

HISTORY 555: History of Brazil

Instructor: James Sweet

Office: 5213 Mosse Humanities

Phone: 608/265-2523

Email: jhsweet@wisc.edu

Office Hours: Tuesday and Thursday, 1:30-3:00 and by appointment

The purpose of this course is to introduce students to the history of Brazil, examining changes and continuities in Brazilian history from the colonial period to the present day. We will examine how colonial heritages impacted Brazil's emergence as a modern nation-state, placing particular emphasis on the evolution and transformation of various power relationships during the nineteenth and twentieth centuries. The course will emphasize methods of historical research, with weekly workshops on a variety of primary sources, including travel narratives, contemporary fiction, paintings and photographs, newspapers, magazines, census figures, wills, diaries, church records, etc. Grades will be determined by a map quiz, primary source analyses, class participation, and two exams.

Requirements:

- 1) The course will ask you to concentrate your efforts on weekly reading, writing, and discussion. As such, students will be expected to attend every session and to participate actively in class discussions. Students are allowed one unexcused absence during the course of the semester. All unexcused absences beyond the first one will result in half a letter grade deduction for each class missed.
- 2) Each week we will cover a particular topic. On Tuesdays, the instructor will introduce the topic, usually by way of lecture, providing necessary narrative historical background. Lectures will be supplemented by video, audio, and other media. Thursdays will be devoted to critical analysis of conceptual questions raised by the readings, as well as analysis of primary source materials.
- 3) Primary Source Analyses: Beginning in week 2, we will devote part of every Thursday discussion to the analysis of primary sources. Over the course of the semester, each student will be required to write three papers, each 3-5 pages in length, which critically analyze the particular source. (See attached guidelines on Primary Source Analysis). All students are required to turn in papers during week 7. Students may choose the other two weeks that they wish to turn in these analyses. Also, during week 15, all students will turn in the assigned primary source assignment as outlined on the syllabus (a bit different than the other three). ****NOTE****--ALL students are required to read and engage the primary sources, regardless of whether they are turning in a response. The discussion around these sources will form a significant part of your class participation grade.

- 4) Grades will be determined roughly as follows: map quiz (5%), class participation (10%), primary source analysis due in week 7 (15%), primary source analysis due in week 15 (10%), 2 primary source analyses @ 10% each = (20%), midterm (20%), final (20%).

Required Readings:

Thomas E. Skidmore, *Brazil: Five Centuries of Change* (Oxford, 1999)

One 19th century traveler's account from Brazil (see week 7 for more detail)

Robert M. Levine, *Father of the Poor: Vargas and His Era* (Cambridge, 1998)

Carolina Maria de Jesus, *Child of the Dark: The Diary of Carolina Maria de Jesus* (Signet, 2003)

Coursepack

Course Outline

Week 1: Introduction

9/6—Introduction—Go over syllabus. Introduction to Brazil: geography, etc. Map.

9/8—Lecture: Portuguese Background/The Tupinambá and their Neighbors Prior to 1500

Week 2: Native Brazilians and Responses to Conquest

Reading: Skidmore, 1-19; Janaína Amado, “Mythic Origins: Caramuru and the Founding of Brazil,” *Hispanic American Historical Review* 80 (2000): 783-811.

Primary Source: de Lery, *History of a Voyage to the Land of Brazil* chps. 8, 18, 19

9/13—Lecture: Portuguese Colonization and its Impacts on Native Populations: Caramuru, João Ramalho, Hans Staden. Film Clip: The Mission

9/15—Discussion: What were the reactions of Portuguese to Amerindians? Amerindians to Portuguese? How should we characterize Caramuru and João Ramalho? Did early race mixing lead to the formation of a uniquely Brazilian population?

Week 3: Colonial Economy and Society

Readings: Stuart B. Schwartz, “A Commonwealth Within Itself: The Early Brazilian Sugar Industry, 1550-1670,” in Schwartz, ed., *Tropical Babels: Sugar and the Making of the Atlantic World, 1450-1680* (UNC, 2004), 158-200; Muriel Nazzari, “Parents and

Daughters: Change in the Practice of Dowry in Sao Paulo (1600-1770),” *Hispanic American Historical Review* 70 (1990): 639-665.

Primary Source: Muriel Nazzari, “Favored Women, Subjected Indians: The Settlement of Pero d’Araujo’s Estate in São Paulo (1637-1640),” in Richard Boyer and Geoffrey Spurling, eds., *Colonial Lives: Documents in Latin American History, 1550-1850* (Oxford, 2000), 141-154.

