha)

Nas últimas décadas, os espaços religiosos femininos tornaram-se importantes laboratórios analíticos para a implementação e experimentação de novas metodologias. Estas abordagens procuram repensar e reinterpretar estes espaços como plataformas abertas à investigação interdisciplinar que se cruza com campos como a história social, económica, arquitetónica e da arte.

Neste sentido, tanto a historiografia europeia como a latino-americana contribuíram nas últimas décadas não só para a definição de um quadro teórico, mas também para a implementação de um quadro metodológico que permite, à maneira de Mieke Bal, o cruzamento de conceitos itinerantes que atravessam diferentes territórios disciplinares e propõem renovadas perspectivas de análise em torno de novas noções. Assim, nesta comunicação, pretendemos explorar as dinâmicas que emergiram nos espaços conventuais andaluzes como paradigma para a criação de diferentes sistemas económicos que se definiram nos contextos vitais, ideológicos, funcionais e de poder em que a comunidade em estudo operava.

A nossa análise irá focar-se especificamente num caso particular dentro do antigo Reino de Sevilha. Situado numa encruzilhada territorial no início da Idade Moderna, ilustraremos, sob diversas perspectivas, o desenvolvimento de um modelo económico que cumpriu o seu propósito e foi reforçado através de diversas actividades e formas de gestão conventual. Daremos especial atenção às ligações estabelecidas pelas freiras no mundo ibérico — principalmente na região atlântica — através de ligações marítimas com diversos agentes envolvidos em doações, obras de caridade e na promoção do seu património artístico.

**Palavras-chave:** arquitetura; poder; conventos femininos; Idade Moderna; mundo ibérico; região atlântica

## **Da invisibilidade à presença urbana: os conventos femininos no tecido urbano de Évora na Idade Moderna**

Tiago Giovanini Sobral (CeArq-TD e DArq-FCTUC, Universidade de Coimbra), Catarina Almeida Marado (CES, Universidade de Coimbra/ FCHS, Universidade do Algarve) & Rui Lobo (Universidade de Coimbra, CES-UC e CeArq-TD, DArq-FCTUC)

During the Early Modern period in Portugal, women who entered convents, mostly from aristocratic families, generally did so under family imposition, either when unmarried or as second daughters. Although at times it had a compulsory character, convent life was often regarded as a more advantageous alternative to marriage, as it ensured greater social respect and relative autonomy. Although legally excluded from professions such as master craftsmen, architects, or master builders, women, once consecrated as nuns, exercised significant influence within convents, taking part in the design of projects they sponsored and, in many cases, having the means to acquire adjacent buildings, expand their convents, and assert their presence in the city. This power was reflected in monastic architecture, which, although conceived and designed by men, occupied a prominent role in the urban fabric, sometimes situated along important streets, displaying high walls and observation towers resembling

fortresses, and often occupying entire city blocks. Occasionally, convents were connected to the Chaplain's House by interconnecting passageways that crossed public streets, thereby demonstrating the considerable extension these institutions could achieve within the urban fabric. To this end, through the analysis of female convents in Évora, southern Portugal (Convent of Salvador do Mundo, Convent of Santa Helena do Monte Calvário, and Convent of Santa Clara) we will interpret monastic architecture as a space of spiritual, intellectual, social, and economic autonomy, and as an instrument of resistance to social norms. To this end, we will rely on the collection of documentary and bibliographical sources on the subject, the study of original architectural plans, as well as the digital reconstruction of demolished convents through iconographic, photographic, and documentary records.

**Palavras-chave:** Évora; female convents; female autonomy; urban fabric; urban presence

**Diasporic Currents and Queer Intimacies:  
Caribbean Mobilities Across Bodies, Borders, and  
Beats**

Chair: Nikoli Attai (Binghamton University)

15 April, 10:00 am | Auditorium C1 | Language: EN

**Trinidadian Soundscapes and Female Presence in Selvon  
and Lovelace**

Carlotta Pisano (CETAPS, FCSH, Universidade NOVA de Lisboa)

This paper analyses the representation of women in Sam Selvon's *The Lonely Londoners* and Earl Lovelace's *The Dragon Can't Dance*, focusing on carnival, soundscape, and Caribbean diasporic identity. In Selvon's London, women appear mainly as sexualized and domestic anchors, moulding male migrant subjectivity while remaining peripheral. Yet the novel's soundscapes, calypso, fêtes, and diasporic energy signal the persistence of Caribbean culture, even as female voices are muted. Lovelace's Trinidadian setting, by contrast,

represents women within carnival, portraying them as active participants whose presence influences community, ritual, and cultural expression. Drawing on Zoran Pečić's analyses of queerness and performativity in Caribbean diasporic writing and Kate Houlden's work on gender in postcolonial literature, this paper argues that both texts use sounds as sites to negotiate belonging, while they contrast in gendered representation. Selvon's women are passive and silent within diasporic celebrations, whereas Lovelace positions them as central to the sonic and performative elements of carnival. Comparing the two works highlights how Caribbean literature engages sound, rhythm, and carnival to express cultural memory, diasporic identity, and the visibility, or absence, of women, revealing the complex interplay of gender, migration, and cultural performance in Caribbean narrative.

**Keywords:** Caribbean literature; diaspora; soundscapes; performativity; postcoloniality

### **Going to the Waters: Black Women's Intimacies with More than the Atlantic**

Jade Nixon (New York University)

In this paper, I illuminate Black women's queer, understood here as non-normative, relationships with waters through their theories of gathering on board the Ubersoca Cruise ship.

I argue that participants experience what I conceptualize as feeling and feeling with waters, a practice of seeking interconnection with waters on the ship that is informed by their ongoing relationships with waters on land. In our conversations, participants describe the Atlantic not only as a space haunted by the afterlives of transatlantic slavery but also as a site of felt and sensory relation. As such, they illuminate how their everyday engagements with lakes, rivers, and ponds alongside the Atlantic create life-affirming relations that flow across places. Building on these stories, I offer a more capacious understanding of the Atlantic and other waters as sites of joy and beauty.

**Keywords:** Black feminist thought; pleasure; Black Atlantic; water epistemologies

### **Transgressing the Indentured Promise: From a Politics of Harm to Transnational Solidarity**

Ryan Persadie (University of Toronto)

My presentation turns to an archive and fieldsite I refer to as "queer fetes", diasporic party-spaces associated (Anglophone) Caribbean carnival practices that emerge out of Afro-Caribbean and Afro-Asian feminist legacies of resistance, emancipation and political consciousness. Focusing specifically on the "queer fete" as a site of

anti-colonial and feminist place-making, I interrogate how embodied acts of Indo-Caribbean self- and place-making practices are simultaneously produced through enactments of transhistorical and transnational harm. Following three years of ethnographic fieldwork in these cities, I explore how queer Afro-Caribbean frameworks for LGBTQI+ party infrastructures were consumed by queer Indo-Caribbean party organizers to build distinctly Indo-Caribbean parties, known as “coolie fêtes”, while negating queer Afro-Caribbean participation in these spaces. To showcase the transnational dimensions of this lateral violence when enacted by queer Indo-Caribbean (or what I refer to as “qoolie”) party producers, I offer the conceptual framework of the “indentured promise.” The indentured promise describes post-indenture ideologies of social ascension made possible for queer Indo-Caribbean communities through socially reproducing logics of anti-Blackness. At the same time, these performances of lateral violence functioned to maintain division between Indianness and Blackness, producing harmful monolithic readings of queer Indo-Caribbean community space as separate from queer Afro-Caribbean political organizing. Following this, I explore how Indo-Afro relational politics performed within Toronto-based, Indo-Caribbean-led queer parties have been alternatively used to resist such hopeless binaries and enact transnational solidarities, particularly in relation to Palestinian communities impacted by ongoing

genocide in Gaza and the West Bank. In this way, I discuss how legacies of the indentured promise can be transgressed through performing a cross-racial (queer Indo-Afro) solidarity via singing and dancing to soca music.

**Keywords:** queer Caribbean diaspora; transnational solidarity; Afro-Caribbean; Indo-Caribbean; Carnival

### **Intimate Publics, Diasporic Worlds: Queer Caribbean Letters in Motion**

Cornel Grey (Western University)

This paper develops a queer epistolary spatial reading practice to explore how queer Caribbean writers in the diaspora use letters, essays, and poems as acts of address that create counterpublics and reimagine belonging. I examine how writing functions as both genre and geography, producing affective and relational spaces that negotiate exile, racialization, and conditional inclusion in the Global North while sustaining complex attachments to the Caribbean. Grounded in Black feminist and queer diaspora thought, I treat the letter as a decolonial and embodied performance that reclaims voice from colonial and heteronormative silences. This paper considers how correspondence transforms resentment, longing, and desire into creative methods of survival, intimacy, and solidarity. By foregrounding

writing as a transnational geography of voice, I highlight the political and spatial work of epistolary practice in constructing alternative publics that are both intimate and transnational, expanding understandings of queer Caribbean diasporic life beyond territorial and nationalist boundaries.

**Keywords:** queer Caribbean diaspora; epistolary practice; affective geographies; counterpublics

**Reassessing the Formation and Function of  
Institutions in an Era of Global Mobility,  
1450-1650**

Chairs: Edmond Smith & Mariana Boscariol (University of Manchester)

Language: EN

**Part I:** April 15, 2:00 pm | Room D106

**Courtly Spaces as Global Marketplaces: Material Desire and Institutional Change in Early Modern South Asia**

Shounak Ghosh (University of Manchester)

This paper examines how ruling elites in Islamicate South Asia — especially the Mughal empire and Deccan sultanates — engaged with expanding global commercial networks in the early sixteenth century to access rare and previously unattainable goods. Building on Emma Flatt's thesis that early modern courts actively created demand for exotic commodities, it explores the institutional mechanisms that facilitated this engagement. First, it analyzes epistolary

subgenres in Persian archival registers — such as *nishans* and *farmans* (royal orders) — in which rulers instructed officials along major routes to guarantee safe passage to royal merchants dispatched on long-distance procurement missions. The affective language in these documents reveals both the courts' anxieties about trade security and the infrastructural efforts undertaken to support it. Second, the paper investigates the range of goods commissioned by these elites, highlighting emerging consumption patterns driven by interactions with European and Central Asian traders. These exchanges stimulated new supply chains rooted in diplomatic, mercantile, and intellectual networks. Finally, the paper turns to the visual archive of miniature painting to trace the presence and circulation of rare objects in courtly settings, exploring how such items were sourced, displayed, and consumed. By foregrounding the role of individual agents—rulers, merchants, and artists—in shaping these circuits, the paper offers a microhistorical account of how global mobility informed institutional transformations in courtly and commercial life during the early modern period.

**Keywords:** consumption; court; trade; diplomacy; market

## **Shaping Diaspora: Morisco Mobility and Ottoman Governance Between the Adriatic and the Aegean in the Early Modern Mediterranean**

Yunus Dogan (European University Institute)

In 1610, Spanish Ambassador Alonso de la Cueva described a group of Moriscos en route to the Ottoman Balkans. He noted that Moriscos from Aragon and Valencia, already settled in Istanbul, had formally petitioned Ottoman authorities to be placed in regions where members of their community had previously migrated. When asked to specify their preferred destinations, they chose Morea and awaited an official decision. Indeed, this was not an isolated episode but part of a broader pattern in which Moriscos actively shaped their resettlement within Ottoman territories between the Adriatic and Aegean Seas. While scholarship has largely focused on the Morisco diaspora in North Africa, owing to the volume of arrivals and the relative abundance of documentation, the Ottoman Balkans and insular territories remain an overlooked arena of Morisco presence. Diplomatic correspondence from Spain and Italy, together with decrees issued by the Sublime Porte, reveals not only the Ottoman state's mechanisms for managing displaced populations but also the negotiating power of Moriscos themselves in determining where and how they would settle and form their diaspora. This paper examines these sources to trace the formation of Morisco

communities in the Balkans and to analyze the institutional policies that framed their integration. By foregrounding both imperial governance and Morisco agency, it repositions the Ottoman Balkans as a significant yet neglected site of Morisco exile, underscoring how diaspora-making was the product of a dynamic interplay between displaced communities and imperial institutions in the early modern Mediterranean.

**Keywords:** moriscos; diaspora; mobility; Ottoman Empire; governance

**Part II:** 15 April, 3:25 pm | Room D106

### **Why Did the Dutch and English East India Companies Form a Cartel?**

Elizabeth Hines (Johns Hopkins University)

In 1619, England and the Netherlands signed a treaty forming a cartel between their individual East India Companies. The companies would legally share employees as well as expenses and profits: England would invest and earn one third, while the Netherlands would invest and earn two thirds. Why did these two institutions combine to such a degree? What did this adaptation mean to them in the context of their expansion in the early seventeenth century? And what does it

tell us about early modern global trade and empire? This paper argues that the two companies formed the cartel because of early imperial uncertainty over their charter renewals. The Dutch East India Company's original charter only lasted for 21 years, and many were nervous that political tensions and trading difficulties around the world would prevent its renewal in 1623. The English East India Company would lose its charter anytime three years passed without the company bringing in a profit, and the company was finding less success than the Dutch East India Company in most locations. The companies' continuing difficulties then contributed to the treaty's breakdown in the following years. Investigating the uncertainty over what form these two institutions should take shows that the nature of two of the largest companies in world history changed dramatically over the centuries, and that the later dominance by either was not guaranteed.

**Keywords:** company; cartel; treaty; charter; empire

## **Revisiting the first decades of the Portuguese presence in India: early views on institutional practices of maritime trade (1498-1515)**

Mariana Boscaroli (University of Manchester)

The arrival of the Portuguese in India at the end of the fifteenth century marked the beginning of a new era in maritime trade and cross-cultural interactions in the Indian Ocean World. This paper proposes an in-depth analysis of how the Portuguese perceived existing institutional frameworks of commercial activities in India during the first two decades of their presence in the region. The study will draw on primary sources such as royal decrees, correspondence, and contemporary chronicles from both Portuguese and local archives. By focusing on early descriptions of local customs and institutions, this paper will contribute to a nuanced understanding of early modern global trade, highlighting the processes of exchange and transformation that underpinned the Portuguese presence and activities in Asia.

**Keywords:** global; institutions; empire; trade; transcultural

## **Globalisation, Labour Mobility and institutional change in the Mughal Empire**

Safya Morshed (University of Manchester)

In the early modern period, the South Asian subcontinent was the playground of a number of global superpowers, where it attracted traders, merchants and ethnicities from across the globe. Between the 16th and 18th centuries, India was a global sink for not only commodities like silver, but also for labour migrants, especially from Central Asia. Migration of groups within India and from abroad meant there was a competitive labour market for skills, where competition between political and economic opponents drove the demand for skilled groups. In many cases, the skills demanded fit the conventional demands of a commercial hub; these could include translators, guides, artisans and merchants. In other cases, the skills which were in demand really reflected conditions more particular to conditions of the region. These could include military labour, which provided security, or political influence. This paper explores how the confluence of a competitive environment and the high demand for skilled labour in the region influenced the development of institutions in the region. It studies how labour market dynamics and perceived skillsets affected the way in which institutions developed employment policies and attempted to retain skilled workers. The paper joins a wider discourse within the economic history literature on the way in which

labour market dynamics and globalisation have impacted the development of institutions. Douglas North (1990), for example, has argued that changes in the population of medieval England impacted the bargaining power between peasants and landlords, and others have argued that 19th-century West Africa experienced an influx of migration as a consequence of an increase in the global demand for cash crops. Using a case-study approach, this article explores how increased competition in the labour market between different polities affected the market for skills and induced institutional change by increasing demand for skills. It argues the patterns are evident only in the context of understanding pre-existing institutions in the region and the way in which new conflicts, invasions and commercial actors affected the dynamic of the economic landscape.

**Keywords:** globalisation; institutions; South Asia; early modern; labour market

## The Estado da Índia and Migration

Chairs: André Murteira (CHAM-NOVA FCSH), Roger Lee de Jesus (Leibniz University Hannover and CHAM-NOVA FCSH) & Hélder Carvalhal (KNAW, Amsterdam)

17 April, 9:00 am | Room C008 | Language: PT

### **Os "portugueses" do Padroado: As élites goesas e descendentes na Bengala britânica dos séculos XVIII-XIX**

Ernestine Carreira (Université d'Aix-Marseille - laboratoire IMAF/CNRS)

A conquista da Província do Norte, centro económico vital do Estado da Índia, em 1739, pela confederação Marata obrigou as grandes famílias mercantes e terratenentes ali enraizadas há várias gerações a regressarem a Goa ou migrarem para os novos territórios da East India Company, então em plena ascensão comercial e demográfica. Nesse âmbito, Bombaim (Mumbai) e Madrasta (Chennai) rapidamente se tornaram espaços de ação para uma jovem geração de negociantes e futuros armadores que podiam continuar a beneficiar da dupla identidade e dos privilégios de vassallos das coroas britânica e

portuguesa através da ligação com o Padroado e o Patriarcado de Goa.

O extraordinário desenvolvimento de Calcutá (Kolikota) após a conquista de Bengala pelos britânicos em 1785 e a necessidade de acesso, por via de Macau, ao comércio com a China levaram as elites “portuguesas” a uma estratégia de rede familiar instalada nos portos mais importantes do Índico e da Ásia oriental, incluindo as Filipinas e a China a partir dos anos 1790. Durante duas gerações, iriam construir as maiores fortunas da Ásia e tornar visível o seu poder comercial e urbano na construção monumental religiosa e civil.

Esta comunicação propõe analisar, através das correspondências privadas e públicas ainda acessíveis, o tipo de ligação identitária, comunitária e política que estas comunidades, organizadas há várias gerações em grupos autónomos, construíram com as autoridades de Goa e a própria coroa portuguesa, assim como a construção de um discurso político valorizando a cultura goesa (linguística e religiosa) em território britânico até aos anos 1840.

**Keywords:** Estado da Índia; Bengala; Calcutá; armadores; Padroado

## **À sombra da Torre da Universidade: a comunidade goesa na academia coimbrã de oitocentos**

Luís P.L. Cabral de Oliveira (Faculdade de Direito da Universidade de Lisboa)

Na sequência da vitória do ideário liberal e da implementação, em Goa, do Perismo, tornou-se evidente a preocupação (enraizada desde logo nas recomendações do próprio Bernardo Peres da Silva) de garantir que alguns dos jovens membros das elites naturais católicas passassem a frequentar a Universidade de Coimbra — e, em particular, os estudos jurídicos aí ministrados. Ancorada à sombra de figuras que firmaram no universo coimbrão da época (como Venâncio Rodrigues ou Raimundo da Gama e sua enteada Amélia Janny), esta comunidade de migrantes pertencentes às classes mais abastadas e europeizadas da cabeça do então Estado da Índia não só deixou uma marca forte na cidade como serviu de intermediária, a par com os representantes de Goa nas cortes de Lisboa, entre Portugal e a sua terra de origem. Importa, assim, começar a aprofundar o estudo do seu legado, nas várias vertentes em que o mesmo se reflete.

**Keywords:** Coimbra; Goa; estudantes goeses; universidade

## **Migration, Military Labour, and State Building in the Estado da Índia, c.1500-1640**

Hélder Carvalhal (International Institute of Social History, KNAW)

This paper examines the evolution of the recruitment of manpower to supply the military, political, and administrative structure of the Portuguese Empire in Asia (the so-called Estado da Índia), roughly during the first century and a half of its existence. The traditional literature concerning the establishment and maintenance of the Portuguese empire stressed the fact that Portuguese colonisers embarked to Asia in an attempt to get rich. While enrichment may have happened in some cases — often more detectable, and with a larger trail of archival paperwork —, we virtually ignore the motivations, trajectory, and outcomes of the large majority of tripulants who sailed to the Indian Ocean. Likewise, we ignore their catchment areas and social profiles. While the sources for the study of this topic are certainly not comparable to their Spanish and Dutch counterparts, this paper contributes to updating our knowledge about the tendencies of early migration to the Indian Ocean in a comparative perspective. Taking such a context into account, the paper argues that, despite a promising start, manpower recruitment tended to fade in both quantity and quality over the period. Due to a set of reasons, which included distance and relatively low remuneration, European potential recruits became less

interested in embarking to Asia — thus, in clear contrast with what was happening on the Atlantic part of the Portuguese empire. This gradual change is related to a growing reliance and competition for non-European human resources on the part of the Estado, which ended up ensuring its survival, at least until the end of the early modern period.

In order to assess both quantitatively and qualitatively such dynamics over the long run, the paper will analyse and discuss a set of primary and secondary sources, which include account books, payment lists, yearly budgets, and correspondence among diverse actors. This mixed approach will then foster wider comparisons not only with the Portuguese imperial context in the Atlantic, but also with other European imperial enterprises, thus contributing more effectively to answering the overall questions raised by the panel.

