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Saudades da Minha Terra Amada: Brazilian Immigrants in Utah

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SAUDADES DA MINHA TERRA AMADA: BRAZILIAN IMMIGRANTS IN UTAH

by

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Abstract

“We are all strangers in a strange land, longing for home, but not quite knowing what or where home is,” author Madeleine L’engle once wrote (L’engle 1993). The Portuguese language has a word for this feeling - saudade. Saudade is hard to describe in English, but it is often described as a feeling of longing, or nostalgia that is supposedly characteristic of the Brazilian temperament. Brazilian immigrants are familiar with this feeling. Though generally grateful for new opportunities, they often describe the saudades that they have for their terra amada, or “beloved homeland,” after coming to America. Saudades are not reserved for people with Portuguese ancestry, however. Anyone who has lived away from home, or traveled, or has simply grown up, has experienced saudades for people and experiences they have left behind. If we reflect on the things for which we feel saudades, we can understand what matters most to us, and this self-reflection helps build our self-identity. By reflecting on the saudades that we share with others, we can become more empathetic, generous, and kind to those who may be different than us.

The goal of this project is to increase empathy and focus on individual experiences of Brazilian immigrants in Cache Valley. Unfortunately, due to discrepancies in data and lack of understanding, the Brazilian population in America, and Utah in particular, is vastly underestimated and misunderstood. I interviewed four Brazilian immigrants living in Utah in the hopes of sharing their stories to help educate the public on the unique Latino community that we have in Utah. I compiled the interviews into a short radio piece on saudade to be aired on Utah Public Radio, in the hopes that increased knowledge will lead to increased empathy and understanding towards the Brazilian community and immigrants in general.
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Table of Contents

Abstract .......................................................................................................................... i

Acknowledgements ...................................................................................................... ii

Introduction .................................................................................................................. 1

Defining Saudade ......................................................................................................... 4

The Interviews ............................................................................................................. 7

Conclusion .................................................................................................................... 13

Utah Public Radio Segment: English Translation ....................................................... 14

Utah Public Radio Segment: Portuguese Translation ................................................ 18

Works Cited .................................................................................................................. 23

Appendix 1 Link to Audio Piece .................................................................................. 25

Reflection ..................................................................................................................... 26

Author Biography ....................................................................................................... 30
Introduction

Since the moment Jamestown was colonized in 1607, immigration has always been a part of the United States’ history. Especially in recent times, the subject of immigration is a hot topic in politics and the news. Recent world events, and the resulting societal upheaval, have increased the number of immigrants and, consequently, the discourse concerning immigration. Because of its proximity to Latin America, much of this discourse in the United States concerns Latino immigrants.

Harvard graduate and professor Dr. Tiffany Joseph said that “the growth of Latinos as the US’s largest ethno-racial minority has sparked debates about the ‘‘browning’’ of the United States and led to an increase in anti-immigrant discrimination” (170). We see this in mainstream media and in the microaggressions (and oftentimes macroaggressions) that occur on a daily basis against immigrants. Understandably, living in a discriminatory world harms its victims. Dr. Joseph explains that while some research has been done to document the effects of racial discrimination on immigrants’ mental health, little has been done to explore the mental and psychological well-being of Latino immigrants, specifically Brazilian immigrants, in the United States (Joseph 179).

The lack of mental health studies about Brazilian immigrants is not surprising. Even the most basic statistics and information concerning Brazilian immigrants in the United States are hard to find. According to the Migration Policy Institute Data Hub, there are around 660,000 Brazilian immigrants living in the United States, making up only 1% of total immigrants (“U.S. Immigrant Population”). However, The Brazilian Ministry of Foreign Affairs estimated in 2007 that 1.2 million Brazilians live in the United States, with the American Community Survey
accounting for only 346,000 (Skidmore 150). The number of Brazilian immigrants actually living in the United States is estimated to be much higher.

Discrepancies in, and paucity of, data on Brazilian immigrants may stem from the inconsistencies in categorizing Brazilian nationality (Skidmore 150). The labeling of Brazilians as “Hispanic” and “Latino” are imprecise terms that often generate inaccurate statistics and a significant undercount of Brazilian immigrants. Research data indicates that Brazilians object to being designated Hispanics--defined as relating to Spain or Spanish-speaking countries--since Brazilians speak Portuguese and have no Spanish heritage (Zubaran 590). This fact, along with the increasing number of undocumented Brazilian immigrants living in the United States, makes the numbers hard to track.

