Death on the Move:
Managing narratives and constraints in transnational settings

Final Conference of the project
“The Invisibility of Death among Immigrants in Portugal”

FCT-PTDC/CS-ANT/102862/2008

13-14 March 2014

Venue: Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa (FCSH-UNL)
Auditório 1, 1º andar torre B, FCSH-UNL Avenida de Berna, 26C

Organizers: Instituto de Investigação Científica Tropical (IICT) and Centro em Rede de Investigação em Antropologia – Grupo de Antropologia da Religião (CRIA-NAR)

Convenors: Clara Saraiva, Irene Rodrigues, Simone Frangella, Max Ramos

Day one: 13 March 2014

9.30 am: Opening Clara Saraiva (IICT and CRIA-FCSH-Nova)

10.00-10.30 am: Inaugural Conference

Eric Gable (University of Mary Washington)
Death and Belonging in Manjaco: or, Governmentality and the Past and Future of some Funeral Customs
Abstract

This paper builds upon the well-rehearsed anthropological theory that what one does with corpses, both practically and ritually, reflects and enacts social identity and authority. It looks at past transformations in funerary practices among the Manjaco of Guinea-Bissau in the context of colonial efforts to fix them as political subjects—to make them more healthy, to keep them in place. It also looks at the history of these transformations in the context of out-migration and efforts by stay-at-homes to tether emigrants to the village. Finally, it reflects on recent findings about immigrant communities in Portugal and elsewhere, combined with general trends in mortuary practices in modern nation-states, to speculate on the future of Manjaco deathways.

Bionote

Eric Gable, Professor of Anthropology, earned a Ph.D. (1990) in anthropology from the University of Virginia and a B.A. (1978) in anthropology from the University of California at San Diego. Dr. Gable has conducted intensive field research in Guinea-Bissau, in Sulawesi, Indonesia, in Colonial Williamsburg, and at Monticello. He is author of Anthropology and Egalitarianism (2011) and co-author of The New History in an Old Museum: Creating the Past at Colonial Williamsburg (1997). His articles have been published in numerous journals, including American Anthropology, Journal of American History, American Ethnologist, and Cultural Anthropology. Dr. Gable is book review editor for American Ethnologist, managing editor of Museum and Society, and a past member of the editorial board of Cultural Anthropology. Dr. Gable is an expert on museum studies, heritage, and on the religion and politics of West Africa and of Outer Island Indonesia.
10.30-12.30 am: Panel 1: Transnational circulation of spirits, bodies and rituals

Chair: Robert Rowland, (CRIA-ISCTE-IUL and President of APA)

António Medeiros (CRIA-ISCTE-Nova)

Travelling with Celts and Death

Abstract

Summing up data from a now remote long-term fieldwork I’ve done in the late 1990’s and from a new research project still going on, I would like to speak of funeral customs, the representations of death and celtophilia as well as of some cultural similarities and differences that we can register in this respect between the Minho (NW Portugal) and Galicia (NW Spain). With my approach I hope to be able to illustrate some consequences that a current intensification in the area of inter border transits could be bringing, as part of a process of europeanization. Between Galicia and the North of Portugal we can register, in the last two decades, an unprecedentedit flow of material goods and persons. Among those goods we can include a southbound movement of products related to interment or the celebration of death, but also to Celtic music, (or even ideas which allow for a growing generic celtophilic leaning in the representation of popular culture in the north of Portugal). From the end of the XIX century onwards funeral customs and folkloric representations of death were quite early objectified as prominent motives for the representation of national culture by Galician scholars, who also vindicated a Celtic ethno-genealogy for their nation. On the other hand the presence of “Celts” or necrophilic themes in the representation of culture on the Portuguese side were always un-conspicuous or, at least, rather loose until recent times. One can say that things started to change the last 20 years, as suggested above... but, until today, there have still been impasses and dissonances that resisted reception of this south-bound flow of culture; impasses that could be explained by the differences in the construction of national cultures going on both sides of the political frontier in the last 150 years...
Bionote


Clara Saraiva (IICT and CRIA-FCSH-Nova)

Spirits from Guinea in Lisbon: managing transnational death

Abstract

This paper will deal with the multiple levels that death touches upon, from the symbolic to the more practical ones. Death is one realm in which a transnational approach is mandatory; it entails an intense circulation of material goods and wealth, but also of highly symbolic significant universes which circulate along with the goods and the people: the corpse, but also the spirits and the relations with the other world that people brought along into the diaspora situation. This paper aims at deconstructing prejudiced notions of what happens with the immigrants’ dead bodies, including symbolic representations as well as practical issues, such as legal processes involved to send the bodies home, using as case studies the examples of immigrants from Guinea-Bissau in contemporary Portugal. Based on ethnographic data, it will deal with the work done by immigrants’ associations, as well as with other intervenient in the process--hospitals, funerary agencies, diplomatic and border authorities and religious institutions.
Bionote

