



**MOVES online workshop 3:
Encounters
June 16, 2020**

**Introductory Notes
Rui Carvalho Homem**

Work package 3, Encounters, the first of two WPs dealing with integration, focuses on the first stage of settlement, **the actual meeting between cultures**. It will investigate the concept of **the ‘contact zone’***; friendly vs unfriendly encounters; gendered aspects of encounters; protocols and rituals of cross-cultural contact; cultural exchanges beyond trade; the figure of **the go-between** or cultural intermediary; **cultural translation**; etc. Projects will prioritize in particular the **mutual interactions, and representations**, of host and migrant communities, through studying historical and fact-based sources alongside fictional treatments and visual media.”

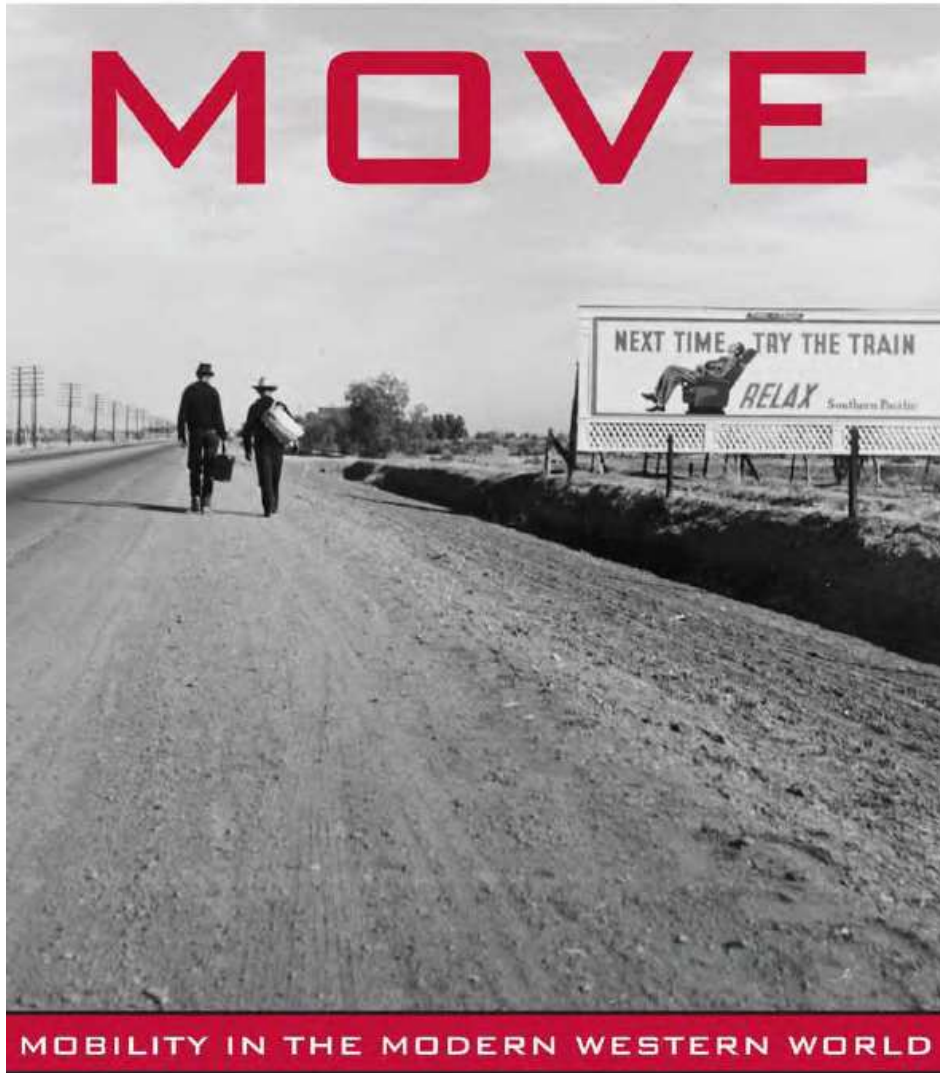
<http://projectmoves.eu/moves-profile/research-methodology-and-approach/>

* “**contact zones**”, that is, social spaces where disparate cultures meet, clash, and grapple with each other’

Mary Louise Pratt, *Imperial Eyes Travel Writing and Transculturation*, 2nd ed. (London: Routledge, 2008) 7.

