



UNIVERSITY OF  
BIRMINGHAM

## Brazilian Regionalism in a Global Context

### Abstracts

#### Panel #1: Immigration and Region, 10:00-11:30

##### **Ian Damaceno (UNESP, Brazil), 'Processo de expansão colonial no oeste paulista e no sul do Mato Grosso do Mato Grosso: a importância da Companhia Viação São Paulo - Mato Grosso na construção de núcleos coloniais'**

Considerada como um dos fatores mais importantes para a formação da população brasileira, a imigração para este país reflete profundamente seus aspectos econômicos, sociais e culturais. Este significativo acontecimento instaura-se no Brasil após sua independência, e desde então, principalmente no início do século XX, recebe um grande fluxo de estrangeiros europeus e asiáticos que deixavam suas terras conflituosas.

Refletindo este contexto, a imigração Alemã chega ao Brasil em 1824, instaurando-se nos estados do Rio Grande do Sul e Santa Catarina, e em um segundo momento, chegam ao leste e ao sul do Paraná. Posteriormente, depois de estar presente em todo o sul do país, a colônia alemã expande-se para o Estado de São Paulo.

Possuímos em nosso acervo documental uma coleção de documentos da Companhia Viação São Paulo – Mato Grosso, que em um primeiro momento, foi responsável pela construção de uma estrada que estabelecia ligação entre o oeste do estado de São Paulo e o sul do Mato Grosso, e que posteriormente, tornou-se um elo entre os imigrantes alemães, fornecendo-lhes diretrizes e para que conseguissem fixar residência em suas novas terras, além da construção de núcleos coloniais que deram origem a algumas cidades no Estado do Mato Grosso (atual Mato Grosso do Sul) e no Estado de São Paulo.

Esses documentos nos fazem compreender a história local e até mesmo regional de cidades que se tornaram grandes centros urbanos e econômicos de São Paulo e Mato Grosso.

##### **Michele Nascimento Kettner (NYU, USA), 'Regionalism in the Amazon: the Global Paths of the Milton Hatoum's Narrative'**

In the post-independence era in Brazil, regionalism was perceived as a literary movement that allowed the construction of national identities by emphasizing the 'original' and 'authentic' elements of our country. This concept, emblematically reiterated by Gilberto Freyre, is questioned in our research based on the analysis of Milton Hatoum's short story book *A Casa Ilhada*. Considering that literature responds to the stimuli of reality (Cândido, Antônio), Hatoum, a Lebanese descendant of an immigrant family in the Amazon, intertwines regionalism and global perspectives in his novels and short stories. More specifically, in his book *A Casa Ilhada*, Milton Hatoum

connects India, Palo Alto, Paris, Brittany, São Paulo, Lebanon and also the voices of several European and Brazilians writers who created a discourse for the region. Hatoum speaks of immigrants and migrants in the region while touching upon issues such as appropriation, cultural colonization and transnational ways of life. Considering the concept of the “region” as an “invention” (Albuquerque Jr.), my reading of Hatoum’s narrative reveals its role on confronting an institutionalized invention of the Amazon region as a homogenous community produced through the erasure of discursive diversity. Simultaneously, the analysis of *A Casa Ilhada* intends to provoke the deconstruction of macronarratives of modernity, as claimed by Alberto Moreiras, and create new forms of reflections on the genre itself.

**André Kobayashi Deckrow (Columbia University, USA), ‘São Paulo as Japanese Brazil: Paulista Exceptionalism and State-sponsored Japanese Migration to Brazil in the 1920s and 30s’**

Between 1920 and 1935, 200,000 Japanese farmers relocated to rural Brazil, primarily the state of São Paulo, as part of a migration organized by the Japanese government and state governments in Brazil. The 1891 Brazilian Constitution allowed local governments to promote immigration without federal oversight, and in São Paulo, elites subsidized the immigration of foreign agriculturalists, first European then Japanese, to settle the region according to their racial and civilizational goals. In Japan, policymakers, influenced by German economic thought, saw overseas settlement as essential to nation- and empire-building. Agricultural emigration would solve the social crises caused by industrialization, while also bringing economic prosperity and raising Japan’s international standing.