**Gendered Experiences of Movement: (In)Mobility,  
Gender & Work in the Early Modern World**

Chairs: Mariana Meneses Muñoz (CHAM - Centre for the Humanities, NOVA FCSH), Pablo Hernández Sau (Universidad Pablo de Olavide), Helder Carvalhal (International Institute of Social History)

Language: EN

**Part I:** 16 April, 9:00 am | Room D110

**The Silent Language of Cloth: Gender, Mobility, and Work  
in the Early Modern Mediterranean**

Fallah Saad (University of Hassan II Casablanca)

This paper offers a semiotic analysis of gendered appearance as a crucial lens for understanding the complex interplay of mobility, immobility, and work in the Early Modern Mediterranean world (roughly 15th-18th centuries). Drawing on established and recent scholarship in semiotics, gender history, and material culture studies, this analysis

deconstructs how clothing and bodily adornment functioned as intricate sign systems. These systems communicated, reinforced, and sometimes challenged prevailing gender norms, social status, and roles related to movement and labor. By examining how different forms of dress signified varying degrees of public presence, travel, and engagement in economic activities, this paper argues that appearance was not merely a passive reflection of gendered experiences but an active, performative medium that shaped and mediated individuals' relationships to mobility and work within diverse Early Modern Mediterranean societies.

**Keywords:** semiotics; gender; early modern; mobility; material culture

**Working under and after captivity: the post-freedom economic standing of freed African women in early modern Portugal**

Hélder Carvalhal (International Institute of Social History, KNAW)

This paper examines the economic participation and freedom of work of African women in early modern Portugal, both before and after being released from captivity. During the long sixteenth century, a few thousand Africans disembarked in Portugal from both North and Sub-Saharan Africa, most of

those taken by force and often subject to enslaved labour. While demographic details about this group are uneven, it is recognised that a part of these captives were women, and that they mostly performed menial work, either in agriculture, in domestic affairs (within the household), as well as in a few urban unskilled occupations. The literature concerning the female economic roles in early modern Europe stressed that Iberian women enjoyed relative freedom of work and engaged considerably in public life, as perceived by the development of occupations outside the household, participation in legal processes, as well as the ownership of businesses. Yet, this work has been developed having in mind European women as case studies. Little attention has been given to the role of African women in early modern Europe through their respective life cycles. Studies about whether, for instance, African women saw their economic standing improving after being granted freedom are nonexistent. In the same vein, there is no clarification whether post-freedom marriage contributed to a higher economic standing, as it seems to be the case for their European counterparts.

With this purpose in mind, the lifecycles of ca. 100 African women taken to Portugal between 1514 and 1554 will be examined. I will account for their economic standing, occupational insertion, and degree of economic freedom in a set of life events, including pre- and post-freedom periods. Thus, factors such as marriage, increase of household size

(reproduction of), and ownership of property will be of paramount importance within the analysis.

**Keywords:** African women; economic standing; occupations; slavery and freedom; early modern Portugal

### **The Streets as a Marketplace: Gendered Mobility and the Circuits of Magical Knowledge in 17th-Century Lisbon**

Mariana Meneses Muñoz (CHAM, FCSH, Universidade NOVA de Lisboa)

This study explores how non-elite women in seventeenth-century Lisbon utilised distinct regimens of mobility to build the social and economic networks essential for their everyday survival. Drawing on the 1637 witchcraft Lisbon's Inquisition trials, this talk analyses their life stories to argue that strategic movement—across streets, between households, and into public spaces—was fundamental to creating semi-intimate circles for collectively producing and circulating magical knowledge. This knowledge, in turn, was commercialised through these very networks, forming an informal economic circuit managed by women. Ultimately, the paper contends that mobility was not merely background activity but a core strategy, enabling these women to transform localised movement into a resource for knowledge

acquisition, economic resilience, and social integration across different urban strata.

**Keywords:** gendered mobility; early modern women's history; magical knowledge; social networks; Inquisition studies

### **An Empire of Maids: Women and Mobility in the Mediterranean of the Spanish Monarchy**

Verónica Gallego Manzanares (Universidad Complutense de Madrid)

Between 1580 and 1640, the military and administrative expansion of the Spanish Monarchy generated intense flows of people across its European territories. Alongside the movement of armies and royal officials, numerous women also travelled, particularly those employed in domestic service. Although this phenomenon has been partially explored in the context of the Americas, it has received little attention regarding the Mediterranean territories of the Monarchy. Taking the city of Naples as its point of departure, this paper examines the presence and trajectories of these women within one of the key centres of the imperial framework, where the concentration of military and political power fostered the development of complex networks of dependency and mobility extending across other Mediterranean spaces.

The aim of this study is to reconstruct the labour and social circuits that enabled women's employment within the households of officers, administrators, and their families, drawing on memorials, council petitions, and judicial sources. It also identifies the most recurrent profiles, their geographic origins, and the conditions under which they entered service. By placing these women at the centre of the analysis, this paper seeks to understand how their participation contributed both to the reproduction of courtly and familial hierarchies and to sustaining the everyday infrastructure of empire. Ultimately, it proposes a reading of the Spanish Monarchy through the mobility of its subaltern actors, revealing how women's experiences of service and accompaniment to the army shaped the domestic and transnational dimension of imperial power.

**Keywords:** women; mobility; domestic service; Spanish Monarchy

**Part II:** 16 April, 11:00 am | Room D110

**Women servants in the Spanish emigration to America (XVI-XVII)**

Amelia Almorza Hidalgo (Universidad Pablo de Olavide)

Spanish emigration to the Americas included many women, who by the late 16th century made up nearly 30% of the migratory contingent. A significant group of these women registered to travel as servants (*criadas*), accompanying both family groups and men who were travelling alone. Most of the *criadas* were single women from Seville and Spaniards (although there were also women of African descent and *mestizas*).

The aim of this study is to analyse what advantages these women found in embarking as maids, what the journey was like, and how they entered the colonial world. Moreover, the emigrants' need to travel with servants created an opportunity for women of limited means — those who needed to reunite with relatives in the Americas or who sought to make their fortune there — to make the crossing. Through passenger records and licenses to the Indies issued by the Casa de la Contratación, it is possible to focus on the process of transatlantic mobility of non-elite women and on how this process was shaped by their labour opportunities, gender, social status, and family networks.

**Keywords:** *criadas*; women's emigration; servants; Spanish Atlantic; mobility

### **Gender, enslaved mobilities and mining labour in Mozambique (18th-19th centuries)**

Eugénia Rodrigues (Centro de História, Faculdade de Letras Universidade de Lisboa)

This paper explores the mobility experiences of enslaved women involved in gold mining in the Zambezi Valley, in present-day Mozambique, during the early modern period. Gold mining and trade were central to the Portuguese estates in the region, particularly in the Tete district. Following their expulsion from the plateau south of the Zambezi River in the late seventeenth century, Portuguese traders could only access gold through trade with African polities. Consequently, they turned to the Maravi territory north of the river to exploit lower-grade gold deposits. As the Maravi observed cultural taboos that prohibited them from engaging in mining, Portuguese settlers negotiated with local chiefs to gain direct access to and exploit gold mines, known as bares. According to regional labour divisions, mining was primarily the work of women, who, accompanied by men, travelled to the mining sites during the agricultural off-season. These enslaved women navigated a system of seasonal mobility, moving between cultivated fields on Portuguese estates near the

Zambezi and distant bares in Maravi territory. Drawing on African mining knowledge, they crushed rock and sifted river sand to extract gold on behalf of their owners, while sometimes keeping a portion for themselves. Amidst im/mobility policies entangled with geometries of power, these women were crucial to the economy, contributing their labour to a range of activities.

**Keywords:** gender; work; mining; Zambezi Valley; Mozambique

**Alone?: A comparative view of the emigration of single women and widows to the overseas territories of the Iberian crowns (1550–1650)**

Margarita Eva Rodríguez García (Universidad Complutense de Madrid)

Historiography has amply demonstrated the importance of female emigration to Spanish overseas territories in the modern age, which exceeded 25% of total emigrants during the second half of the 16th century. In the Portuguese empire, there were significant restrictions on female emigration to overseas territories, compared to the Spanish empire. Even so, a significant number of women, less visible in the documentation, embarked on a journey into the unknown in search of a better life, to start a family or to escape a difficult

fate on the peninsula. The aim of this paper is to offer a comparative view of this female emigration to the overseas territories of the Iberian crowns. The focus will be on women who travelled alone, unmarried or widowed, who, voluntarily or forced by circumstances, faced the dangers and uncertainties, but also the possibilities, of the transoceanic journey.

**Keywords:** female migration; unmarried women; transoceanic voyages; colonization; gender

### **The (Fe)male Boulignys. Gender and Imperial (Im)Mobility within the Eighteenth-Century Hispanic World**

Pablo Hernández Sau (Universidad Pablo de Olavide)

During the second half of the eighteenth century, the Boulignys — a family of French merchants based in Alicante — became soldiers in Louisiana, diplomats in the Ottoman Empire, and engineers and officers along various Hispanic frontiers such as Oran, Extremadura, and the Catalan Pyrenees. The trajectories of royal “servants” such as the Boulignys not only contributed to sustaining coherence within the empire but also generated distinctive migratory patterns and administrative practices. These were complemented by the gendered roles of their sisters, daughters, and nieces, who served the Bourbon dynasty through their fixity, reproductive

labour, and trans-regional displacements. Alongside their male relatives, many of the Bouligny women also moved across the Hispanic world, negotiating their own forms of development by capitalising on experiences of both mobility and immobility.

As studies inspired by the “new mobilities paradigm” have demonstrated, the experience of moving — and of not moving — was shaped by displacements, cultural norms, and embodied perceptions of movement. This presentation adopts a qualitative and gendered approach to the experiences of this “mobile” family in order to assess the significance of increasing itinerancy and the role of mobility within the Spanish Empire, re-centring the role of reclaim both individual and collective displacement, as well as restricted or limited movements. To this end, it analyses the official petitions and private letters of both male and female members of the Bouligny family to explore how gender and imperial (in)mobility intersected in the late eighteenth-century Hispanic world.

**Keywords:** women; (in)mobility; officials; Spanish empire

## Literary Representations of Migration in Portuguese-Language Literature

Chairs: Ana Rita Sousa (University of Bucharest & CHAM-NOVA FCSH) & Nuno Miguel Neves (University of Belgrade & CLP-FL-UCoimbra)

Language: EN & PT

**Part I:** 16 April, 4:15 pm | Room D106

### **Aurora Bertrana and the Mapping of Iberian Modernity in Women's Travel Journalism from Spain**

Gayle Nunley (University of Vermont)

Throughout the modernist period and beyond, Spain's engagement with notions of 'modernity' was the subject of vigorous public debate, seen by some at the time as little less than a battle for the future of the nation itself. In part, this atmosphere of tension and urgency had to do with the fact that these judgments took shape against a backdrop of steep national and imperial decline. A second key factor, however, and one that remains surprisingly seldom acknowledged as

such, was mobility. From the mid-nineteenth century onward, the spike in both firsthand and vicarious (via travel writing) encounter with the physical spaces and lifeways of other human societies figured prominently in Spanish public discourse assessing the rightful or aspirational 'place' Spain did or should occupy with regard to the modern project, as well as the myriad well-trodden binaries (civilization/barbarism, subject/object, innovation/transmission, etc.) presumed to divide modernity from its 'others.' In my presentation, I consider the complex dynamics of the injection of travel mobility into public dialogue on modernization within Spain during the critical period spanning from the late nineteenth century to the Spanish Civil War of the 1930s, focusing on the (for many, unexpectedly numerous) contributions by Spanish women, and in particular the extensive corpus of travel work produced by Catalán author and journalist, Aurora Bertrana (1892-1974). As I illustrate through analysis of journeys to the rhetorically 'non-modern' spaces of Spain's former colonial possessions in North Africa and the South Pacific, these texts' cultural messaging—inflected by contemporary attitudes toward female mobility and by the authors' own fraught positionality regarding both the 'others' they seek to assess and the 'home' they ostensibly represent—offers fascinating insight into key tensions and hybridities at the heart of Spain's evolving relation to 'the modern' and within the modern project itself.

**Keywords:** mobility; gender; modernity; travel writing; Spain

### **"Donas": memórias e transculturalidade**

Sara Laisse (Universidade Católica de Moçambique) & Teresa Manjate (Centro de Estudos Africanos, Universidade Eduardo Mondlane)

As Donas são figuras que floresceram entre os séculos XVII e XIX, como latifundiárias e proprietárias de terras. Os espaços por elas detidos eram designados prazos da coroa, a serem detidos e usados por três gerações. O usufruto dos direitos das terras designadas prazos surgem através de uma série de editais da Coroa portuguesa, que projectava estender a sua influência na região do Complexo do Zambeze. Estas donas distinguiram-se como mulheres cujo poder — financeiro, diplomático e mesmo militar — está representado em textos literários e não só. O artigo pretende analisar, numa perspectiva interdisciplinar a representação destas mulheres nas obras *A Zambeziana*, de Emílio de San Bruno (1927), *A Sina de Aruanda*, de Virgília Ferrão (2021); *Os oito maridos de dona Luíza Michaela da Cruz*, de Adelino Timóteo (2016), *Dona Theodora e os seus mozungos*, de Maria Sorensen (1998). A abordagem interdisciplinar resgata o cruzamento de olhares a partir da visão de historiadores como José Capela (1996), da Antropologia e da Sociologia que exploram o lugar de fala da mulher (Carmeliza Rosário, 2017). A partir da ideia

de revitalização histórica, característica do Romance Histórico, iremos contribuir para a construção de memória quer históricas quer literárias Pierre Nora (1984), Henri Bergson (1999).

**Palavras-chave:** donas; prazos da coroa; memória; Moçambique

### **Ser mulher e negra na Itália contemporânea: violência e resistência a partir da obra de Marilena Umuhoza Delli**

Ana Aires e Castro (Faculdade de Letras da Universidade de Lisboa)

Apesar do grande desconhecimento e descrédito que existem até hoje sobre o passado colonial italiano, o certo é que este foi pautado, à semelhança das outras práticas imperialistas europeias, por um racismo sistémico e episódios de exponencial violência. Mais de meio século depois, a obra de Marilena Umuhoza Delli representa um testamento das linhas de continuidade da colonialidade na Itália contemporânea, denunciando o “racismo inconsciente” (Delli 2025) e a misoginia de que as mulheres negras diariamente são alvo. A escolha da autora de trazer personagens com diferentes graus de proximidade com o Ruanda – uma mãe que imigra para a Europa e uma filha que já nasce lá – nos romances *Negretta* – *Baci Razzisti* (2020) e *Pizza Mussolini* (2023) é significativa

para compreender o caráter perverso do racismo e a forma como diferentes gerações o enfrentam. Neste sentido, o meu objetivo com esta comunicação é demonstrar o potencial de denúncia e resistência da literatura afrodescendente escrita por mulheres em um país que se revela cada vez mais hostil à presença destes corpos no espaço público.

**Palavras-chave:** literatura afrodescendente; migração; mulheres; racismo; Itália

### **Literatura, Migração e Redes de Apoio: Clubes Literários de Mulheres Brasileiras em Portugal**

Paula Cajaty Lopes (ISCTE-IUL)

Este estudo analisa os Clubes Literários de Mulheres Brasileiras em Portugal como espaços de mediação cultural e de inclusão social. A partir de uma abordagem qualitativa, baseada em entrevistas e observação participante, investiga-se como as práticas literárias coletivas funcionam como instrumentos de fortalecimento identitário, criação de redes de apoio e valorização da produção cultural migrante. Argumenta-se que a literatura partilhada em comunidade não apenas reafirma a memória coletiva, mas também favorece a inserção das autoras e leitoras em novos contextos sociais e institucionais portugueses.

**Palavras-chave:** literatura migrante; clubes literários femininos; redes de apoio cultural; identidade e inclusão social; comunidades transnacionais

**Part II:** 16 April, 6:00 pm | Room D106

**Between Bifurcation and Fusion: Memoirs of Miguel Torga and Roberto Leal on Migration in Brazil**

Mário Luis Grangeia (Núcleo Interdisciplinar de Estudos sobre Desigualdade, Universidade Federal do Rio de Janeiro)

The migrant experience in Brazil shaped the lives and artistic personae of writer Miguel Torga (1907–1995) and singer Roberto Leal (1951–2019). This paper offers a comparative reading of Torga’s essays in *Traço de união* and Leal’s autobiography *As minhas montanhas* to show how each author represents Portugal–Brazil migration and its effects on identity, subjectivity, and public persona. Torga frames migration as a prolonged process of maturation that produces a pronounced inner dualism or “divided soul”, grounded in a melancholic, theologically inflected *saudade* and a “permanent restlessness” rooted in his Minas Gerais sojourn (1920–1925). Leal, who settled in São Paulo at the age of 11, models reinvention through performative practice and entrepreneurial visibility; his narrative celebrates cultural

hybridity and reciprocal exchange (“Brazil taught me samba, and I taught Brazilians to dance the vira”). Through close readings of selected passages from *Traço de união* and *As minhas montanhas*, supplemented by contextual biographical material, the analysis maps how different genres and mediascapes — literary memoir versus musical-performance memoir — shape modes of remembrance, affective orientation toward homeland, and strategies of self-fashioning. The juxtaposition of Torga’s introspective, melancholic division with Leal’s outward-facing, celebratory fusion reveals ambivalent registers within Lusophone migrant narratives that oscillate between longing for origin and gratitude for new belonging. The paper argues that these two authors expand our understanding of transnational identity formation: Torga contributes a model of migration as psychic bifurcation and ethical reckoning, while Leal offers a model of migration as adaptive creativity and socio-cultural brokerage. The study concludes by suggesting implications for scholarship on memory, identity, and cultural hybridity in Portuguese-language migration studies.

**Keywords:** Lusophone migration; memoirs; identity formation; saudade; cultural hybridity.

## **Quatro portugueses em Paris: emigração em livro, de José Luís Peixoto**

Daniel Moutinho Souza (Colégio Pedro II)

Entre 1961 e 1974, quase 900 mil portugueses emigraram para a França para escapar da pobreza, da ditadura salazarista e das guerras de descolonização na África. Este é o pano de fundo do romance *Livro*, de José Luís Peixoto (2010). São quatro os personagens que seguem esse trajeto, com motivações diferentes: a jovem Adelaide é enviada para Paris — contra sua vontade — pela tia; Ilídio, o protagonista, segue em busca de sua amada; seu amigo Cosme o acompanha para fugir ao serviço militar; e Constantino, com quem Adelaide se casa no exílio, é um militante comunista que foge da ditadura e dos conflitos com seu pai. O tradicional *topos* do amor impossível, dificultado pelas circunstâncias familiares e sociais, se renova na prosa cuidadosa e sofisticada de Peixoto, lançando um olhar sensível sobre um dos fenômenos migratórios mais intensos da Europa do século XX. Na segunda parte do romance, Adelaide e seu filho Livro fazem o caminho de retorno a Portugal. Este último, nascido e criado na França, forma-se em Literatura Comparada, acrescentando uma outra camada de "internacionalismo" ao romance, autorizando-nos a interrogar sobre o papel do livro e da literatura na vida dos emigrantes e na (re)construção de suas identidades. O objetivo desta apresentação, portanto, é investigar como essas experiências de deslocamento moldam

a subjetividade desses personagens e dialogam com o contexto geral daquela emigração em massa, ampliando as possibilidades de debate em torno da condição migrante nos planos individual e coletivo no século XX.

**Palavras-chave:** José Luís Peixoto; romance contemporâneo; literatura comparada; portugueses na França; anos 1960

### **Viagem by Manuel Pereira – problematization and configuration of a migratory experience from Madeira to Australia (1951-53)**

Bernardo de Vasconcelos (Universidade da Madeira)

On December 29, 1951, Manuel Pereira and fifteen other men, hired by Francisco Correia, departed from Funchal, Madeira, Portugal, on board the steamer 'Moçambique' with destination Cape Town, South Africa, where they arrived on January 13, 1952. But it was only on April 18, 1952, that the hired crew lifted anchor from Cape Town on board the 'North Cape', the fishing boat that would endure the difficult and somewhat tumultuous crossing to Fremantle, Western Australia (WA). On June 27, 1952, they sight the lighthouse on Rottnest Island, Fremantle, and disembark the following day. Filled with high hopes and expectations, the men face hardships and drawbacks in this sort of promised land, to

which they had embarked to dedicate themselves to crayfishing.

Manuel Pereira (02/12/1912 - 30/04/2005) was a land surveyor in Madeira, owned a convenience store in Madalena do Mar, and two fishing boats, even though he was not a fisherman. At a time when a huge wave of migration from Madeira to many corners of the world was taking off, he was recruited half by accident and departed for Australia, where he ended up working for an oil refinery company in Kwinana. He was treasurer of the Portuguese Club in WA for many years and, once retired, volunteered as a handyman at St. Patrick's Primary school in Fremantle.

Manuel Pereira registered the whole voyage and the first months in Fremantle in his work *Viagem*, in European Portuguese and in verse. It is the sole recorded example of the Madeiran migration experience to Australia. Despite only having attended primary schooling, in his 330 quatrains, he gives the reader an authentic and sincere account of the voyage, providing details on events and stopovers, the morale amongst the crew, all in a genuine "voice" of his own and carved around his personal experience. He provides evidence of understanding and mastering language and emotion, with *Viagem* being a testimony to those first Madeirans who landed in Fremantle. It is yet in manuscript format, although there are family efforts underway to have it published. Albeit cited in *The Arrival of the Portuguese* (WA Portuguese Club,

2002) and Portuguese in *Australia – World Citizens* (Alberto Ribeiro, 2025), *Viagem* has not yet been discussed in the academic setting.