In addition to difficulties with quantitative data, little qualitative data has been collected to analyze the situation of Brazilian immigrants living in the United States. Historically, Brazilians seldom emigrated. It wasn’t until the 1980’s that Brazil had a steady stream of emigrants leaving the country. The main cause of this increase was Brazil’s struggling economy. The opportunity to increase their earning--and consequent saving--capacity is perhaps the single greatest factor in influencing Brazilian immigration to the United States (Skidmore 150). Many Brazilians obtain work visas with the intent to work for a few years, save money in the United States and then return to Brazil. Some, however, decide to settle down in the United States. In Utah especially, many Brazilian immigrants come with student visas to study at one of the many universities. The strong Latin-American and Portuguese departments in many, if not all, of Utah’s universities illustrates the strong Latino presence in Utah.

Personal experiences and motivations certainly differ from person to person, but often those who remain in the United States long to return to their *terra amada* (beloved land) --Brazil.
These feelings of homesickness are not unique to Brazilian immigrants, but the difference is that there is a Portuguese word to succinctly describe these feelings. “Brazilians call this melancholic-type of longing *saudades*. Re-adaptation for Brazilian Immigrants and Returnees in Brazil is generally difficult within family life, economic livelihoods, and there is a general sense of uprootedness” (Marcus 77).
Defining Saudade

Saudade is a type of nostalgia, the feeling of longing for something, and many claim that the word is unique to the Portuguese language (Lamas 2003). It summarizes in a single word what might take us in English several sentences to express. Some describe saudade as a painful experience, a pain in your heart when you are not able to be with someone or something that you miss. Others describe it simply as homesickness, wishing you could be with your family after not seeing them for some time. Others have saudade for the ability to communicate freely, without language barriers or cultural differences. Talking to several Brazilians in Cache Valley, a common sentimento, or feeling, is this feeling of saudade for their family, their language, and their culture.

Not surprisingly, there has been significant research completed about saudade. One group of researchers have argued that there are two types of saudade - vague saudade and precise saudade. Precise saudade asks people for what specific things they feel saudade for (Mol, et al. 2020). This could be saudade for one's parents, or for a certain type of music, or a certain type of food. These specific causes of saudade vary from person to person. Vague saudade is a more general feeling of longing. Mol focused this study on what she calls “wayfarers,” or people who move along state borders. Though not necessarily “wayfarers,” Brazilian immigrants still have that element of mobility and even transience. Mol argues that by addressing this vague saudade enables us “to engage in care, to protect others, to protect ourselves and to engage in conversations about alternative worlds” (Mol, et al. 2020). Anyone who has traveled or lived outside of their own culture can understand the necessity to acknowledge “alternative worlds.” It is when we are put in these alternative worlds that we begin to have feelings of saudade for the world we left behind.
Saudade is also often associated with loneliness. It is the feeling of being a fish out of water and you long for the safety and comfort of home. When described that way, it appears that this feeling is not strictly Brazilian or Portuguese. Any human being who has experienced change, or moved away from home, or has simply grown up, has experienced the longing for something in the past, or something familiar. “Será a saudade um sentimento passível de ser vivido por todos os homens?” questioned Portuguese philosopher Joaquim de Carvalho. In other words, is saudade something that all men can experience? (Lamas 2003). Many agree that yes, even though our language does not have an exact way to describe the feeling, we all experience saudade. Some people believe that in a way, this universal feeling of saudade actually works to bring people together. It helps build the identity of “being Portuguese,” but more than that, it creates an identity of being human (de Melo and Pereira 2020).

Portuguese and Brazilian music is full of artistic descriptions of saudade, and they often reinforce this connection that comes through saudade. “Fado” is a traditional style of singing in Portugal. “Inevitably enriched with an array of emotive bodily gestures and facial expressions, fado aims—and indeed, is required—to evoke a penetrating sense of saudade” (Gorlinski 2009). This penetrating sense of saudade is interesting, since fado is often described as “urban street music” and is considered to some as a representation of Portuguese culture. If so, one can assume that although saudade may be a universal feeling, it is strongly ingrained in Lusophone (Portuguese speaking) culture. “[Fado] is known for its strong emphasis on loss, memory, and nostalgia within its song texts, which often refer to absent people or places” (Elliott 2017). A common lyrical theme in fado is focusing on the city where the fadisto or fadista (singers of fado) are performing. This tie to memory and location often creates a sense of group identity and connection.
Bossa Nova is a Brazilian style of samba. Bossa Nova began in the 1950’s, and is known for its focus on melody instead of percussion. Some consider it as a blend of samba and American jazz. Two legendary Bossa Nova artists Tom Jobim and Vinicius de Moraes composed a now famous song called “Chega de Saudade.” Many consider it to be one of the first recorded Bossa Nova songs (“Bossa Nova”). The song title roughly translates to “No More Saudade.” The narrator is a man who is far away from the one he loves. As he sings, you sense that the intense feelings of saudade the singer is experiencing are almost too much for him to bear. Lines such as “without her there is no peace, there is no beauty/it is only sadness and melancholy,” illustrate the negative feelings of the authors towards saudade (Gilberto 2015). The narrator in this song is tired of these feelings and cannot wait until the one he loves is “in his arms,” and the saudade can finally end.