My paper argues that Japanese emigration promoters sold the idea of large-scale Brazilian migration by distinguishing São Paulo from the rest of Brazil. In Japanese government reports and guidebooks used to recruit settlers, they emphasized São Paulo’s modernity and civilizational attainment, touted its infrastructure, and celebrated its racial whiteness – often, in explicit contrast to the Brazilian Northeast. I posit that Japanese migration was made possible by the mutually-beneficial alignment of dominant racial and civilizational ideologies in Japan and São Paulo in the early 20th century. Japanese writers repackaged – for a Japanese audience – Paulista conceptions of the region’s racial and civilizational exceptionalism. Ultimately, this paper contends that state-directed Japanese immigration was borne of a moment when São Paulo exercised both economic and political power over the rest of Brazil, and it ended when Getúlio Vargas’s government redefined Brazilian national identity in the mid-1930s.

**Panel #2: Audio-visual, Media, and Sport, 11:30-13:00**

**Daniel Malanski (University of Sorbonne Nouvelle- Paris 3, France), “The part and the whole”: Difference and Sameness in the audio-visual representations of Brazil 2014 FIFA World Cup host cities’**

Brazil is arguably internationally known as a large and warm country, with a exuberant nature, where the peoples of, at least, three different continents came to be one - forming a festive and creative nation within the tropics. As a mega-event of global

proportions, the 2014 FIFA World Cup was seen as a valuable opportunity to reaffirm and/or renegotiate some of the aspects that make Brazil's image abroad. To each of its twelve host cities, however, the event was also an exceptional circumstance to internationally forge their local image in order to attract tourists, investors or simply claim their own cultural heritage. In this paper, we will analyse the 2014 FIFA World Cup audio-visual material (i.e. posters and TV openings) in order to discuss how each of the local organising committees has portrayed its city/region in relation to the whole of Brazil. Which features (related to the hosting cities climates, vegetations, peoples and cultures) were shown to be in congruence with the aforementioned international image of the country and which aspects were displayed as a mean to craft the host city/region single identity? This paper aims to utilise the 2014 FIFA World Cup as a case of study on the forces behind local identities-making processes, in which cities or regions seek to differ themselves *from* or *towards* a given model of representation, ultimately outlining the part from the whole.

**Laura Cade Brown (Brandeis University, USA), 'Building Vila Sésamo: Children's Television and the Race Across the Nation'**

Since its creation in 1969, *Sesame Street* and its international co-productions have been seen by more than 100 million children in more than 150 countries. Brazil, along with Mexico, was one of the first countries to develop a nationalized version—*Vila Sésamo*, which ran from 1972 to 1977. Following a strict licensing policy in order to maintain educational and production standards, *Vila Sésamo* involved the translation of New York brownstones into a Brazilian *vila operária*, a blue Big Bird, and a cast that echoed claims of racial democracy. Beyond the simple construction of a theatrical set, or the reification of Brazilian regionalism through cultural segments, the introduction of *Vila Sésamo* and children's television in Brazil spearheaded a race for technological control of the territory and claims over the national identity. Through the government's patronage of O Globo, producer of the show, children's television facilitated the technological expansion of media conglomerates to more remote areas of Brazil. Television broadcasting across the nation would highlight the collusion between forces of culture, business, and nation-building, as well as the exploitative relationship between regional development and foreign investment. By interrogating the creative and logistical decisions related to the television races in Brazil, we gain a greater understanding the ways in which regionalisms were both bridged and preserved, as well as how national subjectivities were created through policy and children's television.

