LUMEN ET VIRTUS

Reflection on the bicentennial of Brazil's independence in the period from 1822 until 2022

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ABSTRACT

This article reflects on the international conference for the bicentenary of Brazil's independence, held in São Paulo, from the 6th to the 15th of February 2023, organized by the University of São Paulo and sponsored by the São Paulo Research Foundation (FAPESP). It aimed to publicize the essence of the bicentenary of Brazil's independence, which was led by Emperor D. Pedro I, in 1822. Throughout the history of Brazil, there were two reigns, the first was that of D. Pedro the First, who succeeded his father in 1821, and the second was the reign of D. Pedro II, which began in 1840. The causes and actions that led to the abolition of slavery in Brazil. It was concluded that Brazil's independence was achieved on September 7, 1822, and was manifested by the scream on the banks of the Ipiranga river in São Paulo, by the characters who were involved together with D. Pedro I. Thus, Brazil ceased to be kingdom of Portugal. On November 15, 1889, the Federative Republic of Brazil was proclaimed, thus ending the monarchy regime.

Keywords: Bicentenary of Brazilian Independence, International Relations, Museological Memory, Alternative Visions of Independence, Domestic Questions of Independence.

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INTRODUCTION

This Article reflects on the international conference for the bicentenary of Brazil's independence, held in São Paulo, from the 6th to the 15th of February 2023, organized by the University of São Paulo and sponsored by the São Paulo Research Foundation. (FAPESP).

In this conference, the beginning of the fight for Brazil's independence was described, with D. Pedro I as the main character, as king who succeeded his father who had traveled to Portugal in order to face the war between his two sons, who fought against each other for possession of the throne of king of Portugal. The conference addressed the dissemination of the essence of the bicentenary of Brazil's independence, which was led by Emperor D. Pedro I, in 1822 [1].

At the beginning, the article describes the memory of some characters who were highlighted as having the greatest relevance in the conduct of the first actions, so that the beginning of the struggle to achieve Brazil's independence could be carried out; Next, the times of the two reigns that took place in Brazilian territory are also described. Finally, the main causes and actions that led to the abolition of slavery in Brazil were also described, highlighting Princess Isabel, who promulgated the Lei Áurea in 1888. On November 15, 1889, the republic was proclaimed. This event occurred because of the wear and tear and loss of popularity of the Brazilian monarchy, at the end of the 19th century [1].

MUSEOGRAPHY AND MEMORY

Museography

In the main hall of the Ipiranga Museum at the University of São Paulo (MI-USP), paintings of the heroes of Brazil's independence are restored; in the monument of independence or death is represented by D. Pedro I and his members, such as José Bonifácio de Andrada e Silva, Joaquim Gonçalves Ledo, Januário da Cunha Barbosa, Diogo Antônio Feijó and others [1].

In memory

Dom Pedro I, was the first emperor of Brazil and ruled from 1822 to 1831, dying on September 24, 1834 [2].

Maria Leopoldina was born in Vienna and was a member of one of the most traditional royal families in Europe: the Habsburg-Lorraine. His birth took place on January 22, 1797, with Empress Maria Theresa as his mother and Emperor Francis II (also known as Francis I of Austria) as his father. As a member of the Austrian royal family, her royal title was Archduchess [2].

She was known for being the first empress of Brazil. Raised in one of the most traditional monarchies in Europe, Leopoldina married D. Pedro I. She was known for being one of the great influences for him to declare Brazil's independence [2].

Leopoldina was born in a tense time for the Holy Roman Empire (which became the Austrian Empire in 1806). His country was at war with France, and the absolute monarchies in Europe were at risk because of the ideals of the French Revolution. Something that marked Maria Leopoldina's childhood was the fact that her great-aunt, Marie Antoinette, had been guillotined, years before her birth, as a result of the fall of the French monarchy [2].

