

The contribution of the University of Barcelona (Ceipac) to the development of Brazilian scholarship: a brief overview and outlook

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Introduction

The development of the scholarly study of the ancient world has been huge in Brazil in the last decades. The Classical Antiquity Studies on Provincial Interdependence Centre (Ceipac, in its Spanish acronym, since 1990), University of Barcelona, Spain has been a key player in relation to Ancient History and Archaeology, particularly on the Roman world, but much beyond, as we shall see. In this paper, as a tribute to the founder and head of this research center, professor José Remesal (1949-), I will introduce the reader to a general overview, in order to stress how scholarly cooperation at an international level is important¹. International cooperation is now commonly recognized as key also for the study of Ancient History and Classical Archaeology in Brazil, but it was not so easy to follow this advice several decades back. The same applies to the use of archaeological evidence in ancient history². As this paper addresses an international audience, not necessarily well-acquainted with the subject, I will explore the trajectory of the study of those topics in Brazil, before focusing on the Ceipac and the Brazilian partnership. I conclude by highlighting the outlook for further collaboration.

Higher education and ancient history in Brazil: from the backlands to Barcelona, and the world

Higher education is not so old in Brazil³. While the Spanish crown established a university in Peru as early as 1551, Coimbra in Portugal was the only venue for people living in Brazil to go to a university. Even in the period of Spanish rule (1580-1640), the administration kept Brazil without any higher education. The first degree established in the Portuguese colony in America, by then called Brazil, was on military engineering, in 1792 in the then capital of Rio de Janeiro, followed by a medicine school at the former capital, Salvador da Bahia in 1808. The transfer of the Portuguese court and capital of the empire to Rio de Janeiro (1808) as a result Napoleon's advance in the Iberian Peninsula brought the introduction of an array of institutions and still the only ones at the establishment of the kingdom of Brazil (1815) united to Portugal were the couple just mentioned.

After independence in 1822, it took a few years to have two Law schools established at the same time in two in-land towns, Olinda in the North and São Paulo in the South (1827). Both were small towns and thus considered fit for students to live and study, as was the case of Coimbra (1290) and the admired Oxford (1096) and Cambridge (1209), considering the role and the prestige the British had in Portugal first and in Brazil, later (Funari, 2019). Several other professional schools followed suite but in a very slow rate. The first institutions to be called universities were established in 1913 in Manaus in the Amazon and Curitiba in the South, but still they lacked a key piece: a faculty of philosophy, sciences and

¹ Funari 1999.

² Funari 2020.

³ Funari, Pedrosa 2011.

letters, much beyond the previous professional schools, bringing up engineers, physicians or lawyers, but also physicists, mathematicians and sociologists. For the first time, higher education went beyond professional education, including scholarly, theoretical sciences. This move in 1934 resulted in the first scholarly university, the University of São Paulo⁴, in 1934, now considered in several international rankings as the best in Latin America (Jornal da USP 2021).

History was then part of this project of a new scholarly approach, as it was included in the syllabus as a BA (*licenciatura*, degree to teach history in general education). Foreign scholars, in general bright young people, were lured to the project, as was most notably the French, among them Claude Lévi-Strauss (1908-2009), Fernand Braudel (1902-1985), Jéan Gagé (1902-1986), Paul Arbousse-Bastide (1899-1985), Roger Bastide (1898-1974), Pierre Monbeig (1908-1987) to mention just a few of them. Paulo Duarte (1899-1984) was a liberal lawyer who struggled for democracy in the 1920s, resisted the dictatorship of Getúlio Vargas (1882-1954; Estado Novo, 1937-1945), and as exiled was in contact with humanist anthropologists in France, the USA and beyond. He was key to the establishment of the University of São Paulo (USP, 1934) and upon his return from exile introduced Archaeology as a humanist and scholarly endeavor. He first supported and was later supported by the next key figure in this story, Eurípedes Simões de Paula (1910-1977).

Among the first native Brazilian historians, Eurípedes Simões de Paula was to become the leading patron. He studied with those French mentioned above among others. Eurípedes Simões de Paula was in tune with the critical stance of those scholars and produced his PhD dissertation on Viking trade and the Principality of Kiev (*Comercio varegue e o grão principado de Kiev*, 1942), supervised by Jéan Gagé, key also to his Professorship Dissertation on Marocco and the Iberian Peninsula in ancient times (*Marrocos e suas relações com a Ibéria na Antiguidade*, 1946). In both cases, studying the fringes, he followed the critical stand learned with the founders of the University.