**Tiago Maranhão (Vanderbilt University, USA), 'In Corpore Sano: Physical Culture, Pernambuco and the Project of Nation Building: 1865-1937'**

In 1934, the Bulletin of Mental Health of the state of Pernambuco reported in the article "In Corpore Sano" that physical exercises and sports would permit the reduction of mental conflict, emotional difficulties, and the ethical, social and economic constrains of individuals. The beliefs in physical exercises serving as a crucial tool for the development and strengthening of human body, preparing fit citizens to the future, existed long before though. In 1865, gymnastics became part of the curricula in primary schools in Pernambuco and years later, in 1881, a text published in the city of Recife, called "Educação Physica" argued that physical exercises and gymnastics were fundamental to the Brazilian future as a nation. Tito Franco, the author of the text

and owner of the newspaper *O Defensor do Povo* (Defender of the People), truly believed that in a city where its inhabitants had little or no physical education, diseases and the consequent “degeneration of the race” would be the tragic outcome. Documentation produced in the state of Pernambuco, from the second half of the 19<sup>th</sup> century, shows that educators and policymakers considered the level of civilization or retrogress of a “race” based on the physical development or degeneration of its inhabitants. For them, physical exercises—such as swimming, horse riding, and gymnastics—were just as essential as nutrition to the success of human knowledge.

This essay examines how nineteenth and twentieth-century Brazilian policymakers and scientists accepted that the discipline of body through physical education and sports could be a key tool in their efforts to build the new republican nation. I will engage with my material to seek the overlooked and oftentimes forgotten part played by states in the North, such as Pernambuco, within scientific debates. Places like Pernambuco not only looked “down” from the North to the South – to Rio de Janeiro and São Paulo for example - but also faced the other side of the Atlantic, searching and exchanging scientific knowledge. By looking to the case study of Pernambuco, this work analyzes the key role played by eugenics and biotypology as well as their mechanisms of cohesion with political projects for the Brazilian nation, the effects produced and the North contribution in this matter. In doing so, this work allows us to better understand the impact physical culture had on the debates that sought to construct the “Brazilian race.”

**Rafael Torralvo (University of Miami, USA), ‘From Suassuna to Guerra-Peixe: The Armorial Movement in Brazil during the Military Dictatorship (1964-1985)—Constructing Notions of Northeastern Identity through Music and Literature’**

Conceived by the playwright, novelist, and scholar, Ariano Suassuna (1927-2014), the Movimento Armorial emerged as an artistic manifestation that proposed to create an erudite art form rooted in folk traditions to express the local color of the northeast region and the national identity of Brazil. In this paper, I use the Armorial Movement as a window to explore the intrinsic mechanisms that allowed regional identities to become interwoven into the fabric of *brasilidade*. I explore the construction of identity through the lens of nostalgia and question the dichotomic notions of tradition and modernity by juxtaposing the ideological propositions of groups such as the Armorialists in the north and the Tropicalists in the south. Using music as a medium, I analyze how each group selectively absorbed and reinterpreted foreign influences to project *brasilidade* domestically and transnationally. Here, I do not perceive the dichotomies between tradition and modernity as contradictory forces and I do not attempt to define or reconcile opposing views. Instead, I see dichotomies as part of a symbiotic process whereby contrasting views actively participate in the construction of one another. The strife between opposing ideas to define *brasilidade* opens a metaphysical space in which regional and national identity are constantly shaped, negotiated, and contested.

### **Panel #3: Commodities, Labour, and Development, 14:00-15:30**

#### **Gillian McGillivray (York University, Canada), 'Connecting Brazil's "South" and "North" through Sugar's Triangular Commodity Chains'**

In the late 1920s, the cane farmers of Campos, Rio de Janeiro reached out to their counterparts in Pernambuco as a class of *senhores de engenho* seeking solidarity against the industrial sugar factory owners who were paying too little—and buying ever less—of their cane. These same farmers marched to the capital to demand attention and protection from President Washington Luís, but to no avail. A few years later, the farmers of Campos and Pernambuco would forge solidarity again, this time with the support of sugar factory owners from their respective regions, to demand quotas from the new Vargas regime to protect them from the more industrialized producers of São Paulo. An important history framed these moments: Rio and Pernambuco established sugar production dating back to the sixteenth century. In contrast, São Paulo was a more recent player, expanding sugar production as coffee began to look less prosperous in the 1920s and to meet the rapidly expanding domestic market for sugar. Drawing on the methodologies used in chapters of Steven Topik et al.'s *From Silver to Cocaine: Latin American Commodity Chains and the Building of the World Economy*, this paper will explore how Rio and Pernambuco's long history with sugar and slavery led to different economic, social, and racial relations compared to São Paulo's sugar regions; at the same time, it will explore how the "consumption" link of the chain and the growing role of the national state as mediator in this chain affected regional access to economic and political power.