This paper will analyse *Viagem*, eliciting its aesthetic and cultural potential and how it has played a role in the construction of collective memories of the many Madeirans who followed this initial group and live in Fremantle. It fully reflects and addresses the complexities of the migratory phenomenon in the mid-twentieth century and helps establish new perspectives on the interface between text, context and human experience.

**Keywords:** *Viagem*; Manuel Pereira; Madeiran migration; Australia; Portuguese literature; memory

### **Migração, movimento e vulnerabilidade em *Estuário* de Lúcia Jorge**

Dora Gago (CHAM, FCSH, Universidade NOVA de Lisboa)

O romance *Estuário* (2018), de Lúcia Jorge, a partir do olhar do protagonista, Edmundo Galeano, regressado, com parte da mão direita amputada, de uma missão humanitária, no campo de refugiados de Dadaab, no Quênia, um dos mais populosos do mundo, interroga a experiência da mobilidade no mundo contemporâneo e as suas condicionantes. Regressado ao seio de uma família arruinada, mergulhado num “exílio interior”,

Galeano tenta escrever um livro para avisar a Humanidade sobre os riscos que corre. Discutiremos, neste contexto, em que medida a representação do movimento no romance não se limita ao deslocamento físico de personagens, podendo articular-se como metáfora de transformações sociais, políticas e afetivas. E neste ponto emerge ainda a questão: qual o papel da Literatura neste mundo “líquido” (segundo Bauman), marcado pelas tensões entre pertença e deslocamento, utopia e desencanto?

**Keywords:** Lídia Jorge; *Estuário*; migração; movimento; refugiados, literatura

## To Leave or to Stay? Unpacking (Im)Mobility from Origin to Destination

Chair: Adélia Verônica da Silva (IGOT-University of Lisbon)

Language: EN

**Part I:** 15 April, 5:10 pm | Auditorium C1

### **After Chuy-Chui: to remigrate, to return, or to stay? Senegalese “on the move” in a Border Region between Uruguay and Brazil and the Next Stages of their Transnational Journeys**

Paola Gatti (Université Libre de Bruxelles)

Since the late 1990s, South America has begun to present itself as a new destination of interest for Senegalese people, simulating encouraging prospects through its seemingly "migration-friendly" legislation (Kleidermacher, 2016; Minvielle, 2016). This led to the increase of Senegalese migration and the consolidation of its networks for more than two decades, especially in the region's Southern Cone (Espiro,

2021). In turn, the “twin” cities of Chuy-Chui, located in the border region between eastern Uruguay and southern Brazil, that are part of this recent south-south route, had been a settlement destination for people of diverse origins, especially large Arab-Muslim communities (of Palestinian, Lebanese and Syrian origin) since the mid-20th century (Curi, 2021). Currently, the arrival of Senegalese to Chuy-Chui (that started in 2014), have turned this borderland into part of an interregional, intercontinental, and transnational network of human mobility, in which solidarities and “chains of trust” (Van Liempt, 2007) among diasporas have emerged, but also tensions that lie within dichotomic complexities of temporariness and permanence, mobilities and immobilities, nationals/bi-nationals/non-nationals, local and global practices.

This research was carried out using a multi-sited ethnographic approach, during different periods of fieldwork between 2023 and 2024 in Chuy-Chui and in Diourbel (Senegal), and it focuses on the experiences of Senegalese migrants (male and Muslim) who navigate through this borderland and who previously travelled through other countries in South America and/or West Africa. Their accounts situate diverse temporalities (understood as moments within their transnational journeys): the past, which prior to their arrival (to Chuy-Chui particularly, and to South America in general) made this place an imagined site; the present, in

which they are there, making their place—in the sense of building belonging—; and the future, imagined or materialized elsewhere, which turns this border space into a place of transit, which can extend for five years or even longer time. Departing from the idea of Chuy-Chui as a place of in-between (Bhabha, 1994) both because of being a borderland but also a place of transit, and taking the border as a moment (Coraza and Uriarte, 2024), through this paper I propose to dig deeper in the next stages of these persons' transnational projects, exploring their aspirations, strategies and subjective practices, while navigating the idea of “being on the move” as an ever-present postulate in the speeches of the Senegalese people I worked with. The new possibilities they imagine for the future are always present within their narratives: returning to Senegal or to other destinations already transited, staying where they are, or remigrating somewhere new. In the meantime, they remain in Chuy-Chui, reshaping its in-betweenness into a connecting point within the temporalities that bridge the paths already walked with the ones that are to come.

**Keywords:** transnational migration; temporalities; transit; South America; Senegal

## **Tracing Shifting Identities: Gender, Race, and Generational Belonging in the East African Diaspora in the U.S.**

Claudine Kuradusenge-McLeod (American University)

Diasporic experiences in the United States are shaped by intersecting experiences of race, gender, and generation. For East African diasporic communities from Rwanda, Burundi, and the Democratic Republic of Congo, migration is not an event, but rather a process heavily informed by histories of violence, displacement, and survival. Such layered histories impact how individuals and families understand their experiences and embody their identities in ways that may vary across generations.

This study examines how identities are negotiated within and between generations, paying closer attention to the roles of women and youth in preserving and reshaping cultural practices. It explores how forced migration, gendered forms of trauma, and the realities of resettlement transform traditional family roles and community structures. While many first-generation migrants engage in cultural preservation as a form of continuity and resistance, younger generations often develop hybrid identities that reflect both inherited values and new social realities.

Using semi-structured interviews and community engagement through participant observation, this paper explores how memory, belonging, and mobility are expressed differently by Rwandan, Burundian, and Congolese

diasporans. These narratives highlight shared dynamics as well as distinct personal and collective experiences. The research contributes to broader discussions on diaspora by highlighting how transcultural belonging is continually shaped by the interplay of gender, race, and generational position.

**Keywords:** diaspora; migration; mobility; memory; narrative

### **From Homeland to Diaspora: Religious Responses to Bosnian Muslim Migrations in the 20th Century**

Ehlimana Memisevic (Faculty of Law, University of Sarajevo)

The end of the 19th and the beginning of the 20th century were marked by continued migration of the Muslim population from the Balkans, a direct consequence of the disintegration of the Ottoman state and the rise of nationalism. According to official statistics, between 1878 and 1918, around 1.5 million Muslims left the Balkans, while approximately 100,000 Muslims departed from Bosnia during Austro-Hungarian rule. Migration continued throughout the 20th century, culminating in the wave of ethnic cleansing and genocide in Bosnia and Herzegovina from 1992 to 1995. Bosnian Muslim religious scholars (*ulama*) were among the first to recognize the existential threat that migration posed for the survival of their community. They sought ways to stem

the waves of emigration, and their responses not only contributed to the survival of Bosnian Muslims but also to the preservation of their religious identity alongside a developing European one. There were two major waves of mass migration of Bosnian Muslims at the turn of the 20th century — after the Austro-Hungarian occupation (1878) and the formal annexation of Bosnia (1908). As migration intensified, threatening the survival of Bosnian Muslims as a community, the *ulama* came to realize that it was not *din* (religion) that was most endangered, but rather *vatan* (homeland). One of the most important voices was that of the Mufti of Tuzla, Mehmed Teufik Azabagić, who authored the treatise *Risala fi al-hijra*. In this work, he examined the categories of *dar al-islam* (territory of Islam) and *dar al-harb* (territory of war) in the spirit of modern reformist thought, stressing their irrelevance in the specific circumstances of his time. He opened his *Risala* with the hadith: “Love of one’s homeland is part of faith.” Azabagić rejected the analogy between the Prophet’s *hijra* — which had been necessary for the survival of Islam — and the emigration of Bosnian Muslims, which instead threatened Islam’s survival in Bosnia. By publishing his treatise first in Arabic and later in Turkish, Azabagić reached both scholars and the wider community, and his arguments contributed significantly to slowing the migration wave toward the Ottoman Empire. Almost a century later, during the Serbian aggression against Bosnia and

Herzegovina and subsequent “ethnic cleansing” and the genocide of Bosniaks from 1992 to 1995, when half of the Bosniak population was forced to leave the country and seek refuge abroad, Azabagić’s ideas regained their relevance. He is now recognized as the first Bosnian scholar of modern times to highlight the territorial dimension as crucial for Muslim survival in a non-Muslim environment. Bosnian Muslims could not exist as an abstract community, he argued, but only as inhabitants of particular villages, towns, and cities. Islam in Bosnia could be preserved only if the Muslim settlements themselves were preserved. Migration weakened the vitality of the community, reduced its living space, and gradually relegated Muslims to the status of a physical and intellectual minority. On 10 September 1992, the Islamic Community of Bosnia and Herzegovina published a proclamation reflecting this very logic. It stated: “In a situation when the vital interests of the Muslim people are endangered, the Islamic Community has a moral and historical obligation to declare its views on the exodus to which Muslims are exposed. Starting from the general religious principle that a Muslim is obliged to oppose evil, we emphasize that the defence of one’s homeland is a *farz-i ‘ayn*—a personal obligation and strict duty of every adult Muslim.” The proclamation further stressed that the aggression against Bosnia and Herzegovina was aimed at the extermination of Muslims and the ethnic cleansing of their territories. It

concluded that in the Bosnian context, there could be no religious justification for emigration (*hijra*). Instead, the only way forward was to defend the homeland and secure survival. These views, endorsed by the highest bodies of the Islamic Community, echoed Azabagić's century-old insistence on the inseparability of faith, homeland, and community. This article examines how Bosnian Islamic scholarship from the late 19th to the 20th century redefined the concept of homeland and belonging in response to migration and political upheaval. By reinterpreting *vatan* as integral to Muslim faith, Bosnian *ulama* laid the foundations for a national-religious discourse that resurfaced with renewed urgency during the 1990s war. The case of Bosnia demonstrates that for Muslim communities in minority or contested contexts, the preservation of homeland is not merely a political or cultural issue, but a deeply religious one as well.

**Keywords:** Bosnia; migration; Muslims; 20th century; occupation; annexation

## **Reshaping Jewish Economic Lives in Early Modern Europe: Venetian Jewry and their (Im)mobility after the Establishment of the Ghetto**

Rachele Scuro (University of Pavia)

The Venetian Ghetto, established in 1516, is recognised as the first institutionalisation of coercive Jewish residence in early modern Europe, pioneering a process that spread rapidly. The key inquiry is whether this confinement was purely segregation, or if it stimulated novel mobility responses, consequently altering established socio-economic models. This paper analyses the 16th-century Venetian Ghetto to examine how these new patterns fostered a new mobility agency for both individuals and their assets. Two specific elements will be addressed. The first concerns the physical (im)mobility of individuals and how enforced residence fundamentally altered the community's composition and its business structure. This reconfiguration stemmed from the professional division imposed by the Venetians: the Italian and Ashkenazi groups became more stably settled. For the Ashkenazim, this stability was both a tactic and an involuntary necessity for community survival, as the minority's right to reside depended critically on the banking charters agreed with Venetian authorities. Conversely, the Sephardic component actively maintained links and a renewed mobility agency within the Euro-Mediterranean Jewish network. Their high mobility was dictated by commercial requirements (being

bound by the Republic to overseas trading), positioning Venice as just one node in their extensive business circuits. In second place, the constrained space generated alternative gendered mobility circuits, primarily by treating the spatial element as a commodity. The right to a dwelling was mostly conveyed through the dowry to the future bride.

Consequently, the pattern of marital movement reversed: before the Ghetto, women were mobile, but afterwards, the groom was subsequently forced to relocate to settle where the bride secured the accommodation. This shift in nuptial mobility saw voluntary movement and constraint exchange genders, fundamentally reshaping family economic strategies and networks.

**Keywords:** Venetian history; history of the Jews; ghettoisation; early modern Italy; port Jews

**Part II:** 16 April, 9:00 am | Room C115

### **Adjusted Mobility: An Anthropological Study of Festivities in the Azores**

Yu Sasaki (Tohoku University)

This presentation examines the vitality of villages (*freguesia*) in the Azores, particularly on Terceira Island. Previous research has called Terceira the "island of festivals" due to its

numerous festivities. Indeed, each village holds street bullfights and religious processions no less than once a summer. Each village also has at least one band (*filarmónica*), which plays an important role in festivals. However, the Azores have also been characterized by intense mobility. In the past, there was a large emigration to the United States and Canada, as well as within the archipelago, particularly from the neighboring Graciosa Island to Terceira. However, previous research has not clarified how the local cultural vitality is maintained, despite such harsh fluidity of the population. Therefore, this paper elucidates the mechanisms that maintain the dynamism of local communities, based on anthropological fieldwork. Through research, it was observed that young islanders who moved to the mainland in search of education or employment opportunities often returned to nearby urban areas to participate in annual festivals. About *filarmónicas*, it is clarified that bands from the most remote area of the island are sometimes invited to play music in festivities in other villages. Furthermore, since there are so many bands that the villagers alone cannot sustain their activities, key members, such as the conductor, travel to the other side of the island to fill in for vacant positions. While the mobility in and around the island has become normal, the kinship network of musicians linking the villages keeps the festival seemingly unchanged. Therefore, it is difficult to say that the dynamism of festivities is maintained by the

supposed "traditionally immobilized villagers." Rather, it is pretended to be unchanged by "partial affiliation" with each village. In other words, mobility is adjusted by the centripetal appeal of festivities.

**Keywords:** Azores; festivities; local community; emigration; kinship relation

### **Malayali Women on the Move: How (Im)mobility Shapes Lives**

Chiara Panizzi (CRIA, FCSH, Universidade NOVA de Lisboa; ISCTE)

Taking as a starting point a project being carried out as the subject of a PhD in Anthropology, the intention is to reflect on some of the data collected so far through empirical research conducted among the Malayali community in Rome. This is a sizable migrant community of Indian origin that commenced its migratory movement to Italy in the 1960s, thereby engendering a succession of migratory waves that persist to the present day. The members of this community are predominantly Catholics belonging to the Syro-Malabar Church, an institution that plays a pivotal role in the migratory processes, both during the initial phase of departure from the place of origin and upon their subsequent arrival at the destination. The centrality of religion in the lives of Malayali

community members is unmistakable. Indeed, it functions as a unifying force, providing a sense of shared identity and belonging. The presentation of three case studies of Malayali women will provide the analytical framework for the analysis of their individual trajectories from the moment of departure from Kerala to the journey, arrival and settlement in Italy. The presentation of three distinct narratives of women belonging to various age groups, with mobility trajectories commencing at different points in time and characterised by different stages, aims to instigate reflection on the aspirations and choices, agency and constraints, that generated their movements and immobilities, whilst simultaneously acknowledging the gender dynamics that inevitably influenced these paths. Adopting a holistic approach, the objective is to consider the multiple levels of (im)mobility, focusing also on the movement related to the transcultural practices and transnational rituals that characterise and shape the lives of the members of this diasporic community.

**Keywords:** (im)mobility; migration; gender; transcultural practices; transnational rituals

## **From Minho to Minas Gerais: The Franciscan Third Order as a Space of Belonging in the Portuguese Diaspora**

Natalia Casagrande Salvador (Universidade Federal de Minas Gerais) & Alexandra Vidal (Arquivo da Venerável Ordem Terceira de São Francisco do Porto)

The promise of gold and rapid demographic growth attracted large numbers of Portuguese migrants to the mining region of eighteenth-century Brazil. Yet what anchored them in this colonial environment was the Third Order of St. Francis, whose branch in Mariana granted access to the same benefits already enjoyed in the kingdom through membership in the Order. This institution offered migrants more than spiritual prestige: it provided a durable structure of belonging and support, linking their past in Portugal with their present and future in Brazil. Through its transatlantic presence, the Third Order enabled the construction of a transnational identity that transcended geographical displacement. At the same time, it functioned as a key space for transcultural practices, in which norms, values, and customs brought from northern Portugal were negotiated and adapted to the social, economic, and demographic realities of Minas Gerais. The identity forged within this setting was therefore neither entirely Portuguese nor entirely colonial, but rather a hybrid form, shaped by the tensions between the normative ideals and everyday practice.

**Keywords:** transnational identity; transcultural practices; Minas Gerais; lay association; brotherhoods

## **From Departure to Immobilisation: Afro-European Migrant Identities and Women's Resistance in Chika Unigwe's *On Black Sisters' Street***

Isabella Villanova (Vrije Universiteit Brussel)

My presentation contributes to the discourse on Afro-European migrant identities, intertwining literary and socio-political frameworks while offering insights into the cultural, emotional, and political dimensions of diaspora experiences. By focusing on the intersections of mobility and immobility, it highlights how Afro-European subjectivities emerge in contexts where movement is simultaneously enabled and constrained by systemic discrimination and global crises. Literature becomes here a key space for imagining alternative futures where such identities can thrive. The first part of the presentation situates the notion of "Afro-European identities and subjectivities" within literary (Brancato 2008), socio-political (Miano 2020), and historical (Otele 2020) perspectives, with particular attention to the emotional dimensions of migration and settlement in contexts marked by insecurity and exclusion. The second part examines, as a case study, the socio-political novel *On Black Sisters' Street* (2009) by Chika Unigwe. The narrative

realistically intertwines the stories of four Nigerian women, from their departure to their immobilisation in Antwerp's red-light district, revealing how structural inequalities shape their daily lives, emotional realities, and possibilities of return. Methodologically, the paper adopts an affective lens (Ahmed 2004) combined with intersectional perspectives (Crenshaw 1991; Ahmed 2014, 2017), scholarship on (im)mobilities as a continuum (Carling 2002), and on temporalities of migration (Brah 1996; Cwerner 2001). This framework allows for a nuanced analysis of how Afro-descendant women negotiate their lives while confronting structural barriers, thus foregrounding both the contested right to move and the equally contested right to remain.

**Keywords:** African & diaspora literature; Afro-European identities; emotions; inequality; resistance

**Contesting Borders, Reimagining Mobility:  
Perspectives on Migration Regimes and  
Governance**

Chairs: Ajay Kumar (Amity University Haryana) & Sunil Choudhary (Amity University Rajasthan)

15 April, 5:10 pm | Room C002 | Language: EN

**Decolonising the Migration State: Rethinking Migration  
Norms Owing to the Resurgence of Far-Right Nationalism  
in France and Germany**

Ishan Fouzdar (Shiv Nadar University)

The norms of inter-state migration carry two biases: the Eurocentric bias and the host country bias. Both have fed into one another because, since the Second World War, Europe and the U.S. became the prized host destinations, shaping migration norms and laws by keeping the Westphalian nation-state at the centre. Thus, the 'migration state' emerged, which manages migration by balancing economic benefits and national sovereignty. Inherent in this concept is the right of the states to exclude political aliens, which stems

from the Hegelian idea that a state should hold one homogenous nation. A critique of this led to political stranger exceptionalism, which has translated into the Geneva Convention for Refugees, making an exception for refugees within the signatories' right to exclude political strangers. However, the resurgence of far-right nationalisms in Europe raises questions about this exception. This paper tackles one of them: Why have the Front National and Alternative for Germany (AfD) been able to rally against immigration in the presence of international conventions? Furthermore, their rise has been contingent upon their anti-immigration agenda, which raises doubts about the safeguards and the norm of political stranger exceptionalism that the European Union and the Geneva Convention have deemed to guarantee. These developments, this paper argues, reveal the inadequacy of the mainstream theorisation of international migration. The refugee rights were guaranteed as an 'exception', and exceptions prove the rule rather than reforming it. This study suggests that reforming migration norms demands critical theorisation by moving away from the Eurocentric and host country bias and bringing in the views from the Global South. To do the same, it tries to decolonise the norm of exclusion by reforming the idea of sovereignty using Walter Dignolo's *Decoloniality* and Boaventura Santos' *Epistemologies from the South*. A critical theorisation of migration that considers the South's views will act as an inclusive foundation for

reforming migration norms that have a better firewall against the xenophobic propaganda of far-right nationalism.