Clara Saraiva is a senior researcher at the Lisbon Institute for Scientific Tropical Research (Instituto de Investigação Científica Tropical-IICT) in Lisbon, a researcher of the Center for Research in Anthropology (CRIA) and a Professor at the Department of Anthropology, Faculty of Social and Human Sciences, Universidade Nova de Lisboa. She was a Visiting Professor at University of California Berkeley (2013), Brown University and a Research Fellow at the Watson Institute for International Studies at Brown (2001-2002 and 2008) and at the Université d’Aix-en-Provence (France-2005). Her main fields of research deal with religion and ritual (conceptions of death in Africa and Portugal), transnational religion and transnational therapeutic practices among migrants from Guinea-Bissau and Brazil in Lisbon. She is one of the co-founder of the network on Migration and Health. In the last six years she has been researching the expansion of the Afro-Brazilian cults in Portugal. She is the vice-president of the Society for International Ethnology and Folklore (SIEF), President of the Association of Portuguese Anthropology (APA), and a board member of the Center for Research in Anthropology (CRIA), and of the Ethics task Force of the World Council of Anthropological associations (WCAA).

Ariadna Solé Arraràs (Universitat de Barcelona)

Transnational funerary rituals between Catalonia (Spain) and Kolda (Senegal)

Abstract

Since the early 2000’s, Spain and particularly Catalonia, has become a popular destination for migrants coming from Kolda, one of the most impoverished regions in Senegal inhabited mostly by Muslim Fulani people. Most of these migrants are young men coming from rural areas and entering illegally in Spain. These processes of migration entail the establishment of transnational networks between the two regions, in which religion and ritual play a crucial role. This paper is based on the ongoing research for my doctoral dissertation focused on what I call transnational funerary
rituals between Catalonia and Kolda. In case of eventual death in Catalonia, most of these migrants declare that their bodies be repatriated to Kolda. By virtue of this, most of them are actually repatriated if they die in Catalonia. Here we see a new funerary ritual emerging in a new transnational context; in Catalonia (ritual bathing of the body, prayers, solidarity strategies) and in Kolda (funeral prayer, burial). The decision to be buried in Catalonia or in Kolda brings about some conflicts regarding the difficulties for a proper Muslim burial in Catalonia. There are some spaces reserved in public and private cemeteries for Muslim burials in Catalonia but they still face some legal and administrative obstacles. At the same time, it is a moment for identitary expression, both for the individual as well as for the migrant community. Repatriation is well organized by the migrant community using solidarity networks in a manner that allows us to talk about repatriation as being a collective process and a mechanism for community building based on religious identity and a common origin.

Bionote

Graduated in History and Anthropology, I am at the moment a PhD. candidate in Anthropology at Universitat de Barcelona and assistant professor at Universitat de Lleida. My research has focused in Muslim rituals in Spain, particularly among the Senegalese community, Senegalese migration, traditional medicine in Kolda (Senegal) and my dissertation topic: Muslim funerary rituals in Catalonia (Spain) and Kolda (Senegal).

Irene Rodrigues (ISCSP-IO, Universidade de Lisboa)

‘Fallen leaves return to their roots’: Chinese migration burial politics and the idea of ‘Home’

Abstract

In recent years, urban myths concerning the supposed “non-death” of Chinese immigrants have emerged in Portugal and other European countries. This paper addresses the issue of death among Chinese immigrants in Portugal based upon fieldwork conducted among the Chinese population in Lisbon, as part of FCT research
project “The Invisibility of Death in immigrant populations in Portugal”. This ethnography of death in Chinese migration is composed of cases of deaths and funerals held in Portugal, interviews with family members of deceased immigrants, friends and religious leaders, and interviews conducted among the immigrant community concerning precisely the alleged invisibility of death of Chinese. From this field it results a discussion on Chinese immigrants ways of managing death and the contradictions between an ideal bodily return to the land of origin, a long period of residence in a foreign country, and the practical and financial problems of treatment of diseases and of sending a corpse back to China.

Bionote

Irene Rodrigues is PhD in Anthropology (Instituto de Ciências Sociais, Universidade de Lisboa, 2013) with a thesis on Chinese migration to Portugal. She has worked on Chinese migration addressing the topics of gender, money and consumption, and more recently Chinese migration transnational management of death. Between 1999 and 2001 she has studied Chinese language and culture at the Beijing Languages and Cultures University (Beiyu). She is also co-screenwriter of the documentary on Chinese migration in Portugal We, the Chinese produced by Livremeio for RTP (2013). She is currently Assistant Professor at ISCSP - ULisboa, where she has been teaching since 2001.

