

CAS - Centrum für Asien-Studien/ Center for Asian Studies

VORTRAGSANKÜNDIGUNGEN

Claudio Pinheiro, Professor an der School of Social Sciences and History der **Getulio Vargas Foundation in Rio de Janeiro (Brasilien)** wird am **21. Juni** und **22. Juni 2011** zwei Gastvorträge an der Universität zu Köln an:

Mulaqat – Filmvortrag

This film was born from an encounter with a group of *Chitrakars*, a caste of traditional storytellers and artists from the Naya village, Mednipur district, West Bengal, India. Some of these artists were invited to paint and sing the history of the 15th and 16th century Portuguese navigations, their first arrival in India, their encounter with different lands, people and languages and the navigators' experience of interpreting these newly discovered worlds. The Chitrakars artists then used their own words, songs and paintings to recreate and retell the story of one of the most significant encounters between East and West.

am:

Dienstag, 21.06.2011, 14:00 – 15:30h

im:

Philosophikum, Raum S 85

und

The Invention of the World. Portuguese missionarism in Asia, the codification of semantic universes and the conquest of epistemological territories

Between 15th and 17th centuries, Portuguese empire had an immense number of colonies and settlements, from South America to Japan. These outposts were subject to global interconnected policies and projects. Since Language was a major issue within them, many *translation instruments* were developed, creating transitivity between Portuguese and languages from Asia, Africa and South America. Dictionaries, vocabularies, grammars, catechisms and orthographies were dedicated to the description and the (linguistic and cultural) translation of the new landscapes, emotions and concepts. Among the words present in all these books was *slave*, *appearing as a constant and homogeneous worldwide institution – even in contexts where it didn't existed in the terms understood by the Portuguese.

In later 18th century dictionaries ***slavery*** eventually became the principal antonym for ***freedom***. Aside from describing a kind of social relationship and form of labor relation, the word began to express a global metaphor associated with the *suppression of freedom*. As some scholars emphasized, this new meaning of *slavery* was associated with a tendency to consider the world of labor as broadly oriented by a binary division between ***slave*** and *non-slave*, *non-free ***and*** free*. This historical issue occurs in conjunction with a sociological one as *slavery* ultimately began to designate ***the*** overarching category for dependent labor and not merely one of its forms. This frames a historical process that transforms slavery from a specific institution into a universal and timeless ***topos*** of global exclusion.

In the case of Asia, many of these Portuguese *translation instruments* were lately converted into English, French and Dutch. Consequently many of the *significant* and ***signifier*** broadly referred to *slavery*, produced within the Portuguese colonial experience, transited to other European vernaculars through the languages of the colonized. This process globalized different vocabularies for exclusion and also grammars of power and its durable effects.

am:

Mittwoch, 22.06.2011, 14:00 – 15:30h

im:

Seminargebäude, Raum S 22