The full name of the Austrian archduchess was Carolina Josefa Leopoldina Fernanda Francisca of Habsburg-Lorraine, and she had very white skin, blue eyes and blonde hair. Leopoldina's education was complete and of excellent quality, as she was a member of the aristocracy. He learned to read and write, studied literature, history, music and dance and spoke four languages (French, German, Italian and English) [2].

He also learned rules of coexistence that were part of royal life. His maid was responsible for teaching him good manners and etiquette. Leopoldina's great interests were botany and mineralogy. An important point of her education was being taught to blindly respect the family's decisions and to always put the interests of the State and the monarchy ahead [2].

Leopoldina's marriage to D. Pedro I was the result of negotiations between the Austrian and Portuguese diplomatic corps, which began during the Vienna congress. In that context, Portugal sought to increase its importance and secure a position in the hall of great nations, and, for this, a marriage with one of the most powerful monarchies in Europe would be useful [2].

The marriage of the heir to the Portuguese throne with an Austrian archduchess was important for the Portuguese, as it elevated them to one of the great European monarchies and, in addition, made them take a step towards reducing English influence in Portugal. For the Austrians, marriage opened up new possibilities in Brazil [2].

The wedding between Leopoldina and D. Pedro I took place on May 13, 1817, in a church located in Vienna. D. Pedro I, did not attend the ceremony, due to the distance between Brazil and Austria and, therefore, it was carried out by proxy. The person who represented D. Pedro I was Leopoldina's uncle: Carlos, the Duke of Tuschen [2].

It was only after the wedding that Leopoldina moved to Brazil. Her trip lasted 85 days, and she arrived in the colony on November 5, 1817. Before that, Leopoldina learned to speak Portuguese and prepared to come to the inhospitable country. Her father advised her not to be contaminated by the republican ideals that were popping up in America (BULCÃO, 2013) [2].

Leopoldina played an important role in Brazil's independence, as she acted directly to convince D. Pedro I to follow the path of rupture with Portugal. Historians highlight that Leopoldina had a great political understanding when she realized that the political climate could lead the country to transform into a republic [2].

She understood that the only way to keep Brazil monarchical was to have D. Pedro I remain in the country to lead the installation of a Bragança monarchy. As historian Johanna Prantner defined, Leopoldina "was certain that Brazil's liberation from Portuguese tutelage could be negotiated in exchange for a constitutional monarchy supported by Brazilian patriots" (PRANTNER, 1997) [2].

At the time she still enjoyed great influence with the emperor and used it to gain firmness in her decisions. D. Pedro I was indecisive and took actions very hesitantly, and, in this sense, Leopoldina acted to convince him that he should turn against Portugal [2].

Leopoldina was successful in her actions, and D. Pedro I decided to stay in Brazil and lead to independence. The country, as she wished, became a monarchy. She was the one who presided over an emergency meeting that defined Brazil's independence. The letter sent after this meeting caused D. Pedro I to declare it on September 7, 1822 [2].

Leopoldina's relationship with D. Pedro I was troubled to say the least. According to her, d. Pedro became furious if things did not happen according to his wishes, and, throughout the nine years of marriage, the future emperor of Brazil never respected his wife. What most marked their relationship was the infidelity of the future emperor of Brazil [2].

Despite the unhappy marriage, the relationship between D. Pedro I and Leopoldina obtained what was expected of her: an heir to the Brazilian throne. This heir was D. Pedro II [2].

The last years of Leopoldina's life were sad and marked by a progressive depression that affected her. This depression was caused by the humiliations she suffered from the emperor [2].

In 1826 Leopoldina became pregnant again by the emperor. The depression she suffered and the fights with her husband affected her pregnancy. She had a miscarriage and, weakened, died on December 11, 1826 [2].

Dom Pedro II, was the second and last emperor of Brazil. He governed for 49 years, between 1840 and 1889. He died on December 5, 1891 [3].