Discussants: João Vasconcelos (ICS, Universidade de Lisboa) and Eugenia Roussou (CRIA-FCSH-Nova)

12.30: Debate

1.00-3.00 pm: Lunch break
The death of the ‘other’: the management of death among Muslim immigrants in Spain

Abstract

The death is a total social fact (M. Mauss), i.e., it stimulates different economic, social, political, religious and legal dimensions, and its interpretation should not be reduced just to one of them. From this perspective, several dynamics are involved in the death of Muslim immigrant regarding the individual, the community of reference of the deceased, the family at home, but also to the larger society in which they enroll, and the different ways in which it manages diversity.

In this paper, the results of an empirical investigation about the management processes of the funeral ritualities will be presented in the context of migration. Our discussion will consider the perspective of the groups themselves, such as government and companies in the funeral sector. From the case of Muslim communities in Spain, the various processes taking place will be analyzed in a comparative way. The death makes immigrants visible through its absence. To be buried in the host society or to repatriate the body to the place of origin produces different interpretations regarding belongings, affiliations and loyalties. Moreover, when the "other" dies, the host society is conditioned to adapt their services, legislation and structures to these new needs. Especially when they express demands or specific religious rituals. Demands and rituals that, in turn, are adapted and resignified according to new contexts.

This paper is part of an anthropologic research project that the authors began in 2004, and has produced several papers and publications (Moreras, 2004; Tarrés, 2006; Tarrés, 2010; Tarrés-Moreras, 2011; Moreras-Solé, 2011).
Bionotes

Sol Tarrés is professor of Social Anthropology at the Faculty of Humanities of the University of Huelva (Spain). Her research topics are the religious pluralism, with special attention to the Islamic religiosity in Europe, the cultural heritage of religious minorities in Spain and their funeral rites. She is the author of many works, including articles in scientific journals and collective books. Her last contributions are: ¿Y (tú) de quién eres? Minorias religiosas en Andalucía (co-authored, 2010), Les cimetières islamiques en Espagne: des lieux d’altérité (co-authored, 2012) and Encuentros. Diversidad religiosa en Ceuta y en Melilla (2013).

Jordi Moreras is professor of Social Anthropology at the Faculty of Humanities of University Rovira i Virgili (Tarragona, Spain). His research topics are the imams and religious authority and the anthropology of Muslims in Spain and Europe. He is the author of Musulmanes en Barcelona (1999), Imams de Catalunya (2007), Musulmans a Catalunya. Radiografia d’un islam implantat (2008) and Garantes de la tradición. Expresiones de autoridad religiosa islámica en Cataluña (2009).

They are co-authors of Guia para la gestión de la diversidad religiosa en cementerios y servicios funerarios (2013).

Simone Frangella (ICS, Universidade de Lisboa)

The unexpected unfoldings of migration: the place of death among Brazilians in Europe

Abstract

While doing fieldwork on death among Brazilians in Portugal, I had the impression that nobody ever talked about it. Such invisibility of the subject can be partly due to the fact that this migratory flow is constituted by young people and it is relatively a recent one. However, death is not a subject taken in account when considering their migratory plan. And its occurrence tends to expose the vulnerabilities of their migration condition, as much as it reveals the difficulties to fit expected funeral
proceedings considered in their experience in Brazil and their conditions and forms of everyday life in the countries where they arrive. Drawing on investigations accomplished in Portugal and in the UK, this paper tries to bring some of the issues that involve such way of handling death in this migration context.

Bionote

Simone Frangella is a postdoc fellow at the Institute of Social Sciences, University of Lisbon. She worked for many years with themes related to urban space, corporeality, itinerant routes and urban sociabilities. Currently she works with transnational mobility, migratory phenomena and its social and symbolic dynamics, having Brazilian migration as the main empirical concern, both in the UK and in Portugal.

José Mapril (CRIA-FCSH-Nova)

*Ethnographies of the particular: widowhood and gender normativities between Lisbon and Dhaka*

Abstract

The current project has mainly dealt with notions of death and the management of the bodies of the deceased in several transnational contexts. This paper, on the other hand, is mainly concerned with widowhood in such immigration scenarios and how it reveals the relation between the transnational management of death and dying and gender normativities. Based on a Luso-Bangladeshi family history, this presentation will firstly show how widowhood is frequently interpreted as a threat not only to the status of the persons directly involved in death and bereavement but also to others around them, namely in what concerns normative sexualities and gender identities. Secondly, it will be shown how for some of my interlocutors the only solution to
escape such an ambiguous symbolic place, that affected not only the widow in herself but also other members of the household, is to arrange a new transnational matrimonial alliance.