Many Brazilians feel this way when they leave their country, making “Chega de Saudade” a possible anthem for themselves and the ones they left behind. The intense feelings toward saudade are interesting, as they are expressed through Portuguese music. In fact, a common saying in Portuguese to describe ending or appeasing your saudades is matar as saudades, or to translate directly, kill saudades. You are not just letting go of saudades when you are finally reunited with that which you long for. You don’t just stop feeling saudades, you literally kill the feeling of saudades. This borderline violent way to describe the end of saudades gives insight on the strong negative feelings toward saudades, and the importance of the things for which you have saudades.
The Interviews

I interviewed four Brazilians who live in Cache Valley, Utah. They differ in age, religion, gender, and time spent in Utah. They all have unique stories. However, the common factor between all of their experiences was the feeling of saudade. They principally felt saudades for their family, as many of them have gone years without seeing their families in person. This was followed closely by the saudades of being understood fully, both linguistically and culturally. Though luckily no one has experienced blatant racism or intolerance, they miss the ability to communicate the same way they could in Brazil. But overall, each individual found a way to cope with their saudades. They have also found unique ways to share their unique culture with their community.

These interviews were then used to create a short radio piece focusing on saudade that will air on Utah Public Radio. All the interviews except for one were done in Portuguese, so I translated them into English and recorded translations for the radio segment. To make them equally accessible to Portuguese and English speakers, I also translated the piece into Portuguese as well.

SISSA

Sissa Ihnen grew up in Sao Paulo, Brazil. Her family is from Bahia, Brazil, and she remembers being heavily influenced as a child by her experiences there. There, she said, she saw the kind of poverty that you only expect to see in movies. She never forgot those experiences and has worked to help those in her community, even after moving to the United States over 24 years ago with her husband.
Sissa says that the hardest part coming to the United States was the *saudade* of her home. “When I think about *saudade*, I especially think about when you just arrive here in the USA...it is such a huge pain in the heart, especially when you have never left your family and you are living completely in a strange land with people you don't know, and the culture is completely different and everything else. It is the *saudade* of your family, *saudade* of your own culture,” (Ihnen 2021). Sissa did not know English before moving to the United States, and she never took a formal English class. Instead, she tried to “forget Portuguese” and would only let herself watch and listen to American media. Because of this, her children do not speak Portuguese very well, which she partly regrets, but Sissa is now able to communicate freely in English.

Two years ago, Sissa began “Sissa’s Brazilian Kitchen,” a food truck and catering business. She had never worked in the food industry before. People just began asking her to make Brazilian food for events, and she saw a need for authentic Brazilian food in Cache Valley. She is now a staple at Cache Valley events, often selling out of her homemade Brazilian meals. She loves the opportunity to share her culture with an area that otherwise may not be as exposed. She has also been a huge part in organizing Brazilian events in Cache Valley and she provides a huge support for the many Brazilians in the valley. If you are interested in trying Brazilian food, you can learn more at [http://www.utahbrazilianfood.com/](http://www.utahbrazilianfood.com/).

**MARCUS**

Marcus Brasileiro is an Associate Professor of Brazilian Culture and Literature at Utah State University. After getting his undergraduate and master’s degrees in Portuguese Language and Literature in Brazil, he traveled to Minnesota to complete his PhD in 2002. It was there that Brasileiro met his partner, Byron. Byron helped Brasileiro adjust to his new life in the United States, but the transition was difficult nonetheless- especially with the weather. Unaccustomed to
the icy Minnesota winters, Brasileiro felt strong *saudades* for the balmy place he once called home.

After accepting a position at Utah State University in 2010, Brasileiro found himself in a completely new environment as he experienced Utah’s micro-cultures. He has since spent many years researching and teaching topics in Brazilian literature and culture. I have taken many of his classes, such as a course on Lusophone Music and a course in Brazilian literature. His passion for culture and literature is apparent in how he teaches. His office is full of contemporary Brazilian literature, as well as a wall of photographs that he has taken of places and people he loves. You could call it a wall of *saudades*.

