

Present Pasts: Memory of Slavery and Politics of Reparation in Brazilian Public Policies on Education

Project submitted to call E15/2014 Bilateral Cooperation between FAPERJ and the Association of Columbia Global Center/Rio de Janeiro

Hebe Mattos (Universidade Federal Fluminense)

David Scott (Columbia University)

The question of slavery in present-day debate is especially (and sometimes increasingly) a question of justice, a discussion about reparations for past crimes. The emergence of discussions about reparatory justice, as part of a larger debate about the historical injustices of collective crimes such as genocide, torture, and ethnic cleansing, renewed the discussion about slavery in the Americas that goes beyond current approaches to diaspora, racism, memory, and identity. The fundamental question of the possibility of reparation – moral, political, cultural, as well as economic – is relevant for “systemic” instances of historical injustice, such as the capture and enslavement of Africans in Brazil, the Caribbean, and the United States. This was an institution of injustice perpetrated and enjoyed not simply by individuals or even a state over the course of decades, but rather over centuries by a great number of European and American states that claimed to be based on liberal constitutions. And it was an institution that helped create the wealth that led to the founding structures of the contemporary world. (David Scott, Columbia University)

The proposed collaborative research project aimed to: a) deepen an ongoing international conversation among scholars of slavery and the memory of slavery, about connections between different experiences of enslavement and also about contemporary claims for public policies of reparation for the history of slavery; b) contribute evaluating the impact of Law 10.639 which made it mandatory to teach African history and Afro-Brazilian culture in Brazilian elementary, middle, and high schools and which was intended as a form of political repair for the Brazilian slave past; c) propose concrete forms of intervention to empower teachers to teach the subject, especially through the development of digital platforms.

For many years, the memory of slavery and its racial consequences in contemporary Brazil were neglected themes in public education policy, overpowered by a myth about Brazilian racial democracy. In the last 20 years, however, the most important initiatives

in reparations for slavery have taken place in the field of education. For example, social and racial quotas that are meant to facilitate more Afro-Brazilians accessing Brazilian public universities, and Law 10.639, signed in 2003, which made it mandatory to teach African and Afro-Brazilian history and culture in Brazilian elementary, middle, and high schools.

The project was headed by Hebe Mattos (History, Federal Fluminense University, UFF) and David Scott (Anthropology, Columbia University), who led an interdisciplinary and multi-institutional team in Rio de Janeiro (History and Education Departments at UFF, UNIRIO, and UFRJ) along with a team of historians from the Digital Black Atlantic Project at Columbia University.

The participation of the original team in the development of the project, in Brazil and in the United States, is commented throughout the text and the resulting academic output is listed at the end of this report. The researchers, both national and international, in postdoctoral at the Laboratory of Oral History and Image (LABHOI / UFF), under the supervision of Hebe Mattos, also participated in the project.

1. DIGITAL PLATFORMS:

The main result of the project was the development of the digital platform and the mobile application *Passados Presentes / Present Pasts*, under the overall coordination of Hebe Mattos, Martha Abreu and Keila Grinberg.

The platform contains a database formed from the expansion of the Inventory of Places of Memory of Atlantic Slave Traffic and Africans Enslaved in Brazil (EDUFF, 2014) and four memory tourism routes, connected to the mobile application of the same title, which tells the story of the last generation of Africans enslaved in Rio de Janeiro, from their arrival at the Valongo Pier and then in clandestine ports on the coast of Rio de Janeiro, through work on the great coffee plantations, to the black migrations of the 20th century to the cities of the former coffee region and the city of Rio de Janeiro, in particular. It is a platform for scientific dissemination, but also of information for community and memory tourism, and a powerful teaching tool for teaching African history and Afro-Brazilian culture.

The initiative was sponsored by Petrobras Cultural de Patrimônio Imaterial, which financed the development of the research with the quilombola and jongueira communities, the development of 3 permanent expositions and the development costs of the mobile application.



www.passadospresentes.com.br



The resources of the FAPERJ / COLUMBIA project guaranteed the budget for the development of the digital platform, which allows interested researchers to access to the project's database, as well as enabling the bilingual nature of the site and of the application, ensuring the translation of all their content.



The history of this experience and its use by teachers of the schools of Rio de Janeiro can be followed with the hashtag #passadospresentes on the blog Conversa de Historiadoras and the video documentary "Creating Present Pasts", available on vimeo and on the digital platform itself.





David Scott personally participated in the research that resulted in the project during his mission in Rio de Janeiro in 2015, visiting the Quilombo of São José da Serra and the jongo group of Pinheiral. The mobile application, through the QR codes placed in the permanent exhibitions, brings together digital culture and the face-to-face experience of visiting the communities, made museums in the open from the oral tradition and collective memory of its members about the visited territory and the project's tourism signaling.



Part of the research for the memory tourism routes of the project was developed by the archaeologist of UERJ (University of Rio de Janeiro), Camilla Agostini, formerly a POSDOC scholarship researcher at LABHOI / UFF, based on her research project: "Memory and Material Legacy from the slave trade and the Africans in Rio de Janeiro: from the clandestine arrival to the contemporary appropriations of the past", focused on the work with the memory and the contemporary uses of archaeological vestiges of the Grange/Reserve (Mangaratiba / RJ), formerly a secret slave trade in Sahy beach in Mangaratiba, as well as the historical issues related to the illegal trading of Africans in the 19th century. The two scientific initiation scholarship students of the agreement, worked under the supervision of Camilla. Camilla's reports to IPHAN and FAPERJ's scholarship students reports are available on the website of the project.