#### **Jacob Blanc (University of Edinburgh, UK), 'As Seen From the Interior: The Prestes Column and Perceptions of Brazil in the 1920s'**

I propose an exploratory paper for the start of my new research project on the history of the Prestes Column: from 1925-1927, Luis Carlos Prestes lead the *tenente* revolt by marching 25,000 kilometres across eleven different states, primarily through the interior of Brazil. My project will explore how the attention given to the prolonged march shaped ideas of national identity, where the interior 'backlands' became both a refuge and a mirror for an emerging sense of Brazilianness. I will also assess how the experience of criss-crossing the various regions of the interior and interacting with its inhabitants impacted Prestes and other *tenente* leaders, both during the column and once they returned and became active in political life. In this sense, the Prestes Column served as a mobile site of encounters between the *tenentista* ideologies for Brazil's future and the realities of life in the interior regions. For this initial paper—which I would present prior to spending the summer conducting preliminary archival work—I propose to measure how media reports in Brazil and abroad wrote about the Column's passages through different regions of the country: how did Prestes' time in the southern states, for example, compare to the travels through the north, or the northeast, where concepts of backwardness were more fully engrained in the national psyche? The representations of the Prestes Column's march through different regions can reveal the diverging perceptions of Brazilian regionalism in the 1920s.

**Frederik Schulze (Westfälische Wilhelms-Universität Münster, Germany), 'Globalization in the Brazilian Amazon during the Cold War. The Case of the Tucuruí Dam'**

During the Cold War, the economic policy of many right-wing military governments in Latin America was shaped by ideas of modernization and development. National development agencies implemented programs for industrialization and infrastructure, often in cooperation with multinational corporations, in order to bridge the economic and social gap to the industrialized countries. During the Brazilian military dictatorship (1964–1985), the unexploited Amazon region was one of the main targets of development measures. As energy was considered to be the keystone of industrialization, several hydroelectric dams were built by the state-owned company Eletronorte. My paper argues that the development policy in the Amazon was an endeavor with global, national and local facets. The extraction of ore deposits and the industrialization measures were embedded in a global mindset of development and technology, and large dams figured as prominent infrastructures in this context. The integration of a peripheral region like the Amazon also played a crucial role for national aspirations of the military government which aimed at colonizing the region with workers from other regions like the Northeast. The implementation of these policies created conflicts on a local level and involved indigenous and environmental groups, conflicts that stimulated global discussions on human rights and the rain forest. By analyzing the multilayered history of the Amazon, my contribution tries to connect the traditionally regional Brazilian historiography with recent Global History perspectives.

**Felipe da Silva Machado (Plymouth University, UK), 'Global critical issues on farming systems: approaching globalization and social resilience in Rio's hinterland (Brazil)'**

Globalization in a rural context produces a mosaic of farming systems and multifunctional combinations of agricultural and non-agricultural activities giving rise to the global rural-urban complexity. Land use, economic and environmental policies are shown to generate conflict between older and new actors, most notably impacting land prices, productive strategies, availability of farm labour, the loss of family members and workers to non-agricultural sectors. At the same time, the same forces induce rural development and adaptation. As a result, in different parts of the rural hinterland of Rio de Janeiro, it is common to encounter not just urban conversion but also contested countryside, where rural actors resist and adapt to urban encroachment in the context of globalization.

The study investigates the long-term viability of farming system in the rural hinterland of Rio de Janeiro. Using a multidimensional approach to analyse agriculture practised on the rural-urban expansion and the historical agrarian context of the metropolitan region, the research indicates that increasing competition from industrial, residential and environmental functions are shown to present both opportunity and conflict for rural activities and so create a mosaic of diversified land use. Some changes do not necessarily cause agricultural decline but instead can induce rural development and adaptation whereby farm production diversifies and intensifies responding to new demands of contemporary Brazilian society. In doing so, the research identifies contradictions in urban land use policy, which threaten farming, but also highlights the

resilience of rural space whereby farmers have adapted to new situations that arose in Rio's hinterland over years.

