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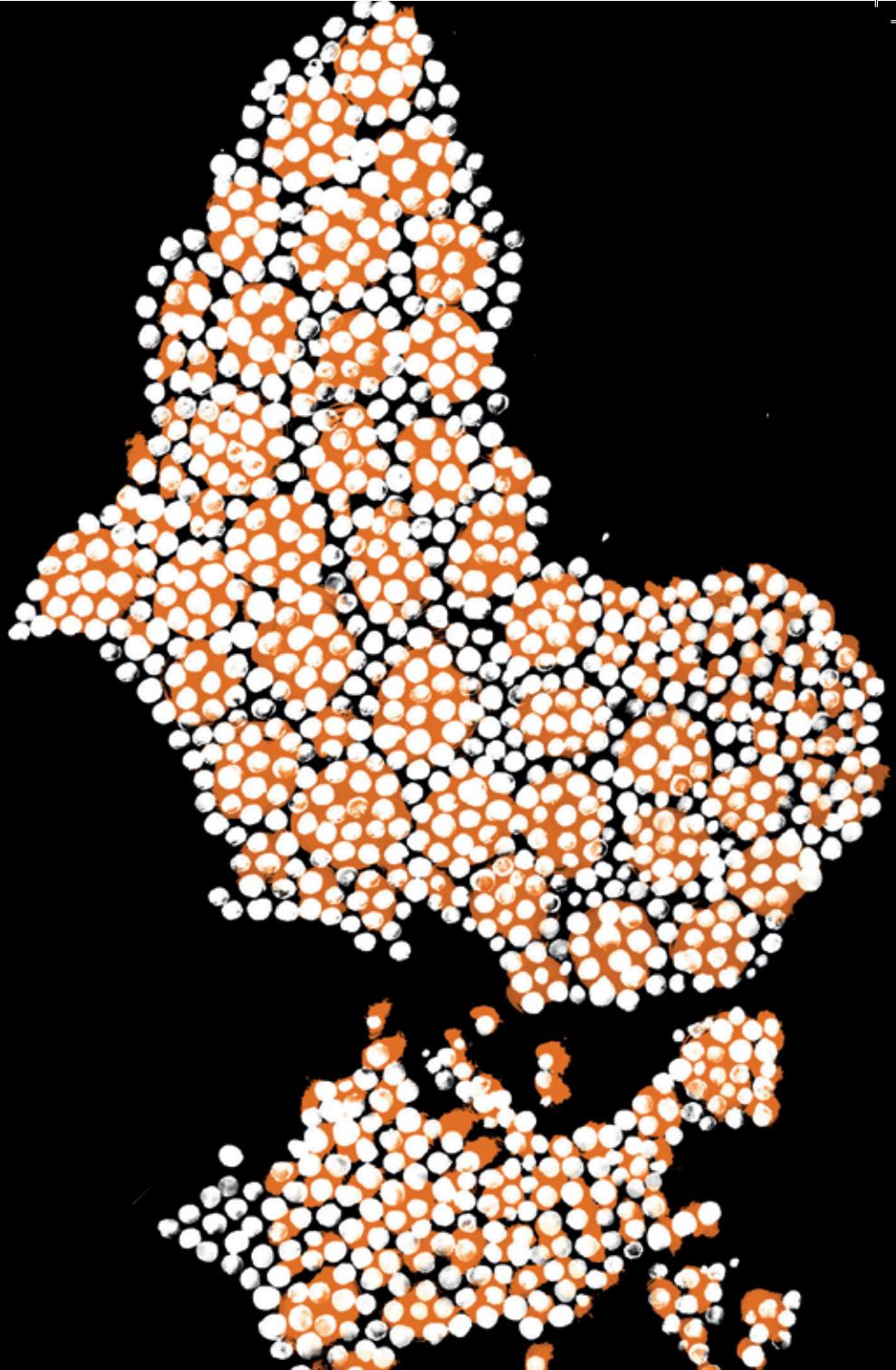
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BOOK OF ABSTRACTS  
PROGRAMME

**Black In/Visibilities Contested**

Apolo de Carvalho,  
Cristina Roldão,  
Diego Candido,  
Otávio Raposo,  
Pedro Varela,  
Raquel Lima and  
Raquel Matias (eds.)