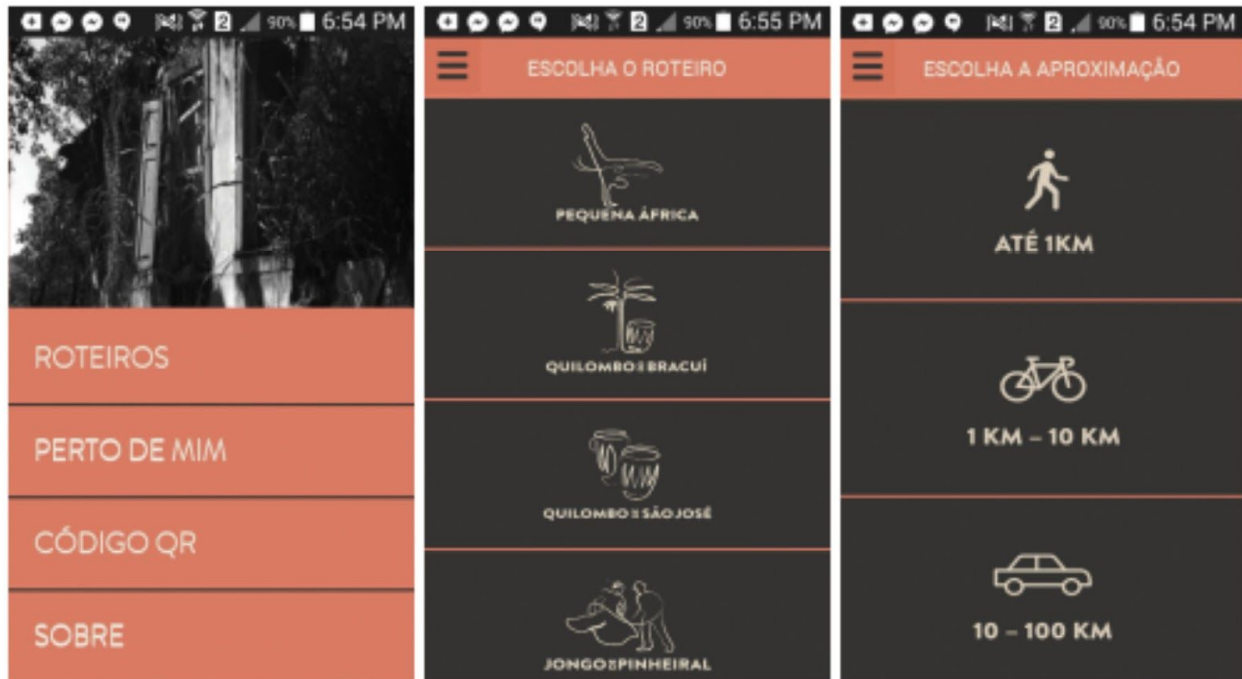
Between the 16th and 19th centuries, almost 5 million people were trafficked to Brazil, more than one million arrived after the country's independence, for the region of Rio de Janeiro. Illegally and forcibly brought to the country less than 150 years ago, mainly to work in the southeastern coffee plantations, the base of the Brazilian economy, their descendants today make up most of the remaining communities of quilombos and the groups that hold the Brazilian cultural heritage of African roots that is officially recognized, with which we work to compose the database and the memory routes of the Present Pasts digital platform.

All the content of the platforms is available in Portuguese and English, connecting the Afro-Brazilian cultural experience with the history of the African diaspora in the Atlantic.