ON THE

MOVE



TIM CRESSWELL

CHAPTER **1**

The Production of Mobilities: An Interpretive Framework

mobility = movement+meaning+power

(New York: Routledge, 2006)



ROUTLEDGE
HANDBOOKS



The Routledge Handbook of Mobilities

Edited by Peter Aday, David Bissell, Kevin Hannam,
Peter Merriman and Mimi Sheller

2014

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‘How do mobilities challenge and threaten societies, perhaps through the fear of (...) **illicit mobilities** (...), or simply through triggering a sense of **uprootedness** and the perception of **constant flux**? How do mobilities embody and generate incredibly stark **inequalities**: from the struggles of undocumented peoples, trafficked women, stowaways and border crossers, to the super-rich, business class and ‘**kinetic elites**’? How have we become so reliant upon **mobilities** that, **should they fail**, our lives may be thrown into **chaos**?’

Peter Adey, David Bissell, Kevin Hannam, Peter Merriman and Mimi Sheller (eds.), ‘Introduction’, *The Routledge Handbook of Mobilities* (Abingdon: Routledge, 2014) (1-20) 2.



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‘Relational approaches to mobility teach us that mobilities almost never happen in isolation. (...) Rather, mobilities often happen amongst collectives of people and things.’

(Adey et al 2014: 14)



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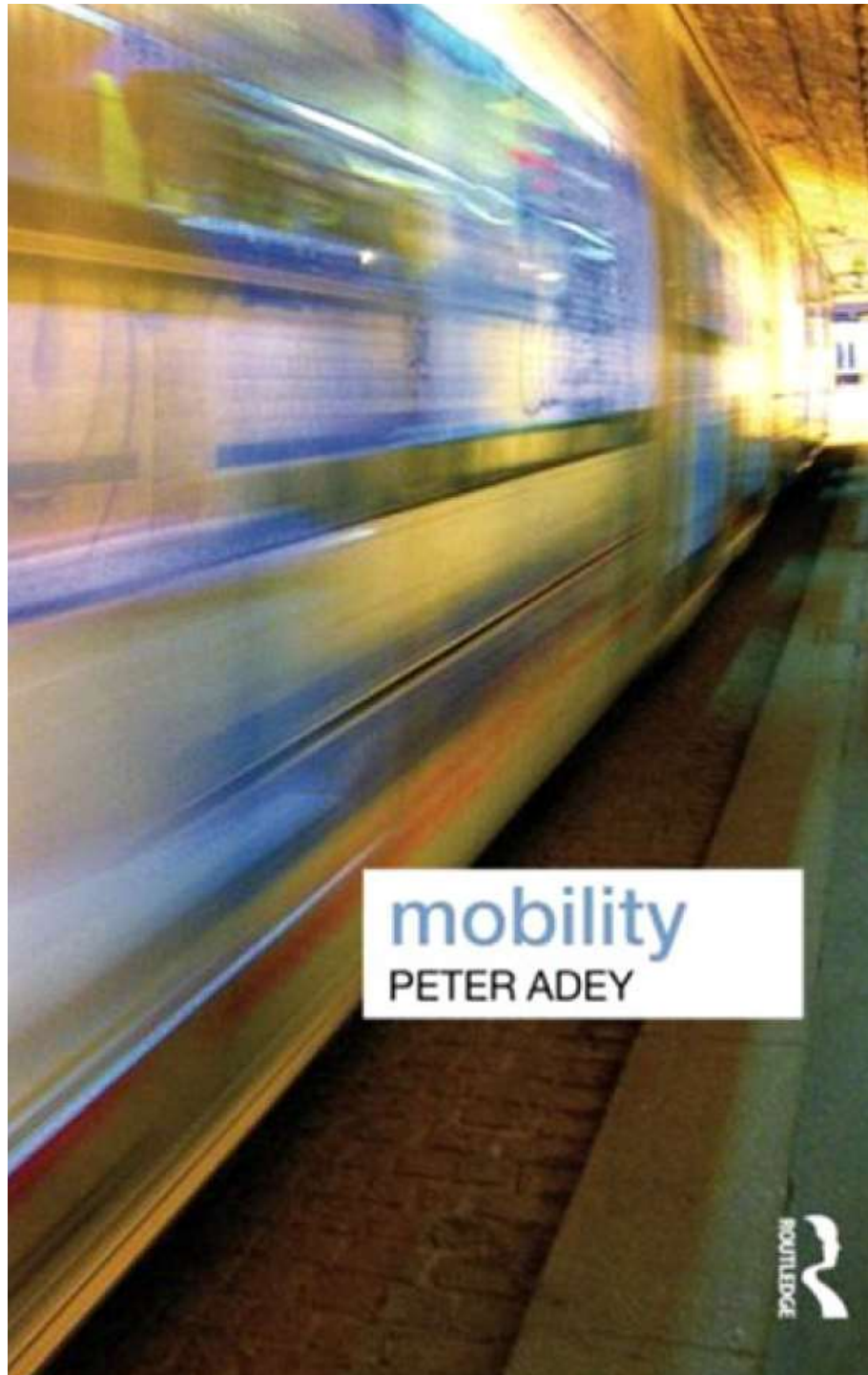


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‘**Relational** approaches to mobility teach us that mobilities almost never happen in isolation. (...) Rather, mobilities often happen amongst collectives of people and things.’