Bionote

José Mapril finished his PhD in Anthropology at the Institute of Social Sciences, University of Lisbon, with a thesis on Transnationalism and Islam among Bangladeshis in Lisbon. Currently, he is an FCT post-doctoral research fellow and a researcher at CRIA, FCSH-UNL, where he is developing a new project on national imaginaries and transnational political networks among Bangladeshis in Portugal. He is also a visiting lecturer at the Department of Anthropology of the New University of Lisbon and review editor of "Etnográfica" (journal). He has published in national and international journals.

Ottavia Salvador (University of Venice)

The not-evident death

Abstract

The silence of numbers. The biggest latest massacre of migrants (happened near the island of Lampedusa, October 3rd 2013) has highlighted how the Italian State looks upon the death of immigrants. In the different media, in that period, people saw thousands of migrants’ bodies and coffins moved from one place to another to be buried. It has been announced a State Funeral which in the end has not been celebrated, replaced by a public ceremony which has set place far away from the place of massacre, with little participation and without the dead bodies which were previously buried. In the majority of cases without the possibility of recognition by relatives, in different cemeteries, signed with a number in the grave and without a rite. In some places, people spontaneously made a funeral, also collecting money to give a decent burial. This part will analyze the public discourse, contextualized in a theoretical perspective, highlighting how this process has been handled and described and how, even if hardly spoken, the theme of immigrants’ death has been present in the Italian public sphere in the past years. The question in a voice. A research on family migration
brought me in contact with a man who emigrated long time ago from Bangladesh to Italy. He is the president of an association of Bangladeshi immigrants and has been active in the process of repatriation of Bangladeshi dead and recently participated in the creation of the space for Islamic burial rites promoted by local authorities. Some years ago he has started to deal with the washing of the corpses before the dead is repatriated to Bangladesh or is buried in the local cemetery. Even to manage the bureaucratic process of repatriation by personally contacting the Consulate, becoming the reference point of the Bangladeshi community. This part will contain in-depth interviews with him telling about these processes and how he perceives death and dying as an immigrant. Exploring: in which way he has begun to deal with this and how-if he posed the problem to the local authorities; how the burial rites (here) and the repatriations (there) were concretely experienced by the families of the dead; what has changed, from his point of view, as a result of creating a space for Islamic burial ritual as it, for the first time, it gave public visibility to what he and the other actors involved in the process lived "invisibly" in the previous years. His commitment reflects the way he perceives dying as an immigrant, starting reflexing and asking himself about the question: "Who am I?". A question hard to answer for his fragmented identity, perceived here (in Italy) and there (in Bangladesh) so (his words) like to be “in the middle”. But then the question embraces his children, the new generation: only through them he can try to answer. His children will not go there (in Bangladesh) “with the flowers” (on his grave), the generational transmission would be blocked, too distant, disconnected. He will be a post-mortem evidence-presence for his family, for his children, for his community, for his relatives, for his friends, for the society in general, only if buried here. And this is at least what makes him say, in a final jack-of-identity, that he “decided” who he is and will be forever through the representation of his death: a citizen of Italy, buried here with an Islamic rite as it has finally being possible, in the cemetery as (his words) “a seed which has migrated, becoming a rooted (visible) tree”. 
Bionote

Ottavia Salvador is a research assistant at the Laboratory for Social Research (Ca’ Foscari University of Venice). In the past two years, she has been involved in the research project: “Family reunification, gender, stratified rights. Practices and gender strategies for the reconstruction of citizenship” financed by the Italian Ministry of Education, University and Research (PRIN 2009).

Maria Beatriz Rocha-Trindade (CEMRI, Universidade Aberta)

Portugal - A Visibilidade da Morte no Quadro das Migrações Transoceânicas e Intraeuropeias

Abstract

The geographical space of circulation of migrants and the period in which it occurs involve several circumstances which affect projects for the future including not infrequently the last stage of life. Such plans involve taking into account the transnationality of bilateral relations as well as the multiple emotional dependencies that will be established, which requires considering the relationships that each one has developed with the country of origin and of settlement. Death may occur in any of them and the embodiment of the will that expresses the desire regarding the final return to one’s native country has lead to the analysis of the circumstances in which the “last journey” takes place. After all, how is this imagined return presented? The arrangements regarding the implementation of projects done in life can take the formality of a notarial will, the attempt to secure advance payment for the sending of the body or just be passed on to family members, who may or may not take on such a burden. The path that enables the realization of such intention involves a ritualization, which generally corresponds to the expectations of the social context where it arises. The visibility of death in migratory context presents specific characteristics in space and time, ensuring the individual presence of migrants after their final departure.
Bionote

