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Dossier

**Feminine Post-memories.
Voices and Experiences in the Grammar of the
World**

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is a scientific, interdisciplinary and multidisciplinary peer reviewed journal open to contributions of multiple disciplines and currents of thought. Published since 1999 as a bi-annual interdisciplinary journal in the area of Women's, Gender and Feminist Studies (<http://exaequo.apem-estudos.org/page/apresentacao-da-revista?lingua=en>)

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Summary:

Still "emerging" the will that underlies the concept of post-memory was structured in its beginnings as a proposal in the study of non-lived or second-generation memories, anchored to the resulting experiences, perceptions and emotions resulting from the scenario deeply marked by the Holocaust and the times of reconstruction of the survivors and their families. The memory of the Holocaust today is, due to its

extensive human latitude and its undeniable impact on the reconstruction of identity and life narratives, whether local, national or global, a heritage of a universal character. However, the interior and less visible layers of the post-Holocaust deserved, among others, a question that somehow provided the humus and the seeds for the great leap that today constitutes a solid, though evolving, paradigm; the question came from the voice of a Holocaust survivor, the Hungarian writer Imre Kertész: "To whom does Auschwitz belong?" (Ribeiro 2010, 14). The answer was clearly the starting point for the creation of this duty of memory that Primo Levi (2011), also a survivor of the death camps, translated in his works as a kind of civic and moral responsibility, an ethnographic journey and historical examination around the horrific machine of human barbarism that were the Nazi death camps.

Aware of this journey, among other authors very close to core of these contexts, the work of Marianne Hirsch stands out, in which the author conceptually traces the following dimensions anchored to this concept. According to Hirsch, "Post-memory points to the relationship of the second generation with remarkable, often traumatic, experiences that predate their birth, but which, nevertheless, were transmitted to them in such a profound way that they seem to constitute memories in themselves" (Hirsch 2008, 103). The structuring force of this definition crossed not only different geopolitical and historical contexts, but also catalyzed a myriad of studies and research projects in the space of academic thought in search of answers that other globally important experiences saw could be mapped, critically analyzed and legitimized in the light of this paradigmatic framework that post-memory opens (Medeiros 2021).

It is important, therefore, to emphasize that the theoretical positions around the term post-memory are not always unanimous. However, it is this component of opposition—and potentially contradictory and critical debate—that post-memory aims to instigate among peers (Sarlo 2012). Marianne Hirsch and Valerie Smith showed in 2002 in a special dossier on "Gender and Cultural Memory" the importance of making more efforts to develop studies and theories about memory from a feminist perspective. As they themselves state: "gender is an inescapable dimension of differential power relations, and cultural memory is always about the distribution and contested claims of power" (2002: 6).

In this sense, this thematic issue intends to continue those efforts of dialogue between gender and post-memory that reappeared two decades ago. Topics such as the legacies of the logics of western coloniality in European post-colonial contexts; neo-colonialism; structural patriarchy; systemic racism; the historical reparation in colonized African and Latin American countries and, above all, the civic struggles and gender activism of indigenous communities, the processes of cultural restitution and moral recognition of atrocities committed in the various genocides, dictatorial and totalitarian regimes show how horizons are rich in number and, above all, in their human and ontological diversity. In more recent times, there are several scenarios in which post-memory as a performative gesture, mapper of absences and creator of dialogues has been manifesting its strength, vigor and interactive capacity (Ribeiro and Rodrigues 2022; Khan 2021; Sousa 2022; Pimenta 2022). Without seeking to build hegemonies in the authority of thinking and reinterpreting collective, community, family and individual memories, the subject of post-memory carries with it this interdisciplinary gift or merit, calling for its efforts and objectives, a multi-epistemology

of knowledge and contributions from the most varied fields: from the plastic, visual and performing arts, to literature, cinema, documentary, theater, music, and leading to a gradual conquest of the public arena by an activism focused on a duty of memory, historical reparation (Hall 2018) and cultural restitution (Sousa, Khan and Pereira 2022, 11-22).

This thematic issue aims to understand, map and listen to the place of the feminine in the human grammar and analyze the immeasurable universe of experiences, voices, narratives and paths, which fight, criticize and care for sustainable futures based on a dialogue in balance between past and present (Butler 2017; Davis 2019; Roy 2020; Morrison 1993; Leggott 2015; Schraut e Paletschek, 2008). As Margaretta Jolly demonstrates, "We inhabit a digital golden age of oral historical reception, giving hope for the future of feminist memory, where the archives of the past are not just opened but reimagined." (2019: 249). In this sense, the theme of this thematic issue is to appeal to texts that focus not only on the issue of memory and the feminine, but on the dialogue between post-memory and gender studies, asking who is responsible for post-memory in the feminine. We invite submissions that address these (or other) topics from a gender perspective:

- Resistance, resilience and survival in the feminine - - Violence, loneliness and silence in the feminine
- Visual culture: from a feminine perspective - - In-between spaces in the feminine
- Spaces and times in the feminine; - - Feminine sociabilities
- Migrations in the feminine - - Responsibility and duty of memory in the feminine
- Activisms in the feminine

This list is not intended to be exhaustive. Other proposals that fit the theme of the issue are therefore encouraged. Texts will be accepted in Portuguese, English, Spanish and French.

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IMPORTANT DATES

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SUBMISSION

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