Simões de Paula meanwhile went to fight for the Allies in the WWII (1939-1945) in Italy as part of the Brazilian Expeditionary Forces (1943-1945) and this was important, for upon his return in 1945 he was also a war hero. He was responsible not only for the expansion of the humanities and social sciences at the University of São Paulo (USP), but also for the spreading of scholarship nationwide (Roiz, 2007). The most influential Brazilian scholars were brought up by his efforts and patronage. In History and Archaeology this was particularly the case. The first and most influential historians and archaeologists were people he supported, such as Sérgio Buarque de Holanda (1902-1982), as well as several others, such as sociologist Fernando Henrique Cardoso (1931-), later president of the republic (1995-2003), and Simões de Paula was able to introduce the scholarly study of a plethora of subjects, from Chinese to Arab, Hebrew to Sanskrit, indigenous languages, Classical archaeology, among several others.

Simões de Paula was also responsible for the development of Ancient History, his own turf, as a scholarly endeavor in Brazil⁵. He supervised the first PhD in ancient history by a woman, Maria da Glória Alves Portal (1928-1985), who studied the Dacians and slavery. Portal was a southerner (*Gaúcho*, someone from the Plains, Pampa), but established herself as a pioneer in the backlands (*sertão*). As she had learned Latin and Greek in primary and secondary school, she got the support of Simões de Paula and was among the first women in History higher education, as early as 1977⁶. Portal, following the steps of Simões de Paula and Paulo Duarte and under their support and inspiration, established foreign partnership relations,

⁴ Celeste Filho 2009.

⁵ Silva 2020.

⁶ Silva, Prado, Funari 2020.

not least with then so-called peripheral countries, such as Romania and Spain. Portal had been in touch and was supported also by professor José María Blázquez (1926-2016), then dean in ancient history in Spain and himself also a most humanist and open-minded person and scholar, largely responsible for the spreading of the field in Spain.

Blázquez was a cultural historian *avant la lettre*, brave enough to face such subjects as hunting and religiosity, also an active sponsor of the archaeological study. In an unsuspected way, Ceipac/University of Barcelona was to play a key role in the continued development of Ancient History and Archaeology scholarship in Brazil. In Brazil, Simões de Paula was responsible for History scholarship in the country, particularly Ancient History, including Archaeology and Classics (Latin and Greek languages, literature, philosophy and beyond), as was Blázquez in Spain in relation to the study of the ancient world. Among those brought up by Blázquez, most of them bright scholars themselves and leaders later on, José Remesal-Rodríguez (1949-) coming from the backlands of southern Spain (Lora del Río, Andalucía), young lecturer in Madrid (Universidad Complutense), decided to go as a professor at the University of Barcelona setting up the Ceipac.

Ceipac Barcelona and Brazilian scholarship

Eurípedes Simões de Paula sponsored several Brazilian scholars and partnerships with foreign institutions and scholars, in many of the areas mentioned above. In Ancient History and Classical Archaeology, French connections were the main ones, and this not only for personal reasons, as he had studied mainly with them. French culture was predominant in Brazil, until the 1970s. Anglo-Saxon, English-language influence was also very strong, but French was the first foreign language and in the Humanities it was overwhelming. Classes were in French at USP from its inception and in the 1980s I still followed several disciplines in French, with such people as Jean Bottero (1914-2007), Elena Cassin (1909-2011), René Ginouvès (1926-1994), Lilly Kahlil (1926-2002), Tony Hakens (1939-1997), among other French-language speakers. Philosophy teaching was thus labeled as a “department français d’outre-mer”⁷, a French Overseas territory⁸. Furthermore, during the most recent military rule (1964-1985) the French and other French-speaking countries and institutions were important in supporting humanism, while the Americans sponsored the military in suppressing dissent.

The English language was promoted as a way of promoting the so-called American Way of Life. In the scholarly study of the humanities and social sciences though the resulting effect of this English-language promotion was the reverse of the expected by the military: critical thinkers in general and historians became popular, such as Eric Hobsbawm (1917-2012) and Peter Burke (1937-), in history or Greg Woolf (1961-) and John Dominic Crossan (1934-), to name just a couple of scholars on the ancient world alive today (2022) and who taught in Brazil. Woolf (2021) is British and Crossan⁹ is Irish.

The reader may be asking why mention all this if this chapter is about Ceipac, a Catalan, Spanish center? First, to stress the domineering role of French and English-speaking authors, literature, references and issues in Brazil, and beyond of course. Although Spanish is the most widely understood foreign language in Brazil, for several reasons, not least that they are quite similar and that all other Latin American

⁷ Gianotti 2011.