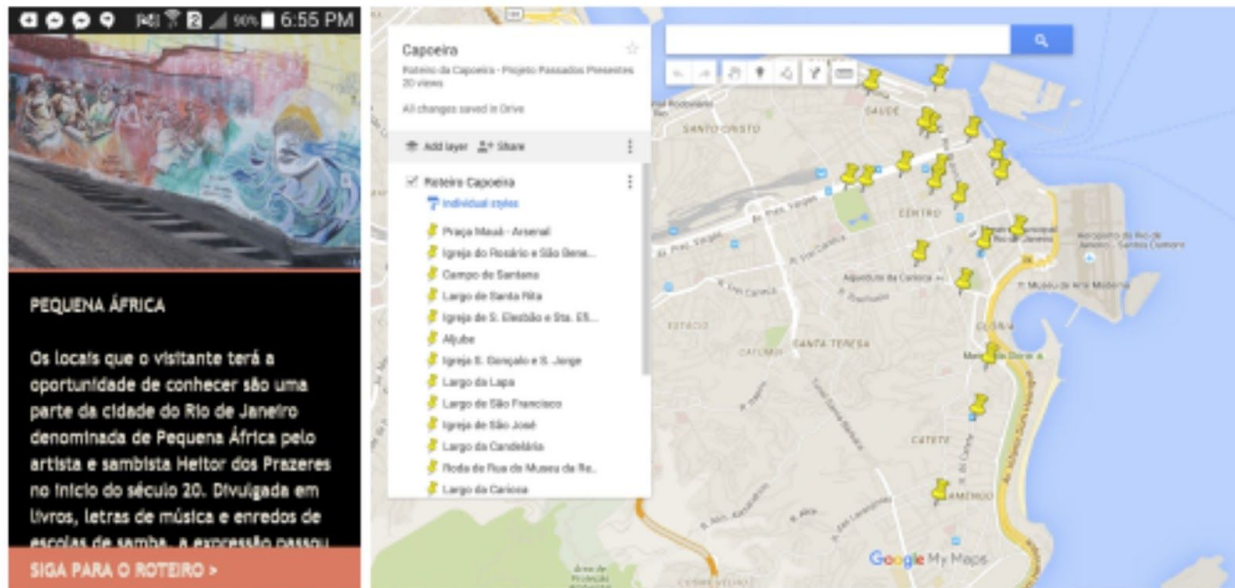


The circuit in Quilombo do Bracuí, in Angra dos Reis, besides the history of the group, tells the story and the memory of the clandestine trade of captives in the region. In the image above, the quilombola Marilda de Souza receives students from a nearby school; The memorial circuit in Quilombo São José tells the story and memory of a family of

descendants of Africans since Africa until the titling as a remnant of quilombo in 2015; The memorial and the open air exhibition in the town of Pinheiral tell the city's Jongo tradition, built from the black migrations that accompanied the railroad after the abolition of slavery.



The last circuit, Little Africa, in the port area of the city of Rio de Janeiro, tells the story of this region, from the official traffic in the Valongo harbor to the black migrations of the 20th century, which turned the old Little Africa into the cradle of samba.



PEQUENA ÁFRICA

Visitors will have the opportunity to visit a part of the city of Rio de Janeiro that, in the early 20th century, the artist and samba composer Heitor dos Prazeres called “Little Africa.” Used widely in books, lyrics, and samba school storylines, the term came to identify a significant part of Rio’s port area where the African presence and black cultural heritage forever influenced not only the history of Rio de Janeiro, but of all Brazil.

Between the late 18th century and the first half of the 19th century, the area was characterized by commercial activity and the arrival of enslaved Africans. Today the ruins of the Valongo Wharf and the Cemetery of the Pretos Novos (recently arrived Africans) mark the passage of more than one million Africans through Little Africa, a story of pain and suffering that cannot be forgotten. At the turn of the 19th century to the 20th, the cultural life of Little Africa and the city itself were renewed with the arrival of black migrants, especially those coming from Bahia and the old coffee plantations of the Paraíba Valley, as well as of Portuguese, Italian, and Jewish Immigrants.

Little Africa became an important center for Rio’s black culture and for new forms of political mobilization, such as unions, “capoeiras,” “casas de santo” (Candomblé religious centers), birth-strikes, urban uprisings, and new musical genres. In this context, samba emerged as a particularly distinctive genre and gained visibility throughout the country; in addition, various black associations were founded as well as social clubs and dance clubs, each with its own Carnival group, that linked Little Africa with the most modern musical and artistic styles of the time.

The Little Africa walking tour is supported by the Art Museum of Rio (MAR). Nineteen principal sites are marked on the main map. For three of them (MAR, Quilombo Pedra do Sal, and the Instituto dos Pretos Novos), QR codes let you hear community leaders and historians talking about the historical importance of the region. There are another 42 sites on the tour – 7 of which are related to the street gatherings of capoeira in Rio – and can be accessed via the “Near Me” function.

In addition to the website and application Present Pasts, all other results of the project are available on a second bilingual digital platform, disseminating the results of the project supported by the FAPERJ / COLUMBIA agreement, available on the portal of the Laboratory of Oral History and Image:

www.labhoi.uff.br/repair



português · english

Present Pasts

Memory of Slavery and Politics of Reparation in Brazilian Public Policies on Education

[the project](#) · [the researchers](#) · [seminars & workshops](#) · [publications](#) · [digital platforms](#)

the project

⇒ [Click here for the entire project in PDF format](#)

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In this platform are available the original project, this report and the main results produced by the researchers. Present Pasts is at the same time the name of the project we developed in partnership with quilombolas and jongueiros of Rio de Janeiro and the research network formed by the FAPERJ / COLUMBIA project to discuss slavery as a moral problem in the Occident and the legacy of the African presence in the Americas.

2. RESEARCH MISSIONS, WRITTEN PRODUCTION, WORKSHOPS IN BRAZIL

V FESTIVAL INTERNACIONAL DO FILME DE PESQUISA

**PATRIMÔNIO E MEMÓRIA
DA ESCRAVIDÃO NEGRA
NO BRASIL**

E WORKSHOP

PASSADOS PRESENTES

WORKSHOP PASSADOS PRESENTES
MEMÓRIA DA ESCRAVIDÃO E POLÍTICAS DE REPARAÇÃO
NA ÁREA DE EDUCAÇÃO NO BRASIL

Foto do filme Jogo de Corpo. Capoeira e ancestralidade, de Richard Pakleppa, Matthias Röhrig Assunção e Cobra Mansa, 2014

19 E 20 DE JUNHO

MUSEU DE ARTE DO RIO

COLUMBIA GLOBAL CENTERS | LATIN AMERICA





COLUMBIA GLOBAL CENTERS | LATIN AMERICA
Rio de Janeiro

V FESTIVAL INTERNACIONAL DO FILME DE PESQUISA

**PATRIMÔNIO E MEMÓRIA
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E WORKSHOP

PASSADOS PRESENTES

19 E 20 DE JUNHO

MUSEU DE ARTE DO RIO

19/06/2015 (sexta-feira) WORKSHOP

10h00 – Abertura: SLAVERY AND REPAIR/
Thomas Trebat (Columbia Global Center Rio de Janeiro), Hebe Mattos (LABHOI/UFF), David Scott (Columbia University).