9/20—Lecture and Discussion: Economy, Family, and the Catholic Church. Plantation scenes from Handler, Travessia. Discussion: Was Brazilian sugar society tied into a larger economic system? If so, how? What was the role of the Catholic Church in colonial Brazil? In what ways was the Church influential in settlement and colonization? Describe the family in Brazilian society. Can we speak of “the family” (singular) in colonial Brazil? Why or why not? Using the last will and testament of Pero d’Araujo, describe his economic and social place in Brazilian society.

9/22—No Class. Locate a travel narrative and begin reading it. See week 7 for more detail.

Week 4: Indian and African Slavery

Readings: Stuart B. Schwartz, “First Slavery: From Indian to African,” in Schwartz, *Sugar Plantations in the Formation of Brazilian Society, Bahia, 1550-1835* (Cambridge, 1985), 51-72 (on reserve); AJR Russell-Wood, “The Other Slavery: Gold Mining and the Peculiar Institution,” in Russell-Wood, *The Black Man in Slavery and Freedom in Colonial Brazil* (New York, 1982), 104-127; Robert Slenes, “African Abrahams, Lucretias and Men of Sorrows: Allegory and Allusion in the Brazilian Anti-Slavery Lithographs (1827-1835) of Johann Moritz Rugendas,” *Slavery and Abolition* 23 (2002): 147-168

Primary Sources: Go to Slavery Image Database and examine Debret drawings. Simply go to the site, click on “Explore the Collection,” and enter “Debret” in the search engine. The drawings will come up: <http://hitchcock.itc.virginia.edu/Slavery/>

9/27—Lecture: African Origins, the Slave Trade, and Slave Life in Brazil

9/29—Discussion: From what parts of Africa did slaves arrive in Brazil over the course of the slave trade? How were Africans employed? To what extent were Africans able to maintain family and kinship ties in Brazil? How should we define “family” in African slave communities? Does this definition have any resonance, impact today? Why did the Portuguese shift from Indian to African labor? Why were Africans considered more valuable workers? During this transition period, how would you characterize the relationship between Africans and Indians? Did these relationships/exchanges result in a more authentically “Brazilian” population? How? Using the Slenes article, along with the Debret images at the Slavery Image Database, what are the possibilities and

limitations of using images as historical sources? Do they reflect biases in the same ways as documents? Why or why not?

Week 5: Responses to Slavery: Resistance

Readings: Alida O. Metcalf, "Millenarian Slaves? The Santidade of Jaguaripe and Slave Resistance in the Americas," *American Historical Review* 104 (1999), 1531-1559 (on reserve); James H. Sweet, *Recreating Africa: Culture, Kinship, and Religion in the African-Portuguese World, 1441-1770* (UNC, 2003), 161-188.

Primary Source: Read the Inquisition case at:

http://academic.csuohio.edu/as227/Lectures/Brazil/pinta_translation.htm

10/4—Lecture: Religion, Runaways, and Rebellion: Resistance in Brazil. Palmares, Malê Rebellion of 1835, etc. Clips from film: "Quilombo"

10/6—Discussion: How were African religious rituals transformed from Africa to Brazil? How were they utilized differently? To what extent did African rituals mix with Catholic, Native beliefs? Does the film "Quilombo" give an accurate portrayal of Palmares in the seventeenth century? Why or why not? What kinds of information can be gleaned from Inquisition cases about African culture, slave culture, popular culture? What can be learned about the Catholic Church? What are the limitations of these documents?

Week 6: The Marquis de Pombal and Late Colonial Brazil

Reading: Skidmore, 29-35; Stuart B. Schwartz, "The Formation of Colonial Identity in Brazil," in *Colonial Identity in the Atlantic World, 1500-1800*, eds. Nicholas Canny and Anthony Pagden (Princeton, 1987), 15-50 (on reserve).

Primary Source: See description of 1755 Lisbon earthquake at:

<http://www.fordham.edu/halsall/mod/1755lisbonquake.html>

10/11—Lecture: The Pombaline Reforms and Brazilian Reactions

10/13—Discussion: How did "Brazilian" identity crystallize at the end of the colonial period? Describe the processes that led to this point. What role did the Pombaline reforms play in the forging of "Brazilian" identity? To what extent did environmental factors lead to the economic decline of the Portuguese empire? How can an earthquake impact history?

Week 7: Independence

Readings: Skidmore, 35-42; Emilia Viotti da Costa, “Independence,” in *The Brazilian Empire*, 1-23.