⁸ Carvalho 2012.

⁹ Funari 2009.

countries are Spanish-speaking, Spanish faces a couple of daunting challenges. First, there is the fact that Brazil as earlier Portugal defines itself as different of its neighbors, starting by the language. Of course, this may be counterintuitive, as it is the closest language, the publications in Spanish are the most widely available and used. Then, there is the fact that Spanish-speaking countries in Latin America and even Spain itself were taken as secondary and peripheral in general, and in the humanities and social sciences in particular, in comparison to French and English languages scholarship. This picture was true in the 1980s, today is no more the case. Since then, several circumstances changed worldwide. And Ceipac is part of this, as we shall see. Former peripheries may be at the core, as prove the self-described Argentine Bergoglio (1936-) “from the end of the world” who became Pope Francis. As Manuel Castell (1942-) is a worldwide reference, or the most-quoted Jorge Luís Borges (1899-1986), to name just someone, Castells, still alive and another one, Borges, from the same end of the world, as Pope Francis.

From Brazil, as part of the periphery or semi-periphery, as would say Russian historian Sergei Krikh (personal communication), Spain and Spanish scholarship was paramount in the 1980s. When I first went to Madrid to meet Doctor Remesal (1949-), then at the Universidad Complutense de Madrid, in 1986, I was overwhelmed by country and university: everything was shining, rich, up-to-date and most of all inspiring. As the reader will know by now, I was well-acquainted with scholarship in French and English-speaking centers, not to mention Russian-ones, a must for those opposing oppression in the then so-called Third-World, today the Global South. Spanish-language literature was overwhelming, on the ancient world the Argentine (originally Italian) Rodolfo Mondolfo (1877-1976) and... José María Blázquez! Mondolfo¹⁰ was a most prolific philosophy scholar, and Blázquez (the “alles tun, alles wissen” (to search and do everything) a most creative thinker. Blázquez was a correspondent member of the prestigious Brazilian Historical and Geographic Institute (IHGB).

Still, I would never figure out the role Ceipac would play in Brazil and beyond. I focus in this chapter its role in Brazil, but I dare to say that this is also the case elsewhere, from Tunisia to France itself. My own PhD dissertation¹¹ was completed prior to the setting up of Ceipac, it may be considered as a pre-historic result of what would soon be institutionalized as Ceipac, as *Urbild*. The continuation of the original research resulted in a book published at Oxford¹², counting on Ceipac. In the ensuing decades (1990-2022) seven other Brazilian students were brought up with the support of Ceipac. These students went there as undergrads, grad students (MA and PhD) and post-docs, most of them in several successive occasions, since the mid-1990s. They are by now leaders themselves, in several universities in different parts of the country, sending themselves their students for scholarly stays at Ceipac. In all those years, several Ceipac scholars stayed in Brazil to lecture, such as José Remesal (2020), Victor Revilla-Calvo (2018), Antonio Aguilera (2012), Manel García-Sánchez¹³, some of them several times over the years. The publications of Ceipac members in Brazil has since been regular, common publications the same: books¹⁴, papers¹⁵, chapters¹⁶.

Before briefly naming them, a couple of comments are worth being made. First, a Brazilian trait not always easy to grasp: several students use to choose their subjects first and the supervisor later. This may seem a counter-intuitive move. Following the most powerful academic patron may guarantee

¹⁰ Pucciarelli 1992.

¹¹ Funari 1990.

¹² Funari 1996.

¹³ García-Sánchez, Garraffoni 2019.

¹⁴ Carlan, Souza, Funari 2021.

¹⁵ Revilla 1998.

¹⁶ Funari *et al.* 2012.

some advantage for the future prospects of the student. Several students though prefer to follow their own guts, as is often the case of those studying Ancient History, face the overwhelming predominance of Brazilian history, comprising some 95% of the syllabus and scholarly career opportunities. This introduces a specific feature to ancient historians and/or classical archaeologists in Brazil: the supervisors must adapt to the students, serve as theoretical and methodological guide and depend on scholarly partnerships with other specialists. If this is a common feature in Brazil, it is particularly so in the cases discussed in this chapter, as we shall see.