**Keywords:** refugees; migration norms; decoloniality; far-right nationalism

## **Towards a Theory of the Multiplicity of Borders**

Lisa Ann Senecal (ICS, Universidade de Lisboa)

Borders are structures that influence, control and regulate mobility. Although it is true borders are physical, the empirical research associated with this presentation evidences how the physical aspect of borders tends to overdetermine what borders are, where borders are found and what borders do. Agnew (1994, 2008) dubbed this tendency — to think of borders as facts, “edges” of space, or lines drawn on maps — the “territorial trap”. This research isolates four aspects of borders. They divide physically, institutionally, conceptually and emotionally. I have adopted Balibar’s (2009) concept “the regime of borders” to speak to the articulation and disarticulation of these aspects of borders. I have relied on the term “the experiential borders”, created in this research, to indicate how border-crossers of Malta’s regime of borders reported sensing, feeling — indeed experiencing — borders in unique, separate, individualized and differential ways. I have prioritized the practice, the lived-experience, the

phenomenological borders over its discursive or representational aspects. Significantly, the intervention I propose is to challenge the notion that there is one, singular, unified border — instead, I posit that there exists a “multiplicity of borders”. The function that these borders serve is at once segregating and segregated. European borders are separate and unequal. Borders are illusive, allusive and elusive. This means that they take on the quality of illusion: borders appear to be something they are not or exist in places they do not seem to. They take on the quality of being allusive; they allude to, suggest indirectly or refer to something else. They are situated within a historical continuum that orders people and cultures. Finally, they take on an elusive quality because they are difficult to “pin down”; they escape or defy capture. I explore how current borders are linked with historical ones and with the ideological gaze of colonialism. Depending on the markers of class, race, and the passport one holds — due to the randomness of who or where one was born (Shachar, 2009) — the borders are different. They are more deadly and dehumanizing. The lethality of borders is grounded in orientalism. This grounding must be deconstructed and deracinated from the legal regimes that support imperial logics. In this paper, I aim to challenge the singularity of the border, the dialectic of legality-illegality and propose the alternative polylectic, that is, the multiplicity of European borders.

**Keywords:** regime of borders; ethnography; Malta; noncitizens; decoloniality

## **Third-Country Agreements and Externalisation of Migration Management by the European Union**

Ajay Kumar (Amity University Haryana)

In the wake of the huge influx of migrants on European soil, the adoption of the Pact on Migration and Asylum by the European Parliament in April 2024 paved the way for a new migration governance mechanism for the member states of the European Union. The pact, aimed at stemming the flow of migrants to European shores and reducing the burden on frontline countries like Italy, Greece, Malta, and Spain, sought to influence the migratory policies of origin and transit countries through a host of measures with countries on the other side of the Mediterranean Sea. The transactional approach undertaken by the EU in the form of the signing of the Memorandum of Understandings (MoU) and agreements between transit countries and third-countries point towards the externalisation of migration management outside the EU borders. These agreements with transit and third countries like Egypt, Tunisia, Türkiye, Libya, Jordan and Lebanon mark a departure from the traditional migration management to a new calibrated approach rooted in the outsourcing of the migration and asylum process by the EU, where third

countries stem the flow of migrants in exchange for preferential economic and trade benefits. However, these agreements largely ignore the human rights and the free movement of people, two important ideals of the EU. The control and selection on the movement of people by the EU stands in stark contrast with the declining birth rate and the scarcity of workforce on large-scale in many countries across continental Europe. Bringing into focus the human rights of migrants enshrined in international law and the need of labour force across Europe, this paper aims to highlight the risks and challenges of the externalization of the migration governance mechanism by the EU to transit and third countries in the Mediterranean and beyond.

**Keywords:** migration; externalization; human rights; third country; Mediterranean

### **Negotiating Mobility: India's Role in Europe's Labour Migration Landscape**

Sunil Choudhary (Amity University Haryana)

In an increasingly globalised world, the prominence of migration reveals the uneven development of the four economic freedoms: capital, goods, services and labour. While trade and capital flow freely across borders, human mobility or migration remains deeply politicised and unevenly

regulated. This paper focuses on the evolving regime of labour mobility between India and the European Union, examining it as a site of contestation, negotiation, and potential collaboration.

Against the backdrop of demographic decline and rising political anxieties in many EU states, legal migration has become both a necessity and a politically sensitive issue. At the same time, India, with its growing economy and young labour force, seeks to convert its demographic surplus into a global advantage through migration partnerships, as exemplified in its pursuit of Migration and Mobility Partnership Agreements with various European countries. This paper explores how migration regimes between the Global South and Europe are shaped by economic asymmetries, policy discourses, and public anxieties. It engages with the dual nature of Indian emigration, comprising both high-skilled professionals and unregulated and often undocumented workers. It examines how these different streams are received, regulated, or resisted within European labour markets and political frameworks.

In doing so, the paper contributes to a larger conversation about how mobility regimes are constructed and contested across borders. It also considers how migration governance can be reimagined to address host country concerns while ensuring fair, legal pathways for migrants, thereby satisfying

the political and economic interests of both the host population and incoming migrants.

**Keywords:** migration regimes; India; labour mobility; European Union; circular migration

***Mobility in a Post-Bandung World: from Anticolonial Solidarity to Postcolonial Exchanges***

Chairs: Daniela Spina (CHAM-NOVA FCSH), Elisa Scaraggi (IHC-NOVA FCSH), & Noemi Alfieri (CHAM-NOVA FCSH)

15 April, 5:10 pm | Room A002 | Language: EN

**What is Home? Migration and Coping Strategies in Birgit Weyhe's Graphic Novel *Madgermanes***

Kata Murányi (Department of Political Science and International Studies, University of Pécs)

Examining the aesthetic and political dimensions of the city through the medium of comics raises a number of questions: from the relationship to street art to the identity-forming power of urban space and popular culture. Birgit Weyhe's graphic novel *Madgermanes* (2016) deals with a specific historical situation: following the construction of the Berlin Wall in 1961, the GDR, facing a labor shortage, invited guest workers from socialist countries such as Vietnam, Cuba, and Angola. After 1979, more than 16,000 workers arrived from

Mozambique over a decade. The graphic novel shows the difficulties of the integration of three fictional characters, their experiences of searching for a home, and how they coped with culture shock. Weyhe's work largely presents the complexity of migration situations through the urban and popular culture of the 1980s, thus enabling its connection to the Afropolitan literary canon. The presentation focuses on how the comic book depicts representations of migration, locality, everyday life, and urban space in the context of interculturality and media culture experiences.

**Keywords:** GDR; Mozambique; colonization; graphic novel; migration

### **Bandung in Paris: Afro-Asian Solidarities and the Diasporic Geographies of PAI (Parti Africain de l'Indépendance), 1957-1964**

Federico Ferretti (Studiosum Università di Bologna)

Extending works in transnational geographies of decolonisation and global history, this paper analyses the Parisian activities of PAI (Parti Africain de l'Indépendance) until 1964. Founded in 1957, PAI was one of the most radical (explicitly socialist) groups fighting for the independence of AOF and AEF colonies, which often took the form of transnational and diasporic federations. In France, the African

student union FEANF (Fédération des Etudiants d'Afrique Noire en France) organised thousands of students and progressed toward increasing political radicalisation following key events that the protagonists identify with the French defeat of Dien Bien Phu (1954), the beginning of the Algerian War (1954) and the Bandung Conference (1955). In association with FEANF and other radical African groups such as Cameroon UPC (clandestine since 1955), PAI opposed both the "balkanisation" of former colonial territories across colonial boundaries, and neo-colonialism understood as the persistence of capitalist relations of production led by the "North". For these reasons, PAI was outlawed in newly "independent" Senegal, where most of its activists lived, in 1960. Based on preliminary work in Parisian archives, on available public recollections of the protagonists and on PAI periodical press, this paper also avails of French police sources. Although highly biased by their own nature, police surveillance records allow appreciating the mobility of people and ideas in diasporic contexts, as well as transnational networks and alliances such as the 'Anticolonial committees' that gathered dozens of African, Asian and metropolitan groups in France between the 1940s and the 1960s, being likewise watched by colonial authorities. On these grounds, this paper argues for divorcing anticolonialism from nationalism, with which it is commonly associated, as well as from the various particularisms that hindered decolonial

projects, such as ethnic and religious hatred, often fostered by the (neo)colonisers, including Cold War actors. Early opposition to “balkanisation” confirms how the colonial model of the nation-state, together with various exclusionary models of “community”, were and still are instrumental to perpetuate coloniality, in the “Souths” and beyond.

**Keywords:** diaspora; transnationalism; anti-colonialism; internationalism; solidarity

## **Making the Missions Possible: Religious Agents, Exchanges, and Materialities on the Move**

Chairs: Isabel Murta Pina (Centro Científico e Cultural de Macau) & Maria João Pereira Coutinho (Centro Científico e Cultural de Macau & IHA-NOVA FCSH)

Language: EN & PT

**Part I:** 16 April, 4:15 pm | Room D110

### **Entre a cruz e a espada: a atuação da Junta das Missões de Pernambuco nas guerras dos sertões das Capitanias do Norte (1712-1715)**

Victor André Costa da Silva (Universidade Estadual de Campinas - Unicamp)

A Junta das Missões de Pernambuco foi criada em 1681, por D. Pedro II, e desenvolveu suas atividades entre 1692 e 1759. Subordinada à Junta das Missões do Reino, em Lisboa, o órgão deveria realizar reuniões periódicas, contando com a presença de autoridades seculares e religiosas locais. Os

encontros eram feitos a fim de ponderar sobre a missão dos povos indígenas da parte norte do estado do Brasil, incluindo deliberações em torno da guerra justa contra eles. Longe de ser um espaço de deliberação religiosa, a Junta assumiu funções no campo material e logístico das missões, envolvendo-se em questões como a regulação do trabalho indígena e a organização das campanhas militares nos sertões das Capitanias do Norte, entre 1680 e 1720. Através do “Livro dos assentos da Junta das Missões”, que contém atas, alvarás e cartas, de 1712 a 1715, propõe-se compreender a atuação da Junta entre o poder espiritual e os interesses coloniais. Através da análise dos documentos, este trabalho almeja refletir sobre os dilemas éticos enfrentados pela Junta, entre a defesa da conversão e a legitimação de guerras contra os indígenas dos sertões. Por fim, ao situar a Junta no contexto global, especialmente à luz dos conceitos jurídicos e teológico-políticos de *ius belli* e *ius pacis*, a comunicação contribuirá para a compreensão dos múltiplos papéis, religiosos e econômico-financeiros, que os missionários desempenharam; suas redes de apoio; e possíveis dinâmicas de poder.

**Palavras-chave:** Junta das Missões de Pernambuco; Capitanias do Norte; guerra justa; povos indígenas.

**"Send me some good Muscatel wine". Shopping Lists, Iberian Foodways and the Jesuits in Japan ca. 1580-1610**  
Simone Zirolia (European University Institute)

Two of the three most important tasks Father Superior Valignano and later Father Superior Pasio assigned to the father Procurator of Japan, the “financial officer” of the Jesuit mission in the archipelago, were regarded as everyday supplies, especially culinary necessities. In accordance with “his superiors”, the Procurator was then in charge of the provisioning of the missionaries in Japan, their “houses” and “churches”, as well as those fathers who were travelling to the archipelago. The transportation and preservation of the supplies during the travel was also the responsibility of the Procurator, who, according to Superior Pasio, had to guarantee the provisions’ “good quality”, their shipment and delivery timing, “bought and requested in advance”, as well as their travelling conditions “finely wrapped and stored”. Guided by a set of archival "shopping lists" and the missionaries' "Regimentos" (statutes), my paper discusses the provisioning system of the Jesuit mission in Japan, disclosing the exact knowledge the Jesuits had about what could arrive in Japan, in what quantity and from where. In doing so, I discuss the tight relationship the missionaries had with the Portuguese merchants and with scattered Jesuit brothers in Macao and Goa, which allowed the movement of people,

goods and foodstuffs throughout the Portuguese Estado da India towards Japan.

**Keywords:** Jesuits in Japan; foodways; provisioning; trade

### **The Jesuits' Engagement in Global Trade: Portuguese Institutional Adaptation in the Indian Ocean World (16th-17th centuries)**

Mariana Boscarol (University of Manchester)

This paper seeks to examine the Jesuit missionaries' relationship with Portuguese institutions and economic enterprises in Asia during the early modern period.

Throughout the sixteenth and seventeenth centuries, the Portuguese Estado da India counted on the Jesuits for advice, mediation, and not uncommonly direct involvement in matters of commerce, diplomacy, and local governance. Within this scope and going beyond the order's religious work and internal economic and financial activities, this paper aims to examine the Jesuits' part in or contribution to the institutional changes of Portuguese trade in Asia. Combining Jesuit and official letters, royal decrees, and commercial records, this paper aims to contribute to our understanding of how Portuguese institutions changed to regulate, control, include, and integrate the Jesuits' participation in maritime trade throughout the period.

**Keywords:** religious agents; institutions; empire; trade; Asian missions

**Part II:** 16 April, 6:00 pm | Room D110

**"Estos officios requieren hombres de diligencia, fidelidad y modo en el negoçar". Regulations for the Mission Procurator and the Governance of Jesuit Global Operations**  
Diogo Reis Pereira (CHAM, FCSH, Universidade NOVA de Lisboa; Centro Científico e Cultural de Macau)

This paper proposal is based on the study of three sets of regulations concerning the Procurator of the Society of Jesus, established in Lisbon, and aims, through a comparative approach, to analyze the institutional evolution of this office, the ideal model defined by the Jesuit hierarchy, and the global administration of the missions. Created in 1573, the office of Mission Procurator was responsible for articulating the powers of the Society in the Portuguese kingdom and even across Europe with the provinces and vice-provinces of the Portuguese Assistancy, ensuring their material, human, and financial needs. In this context, it structured a network linking the Atlantic to the Indo-Pacific, constituting a fundamental axis of Jesuit governance. Drawing on unpublished manuscripts, this study proposes to compare the earliest

description of the office (1561) written by the first Procurator of Portugal, Francisco Henriques; the instructions accompanying the creation of the Procurator of the Missions in 1573, drafted by Alessandro Valignano (1539–1606); and those later revised by Francisco Martins and Gabriel Afonso under the order of Superior General Everard Mercurian (1514–1580). This analysis highlights the centrality of the Procurator in the reception and departure of missionaries, in the management of the global system of information and correspondence, and in financial administration, which ensured the subsistence of both provinces and missionaries. All these aspects, defined in the regulations, sought to control the office by clearly establishing its rules. Thus, this paper seeks to address gaps in the study of Jesuit mission administration, especially the Chinese and Japanese ones, by offering a comprehensive perspective on the Procurator as the key agent for the temporal dimension of the Society. It aims to define the model idealized by the Jesuit hierarchy, identify the different functions assumed by procurators, understand how they coordinated missionaries and related to superiors in Europe, assess their accounting and recordkeeping practices, and finally consider their dual religious and economic-financial role. Ultimately, it clarifies the resilience of this office in governing a global structure that connected the Portuguese Assistancy from Brazil to Japan.

**Keywords:** institutional history; early modern period; East Asian missions; Jesuit procurators; regulations

## **Missionaries and Wellness. Networks and Healing Practices in Early Modern South Asia**

Chiara De Ninno (Sapienza University of Rome)

In the second half of the 17th century, the Catholic missions directed by the Discalced Carmelites in South Asia, particularly in the hodiern India, offer a significant case study for examining the intersections of religion, medicine, and the body. Among the most telling testimonies are those of some missionaries afflicted by illness and treated by the Venetian physician Niccolò Manucci, who resided at the Mughal Court and whose presence created new channels of interaction between European religious actors and local medical knowledge. This paper explores the encounters between sick Carmelites and Manucci during the final decades of the century, analysing how missionary clergy and medical practitioners negotiated authority over the body both during journeys and in the everyday unfolding of apostolic work. Previous scholarship has examined Manucci in connection with his travels and his role at the Mughal court (S. Subrahmanyam; M. Moneta; C. Petrolini; L. Clerici), while the historiography on global missions has focused on conversion processes, leaving the corporeality of missionaries aside (C.

Windler; V. Lavenia; C. Petrolini, etc.). By centring on the missionaries' sick bodies, this paper seeks to fill that gap and to highlight the body as a site of vulnerability and negotiation. Two questions guide the research: how did paradigms for evaluating illness shift in relation to travel and missionary settings? And how did missionaries position themselves in the care, management, and narration of their own bodies? The proposed response will be framed by the idea that the management of the individual missionary's body constituted a material form of managing the mission as a whole. Attention will be given to the dual control exercised over the missionary body: by the physician on the one hand, and by Iberian political institutions responsible for the missions in India on the other. Elements of analysis include almsgiving, illness and medical assistance, available economic resources, and the self-narratives through which missionaries described their bodily condition.

**Keywords:** missions; bodies; medicine; missionary hierarchies; practices

**“To seek the temporal remedy”: a prosopography of the Jesuit Procurators of China and Japan (17th-18th centuries)**

Leonor Pratas (CHAM, FCSH, Universidade NOVA de Lisboa; Centro Científico e Cultural de Macau)

The spiritual survival of the East Asian Missions depended on the temporal administration led by the Jesuit Procurators. In Macau, these economic and financial agents managed available funds of the Province of Japan and the Vice-Province of China, prepared accounts and reports, provisioned missionaries' travels, and ensured, through multiple channels, the circulation of money, goods, and knowledge. From the mid-seventeenth to the early eighteenth century, this office was held by different figures who form the focus of this paper. Initially dominated by temporal coadjutors and later increasingly entrusted to priests, the Procurature proved both demanding and ambiguous. Although powerful, the responsibilities they carried also made them controversial figures, frequently entangled in rivalries, ethical and moral dilemmas, corruption and mismanagement accusations, aspects which remain understudied. Since the Procurators' decisions were shaped by the global dynamics of the Early Modern world, this paper seeks to reconstruct their profiles and trajectories and assess the wide-ranging consequences of their day-to-day lives. Using a global micro-historical approach, it highlights their decision-making processes, as well as the development of accounting and record-keeping

practices, connecting them to the dynamics between Rome and local circumstances. Attention is also given to recruitment patterns and the support networks forged with the secular community of Macau, on which the Procurators heavily relied for their survival. Based on previously unseen sources, we intend to shed new light on the Procurators as seekers of the “temporal remedy”, contributing to broader discussions on their role within the history of the Society of Jesus and in the making of Catholic missions in Early Modern Asia.

**Keywords:** Jesuit procurators; Macau; East Asian missions; prosopography; networks; material culture

## **Narrativas de mobilidade em países de língua portuguesa**

Chairs: Mario Luis Grangeia (Núcleo Interdisciplinar de Estudos sobre a Desigualdade, Universidade Federal do Rio de Janeiro) & Paula Cajaty (ISCTE - Instituto Universitário de Lisboa)

17 April, 2 pm | Room C009 | Language: PT

### **À procura da "terra maior que o mundo": Identidade imaginada e perdida em *Poemas para Macau*, de Cecília Jorge**

Hugo M. M. Pinto (Faculdade de Letras da Universidade de Lisboa; Centro Científico e Cultural de Macau)

Em *Poemas para Macau* (2020), Cecília Jorge (n. 1950) problematiza a identidade macaense como parte da história colonial portuguesa, particularmente o fim do império, com a entrega do território à China, momento de transição e trauma. Repositório de diferentes projeções, território simbólico por excelência, na cidade confundem-se representações de identidade e comunidade e a sua desconstrução. Além da

realidade histórico-social, Macau aparece, sobretudo, como ideia: primeiro, comunidade imaginada, depois, comunidade perdida, que a autora procura reconstituir numa ascese memorialista e sentimental. Na tensão da ambivalência e do desencontro entre memória e história, assoma a morfologia de uma cidade imaginária e espaço de reconhecimento, "universo fechado onde tudo é signo" (M. Augé). Interessa, assim, analisar a legibilidade de Macau enquanto itinerário real e simbólico, empírico e imaginativo, no qual se cruzam e conflituam tempos e narrativas, e em que o mesmo sujeito poético se desdobra entre a pertença e a exclusão, num lugar simultaneamente casa e exílio. Na poesia da autora, de "natalis humus", Macau transforma-se em "terra aliena", num percurso que permite interpretar a noção de "lugar", ou "lar", como algo menos concreto e definido do que negociado, aberto a nuances e subtilezas. Do mesmo modo, nesta representação literária do exílio, pertença, exclusão e memória — tal como identidade —, apresentam-se dinâmicas, ajustáveis, mesmo na recusa ou na indefinição, evidenciando como, enquanto fronteiras simbólicas, são porosas e maleáveis.

**Palavras-chave:** colonialismo; exílio; diáspora; identidade; hibridismo

## Representações do Outro no romance pós-colonial português

Fernanda Hamann (Universidade de São Paulo)

O mundo tem sofrido graves crises planetárias (guerras, pandemias, catástrofes climáticas) que tornam urgente uma maior cooperação global entre diversos povos e nações. Para isso, é preciso uma redefinição das relações nacionais e internacionais, marcadas pelo colonialismo e por heranças socioculturais supremacistas, como o racismo e a xenofobia. Desde o século XX, a literatura é um campo de elaboração e disseminação do pensamento pós-colonial, na busca de países outrora colonizados pela construção de suas respectivas identidades nacionais. Neste campo, Portugal apresenta uma peculiaridade: embora se situe historicamente do lado do colonizador, o país abriga uma rica produção literária pós-colonial, nomeadamente sobre a violência da guerra colonial em África (1961-1975) e o trauma do retorno de militares e colonos portugueses a um país empobrecido e incapaz de acolher a todos. Um romance recentemente publicado parece representar uma nova perspectiva para a literatura pós-colonial portuguesa. Em *As doenças do Brasil* (2021), Valter Hugo Mãe assume o ponto de vista do colonizado, valorizando a resistência de povos indígenas e africanos escravizados contra o colonizador português (referido como uma 'fera branca' inclinada a exterminar povos inteiros). Ao se dedicar ao projeto literário de 'tornar-se o

Outro', Mãe assume responsabilidade pela violência implícita à herança colonial de seu país e inclui a dimensão da alteridade como imprescindível à construção de uma identidade pós-colonial portuguesa. Com base no caráter autocrítico de um discurso literário sobre um passado colonial eurocêntrico, que continua a produzir efeitos na contemporaneidade, propõe-se um estudo comparado entre o romance de Mãe e outros romances pós-coloniais portugueses, especificamente quanto ao modo como o Outro é representado em cada um deles: *Autópsia de um mar de ruínas* (1984), de João de Melo; *A costa dos murmúrios* (1988), de Lídia Jorge; e *Deus-dará* (2019), de Alexandra Lucas Coelho.