Primary Source: You must choose one of the following 19th century travel narratives and read it before class on 10/20. All of these are available in the UW libraries. All students will be required to turn in a 5-page primary source analysis in class that day:

Thomas Ashe, *A Commercial View...* (1812)
John Mawe, *Travels in the Interior...* (1812)
Henry Koster, *Travels in Brazil* (1817)
John Luccock, *Notes on Rio...* (1820)
Maximilian von Wied, *Travels in Brazil...* (1822)
Johann Baptist von Spix and CF Phil von Martius, *Travels in Brazil* (1824)
Robert Walsh, *Notices...* (1830)
Jean Baptiste Debret, *Viagem pittoresca* (1831)—Portuguese and French only
CS Stewart, *Visit to the South Seas...* (1832)
John M. Baker, *View of the Commerce...* (1838)
Daniel P. Kidder, *Sketches of a Residence...* (1845)
George Gardner, *Travels in the Interior of Brazil* (1846)
Charles Wilkes, *Narrative of the United States Exploring Expedition...* (1856)
Thomas Ewbank, *Life in Brazil...* (1856)
CS Stewart, *Brazil and la Plata* (1856)
Ballard S. Dunn, *Brazil, the Home for Southerners* (1866)
Elizabeth and Louis Aggasiz, *A Journey in Brazil* (1868)
Richard F. Burton, *Explorations of the Highlands...* (1869)
Adele Toussaint-Samson, *Parisian in Brazil* (1883)
Charles Dent Hastings, *Year in Brazil* (1886)
Frank Bennett, *Forty Years in Brazil...* (1914)
Helena Morley, *The Diary of Helena Morley*

10/18—Lecture: Independence and the Fall of the Monarchy.

10/20—Discussion: Was Brazilian independence a European or Brazilian event?
Individual presentations of 19th century travel narratives. What are the possibilities and limitations of travel narratives as historical sources?

Week 8: 19th Century Social and Political Changes

Readings: Skidmore, 43-64; Emilia Viotti da Costa, “Town and Country,” in *The Brazilian Empire: Myths and Histories* (rev. ed. UNC, 2000), 172-201; Levine and Crocitti, 91-103

10/25—Lecture: Regionalism, War, and Abolition. Film clip from Abolição. Review for exam.

10/27—Midterm exam, due on 11/1. (8-10 pages). During the colonial period, how and when do Africans, Indians, and Portuguese become Brazilian? What defines “Brazilianness” in the colonial period? Does independence (1822) mark a critical watershed in Brazilian history, or was it simply the culmination of 300 years of “Brazilian” identity formation? Explain.

Week 9: Everyday Life in Late 19th Century Urban Brazil

Readings: Sandra Lauderdale Graham, “Contagion and Control,” in *House and Street: The Domestic World of Servants and Masters in Nineteenth-Century Rio de Janeiro* (Texas, 1992), 108-136.

Primary Source: Aluizio Azevedo, *O Cortiço* (1890) (translated as *A Brazilian Tenement or The Slum*), 1-

11/1—Lecture: Masters, Servants, and Society in Rio de Janeiro. Work, family, uses of public space, hygiene, Revolta da Vacina, etc.

11/3—Discussion: How does urban Rio change from the 1870s to the turn of the 20th century? What are the root causes of these transformations? How do reformers define “modernization”? How useful is fiction in revealing history? Does Azevedo’s description of the São Romão tenement provide a flavor of urban life that cannot be found in “traditional” sources of history? How does Azevedo’s description of São Romão compare to the descriptions of cortiços made by reformers in the Graham article? Can historians effectively use contemporary fiction as primary source material?

Week 10: Whitening, Immigration, and Civilization: Making Brazil “Modern”

Readings: Skidmore, 65-92; Thomas Skidmore, “Racial Ideas and Social Policy in Brazil, 1870-1940,” in Richard Graham, ed., *The Idea of Race in Latin America, 1870-1940* (Texas, 1990), 7-36.

Primary Sources: Photographs of Afro-Brazilians, Indians, etc. Collective exercise to be done in class on Thursday.

11/8—Lecture: Immigration, “Whitening, and the (Re)-Shaping of Brasilidade. Scientific racism, labor, Italian immigration, crime da mala, etc.

11/10—Discussion: Explain notions of “progress” and “modernization” in Brazil during the Old Republic (1889-1930). What were the implications of these ideas on urban v. rural, white v. black, male v. female, etc.? Did government policy lead to “progress” for all? Thinking of the photographs of Afro-Brazilians as historical documents, what can they tell you about Afro-Brazilian life? Perhaps more importantly, what can they tell you about white perceptions of Afro-Brazilian life during the Old Republic?

Week 11: Getúlio Vargas and His Era

Reading: Robert M. Levine, *Father of the Poor: Vargas and His Era* (Cambridge, 1998) ALL

Primary Sources: Read the “Letters from Brazilians” on pp. 152-156 of the Levine book.

11/15—Lecture: Uneven Development, Urban Migration, and the Emergence of Favelas, 1910s-1950s. Photos of favelas, etc.