Then, there is a feature of Ceipac: as a broad church, it accepts and supports scholars studying a wide variety of subjects, much beyond its core of amphorae or even more general Roman provincial relations. This aspect of Ceipac is clear in the book series *Instrumenta*, with dozens of published volumes, most of them putting together scholar of a wide variety of periods and subjects in relation to the ancient world: Mesopotamia, Egypt, the Mediterranean, late antiquity, early Christianity, historiography, among several others. Both features are not unique to Brazil or Spain and Ceipac: supporting people's own craves and bold choices. Yet, this match is not so common, as has been in this case, with the most impressive results. There is no other institution inducing such impressive results in the study of the ancient world, considering that the others include such institutions as the French Schools at Athens and Rome, Sorbonne University and others. Beyond both countries, Brazil and Spain, it is also worth mentioning that those brought up the Ceipac push much beyond their weight worldwide, as if the association with it brought some special quality: open-mindedness and also support and sponsorship, not mean features.

There are still some additional aspects of this cooperation to be highlighted: gender, ethnic and social diversity. Among the eight Brazilians, five are women, one African-Brazilian (Filipe Noé Silva), at least one with First Nations ancestors (Funari), one of Arab descent (Junqueira), three with double Brazilian and Italian citizenship (Carlan, Cavicchioli and Funari), several of them of humble origins and from the backlands (sertão).

Renata Senna Garraffoni (1974-) was the first undergrad to learn with Ceipac, in the mid-1990s. Her studies centered around marginality¹⁷ and violence in the Roman world¹⁸, through a through cross of textual tradition, epigraphy and material culture or archaeology, resulting in a MA thesis and PhD dissertation¹⁹. Ceipac enabled her also to study in Germany and her continued collaboration with it contributed to her career in Brazil, as a professor of Ancient History (UFPR), leader of research groups, supervisor of several students and a leader in the field. Abroad, she continued an inspiring career, with several accomplishments, such as getting a prestigious grant from the British Academy (2008). She is now one the most quoted Brazilian ancient historians worldwide (Academia.edu AutorRank 15,6, 34925 total views). The recent editing of the volume on Women, gender and the classics, a dialogue between Spain and Brazil with Ceipac member Manel García-Sánchez (1967-)²⁰ shows some of the impressive results of interaction with Ceipac.

Lourdes Conde Feitosa (1966-) followed suit, in the end of the last century and early 21st c. studying gender relations in Pompeii and from Ceipac staying in Italy. She completed her PhD²¹ and published

¹⁷ Garraffoni 2017.

¹⁸ Garraffoni 2022.

¹⁹ Garraffoni 2021.

²⁰ García-Sánchez, Garraffoni 2019.

²¹ Feitosa 2002.

a book at Oxford²², several papers in Brazil and abroad²³ and she brings up people in undergrad and grad levels, in disciplinary and interdisciplinary courses. Marina Régis Cavicchioli (1979-) counted with the Ceipac for her early studies on gender in Roman times and later on also on food cultural history, often related issues, gender and food, as well as art²⁴. Cavicchioli soon after her PhD has been accepted as the first specialist on Ancient History at Salvador, Bahia (the 4th city by population, the first one in the northeast) and now contributes to spread the study of Ancient History opening new avenues. She contributes also to collaborate with scholars in several other countries, such as France and the United Kingdom, active in such venues as the World Archaeological Congress (WAC).

Cláudio Umpierre Carlan (1964-) started learning with Ceipac during his PhD in the early 2000s, when he stayed living in Barcelona (2004-2007). Since, he has been a most frequent collaborator, taking part in the Testaccio excavations in Rome. Soon upon getting his PhD, he started as lecturer at a new history graduation course²⁵, and soon the cooperation with Ceipac was key for the setting up of an innovative professional MA in Iberian history²⁶. The professional MA aims at contributing to the perfection of primary and secondary history teaching. It has been improving educational standards, particularly in the rich and heritage-minded south of Minas Gerais state. Several projects have been possible thanks not least to the partnership with Ceipac, such as on Wine production and cultural heritage²⁷, and publications in Brazil and abroad²⁸. Professor Margarida Maria de Carvalho studying late Antiquity in collaboration with the French stayed at Ceipac (2008-2009) and collaborated with it since then. Ceipac contributed thus to the development of ancient history at another important Brazilian university, Unesp, active in the backlands and being now one of the best universities in the country (<https://www2.unesp.br/portal#!/noticia/35978/unesp-usp-e-unicamp-encabecam-lista-do-brasil-em-ranking>). She is a most prolific leader, editing a plethora of books²⁹ and bringing up several students, some of them already leaders themselves and being also benefitted by the Ceipac.