**Palavras-chave:** romance pós-colonial português; literatura contemporânea; colonialismo; alteridade; identidade nacional

### **O léxico da "Revolução": Um estudo de História Conceitual da *Gazeta da Restauração* e do *Mercúrio Portuguez***

Luan de Oliveira Vieira (Universidade NOVA de Lisboa; Universidade Federal de São Paulo)

Essa apresentação visa discutir o campo semântico das Revoltas e Revoluções durante a Restauração Portuguesa (1640–1668) a partir da análise dos primeiros periódicos de Portugal, a *Gazeta “da Restauração”* e *Mercúrio Portuguez*.

Observaremos, por um lado, a escolha do que era noticiado e, por outro, quais os termos empregados para noticiar revoltas, levantes, motins e os eventos da própria Restauração. Debatendo com a historiografia sobre as Revoluções e a chamada "Crise Geral" do século XVII, a hipótese a ser desenvolvida é que a *Gazeta* buscava versar seus leitores na narrativa do golpe “restaurador” da ordem, constituindo um campo semântico no qual “revolução” e “restauração” ocupam posições antitéticas no discurso político.

**Palavras-chave:** História Moderna; Portugal; século XVII; Restauração; História dos Conceitos

## **Contributos dos Agentes Educativos para a Inclusão de Alunos de Origem Imigrante nas Escolas Portuguesas**

Chairs: Fausto Caels (ESECS-Instituto Politécnico de Leiria & CELGA-ILTEC, UCoimbra), Susete Albino (CHAM-NOVA FCSH) & Catarina Mangas (CICS.NOVA, ESECS-Instituto Politécnico de Leiria)

15 April, 3:25 pm | Room C002 | Language: PT

## **A experiência da mediação (inter)cultural e linguística nas escolas públicas portuguesas: entre a assimilação velada e o acolhimento democrático das pessoas migrantes e refugiadas**

Manuela González & Joana Saraiva (CELGA - ILTEC Universidade de Coimbra)

O presente trabalho visa registar parte do processo da incorporação da figura dos Técnicos Especializados em Mediação Cultural e Linguística nas escolas públicas portuguesas a partir de Fevereiro de 2025. Abordaremos a

legislação que permitiu a chegada destes elementos às escolas, o processo de contratação, os desafios encontrados no campo e as mais-valias que permitiram a atuação. Uma vez que atuamos no contexto escolar público português como Mediadoras (inter)culturais e linguísticas, enquadrámos este trabalho numa metodologia qualitativa de investigação-ação que permite explorar, de forma dinâmica, a nossa função no terreno através de fases que se complementam e se desenvolvem entre si, isto é, o planeamento, a ação, a observação e a reflexão (Kemmis & McTaggart, 2003).

Entre os nossos referenciais teóricos destacamos o sentipensar (Fals-Borda, 2015) como prática que integra a razão, as emoções, o pensamento e o sentir para criar um conhecimento mais profundo e experiencial, superando a dicotomia entre a cabeça e o coração, a lógica e as vivências afetivas.

Consideramos que esta abordagem teórica promove uma compreensão holística que possibilita espaços para a construção de realidades alternativas e emancipatórias como práticas descolonizadoras.

**Palavras-chave:** mediação intercultural; investigação-ação; colonialismo e decolonialismo.

## **Práticas de acolhimento e inclusão de alunos com origem imigrante: O olhar dos diretores escolares**

Sílvia de Almeida (CICS.NOVA, FCSH, Universidade NOVA de Lisboa & EDUNOVA.ISPA) e Susete Albino (FCSH, Universidade NOVA de Lisboa)

Esta proposta de comunicação insere-se no âmbito do projeto “Inclusão ou discriminação? Da análise dos resultados escolares às estratégias para o sucesso dos alunos com origem imigrante” (CICS.NOVA & Associação EPIS), desenvolvido em nove escolas da Área Metropolitana de Lisboa. Centra-se na análise das entrevistas realizadas aos diretores, procurando compreender as estratégias de acolhimento e inclusão dirigidas aos alunos com origem imigrante e suas famílias.

A análise qualitativa, conduzida com apoio do software MAXQDA, revela práticas diversas entre escolas, desde dispositivos estruturados de receção — com equipas multidisciplinares, materiais multilingues, visitas guiadas e atividades de integração — até iniciativas pontuais ou informais. Emergiram ainda exemplos inovadores, como a introdução do badminton em resposta à presença de alunos do Bangladesh e do Nepal, projetos de imersão linguística e parcerias com redes de tutores voluntários para o ensino do português.

Os espaços escolares (bibliotecas, refeitórios, secretarias) assumem-se também como mediadores de inclusão,

refletindo, em alguns casos, a valorização da diversidade cultural. Persistem, contudo, fragilidades no plano curricular e institucional, designadamente a ausência de ofertas de escolas interculturais e o subaproveitamento das parcerias comunitárias.

A comunicação pretende discutir estas práticas à luz das políticas públicas recentes e refletir sobre o papel da liderança escolar na construção de culturas organizacionais inclusivas.

**Palavras-chave:** inclusão; alunos com origem migrante; acolhimento; liderança escolar; diversidade cultural e linguística

### **Histórias que Aproximam: O Uso de Fábulas Persas na Aprendizagem do Português por Alunos de Origem Migrante**

Solmaz Nazari (FCSH, Universidade NOVA de Lisboa & AE Carcavelos)

Esta comunicação apresenta uma investigação em curso centrada na utilização de fábulas da tradição persa como recurso didático para o ensino de Português Língua Não Materna (PLNM) no 2.º ciclo do ensino básico. O estudo parte do princípio de que o texto literário constitui um meio privilegiado para promover o desenvolvimento linguístico,

cultural e intercultural dos aprendentes, em consonância com as orientações do Quadro Europeu Comum de Referência para as Línguas (QEQR, 2020).

Cada fábula foi traduzida para português e é acompanhada de um glossário ilustrado e de exercícios práticos de aquisição de vocabulário e de compreensão escrita. Estes materiais foram elaborados para tornar o texto literário acessível e funcional no contexto do ensino de PLNМ, promovendo o contacto com temas universais e valores éticos de modo motivador e inclusivo.

A aplicação dos materiais em contexto real de sala de aula envolveu alunos de origem migrante, aprendentes de PLNМ, e teve como objetivo observar de que forma este tipo de material contribui para a motivação e para o desenvolvimento da proficiência linguística. A recolha de dados está a ser realizada através de um inquérito por questionário, que permitirá analisar as perceções dos alunos relativamente ao interesse, à clareza linguística e à utilidade das atividades propostas.

Na comunicação serão apresentados e discutidos os resultados preliminares deste inquérito, refletindo sobre as potencialidades pedagógicas e interculturais do uso de fábulas persas adaptadas no ensino de PLNМ.

**Palavras-chave:** alunos de origem migrante; Português Língua Não Materna; didatização do texto literário; fábulas persas; interculturalidade

## **Undoing the Coloniality of Mobility Regimes, Narratives and Laws**

Chairs: Aghogho Akpome (University of Zululand) &  
Hanaa Hakiki (European Centre for Constitutional and  
Human Rights, Berlin)

16 April, 2:30 pm | Room D110 | Language: EN

## **Militarism, Environmental Ruin, and Gendered Displacement in the Global South: Postcolonial Ecofeminist Perspectives from Congo and Sudan**

Hajar Taha (Hassan II University, Mohammedia)

This paper examines how militarised extractive practices in the Democratic Republic of Congo and Sudan drive ecological collapse and trigger forced migration, situating these processes within the coloniality of contemporary mobility regimes. The study interrogates the entanglement of armed conflict, environmental devastation, and gendered displacement in two contexts marked by the violent legacy of

colonial resource exploitation using a postcolonial ecofeminist lens.

In eastern Congo, conflict over coltan and other minerals fuels deforestation, soil erosion, and toxic contamination. It further undermines agrarian livelihoods and compels rural populations, especially women, to migrate. In Sudan, scorched-earth tactics, oil extraction, and climate-exacerbated drought converge to displace communities, intensifying gendered vulnerabilities in transit and resettlement. Across both cases, women emerge as both the most affected, mainly owing to caregiving responsibilities, socio-economic marginalization, and exposure to gender-based violence, and as key agents of resilience, preserving seeds, ecological knowledge, and cross-border care networks.

Methodologically, the paper employs mixed qualitative approaches: discourse analysis of NGO and UNHCR reports, archival media studies, and the integration of testimonies from displaced women in diaspora settings. By connecting ecological destruction to the colonial logics embedded in border regimes and migration governance, the paper challenges prevailing humanitarian narratives that depoliticize forced migration. Ultimately, it argues for mobility justice frameworks that recognize environmental degradation as a central driver of displacement, foreground gendered experiences, and dismantle the structural continuities

between colonial extraction and present-day militarized ecologies.

**Keywords:** Postcolonial ecofeminism; militarism; environmental justice; forced migration; gendered displacement

### **Angolan Refugees after 1975: Postcolonial Displacement and Identity Reconstruction in Portugal**

Pedro Gonçalves (FCSH, Universidade NOVA de Lisboa) & Érica Pontes (Faculdade de Letras, Universidade de Coimbra)

The proclamation of Angola's independence in 1975 marked the beginning of a prolonged civil war, generating large-scale forced displacements both within the country and across national borders. Among the multiple trajectories of exile, the migration of Angolan refugees to Portugal occupies a particularly revealing position, emerging from the interplay between post- imperial power relations, enduring colonial imaginaries, and struggles over historical memory. This case provides a paradigmatic example of how Euro- modern mobility regimes — structured by colonial legacies — differentially regulate movements between the global South and the global North, while simultaneously exposing spaces of agency and resistance on the part of those on the move. The analysis focuses on the processes of arrival and

settlement of these refugees in Portugal, with particular attention to how forced migration contributed to the reconfiguration of urban spaces and the emergence of new forms of transcultural expression in the metropole. Adopting an interdisciplinary perspective, it brings into dialogue institutional responses and lived experiences, examining questions of integration, identity, and the negotiation of belonging within a post-imperial context. Rather than portraying refugees as passive recipients of humanitarian assistance, this study highlights their role as active agents in the creation of hybrid cultural practices shaped by transnational attachments and local dynamics. By anchoring the discussion in concrete empirical cases — such as urban reconfigurations and community practices in the outskirts of Lisbon — this analysis connects historical forced migrations to broader debates on diasporas, mobility, and transculturality in post-imperial Europe.

**Keywords:** Angola; refugees; civil war; forced displacement; diaspora; identity; postcolonialism

## **The ND and NT judgment: Rule of narrative vs the rule of law**

Aghogho Akpome (University of Zululand) & Hanaa Hakiki,  
(European Centre for Constitutional and Human Rights)

In 2015, two Black African men brought a case against Spain (ND and NT v Spain) for their summary expulsion (“pushback”) from Melilla, a Spanish enclave on the African continent, into Morocco. The case, brought before the European Court of Human Rights, challenged the expulsion under the European Convention on Human Rights and its protocols, as ratified by Spain, which prohibit collective expulsions of foreigners. This provided an opportunity for the court, once considered a champion of refugee rights, to address what from 2016 became a European systematic practice of racist, violent and extrajudicial expulsions (‘pushbacks’) against people on the move. In this paper, we focus on how the Court intended to justify its refusal to apply the ECHR for pushbacks. Instead, in a convoluted and long judgment, it constructed a new legal doctrine blaming the applicants. We analyse the judgment from the perspective of the intersection of law and narratives, focusing on law-making as a social construct that is embedded in institutional, geo-political and cultural history. We begin with a summary of the Court’s legal reasoning, contextualising it within the Court’s history and subsequent approach to border human rights violations. We then scrutinise the judgment as a

literary text, paying particular attention to the historical European narratives about Africa and Africans which underpin the judgment. By so doing, we interrogate the role of narratives in law-making and question the extent to which these narratives — rather than legal reasoning — stand at the heart of the logic of the ND and NT judgment.

**Keywords:** narratives; laws; coloniality; borders; courts

## **Diásporas em Português: Um Projeto de Enciclopédia Digital**

Chair: Susete Albino (CHAM-NOVA FCSH)

17 April, 3:45 pm | Room C009 | Language: PT

### **Diáspora(s) e comunidade(s) por vir: um projeto de enciclopédia para o século XXI**

Ana Paula Coutinho (Faculdade de Letras da Universidade do Porto - Instituto de Literatura Comparada Margarida Losa)

Inserida num painel que se propõe contribuir para a temática central do Colóquio, a minha proposta de comunicação, partirá de uma reflexão sobre o sentido e as possibilidades atuais de montagem de uma “enciclopédia” para o século XXI, assim como dos pressupostos e objetivos principais da “Diásporas em Português”, para equacionar as potencialidades deste trabalho colaborativo, no sentido não apenas de disseminação, através da Web, de informações e leituras sobre autores e obras de países de língua portuguesa ligadas a vivências de diáspora, mas também de potenciação de pensamento e de práticas discursivas diaspóricas. Até que

ponto uma enciclopédia digital, enquanto “work in progress”, extravasa do sentido andersoniano de “comunidades imaginadas” e poderá contribuir para uma “comunidade por vir”, no sentido que lhe atribuiu Giorgio Agamben (1990)?

**Keywords:** Diásporas em Português; enciclopédia; comunidade(s); artes diaspóricas

### **Diáspora e reparação na escrita de Joaquim Arena**

Patrícia Martinho Ferreira (Brown University)

Joaquim Arena corporiza o que, desde o início dos anos 2000, tem sido designado por vários investigadores como Afroeuropa, fazendo parte da nova geração de escritores interessados nos legados do colonialismo no contexto lusófono. Nascido de pai português e mãe cabo-verdiana, a sua condição de existir entre culturas é um ponto fulcral da sua escrita transnacional e com uma forte dimensão reparadora. O seu trabalho revela um compromisso em abordar os desafios enfrentados pelos descendentes de africanos que vivem na Europa pós-colonial, uma sociedade multicultural marcada pela persistência de uma episteme colonial. Sobre o tema da diáspora, Arena publicou o livro de não-ficção *Debaixo da Nossa Pele. Uma Viagem* (2017) e dois romances: *A Verdade de Chindo Luz* (2006) e *Siríaco e Mister Charles* (2022). Esta comunicação propõe uma leitura destas

obras a partir do ponto de vista das experiências diaspóricas (individuais e coletivas) e das suas repercussões físicas, mentais e emocionais num espaço-tempo pós-colonial. Esta análise revela o esforço de Arena para apresentar uma arqueologia da presença africana em Portugal que é simultaneamente privada/individual e pública/coletiva. O ímpeto palimpséstico, o tema da viagem e as dimensões transnacionais e socioculturais que permeiam estas narrativas permitem aos leitores aceder para além das memórias e espaços pessoais do narrador, recolocando a conversa sobre o legado africano silenciado nas esferas pública e política portuguesas.

**Palavras-chave:** Joaquim Arena; diáspora; viagem; Afroeuropa; Afroportuguês

### **(In)visibilidades – escrever a diáspora em Portugal e no feminino**

Ana Margarida Fonseca (Instituto Politécnico da Guarda, Instituto Literatura Comparada)

Se é certo que nas últimas décadas se assiste, no contexto português, a uma maior visibilidade de vozes afrodescendentes — na cultura, na música, na literatura e nas artes — é ainda discreta a valorização desta presença e a atenção diferenciada à mesma. Com o presente contributo,

procuraremos analisar alguns textos literários produzidos por autoras com ascendência africana, que ou nasceram em Portugal ou passaram partes significativas da sua infância e juventude neste país. Dentro destes, priorizamos um ponto de vista feminino, construindo, assim, uma visão comparativa e multifocal e observando como se vêm tornando mais visíveis (ou não) os corpos e as vozes das mulheres afrodescendentes. Convocaremos, deste modo, textos ficcionais produzidos por escritoras marcadas pela experiência da diáspora e da travessia de distintos territórios culturais, como Aida Gomes, Djaimilia Pereira de Almeida, Grada Kilomba, Yara Monteiro e Telma Tvon.

**Keywords:** diáspora; afrodescendência; ficção; Telma Tvon; Aida Gomes

### **Luísa Semedo and the Lusophone Diaspora: Decentering Eurocentric Narratives through Digital Memory**

Margarida Rendeiro (CHAM, FCSH, Universidade NOVA de Lisboa)

This paper is part of the “Diásporas em Português: A Digital Encyclopedia Project”, which aims to map, systematise, and make accessible online the cultural and intellectual production of dispersed Lusophone communities. It focuses on the work and trajectory of Luísa Semedo, a Portuguese writer

and activist of Cape Verdean origin—whose entry in the aforementioned digital encyclopedia is authored by me. Semedo's writing, particularly in works such as *Céu de Carvão, Mar de Aço* (2017), among others, explores tensions between identity, collective memory, and migratory experience, articulating movements of resistance, belonging, and cultural re-signification. Moreover, her literary production contributes to decentring the Eurocentric narrative of the Atlantic and Europe, challenging hegemonic perspectives and offering alternative readings of the circulation of knowledge, cultural practices, and literary forms across Lusophone diasporas. By integrating her work into a digital encyclopedia, this paper highlights the extent to which this project seeks not only to preserve and disseminate her writing but also to situate it within networks of memory and solidarity among African and Afro-diasporic communities, thereby enriching contemporary debates on literature, identity, and memory in the Black Atlantic.

**Keywords:** Lusophone diasporas; digital memory; Luísa Semedo; memory; digital encyclopedia

**Animals on the Move: Towards a Multispecies  
Understanding of Mobilities**

Chairs: Nina Vieira, Carla Vieira & Catarina Simões  
(CHAM-NOVA FCSH)

Language: EN

**Part I:** 16 April, 9:00 am | Room D106

**Animal Mobility, Labour and the Environment in Plantation  
Zambezia – 1880s-1970s**

Bárbara Direito (IHC, FCSH, Universidade NOVA de Lisboa)

The Zambeze region has long garnered scholarly attention for the strategic role it played in the development of the plantation system in colonial Mozambique, with many works focusing on the relation between forced labour and cash crop expansion. Conversely, the more-than-human dimensions of this plantation complex have received insufficient attention. This paper seeks to fill this gap in the historiography by examining the historical relations between humans, animals, capitalist expansion and the local environment of the lower

Zambeze between the 1880s and the 1970s. Drawing on a variety of sources found in Portuguese and Mozambican archives, the paper will show how eradicating the tsetse fly, the main vector of a deadly animal disease, destroying forests and translocating bovine cattle brought on the hoof from other regions of Mozambique since the late 1920s, helped boost the plantation economy. By replacing African workers, cattle thus occupied a central role in the labour regime of the plantation economy, while also supplying milk to the city of Quelimane. But since maintaining the tsetse at bay was a constant and costly battle, in the 1960s 100 water buffaloes were brought from the region of Naples, in Italy, to replace cattle, adding another dimension to the more-than-human history of the lower Zambeze.

**Keywords:** more-than-human; Mozambique; plantation system; Zambeze; animal translocations

## **Rhythms of Land, Sea, and Sky: Seals, Seabirds and Animal Mobility as a Guide to Navigation and Resource Use in Early Modern Southern Africa**

Diogo Falcato & André Carvalho (CHAM, FCSH, Universidade NOVA de Lisboa) & Ana Roque (Centro de História, Faculdade de Letras Universidade de Lisboa)

Seasonal movements of marine and coastal animals shaped both human navigation and resource use in different contexts and cultures. Along the southern African coast, during the early modern period, the Cape fur seal (*Arctocephalus pusillus pusillus*) followed predictable cycles of reproduction, moulting and haul-out behavior, creating conspicuous aggregations on land that offered reliable markers for orientation as well as opportunities for harvesting. Similarly, the presence and movements of seabirds, shorebirds, and other coastal fauna indicated to European seafarers and local coastal communities the location of rookeries, fishing grounds, and safe landfalls, highlighting areas of concentrated biological activity. These multispecies associations and concentrations linked land, sea, and sky, providing environmental cues that informed how people moved through, interpreted, and extracted from coastal environments. Drawing on archival documents, ship logbooks and navigation diaries, this study situates fur seals within a broader constellation of animal signs, showing how colonial navigation and harvesting practices became synchronized

with animal movements, life cycles, embedding natural rhythms into both wayfinding and regimes of resource use.