10h30_12h30 – Slavery, Law and Reparative Justice // Escravidão, Direito e Justiça Reparativa
Hebe Mattos (LABHOI/UFF) [chair];
Humberto Adami (OAB) – Metodologia de Trabalho da Comissão Nacional da Verdade sobre a Escravidão Negra no Brasil (CNVENB) – The Methodology of Work of CNVENB/ – Elaine Monteiro e Martha Abreu (UFF) – O Decreto 3551/2000 e o Pontão da Cultura do Jongo e do Caxambu/ The Decree 3551/2000 and the experience of Jongo and Caxambu's "Pontão" of Culture.
Daniela Yabeta (UFF) – O Artigo 68/ADCT/1988 e o movimento quilombola no Rio de Janeiro/ The Article 68 of the 1988 Brazilian Constitution and the Quilombola Movement in Rio de Janeiro.

13h30 _ 15h30 _ The Brazilian Law 10.639 as Reparation for the Slave Past _ a evaluation // O impacto da Lei 10639 como reparação para a escravidão no Brasil _ uma avaliação
Keila Grinberg (Departamento de História, UFF) [chair];
Mônica Lima (Departamento de História/ UFRJ);
Amílcar Araújo (Departamento de Educação/ UFRJ);
Giovana Xavier (Departamento de Educação/ UFRJ).

16h00_18h00_ Slavery, Cultural Heritage and Reparative Justice // Escravidão, Políticas Patrimoniais e Justiça Reparativa
Martha Abreu [chair];
Andre Ciccallo – Race Relations and Afro-Brazilian Material Heritage: looking at Rio de Janeiro with a diachronic approach/ Relações Raciais e herança material afro-brasileira: olhando o Rio de Janeiro em perspectiva diacrônica;
Camilla Agostini (Arqueologia/UERJ) e Marcos Abreu (PHD estudante, Northwestern University) – Enslavement in the Flesh: Colonization of the Body and Politics of Survival in the South Atlantic Slave Trade (1831-ca.1850)/ A escravização na carne: colonização do corpo e políticas de sobrevivência no Tráfico de escravizados no Atlântico Sul.
Simone Vassalo (IUPERJ/UCAM)– Apropriações socioculturais das ossadas do Cemitério dos Pretos Novos no Rio de Janeiro.



20/06/2015 (sábado) FESTIVAL

V Festival Internacional do Filme de Pesquisa Patrimônio e Memória da Escravidão Negra no Brasil

11h00_13h00 – Conferência _ On the Moral Justification of Reparation for New World Slavery – David Scott

15:15 – Exibição de Filmes
À mão e fogo: Louça e subjetividade entre artesãs de Itamatatuiua, um filme de Raquel Noronha. Imagens Raquel Noronha e Raiama Portela, 15 MINUTOS, 2015.
Jogo de Corpo. Capoeira e Ancestralidade. Um filme de Matthias Assunção, Richard Pakleppa et Cinésio Peçanha, 87 minutes, 2013.

17:00 – Debate e Mesa Redonda de Encerramento com Hebe Mattos, Alvaro Nascimento, Raquel Noronha e Mestre Cobra Mansa.

Sinopse dos Filmes:

JOGO DE CORPO – CAPOEIRA E ANCESTRALIDADE
Sinopse: Jogo de Corpo conta a história de jogos de combate africanos, danças e música que conectam a África e o Brasil desde os tempos da escravidão até hoje. A história é conduzida pela necessidade do mestre Cobra Mansa de entender a ancestralidade da sua forma de arte, a capoeira, como parte de uma preocupação mais abrangente com a sua herança afro-brasileira.

À MÃO E FOGO
Sinopse: Produzida há mais de duzentos anos, a cerâmica de Itamatatuiua é mais escura que a de outras regiões do Maranhão. Com a chegada da água encanada e dos baldes de plástico, na década de 1980, os grandes potes caíram em desuso. O povoado cresceu e a busca pela cerâmica passou a ter outras motivações. Quanto custa levar o quilombo para casa, na forma de um souvenir?

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Rio de Janeiro

In June 2015, the research mission of David Scott in Rio de Janeiro, coordinator of the research network at Columbia University, took place.

As expected, the Brazilian coordinator asked FAPERJ to assist a visiting researcher for this purpose, which, although granted by FAPERJ, was not paid. The grant from researcher 1 A of CNPq of Hebe Mattos paid the expenses of the visit.

During David Scott's mission in Rio, he participated in a workshop with Brazilian researchers on the project and gave a lecture on slavery as a moral problem at the Rio Art Museum (MAR), available on video at the project's website.