#### **Panel #4: Race, Culture, and Intellectuals, 16:00-17:30**

##### **Kerri Brown (Southern Methodist University, USA), 'Afro-Amazonian Invisibility: The Role of Othered Regionalism in the Construction of Political Rights'**

Scholars and activists from the Amazon often voice concern over the "invisibility" of blacks in the region, which in cultural and political imaginaries has largely been constructed as indigenous (Salles 1971; Sampaio 2011; Barros 2015). But in fact, in Pará, the most populous state in the region, just under 80% of the population self-identifies as black, and the region is home to nearly half of all quilombola communities in the nation (IBGE 2010; Oshai 2017). These populations, whose fights for political rights have been defined by both race and region, receive considerably less national and international attention than their Afro-Brazilian counterparts in Bahia, Rio de Janeiro, and São Paulo. Based on comparative ethnographic fieldwork conducted in Rio de Janeiro and throughout the state of Pará, the proposed paper will explore two overarching questions. First, how do Afro-Amazonian populations engage in, and how have they been affected by, an internationalism distinct from that of other parts of Brazil? I will consider notions of African diasporic citizenship and activism, South-South relations, and the presence of foreign investors and companies in the region. Second, as decisions about the Amazon region are often made by politicians, scholars, and other actors who are from the southern part of Brazil, how do Afro-Amazonian populations experience these grossly uneven intranational power relations? At this national level, particularly fraught conversations are around natural resource management, bioprospecting, and social and economic development policies. This paper will focus specifically, but not exclusively, on rural quilombola communities. I examine their efforts to construct themselves as environmental subjects in the context of these international and national political dynamics, an identity through which, I argue, health, territorial, and other political rights are negotiated. Barros, Thiane Neves. 2005. "E Nós Amazônidas, não Somos Negras?"

##### **Anadelia Romo (Texas State University, USA), 'Bahia's Regional Modernism of the 1950s: Roots, Origins and Inspirations in a Second Wave Movement'**

This paper examines the tensions of the regionalist modernism of Bahia in the 1950s. Curiously, much of this movement in the artistic sphere was fashioned by international outsiders, whether the French Pierre Verger or the Argentinian Carybé (Héctor Bernabó). This paper turns to the contributions of Carybé, perhaps the artist most central to the Bahian movement, and examines his published texts and drawings, ending with the 1960s. In doing so, I reveal how broader Latin American studies of folklore and anthropology as well as international ideals of Pan Americanism played a critical role in shaping his work and the Bahian context.

In addition, I examine the many earlier inspirations for the Bahian movement. Using Carybé as a starting point, I explore the Bahian modernist moment, questioning the ways in which it drew upon earlier nationalist movements from Sao Paulo, the regionalist movement of Pernambuco, as well as Mexican nationalist movements, and

early European modernism. Yet, significantly, Bahia's modernist movement took place some twenty or thirty years after these precedents, in what I term a "second wave." I explore the ways in which this modernist movement both drew upon and rejected these traditions, as well as responded to the very different context of the 1950s. As a whole, this paper questions the way an international and national artistic framework, such as modernism, may be reused and refashioned to respond to ostensibly local needs, which were themselves driven by much broader concerns.

**Cristián Castro (Universidad Diego Portales, Chile), 'Scientia Vincet: The Transnational History of the Formation of the University of Sao Paulo, 1934-64'**

The hypothesis of my paper is that the elite of São Paulo, after losing its socio-economic hegemony due to the sharp drop in coffee prices after the global economic crisis of 1929, and the coup of Getulio Vargas 1930, decided to reclaim its place of honor through the creation of a public university of excellence: the University of São Paulo (USP). Under the motto "Scientia Vincet" (rule by knowledge) the foundation of the USP, therefore, represented the crystallization of a new and more sophisticated form of constructing hegemony of the paulista elite over the rest of the country. Through the creation of USP, São Paulo's elite would achieve several objectives: (a) mapping, understanding and controlling the national territory; (B) creating a new elite, which would transfer their ideology to the middle classes through the production of secondary teachers; and (c) to studying and controlling the masses of migrants and foreign immigrants who arrived in the city product of rapid industrialization that experiment São Paulo since the early twentieth century. In particular my paper explores the role of the so-called French mission in the formation of the USP. Among the intellectuals who were part of this group of intellectuals are: Fernand Braudel, Claude Levi-Strauss and Roger Bastide. Through the study of these cases I aim to shed light to the transnational history of the emergence of social sciences in the Americas, focusing on the transatlantic circuits of knowledge created by intellectuals that help in the creation of one of the most respected universities of Latin America.