**Keywords:** animal stories; multispecies interactions; sealing; environmental navigation; historical information

### **Orcas, Humans, and Boats: Historicized Encounters mediated by Movement**

Cristina Brito (CHAM, FCSH, Universidade NOVA de Lisboa)

Species that inhabit or use the ocean, either marine, terrestrial or amphibious in their habits, inevitably, must meet one another. Sometimes they partner with each other, on different occasions they are competitors or even establish a prey-predator relationship. But at all times, a connection, and sometimes a memory or a learning event, is established.

Orcas have feeding and mating preferences, particular acoustic communication habits and behaviors. According to their subspecies, clan, or family, and throughout their long lives, they share these preferred ways amongst their kin and future generations while living in integrated ecosystems, or rather in ecocultural systems. There have been, recently, well-documented practices of hitting sailing boats in Portugal and Spain by a small family group of orcas (the so-called 'Gladis'). This particular group moves along the Iberian shores and shows this learned behavior, which is transmitted across

generations and is a deterrent for other species and their ways of living — in this case, humans and their boats. In historical times, we can identify several interactions between orcas and humans — dynamics of exchange mediated by movement — that were either mutually beneficial or partial to one side while harming the other. In any case, it impacts and reminisces on those who cross paths with them. Orcas have prey, enemies and partners with whom they meet and interact in the multidimensional and multisensorial world they live in the oceans. A world also occupied by humans and invaded by anthropogenic practices and activities not easily compatible with the moving lives of these (and other) large pelagic predators. The goal of this paper is to address past and current orca-human interactions, allowing scholars to understand environmental challenges and provoking societies to consider alternative ways of creating common futures.

**Keywords:** animal studies; ocean studies; environmental history; ecocultural systems; multispecies interactions; marine conservation

**Part II:** 16 April, 11:00 am | Room D106

**Travelling Stories: Animal and Narrative Migrations in  
Alexis Wright's *The Swan Book***

Beth Chapman (University of California Los Angeles)

In *Extinction Studies* (2017), the editors insist on telling stories about species loss that attend to “the simultaneously biological and cultural complexity of our world,” as “extinction is an inherently and inextricably biocultural phenomenon” (5). Animal migrations, too, are biocultural. I propose reading *The Swan Book* (2013) by Waanyi author Alexis Wright as a work that foregrounds this entanglement of narratives and bodies in migration. *The Swan Book* is set in northern Australia one hundred years into a dystopian future. Displaced by climate change, black swans arrive in their thousands at the swamp, a detention center for dispossessed Aboriginal peoples and climate refugees. Working through the “all times” of an Indigenous temporality, Wright offers a kaleidoscopic vision of the swans, including multiple interpretations from local people, global swan myths and folklore, colonial histories, and the very real avian arrivants who have travelled far from the songlines and stories of their Country. Through this admixture, Wright points to ongoing “storytelling wars” and the contagious, migratory nature of narratives in a community under colonization. Wright’s novel provokes critical questions for our age of migration marked by exclusionary (bio)security

discourses and climate change: How should a community respond to new arrivals who have no story there? How can new stories be told in an ongoing crisis? How does looking beyond the human reveal how the stories of capitalism and colonialism disrupt intergenerational cultures—e.g., the transmission of birds' migratory routes—to impinge on the autonomy of other lifeways and species? How can we historicize migration to understand the causes of past migrations and their effects on the present, including further displacement? How does attending to mythologies of migration elucidate who has the freedom to move and who is detained? And, finally, how can animal migrations help us to rethink boundaries within and between nations?

**Keywords:** migration; animals; Indigenous; naturecultures; narrative

### **A Modern Way to Move Bovines: Portugal in the Development of the Global Livestock Market in the 19th Century**

Leonardo Aboim Pires, Bárbara Direito & Inês Gomes (IHC, FCSH, Universidade NOVA de Lisboa)

As beef and milk became increasingly important in European diets during the nineteenth century, especially in and around cities, the demand for bovine cattle witnessed a sharp rise.

The historiography has highlighted the central role Britain played in the internationalization of the beef and meat trade (Perren 2006), facilitated by the steamship and refrigeration, and in the development of the “first food regime” by importing livestock and livestock by-products from “settler states” in South America and Australia (McMichael 2009), but also Spain, especially Galicia (Carmona 1982). In the case of Portugal, Pereira’s work on the 19th century peripherally discussed the cattle trade with Britain and Spain (1983). In a recent agrarian history of Portugal, however, cattle and livestock more broadly were only briefly mentioned, leaving many questions unanswered (Freire and Lains 2016). This paper brings together data gathered in different local and central Portuguese archives to examine the role of Portugal in the global circulation of cattle in the nineteenth century, looking specifically at relations between Portugal and Spain, Britain, and other European countries. It will discuss the different agents involved in these exchanges — namely, gentleman farmers, agricultural societies and governments —, the reasons that motivated these instances of animal mobility, but also their economic and environmental impacts. The presenters are members of the FCT-funded project titled “Cattle in motion: Knowledge, circulation and environments in the history of cattle in Portugal, 1750-1960” (2023.12421.PEX).

**Keywords:** global cattle and beef trade; Portugal; animal mobility; Europe; nineteenth century

## **All Roads Lead to Lisbon: Animal Displacement in the 15th to 17th Centuries**

Joana Lages Gonçalves & Daniela Teixeira Gomes (CHAM, FCSH, Universidade NOVA de Lisboa)

This communication aims to understand the movements of land animals, whether natural or forced, to the city of Lisbon in the 15th to 17th centuries. In this sense, these movements will be sought at the local, regional and transoceanic levels, since the chronology under study allows us to analyse the impact of Portuguese expansion on the mobility of these historical subjects. The methodology will combine historical research, using administrative sources, with a special focus on customs, combined with Digital Humanities, in order to understand the routes that animals took to reach the city, as well as the paths they took within the city. The difficulties and solutions regarding the mapping of animal movement will be addressed. On the one hand, there are the difficulties imposed by the sources, which present a scarcity of information on geographical references, as well as the loss and transformation of places and toponymy. On the other hand, the resources are used to mitigate these difficulties. Furthermore, the specific methodology for constructing

animal routes included digital strategies, namely Geographic Information Systems (GIS), whose limits and possibilities are open to debate, thereby outlining new strategies and perspectives in animal historiography. The results of this study will be presented using an interactive digital map identifying the routes taken and the animals that travelled them, as well as the reasons behind their movement. This will enable us to identify their place of origin, possible routes, the places where they were received and the buildings where they were subsequently housed in Lisbon. As a result, it is imperative to understand animal dynamics in the history of Lisbon in order to establish the city's relationship with other regions, as well as to understand the focus on land animals in supplying the city. Understanding these movements is crucial to recognising animals not only as resources, but also as historical agents that contributed to the formation of Lisbon.

**Keywords:** Animal History; Environmental History; Spatial Humanities; migration; diaspora

## Transnational Identities in the Mediterranean World: Rethinking Belonging in Contexts of Interculturality

Chairs: Edite Martins Alberto (CHAM-NOVA FCSH), Paulo Catarino Lopes (IEM-NOVA FCSH) & Diogo Pereira (FCT-CCCM I.P. & CHAM-NOVA FCSH)

16 April, 11:00 am | Room C115

### **Fighting for the Sultan: Morroccans, Turks and Europeans**

Luís Costa e Sousa (CHAM, FCSH, Universidade NOVA de Lisboa)

The European traveller's perspectives on the 16th century Morocco are essential to acknowledge the nature of the Saadi armies in that decisive chronology. António de Saldanha, author of the *Crónica de Almagor*, the *Relación* by Diego Torres, alfaqueque in the service of the Portuguese Crown, the *Descripciones* by Mármol Carvajal and Jorge de Henin, and the Leo Africanus *Descrittione dell'Africa*, bring together a vast amount of details to be analysed: the characteristics of

the soldiers, the tactical dispositions deeply influenced by the “Ottoman military school” are present in those narratives, along with almost unique graphic representations.

This presentation will analyse those texts and focus on the relations between the local military traditions, and those “imported” from the Ottoman Turkey and Europe, to provide a perspective on how the Moroccan armies fought in the late sixteenth-early seventeenth century during this turbulent period.

**Keywords:** Morocco; war; 16th century; Ottomans; Europe

### **Negotiating Belonging: Cypriot Elites and Interculturality in the Early Modern Mediterranean**

Georgios E. Markou (Cyprus University of Technology)

This paper explores how Cypriot elites under Venetian rule (1489–1571) constructed forms of belonging that challenged confessional and communal boundaries in the early modern Mediterranean. Far from embodying a fixed and homogenous “Greek Orthodox” identity, members of Cyprus’s leading families mobilized artistic and cultural patronage to assert fluid positions within a region defined by overlapping sovereignties, rival imperialisms, and competing cultural claims. Their self-representations — expressed through the commissioning of icons and altarpieces, the patronage of

churches and monasteries, the circulation of manuscripts, and the cultivation of dynastic alliances — reveal strategies of self-fashioning that resisted simple categorization and transcended local divisions. Drawing on unpublished archival documentation alongside visual culture and material practices, the study situates Cypriot elites within the wider transnational networks of Venice's maritime empire, connecting the island not only to the metropolis but also to the Levant, Crete, and the broader Eastern Mediterranean. Practices such as intermarriage across confessional lines, service within Venetian civic and military institutions, and engagement in diplomatic negotiations underscore the extent to which these elites were not passive subjects of colonial power but active participants in shaping imperial dynamics and redefining cultural affiliations. By foregrounding Cyprus not as a peripheral outpost but as a nodal point of encounter and exchange, the paper demonstrates how the island functioned as a crucible of intercultural negotiation where identity was continually redefined through contact, mobility, and alterity. In reframing Cypriot identity as dynamic, relational, and performative, this study contributes to broader debates on belonging in the Mediterranean world, while also challenging historiographical tendencies to confine local agency within rigid categories of ethnicity or religion. Ultimately, the case of Venetian Cyprus invites a rethinking of how peripheral societies in the empire actively mediated

between local traditions and transnational currents, revealing the Mediterranean as a space of constant negotiation rather than fixed boundaries.

**Keywords:** Cyprus; Venetian empire; elite patronage; art; transnational identity

### **A Life Between Shores: The Shifting Identities of Leão Camelo after the Battle of Alcácer Quibir**

Paulo Lopes Catarino (IEM, Universidade NOVA de Lisboa) e  
Edite Martins Alberto (CHAM, FCSH, Universidade NOVA de Lisboa)

## Nonhuman Mobilities and Immobilities in the Colonial Built Environment

Chair: Alice Santiago Faria (CHAM-NOVA FCSH)

Language: EN

**Part I:** 16 April, 4:15 pm | Room C115

### **Static Resistance: The Material Politics of Communication Technologies in India's Anti-Colonial Struggle**

Bharti Chhibber (University of Delhi)

This paper explores how the material infrastructures of colonial communication—printing presses, radio towers, telegraph wires, microphones, and static interference became central to the architecture of resistance during India's anti-colonial struggle. Focusing on the period from the 1930s to 1947, it examines how both the mobility and immobility of these nonhuman agents shaped the contours of rebellion, surveillance, and subversion.

Underground newspapers using printed presses smuggled through forest paths, attics, or urban basements embodied a

mobile resistance that traversed colonial checkpoints. Similarly, Subhas Chandra Bose's use of repurposed radio transmitters and the establishment of the Azad Hind Radio in Germany and Japan transformed the broadcast tower into a weapon of anti-colonial struggle. Wires, microphones, and signals became active participants in the political landscape, enabling the voice of freedom to transcend spatial boundaries.

At the same time, censorship, signal jamming, and equipment seizures exposed the fragility of both imperial and independence struggle communication networks. These breakdowns were not merely technical but spatial, restructuring built environments into ephemeral sites of struggle. Jungle encampments, temporary transmitters in refugee shelters, and printing stations in prison cells all became politicized micro-architectures shaped by nonhuman functionality.

By foregrounding the agency of communication materials through an Actor-Network Theory lens, this paper reveals how resistance was co-produced by human actors and nonhuman tools. It reframes anti-colonial media not just as content, but as assemblages of moving parts-ink, wires, static, and iron presses that animated the decolonial imagination and destabilized imperial space.

**Keywords:** anti-colonial resistance; built environment; colonial communication; mobility/immobility; nonhuman agency

## **Walking with Ruins: Nonhuman Agency and Mobilities in Postcolonial Imbros**

Aysegül Dincçag Kahveci (Universität der Künste)

This paper explores the colonial and postcolonial afterlives of the North Aegean island of Imbros (Gökçeada, Turkey) through an ethnographic walk with Barba Nikos, an elderly Greek Imbriot, across the ruins of his long-abandoned village. Once a Greek-majority island with a continuous cultural presence since antiquity, Imbros was ceded to Turkish sovereignty under the Treaty of Lausanne (1923). Despite the treaty's promise of local autonomy, the island soon became the site of sustained state-led policies that systematically dismantled the indigenous Greek presence: schools were closed, over 90% of agrarian land was expropriated, an open prison was established in the 1960s, and state-orchestrated settlement projects brought Anatolian populations into emptied villages. These measures forced the gradual displacement of the Imbriot population into a scattered transnational diaspora, while the built environment was left to collapse into a landscape of ruins. Since the early 2000s, however, members of this diaspora have begun returning,

individually or in small groups, to revisit or attempt to reinhabit their ancestral villages. It is within this fragile return that my research situates itself.

The walk with Barba Nikos through the ruinscape becomes more than an ethnographic encounter with an insider's return: it offers a lens to examine the entanglements of human and nonhuman mobilities and immobilities in a Proustian landscape—one that is not a passive backdrop but an active interlocutor in remembering colonial displacement and imagining postcolonial futures. The ruins of Imbros are not merely inert reminders of absence but active participants in shaping memoryscapes. Following mobilities theory (Sheller & Urry 2006; Cresswell 2010) and Actor-Network approaches to material agency (Latour & Yaneva 2008; Yaneva 2019), this paper foregrounds the ways in which nonhumans move, resist movement, or compel new forms of mobility.

The analysis unfolds across three registers, each drawn from observations during the walk with Barba Nikos.

First, path-making and the lived negotiation of obstacles.

Barba's movement through the collapsed lanes of his native village was constantly shaped by material resistances: walls fallen across pathways, dense vegetation reclaiming houses, and shifting ground destabilised by erosion. His bodily navigation was a dialogue with the nonhuman: stones demanded detours, brambles required effort to part, uneven

terrain slowed his steps. These immobilities did not merely obstruct movement; they actively shaped the contours of memory. Each obstacle recalled an absence while simultaneously invoking fragments of lived experience, and each detour traced a path once traversed with ease. In this way, ruins do not simply testify to the past—they orchestrate memory through their material resistances and affordances.

Second, storytelling and the collective memory of ruination. Barba's narratives wove immobile structures into a mobile collective memory. A cracked facade conjured the closure of the Greek school; a collapsed house recalled the forced exodus of a family. In these moments, the ruins' material immobility was mobilised through discourse, travelling across generations and geographies within the Imbrian diaspora. Nonhuman actors thus facilitated the circulation of memory: their persistence made remembering possible, while their decay called forth the urgency of narration.

Third, ruination as a dynamic, more-than-human process. The ruins themselves are not static leftovers but dynamic assemblages: walls crack and fall; fig trees take root in courtyards; goats graze among collapsed stones; seasonal rains accelerate erosion. These processes align with what Tim Edensor (2005) calls the "vitality of ruins," where decay becomes generative rather than simply destructive. In Imbros, ruination materialises colonial violence: houses immobilised by absence are nonetheless transformed by ecological

processes that resist total erasure, preserving an alternative archive of displacement.

By foregrounding these empirical observations, the paper contributes to debates on nonhuman mobilities and immobilities in colonial built environments. It argues that the postcolonial landscape of Imbros materialises both the immobilities imposed by state violence and the mobilities of ruins, soils, plants, animals, and atmospheres that unpredictably rework those histories. The strength of the presentation lies in its weaving of close ethnographic detail—a single walk with a returnee—together with a broader theoretical reflection on the agency of ruins. By bringing together human memory and nonhuman persistence, it demonstrates how colonial power is inscribed in the built environment yet unsettled by the ongoing vitality of material and ecological processes.

**Keywords:** heritage, ruins, more-than-human landscape, Proustian landscape, Imbros

### **Moving with/in Wood: Molluscs, Crustaceans & Fungi Unmaking Colonial Pacific Ports**

Kate Stevens (University of Waikato)

Colonial ports, wharves and jetties may seem like sterile spaces in the oceanic environment: their construction

necessitated the destruction of coastal environments to facilitate the infrastructure of oceanic imperialism. However, port infrastructure also created new ecologies and multispecies assemblages, ones that often work against the grain of colonial control and disrupted dominant narratives of a march towards a global modernity. Endemic and introduced bivalve molluscs (such as shipworms), crustaceans (gribbles, pillbugs), and fungi in the form of dry rot all benefited from the proliferation of submerged wooden structures. From the 19th century onwards, ships, ballast, and timber supplies crisscrossed the Pacific with increasing frequency. In parallel, wood-eating species moved with or into wood around Pacific coasts as colonial and commercial expansion underpinned harbour development in the islands of Oceania. This paper considers the mobility and immobility of these oceanic wood-living and -eating species in the context of port architecture and engineering in the Pacific Ocean, drawing on examples primarily from the British and American empires in Australia, Hawaii, and Fiji. Animal histories have often focused on charismatic, large mammal species, though increasingly scholars have turned to insects, rats and others to explore different narratives of human-environmental relationships. Similarly, wood-eating species in the ocean reveal the limits of the architect, engineer and marine biologist to master the coast and ocean. Molluscs, crustacean and fungi not only

co-existed with, but were even themselves architects of destruction in colonial attempts to remake Pacific coastlines.

**Keywords:** oceanic history; Pacific history; imperial history; infrastructure; multispecies

**Part II:** 16 April, 6:00 pm | Room C115

**Railway Materialities: Exploring the Non-human Agency in (Re)shaping Space in Colonial Bombay**

Shraddha Bhatawadekar (Heinrich Heine University Düsseldorf)

This paper explores the role of railways in shaping the space in colonial Bombay. Bombay (now renamed Mumbai) was the first city in India where the railways were introduced on 16th April 1853. The railways physically transformed the urban character of Bombay—they restructured the existing layouts and created new spatial alignments. They were also instrumental in shaping patterns of everyday mobilities. However, given the colonial context in which the railways were established in India, they also initiated differentiations, hindering access or inviting resistance. While the paper talks about these larger dynamics of railways and space (un)making, it presents a case study of erstwhile Victoria Terminus (now renamed Chhatrapati Shivaji Maharaj

Terminus), to show how various inanimate elements of the site—iron shed, trains and locomotives, clocks and indicators constructed the space and encounters in the colonial context. By foregrounding the non-human agency, the paper highlights how the ‘thingness’ of things (Heidegger 1949) contributed to creating new environments. The power of objects to interact and influence (Kopytoff 1986, Gell 1998, Hodder 2012) also brings to light the notion of affect—how objects can evoke meanings. The adoption/reappropriation of objects also altered the relationships between colonisers and colonised, thereby negotiating imperial hegemonies. This paper stems from the author’s broader research on redefining a railway station as a place constituted through the entanglements between people, objects, places, and practices. Using a dialogical approach, it shows how “meaningfulness arises out of encounter and dialogue among multiple subjects, some of whom are human...” (Harrison 2013). It highlights the place as hybrid, performative, and shaped through negotiations of numerous human and non-human actors and their meaning-making. This research thus offers new perspectives to study architectural railway history and the complexities of colonial dynamism, hitherto under-explored.

**Keywords:** railways; colonial Bombay; urban (im)mobilities; non-human agency; affect

## **Interspecies Enclosure: The Hayırsızada Dog Massacre and the Making of Human Racial Geographies in Late Ottoman Constantinople**

Deanna Cachoian-Schanz (American University of Armenia)

The 1910 Hayırsızada Dog Massacre in late Ottoman Constantinople, in which approx. 80,000 canines were rounded up and exterminated by the state, which has gained urgency among animal rights activists and scholars in Turkey. Yet historical and artistic accounts have overlooked a central point: the dogs' removal was ontologically linked to the late empire's reterritorialization of human racial geographies. In this paper, I offer a posthumanist reading of the 2010 Turkish-French(-Armenian) animated short *Chienne d'histoire/Hayırsızada* (Barking Island) alongside early 20th-century representations in the Istanbul Armenian press. I argue that the massacre was not merely urban modernization but a biopolitical experiment shaping the human/animal divide: a speciation foregrounding the racialized production of the late empire's improper and expendable "humans," some of whom, like the dogs, faced expulsion and massacre five years later. When enclosure, social Darwinism, secularization, nationalism, and new disciplinary regimes converged, the segregation of once-cohabiting bodies—separating interspecies kin into distinct kinds—regulated who would properly belong within the new

state's borders. In the context of a deeply proximate human-canine companionship—an intimacy both metaphorical and material—the biologized divide between human and nonhuman animals emerged as a tool for territorial possession. The immobilization of dogs on Hayırsızada, and their erasure from the city, materialized what I call interspecies enclosure: the spatial mattering of companion species into new cartographies on the eve of the Turkish nation-state. This enclosure not only targeted animals but remapped human racial ontologies, modulating the racialization of Armenians and other populations deemed improper or expendable. In doing so, interspecies enclosure unmade the imperial city as a space of cohabitation and remade it as a modern state that reassigned belonging along racial and species lines. Reading the aporia of anthropocentric historiographies and what the cinematic lens fails to see in Turkish and Western accounts, I show how imperial racial geographies were inseparable from nonhuman lifeworlds, and how the Ottoman cityscape became a site where interspecies entanglements were reconfigured into tools of state power.