Maria Beatriz Rocha-Trindade is a Sociologist and a full professor at Universidade Aberta (the Portuguese Open University). Her research career begun with a doctorate at Université René Descartes – Sorbonne, in Paris (1970) with a thesis on Portuguese emigration to France. Since then she published more than two hundred scientific works, in different languages, in Portugal and in various countries in the world; among them, she is the author of several books, including a well-known Portuguese textbook, Sociologia das Migrações. International as well as internal migrations and cultural relations have always been her dominant fields of interest. She was the founder of the Centro de Estudos das Migrações e das Relações Interculturais, in Lisbon (a R&D Unit of the Portuguese Foundation for Science and Technology) where she works as a senior research scientist. She belongs to several international scientific associations and networks and is a member of editorial boards or referee for journals and revues dedicated to the study of migration issues. In recognition for her teaching and research work, she has been awarded the French Ordre Nationale du Mérite and the Portuguese Grã-Cruz of Ordem da Instrução Pública.

Discussants: Javier Alejandro Lifschitz (UniRio) and Nuno Dias (Dinâmia-CET, IUL)

5.30: Debate
Day two: 14 March

10.30-12.00 am: Panel 3: Death, Migration and Health
Chair: Sónia Dias (IHMT-Nova)

Philip J. Havik (IHMT-Nova)

Transnational notions and practices of mental health among immigrant African communities in Portugal

Abstract

Owing to their rapidly increasing numbers, immigrant communities have become the focus of wide ranging academic research since the 1990s. One of the issues which has recently emerged in this respect is that of the mental health of immigrants, above all in Europe and North America. In the absence of longitudinal data on mental disorders in these communities, some nationwide and trans-national surveys have provided important quantitative and qualitative information. While the cultural diversity of immigrant communities is usually recognised and case studies of certain groups are implemented, there is a need for relating data on patients to disease trajectories and the plurality of treatments. In addition, the role of health professionals and their relations with patients should also be taken into account as they have a significant impact upon outcomes. Finally, the complexities of ‘explanatory models’, whether biomedical or African, and ongoing practices regarding mental health and the changes they undergo over time should be addressed. The present paper discusses these questions by taking a closer look at the different approaches to and patterns of mental disorders among immigrant groups of African origin in Portugal, based upon bibliographical, survey and oral data.

Bionote

Philip J. Havik (PhD, Leiden University, NL) is currently principal researcher at the Instituto de Higiene e Medicina Tropical (IHMT) in Lisbon, while also teaching at the
Faculty of Social Sciences and Humanities (FCSH) at the Universidade Nova. His multidisciplinary research centers upon the study of public health and tropical medicine, state formation, governance, cultural brokerage and entrepreneurship in sub-Saharan Africa, with special emphasis on West Africa. His most recent publications include ‘Reconsidering Indigenous Health, Medical Services and Colonial Rule in Portuguese West Africa’, in: CEAUP (coord.) *O Colonialismo Português: novos rumos para a historiografia dos PALOP*, Porto: Humus, 2013: 233-66.

**Violeta Alarcão, Filipe Leão Miranda, Elisa Lopes** (Unidade de Epidemiologia, Instituto de Medicina Preventiva, Faculdade de Medicina, Universidade de Lisboa)

*Transnational death survey – a focus on death-related attitudes*

**Abstract**

Willingness to commit to posthumous organ donation has been shown to differ between cultures and sociodemographic characteristics. In Portugal death attitudes haven’t been much investigated and even less the perspectives among immigrants. This study explored differences in willingness to donate organs by country of birth and migration length, considering also gender, age, educational and religious factors. A cross-sectional population-based study was conducted among Portuguese and immigrants from Bangladesh, Brazil, Cape Verde, Guinea-Bissau, and China living in Lisbon. These populations represent some of the most important groups of immigrants in Portugal and emphasize the heterogeneity of Portuguese immigration. Between November 2012 and February 2013 trained interviewers from the communities in study collected qualitative and quantitative data through face-to-face interviews, namely sociodemographic characteristics and health conditions, willingness to donate organs (subjects were asked if they would like to have their organs donated; ‘yes’, ‘no’, ‘indifferent’, ‘don’t know/don’t answer’) and other attitudes towards death. Logistic regression was performed to identify factors associated to willingness to donate organs in univariate and multivariate-adjusted models (α=0.05, SPSSv21). Willingness to donate organs was higher among the Brazilian (82.9%) and the Portuguese (77.8%) and lower among the Bangladeshi (9.5%) and the Chinese (25.8%). Univariate analysis
showed an association between compliance with organs donation and being female, being married, self-reported diseases and poor quality of life, country of origin and length of residence. In the multiple regression, when adjusting to the country of origin, only gender remained associated, and higher education level and body mass index were found to be associated to the willingness to donate organs. Models by country of origin highlighted differences inter-and intragroup. There were gender-based differences on organs donation among the Brazilians and Guineans while time of residence influenced Bangladeshi commitment. We expect with this study to reach a deeper understanding of factors influencing the attitudes toward organ donation and other procedures with the dead body. Death education could reduce the stigma and negative emotions related to death and organ donation.

