

International Conference
Humanity / Humanities
on the move

Braga – Portugal
Universidade do Minho
Campus de Gualtar

28 and 29 April 2022
Keynote speakers

**Humanity/
Humanities**
on the move



28 April, Auditorium B1, 11h40 / 11h40 am

The changing languages of migrants

Monika S. Schmid (University of York, UK)

It is often assumed that knowledge is the one possession which is safe in situations of persecution or migration – it cannot be disappropriated or taxed, it does not have to fit into limited luggage space, and it can be easily transported across any border. And, in this context, what could be more stable and reliable than knowledge of one's own native language?

This talk will demonstrate that the knowledge of a first language, even for healthy speakers, may to some extent be changeable for long-term migrants. I will present evidence that shows that, after a decade or longer of life in a new country and a different linguistic environment, native speakers of a language can no longer reliably be differentiated from non-natives who have learned that language later in life. I will illustrate some of the phenomena that regularly occur in languages that are undergoing such a process of change and deterioration (referred to as 'language attrition'), and discuss these findings in light of the practice of linguistic analysis, as used by many governments in order to identify the country of origin of asylum seekers.

28 April, Auditorium B1, 14h / 2 pm

**The semiotic power of borders, or the materialisation of race
in Italian mainstream media representation of 'the invasion'**

Gaia Giuliani (University Coimbra, Portugal)

My talk draws largely from my research of the Italian case within the collective 3-year project "(De)Othering: Deconstructing Risk and Otherness: hegemonic scripts and counter-narratives on migrants/refugees and 'internal Others' in Portuguese and European mediascapes", of which I was the PI. This study's aim is to understand which imaginary underpins an idea of Italy and Europe at large as isolated from the rest of the world, innocent and at siege. It then

builds on both my books *Race Nation and Gender in Modern Italy: Intersectional Representation in Visual Culture* (2019) and *Monsters, Catastrophes and the Anthropocene* (2021), where I developed a postcolonial critique to examine some material and symbolic dispositives that reproduce specific colonial discourses and power relations through the ‘semiotic power of borders’.

28 April, Auditorium B1, 18h / 6 pm

HIV and Human Rights – The end of the global HIV/AIDS pandemic

José Henrique Resinente (University of Nottingham)

My presentation is based on 19 years of work experience as the coordinator of a sexual health service for the Portuguese speaking communities in London. It also includes my findings from my PhD research (University of Nottingham) with the Brazilian community in England and their access to HIV services. I will also discuss UNAIDS plan to end the global HIV/AIDS pandemic by 2030, and why it is imperative that countries use a human rights approach to achieve this goal.

29 April, Auditorium B1, 11h / 11 am

Ethical communication in contexts of migration and transnational organised crime

Joanna Drugan (East Anglia University, Norwich, UK)

Transnational organised crime and migration are linked in shifting, complex and challenging ways. Roles can be blurred and evolve quickly. ‘Human traffickers’ arrested by border police may see themselves as asylum seekers assisting others in the same position, and organised criminal networks are adept at recruiting or forcing victims to perform high-risk roles in order to protect those with power or influence.

Language is one critical aspect of the link between transnational organised crime and migration. Migration invariably involves multiple shifting language pairs, interpreting and translation. Criminal networks are overwhelmingly multilingual (Europol 2015). But language has been overlooked, avoided or ignored as a factor in policing and criminology research (Robertson 2006).

Transnational organised crime affects people in ways which are evidently hidden and hard to research. By focussing on communication across languages, and particularly the ethical challenges faced by (formal and informal) translators and interpreters working in these spheres, we can explore some ways migration is linked to transnational organised crime, and

the impacts this link has. This in turn raises important ethical questions for translators and interpreters working in these contexts, and for all those (frontline workers, border agents, NGOs, police...) who rely on linguists to communicate with migrants and those who may be exploiting or harming them.

This contribution draws on original research carried out during the AHRC/ESRC-funded Transnational Organised Crime and Translation project.

References

Europol. 2015. *Exploring Tomorrow's Organised Crime*. Online: <https://www.europol.europa.eu/content/exploring-tomorrow's-organised-crime> [accessed 2 March 2016].

Robertson, Annette. 2006. "The significance of language, culture, and communication in researching post-Soviet crime and policing." *Journal of Contemporary Criminal Justice*, 22 (2): 137-156. DOI: 10.1177/1043986206286931.