Brasileiro hides his *saudades* well. Many people do not know that he lost his partner Byron to cancer in 2015. Though he frequently returns to Brazil, the saudades he feels for his childhood and his culture is a constant feeling. Much of his PhD was studying *saudade*, and how people’s identity changes when they live abroad. He believes that this self-reflection into his own *saudade* and his own identity within his culture enables him to be more generous, kind, and empathetic.

For him, when we reflect about our *saudades* “everything becomes personal, emotional, but also intellectual. It also becomes a process of reflecting about it, a process of how I can understand this experience deeper. I think, how can I write about it? How can I talk about it? So I cannot say specifically the more cultural aspects of what I miss in Brazil, of course, everyone misses the food, everyone misses the weather, everyone could miss the beach culture, everyone can miss many aspects. I don't talk about those little aspects. I talk about what I miss in the bigger terms and what this feeling tells me about who I am, how I became this person, this Brazilian person, and why I miss these things. So, I started reflecting about that kind of stuff,
because they are very productive to me to understand cultural relationships and how we identify ourselves with our culture, but we become self-aware of those processes of how we are conformed, and how we are informed by those cultural aspects” (Brasileiro 2021).

JESSY

Jessymara Clark came to the United States to study English. Shortly before moving to Salt Lake City, Jessy reconnected with a friend from her LDS mission in Chile, Zayden Clark. They quickly began dating long distance, and it wasn’t long after moving to Utah that they became engaged. Jessy continues to study English but has focused her studies on English as a Second Language (ESL) education.

Jessy described her immigration process as painless if not a bit tedious, but through it all she felt saudades for the family and friends she left behind. She was grateful for the support of her in-laws and the Brazilian community she has found in Logan, but she went over three years without seeing her family. Due to visa issues, not a single person in her family was able to be present for her wedding. “This [saudade] really was one of the things that hurt me the most. Because you can be in a place where everyone shows you love, but it is not the same feeling as when you are with your family. The language difference sometimes gets in the way as well, because you want to express love to someone who doesn’t speak Portuguese, my mother-in-law or father-in-law for example, but I feel like I can’t express myself in the way that I want.”

One way Jessy has been able to connect with her friends and family in Brazil as well as share her culture with her community is through social media. Jessy has been an Instagram influencer for less than a year, but already has well over 30,000 followers and is sponsored by many online shops and boutiques. She appreciates the extra income and free merchandise, but most of all, it is a way for her to express herself in the way that she really wants. She is able to
give a snapshot of a Brazilian living in the United States, and share her unique perspective with
the world. You can follow her on Instagram at @iamjessyclark.

ANDERSON

Anderson Safre is a scholar, outdoorsman and musician. He came to Logan after
receiving a scholarship from his university in Sao Paulo to complete a study abroad as part of his
PhD program. During his study here, Anderson focused on the validation of an algorithm to
measure the estimation of evaporation of plants. They used satellite images and a set of physical
equations that can estimate the amount of water lost by plants throughout the day, and this data
was used to analyze the dynamics of the atmosphere that occur in vineyards to help with
irrigation management. It sounds like a foreign language to me, but Anderson was apparently up
to the task.

In addition to his interest in agriculture science, Anderson has been a musician since he
was a child. He had a lot of plans, but he did not plan on producing music during his time in
Utah. However, after meeting his Chilean friend Dave, they slowly began playing and even got a
band together to perform at concerts and record music. Anderson also played with a band of, in
his words, “velinhos” (or old people) who had been playing together for over 40 years. They
became like a family to him during his time in Logan, and he played in concerts with them
almost every weekend. Though mostly singing in English, Anderson found opportunities to
perform at local Brazilian events and continues to produce Brazilian music. You can listen to
him on Spotify here.

Though he experienced culture shock at first, Anderson was glad to have been received
so well during his time in Cache Valley. Since returning to Brazil at the beginning of the year,
Anderson has had new saudades. Instead of missing his girlfriend and churrasco (Brazilian
barbeque), he now misses the opportunity to hike, camp and ski like he could while he was in Logan. I offered to send him some snow in return for some churrasco, but we couldn’t figure out the shipping.
CONCLUSION

Overall, there is a general lack of qualitative and quantitative research on Brazilian immigrants living in the United States, and a general lack of understanding about their culture. Impediments to research may come from language and cultural barriers. However, it is important that people are given a space to discuss their experiences with immigration (Fierke, 76) and for us to understand the deep feelings of *saudade* they might be feeling. A substantial number of Brazilian immigrants live in the state of Utah, though the number differs between sources (“U.S. Immigrant Population”). These immigrants would provide helpful insights into the common, personal, and societal experiences and motivations that shape their lives. Perhaps by giving Brazilian immigrants living in our community the opportunity to share their stories, we can gain priceless information that can help our state and country make informed, empathetic decisions concerning immigration policies.