**Bionote**

**Violeta Alarcão**
Sociologist and Researcher of the Unity of Epidemiology at the Institute of Preventive Medicine of the Faculty of Medicine of Lisbon since 2004. Her main responsibilities are the management of national and international research projects and the coordination of fieldwork teams. She has worked on several subjects, highlighting, on one hand gender and sexuality and, on the other hand, migration and health. She is a PhD student in Sociology in the domain of sexuality and gender, sexuality as science and profession and migrant population health.

**Filipe Leão Miranda**
Research Assistant with Masters in Clinical Psychology. He is an investigator at the Unity of Epidemiology at the Institute of Preventive Medicine of the Faculty of Medicine of Lisbon, where is responsible for drawing and implementing the material of data collection, following data collection and treatment procedures, coordinating online tools of the unity and supporting informatic and financial management. Specialized in psychoterapy, he works as a clinical psychologist in contexts of interment and private clinic.
Elisa Lopes
Graduated in Psychology, researcher at Unity of Epidemiology at the Institute of Preventive Medicine of the Faculty of Medicine of Lisbon since 2008. She manages research projects and coordinates placements, particularly in projects on primary health care and/or with migrant population. She is now doing a Masters course in Epidemiology and works with mental health and Psychology of Heath, directly connected with the epidemiology.

Andreia Jorge Silva (Direcção Geral de Saúde)

Death procedures in Portugal: causes of death in people from Guinea-Bissau, Bangladesh, China, Brazil and Cape Verde

Abstract

The situation of death concern a variety of feelings for those who was near the person who died and have to face the loss of the person who was dear to them and whose absence will affect the continuity of their lives. Death as an important mark in our life still’s associated a diversity of procedures that people have to manage around this event. This is the perspective of the procedures involved in the death process that we examine, in particular, through analysis of laws that regulates all the practices. As part of our study we aimed to further examine the procedures involved in the transportation of dead bodies from countries, when the death occurred in a country other than the original one, or just when is the last wish of the person who died, leaving it to the fulfillment of living this desire. Another goal from our study is to characterize de causes of death in people resident in Portugal but the country of origin was Guinea-Bissau, Bangladesh, China, Brazil and Cape Verde. This study is part of a major investigation about death in Guinea, Bangladesh, Brazil, China and Cape Verde.

Bionote
Andreia Jorge Silva has a PhD from the Catholic University of Lisbon (2013), a Master in Public Health, specializing in Political and Health Administration, from the National School of Public Health, Universidade Nova de Lisboa (2004) and BA in Nursing, the School of Health Polytechnic Institute of Portalegre, 2000. She is Assistant Professor in School of Health, Polytechnic Institute of Portalegre since 2009, and Director of Services Disease Prevention and Health Promotion since 2014.

**Discussants: Cristiana Bastos** (ICS, Universidade de Lisboa) and **Beatriz Padilla** (Universidade do Minho)

**Institutional guest discussant: Elisa Chuang** (Associação Buddha’s Light Lisboa)

12.00: Debate
12.30-2.30 pm: Lunch break

2.30-4.30 pm: Panel 4: The Place and Places of Death

**Chair: Beatriz Padilla** (Universidade do Minho)

**Susana de Matos Viegas** (ICS, University of Lisbon)

**Rui Graça Feijó** (CES, University of Coimbra)

*Paths to the infinite: funerary posts, grave sites and places of the death in East-Timor*