29 April, Auditorium B2, 11h45 am

Fortalezas Sensíveis: Cartografia dos modos de habitar a (im)permanência

Deisimer Gorczewski (Universidade Federal do Ceará, UFC)

Laboratório Artes e Micropolíticas Urbanas (LAMUR|CNPq)

Pesquisar as associações entre arte, comunicação e cidade e, mais especificamente, entre cinema e os bairros com suas ruas, becos, praças, emerge como um desdobramento das intervenções urbanas e audiovisuais que venho realizando em pesquisas no sul e no nordeste do Brasil nos últimos vinte anos. Estudos que envolvem as áreas das artes em interface com a comunicação, a psicologia social, a arquitetura e o urbanismo, entre outras, ampliando as vizinhanças com diferentes processos de criação e práticas coletivas e colaborativas. Ao longo dos anos criei aproximações com coletivos, associações e moradores de bairros que vivem e convivem com as ações violentas das políticas de remoções e 'revitalização', articuladas aos interesses empresariais na intensificação da especulação imobiliária para fins de exploração turística e comercial.

A cartografia a ser apresentada emerge como um convite à atitude de mapear intensidades percebidas nos encontros com os moradores, em seus fazeres e saberes artísticos e comunitários e suas experimentações com cinemas que inventam comunidades, lidando diariamente com questões como a indiferença e o descaso relegados aos espaços públicos e periféricos. Nessa perspectiva, serão problematizadas questões pertinentes aos processos de criação coletivos e singulares e os modos de pensar e fazer cinema e audiovisual entendendo a implicação do pesquisador – que cartografa e participa dos processos de criação – os participantes da pesquisa, os territórios e o tema/problema de estudo afirmando um posicionamento ético, estético e político.

Fortalezas Sensíveis: Cartography of the ways of inhabiting (im)permanence

To investigate the associations between art, communication and the city, and, particularly, between film and neighbourhoods with their streets, alleyways and squares, constitutes a development of the urban and audio-visual interventions I have carried out in investigations in the South and Northeast regions of Brazil, over 20 years. Investigations that involve the Arts as they intersect with communication, social psychology, architecture and urbanism, and other areas of knowledge, expanding these neighbouring zones with different creation processes as well as collective and collaborative practices. Over these years, I fostered ways of getting close to groups, associations and neighbourhood dwellers, people who face and live with violent eviction and ‘revitalization’ policies, which are intertwined with business interests to intensify real estate speculation for touristic and commercial exploitation.

“Fortalezas” refers to the city of Fortaleza, a word in Portuguese that means both fortress and strength; the title aims to play with this sensible ambivalence.

The cartography presented here emerges as an invitation to the attitude of mapping the intensities perceived in meetings with dwellers, their artistic and communitarian makings and knowledges, and their experimentations with films that invent their own communities, dealing in everyday life with questions of the indifference and neglect relegated to public and peripheral spaces. In this perspective, collective and singular creation processes and the ways of thinking and making film and audio-visual are discussed, considering the implication of the researcher – who engages in cartography and in creation processes as a participant –, research participants, territories and the theme/research problem, thus making an ethical, aesthetic and political statement.

29 April, Auditorium B1, 16h30 / 4.30 pm

A Complexidade do Humano nos Direitos Humanos

Carlos Estêvão (Universidade Católica Portuguesa)

Depois de uma breve caracterização dos tempos atuais como tempos de desassossego, de autorreferencialidade, de glorificação do indivíduo e, ainda, como tempos de ambiguidade e de recessão moral, de trivialização dos modos de vida assim como de entorpecimento político e de “paixões tristes” (Spinoza), irei refletir, tendo em conta os meus últimos trabalhos publicados, sobre a categoria do ‘humano’ e suas pulsações irregulares, realçando o que de infra-humano, inumano ou desumano encerra, com óbvias consequências ao nível da compreensão dos direitos humanos. Terminarei a minha exposição com a proposta de uma reanimação crítica dos direitos, que parta de uma outra visão do sujeito humano, mais situada e incluyente, o que exigirá, desde logo, uma atenção particular à dimensão política dos direitos humanos.

The Complexity of the Human in Human Rights

After a succinct characterization of current times as times of unrest, of self-referentiality, of glorification of the individual and, also, as times of ambiguity, and moral recession, of trivialization of ways of life as well as political numbness and “sad passions” (Spinoza’s expression), I will reflect, taking into account my latest published works, on the “human” and its irregular pulsations, underlining how this category has included the infra-human and the inhuman, with obvious consequences for the understanding of human rights. I will end my exposition with the proposal of the critical reanimation of the notion of rights, which starts from another vision of the human subject, more situated and inclusive, which will demand a particular attention to the political dimension of human rights.