At the workshop, all the network researchers presented their research related to the research topic and then had their communications commented by David Scott. The workshop had interpreter services for consecutive translation.

Elaine Monteiro, Martha Abreu and Daniela Yabeta discussed the recognition of intangible heritage and quilombola politics as mechanisms of reparation, with emphasis on public policies in the area of education. The texts presented (Elaine Monteiro - University and Communities: Dialogues of knowledge and actions in safeguarding the intangible heritage; Daniela Yabeta - The quilombola school in Caveira and other cases: Research notes on Education and rural black communities in Rio de Janeiro, 2013-2015) were later published in the book *Oral History and Communities: Reparations and Black Cultures*, organized by Hebe Mattos (São Paulo: Letra e Voz, 2016).

André Cicalo, a visiting scholar at King's College in London at LABHOI / UFF, under the supervision of Hebe Mattos, dedicated to the study of the memory of slavery as a cultural heritage, joined the project during his stay at LABHOI. His text in the workshop was also published in the book on reparations and black cultures in 2016 (André Cicalo - *A voice for the past: The construction of patrimony of slavery in the port region of Rio de Janeiro*).

Keila Grinberg, Mônica Lima, Amilcar Araújo and Giovana Xavier presented evaluations of Law 10639, based on their own research and those of their students in the professional master of history teaching of CAPES (PROFHIST).

The June workshop at MAR was held in association with the International Film Festival, of which LABHOI / UFF is one of the curators. Also in April of 2015, in parallel with the first stage of the Brazilian edition of that year of the festival, the Brazilian researchers of

the project had already organized a first workshop to discuss the work of graduates, masters and doctoral students guided by the researchers of the project.

This workshop, which took place in April in the first phase of the 2015 Festival, was opened with a lecture by the Canadian anthropologist Francine Saillant, then director of the CELAT Université LAVAL and researcher associated with LABHOI / UFF, one of the pioneers in the subject of the repair of slavery as Ethical and political discussion in Brazil.

His conference (Recognition and reparations: The example of the black movement in Brazil) was also published in the book on Reparations and Black Cultures of 2016.

V FESTIVAL INTERNACIONAL DO FILME DE PESQUISA

PATRIMÔNIO E MEMÓRIA

DA ESCRAVIDÃO NEGRA

NO BRASIL

PROGRAMAÇÃO

25/4/2015 (sábado)

09h30 Abertura (Hebe Mattos, Francine Saillant, Michele Johnson)

10h00 Memories on the Edge of Oblivion (Memórias do Esquecimento) André Cicalo, Reino Unido, 2008. 31 min. Vencedor do Festival do Filme de Pesquisa realizado em Lyon, dezembro de 2014. Filmado em 2008, durante pesquisa de campo do antropólogo André Cicalo (Universidade de Londres) na região portuária do Rio de Janeiro, o filme explora como a memória da escravidão se relaciona com a experiência de afirmação da identidade negra na paisagem urbana no Rio de Janeiro. Debatedora: Myriam Sepulveda (Dept. Antropologia/UERJ)

10h30/13h00 FESMAN 2010, Christine Douxamis et Philippe Degaille, França, 2012, 1:30 min. Documentário da antropóloga Christine Douxami (CEAF/EHESS, Paris) sobre o Festival de Artes Negras de Dakar 2010 no qual o Brasil foi convidado especial. Debatedora: Stefania Capone (CNRSEHESS)

15h00 – Passados Presentes. Memória Negra no Sul Fluminense, Hebe Mattos e Martha Abreu, LABHOI/UFF, 2012. Documentário que aborda a memória coletiva do desembarque ilegal de africanos escravizados nas praias de antigas fazendas litorâneas do Rio de Janeiro do século XIX com destino às fazendas cafeeiras do Vale do Paraíba Fluminense.

16h00 Memórias Periféricas, de Francine Saillant e Jacques D'Adesky, Canadá, 2013, 45 min. Documentário de Francine Saillant e Jacques D'Adesky que discute iniciativas de reparação ao racismo como legado da escravidão negra na periferia do Rio de Janeiro. Destaque para a experiência de oficina fotográfica de Januário Garcia com crianças da Baixada Fluminense.

17h00 Mesa Redonda: O RFF (Research Film Festival/Festival do Filme de Pesquisa), políticas de reparação e a atualidade de memória da escravidão negra. André Cicalo (U. Londres); Francine Saillant (U. Laval), Jacques D'Adesky, Hebe Mattos (UFF), Martha Abreu (UFF); Christine Douxami (EHESS), Michele Johnson (U. York), Myriam Sepulveda (UERJ).

28/4/2015 (terça feira)

Seminário Patrimônio e Memória da Escravidão Atlântica

09h00-11h00 – Workshop – Avaliando a Lei 10639 – discussão de trabalhos de graduandos, mestrandos e doutorandos orientados por pesquisadores do projeto FAPERJ/COLUMBIA Passados Presentes: Memória da Escravidão e Políticas de Reparação nas Políticas Públicas na Área de Educação no Brasil (evento fechado)

11h30 – Conferência: Reparação e Reconhecimento Francine Saillant (Université Laval)

14h00-17h00 PASSADOS PRESENTES// RESISTÊNCIA – um diálogo audiovisual. Passados Presentes, LABHOI/UFF, Hebe Mattos e Martha Abreu, 2012. Trechos escolhidos dos quatro documentários que formam a caixa de DVDs Passados Presentes do LABHOI, entremeados com comentários das historiadoras Hebe Mattos e Martha Abreu sobre o processo de pesquisa que deu origem aos filmes (45 min.). Debatedora Michele Johnson (York University). Resistência!, CELAT, Universidade de Laval, de Francine Saillant, 2013. Trechos escolhidos dos quatro documentários que formam a caixa de DVDs Resistência, com documentários da antropóloga canadense Francine Saillant, entremeados com comentários sobre o processo de pesquisa que deu origem aos filmes da pesquisadora (45 min). Debatedora Stefania Capone (CNRS/EHESS).