**Glauber de Lima (Loughborough University London, UK), 'Políticas culturais, regionalismo e inclusão: O Nordeste paradoxal do MHNE'**

As representações de região no campo do patrimônio são construídas a partir de articulação de princípios de tempo, verdade e lugar. A natureza discursiva desse processo, assim como a instrumentalização das ferramentas utilizadas em nome da construção de sua legitimidade, tem nos museus um espaço fundamental para a sua consagração. Se em séculos passados essa operação funcionou no sentido de produzir uma concepção de região, idealizada por grupos hegemônicos, que transmitisse aos cidadãos o que eles são; na contemporaneidade os museus vêm cada vez mais operando no sentido de tornar grupos, que eram antes subalternizados nessas proposições, protagonistas de suas representações. Embora haja diferenças entre os agentes sociais nos dois tempos referidos, a forma como instituições culturais operam o que Foucault chamou de governamentalidade – em favor da construção de uma cidadania que, dente outras coisas, integre indivíduos e região – é contínua. É por meio da análise do Museu do Homem do Nordeste - MHNE, que este estudo evidenciará, criticamente, aspectos de sua política cultural que articula questões de região e identidades a fim de produzir uma representação de Nordeste compromissada com a diversidade e inclusão. Tais políticas, no entanto, estão imersas em um paradoxo que consiste em, por um lado, a alegação de um

compromisso com uma agenda de transformação social e a utilização de um léxico progressista; e por outro lado, a utilização de estratégias conservadoras, despolitizantes e produtoras de outras desigualdades. Sendo assim, é a construção paradoxal de uma narrativa de Nordeste a questão central para este trabalho.

#### **Panel #5: Commemorations, 10:00-11:15**

##### **Gregg Bocketti (Transylvania University, USA), 'The Uses of the Past in the Northeast: Brazil's Independence Centenary in Recife, and the Region's Claims to the Nation'**

For many Brazilians, the celebration of the country's centenary in 1922 was an opportunity to promote a vision of a cosmopolitan and rapidly developing nation ready to take its rightful place on the world stage. Thus the centerpiece of the Brazilian state's organized activities to mark the event was an international exhibition in Rio de Janeiro. Organizers did acknowledge the persistence of regional identities, however, as each Brazilian state was afforded space to showcase its contributions to the nation's development and patrimony. The use of centenary celebrations as a means of negotiating the tension between region and nation was mirrored everywhere Brazilians marked the centenary. In this paper, I examine how the residents of Recife, Pernambuco commemorated the centenary, and how they used it to answer questions of regional identity, national belonging, and the practice of citizenship. Like their counterparts in other parts of Brazil, they did so by participating in the international exhibition, and also by holding parades and other public celebrations, erecting monuments and monumental buildings, and sharing their thoughts on the meaning of Brazil's political independence. Pernambucans engaged more directly than many others in argument about regional identity, using the region's distinctive colonial history and particular independence experience to assert their claims on the nation's past, present, and future, often in explicit contradiction to the economic and political dominance asserted by Brazilians in the Southeast. The paper thus contributes directly to the goals of the project, as it examines how regionalism affected Brazilians' understanding of their nation and its place in the world, and seeks to understand how cultural and political mechanisms have facilitated the performance and the sentiments of regionalism.