This empathy can come from the understanding of saudade in our own lives and in the lives of immigrants in our community. We all are “wayfarers,” moving through life, and there will always be a longing for the things we have left behind. By understanding our own longings, we can develop a group identity, and become unified and empathetic in our *saudades*. We are all searching for home, for our *terra amada* or beloved homeland, and the *saudade* follows as we journey through life. Perhaps the words of the author Madeleine L’engle explains it best. “We are all strangers in a strange land, longing for home, but not quite knowing what or where home is. We glimpse it sometimes in our dreams, or as we turn a corner, and suddenly there is a strange, sweet familiarity that vanishes almost as soon as it comes” (L’engle 1993).
Utah Public Radio Segment: English Translation

(Brazilian music)


Professor Marcus Brasileiro: Oh, what is saudade?

Narration: Marcus Brasileiro is a professor at Utah State University. He has spent several decades in the United States, researching and teaching about Brazilian culture. He is what you could call a resident expert on saudade. The Portuguese word “saudade” is defined as “a feeling of longing or nostalgia that is supposedly characteristic of the Brazilian temperament.” However, Professor Brasileiro argues that even though this is a Portuguese word, it is simply describing a universal feeling.

Brasileiro: First of all, people say that saudade is a word that is just in Portuguese. It might be, I don't believe [it is]. But what is important is the feeling is not a privilege of the Portuguese language, the feeling of longing for something, of missing something. It's not a privilege of any culture. It's part of who we are as human beings. So saudade is the feeling of longing, feeling of missing something that you lost. So, we have a word for it. In English we might have a sentence for it, but it's the same.

Narration: So, in short, saudade is a melancholy feeling of missing something or someone. This is a sharp contrast to the enthusiastic energy that often stereotypes Brazilian culture. Jessymara Clark is from Brasilia, the capital of Brazil. She is a student here in Utah as well as a successful
Instagram influencer. Her friends would describe her as funny, outgoing, and loving. However, she felt out of place and homesick after moving to Utah, and missed her family and culture. To her, saudade was something that hurt, and hurt deep.

Jessymara Clark: The word saudade for me is related to something that hurts, and something you can’t have. It is a little complicated because you have a lot of things here that are like Brazilian things, but at the same time it's not exactly what you want. So for me, it is a painful feeling to not have something in the same way that you have always had it.

If I would have talked about this before I would be crying, totally sobbing, if I hadn’t gone to Brazil three weeks ago. I compare saudade to the saudade that I felt for my family after not seeing them for over three years while I was going through the green card process.

But this really was one of the things that hurt me the most. Because you can be in a place where everyone shows you love, but it is not the same feeling as when you are with your family. The language difference sometimes gets in the way as well, because you want to express love to someone who doesn’t speak Portuguese, my mother-in-law or father-in-law for example, but I feel like I can’t express myself in the way that I want.

Narration: Even with these difficulties and language barriers, Jessy has found that the culture in Utah has been very welcoming for Brazilians.

Jessy: I see people who live in Cache Valley who really take advantage of the Brazilian culture that we have here. Everytime there is a get-together I see so many people. For example, there is a food truck here that sells Brazilian food. I’ve gone several times and it is always busy, not just with Brazilians, but with other Americans, other local people.
I have met many people who always ask me if I know of a place that sells Brazilian food, or sells Brazilian things, because even though they have never been to Brazil, they have seen the Brazilian culture and have eaten Brazilian food and they like it. So I don’t really see a huge separation or any discrimination.

**Narration:** That food truck that Jessy mentioned is Sissa’s Brazilian Kitchen, run by the one and only Sissa Ihnen. Sissa is a local legend in Cache Valley. She works hard to connect the Brazilian community and share Brazilian culture through the best way possible -- food. Weekly you can find her bright yellow truck sharing homemade Brazilian cuisine with the world. You can try authentic acai, Coxinhas, strogonoff, and if you're lucky, feijoada. However, even after over 20 years of living in Utah, Sissa remembers the sadness she felt when she left Brazil.

**Sissa:** This word means so much, it has a lot of meaning in Portuguese. We can’t even find a word in English that has the same meaning. When I think about saudade, I especially think about when you just arrive here in the USA...it is such a huge pain in the heart, especially when you have never left your family and you are living completely in a strange land with people you don't know and the culture is completely different and everything else. It is the saudade of your family, saudade of your own culture.