17h00 Conferência de Encerramento: Michele Johnson Departamento de História, York University, Harriet Tubman Institute “Brazil and the Caribbean. Differences and commonalities” (Brasil e Caribe. Diferenças e Aproximações)

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In April and June, discussions on Law 10639, coordinated by Keila Grinberg, Mônica Lima, Amilcar Araujo and Giovana Xavier, laid the foundations for the Seminar on Teaching African History and Afro-Brazilian Culture, which marked the end of the Project in 2016. The works presented are accessible on our website and the 14th schedule of the seminar can be accompanied, with review and photos, in the post *The History and the good fight*, published by Keila Grinberg, in the *Conversation of Historians Blog*.

The teaching of history and slavery as a sensitive subject has been the main focus of the reflection of Mônica Lima and Souza, well recorded in the set of her publications in 2016 on the *Blog Talk of Historians*. The Laboratory of Studies and Research in Teaching History, UFRJ (LEPEH), which includes Amilcar Araujo Pereira and Giovana Xavier, is a reference in academic production on the application of Law 10639.

Amilcar de Araujo Pereira was a CAPES / Fulbright scholarship student, under the supervision of David Scott, at Columbia University. In his report to CAPES, he reported that the article "The Brazilian Black Movement and Law 10.639 / 03: From Creation to Challenges for Implementation", developed during the internship, was accepted for publication in the next issue of the *Contemporary Journal of Education*. During the project, Amilcar co-organized a book and a dossier related to the project's theme: *Education and Diversity in Different Contexts (2015)*; *History and Education in Brazil and Portugal: challenges and perspectives (2017)*. Giovana Xavier closes the project with the collection *Stories of slavery and post-abolition for schools*, in press, among many other texts, as can be seen in the bibliographical references that conclude this report.

Also worthy of special mention is the production of researchers on the history of slavery and post-abolition published in the last two years, listed at the end of the report and made available on the site, as well as the concern of its members to make it accessible to broader audiences. In this sense, we highlight the bilingual work in French and Portuguese, *Slavery and Subjectivities / Esclavage et Subjectivités*, organized by Hebe Mattos and Myriam Cottias, with the support of the Saint Hilaire Capes edict, but finalized in the course of this project and relating directly with it. Myriam Cottias was until recently president of the Committee on the Memory of Slavery in France and is a privileged interlocutor in the transnational discussion on reparations for Atlantic slavery.

The network *Present Past*s FAPERJ / Columbia Global Center was also co-organizer of the talk by historian Jose Moya, director of the Institute of Latin American Studies at that University, on "The African Presence in the Americas as a History of Immigration", on 8

July 2015, in Room 140 at the School of Communication of the Federal University of Rio de Janeiro (UFRJ). It was a joint achievement of the Columbia Global Center, the Postgraduate Programs in Communication and Culture (PPGCOM) and Social History (PPGHIS of UFRJ, Graduate Program in History of the Federal Fluminense University (UFF) and Casa de Rui Barbosa (CRB). Also in July 2015, Hebe Mattos gave the opening lecture of the XI Regional Meeting of the Brazilian Oral History Association: Dimensions of the Public, communities of meaning and political narratives, on the theme of the project (Present Past: Communities of meaning and political narratives about the African diaspora in Brazil). This participation resulted in the invitation of Juniele Rabêlo de Almeida to organize one of the volumes of the Oral History and Dimensions of the Public collection, from Editora Letra e Voz, the aforementioned Oral History and community: Reparations and Black cultures. The conference was the basis for the introduction of the volume, written by the organizer, in which, as already seen, some of the papers and lectures of the workshops held at the Rio Art Museum (MAR) were published. The workshops associated with the Festival of the Research Film were filmed and are in the process of being processed at LABHOI / UFF, to be made available in full on the project website. With historian Álvaro Nascimento, from UFRRJ, David Scott composed the 15th round table of the V International Film Festival. In the image below, the link to the exciting and inspiring comments of both the film *Jogo de Corpo: Capoeira and Ancestrality*, which closed the Rio meeting of the 2015 festival and the Present Past workshop at the MAR auditorium, helping us to reflect on moral damage and cultural legacy in the African diaspora in the Americas.



3. 2. INTERNATIONAL INTERCHANGE AND RESEARCH MISSIONS AT COLUMBIA UNIVERSITY.

In May 2015, during the scientific mission of Hebe Mattos at Columbia University, it was discussed the program of David Scott's visit to Rio the following month. During the visit, the design of digital platforms under development was discussed in the Black Atlantic Digital Seminar, with the participation of Eric Foner. In the image below, the link to the interview we conducted with him in 2013.



