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Transgenerational memory in Bixiga: a historical district in São Paulo

Studies performed at different times in the neighborhood of Bixiga (city of São Paulo) by means of the memory and post memory are showing the link between generations and the ways of transmitting cultural practices.

Memories collected in the district of Bixiga in an investigation of oral histories performed in the 80s have disclosed cultural Italian practices, traces, and marks: language, housing style, musicality, religiosity, gastronomy. Ways of living marked the identity of immigrants at their destination. Bixiga has constituted and perpetuated with the presence of the Italian people, owners of houses built in plots which were part of the Campos do Bixiga. Black people from the quilombos, present in the lowland of the Saracura creek. The district was able to make flow the union of several families through the sambas and Italian songs, and to supply competence in order to represent the "Paulista feature". The ethnic frontier canalizes the social life when individuals from different cultures interact, and it can be expected a reduction of the differences and a decreasing of the frontiers.

From 2010 on, the post-memory has been disclosed the life stories revealing how the contemporary generations deal with experiences from the ascendants and how those memories are assembled with stories and images inherited from their parents and grandparents, reactivating behaviors and cultural practices. In the transmission of experiences, sensations and emotions are always prioritized rather than the narratives. In Bixiga, this is a transgenerational memory. Thus, by means of the religious and profane rituals, symbols, masks and dances, the memories have been cultivated, celebrated and transmitted.

Marina Baiduzh

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Mythological beliefs and transgenerational memory: a few cases of Siberian modern families

The paper is dedicated analyses of the demonological narratives (ghost stories, urban legend, etc) about Domovoi (Russian household spirit) and magic specialists or a kind of contemporary Witch, that have been transmitting in the two Siberian families across the three generations and more.

The constructing of the actual mythological personage's image based on one or more model (strategy), that each person chooses among some sets of these models accordingly his social identity or occasional interests as well. Often there is a stratification of one mythological model or one discursive field to another. Thus, we have a simultaneous image of the mythological characters in the contemporary society.

However, how much family tradition and family memory influenced on the demonological narratives and lore of different generation of one family? Therefore, my presentation is aimed at analyzing the constructing of interpretative mythological models in the urban families as microsocial groups. It is important to say, members of these families much closer to each other, but they have very different interests and they are included in different subcultures outside their families. So, my report explores, at first, how functions, names and other attributes of Domovoi and contemporary Witches were changed from older to younger members of two families; secondly, what factors (media, family values, local tradition, religious notions, etc) influenced by this beliefs and modeling mythological narratives in this family most of all.

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Annmarie Reid

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'Stories my grandfather never told me': Transgenerational memories and World War One memorabilia from the Western Front.

While historians have traditionally examined written artefacts such as letters, postcards and diaries in order to make sense of war experiences, today they are increasingly recognising the value of studying objects such as trench art, textiles and even music scores as physical evidence of the traces of war and its long-term impact on people. Family artefacts and memory objects in particular, can be touch-stones to other places, to people who have passed, and to times long gone, embodying sensory-rich memories of the past and carrying great significance in the present.

Just as twenty-first century travellers face choices about what memorabilia to keep and what to throw away, those who left Australian shores to fight in France during the First World War had to make decisions about the material objects that eventually accompanied them on the journey home. Some objects, no doubt, ended up in garden sheds while others were placed carefully in china cabinets for safe-keeping. All objects had stories to tell about their origin, their purpose and their journey to Australia.

Over a six-month period in 2017, South Australian researchers unearthed the stories of century-old items that had found their way to Australia following the end of the First World War. In this presentation, Annmarie discusses the 'off-the-record' interviews she conducted with one family after the project had concluded, highlighting the personal significance of the material objects in their possession and the important role of material culture and oral history in the transmission of transgenerational memories.

Oto Poloucek

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Image of socio-cultural changes of Czech countryside in several generations' memories

This paper deals with perceptions of the socialist past by several generations of people who spent part of their life in the late socialist era within Czech countryside. Key issues of doctoral research are related to changes of everyday practices with focus on social life and leisure time. The author is interested in a role of initiative individuals, migration and social ties in establishing of new phenomena in the cultural life of a rural community, especially young generations, who grew up during this era. However, the interest in collective spending of leisure time presents a key starting point for the wider interpretations of social relations in microcosms of few small villages and a little town, where the research was conducted. It is also narrowly defined by time with focus on the last twenty years of socialism in Czechoslovakia, so-called normalization era, from the Soviet occupation in 1968 to the Velvet revolution in 1989.

Czech rural areas influenced by the collectivization of agriculture and introducing of mass production went through much greater urbanization than countryside of other socialist countries. This rapid change also formed the perception of leisure time, which can be seen in the differences between its perception by members of different seemingly close related age groups. A reflection of generational memory specifics will be presented in the context of other aspects, which influences the recent image of remembering of the past. Namely, in relation to space and perception of lesser or wider defined territory, a view of symbolic boundaries between local and strange or influence of social relations. Circumstances of rural dance parties or socialist youth organizations activities will be also touched in this paper.