##### **Benno Warken Alves (USP, Brazil), 'Taming modernism in the white periphery: the monument for the centenary of Paraná and the racial meanings of region and nation in postwar south Brazil'**

In the mid-1950s, the construction of a monument in Curitiba, capital of the state of Paraná, brought to the spotlight of public debate some of the main social and political tensions of postwar Brazil: development and underdevelopment, region and nation, whiteness and racial democracy. Conceived as part of the centennial commemorations of the state of Paraná (promoted from São Paulo territory to province of the Empire in 1853), the "Monument for Centenary" should shine in the middle of the "Civic Center" —a modernist administrative complex built to symbolize the sudden transformation of Paraná into one of the richest states of the federation. However, in virtue of several difficulties, the 21 stone anthropomorphic giants that would make up the monument ended up being reduced to only one —the *Nude Man*. Here, I analyze

the meanings and struggles involved in the conceiving, adaptation, construction and repercussion of the *Nude Man* monument. I argue that the regional elite, confronted by rapid economic development, tried to “import” —through avant-garde architecture and art— a modernity that had been originally formulated in the centers of national cultural and intellectual life, above all the Brazilian capital, Rio. But they immediately discovered it would be hard to make their own idea of regional modernity to prevail, one that had whiteness as a fundamental value. Thus, instead of “taming” the national modernity according to a regional narrative, the *paranaense* elite regionalism ended up “tamed” by the national consensus about modernism and racial democracy.

**Hendrik Kraay (University of Calgary, Canada), ‘Brazilian or Bahian, Elite or Popular? Dois de Julho and the Limits of Regionalism, Bahia, 1903-23’**

After briefly examining the patterns of Dois de Julho (2 July) commemoration in early twentieth-century Salvador, this paper analyzes the rhetoric about the festival’s meaning. Celebrating the Portuguese troops’ expulsion from Salvador in 1823, Dois de Julho seems tailor-made for expressing a Bahian regional identity in the decentralized Old Republic (1889-1930), but Bahian intellectuals found it difficult to incorporate the festival into their sense of Bahian-ness. To be sure, they could easily celebrate their state as the site of Brazil’s discovery by the Portuguese or a Brazilian Athens from which “civilization” and high culture emanated, but building a regional identity around the 1822-23 independence war proved more difficult.

This derived from Dois de Julho’s popular nature that, in the nineteenth century, highlighted the popular struggle necessary to win independence in Bahia. It then challenged the imperial view that independence resulted from Emperor Pedro I’s actions in 1822 and demarcated a Bahian regional identity closely linked to radical-liberal politics. The monument erected in 1895 sought to replace the popular street festival and its old indigenist symbols, the *caboclos*, then seen by many as backward.

Based on newspaper coverage and press debates about Dois de Julho’s meaning in the decades before its 1923 centenary, this paper reflects on the failure to consolidate a regional identity that could incorporate popular elements into an elite-led project. The implicit point of comparison is the successful mid-century Bahian regional identity project built around the recognition of Afro-Bahian cultural elements as integral parts of Bahia’s distinctiveness.

**Panel #6: Rethinking the Brazilian Northeast in a Global Context, 11:15-13:00**

**Durval Muniz de Albuquerque Jr (Universidade Federal do Rio Grande do Norte, Brazil), ‘Regiões de saudade: regionalismo e saudosismo na invenção da região Nordeste do Brasil (1920-1940)’**

Qualquer estudo sobre os regionalismos no Brasil, inclusive no Brasil contemporâneo, deverá se defrontar com o regionalismo nordestino, um dos mais persistentes, militantes e decisivos para entendermos a configuração política, social e cultural do país. Essa comunicação pretende abordar a relação umbilical existente entre os discursos e as práticas do regionalismo nordestino e formas de consciência e sensibilidades saudosistas (ou seja, aquelas voltadas para a idealização de um dado

passado, como um tempo superior e melhor do que o presente). Abordando autores fundamentais na elaboração desse discurso, nos campos da memorialística, das ciências sociais e históricas, no folclorismo, na literatura e nas artes, essa comunicação tentará mostrar como o regionalismo nordestino é inseparável de uma recusa da modernidade. Esse viés saudosista, fundamental na invenção do Nordeste brasileiro como região, dá ao regionalismo nordestino tonalidades reacionárias e conservadoras, mesmo quando é apropriado por intelectuais que se perfilavam politicamente no campo dito de esquerda. O conjunto de imagens, o imaginário que se articula em torno do conceito de Nordeste brasileiro nos remete, invariavelmente, para um mundo tradicional e reativo ao mundo moderno, mesmo naqueles autores que se dizem e se julgam progressistas.

