

COST Action *Women on the Move* Workshop

organized by the Working Group 2 (*Memory and Identity*)

**Transcultural Memory of Female Migration
– Concepts, Practices, Case Studies**

June 27 to 28, 2022

Workshop Venue

Academic Conference Centre of the Czech Academy of Sciences, Husova 4a, 110 00, Prague 1, Czech Republic

Programme

Monday June 27, 2022

10. 00 Registration and Coffee/Tea

10.15 Opening address by Ondřej Ševeček, the head of the host Institute of Philosophy of the Czech Academy of Sciences

10. 30 **Guest Lecture**

Jessica Cronshagen (Carl von Ossietzky Universität Oldenburg, Germany)
Identity and Memory in the Correspondence of 18th Century Female Missionaries of the Moravian Church in Suriname.

11. 30–11.45 Discussion

11. 50–12.30 Light Buffet Refreshment

Workshop

12. 30 Veronika Čapská (Institute of Philosophy, Czech Academy of Sciences) *Introduction*

12. 45–13.05 María Amor Barros del Río (Universidad de Burgos, Spain), *Women Returned from the Irish Diaspora: Social Practices of Inclusion and Exclusion.*



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- 13.05–13. 15 Discussion
13. 15–13. 35 Igor Lyman – Viktoria Konstantinova (Berdiansk State Pedagogical University), *Memory of Transcultural Communication of a Female Migrant from the Southern Ukraine to Bukovina*
13. 35–13. 45 Discussion
13. 45–14.05 Coffee break
14. 05–14.25 Fiona Eva Bakas (Lusófona University, Lisbon), *Diaspora Tourism and Memory-Making through Heritage*
14. 25–14. 35 Discussion
14. 35–15. 45 Pauliina Räsänen (University of Turku), *Female Magicians as Transcultural Actors: Sidonie Roman and Pauline Schmid on the Public Arena of Performance Stages*
15. 45–15. 55 Discussion
19. 00 Dinner with a Belarussian emigré scholar, Dr. Alena Marková.

Tuesday June 28, 2022

- 10.00–11.00 Working group 2 meeting
- 11.00–11.30 Coffee break
11. 30 Walking tour project “Prague through the lens of migration history”
(please, take a head cover and a sunscreen)

Optional afternoon programme: visit to the Museum Kampa (founded by the emigré art collector Meda Mládková)



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Dr. Phil. Jessica Cronshagen (Carl von Ossietzky Universität Oldenburg), *Identity and Memory in the Correspondence of 18th Century Female Missionaries of the Moravian Church in Suriname*

(Guest Lecture Abstract)

The Moravian Church is a religious community that was established in the 1720s in Saxony, but has a church heritage than can be traced back to the 15th Century. During the 18th Century, it quickly spread to various European countries. From 1734 onwards, the Moravian Church began to send missionaries in the colonies of the European Protestant empires. The community established a supra-territorial identity, based on memory and an international communication system, including a letter network. These letters are still kept in the archives of the Moravian Church today, which date back to the 18th century. The missionaries of the Moravian Church came from different European territories and went on mission as married couples, the so-called Streiterpaare (militant marriages). The female missionaries are marginalised in today's archival tradition: With few exceptions, men wrote the letters, reports and diaries to a male church leadership, which in turn selected material for the reports on the mission published in the periodicals of the Moravian Church. A discovery in the Prizepapers in the National Archives in London shows that the female missionaries nevertheless wrote letters: The Prizepapers are documents from ships captured by British privateers during the early modern colonial naval wars. Among many other documents, a bundle of letters sent by members of the Moravian Mission in Suriname in 1795 has been preserved. In this bundle are a number of letters from female missionaries sent to friends and family members in the European Moravian Church communities.

The female missionaries established their own sub-networks based on the production of shared memories. They fashioned themselves both in confrontation with their husbands and with what they believed distinguished them from the female members of other European affiliations. The collective memory included an awareness of being members of an old Protestant denomination. In addition, there were common biographical memories of female members of the Moravian Church, for example the time spent in the single sister's choir or the craft training - often as tailors - that the women of the community received. Also significant is the memory of a certain „female“ piety tradition, which could be expressed, for example, in the invocation of female attributes of Jesus. In addition, an everyday life was shared in the letters, with particular reference to aspects of "female" Moravian biographies and bodies, such as pregnancies. Occasionally, things like a coconut or berries were attached to the letters. Moreover, the letters were written in a colonial context. The missionaries' letters network thus also became a space for the construction of European identity within colonial hierarchies. In my paper I would like to analyse the correspondence-network of female Moravian missionaries as a space of memory and identity construction. I would like to examine what scope for action was established for the female missionaries within the discursive framework of the Moravian Church. Furthermore, I ask about the underlying narratives of their self-fashioning within the sub-network of female missionaries and how these can be integrated into the overall context of colonial mission. The focus is on the intersectionality of colonial European self-fashioning and gender.

