

Project “Africa in Brazil and Brazil in Africa: New Horizons”

Justification and Importance

The importance of issues relative to Brazil-Africa relations has significantly increased both in several fields of knowledge as well as in programs carried out by multiple agencies, thus leading to the need to further develop research whose results are more consistently capable of fulfilling society's demands as a whole – demands which have been included in this project and that go far beyond the need for more available information. This project is aimed at increasing academic approaches and expanding ties between the university and non-academic organizations, irrespective if of a political, economic, cultural or educational nature. The purpose of the project is to consolidate African studies in the University of São Paulo (USP) by bringing different fields of knowledge together in the better understanding of issues relative to African societies, on their own production and with respect to the contact between African societies and Brazil. Additionally, the project is aimed at rendering access to sources easier and systematizing theoretical-methodological approaches to different issues.

In spite of the pioneering work of Manuel Querino (*As artes na Bahia*, 1909; *O colono preto como fator da civilização brasileira*, 1918), the generally accepted notion in Brazil is that the area of study which aimed at articulating the understanding of Afro-Brazilian topics with their African matrixes was further developed because of the works of Nina Rodrigues (*O animismo fetichista dos negros baianos*, 1900; *Os africanos no Brasil*, 1932 – posthumous edition). Nina Rodrigues was a physician and professor of legal medicine who lived and worked in the state of Bahia in the turn of the nineteenth to the twentieth century. His works on the Africans in Brazil became internationally acclaimed already when of their publication. Rodrigues followed the racialist and evolutionary schools of thought of his time; his firm belief in the biological and cultural inferiority of blacks did not prevent his contribution to the knowledge of what he referred to as the African heritage in Brazil from being acknowledged to this date. Also a physician, Artur Ramos (*O negro brasileiro: etnografia religiosa e psicanálise*, 1934; *As culturas negras no Novo Mundo*, 1937) focused his studies in anthropology and further developed research on the African contributions in Brazilian society, especially with respect to popular culture. In turn, Edison Carneiro (*Negros bantos*, 1937;

Candomblés da Bahia, 1948; *Religiões negras*, 1963) followed his footsteps. In spite of his perspective on the slave-owning colonization process, it was Gilberto Freyre (*Casa Grande e Senzala*, 1933) who changed the approach to this topic by spreading the understanding that culture – and not biology – was responsible for the differences of mankind. The great leap in Afro-Brazilian studies may be credited to Roger Bastide (*O candomblé da Bahia*, 1958; *As religiões africanas no Brasil*, 1960; *As Américas negras*, 1967), whose works never lost track of the African origins of these manifestations. Interestingly, Bastide shares common grounds with Pierre Verger: they were both born in France; Bastide lived for a period of time in Brazil, whilst Verger chose to move to the country permanently. Moreover, Verger continued the tradition of paying special attention to religious practices, wherein African cultural elements were most evidently present. All of the aforementioned authors were mostly active in the fields of anthropology and sociology.

With respect to historical research, in addition to the pioneering work of Mauricio Goulart on the Atlantic slave trade (*A escravidão africana no Brasil: das origens à extinção do tráfico*, 1949), Pierre Verger's *Fluxo e Refluxo do tráfico de escravos entre o golfo de Benin e a Bahia de Todos os Santos*, of 1969, was also groundbreaking because it systematically treated the existing connection between Bahia and the Western African coast, including through the use of primary sources: based on the flow of slave ships and other vessels, Verger revealed the establishment of tight cultural, economic and political relations between both sides of the Atlantic, as well as the organization of Brazilian communities in several cities and regions of the Bight of Benin. José Honório Rodrigues had already studied these relations in his book entitled *The influence of Africa on Brazil and Brazil on Africa* (of 1962, translated into Portuguese as *Brasil e África: outro horizonte*, in 1964), though this text is not widely known to this date and his perspectives were not followed, for researchers seldom paid attention to the political and diplomatic relations between the countries of both continents.