Princess Isabel, known as Isabel Cristina Leopoldina Augusta Micaela Gabriel Rafaela Gonzaga de Bragança and Bourbon, was born in Rio de Janeiro, on July 29, 1846. She was the daughter of Dom Pedro II, emperor of Brazil between 1840 and 1889, with his wife Teresa Cristina. She was the couple's second daughter and was named heir because the couple's eldest son, Afonso Pedro, died as a child [4].

She is an extremely well-known figure in the history of Brazil, for having signed the law that abolished slavery in Brazil, the Lei Áurea. She was heir to the throne of Brazil and would succeed D. Pedro II when he died. But he never took the throne, because the proclamation of the republic put an end to the monarchy [4].

The emperor and his wife also had another male child, Pedro Afonso, but he also died as a child. The death of her two sons reinforced Isabel's position as heir and, therefore, she was named heir presumptive, a title made available when there is no better option for the throne [4].

Due to her importance to the Brazilian monarchy, Princess Isabel received a high quality education. He studied for 15 hours as a teenager and studied different subjects such as economics, physics, mineralogy, history and studied several languages, such as Latin, German, Italian, French and English [4].

He spent his childhood as a recluse and grew up in Paço do São Cristóvão, a place that, years later, was transformed into the National Museum (destroyed after a fire in 2018). The isolation of Princess Isabel is highlighted by historians, as the princess did not frequent the places visited by the court and aristocracy of Rio de Janeiro [4].

At the end of 1863, the emperor began looking for a husband for Princess Isabel and, from this search, the princess's marriage to a representative of the French nobility came about: Luís Filipe Maria Fernando Gastão, the Count d'Eu. Their marriage took place in 1864, when the princess was 18 years old [4].

Princess Isabel never had much appreciation for politics and, therefore, remained, as much as possible, unaware of what was happening in this area. Even so, she was the country's first female senator, when she turned 25, as she was the emperor's eldest daughter, as decreed by Brazilian law [4].

As heir to the throne, she was forced to take command as regent of Brazil on three occasions [4]:

- In 1871, when he signed the Free Womb Law.
- In 1876 and 1877, when he mediated a conflict between Catholics and Freemasons.
- In 1888, when slavery was abolished through the Lei Áurea.

This happened because D. Pedro II traveled frequently, especially when his health worsened as he aged [4].

The most controversial point in the princess's life is her position regarding slavery. For a long time, Princess Isabel was seen as a redeemer, for having signed the law that decreed the end of slavery in Brazil [4].

The abolition of slavery was the result of popular mobilization from different layers of Brazilian society, including the slaves themselves. It was this mobilization that created the political climate to declare the end of slavery in Brazil. Therefore, this event was not the result of the princess's benevolence [4].

The princess, however, has a lot of merit for having done something that her father never had the courage to do throughout his life: taking a stand. Princess Isabel, however, only took her stance

on this issue when it was almost inevitable, as, for much of the 1880s, she remained oblivious to the political debate taking place in the country [4].

The princess housed slaves in her residence only once, and was sometimes seen carrying camellias – a flower symbol of the abolitionist movement (PRIORE, 2013). Furthermore, he ended up fighting openly with Baron de Cotegipe, president of the Brazilian Council of Ministers, a convinced slaveholder. In any case, he entered Brazilian history for signing the Golden Law, definitively abolishing slave labor in the country [4].

She was forced to flee Brazil in exile, when the royal family was expelled, as a result of the proclamation of the republic. The princess went into exile for the rest of her life in France, where the Count d'Eu had residences. The transformation of Brazil into a republic was the result of the weakening of the monarchy in the country's political framework [4].

Furthermore, according to the worsening of D. Pedro II's health, suspicions about the princess increased, mainly because there was a very strong prejudice due to the fact that the heirs to the throne were a woman and her foreign husband. Thus, the loss of support from the monarchy led the army to conspire against the royal family [4].