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BOOK OF ABSTRACTS  
OF THE 7th  
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## Cultural Memory Studies and the African Diaspora

Christel N. Temple, PhD  
University of Pittsburgh

Africana Cultural Memory Studies has emerged largely in the twenty-first century with Diaspora referents that center mostly on Africana communities whose origins as culturally significant communities beyond African shores date at least as far back as the seventeenth century colonial era. The primarily African American, Caribbean, and Brazilian experiences are significant geo-political locations that reflect layered, intergenerational histories of regular centennial and sesquicentennial commemoration, which culminates in types of national acknowledgment and memorialization such as the 1619-2019 quadricentennial of British colonial North America, which became the United States. In spite of the emergence of a diverse and interdisciplinary corpus of scholarship reflecting Diasporan commemoration historiography, enslavement memory, memorialization, monumentation, and Middle Passage tourism, there is a dearth in comparative scholarship on complementary commemoration activity and mythology-maintenance for Afro-European sites. In light of a new study—The Theory of Black Cultural Mythology—that suggests a shift toward framing Africana cultural memory studies in terms of more profoundly exploring the roles of myth, mythology, and heroics in Diasporic narratives to itemize specificities of Black survival—this paper introduces an inaugural effort to extend the Black cultural mythology theoretical lens to produce an historical narrative on Afro-European experience. Black cultural mythology's theoretical shift aims to de-center the traumas of enslavement experience as the key themes of cultural memory. The Afro-European experience, with its set of migrations, relocations, cultural shifts, and priorities that relate much less to enslavement predicaments, demands a unique theoretical expansion

to account for the evolution of icons that stabilize social movements, that reflect heritage continuity choices, and that celebrate how the Afro-European Diaspora enters the discourse on its own terms and in its most appropriate contexts.

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## Social movements and academia for the de/postcolonial heritage discourse

Cristiano Gianolla  
Centre for Social Studies - University of Coimbra

Among the most interesting and recent initiatives to promote a pluralisation and democratisation of narratives about European colonialism and slavery history in Portugal, there is the promotion of a "Memorial to the Victims of Slavery". In 2017 the Djass – Afro-descendants' association, has successfully joined the participatory budgeting institute of the city of Lisbon and granted funding for the realisation of the Memorial by virtue of public deliberation and vote. Djass was created in 2016 and around the same time a group of historians has emerged in Lisbon with the aim of making the African presence and history more visible in town. To do so, they engaged with Afro-descendant social movements and especially the Djass. Portuguese mainstream heritage landscape and discourse is still reluctant to accord an appropriate space of enunciation to the impact of slavery on lives of millions of people in the past and in the present (institutional racism). Counterpointing the project of the Lisbon city Mayor to build a Museum of Discovery, the work of Afro-descendant social movements, and the group of historians, reinforces the de/postcolonial approach to history. Heritage is thus a place of dispute and can be understood in fact as a metaphorical border zone between two ideal-typical cultural fronts: the colonial and the de/postcolonial. Paraphrasing the title of a famous book by Mezzadra and Nielsen (Border as Meth-

od), I am to expand the use of border studies to heritage discourses and elaborate on the relationship between knowledge, politics and society. Through this approach I target the three research lines of the panel, understand the knowledge production on race, history and memory, explore the contemporary politics of memorialisation focusing on social movements and engaged academics, and elaborate on the de-postcolonial account of national narratives on slavery and its impact on race and racism. More specifically I focus on the following issues:

Explore the Eurocentric/colonial perspective of Portuguese national narrative on slavery and its impact in institutional racism; Digg into the emerging academic agenda of the group of historians, as a result of their cooperation with Afro-descendants' social movements struggle against the confinement into the "reserves of history", and focus on its attempt to contest mainstream colonial approaches to race and history; Analyse the wide support obtained by Djass campaign for the Memorial among the Afro-descendant community and examine the extent it has served to reinforce the politicisation of de/postcolonial heritage discourses against the colonial erasing narratives; Study the impact of the Memorial campaign in the national narrative of public history and in the political agenda of Lisbon and Portugal; Explore the impact of the Memorial campaign in challenging the dominant colonial narrative in relation to national history, identity and belonging.

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## The price of memory: Oral History and the Rastafari movement in Britain

Aleema Gray  
University of Warwick

Based on my current PhD research, this paper explores how research into the memories of the Rastafari in Britain informs our understanding of the development of Black political and cultural identity. More specifically, tying into the Campaigning for remembrance: knowledge, memory and social movements theme of this conference, this paper will focus on the social and political critiques and visions that the Rastafari in Britain produced. The importance of this is paper can be seen in three folds: firstly, it will move the Rastafari experience outside of a Jamaican framework and situate it in the context of diasporic politics in Britain following the arrival of the Windrush. Secondly, it will present the importance using a 'bottom up' approach in academic writing, weaving together both archival materials and oral history accounts of Rastafarians living in Birmingham, Bath and London. Through this approach, not only will I be able to explore the experiences of women, which has previously been overlooked in the history of Rastafarianism, but it will also invoke questions around political and cultural activism amongst second generation Rastafari living in Britain. Thirdly, it will present a more nuanced contextualised picture of Afro Caribbean political and cultural activity during a formative moment in the making of a strong black cultural identity in Britain. In this sense, the British Caribbean cultural experience must be seen in relation to emotional and political connections with others through time and space. This paper will contribute to the emerging enquiry on the history of Caribbean Diasporas and challenge secular assumptions about black power and identity, going beyond a preoccupation with leading figures to scrutinise wider patterns of thought and action. In doing so, this paper will address the paucity