From a different standpoint, it is worth mentioning the importance of some studies published in the end of the 1950s and early 1960s for the purposes of this discussion. In these studies, many of the issues related to the history of Africans and African descendants in Brazil and to Brazil's slave past were put forward as central arguments to better understand Brazilian society and its configuration. Among said works, it is important to mention the following: the study Roger Bastide and Florestan

Fernandes prepared for UNESCO in 1955 (*Relações raciais entre negros e brancos em São Paulo*), as well as the latter's *A integração do negro na sociedade de classes* (1964) and *O negro no mundo do branco* (from 1965-1969); the historical research developed by Emilia Viotti da Costa (especially *Da colônia à senzala*, 1966); and in sociology, the works of Fernando Henrique Cardoso, (*Capitalismo e escravidão no Brasil meridional*, 1962) and Otávio Ianni (*As metamorfoses do escravo*, 1962). It is also noteworthy that the careers of all these researchers and professors were connected to USP – one of the primary concerns of this project is precisely to recover the role of this university in Afro-Brazilian studies, especially regarding Brazil-Africa ties.

Aside from the existing negative criticism concerning some of these works on the limitations to an ideology that emphasized the miscegenation of the Brazilian population and the racial democracy that supposedly prevailed in Brazil, it is important to mention that these studies failed to address African issues. Africa, after all, was still strongly associated to a past the Brazilian intellectual elite was tirelessly trying to forget – in other words, its slave past – and also had provided Brazil with a human contingent deemed inferior, passive and deprived of a historical identity. This highly Eurocentric, strongly attached to the history of elites and to evolutionary theories notion is still imbedded in common knowledge, but has been increasingly contested, albeit the slow pace at which mentalities and sensibilities change.

Literature, in turn, can simultaneously be interpreted as cultural construction and legacy; traces of the African presence in the Brazilian texts and of the Brazilian presence especially in the literary production of the African countries colonized by Portugal are very strong. The establishment of Portuguese as the dominant language in Brazil, Angola, Cape Verde, Guinea-Bissau, Mozambique and São Tomé and Príncipe gave rise to a literary repertoire which is very sensitive to oral tradition, and is thus comparable in its differences and similarities. This literary production also includes many of the issues seen in Afro-Brazilian literature, such as the configuration of the identities of Africans and their descendants. Furthermore, the social, cultural and political status of societies colonized by Portugal also plays a central role in a significant part of the works produced in these countries.

The milestone of the literary dialogue between Brazil and Africa was the presence of Angolan writer José da Silva Maia Ferreira. Ferreira studied in Brazil from 1834 to 1845, when he became acquainted with the Brazilian romantic writings, many of which are deemed as paradigms for the construction of the Brazilian national identity.

Upon his return to Luanda, Ferreira published *Espontaneidades da minha alma: às senhoras africanas*, in 1849, work which is considered the first poetry book published in Africa. At least one poem included therein may be directly related to *Canção do exílio*, written by Brazilian Gonçalves Dias, one of the ‘masters’ of Brazilian literary tradition: *À minha terra*, poem whose metrics, vocabulary and theme (elegy of the homeland) mark the birth of a nativist sentiment in Angolan literature.

The Brazilian modernist experience and the regional literature produced in the 1930s also marked the creation of the modern literature of Angola, Mozambique and Cape Verde and the literary education of São Tomé and Príncipe poet Francisco José Tenreiro, for instance.

The pursuit of the so-called “Africanism” – a sort of mirror on which Africans were able to recognize themselves as free actors bearing their own, unique culture – is tied to the efforts made towards national independence in African countries in the second half of the twentieth century. Therefore, the struggle for literary autonomy took place side-by-side with the organization of and the fight for political independence, especially in Mozambique and Cape Verde.

Hence the importance of the proposals of the Brazilian poetic Modernism and the so-called regionalist literature and their scathing option for the excluded as models to promote the transformations sought after during the affirmation of the national identities in each African country. Magazine *Mensagem* (1951), whose motto was “Let’s discover Angola!”, magazine *Msafo* (1952), in Mozambique, and pioneering magazine *Claridade* (1936), in Cape Verde, represented spaces for the expression of literary movements which claimed for an “authentic” culture – similar to what had taken place in Brazil –, emphasizing local realities and the popular aspirations for freedom.

More recently, it is clear that the fiction written by Mozambican Mia Couto – following the path of Luandino Vieira – may be compared to the inventive writings of Guimarães Rosa, thus attesting to the continuity of the fruitful dialogue established between Africans and Brazilians. There are also several references to Brazilian culture in the works of authors such as Pepetela, José Eduardo Agualusa, João Melo and Ondjaki.