I can't complain, everyone has always treated me very well. There was the church in the background to help me and everything else. But everything was still so different, so different than when you were in your own land. So for sure one thing that happens when a person leaves Brazil and comes here, and doesn't plan for homesickness - it hurts. It really hurts until you take it and start building your life here.

(Music)
Narration: You know that music you’ve been hearing? It is none other than Anderson Safre, a former PhD student at Utah State University. Anderson loves music, and he loves sharing his passion. Together with his band he performed at many venues and events across Utah and other Western States. It was hard for him to describe saudade, but not hard for him to remember his own personal saudades.

Anderson: Well, it’s difficult to explain, it's something that you feel more than you can explain. To feel like you are missing something that you need, the same way that I missed my family and my friends, it's something that...until you are able to see them or hug them again, the saudade doesn’t end.

Narration: Each individual Brazilian brings their own taste of culture, food, music, and warmth. However, often hidden behind the happy facade are deep feelings of homesickness, and feelings of sadness for the life they left behind. This nostalgia is not reserved for Brazilians. We all feel saudade. By noticing those things for which we feel saudade, we can become more self-aware. We begin to understand what is most important. We are more empathetic. And it brings out our humanity.

Brasileiro: We can be a little bit more generous with someone who is different, someone who is not me, someone who comes from a different background. So if we understand how we are constituted and if we are self aware in some instance, self critical about it. We can be a little bit more kind, a bit more human in real life, to those who are different, to the other.

(Music)
Utah Public Radio Segment: Portuguese Translation

(Música Brasileira)


Professor Marcus Brasileiro: Ah, o que é saudade?

Narração: Marcus Brasileiro é um professor da Utah State University. Ele passou várias décadas nos Estados Unidos, pesquisando e ensinando sobre a cultura brasileira. Pode-se dizer que ele é um residente especialista em saudade. A palavra portuguesa “saudade” é definida como “um sentimento de nostalgia que é supostamente característico do temperamento brasileiro”. No entanto, o professor Brasileiro afirma que, embora se trate de uma palavra portuguesa, trata-se simplesmente de descrever um sentimento universal.

Brasileiro: O que é saudade? Em primeiro lugar, dizem que saudade é uma palavra que só existe em português.

Pode ser, não acredito. Mas o que importa é que o sentimento não é privilégio da língua portuguesa, o sentimento de saudade de algo, de falta de algo. Não é um privilégio de nenhuma cultura. Faz parte de quem somos como seres humanos. Então a saudade é a sensação de falta de algo que você perdeu. Portanto, temos uma palavra para isso. Em inglês temos, podemos ter uma frase para isso, mas é a mesma coisa.

Narração: Portanto, em um resumo, a saudade é uma sensação melancólica de sentir falta de algo ou de alguém. Este é um forte contraste com a energia entusiástica que frequentemente
estereotipa a cultura brasileira. Jessymara Clark é de Brasília, capital do Brasil. Ela é uma estudante aqui em Utah e também uma influenciadora no Instagram. Seus amigos a descreveriam como engraçada, extrovertida e amorosa. No entanto, ela se sentiu deslocada e com saudades de casa depois de se mudar para Utah e sentiu falta de sua família e cultura. Para ela, a saudade era algo que doía, e doía profundamente.

Jessymara Clark: A palavra saudade para mim seria relacionada a algo que dói, e você não pode ter. É um pouco complicado porque você pode ter muitas coisas aqui que são parecidas com as coisas do Brasil mas ao mesmo tempo não é o que realmente você queria. Então sim, para mim é um sentimento que dói por você não ter algo que você queria da mesma maneira que sempre teve. Hoje em dia se eu fosse falar agora eu estaria chorando me disabundou em lágrimas aqui se eu não tivesse ido no Brasil como três semanas atrás por que eu compararia a saudade com a saudade que estava com minha família por três anos sem ver eles passando pelo processo do green card tudo isso.

mas esta é uma das coisas que mais me machucava. Por que você está e um lugar onde mais do que todas as pessoas te mostram amor não é a mesma coisa de quando vc esta com sua família, tem o idioma que às vezes te atrapalha também, pq vc quer expressar aquele sentimento de amor por uma pessoa que é americana por exemplo minha sogra meu sogro por minhas famílias que agora as famílias de meu esposo são minhas famílias então eu sentia que não posso me expressar na maneira que eu queria.