Princess Isabel died in France on November 14, 1921, at the age of 75. The princess never returned to Brazil after 1889. In 1920, the expulsion of the royal family was revoked by President Epitácio Pessoa, but for health reasons, the princess remained in France. His remains are located in Petrópolis, Rio de Janeiro [4].

Manuel Deodoro da Fonseca, was born on August 5, 1827, in Alagoas da Lagoa do Sul, current city of Marechal Deodoro, in the state of Alagoas. The influence of the military on his family was very great, since his father was a military man, reaching the rank of lieutenant colonel in the army [4].

In 1843, he was enrolled in the military school in Rio de Janeiro, beginning his training, and in 1847, he completed the artillery course. Even before finishing it, he already had the rank of cadet. In 1848, he served in the troops that were sent to Pernambuco with the aim of repressing the Praia revolution, promoted by the liberals due to a political dispute in that province [4].

He participated in the campaign to invade Uruguay, led by the Brazilian army in 1864. This invasion was the result of Brazilian interference in Uruguayan politics to overthrow the Blancos from power and install the Colorados, a Uruguayan political group allied with Brazil [4].

The intervention had a serious outcome, which was the Paraguayan War, the biggest conflict in the history of South America. In this conflict, Brazil, Argentina and Uruguay joined together to fight against Paraguay, a country that invaded Mato Grosso at the end of 1864. The Paraguayan War was a turning point in the career of Deodoro da Fonseca. This is because his actions in the conflict generated enormous recognition and allowed him to rise quickly in the military hierarchy [4].

Deodoro da Fonseca was a captain when the Paraguayan War began, and was promoted several times throughout the conflict, passing through the ranks of major, lieutenant colonel and colonel [4].

After the war he was promoted to the rank of brigadier in 1874, and in 1887 he became a field marshal. He received honors for his performance on the battlefield. Furthermore, he held a series of important positions after returning from Paraguay [4].

In this way, he assumed command of troops in Rio de Janeiro; held the role of inspector in Bahia; was appointed to supervise Army installations in different provinces such as Pernambuco, Rio Grande do Sul, São Paulo, Paraná and Santa Catarina. He was also commander of weapons, vice-president and assumed the post of president of the province of Rio Grande do Sul in 1886. Furthermore, he was the first president of the military club [4].

One of the most important moments in Deodoro da Fonseca's life occurred at the end of the 1880s, when the republic was proclaimed in Brazil. He was an important part of the political and military coup that led to the overthrow of the monarchy in the country, despite being a defender of the monarchy and a friend of Emperor D. Pedro II [4].

In 1889, the conspiracy against the monarchy needed an influential name in the military to support it. That's why Marechal Deodoro da Fonseca was convinced to join it due to false information, including that he would be arrested at the behest of the head of the Ministerial Cabinet, the Viscount of Ouro Preto [4].

The marshal had the viscount dismissed and arrested on November 15, 1889, but did not proclaim the republic. Deodoro da Fonseca's action took place in the company of his troops. At the end of the day, political articulations led to the proclamation of the republic by councilor José do Patrocínio. Emperor D. Pedro II refused to react militarily and the republican coup was completed successfully [4].

After the republican coup, the foundations of the new provisional government were established. Marshal Deodoro da Fonseca was invited to assume the position of provisional president of Brazil, a role he would occupy until the republic was consolidated and a new constitution was promulgated. This government was marked by actions aimed at reinforcing republican institutions and symbols" [4].

In this way, the flag and other national symbols, in addition to toponyms, were changed with the intention of erasing any trace that referred to the monarchy. Other changes were put into practice in the country, many of them consolidated with the promulgation of the constitution in 1891 [4].

Among the changes that took place in the country during the government of Deodoro da Fonseca, the following occurred: separation between the State and the church; adoption of federalism and universal male suffrage. Furthermore, his government was marked by a strong economic crisis,

throughout the 1890s, called encilhamento, during which Rui Barbosa, the finance minister, authorized private banks to issue paper money without backing, generating a great crisis of financial speculation [4].