**Abstract**

The people of East-Timor suffered a violent occupation by the government of Indonesia that lasted more than 20 years. It culminated in 1999 with a severe attack, in which people directly involved in the resistance were killed and a severe destruction of property occurred. Given the immense role that the deceased tend to play as ancestors in the lives of their relatives, it comes as no surprise that some initiatives have been taken to specifically address the need to pay respect to fallen heroes. In this presentation we address questions arising from an ongoing research in Ponta-Leste (Lautem), on tombs of ancestors and Martyrs of the nation of Timor-Leste. The paper focalizes on funerary posts with buffalo heads, and tombs of
Martyrs, looking at entanglements of values arising from its connection to territorial belonging. We aim to look at different ways of considering places and movements of the death. First, the reburial of people who died in the hills during the resistance period, moving them to places nearby home, very frequently just in front of the house; secondly, putting funerary posts with buffalo heads that the Fataluku speaking people described as paths to the infinite, paths to meet other kin/ancestors; third, sites to remember where fallen heroes were killed. This will take us to different considerations on the proximity of people to the deceased who become ancestors, and also to places of burial as a meaningful insight to contemporary lived experience of people living in East Timor.

Bionote

Rui Graça Feijó (D.Phil, Oxon, 1984) is Assistant Researcher at the Centro de Estudos Sociais, University of Coimbra. He is member of the board of European Association of Southeast Asian Studies (EuroSEAS) and AiaSEAS. He is the author of *Paisagem Tropical com Gente Dentro. Ensaios de análise política sobre a construção da democracia timorense* (Lisboa, Campo da Comunicação, 2006), as well as several articles and book chapters on the construction of Timorese identity and its democratic process after 1999. His current research focuses on the dynamics of power at grassroots level, comprehending both *sucos* and *aldeias* and the novel municipal institutions. He is also engaged in the research on Fataluku tombs and local leaders in Lautem (East-Timor), as a key researcher of *Dynamics of Power in Lautem* (sponsored by FCT grant PTDC/CS-ANT/118150/2010).

Susana de Matos Viegas is Research Fellow at the Institute of Social Sciences of the University of Lisbon, where she presently holds a tenured position. She is currently a member of the Board of the International Association of the Social Sciences and Humanities in Portuguese (AICSHLP) and of the Scientific Committee of the National-Geographic Portugal. She did research among the Tupinambá who live in the Atlantic coast region of Brazil (south of Bahia) and became the scientific coordinator and author of the anthropological Report for the recognition of the Indigenous Land of the Tupinambá of Olivença (2003-2009). She has published about personhood, kinship,
place and historicities in south-Amerindian socialities. Among her publications is the
monograph 2007 *Terra Calada: os Tupinambá na Mata Atlântica do Sul da Bahia*
(published in RJ/Brazil). Currently, she is opening up a new research interest on
kinship, ancestors and historicities of place, mostly through the study of the
relationship of the Fataluku (East-Timor) to tombs, funerary posts and the sociality
involved in funerals, sponsored by he research project *Dynamics of Power in Lautem*
(FCT grant PTDC/CS-ANT/118150/2010).

**Anastasios Panagiotopoulos** (CRIA-FCSH-Nova)

*Death that moves: a theoretical approach to Death and the possible affordances of it in transnational settings*

**Abstract**

Almost four decades ago, anthropologist Johannes Fabian (1973) wrote a short
manifesto for an anthropological approach to death. In it, he warned us against an
otherwise common tendency of anthropology to 'parochialize' and 'exoticize' death.
This leads, according to Fabian, to fragmentation (that is, many different 'cultural'
views on death; many deaths, as he calls it), to such an extent that it makes it difficult
to formulate any sound theoretical and more generalizing argument. What is rather
proposed is an understanding of death as a mediator (between cultural relativism and
theoretical universalism, in this case), in its most dynamic dimensions. In this mostly
theoretical paper, I wish to enrich this evocative image of death as dynamic mediator
and, furthermore, explore the particularities and theoretical challenges that death in
the so-called 'transnational' settings might afford us.

**Bionote**

Anastasios Panagiotopoulos finished his undergraduate degree at the Department of
Sociology of the University of Crete, Greece, in 2003. Then he finished a Master's
degree ('Taught programme') in 2004, another Master's degree ('By research') in 2006
and a PhD in 2011, all in the Department of Social Anthropology of the University of
Edinburgh, UK. His doctoral thesis was based on ethnographic research undertaken
between 2006 and 2007 in Havana, Cuba on the role of divination in the Afro-Cuban religious traditions. He is currently a postdoctoral fellow in CRIA-FCSH, Universidade Nova de Lisboa and is working on his doctoral research themes, as well as the relationship between Afro-Cuban religiosity and Cuban socialist politics.