(Adey et al 2014: 14)



On ‘the importance of understanding mobilities relationally’; how mobilities are bound up with ‘how we form relations with others and indeed how we make sense of this’; expanding on ‘the relational and mobile properties of subjectivity and identity’, and ‘the fixed and fluid positioning of subjects’

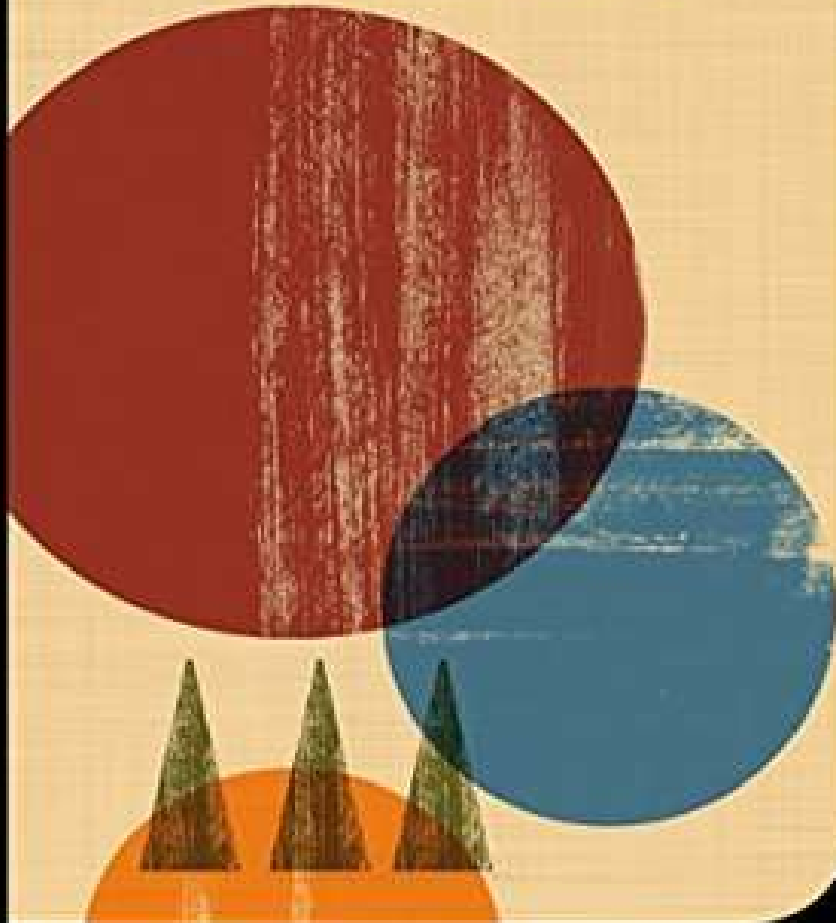
Peter Adey, *Mobility* (London: Routledge, 2010)
(17, 19, 24-5)