Through the promulgation of the Constitution of 1891, an indirect election was held, in which Deodoro da Fonseca was constitutionally re-elected for a term that would extend until 1894. The vice-president elected was Marshal Floriano Peixoto [4].

This second phase of Deodoro da Fonseca's government is called constitutional, being the moment when the president's friction with the Legislature increased significantly. This is because the president did not accept governing in accordance with the principle of the Three Powers and did not want to deal with interference from the Legislature [4].

The president's crisis with the Legislature led him to take increasingly authoritarian measures, until he decided to close the national congress in November 1891. A political crisis set in in the country, with civil resistance and a military rebellion against the president. Part of Mainha rebelled and threatened to attack Rio de Janeiro if he did not resign [4].

The pressure on Deodoro da Fonseca was successful, and he, fearing the start of a civil war, resigned as president of Brazil on November 23, 1891. His vice, Floriano Peixoto, took office, governing the country until the year from 1894 [4].

After his presidency, Deodoro da Fonseca's health worsened and he died on August 23, 1892, in Rio de Janeiro and was buried in the same city [4].

José Carlos do Patrocínio, was born in Campos, Rio de Janeiro, on October 9, 1853. Son of Canon João Carlos Monteiro, vicar of Campos and the slave Justina Maria. With his father's permission, he went to the capital, where he started working at Santa Casa de Misericórdia.[4]

He was a Brazilian abolitionist, journalist and writer. He actively participated in the movements to free slaves. His participation in campaigns against slavery and the monarchy began in 1871 with a poem in the newspaper "A República"[1].

In 1868, with the help of Professor João Pedro de Aquino, he entered medical school as a pharmacy student. He graduated in 1874 and, to survive, he started teaching [1].

In 1875, he launched a satirical fortnightly, “Os Ferrões”, in which his controversial qualities were highlighted, which was soon extinguished. In July 1876, he wrote a bold poem, with twelve stanzas, addressed to Princess Isabel, which was published in the periodical “O Mequetrefe” [1].

The following year, through the hands of Ferreira de Araújo, he joined Gazeta de Notícias. In 1879 he married his student Maria Henriqueta. With the help of his father-in-law, he bought “Gazeta da Tarde”. In 1880, he occupied the rostrum at the Teatro São Luiz to attack slavery. He was ready to dedicate himself to the cause of slaves. He remained sentimentally trapped in the slave quarters from

[4] https://www.ebiografia.com/jose_patrocinio/. Acesso em: agost. de 2023.

which he came. In the province of Rio de Janeiro there was one slave for every two free inhabitants [1].

In 1883, meeting with representatives of abolitionist clubs and associations active in Rio de Janeiro and Niterói, he proposed the creation of the abolitionist confederation. From the newspaper's editorial office, the Confederation coordinated the struggle that was unfolding throughout the national territory. At that time, he traveled through the Northeast states, and in 1884 he went to Ceará, always in favor of the abolitionist cause.

José do Patrocínio was elected to the city council with a large vote. In 1887 he left Gazeta da Tarde and founded the newspaper "A Cidade do Rio". The popular campaign for abolition reached its peak. Rallies, speeches and street demonstrations multiplied [1].

On May 8, 1887, Minister Rodrigo Silva presented to Parliament the final abolition project written by Ferreira Viana. On May 13, 1888, Princess Isabel, exercising regency, due to Dom Pedro II's trip to Europe, signed the Áurea law. At that moment, the ten-year struggle of the abolitionist campaign came to an end [1].

Patrocínio remained linked to the Princess, refusing to join the republicans. His friends from the Abolitionist Confederation distanced themselves from him. The newspaper “A Cidade do Rio” gradually lost its importance. In 1903, José do Patrocínio was called to speak at a reception given to Alberto Santos Dumont, who had arrived from France. He continued writing for some newspapers, where he made his living [1].