Narração: Mesmo com essas dificuldades e barreiras de idioma, Jessy descobriu que a cultura em Utah tem sido muito acolhedora para os brasileiros.
Jessy: As pessoas que moram aqui, eu vejo as pessoas que já moram aqui no Cache Valley eles desfrutam muito da cultura brasileira pq sempre quando tem uma festa vejo tantas pessoas daqui, como por exemplo tem um carro do brasil que vende comida brasileira eu fui algumas vezes sempre estava muito cheio e não era somente os brasileiros, eram outros americanos, outras pessoas que moram aqui.
Então assim já encontrei pessoas que são americanos que sempre falam, hey você sabe de algum lugar que tem comida brasileira ou vende alguma coisa do brasil porque embora que eles não tenham ido ao Brasil, eles sentem... eles veem a cultura eles já comeram da comida e gostaram pela primeira vez então, não tem uma diferença muito grande assim ou uma descrimanacao


Sissa Ihnen: Esta palavra significa tanto, tem tanto significado em português a gente não consegue encontrar nenhuma palavra em inglês que tenha o mesmo entendimento. Quando penso em saudade principalmente quando vc acaba de chegar aqui do Brasil, era um dor tão imensa do coração, então quando vc nunca deixou sua família e você está vivendo completamente numa terra estranha com pessoas que vc nao conhece e a cultura diferente tudo mais então era saudade da família, saudade de sua própria cultura,
Eu não posso reclamar, todo mundo sempre me tratou muito bem, principalmente tem a igreja no background para poder me ajudar e tudo mais. Mas ainda sim era tão diferente de tudo, tão diferente do que quando você estava em sua própria terra. Então umas das coisas que com certeza quando uma pessoa deixa o Brasil, que vem pra cá e não pensa este termo saudade - dói. Dói muito muito mesmo até você pegar e começar construir sua vida aqui.

(Música)

Narração: Você sabe aquela música que tem ouvido? Não é outro senão Anderson Safre, um ex-aluno de PhD na Universidade Estadual de Utah. Anderson adora música e adora compartilhar sua paixão. Junto com sua banda, ele se apresentou em muitos locais e eventos em Utah e outros estados ocidentais. Era difícil para ele descrever a saudade, mas não era difícil para ele se lembrar de suas saudades pessoais.

Anderson Safre: Oi é difícil explicar, é uma coisa que sente mais do que explica. Então sentir esta falta de algo que você precisa assim como eu sentir falta, sentir saudades de minha família, meus amigos, é uma coisa que... até você consegue ver ou abraçar alguém vc... não termina esta saudade.

Narração: Cada brasileiro traz seu próprio sabor de cultura, comida, música e calor. No entanto, muitas vezes escondidos por trás da fachada feliz estão profundos sentimentos de saudade de casa e sentimentos de saudade pela vida que deixaram para trás. Essa saudade não é reservada aos brasileiros. Todos nós sentimos saudade. Ao perceber as coisas das quais sentimos saudade, podemos nos tornar mais autoconscientes. Começamos a entender o que é mais importante. Somos mais empáticos. E traz à tona nossa humanidade.
**Brasileiro:** Podemos ser um pouco mais generosos com alguém que é diferente, alguém que não sou eu, alguém que vem de uma origem diferente. Portanto, se entendermos como somos constituídos e se tivermos autoconsciência em alguma instância, seremos autocríticos sobre isso. Podemos ser um pouco mais gentis, qualquer ser humano na vida real. Para, para a diferença para o outro.

(Música)

*Word Count: 5,906*
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Population-state-and-county?


Appendix 1:

The audio version of the Utah Public Radio segment can be accessed through this link:

https://soundcloud.com/corinne-clarkson-166360128/saudades-corinne-clarkson-heaps-honors-capstone-project
Reflection

It took me a long time to figure out what to do for my Capstone project. I had the opportunity to learn so much during my time as an undergraduate, but I had a hard time finding a way to represent all that I had learned in a single project. In hindsight, my project seems like an obvious choice. However, at the time, I struggled to find a way to blend my linguistic and journalistic interests. Then I took Brian Champagne’s Multimedia Bootcamp in the Fall of 2020. Though the COVID-19 modified the class, I was still able to learn how I can tell a story not only through writing, but through video and audio. I loved it. Also during this time, I was applying for graduate courses focusing on the Portuguese language and culture. I needed a way to express my love for the Portuguese language, as well as create an experience where I could practice and fine tune my language skills but orally and in writing. The idea to interview Brazilians in Cache Valley finally started to form.