As regards the Brazilian literary production, it is worth mentioning the texts that date back to the works of Gregório de Matos and include several literary representations of Africans and African descendants. For instance, authors of the likes of Trajano Galvão de Carvalho, Castro Alves, Bernardo Guimarães, José de Alencar, Aluísio de

Azevedo, Machado de Assis and Monteiro Lobato referred to issues on the conditions of the Afro-Brazilians in their aesthetical-ideological propositions.

Nonetheless, the critical perspective concerned with questioning the images of Africa – and of African Brazil – produced by Brazilian authors is relatively recent. In fact, the number of studies is even lower when the central argument is that of African descent expressed essentially in the discourse stands on slavery and ethnic-racial relations. Its acknowledgment comes amidst the revision carried out by Brazilian literary historiography in the past decades, which necessarily implies affecting the notion of a single and cohesive national identity.

It was the publication of Roger Bastide's *A poesia afro-brasileira* in 1943 that marked the beginning of the revision of the Brazilian literary tradition from an ethnic perspective. In this pioneering work, Bastide enthrones mulatto Caldas Barbosa (1738-1800), author of *Viola de Lereno*, as the "first Afro-Brazilian poet" and furthermore highlights the production of Luiz Gama (1830-1882) for promoting the criticism of imitating the whites and valuating the cultural and phenotypic traits of black Africa. In the same line, the strength of Gama's poetry was also emphasized by thinkers such as Zilá Bernd, Domício Proença Filho and Oswaldo de Camargo, who recognized the expression of an African way to see and feel the world in his writings.

The emergence of the publication entitled *Cadernos negros* in the city of São Paulo, in the late 1970s, also significantly contributed to the production and circulation of a literature which was strongly involved in the fight against racial discrimination. Amidst the manifestations against the military regime, when demands for democratic freedom spread all over the country, the voice of black authors such as Solano Trindade, Lino Guedes and Carlos Assumpção certainly became more strongly heard.

Nowadays, the consolidation of a specific field of literary studies focused on the reflection on African literature and the so-called Afro-Brazilian literature favors the increased awareness and understanding of the historical, social and cultural parallels existing between Brazil and Africa, in addition to significantly contributing to the continuity – and quality – of the cultural exchange set forth between Africans and Brazilians.

In this pathway followed by different areas of creation and fields of knowledge, the perspectives on different approaches to Africans and African descendants and the interest in the African continent has certainly undergone significant transformations in the past decades, especially since the late 1980s. These changes are due to several

factors which range from new paradigms that led to the deconstruction of evolutionary thought, the ascension of relativism and the acceptance of multiculturalism, to the pressures exerted by what can be generically referred to as the black movement. The current panorama of research developed both in and outside academia includes the interest in several topics on the African continent and tends to increasingly articulate the history and culture of Afro-Brazilians to that of their ancestors, thereby pursuing connections and identifying processes through which African elements became Afro-Brazilian elements – or even Brazilian only.

In what regards Brazilian society's most recent demands in the current context to which this project expects to contribute, it is important to mention that the enactment of Federal Law No. 10,639, of January 2003 (as amended by Law No. 11,645/08), has rendered the teaching of Afro-Brazilian, African and Native Brazilian History and Culture mandatory in primary, secondary and higher education, especially in the areas of art education, literature and Brazilian history. Specifically with respect to the state of São Paulo, the State government implemented the Affirmative Action Policy for Afro-descendants within the scope of public administration by means of Decree No. 48,328, of December 15, 2003. This legislation sets forth the mandatory teaching of African history and culture in all levels of formal education. Hence, project "Africa in Brazil and Brazil in Africa: New Horizons" caters to the needs of both teachers and students pursuing training on these previously neglected topics, which are now being recovered by means of the current public policies. Because it provides for the connection between the research developed within academia and by other organizations interested in the same issues, the project will guarantee greater articulation between academic production and other groups in civil society interested in similar subjects.