José Carlos do Patrocínio died in Rio de Janeiro, on August 18, 1905 [1].

José Bonifácio de Andrada e Silva, was born in Santos, a city in the state of São Paulo, on June 13, 1763. He belonged to a family of aristocrats of Portuguese origin, being a member of one of the richest families in his region [5].

At the age of 20, he went to study in Portugal, at the University of Coimbra, to study law. During his time in Coimbra, he also studied mathematics and natural philosophy. In 1819, he returned to Brazil, after spending more than 30 years on the European continent. Here, he found a very different scenario from what existed when he went to Portugal, as Brazil had gone through a major opening process and became the United Kingdom by order of d. John VI [5].

Through the liberal revolution in Porto, Portuguese liberals began to demand the return of King D. João VI and the establishment of a constitutional monarchy. Brazilian representatives were elected to participate in the general courts and the São Paulo delegation brought proposals that were suggestions from José Bonifácio [5].

José Bonifácio's two proposals were the abolition of slavery and the catechesis of indigenous people. He defended their integration with Portuguese-Brazilian society. With regard to slavery, José Bonifácio stated the following (Mota, 1999) [5]:

- Civil society is primarily based on justice, and its main purpose is the happiness of men. But what justice has a man to steal the freedom of another man, and what is worse, of this man's children and the children of these children?

The liberal revolution in Porto was the event that directly contributed to Brazil's independence process, as the Portuguese liberal elite wanted to recolonize Brazil, reversing all the measures promoted by D. João VI during the period in which he resided in Rio de Janeiro. January. José Bonifácio was a defender of the Portuguese-Brazilian rapprochement [5].

He wanted Brazil to maintain its ties with Portugal, although he defended greater autonomy for Brazil through a government headed by Pedro de Alcântara. The intransigence of the Portuguese in their relationship with Brazil ended up taking José Bonifácio and, consequently, D. Pedro I towards the path of independence [5].

This happened because José Bonifácio was very close to D. Pedro I throughout the independence process, influencing him considerably. D. Pedro I's advisor still managed to impose some of his visions for an independent Brazil: he was a defender of a constitutional monarchy, although he wanted greater political centralization [5].

The level of tension between Portugal and Brazil reached its peak in September 1822, when a letter arrived from Portugal demanding the immediate return of D. Pedro I. José Bonifácio identified the urgency of this situation and sent the news to D. Pedro I , traveling to São Paulo. The letters coming from Portugal also ordered the arrest of José Bonifácio and he took advantage of the situation to encourage D. Pedro I to declare the independence of Brazil, which happened on September 7, 1822, the day the regent received the letters sent. by José Bonifácio [5].

During the first reign, José Bonifácio's renown with D. Pedro I began to decline until reaching the point where the emperor's former advisor was expelled from Brazil. José Bonifácio and his allies had their own political views, but the emperor preferred to get closer to the Portuguese party, which wanted D. Pedro I to have absolute powers [5].

José Bonifácio's departure took place in 1823, and the emperor's former advisor went into exile from Brazil after D. Pedro I closed the National Constituent Assembly. During his exile, José Bonifácio went to live in France, remaining in Europe until 1829. That year, he received a pardon and was able to return to Brazil [5].

The rapprochement between José Bonifácio and D. Pedro I, resulted in the former being appointed to tutor the son of D. Pedro I, in preparation for assuming the Brazilian throne. Political disputes caused him to lose his position as tutor to Pedro de Alcântara in 1833. He was arrested and forcibly taken to the province of Rio de Janeiro, where he died on April 6, 1838, at the age of 74. For his important participation in Brazil's independence, he received the title of patron of independence [5].