**Keywords:** enclosure; companion species; racial geographies; Ottoman racialization; urban im/mobilities

## **Concrete Colonialism: Material Power and Non-human Agency in Angola and Mozambique**

Beatriz Serrazina & Francesca Vita (Dinâmia' CET-ISCTE)

This paper explores the role of concrete as a central nonhuman actor in the construction of the Mabubas Dam (Angola, 1948–1956) and the Cahora Bassa Dam (Mozambique, 1969–1974), two of the most ambitious infrastructural projects undertaken during Portuguese colonial rule in Africa. Far from being a passive material, concrete actively shaped the colonial built environment through its circulation, adaptation, and resistance. Drawing on colonial engineering reports and construction site photographs, the paper argues that the mobilities and immobilities of concrete — its extraction, transport, building techniques, and structural limitations — impacted colonial ambitions, dictating where and how power could be spatially imposed by whom or what. The dams were not just technical achievements, but also symbols of colonial modernity, progress and imperial permanence. Yet their construction depended on the successful movement and response of concrete across challenging landscapes, labour regimes, and other non-human agents, such as rivers. In both Angola and Mozambique, concrete had to be localised and moulded — to climatic conditions, terrain, and available raw materials — demonstrating its active role in shaping every stage of the building process from conception to construction. These

processes reveal how concrete connected colonial building sites through standardised technologies, not just as a medium but also as a co-author of form and temporality, while also producing uneven landscapes of extraction and labour exploitation. This paper places material infrastructure at the centre of (trans)colonial negotiations, emphasising the agency of concrete within a shared imperial framework. It discusses how the materiality and limitations of concrete reflected and enacted various dynamics of power, construction skills and design practices throughout the Portuguese empire in Africa. In doing so, it aims to contribute to ongoing discussions on non-human actors in architectural history.

**Keywords:** dams; concrete; colonial infrastructure; material mobility; construction site

### **Built by Whales: Heritage, Materials and Landscapes in Colonial Spaces**

Patrícia Carvalho & Nina Vieira (CHAM, FCSH, Universidade NOVA de Lisboa)

Whaling has been practised for centuries in several Portuguese colonial territories. Employing different techniques and technologies, targeting different species and producing different commodities, this practice, shaped by whales' occurrence, movements and migrations, contributed

to the financing of the imperial project, the establishment of trade networks and the construction of coastal areas. Southern right whales and humpback whales were hunted since 1603 within a royal whaling monopoly (Brazil), sperm whales were targeted around Atlantic oceanic islands (Azores and Madeira), humpback whales were decimated on the African islands and coasts (Cape Verde, São Tomé and Príncipe, Mozambique), and blue whales were hunted off the coast of Angola in factory ships in the early 20th century. Whales and the practice of killing them and processing their bodies left marks on the landscape that can still be recovered today to explore historical human-whale relationships. In this paper, we aim to map and discuss environments built by whales and the architecture of whaling, looking at archaeological remains of whaling stations and ruins of industrial factories, implements, animal remains, objects and artefacts made of whale bones, whaling vessels, documentaries on whaling labour, toponymy and street names. As we will argue, whales were co-constructors of colonial dynamics and of the landscape in a shared story in time, space and human and nonhuman bodies.

**Keywords:** whaling; human-whale relationships; material culture; Animal History; Blue Humanities

## **Crossing Borders, Containing Disease: Networks of Health Knowledge in Early Modern Europe**

Chairs: Joana Balsa de Pinho (ARTIS, Universidade de Lisboa) & Edite Martins Alberto (CHAM, FCSH, Universidade NOVA de Lisboa)

Language: EN

**Part I:** 17 April, 2:00 pm | Auditorium B2

### **Medical practitioners and their books: Evidencing a constellation of actors in the dissemination of medical knowledge in late Renaissance Europe**

Andrea Ottone (University of Oslo) & Giovanna Granata (University of Cagliari)

In his polemic against the state of medical education in the mid-sixteenth century, Andreas Vesalius went to great lengths to criticize the book-based knowledge of his contemporaries, championing direct observation and manual practice instead. However, even at the height of the debate upheld by medical empiricists, books remained the swiftest

vehicles for transferring medical knowledge. For instance, Vesalius himself was a published author, and his famous critique of book-based knowledge was contained within his own *De humani corporis fabrica*, a book that saw multiple transnational reprints during his lifetime. Considering the indisputable role of books in transmitting and consolidating early modern medical knowledge as a transnationally shared tradition, this paper investigates medics as a community of readers. Drawing from a vast repertoire of bio-bibliographic information provided by the Congregation for the Index of Forbidden Books, this study compares over thirty libraries belonging to physicians, surgeons, and barbers located in Italian territories at the very end of the sixteenth century, specifically 1599, with a few exceptions dating no later than 1601. The close synchronicity of the data allows for an intellectual snapshot in medical history. The varied provenance of the book collections permits a comparison of readers across different Italian states and a contrast between urban and rural communities. Finally, the near-completeness of the bibliographic data allows for an analysis of the provenance of the books across sub-Alpine and trans-Alpine areas, helping to involve diverse actors in the dissemination of medical knowledge—such as authors, commentators, editors, and publishers—across the continent and beyond. After outlining the sources, methodology, and technologies used in this research, the paper will present a survey that combines

bibliometrics with social network analysis. This approach aims to provide a model of the cultural standing of the different strata of medical practitioners of the time. Both medical and non-medical books will be investigated to highlight intersections and differences, ultimately seeking to outline the intellectual morphology of the medical community and find commonalities and differences in the reading diet of Renaissance medics.

**Keywords:** medical books; medical libraries; medical learning; Renaissance science; social network analysis

### **At the Periphery of the Network: The Azores Islands and Disease Control in Early Modern Europe**

Tiago Simões da Silva (CHAM, FCSH, Universidade NOVA de Lisboa)

The Azores archipelago, strategically located in the central Atlantic, historically functioned at the periphery of European knowledge and information networks, including those emanating from the Mediterranean. This paper examines Faial Island, whose port emerged as the principal maritime hub in the region from the mid-17th century onward. During this period, a network of merchants, consular agents, and institutional actors — including Customs and the Health House — facilitated connections across both margins of the

Atlantic and beyond. The Health House inspections were made by "guarda-mores da saúde," officers appointed by the municipal council, who were responsible for preventing the introduction of contagious diseases via incoming ships. Although archival records on health surveillance are very incomplete, the existing documentation, as well as foreign visitors' accounts, reveal operational models analogous to those employed in other contemporary ports. Even in the religious sphere, we find locally the main devotions that were adopted by Venice as protections against plagues and from there spread across Europe. One of the main approaches is the notices of epidemic crises, to elucidate how information concerning contagious diseases circulated. Town records contain multiple references to disease outbreaks in the Mediterranean, coupled with preventive measures, including advisories to avoid contact with ships arriving from affected areas. A particularly detailed case, dated 1768-1769, reports a plague outbreak aboard a French vessel originating from Tripoli, information then transmitted by a Genoese consul to the "guarda-mor de saúde" of Lisbon and subsequently to the municipal council in Faial. These findings indicate a transnational network of individuals and institutions that communicated and coordinated preventive measures against epidemic threats, demonstrating the interconnectedness of public health governance across the Mediterranean and the Atlantic.

**Keywords:** public health; epidemics; health authorities; circulation of information; Azores

### **'Tesoro de Medicinas': a case of knowledge transfer across the Atlantic**

Lia Nunes (Município de Celorico da Beira)

This paper's aim is to bring forward an example of health knowledge circulation across the Atlantic and the early modern Iberian worlds. The case study is the *Tesoro de Medicinas*, written in the Hospital de la Santa Cruz de Cristo of Oaxtepec (New Spain), somewhere in the 1580s, by Gregorio Lopez (c.1541-1596). It was a work on pharmaceuticals made in the Oaxtepec hospital for the use of its doctors, nurses and hospitalier friars; sold and distributed for the profit of that institution. Regarding the *Tesoro de Medicinas*, the scholar Francisco Guerra diligently attempted to unveil the story of Lopez's manuscript. He identifies Luis de Velasco, marquis of Salinas, as the carrier of the manuscript to the Court, having deposited it at the Royal Monastery of the Incarnation in Madrid. Guerra also summarises the history of Tesoro's publication in 1672. The physician Mathias de Salcedo Mariaca obtained the manuscript from Puebla's captain, Alonso Raboso de la Plaza, a "close friend" of the

publication's promoter, Juan Francisco Montemayor de la Cuenca, who had been governor of San Domingo and had held office at the Mexican Audiencia. Montemayor de la Cuenca, too, was a great devotee to Gregorio Lopez's canonisation cause, as Rubial García also mentions. As many scholars have shown, the merit of Gregorio Lopez's pharmaceutical treatise was not academic in nature, given that it was most likely a copy and collection of diverse traditions of knowledge previously studied and compiled by famous doctors of the time (such as Francisco Hernández). Gregorio's book aimed to condense and make readily available such knowledge by compiling translations of other treatises (usually written in Latin) into Spanish and organising them into an easily consultable database of medicines, diseases, and their cures. We do know how he accessed his sources, whether they were available in the hospital's library or whether they were borrowed. The paper's scope is to reconstitute the networks of users, promoters, translators, publishers of the *Tesoro de Medicinas* in order to present it as a case study of knowledge transfer across the Atlantic.

**Keywords:** Gregorio Lopez; Tesoso de Medicinas; pharmaceutical treaty; orature

**Part II:** 17 April, 3:45 pm | Auditorium B2

**Guarding the Gates between sea and land: marine pollution and disease vectors in Early Modern Atlantic Ports (sanitary control and biological invasions in the Azores 16th–17th centuries)**

Ana Catarina Garcia (CHAM, FCSH, Universidade Nova de Lisboa)

The intensification of Atlantic maritime navigation during the Early Modern Age transformed ports and port cities into essential hubs for trade, but also for the spread of disease pathogens and invasive species. This paper focuses on the case studies of Angra (Terceira, Azores), a strategic port in the Portuguese maritime empire, to analyze how local authorities managed the interface between sea and land to mitigate sanitary threats. Using archival sources and archaeological evidence, including the insect faunas recovered from the 17th-century shipwrecks Angra D (Spanish) and Angra C (Dutch) in Angra Bay, this research reveals the presence of synanthropic insects such as *Dohrniphora cornuta*, *Periplaneta americana*, and *Musca domestica*, which thrived in the foul conditions of ships and harbors. These species, identified in two shipwrecks within the harbor and associated with the abundant lost cargoes from each wreck, reveal potential agents that acted as vectors for disease and biological invasions, exacerbating public health risks in port cities of the

time. Local governance, through town ordinances and empirical practices, implemented prophylactic measures to control debris, waste disposal, and water contamination, while also addressing the challenges posed by shipwrecks. The analysis of these rules demonstrates a growing awareness of the connection between marine pollution, ship calling and epidemic outbreaks. By examining the specificity of these measures in the Azores, one of the most important ports of call for transatlantic routes, this paper argues that Atlantic ports developed localized systems of sanitary control that were essential for colonial resilience, even as they exposed the limits of imperial oversight in distant territories.

**Keywords:** Atlantic ports; plagues; insects, sanitary control; shipwrecks

**News Flow during the Epidemics in Early Modern Italy: networks, diplomatic practices, and conspiracies (based on 16th–17th century Florentine correspondence)**

Anna Slesar (NRU HSE Saint Petersburg)

In the 16th century, the newly established Grand Duchy of Tuscany started developing wide information networks of its own despite the political and religious crises and a constant epidemic threat. While historians have traced the emergence of modern epidemic management practices, the significance of mobility limitations for diplomatic news exchange in this

context has yet to be studied. Digitized sources from the Medici Interactive Archive allow processing the large amounts of letters and avvisi for notions of diplomatic and bureaucratic practices, conspiracies, and agents of information exchange. In this study, I analyze the content of Florentine Medici court correspondence in the 16th and early 17th centuries through the optics of the history of information and news, diplomatic history, and history of epidemics. The sources show a variety of practices that represent the ways citizens and officials of Italian Early Modern states dealt with the plague and other diseases. I argue that the process of letter exchange involved many actors, from the Medici and their ambassadors to physicians and couriers, all of whom tried to protect Tuscany's borders from elusive contagious diseases. With the news of an epidemic outbreak in some region, communication with it was cut off: any goods from there, including letters, were often burned. Any travelling groups, such as the couriers, brought upon themselves the suspicion of being the untori and spreading the plague. Nevertheless, the Medici court kept the news flowing, particularly that which contained information on how the infected cities tried to fight the disease. Hence, correspondence reveals not only the political and economic ambitions of the Medici dukes but also the anxieties that arose in the face of epidemic threats, and the obstacles this threat created for the mobility of people, things, and information.

**Keywords:** News exchange; *avvisi*; epidemics; conspiracies;  
Early Modern Florence

### **From Venice to Dalmatia – Sanitary Measures and the Handling of Epidemics on the Venetian-Ottoman Border in the 18th Century**

Zrinko Novosel & Maja Katušić (Croatian Institute of History)

The Venetian Republic, one of the largest economic centers of the Mediterranean, based its power on trade and maritime affairs. With the aim of safeguarding these economic interests and protecting the health of its subjects, Venice began to develop mechanisms intended to hinder the appearance of disease as early as the 15th century. During the early modern period, the network of public health institutions was extended to many areas of Venetian administration. Following the example of Venice, health magistracies, medical colleges, and lazarettos were established in Dalmatia, serving as quarantines for the reception of people and goods arriving from both sea and land. Towns situated on the eastern coast of the Adriatic represented significant maritime hubs, but also maintained trade with the Ottoman hinterland. Strict control of border and caravan routes was imposed in order to suppress epidemics from the inland. This system was further developed as the border between Venice and the Ottoman Empire shifted from the coastal zone into the hinterland,

especially in the early 18th century. This paper will showcase Venetian management of the anti-epidemic defence system on the Ottoman border. The aim is to tackle the questions: How were the anti-epidemic mechanisms activated and operated in Venetian Dalmatia during a disease outbreak? How were communication protocols developed and information about the epidemic disseminated? Which circumstances impacted the efficacy of these measures? The research is based on sources kept in the State Archives of Venice (fund: Provveditori e sopraprovveditori alla sanità), the State Archives of Zadar (Cartographic Collection), and the Library of the Franciscan Monastery in Dubrovnik (Description of the border by the Venetian military engineer Francesco Rossini).

**Keywords:** Venice; Dalmatia; sanitary measures; epidemics; border control

## **Mobilities, Migrations and Transnational Networks**

Chair: Paulo Sousa Pinto (CHAM-NOVA FCSH)

17 April, 3:45 pm | Room C008 | Language: EN & PT

### **Changing Social Hierarchies and Mobility Patterns in Eastern Mediterranean Island Societies, 1830–1911**

Kalliopi Vasilaki (University of Genoa)

Eastern Mediterranean islands underwent profound social and economic transformations during the nineteenth century, as political change, shifting trade networks, and technological innovations reshaped their role within the wider Mediterranean. As interconnected archipelago economies, they formed distinctive socio-economic spaces, functioning as a “dispersed city” built upon waterways. The decline of the Ottoman Empire, the incorporation of the Cyclades islands into the Greek state, and the passage of the Ionian Islands from Venetian rule to the British Protectorate (1815–1864) and later to union with Greece created new institutional frameworks. At the same time, the expansion of maritime trade, the transition from sail to steam, and the reorientation

of agricultural production transformed local economies, social hierarchies, and practices of human mobility. Focusing on three small islands with distinct political and economic trajectories—Thera (Santorini) and Tinos in the Aegean Sea and Ithaca in the Ionian Sea—between 1830 and 1911, the analysis explores how island societies adapted to the opportunities and challenges of the nineteenth-century eastern Mediterranean. More specifically, the paper examines the transformation of social hierarchies over the course of the nineteenth century and identifies patterns of social mobility through an analysis of demographic and occupational structures, drawing on demographic sources such as nominative census lists, municipal rolls, electoral registers, and passport registers. The findings highlight both continuities and changes in hierarchies and human mobility, showing how insular life functioned as both constraint and opportunity, and positioning islands as crucial nodes of circulation and socioeconomic development in the nineteenth-century Mediterranean. This research is part of the MSCA Postdoctoral Fellowship TransISLES: Transformations of Island Societies in the Eastern Mediterranean (1830–1911).

**Keywords:** Eastern Mediterranean; island societies; social mobility; social hierarchies; nineteenth century

## **Imperial Burdens, Local Flight: Plague-Driven Migration in the Southeastern Balkans under Ottoman Rule (16th-18th c.)**

Yana Georgakieva (Sofia University St. Kliment Ohridski)

This paper examines migration triggered by epidemic outbreaks in the southeastern parts of the Balkan Peninsula, with a particular focus on Ottoman Bulgaria between the sixteenth and eighteenth centuries. A number of petitions from different settlements in Ottoman Bulgaria requested reductions in taxation, arguing that many inhabitants had either fled during plague outbreaks or died, leaving the remaining population unable to sustain the fiscal burden. In some cases, petitioners explicitly threatened the Sublime Porte that they too would abandon their towns unless their taxes were adjusted accordingly. Epidemic-induced migration also affected imperial logistics, as the flight of specialized workers from their settlements caused shortages in key imperial industries. This paper argues that the Ottoman state primarily recorded epidemics when they had economic consequences, meaning that fiscal and administrative sources shed light on the years when infections struck the southeastern Balkans most severely. When compared with narrative accounts, these records suggest that flight was a common — though not always immediate — response to plague outbreaks.

**Keywords:** Ottoman Balkans; plague; migration; taxation; epidemics

## **Os Regadas de Vila Nova de Gaia: ascensão e declínio de uma família em Angola e no Brasil (c.1785-c.1887)**

Francisco Queiroz (CHAM – Açores)

Nesta comunicação, examina-se o percurso de três gerações de uma família originária de Vila Nova de Gaia que maioritariamente usou o apelido de origem toponímica Regadas. Será demonstrado como, através de sucessivos casamentos consanguíneos e de intrincadas ligações comerciais transatlânticas, reveladoras de grande mobilidade, esta família alargada logrou obter poder económico e influência, tanto em Angola como no Brasil, com reflexos também na hierarquia maçónica brasileira. Não será negligenciado o papel da família na história do tráfico negreiro, sobretudo na terceira e na quarta década de Oitocentos. Alguns casos concretos permitirão documentar o modo como a última das três gerações abordadas começa a abandonar a navegação, e até os negócios em geral, beneficiando dos cabedais familiares para se dedicar também ao estudo e para se sedentarizar, protagonizando a última fase de uma diáspora que se estende inclusivamente a Cuba e aos Estados Unidos da América. No seguimento, será demonstrado como os membros mais ilustrados desta família

fixados fora de Portugal colocaram em questão, não só o conceito de identidade nacional entre portugueses residentes nas colónias, mas também a própria legitimidade do escravagismo no Brasil — quer através de textos literários, quer graças à atividade jornalística, quer mesmo através do canto. De facto, é dentro do ramo "africano" dos Regadas que surgem alguns dos primeiros questionamentos formais conhecidos sobre o que era sentir-se angolano. No caso do ramo "brasileiro", é também dentro desta família que se encontram alguns dos mais firmes e acirrados abolicionistas. Será ainda discutida a aparente correlação entre este questionamento identitário e social e um certo declínio da terceira geração dos Regadas em estudo, quer em termos de visibilidade social, quer no tocante ao próprio uso do apelido agregador deste quase "clã".

**Palavras-chave:** século XIX; comércio transatlântico; tráfico negreiro; identidade transnacional; história da família

## Anticolonial press in Western metropolises

Chairs: Adelaide Vieira Machado & Sandra Ataíde Lobo  
(CHAM, FCSH, Universidade NOVA de Lisboa)  
17 April, 9:00 am | Auditorium B2 | Language: EN

### ***O Negro* yet again: an Advertiser, its Entanglements and Significance**

Paulo Guimarães Pedro (Independent researcher/artist)

In its very brief publishing life, the newspaper *O Negro*, self-defined as the “press medium of the Black students,” produced a meagre yet momentous three issues during 1911. Only the last two of those included advertisements, but both of these carry a quarter-page (the largest) advert for the Collegio Francês, a private educational institution located in the Anjos area of Lisbon, a then-fairly-recent area of ongoing urban expansion. Both the area and the school will figure prominently as backdrops to significant sections of Mário Domingues’s auto-fictional novel *O Menino Entre Gigantes* (1960).