Filip de Boeck (University of Leuven)

Corpus Vile: Ancestrality, Death and Expendable Youth in Urban Congo

Abstract

In Kinshasa, the DRCongo’s capital, the fathers and uncles of the deceased are the ones normally in charge of the funeral. In recent years, however, the city has witnessed a powerful reversal of these norms and rules: increasingly, children and youngsters are taking over the control of the mourning and burial rituals. This is especially true when a young person dies - and given the city’s demographics (75% of the city’s 9 million inhabitants is under the age of 25) - this has become the rule rather than the exception. The death of a young person triggers a lot of anger and rebellious sentiments amongst age-mates. This anger is directed at older generations. The parents and elders of the deceased will be the first ones to be blamed for this death. In such a case, youngsters will invade the scene, single out fathers and uncles and accuse them of witchcraft. Often, such accusations lead to violent attacks. The elders are chased from the site of mourning, while the young people of the neighbourhood take over the control of the funeral and confiscate the corpse to perform the burial themselves. As a result, families totally lose the control over the burial of their young relative. In this way, for Kinshasa’s youngsters, the cemetery has become the site of an intergenerational battlefield. The very corpses of the deceased have turned into political platforms from which they shout their criticisms directed at parents, elders, but also politicians, priests and other authority figures. These, the young seem to say, have not lived up to their promises, they have forsaken their responsibilities and sacrificed the younger generations. Violent as their protest may seem, the political and moral criticisms voiced by this poor urban youth are not expressions of nihilism. They do not, like some exotic version of the Punks of the 1970s shout: No More Future. They actually try to
convey the contrary: their right to a possible future. Unchanneled, raw, not recuperated by the state or the church, these urban youngsters' often violent songs and unruly dances highlight their ongoing efforts at reconceptualising the use of public urban space, the meaning of the public sphere, or the content of citizenship. The 'disorder' they create, is the only way at the disposal of a generation that is excluded from social or political power to define a new moral ground from which to formulate alternative futures for Kinshasa and Congo.

Bionote

As the coordinator of the Institute for Anthropological Research in Africa (IARA, formerly the Africa Research Centre), a Research Unit of the Faculty of Social Sciences, Professor Filip De Boeck (° Antwerp, 1961) is actively involved in teaching, promoting, coordinating and supervising research in and on Africa. Since 1987 he has conducted extensive field research in both rural and urban communities in D.R. Congo (ex-Zaire). His current theoretical interests include local subjectivities of crisis, postcolonial memory, youth and the politics of culture, and the transformation of private and public space in the urban context in Africa. Filip De Boeck has published extensively on his research and on a wide variety of topics including postcolonial identity in Africa, processes of accumulation and expenditure in informal economies, history, memory, death, and popular urban culture, especially with regard to children and youth. Together with Alcinda Honwana (currently Professor at the Open University, UK) he edited Makers and Breakers. Children and Youth in Postcolonial Africa (Oxford: James Currey, 2005). He also co-edited a special issue on children and politics in Africa for Politique Africaine (2000). Other recent book publications include Kinshasa. Tales of the Invisible City, a joint book project with photographer Marie-Françoise Plissart (Ghent/ Tervuren: Ludion / Royal Museum of Central Africa, 2004), which was also translated into French (Kinshasa. Récits de la ville invisible. Brussels: Renaissance du Livre, 2005), and for which De Boeck received the Henry Lavachery award from the Académie Royale des sciences, des lettres et des beaux-arts de Belgique in 2008. In 2010 De Boeck released 'Cemetery State', a 70 minute long documentary film which examines urban youth's politics of death in a Kinshasa graveyard. A Belgian Dutch co-production, it won the Mirror Award (Spiegelprijs) in April 2010.
Discussant: Diana Espírito Santo (CRIA-FCSH-Nova) and Frederico Rosa (CRIA-FCSH-Nova)

4.30: Debate

5.00-5.30: Coffee Break

Maurice Bloch (LSE, University of London)

Death and moving on

Abstract: There is a Malagasy proverb which goes something like this: “The earth does not change but it is the people who transform.” I would like to expand this thought to a general consideration of the problem of linking the organic with the inorganic. Death is a moment when this linking occurs and migration also involves the relation of the organic (people) to the inorganic (the earth on which they move.) I would like to pursue this very general and abstract idea in the light of the contributions to the meeting.

Bionote

Professor Maurice Bloch was trained at both the London School of Economics and Cambridge University. He has carried out fieldwork among irrigated rice cultivators and shifting agriculturalists in Madagascar, and in other parts of the world including Japan. Partly because of his French background he has combined British and French approaches and was instrumental in introducing the revival in French Marxist theory to British anthropologists. His interests have focused on the notion of ideology and he has written on ritual and language. He is now working on how to relate the findings of cognitive psychology with anthropology. Maurice Bloch has taught in the USA, France, and Sweden and is a Fellow of the British Academy.