Nathalia Monseff Junqueira (1982-), who studied at Unicamp with me and at Unesp with Margarida Maria de Carvalho, has also learned at Ceipac. Her studies have been dealing with such innovative and challenging subjects as uses of the past, ancient and modern literature³⁰, Orientalism, Greek iconography and gender, among others. She accepted the challenge to lecture³¹ in a new history course at Pantanal (Great Brazilian Marshes), soon being charged with a series of other scholarly responsibilities, considering her mentioned openness to a wide variety of subjects. A very young woman, she proved ready for those challenges.

Filipe Noé Silva (1988 -) the co-chair of the conference resulting in this volume has been in touch with the Ceipac since starting his MA at Unicamp, staying in Barcelona later during his recently finished PhD³². He studies gender relations³³, the subaltern³⁴, putting together textual tradition, epigraphy and

²² Feitosa 2013.

²³ Feitosa, Funari 2015.

²⁴ Cavicchioli 2020.

²⁵ Carlan 2009.

²⁶ Carlan 2020.

²⁷ Carlan, Funari, Souza 2021.

²⁸ Carlan 2011; 2021.

²⁹ Carvalho, Silva 2021

³⁰ Herodotus, Junqueira 2018; and Flaubert, Junqueira 2020.

³¹ Junqueira 2014.

³² Silva 2021.

³³ Silva, Prado, Funari 2020.

³⁴ Silva 2021a.; 2021b.

material evidence. Now in a position as postdoc fellow at Unicamp (2021), he has already published widely, coedited volumes, lecturing at Unicamp and other universities, inspiring and charming students and colleagues alike. Last but not least, he has contributed to the further interest for the Ancient History of the Iberian Peninsula.

Since the 1980s, at the start of this story, Spain and Brazil changed a lot, in general, and particularly in scholarship and on the study of the ancient world. Spain today is a rich country (27.057,16 USD in 2020), a third of the adult population reached higher education, Ancient History and Archaeology in Spain reaches now the whole country and its international stand is strong in Europe, Latin America and beyond. Ceipac impressive record witnesses to the huge achievements (<http://ceipac.ub.edu/>). Brazil underwent huge changes too. It is richer (from 1.570,54 USD in 1983 to 6.796,84 USD in 2020), more learned, reaching now 18% of adults with a tertiary diploma, MAs and PhDs courses have spread all over the country and ancient history and archaeology is now taught and studied in a lot of universities or colleges (Silva 2010). The challenges are daunting though, considering what French historian François Hartog (1946-) calls presentism³⁵. The overwhelming lure of social media and the perception that nothing longer than seconds is worth of attention, such as less than 280 characters messages or 15 seconds videos, proved Hartog right in many ways, as his original book was published as early as 2003, before the recent trends just mentioned.

In primary and secondary education, learning culture repertoire has been sidelined in benefit of supposed useful knowledge to the present. Instead of knowledge perhaps skill is a term better grasping the mood. This shift from a concept, repertoire, referring to finding out (*reperio*) and giving birth (*pario*) to the practical concept of skill (splitting or cutting apart) may be telling of the *Zeitgeist* even if it may be more truth in specific societies and circumstances. The move from cultural repertoire in general education has been felt for a long-time³⁶, particularly in the United States (Kliebard, 1992), history tending to be part of social studies, centering around American history from the Puritans onwards: history, or geography for that matter, reduced to reaching the rest of the world only as it may be related to such a subject as Afghanistan in relation to Bin Laden and 9/11 Twin Tower destruction. In Brazil, moves against repertoire, the humanities and history teaching are recurrent, and may contribute to bring up uncritical citizens³⁷. In Spain there are also discussions on education in the humanities³⁸, particularly relating to the past (history, archaeology, prehistory, philosophy). The lack of cultural repertoire contributes to acceptance of the misuse or abuse of historical narratives³⁹ such as the Third Rome nationalist Russian one⁴⁰, or the nationalist so-called Last Crusade in Brazil⁴¹. I am an optimist though: we do shape the world, we are not only constrained by unbounded forces of fate, whatever the name we give to fate: providence or nature, ideal or material imperatives. As put French historian and archaeologist Paul Veyne (1930 -), we may wish for a different world (*le plaisir désintéressé de rêver à des choses différentes*; Veyne 2011). I am confident that Ceipac will continue to contribute to such an examined life (Socrates in Plato, Apology 38a), as will the Brazilian partners.

³⁵ Hartog 2015.

³⁶ Nussman 2010.

³⁷ Funari 2016.

³⁸ Sanmartín 2022.

³⁹ Ferro 2003.

⁴⁰ Klimenko, Yurtaev 2018.

⁴¹ Lima 2019.

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