As has been previously mentioned, USP was one of the precursors in research and teaching of African cultures, history and literature. In 1960, the *Centro de Estudos Africanos* (Center for African Studies) was established by professor Fernando Augusto Mourão at USP's *Faculdade de Filosofia, Letras e Ciências Humanas* – FFLCH (School of Philosophy, Languages and Human Sciences). The Center is maintained to this date essentially because of the work of professors Kabengele Munanga and Carlos Serrano, and concentrates actions and research in the field. The study of African literature has been effectively a part of the undergraduate course in Languages since the work developed by professor Maria Aparecida Santilli; in addition, a new study area began with the inclusion of the African literature in Portuguese discipline in the

Department of Classic and Vernacular Languages, both in undergraduate and in graduate courses, in the 1970s. In turn, in the Department of History, African studies were consolidated in the end of the 1990s; prior thereto, the interest in African studies was intermittent and generally connected to studies on slave trade and Brazil's slave past. These studies were further relegated especially after the compulsory retirement of professor Emilia Viotti da Costa – one of the top researchers in the field – because of the military regime's Institutional Act No. 5, in 1969.

The abovementioned academic developments provided for a closer rapport with the realities of Angola, Mozambique, Cape Verde, Guinea Bissau and São Tomé and Príncipe as USP researchers reflected on the historical and cultural realities of those countries, in different periods. Moreover, research was also developed as of the late 1960s at USP's Museum of Archeology and Ethnology, which has an important collection of African objects, so as to enable areas of interest on African studies to go beyond the relationship with countries colonized by Portugal or the areas covered by Atlantic slave trade.

The pioneering work developed by USP professors was guided towards the need to better understand what happened in African countries – their histories and cultures – and bring the possibilities of interlocution to the Brazilian academic scenario, not only to understand Africa but to openly and increasingly understand Brazilian society itself. It is also important to mention the work developed at the *Centro de Estudos Afro-Orientais da Universidade Federal da Bahia* (Center for East African Studies of the University of Bahia) and at the *Centro de Estudos Afro-Asiáticos da Universidade Candido Mendes* (Center for African and Asian Studies of University Candido Mendes), in the city of Rio de Janeiro, which also produce knowledge and promote actions on African realities and their contributions to Brazilian society.

Positive examples of this revision and renovation movement, as well as of the growing interest in African topics within USP were the activities organized to celebrate the Centenary of the Abolition of Slavery, in 1908. The *Congresso Internacional Escravidão* (International Congress on Slavery) held at FFLCH is especially noteworthy: in July 1988, it brought together Brazilian researchers on slavery, African history, literary studies, anthropologists and sociologists and specialists on Africa such as Joseph Miller, Frederick Cooper, Claude Meillassoux and Stuart Schwartz, in addition to the new generation of researches of different Brazilian universities who also developed research in the field. The organization committee of this congress alone

reinforces the multidisciplinary nature this project and the creation of the *Núcleo de Apoio à Pesquisa Brasil – África* (Brazil – Africa Research Support Group), or NAP Brazil – Africa, intend to recover.

Nowadays, in addition to USP's contribution to research, the result of these efforts has been the growing number of undergraduate and graduate students trained in the African studies courses who are working in prestigious private and public universities and in primary and secondary education, as history, arts and African and Afro-Brazilian literature teachers, as well as in museums and research centers, not to mention the music and dance groups which provide a new reading of the Afro-Brazilian art manifestations and further broaden their reach.

The production of knowledge on the African and Afro-Brazilian realities is indispensable for Brazilian society to enhance its understanding on the complexity of the historical processes lived, the cultural dynamics and the economic and political relationships established based on the approximation of Brazil to the African content. It is equally important to reflect upon the specific means of insertion of Africans and Afro-Brazilians in Brazilian society, as well as relative to the singularities of the cultural assets produced by the Africans and their descendants. Hence, this project continues and further develops a field of knowledge in which USP has played a central role, and its results will contribute to the revision of the images on Africa and the place of the African descendant in Brazilian society from a multidisciplinary perspective.

In addition to the multiplication of research based on partnerships to be developed with other universities both in Brazil and in Africa, and promoted so as to articulate all fields of knowledge, the project will organize a set of actions for teaching and training purposes, for the spread of knowledge and for the production of teaching material on African, Afro-Brazilian and Brazil-Africa studies.