I also cannot overemphasize the importance of my Honors experiences that contributed to the creation of this Capstone project. My alumni mentor was Melanie Faustino, a Brazilian-American living in Logan. She was able to give me some contacts and insight on what it means to be Brazilian in Utah. One of my Book Labs was on the book “Slow Looking” with Professor Donna Brown. This book talked about the importance of slowing down, and also introduced to me the idea of “slow journalism.” In contrast to breaking news journalism, slow journalism focuses on individual stories, and they take the time to tell a quality story. This was the kind of journalism I wanted to participate in. Finally, I participated in the The Honors Passion Project in April of 2021 titled, "Visualizing Queer Artistic Influence in the Age of Social Networks" with Corey Clawson, class of 2009. Corey’s Capstone project focused on the poet Elizabeth Bishop, who lived in Brazil for some time. What was especially interesting was that Corey studied
Bishop’s work through the lens of “saudade,” or the melancholy feeling of longing for something. When I listened to his presentation, I had already started the project, but I loved the focus on saudade. It inspired me to focus on that for the rest of the work and to base my creative project on the topic of saudade.

I do not think it was a coincidence that my life plans changed dramatically while I was doing this project. When I began my project, I applied and was accepted to the University of Utah’s Latin American Studies MA program. I made the decision that my future lies in South America, and I am going to study and research whatever I need to to qualify for this future. I hope to work within an embassy and continue this work of meeting individuals from other cultures and languages and learning from them.

Throughout this project I was able to work closely with Brian Champagne. I had heard about Professor Champagne before taking his Media Bootcamp class, and I was honestly desperate to get on his good side and learn from him. I think I crammed enough work and interaction into the last nine months of working with him to equal an entire undergraduate career. I am grateful for the connections and network I have created through Professor Champagne, and I look forward to continuing my work with him. I am also working on a short documentary with the interviews I did for this project that I was unable to finish due to problems with the pandemic (no one wants to watch documentaries of Zoom meetings). So even after I graduate, I will be working with Professor Champagne to finish and publish this creative project.

I was grateful for the opportunity to use USU’s library one last time as an undergraduate student. I did not realize how much I had learned about finding, reading, integrating, and citing academic journals throughout my time at USU. I even made use of the library physically for the first time and took advantage of the air conditioning this summer. I was also able to do research
with both English and Portuguese articles for this project, which made it especially interesting. I look forward to doing more of that in my master’s program.

This project has caused me to think critically about many things. Primarily, I have had to put myself in the shoes of an immigrant to the United States. I have been able to hear just a few examples of the joys, difficulties, successes, and disappointments of those who decide to leave everything behind for a new life somewhere new. I had lived abroad before, and the homesickness I felt was immense. I can only imagine how it must feel for people who may not have a home to return to. I have become very passionate for immigrants’ rights and more educated on the topic. I have also been able to study *saudade* on a deeper level, and the combination of literary study and the interviews has opened my eyes to how *saudade* unites us together as humans. I have become more generous and empathetic through this study.

Even though this project was made for me, it also really scared me. I am not a techy person. Asking strangers if I could interview them was intimidating. Setting up recording equipment and hoping it would sound good later was intimidating. Getting the lighting setup and camera settings right was intimidating. Interviewing Brazilians in their native tongue was intimidating. Figuring out the editing software was intimidating. It was honestly more overwhelming and outside my comfort zone than I thought it was going to be. But I did it! And I think I can do it again. I am grateful for the opportunity to expand my comfort zone.

I hope that people listen to this project and learn from it. I hope that it raises awareness for the vibrant Brazilian and Latino community that we have here in Cache Valley and in Utah as a whole. I have been able to connect with the community here in the valley, and I am so grateful for the connections and experiences it has allowed me to have. My passion for language stems from the desire to connect with people who I would not be able to connect with as well as a
language barrier. Being able to use my language skills has been so rewarding and beneficial to my education and my life. I am grateful for the Honors program for pushing me to reach outside my comfort zone and have experiences that I know I will have *saudades* for in the future.

*Word Count: 1,131*
**Author Biography**

Corinne Clarkson-Heaps graduated summa cum laude in the Summer of 2021 with a Bachelor of Arts in Journalism with an emphasis in Public Relation and a Bachelor of Arts in Portuguese with a minor in Linguistics. During her undergraduate career, Corinne ran on USU’s division one track and cross-country team and played viola in the Cache Valley Symphony Orchestra. She completed research projects under Dr. Meredith Wang on subject ranging from pornography use in college-age students to political socialization through social media. She volunteered as an aide at a local Portuguese dual language immersion program, to practice the language she learned while serving a service mission for the Church of Jesus Christ of Latter-day Saints in Brazil. She will continue her studies at the University of Utah’s Latin American Studies MA program with a Foreign Language and Area Studies Fellowship.