Macat



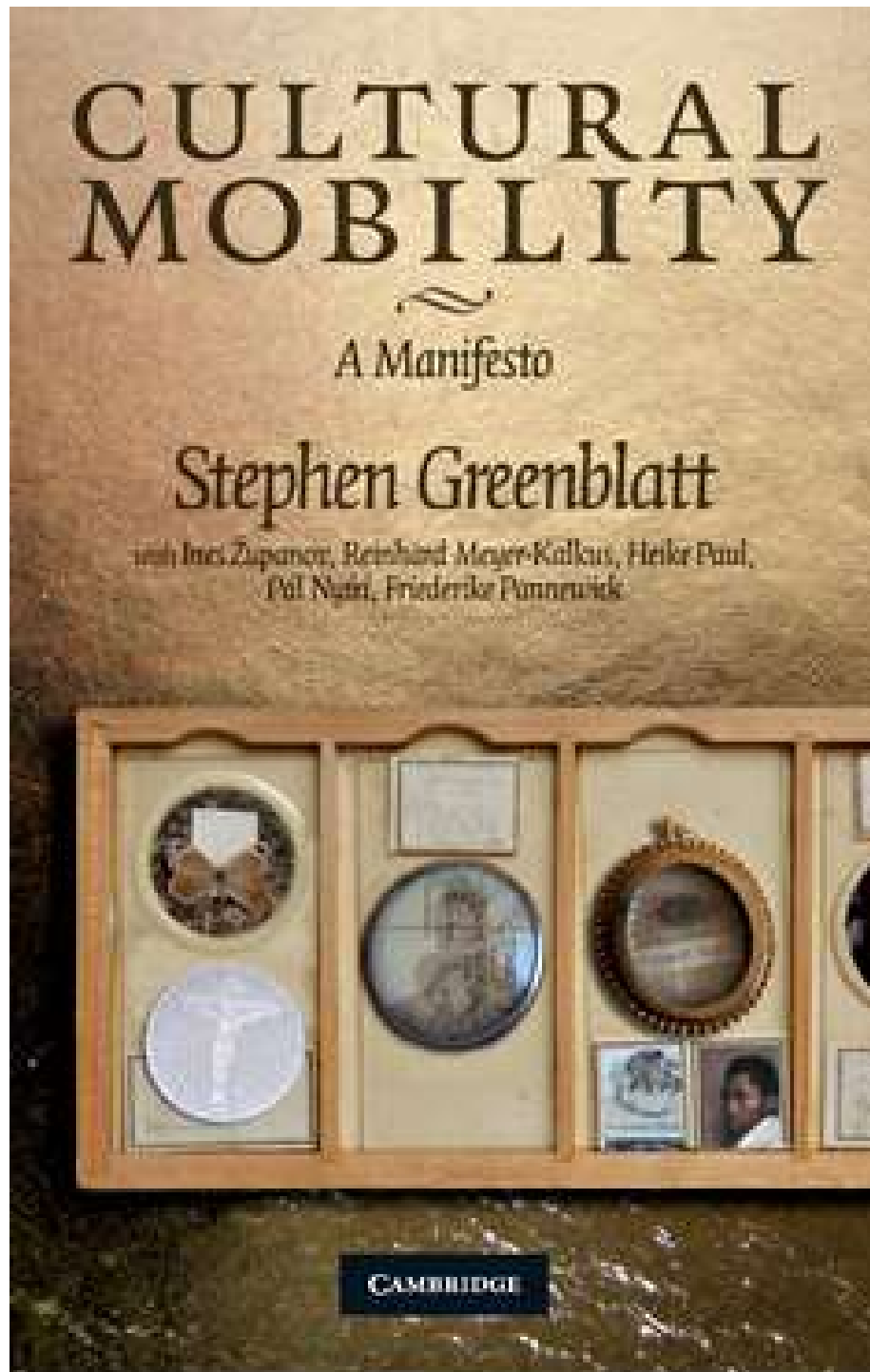
Analysis

HOMI K. BHABHA'S
**THE LOCATION
OF CULTURE**



‘we should remember that it is the “inter” – the cutting edge of translation and renegotiation, the *in-between* space – that carries the burden of the meaning of culture. (...) by exploring this Third Space, we may elude the politics of polarity and emerge as the other of our selves.’

Homi K. Bhabha, *The Location of Culture*
(London: Routledge, 1994) 38-9



‘what if mobility were understood to be the constitutive condition of culture, not its disruption?’

Stephen Greenblatt, ‘Cultural Mobility’,
<http://isites.harvard.edu/fs/docs/icb.topic733185.files/Greenblatt.pdf>

‘There is an urgent need to rethink fundamental assumptions about the fate of culture in an age of global mobility’

Stephen Greenblatt, ‘Cultural Mobility; an Introduction’, *cultural Mobility: A Manifesto* (Cambridge: C.U.P., 2010) 1-2)

CULTURAL MOBILITY

A Manifesto

Stephen Greenblatt

with Inés Zupanc, Reinhard Meyer-Kalkus, Heiko Paul,
Pál Nádai, Friederike Pannewick



CAMBRIDGE

‘We need to understand colonization, exile, emigration, wandering, contamination, and unintended consequences, along with the fierce compulsions of greed, longing, and restlessness, for it is these disruptive forces that principally shape the history and diffusion of identity and language, and not a rooted sense of cultural legitimacy.’

(Greenblatt 2010: 2)

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Translation Studies

 Routledge
Taylor & Francis Group

‘the term [cultural translation] serves as a rallying point (...) in relation to the ways that citizenship is being tested and borders instrumentalized’

Sherry Simon, ‘Response’, Boris Buden, Stefan Nowotny, Sherry Simon, Ashok Bery & Michael Cronin (2009) ‘Cultural translation: An introduction to the problem, and Responses’, *Translation Studies*, 2:2, (196-219) 208

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‘When migrants are asked to translate themselves into the dominant language and value system of the host community, they do so from a vantage point which is almost invariably structurally defined by categories of class and race, yet these structural conditions or contexts for the translation process (whose telos, the successful “translation”, is often indefinitely postponed) are rarely made explicit as such.’

Michael Cronin, ‘Response’, Boris Buden, Stefan Nowotny, Sherry Simon, Ashok Bery & Michael Cronin (2009) ‘Cultural translation: An introduction to the problem, and Responses’, *Translation Studies*, 2:2, (196-219) 217