The novelty of the project lies in the dialogue between reflections which so far has been mostly independently and dispersedly developed. It involves a dialogue between temporalities, between fields of knowledge, between Brazilians and Africans – ultimately, a dialogue between research, production and spread of knowledge.

Purpose

Project “Africa in Brazil and Brazil in Africa: New Horizons” caters to the need to build a place for research, debate and promotion of knowledge for different groups

and researchers of the University of São Paulo studying African and Afro-Brazilian realities, especially with respect to historical, economic, cultural and political approaches to situations regarding multiple temporalities. This need arises out of the nature of the subject itself, for in order to be understood in their complexity, African realities have to be treated in their multiple aspects, thus requiring specific skills that must necessarily dialogue with each other. It is to this end that researchers of the Department of History, Department of Classic and Vernacular Languages, Institute for Brazilian Studies, School of Economics and Business Administration and the Museum of Archeology and Ethnology intend to develop joint activities.

Therefore, the project is an interdepartmental and transdisciplinary initiative aimed at integrating different research groups of the University of São Paulo whose work is focused on African and Afro-Brazilian studies, in order to maximize existing human and physical resources, further enhance the approaches to relevant issues for the project and increase the scope of USP's participation in developing research in this area.

The main purpose of the project is to render access to sources easier and systematize theoretical-methodological approaches to different issues. Multiple studies will thus revolve around the assessment of diversified topics – cultural encounters, different historical processes, representations and productions – and will be based on the reflection on the different uses of the sources. On a more specific level, topics relative to cultural confrontations and dialogues, social, economic and political articulations carried out in different African societies and especially among these societies, foreign agents and their representatives in Africa, in different contexts and temporalities, from the seventeenth to the twenty-first century, will be addressed.

The project will include research on more specific topics which have their own assessment methodologies, nonetheless preserving the direct dialogue between them, to be fostered both by discussions and by joint actions that will enrich the different theoretical-methodological perspectives and the exercise of interdisciplinary analyses. On a broader level, the objective is to strengthen African, Afro-Brazilian and Brazil-Africa studies, so as to enhance the ties between groups of different fields of knowledge and enhance interpretations with the interdisciplinary practice. Research results will be shared with other groups and institutions by means of both print and electronic publications. Research on specific issues will be developed within this broader purpose, aimed at different contexts and temporalities, in a constant exchange of information.

The first line of research – History, Culture and Power – is focused on African cultural productions and historical processes arising out of the relationship with Europe as of the maritime expansion throughout the Atlantic and Indian Oceans. Issues such as trade activities, dimensions of power and the role of European administrative and religious agents will be addressed in this context, including slave trade, which so definitively marked not only African societies but also Brazil, for the Brazilian economy was based on slave labor, as was the country's social-cultural development for over three hundred years.

The material culture of the Bantu peoples will also be studied, especially of those located in nowadays Democratic Republic of the Congo and Angola. This production will be taken into account both with respect to its historical and ethnological issues. In order to do so, written bibliography, reproduction of images that documented these societies in the past and museum catalogues and collections will be used, research on pieces of art maintained in these institutions included. In so doing, the project will be able to continue the studies that have already been developed by its researchers. These studies include those that analyzed the Afro-catholic pieces produced in the former Kingdom of Congo (nowadays Angola), and the production of the basonge (songye), as well as the artistic and ethnographic production of other cultures of the nowadays Democratic Republic of the Congo and Angola, thus consolidating a study group on African art and strengthening research that brings historians specializing in Africa, African art and material culture specialists together.

Even though a significant part of the research developed in the project is focused on the end on the nineteenth century to the early twenty-first century, the project will also include the assessment of situations experienced prior to the colonial occupation of Africa, in a phase wherein African societies underwent autonomous processes managed by independent political structures and maintained – based on these structures – relations mediated by diplomacy, trade agreements and cultural exchanges with Europeans and other foreigners. The project is centered on the notion that the proposal of interconnecting different temporalities and sketching a long duration perspective based on such temporalities is essential to understand the structuring of contemporary societies and their issues. The central argument is that the study of the historical dynamics of this period is essential in order to better understand current reality and especially the Atlantic slave trade period and the close ties then maintained by Brazil and Africa, which, in turn, are essential to better understand Brazilian society as it is

today. In sum, the project intends to articulate different temporalities which together will provide for a long duration perspective.