Beyond this, the school will be mentioned again in the author's non-fictional writings at three different moments (1936, 1959, and 1974) when Domingues memorialised people and places recently, soon to be, or long gone. What those mentions also do is detail the social atmosphere, interactions and friendships fostered within the *Collegio Francês*, and point to its actors' wider resonance within the anti-colonial, anti-racist, anti-dictatorial movements Domingues (a mere twelve-year-old boy in 1911) grew to be entangled with in the decades following his attendance at that school.

We will try to glean as much as we can from the people the author names in all instances, as well as from the fact that he chooses to do so, and the detail (or lack thereof) that he goes into each time, given the political situation(s) in which the references occur.

We will also look into the significance of the networks forged within the commonality of the attendance of the aforementioned school Mário Domingues outlines, when assessing and trying to ascribe meaning to what little is known of the Georgina Ribas-fronted “Grémio dos Africanos” a.k.a. “Ké-Aflikana” (advertised in another Black newspaper in 1929) within a continuum of public and private, formal and informal institutions aimed at Black, African students, in Lisbon to further their education during the “Estado Novo” dictatorial regime.

**Keywords:** Black press; Mário Domingues; Lisbon private schools; Black networks and institutions; Estado Novo

## **An Imperial Anticolonialism: Anticolonial Critique in the Young Turk Journal *Mechveret Supplément Français* (1895-1908)**

Patrick Schilling (Independent researcher)

This paper analyzes the critique of European colonialism in the French-language journal *Mechveret Supplément Français*, published by the Young Turk movement of Ottoman constitutionalist intellectuals during their exile in Paris between 1895 and 1908. While this journal's primary target of critique was the autocratic regime of the Ottoman Sultan Abdülhamid II, it also engaged critically with aspects of contemporary European politics, particularly the issue of European colonialism. This paper argues that *Mechveret's* anticolonial critique was characterized by a peculiar dualism. The journal was highly critical of European colonialism, and of the violence and racism which underpinned it — a critique which was informed both by the Young Turks' own experience of growing European colonial encroachment on Ottoman territories, and by the ideas of the anticolonial intellectual networks into which they became integrated during their exile in the French capital. Yet this anticolonial critique was inflected by the fact that the journal's Young Turk authors and

publishers saw themselves as putative members of the imperial ruling class of the Ottoman Empire, whose leadership they aspired to assume in future. How this duality shaped Mechveret's critique of European colonialism is the subject of this paper.

**Keywords:** Young Turks; Mechveret; Paris; Ottoman Empire; anticolonialism

**Femmes du monde entier: demasculinising archives through an analysis of the Fédération Démocratique Internationale des Femmes' periodicals in the PIDE/DGS collection**

Ulrika Gisela da Paixão Franco dos Santos ( ICS - ULisboa Instituto de Ciências Sociais da Universidade de Lisboa )

This communication is the result of research and heuristic analysis of “evidences” contained in the 216-page file of the Police Reserve Services' Central Section of the International Police for the Defence of the State (PIDE) and the Directorate-General for Security (DGS) against the Fédération Démocratique Internationale des Femmes (FDIF) — a state socialist project of gender equality — covering the period from 1961, the date of the first piece of evidence attached to the case file, to 17 December 1973, the date of entry by the PIDE/DGS of the last information document.

The present text sets out a theoretical and methodological approach to decolonial feminism as an epistemology that aims to deconstruct masculinities in the archive. The communication employs social sciences methodologies of documentary research and discourse analysis, as well as content analysis techniques, used to examine texts, documents and FDIF's periodical *Femmes du monde entier*. The results presented in this paper are supported by empirical evidence and reveal transnational connections between women's movements in the context of the post-Second World War period, the Cold War, and Pan-Africanism.

It is important to note that Portugal and Angola played a role that has been underrepresented in the History of Women and Gender in the 20th century. This paper will explore the relationship between the Movimento Democrático de Mulheres (MDM), successor to the Conselho Nacional das Mulheres Portuguesas (CNMP), and the Organização da Mulher de Angola (OMA) as part of transnational activities of the FDIF.

The following discussion will examine how, through the periodical, the FDIF constructed a transnational discourse, guaranteeing and promoting women's rights and denouncing colonialism.

The findings will enlighten that many of these women were not affiliated with communist factions, instead «where part of

women's organisations connected with broader nationalist and national liberation coalitions» (Yulia Gradskova, 2021).

### **Pan-African readings in Lisbon in the early 1930s: racial equality and the struggle for a non-colonial society in the black associative press**

Adelaide Vieira Machado (CHAM, FCSH, Universidade NOVA de Lisboa)

Through *África*, organ of the African Nationalist Movement, and visiting other periodicals at the time, such as *A Voz d'África*, *Tribuna d'África* and *Mocidade Africana*, we perceive that they claimed to defend Africans. In a time of prior censorship and segregating legislation (the 1926 João Belo Law and the 1930 Colonial Act), we tried to unveil the meaning behind this need for action. We will find a reading of Pan-Africanism delivered in Garvey and in the black American society in the struggle for civil and political equality. The discourse and solutions pointed out tend to bring together all of Africa linked to the Portuguese empire on two main fronts, for respect for the history and cultural and political identity of Africans, and against racism for equal civil and political rights in a non-colonial society, wherever the diaspora has taken the Africans. We intend here to complexify this double anti-colonial front of struggle with the class and gender intersections that feminist and socialist theories brought. We

believe that the absence of answers, on the contrary, the persecutory violence of the dictatorship, brought to the fore what could already be read between the lines regarding the right of liberation and self-determination of the African peoples.

**Keywords:** Black anticolonial press; Black associations; Pan-Africanism; dictatorship; prior censorship; Portuguese empire

## Migration, Shelter and Contemporary Inclusion

Chair: Carla Vieira

17 April, 9:00 | Room C009 | Language: EN

### **Formal and Informal Support Networks in the Inclusion of Asylum Seekers and Refugees in a Neoliberal Context: The Externalisation of Social Protection in Portugal and Spain**

Beatriz Águas (ISCTE-IUL)

This presentation analyses the role of formal and informal support networks in the reception and inclusion processes of asylum seekers and refugees in Portugal and Spain. It examines how, in a context where the Welfare State adopts a neoliberal model, there is an intentional transfer of responsibilities to the third sector and civil society regarding the reception and inclusion of asylum seekers and refugees, in areas such as access to housing, healthcare, education/training, the labour market and services. This model is grounded in the belief that the Welfare State does not fully fulfil its functions and that delegating responsibilities to the third sector or private entities, through funding, may result in more efficient policies. This reality is particularly visible in

Southern Europe, where a familialist tradition and neoliberal logic converge to push social protection into the private and informal sphere. While these support networks become spaces for the construction of belonging and agency, they also emerge as a response to a deliberate and structural transfer of responsibilities from the state to the moral, emotional, and practical domain of civil society. It is therefore necessary to reflect critically on the social and political effects of outsourcing public responsibility to civil society networks. Using a qualitative methodology—combining participant observation at the Centro de Acolhimento para Refugiados (Refugee Reception Centre) in Portugal and interviews with members of formal support networks in Portugal and informal ones in Spain, taking into account their heterogeneity—this study seeks to understand how these formal and informal support networks operate, what impacts they have on inclusion processes, and what inequalities arise from their presence or absence. The presentation offers a critical reflection on the externalisation of social protection and the consequences of an inclusion model based on informal and unequal social capital.

**Keywords:** support networks; inclusion; asylum seekers and refugees; welfare state; neoliberalism

## **Bridging the Gap: The Role of Refugee Organizations in the U.S. and Spain**

Elizabeth Salley (Saint Louis University)

At the end of 2024, 123.2 million people across the world were reported to be forcibly displaced due to persecution, conflict, violence, or human rights violations (UNHCR, 2024). Refugee organizations (ROs) play an essential role in filling service gaps left by governments and providing essential services such as housing, social support, transportation, mental healthcare, and other integration assistance, but their capacities are profoundly shaped by national policy environments and funding structures. This study investigates how ROs respond to shifting political and institutional conditions by comparing two case studies: St. Louis, Missouri, in the United States, and Madrid, Spain. The U.S. case is defined by the disruptions of the Trump administration, which suspended refugee admissions, withheld most federal funding for refugees, and drastically reduced eligibility for asylum. In this context, St. Louis ROs faced the dual challenge of serving thousands of existing refugee residents while losing the federal resources historically used to support them. Organizations have developed local partnerships, mobilized community resources, and recalibrated their services in ways that reveal both resilience and precarity. Madrid, by contrast, offers a counterpoint for comparison. Under Prime Minister Pedro Sánchez, Spain has expanded its role as a leader in

refugee resettlement, pairing increased arrivals with national integration policies. While this policy environment provides more formal support than in the U.S., Madrid-based ROs still contend with high demand, bureaucratic constraints, and funding dependencies that shape their ability to meet refugee needs. The project utilizes qualitative methods, including semi-structured interviews, thematic analysis, and systems thinking. The sample includes 15-20 service providers in each city (30-40 total) and 20-25 refugee participants (12-15 in St. Louis, 8-10 in Madrid). Data collection in St. Louis is already underway and expected to be completed in March 2026; fieldwork in Madrid will commence in April 2026. Analysis will be guided by thematic coding and synthesized through systems thinking tools, including the iceberg model and causal feedback loop diagrams. These frameworks allow for the identification of leverage points within complex systems, offering both theoretical and applied insights into refugee resettlement. This study ultimately highlights how divergent welfare regimes and political climates influence both the organizational strategies of ROs and the lived experiences of refugees. This comparative design demonstrates that refugee integration is not determined solely by policy frameworks but also by the adaptive practices of local organizations navigating shifting resource environments. The ultimate goal of the project will be to contribute to scholarship on migration and organizational

sociology while also providing actionable knowledge for refugee organization practitioners and activist leaders in the respective communities.

**Keywords:** refugee; resettlement policy; refugee organizations; comparative case study; systems thinking

**Identity patterns and socio-cultural exchanges in the migration of European theatricals to the United States (1850-1930)**

Chairs: Elena Mazzoleni, Anna Maria Testaverde & Giulia Bravi (Università degli studi di Bergamo)

16 April, 2:30 pm | Room D106 | Language: EN

**The Italian pantomime on the 19th-century American stage. The rise of the show business**

Elena Mazzoleni (Università degli studi di Bergamo)

My paper aims to document the artistic career of Marietta Zanfretta, an Italian actress, dancer, and acrobat who emigrated to the United States in the 1850s. Through an analysis of the artist's varied repertoire, her numerous collaborations with famous pantomime companies (Ravel), circuses (Van Amburgh), and prominent impresarios (Tony Pastor), and her constant tours in multipurpose venues (Niblo's and Bowery Theatre in New York), my historiographical contribution outlines the entertainment scene of the post-secessionist era, in relation to both the

processes of transmission and stabilization of European mixed theatrical forms, and the origins of the modern entertainment market. Considering the fragmentary historiography on the subject, the references are solely primary sources, i.e. the theatre reviews of the time, such as *The Times*, *New York Clipper*, *Daily Times*, and *Sacramento Daily Union*.

**Keywords:** nineteenth-century theatre; migration; mixed performance; Italian cultural heritage; show business

### **Ettore Patrizi and the Origins of Italian Theatre Criticism in San Francisco**

Anna Maria Testaverde (Università degli studi di Bergamo)

In the unexplored history of Italian theatre in San Francisco, the Italian language newspapers that emerged during the mid-nineteenth century constitute invaluable sources for reconstructing the cultural life of the community and identifying the principal agents involved in disseminating Italian performative traditions in America. The tri-weekly *L'Italia*, founded in 1887 through the merger of *La Patria* and *L'Eco del Pacifico*, initially directed by Federico Biesta and later by the lawyer Pio Morbio, one of the founders of Milan's *Corriere della Sera*, became, under the direction of engineer and journalist Ettore Patrizi (from 1897), the most authoritative Italian American organ of the West Coast.

Patrizi's leadership was instrumental in promoting Italian cultural values and in supporting local theatrical initiatives, which initially relied on amateur associations, lacking a defined managerial structure and direct links with the homeland. The promotion of Italian artistic excellence on American stages represented a central concern for Patrizi, who capitalized on his cultural and managerial connections in Italy to enhance the dissemination of Italian music and its interpreters abroad. Among the innovations introduced by Patrizi was the expansion of *L'Italia* to include a fifth page. This section encompassed reports on theatrical events, critical commentary, and cultural essays, with particular attention to developments in contemporary Italian theatre. Notably, it featured the column *Arte e artisti*. Soon after Patrizi's appointment, a new section dedicated to opera criticism, jointly signed by Almagià and Patrizi, was inaugurated and later extended to prose and variety theatre. This editorial initiative was an intellectual space of reflection and dialogue, an essential source for reconstructing the history of colonial theatre in San Francisco and for understanding the artistic and cultural dynamics of the Italian American community at the turn of the century.

**Keywords:** Ettore Patrizi; theatre criticism; italian colonial theatre; San Francisco

## **Alessandro Salvini: an Italian-American "Son of Art" to the United States (1882-1896)**

Giulia Bravi (Università degli studi di Bergamo)

The talk presents research on the American experience of Alessandro (better known as Alexander) Salvini (Florence, 1861-1896), son of the renowned Italian actor Tommaso Salvini. In particular, it examines Salvini's history in the United States through documents preserved at the New York Public Library. These, combined with journalistic accounts, provide an excellent starting point for reconstructing the career of this Italian "Son of Art" in North America. The aim is to identify which distinctive features of the Italian acting tradition may have influenced and permeated American theatre during that period, as well as dramaturgy. His tours will be showcased using the ArTeMIA (Archivio Teatrale Migrazioni Italia-America) database, a digital catalogue employing the ArcGIS mapping and analysis system.

**Keywords:** Italian-American actor; migration; Italian theatre; 19th century

## Migratory experiences: imagery, visual arts, and entertainment

Chair: Mariana Menezes Munõz (CHAM-NOVA FCSH)  
17 April, 2:00 pm | Room C008 | Language: EN

### **Paisagens da mobilidade: o *road movie* entre migração e experiência diaspórica**

José Duarte (CEAUL/ULICES, Faculdade de Letras da Universidade de Lisboa) & Filipa Rosário (Centro de Estudos Comparatistas, Faculdade de Letras da Universidade de Lisboa)

O *road movie* tem sido tradicionalmente associado a narrativas de liberdade, mobilidade e autodescoberta, quase sempre projectadas sobre as vastas paisagens abertas da América do Norte (Corrigan & Duarte, 2018). No entanto, quando reinterpretado a partir das experiências de migração e diáspora, o género adquire novas dimensões, privilegiando temas como deslocação, trabalho e encontros transculturais. Esta proposta analisa "Goodbye Solo" (Ramin Bahrani, 2008) e "Yoon" (Pedro Figueiredo Neto & Ricardo Falcão, 2021) como estudos de caso da reconfiguração do *road movie*

através das lentes da mobilidade e da paisagem. Em "Goodbye Solo", a experiência imigrante inscreve-se no Sul dos Estados Unidos, onde o espaço limitado da viagem de táxi se transforma em palco central de trocas transculturais (Miner, 2019). A estrada surge fragmentada, repetitiva e urbana, refletindo as circulações próprias do trabalho migrante. Ainda assim, as paisagens da Carolina do Norte — quotidianas ou sublimes — enquadram uma narrativa sobre identidade, mortalidade e os frágeis laços tecidos em trânsito. Já em "Yoon", a paisagem da África Ocidental, da Espanha e de Portugal não funciona apenas como pano de fundo, mas como uma geografia vivida, estruturada pelas viagens cíclicas de um migrante senegalês entre a Europa e a sua terra natal. O filme abranda o ritmo da deslocação, transformando autocarros, controlos e fronteiras em rituais que marcam tanto a separação como o regresso. A estrada deixa de ser linear para se tornar pendular, desenhando um ritmo diaspórico inscrito em paisagens de trabalho e pertença. Ao colocar estes filmes em diálogo, a proposta defende que Goodbye Solo e Yoon expandem as possibilidades do *road movie*, deslocando o foco da libertação individual para a migração coletiva, das estradas míticas e abertas para geografias marcadas pela precariedade e pela negociação transcultural. Desta forma, revelam como mobilidade e paisagem se entrecruzam na redefinição das geografias cinematográficas num mundo globalizado.

**Palavras-chave:** *road movie*; migração; diáspora; mobilidade; Portugal/Estados Unidos

**O lazer como sociabilidade entre os descendentes de imigrantes italianos em Alfredo Chaves: a boccia e a mora**

Gabriel Pietralonga Marion (Universidade Federal do Espírito Santo)

No quarto final do século XIX, milhares de imigrantes italianos desembarcaram na então província do Espírito Santo, no Brasil, fugindo das precárias condições da pátria e em busca de uma vida melhor. A maior parte deles foi instalada nas terras banhadas pelo rio Benevente, na Colônia Rio Novo e posteriormente na Colônia Castello, regiões do atual município de Alfredo Chaves. Esses indivíduos enfrentaram a difícil tarefa de reaprender a viver num lugar totalmente desconhecido, onde construíram uma comunidade e desenvolveram sua cultura. O objetivo desta pesquisa é identificar a cultura legada pelos imigrantes italianos aos seus descendentes em Alfredo Chaves, com foco no lazer, em especial nos jogos chamados de "mora" e "boccia". O argumento principal do trabalho é que o lazer possui o papel de sociabilidade entre os descendentes de imigrantes italianos em Alfredo Chaves, sendo o palco de encontros sociais, onde as pessoas conversam sobre os mais variados temas, interagem, se divertem, constroem e mantêm

amizades, etc. Como embasamento teórico, são empregados os conceitos de cultura, memória, identidade e habitus, a fim de compreender como se processam as relações socioculturais desse grupo de pessoas. Para atingir tais objetivos, utilizo a História Oral e o método etnográfico da observação participante, mediante entrevistas e contatos com os descendentes de imigrantes italianos.

**Palavras-chave:** imigrantes italianos; Alfredo Chaves; cultura; lazer; sociabilidade

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## On the Move no Avenidas

**On the Move no Avenidas** is an outreach initiative of the CHAM Conference. Between April and June, Teatro Avenidas (R. Alberto de Sousa 10A) will host a series of events aimed at the general public, seeking to broaden the discussion on diasporas, migration, and transcultural practices beyond academia.

On the Move no Avenidas is organised in partnership with Avenidas – Um Teatro em Cada Bairro, with support from Amnistia International, Livraria das Insurgentes, e Falas Afrikanas.

The sessions will be in Portuguese.

**April 18th**

## **Migration, Refugees and Human Rights**

**3:00 pm:** Roundtable (organised by Amnistia Internacional - Portugal, featuring:

Inês Avelãs (Amnistia Internacional - Portugal)

Filipe Nunes (Instituto Português de Relações Internacionais, NOVA FCSH)

Mariana Carneiro (SOS Racismo)

Moderated by José Manuel Rosendo (Antena 1 - RTP)

**5:00 pm:** Book presentation

*Infâncias migrantes e refugiadas: acolher com arte e educação*, presented by co-author Ariana Furtado

April 19th

## Migration, Arts and Literature

**3:00 pm:** Roundtable “Words in Motion: Literature and Migration” (organised by Livraria das Insurgentes), featuring:

Margarita Sharapova, Russian artist and writer  
(co-author of *De lá para cá — três histórias de mulheres refugiadas*)

Safaa Dib, Luso-Lebanese politician, writer and columnist (author of *Líbano, uma Biografia*)

Ariana Furtado, teacher (co-author of *Infâncias migrantes e refugiadas: acolher com arte e educação*)

Moderated by Luana Loria (Livraria das Insurgentes / CHAM – NOVA FCSH)

**5:00 pm:** Book launch

*Ninguém Matou Suhura* (Língua Mátria), by Lília Momplé, presented by Ana Mafalda Leite, with the author participating via videoconference.

Staged reading by actress Assucena Daniel.

May 8th to June 19th

## On the Move Film Series

May 8th, 6:30 pm

***Li Ké Terra*** (2010, 65 min.), by Filipa Reis and João Miller Guerra

May 15th, 6:30 pm

***Balada de um Batráquio*** (2016, 11 min.), by Leonor Teles

Presentation of ***Isaura – A menina curandeira. Acredita quem tem cegueira*** (2025), by Sandra Ofélia

Guest: Maria Gil, actress and activist

May 22th, 6:30 pm

***Um Ramadão em Lisboa*** (2019, 66 min.), by Amaya Sumpsi, Carlos Lima, Catarina Alves Costa, Joana Lucas, Raquel Carvalheira and Teresa Costa

**May 29th, 6:30 pm**

***Lisboetas*** (2004, 105 min.), by Sérgio Tréfaut

**June 5th, 6:30 pm**

***Laji, Histórias de Refugiados em Portugal*** (2022, 50 min.),  
by Rita Campos

Guest: Solmaz Nazari, Iranian refugee and activist

**June 19th, 6:30 pm**

***Guardadoras de Histórias, Guardiãs da Palavra*** (2024, 88  
min.), by Raquel Freire and Equipa WomenLit

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