11/17—Discussion: Describe Vargas’ strategy for centralizing Brazilian national identity—politics, economics, culture, etc.—through the Estado Novo. Was he successful in bringing all Brazilians under the umbrella of the state in an inclusive way, or did divisions persist? How? Why were his populist reforms (1951-54) largely a failure? What is Vargas’ legacy for Brazil? What was Vargas’ relationship to the people of Brazil? What do the letters written to Vargas reveal about political culture in Brazil? Taken collectively, what can these letters tell us about the everyday problems of common people?

Week 12: The Military Dictatorship in Comparative Perspective

Reading: Skidmore, 144-188; Levine and Crocitti, 235-240; Anthony W. Pereira, “The Dialectics of the Brazilian Military Regime’s Political Trials,” *Luso-Brazilian Review* 41 (2005): 162-183.

Primary Source: Joan Dassin, ed., *Torture in Brazil: A Report by the Archdiocese of São Paulo* (New York, 1986),

11/22—Lecture and Discussion: Operation Condor and Authoritarian Rule in South America. Film Clip: Missing

11/24—Thanksgiving.

Week 13: Gender, Family, and Urban Poverty

Readings: Nancy Scheper Hughes, “Culture, Scarcity, and Maternal Thinking: Maternal Detachment and Infant Survival in a Brazilian Shantytown,” *Ethos* 13 (1985), 291-317.

Primary Source: Carolina Maria de Jesus, *Child of the Dark* (Signet, 2003) ALL

11/29—Lecture: The Impacts of Poverty on Women and Children.

12/1—Discussion: What are the impacts of poverty on women and children in Brazilian cities? How are categories like gender, race, family, and childhood transformed by

grinding poverty? How useful are diaries as historical sources? Describe the biases of Carolina Maria de Jesus. How does she view men, her children, race?

Week 14: The Silences of Racism and the Emergence of Affirmative Action

Reading: Skidmore, 189-238; Levine and Crocitti, 268-273, Edward E. Telles, “From Racial Democracy to Affirmative Action,” in *Race in Another America: The Significance of Skin Color in Brazil* (Princeton, 2004), 47-77.

Primary Source: Census figures from IGBE

12/6—Lecture: Land Distribution, the MST, and Racial Silencing in Brazil. Video: Bus 174

12/8—Discussion: How are Afro-Brazilians and Indians silenced in Brazil? How does the persistence of the myth of “racial democracy” impact Afro-Brazilians and Indians? How do race and class discrimination merge? What can census data reveal about society and history? How limited is quantitative data in the absence of qualitative data?

Week 15: Samba, Soccer, and the Impacts of Globalization

Readings: Barry Bearek, “Poor Man’s Burden,” *New York Times Magazine*, June 27, 2004: 30-39; Franklin Foer, “How Soccer Explains the Survival of the Top Hats,” in Foer, *How Soccer Explains the World: An Unlikely Theory of Globalization* (Harper Collins, 2004), 115-140.

Primary Source: All students should go to Memorial Library and look at a post-1985 edition of the weekly Brazilian news magazine, *Veja* (call # APV426E115). You may choose any date that you want. While many of you may not be able to read the Portuguese, you can still engage in creative analysis. Look through the magazine and glean as much as you can from titles, photographs, etc. All of you should make a photocopy of the cover and the table of contents. You should then go to a similar American magazine (*Time*, *Newsweek*, etc.) and copy the cover and contents of that magazine for the same date. Your written response, with photocopies attached, should answer the following questions: Are the cover stories the same? Why, or why not? How do the tables of contents compare? Do the magazines report on similar overarching themes and topics? Do they have the same news content? Are there equal amounts of Brazilian news in American magazines as there is American news in Brazilian magazines? Why, or why not?

12/13—Lecture: The Globalization of Brazil: Multi-National Companies, Soccer, Samba, and Hip Hop

12/15—Discussion: Describe the struggle between local and global forces in Brazilian economy, society, and culture. Do the interests of multi-national companies conflict with the interests of most Brazilians? How? Does the commercialization of Brazilian samba

and soccer dilute its authenticity? Does these forms cease to be “Brazilian” when they succumb to corporate sponsorship? What does *Veja* tell you about contemporary Brazil? Could the magazine be a useful primary source? On what specific topics or issues?

Final Paper—Due during exam period (8-10 pages): Since 1889, the flag that has flown over Brazil has borne the motto: “Order and Progress.” Explain how competing definitions of “order” and “progress” have defined Brazil from 1889 to the present day. In answering the question, you should bear in mind the impacts of regionalism, immigration, racism, sexism, the military, globalization, etc.