The second line of research – Solidarities and Articulation of Geopolitical and Economic Interests – is focused on the decolonization period and the formation of nation states. Studies will be developed on the circulation of ideas and the establishment of an anti-colonial and independent-prone nationalism by African elites in the countries that were formerly under Portuguese domination. This is one of the most significant theoretical challenges in African history, for it involves the issue of the production and development of knowledge and information by African elites, especially with respect to Human Sciences. The interconnection of ideas from several sources present in the creation of new places for historical and political imagination can be seen in newspapers, magazines, in literature and in the collection of oral traditions and memories. These writings reveal that opposition and resistance were part of a long, complex, varied and ongoing process – progresses and setbacks included – which resulted in different forms of expression of the internal cultural identity of the African territories, and responded to the challenges imposed by the specificity of the historical processes, the social dynamics and transforming cultures.

From this standpoint, the African elites are understood as the actors in a type of reasoning that embodies Western ideology and provides it with specific traits. This analytical perspective enables the better understanding regarding the formation of the colonial nationalism of the educated elites of the societies and areas under Portuguese domination, thereby integrating reciprocal influences and mutual interdependencies, with different viewpoints and actors; in other words, it is the place of a reasoning which results from the amalgamation of three matrixes – the European, the African and the African-New World matrixes. And the African matrix is marked by endogenous cultural traditions.

This line of research will also cover the contemporary economic and political relations maintained between Brazil and Africa. The relations between Brazil and the African countries from 1960 to 1980 will be further studied, thereby complementing the work of José Honório Rodrigues. Economic (trade and investments) and geopolitical relations (including memorandums of understanding, technical cooperation agreements and participation in multilateral forums) will be mapped out from 1980 to 2010. Furthermore, Brazil-Africa relations from 2003 to 2010 will be critically analyzed, in order to identify the role of Africa in Brazilian foreign policy aimed at new cooperation

fronts, and the contradictions between the announced policies and concrete achievements.

A third line of research lies within the first two – Documents and Methodologies. The purpose of this line is to promote theoretical-methodological debates and organize an electronic database with scanned material, thus rendering access to sources easier and creating conditions to strengthen interdisciplinary studies on African issues both within and outside USP.

Below are the specific objectives of the project:

- *to develop knowledge on the history and cultures of the African continent, especially with respect to the areas that provided slave labor to Brazil;

- *to encourage and increase research on the history of African societies, on the relationship between the two continents and on the establishment of Brazilian society in connection with the African world, especially in view of new critical interpretations and the spread of knowledge on Africa and the multiple dimensions of the Afro-descendant population in Brazil;

- * to highlight the historical, economic, social and political importance of the African presence in Brazil amidst the growing social demands and the implementation of public policies whose effects reverberate in several sectors of society;

- * to further develop the assessment of the heritage and memory relative to ethnographic collections available in museums and the archeological findings in remaining *Quilmbola* areas or in rural environments, of plantations or *senzalas* (slave houses), thus reinforcing the importance of the study of material culture as part of the research on African descendants in Brazil;

- * to analyze the construction of identities, social practices and ideas based on the relationships established between Brazil and parts of the African continents since the sixteenth century;

- * to develop critical reading of fictional African texts which are a part of and essentially document political, economic, social, cultural and especially the historical experiences of African Portuguese-speaking countries. Literary and theoretical texts presenting a critical reflection on the participation of African and Afro-Brazilians in the establishment of Brazilian society will be taken into account with respect to Brazil;

* to analyze the construction of identities, of practices and of thought based on place and time in transnational and diasporic transits in the national construction processes in Portuguese-speaking African countries;

* to promote actions aimed at the spread of specific knowledge on African and Afro-Brazilian realities both in the academic environment and in primary, secondary and higher education. Such actions include: publication of reference books, catalogues, textbooks and brochures on cultural information; offering of ongoing education and training courses; and preparation of seminars, meetings and exhibits;

* to strengthen ties and promote partnerships with government agencies, teaching and research institutions and independent researchers focused on African studies in Brazil and in Africa;

* to promote internal and broader seminars to discuss research on African and Afro-Brazilian issues;

* to prepare a database with information on the economic, geopolitical and technical cooperation relations between Brazil and African countries from 1980 to 2010, so as to develop a critical and constructive assessment on the recent approximation of Brazil and African countries in several areas; and

* to organize a website to house a digital library, commented bibliographies, digitalized documents, rare books, a data base with information on the economic and geopolitical relationships established between Brazil and African countries and relevant links on African and Afro-Brazilian topics, in addition to texts and articles resulting from the work developed by the group involved in the project.