**Francisco Firmino Sales Neto (Universidade Federal de Campina Grande, Brazil; Universidade Federal do Rio Grande do Norte, Brazil; Universidade de Vigo, Spain), 'Narrativas, usos e sentidos do regionalismo tradicionalista nordestino: um exercício historiográfico'**

Esta comunicação problematiza o regionalismo tradicionalista nordestino: movimento literário ocorrido no Nordeste do Brasil, em inícios do século XX, centrado no binômio região-tradição. Não obstante à ascendência literária do regionalismo brasileiro, verificase um desprestígio em relação ao regionalismo no que chamamos de história da literatura nacional, que mais se assemelha a uma memória disciplinar, resultando em limites para a compreensão do regional enquanto fator explicativo de diversos problemas sociais e políticos do país. Tomando a Semana de Arte Moderna como divisor de águas da literatura brasileira, os estudos literários têm produzido uma narrativa histórica evolucionista e generalizante que enxerga no regionalismo uma experiência conservadora, menor, genericamente localizável e em tudo oposta às vanguardas do modernismo literário. Longe de querer hierarquizar esses saberes, bem como não disposto a reificar esse binarismo intelectual, busca-se percebê-los como dimensões do pensamento social brasileiro e, simultaneamente, nas singularidades e contiguidades das ideias de Brasil que historicamente tem comportado. Por essa razão, faz-se necessário propormos reflexões históricas não generalizantes que contribuam para ampliarmos o entendimento do regionalismo, sobretudo, acerca de sua contribuição às identidades regional e nacional. Como exercício historiográfico, a reflexão ocorrerá em três momentos: 1) investigação de uma experiência tradicionalista particular: o caso do regionalismo no Rio Grande do Norte; 2) análise historiográfica de algumas instituições, autores e narrativas que se dedicaram ao regionalismo; e 3) reflexões sobre os usos e sentidos do regionalismo para o entendimento da realidade brasileira, em conexão com outras perspectivas globais, nessa época de constantes tensões espaciais e identitárias.

**Joel Andrade (Universidade Federal do Rio Grande do Norte, Brazil), 'Travessias sertanejas: as releituras do sebastianismo na construção do regionalismo nordestino (brasileiro)'**

Resumo: Esta comunicação tratará das releituras da temática do sebastianismo no âmbito do regionalismo nordestino brasileiro. Este recorte temático constitui uma oportunidade para se abordar, em termos históricos, as relações de proximidades e distanciamentos em relação aos referenciais culturais luso-brasileiros. A morte/desaparecimento de D. Sebastião, em 1578, na batalha de Alcácer Quibir, no

atual Marrocos, fomentou a construção de um dos mitos mais duradouros do Ocidente. Das diferentes leituras, uma delas remonta para a ideia de que aquele monarca poderia surgir no além-mar, em terras brasileiras. É o que se propaga em episódios como o da Serra do Rodeador (1819) e Pedra Bonita (1838), quando se acredita que o rei será desencantado e, em nome disso, há uma dimensão sacrificial e apocalíptica. Estas experiências do século XIX, associadas aos discursos produzidos sobre Canudos (1896-7), em especial, através da obra *Os Sertões* (1902), de Euclides da Cunha, deram corpo a uma “regularidade discursiva” na elaboração do “regionalismo nordestino”, sobretudo, no que tange, em termos de escalas espaço-temporais, aos sertões. Neste sentido, os sertões se configurariam como uma zona em que elementos específicos poderiam fomentar uma nova literatura (literária, sociológica e histórica), com incidências nas releituras da identidade nacional, tanto em suas singularidades, quanto em termos de permanências de referenciais portugueses/ibéricos. Em função disto, discutimos: o regionalismo naturalista e a temática sebástica em fins do século XIX; as especificidades do sebastianismo em Euclides da Cunha; a incorporação da temática como um mito cultural associado a outros léxicos em função do debate sobre região, nação e nacionalidade.