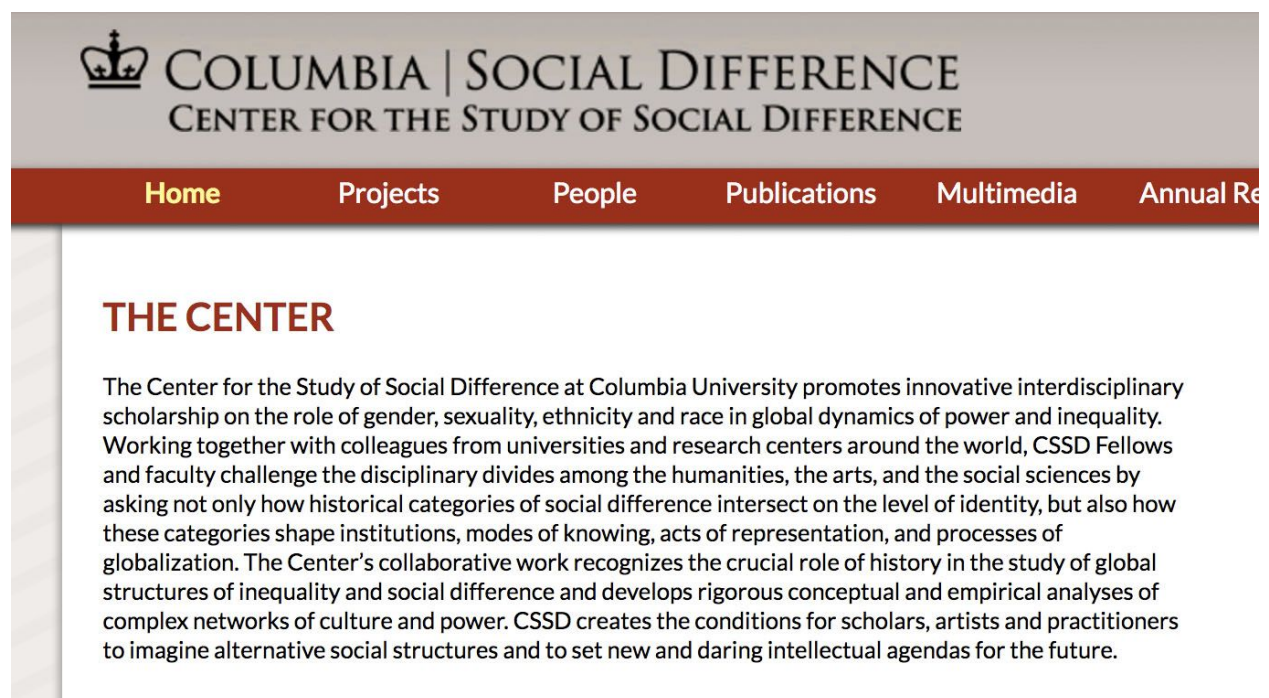
One of the most influential historians on post-emancipation in the United States, Eric Foner was interviewed by Hebe Mattos and Martha Abreu in 2013, at the same time that this project was developed to be presented to the FAPERJ / COLUMBIA notice.

The interview was transcribed, edited and translated for publication already with the support of the approved project, and it was finally published in Portuguese and English, in the Post-Abolition dossier in the Atlantic World, of the Brazilian Journal of History of ANPUH, available at Scielo:

The dossier also includes a presentation by Hebe Mattos and Alexandre Fortes, with articles by Giovana Xavier and Martha Abreu, as well as by other authors not directly linked to the project team, but who write on themes directly related to their background theme.

For reasons of force majeure, Natasha Lightfoot's pregnancy and Christopher Brown's academic journeys, both participated less than we would all like to discuss the project's digital platforms. In any case, the Digital Black Atlantic research network remains active within the Center for the Study of Social Differences, of which Hebe Mattos, David Scott and Nathasha Lightfoot are part. The idea is to expand the international cases in the Present Pasts Platform, made possible by the FAPERJ / COLUMBIA GLOBAL CENTER project, in the near future.

<http://socialdifference.columbia.edu/>



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THE CENTER

The Center for the Study of Social Difference at Columbia University promotes innovative interdisciplinary scholarship on the role of gender, sexuality, ethnicity and race in global dynamics of power and inequality. Working together with colleagues from universities and research centers around the world, CSSD Fellows and faculty challenge the disciplinary divides among the humanities, the arts, and the social sciences by asking not only how historical categories of social difference intersect on the level of identity, but also how these categories shape institutions, modes of knowing, acts of representation, and processes of globalization. The Center's collaborative work recognizes the crucial role of history in the study of global structures of inequality and social difference and develops rigorous conceptual and empirical analyses of complex networks of culture and power. CSSD creates the conditions for scholars, artists and practitioners to imagine alternative social structures and to set new and daring intellectual agendas for the future.

At the end of the first mission in New York, Hebe Mattos and Martha Abreu presented partial results of the development of the Present Pasts platform, from the development of the database of the Inventory of Reserves of Memory of Atlantic Slave Traffic and Africans Enslaved in Brazil " With the title "For a public history of Africans enslaved in Brazil," Symposium Memoirs of Slavery and African Heritage: Brazil and Cuba, organized by Casa da Africa, Cuba and the Afro-Digital Museum, UERJ), from June 3 to 9 2015 (see full schedule here).