Methodology and Sources

The project will be developed by NAP Brazil – Africa, which is comprised of professors and undergraduate and graduate students whose interest is to better understand issues relative to the African continent and Brazil – Africa relationships based on multiple perspectives and temporalities.

The project will be guided by lines of research focused on specific topics in order to maintain constant exchanges through debates involving all NAP Brazil – Africa members. In addition to the general debates regarding specifically theoretical-methodological issues and the uses of diversified sources, the researchers involved in each line of research will also hold internal debates. Reflection will thus be guided by

seminars specific to the lines of research and seminars for all NAP Brazil – Africa members. In addition to these academic encounters, the group also expects to host meetings with researchers outside the group (both from national and international institutions), and to organize an international colloquium for all researchers and their guests – in other words, specialists from the different fields of knowledge involved in the project.

The members of each line of research will use the appropriate methodologies for their specific purposes, which will always be guided by qualitative analyses based on a theoretical-conceptual framework proposed by the members of each line of research. This framework may be subject to changes as the general debates become increasingly consistent. One of the most important objectives of the project – in order to enhance African studies at USP – is precisely the creation of an academic setting for the exchange between different fields of knowledge to take place, based on the dialogue between specific readings and methodologies, which is nevertheless aimed at the interface of all said readings and methodologies.

Primary sources used will reflect the diversity of the disciplines involved, including literary texts, newspapers, administrative documents, trade data, travel and permanence writings, missionary narratives, artifacts and visual representations, in addition to the secondary sources comprised of the appropriate bibliography for each topic. Hence, research is guided towards the work in archives on African themes, as well as on Afro-Brazilian topics: national and international archives – African archives included –, as well as museums whose collections include documents on the relevant subjects.

An important part of this project is the work aimed at teacher training and the preparation of teaching material, to be published both in print and electronically. The partnership with the *Laboratório de Ensino e Material Didático* – LEMAD (Teaching and Teaching Material Division) of the Department of History will be essential to this end. This partnership will commence as of the project startup, through the common use of facilities and equipment. Work will be developed so as to bring the LEMAD and the NAP Brazil – Africa teams together, especially in relation to actions focused on teaching and teacher training.

NAP Brazil – Africa will also attempt to establish partnerships with other regional, national and international groups and centers for African studies; special efforts will be made to develop close ties with African institutions.

Schedule

The project is expected to last three years, extension being permitted. Activities will be distributed as follows:

. 2011:

- Implementation of the group and organization of the different lines of research;
- Promotion of internal seminars for the specific research groups and organization of broader seminars for all members to discuss the texts and topics that will guide subsequent debates and actions;
- Identification of sources for the study of Africa and Afro-Brazilian issues at the USP libraries and archives;
- Scanning of Institute for Brazilian Studies books, in order to continue the project commenced with the support of the *Fundação de Amparo à Pesquisa do Estado de São Paulo* – FAPESP (São Paulo Research Foundation) (www.ieb.usp.br – Brazil Africa Project);
- Creation of the website to host project results.
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. 2012:

- Promotion of internal seminars for the specific research groups and organization of broader seminars for all members to present and debate initial research results;
- Launch of the NAP Brazil – Africa website;
- Preparation of the database to support research on African and Afro-Brazilian studies;
- Offering of continued education courses, especially for teacher training purposes;
- Preparation of teaching material;
- Articulation of partnerships with both Brazilian and African government agencies and institutions outside USP.

.2013:

- Promotion of internal seminars for the specific research groups and organization of broader seminars for all members to present and debate final research results;
- Organization of an international colloquium;
- Enhancement of the database to support research on African and Afro-Brazilian studies;
- Publication of the teaching material both in print and online;
- Preparation of the minutes of the colloquium for publication purposes;
- Preparation of an exhibit with the results of the research developed within the project.

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