Hebe Mattos completed the project's mission with this participation, while Martha Abreu was funded by the Our State Scholarship.

The second mission was accomplished by Keila Grinberg in late 2016. The researcher presented the final version of the digital platform and the application Present Pasts to Columbia colleagues and discussed the ways of continuity of the research network.

In the period, Keila prepared the organization, with David Scott and Barbara Weisntein, of a symposium commemorating the 40th anniversary of Frank Tannenbaum's *Slavery and Citizen for the year 2017*, exploring the Tannebaum Papers archives at Columbia University.

During the mission, she presented the Present Pasts Platforms at the Slavery and Global Public History: new challenges conference at Brown University, organized by the Center for the Study of Slavery and Justice of the University, by the Gilder Lehrman Center for the Study of Slavery, Resistance, and Abolition, by Yale University and by The Smithsonian's National Museum of African American History and Culture. The symposium was attended by Hebe Mattos, who had the ticket funded by the organizers.



SAVE THE DATE: DECEMBER 1-3, 2016
SLAVERY AND GLOBAL PUBLIC HISTORY: NEW CHALLENGES

BROWN UNIVERSITY, PROVIDENCE, RI

Over the past two decades, museums, historic sites, new and old, public and private, across the globe have wrestled with interpreting slavery and its legacies. The integration of previously untold stories into exhibitions, programs, art, film, memorials has opened up new and complicated ways of interpreting this history. This conference will examine the proliferation of slavery-related museums, exhibitions, and public intellectual challenges across the world through conversations with curators, scholars, public historians, educators, and community activists.

To learn more about this conference and to register for your free ticket, please visit: brown.edu/publichistory

With generous support from the John Nicholas Brown Center for Public Humanities & Cultural Heritage

Co-Sponsored by

- The Smithsonian's National Museum of African American History and Culture
- The Center for the Study of Slavery and Justice at Brown University
- The Gilder Lehrman Center for the Study of Slavery, Resistance, and Abolition at Yale University

See complete schedule here. In addition to the missions of Hebe Mattos and Keila Grinberg prevised in the cooperation notice, during the term of the agreement, Amilcar Araujo received a Fulbright postdoc fellowship under the supervision of David Scott. His report is available in the publications tab of the project website and can also be accessed here.

Rafael Trapp, who received a PhD scholarship under the FAPERJ / COLUMBIA agreement, is currently in a sandwich stage at Columbia University under the supervision of David Scott, developing research for his doctoral thesis on the life and work of the afro-brazilian sociologist Eduardo de Oliveira e Oliveira. His project proposal for the sandwich stage and a preliminary article are available here and in the publications section of the project website.

Denise Moraes Gouveia da Silva, from UNIRIO, who received a scholarship from the FAPERJ / COLUMBIA GLOBAL CENTER agreement, defended her dissertation "We Buy soldiers! The Freedmen of the Province of Bahia in the War of Paraguay", under the guidance of Keila Grinberg. The dissertation is available on the project's website, and can also be accessed here.

The technical support fellowships were awarded to the engineer responsible for database programming (Ruben Zoneschein) and the designer responsible for the development of the Platform and the Application Present Past (Julia Haiad). A third FAPERJ technical support fellow, Guilherme Hoffmann, under the supervision of the researcher Martha Abreu for the development of her project "Scientist of Our State", also participated in the project, responding to the audiovisual record of the research, including the documentary Creating Present Past, and the development of the project's website, and the Research Film Festival's website.

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ANNEX_PHOTO NOTEBOOK: Present Pasts Workshop (april and june 2015)



Opening table of the FAPERJ / Columbia Global Center Workshop Present Pasts - June 2015, Hebe Mattos, David Scott and interpreter, Thomas Trebat (Director of Columbia Global Center in Rio de Janeiro).



Present Pasts Workshop and Conference by David Scott
(Rio Art Museum, June 2015)



David Scott and interpreter, public of invited researchers of the workshop.



Hebe Mattos and Elaine Monteiro.



Marcos Abreu (PHD student, Northwestern University, Co-author with Camila Agostini)



Comments by David Scott, accompanied by Rafael Trapp, Amilcar Araújo Pereira, Mônica Lima e Souza, Elaine Monteiro, of the project team, among other researchers.



Hebe Mattos, André Cicalo and Tia Lúcia.



Discussion table of the V Research Film Festival, with David Scott and Alvaro Nascimento.



Elaine Monteiro, Mônica Lima and Giovana Xavier in the closing debate of the V Research Film Festival in the auditorium of the Rio Art Museum.



Photos of the Present Pasts Workshop, april 2015.
At the table: Mother Torodi, Hebe Mattos, Francine Saillant, Jacques D'Adesky; In the audience, Carlos Eduardo Coutinho (UFRRJ).

e

pesquisador



Andre Cicalo (King's College and LABHOI research visiteur), Mirian Sepulveda dos Santos (UERJ) and Hebe Mattos.



Conference of Francine Saillant and Seminar of Post-Graduates and Scientific Initiation on the application of Law 10639 (ProfHist, UNIRIO, UFRJ, UFF).