Maria Quitéria was the first woman to join the Brazilian army. She ran away from home and pretended to be a man to enlist and fight in the Recôncavo, under the nickname soldier Medeiros. It didn't take long for the hoax to be discovered, however, she was kept because she was one of the best shots in the troop. Because of her, the skirt was incorporated into the official uniform and, in waist-high water, she commanded a group of women in the fight against the Portuguese in Barra do Paraguaçu, among other confrontations [5].

In addition to having her name recognized in the Pantheon of the Fatherland, she is honored with a statue in Largo da Soledade, in the Lapinha neighborhood, in Salvador. The district of São José das Itapororocas, in Feira de Santana, changed its name to honor his illustrious daughter Maria Quitéria.[5]

The Bahian woman was one of the heroines of Brazil's independence in Bahia, achieved on July 2, 1823. The young woman who knew how to shoot, ride, hunt and fish, had attributes to join the ranks of the Brazilian army in the fight against Portuguese rule in the struggles for Brazilian independence in Bahia [2].

Born in a district of Feira de Santana, 100 km from Salvador, today Maria Quitéria gives her name to the place where she was born. The village of São José Itapororoca was renamed in honor of the illustrious daughter. The firstborn of three children, the heroine of Independence was the daughter of Bahian Quitéria Maria de Jesus and Portuguese Gonçalo Alves de Almeida [2].

Maria Quitéria found herself taking on responsibilities as a child, in a century in which women were forced to take on domestic work from a young age [2].

She received this epithet from Soldado Medeiros because, in addition to borrowing clothes from her brother-in-law, who was José Medeiros, she also took his surname. From then on, she joined the Paraquitos battalion, there in Cachoeira. She really fit in with the troops and participated in several battles. She crossed the Paraguaçu River with water almost up to her neck, and had a great victory [2].

She fought and managed to stand out in her battalion. In three specific battles, she stood out in Pirajá, in the defense of Ilha da Maré and in Piatã, where she entered a trench, surrendered the Portuguese and took them, alone, to the camp. From this achievement she was awarded the rank of cadet [2].

He received several honors, including an invitation to go to Rio de Janeiro in person, visit the emperor and earn the insignia of "knight" of the Imperial Order of the Cross. In August 1853, at the age of 61, Maria Quitéria died in the capital of Bahia [2].

[5] https://g1.globo.com/ba/bahia/2-de-julho/noticia/2023/07/02/maria-quiteria-joana-angelica-maria-felipa-joao-das-botas-conheca-os-herois-da-independencia-do-brasil-na-bahia.ghtml

HISTORY AND HISTORIOGRAPHY OF BRAZILIAN INDEPENDENCE

BIOGRAPHY OF D. PEDRO I (FIRST REIGN)

D. Pedro I, born in Lisbon in 1798, was the son of D. João VI and Carlota Joaquina, king and queen of Portugal from 1816. From the birth of D. Pedro I, he received the name: Pedro de Alcântara Francisco Antônio João Carlos Xavier de Paula Miguel Rafael Joaquim José Gonzaga Pascoal Cipriano Serafim de Bragança e Bourbon [6].

He became regent of Brazil in 1821, when his father was forced to return to Portugal and led the process of independence, proclaiming it on September 7, 1822 [6].

On December 1, 1822, D. Pedro I was crowned as emperor and reigned until 1831. His reign was complicated, because he was authoritarian, he did not accept being contradicted, and this generated friction with part of the Brazilian elite [6].

As emperor, he worked to set up the administration of the new country. The process went through a war of independence, international recognition and the drafting of a constitution. He resigned from being emperor in April 1831, and died in Portugal on September 24, 1834 [6].

MAIN EVENTS OF THE FIRST REIGN

The reign of D. Pedro I was greatly marked by the emperor's authoritarianism and intransigence. D. Pedro's relationship with the population, especially with the elite circle that lived in the capital, worsened throughout his first reign. These conflicts intensified tensions between Brazilians, defenders of the constitutional monarchy and Portuguese defenders of the absolute power of D. Pedro I [6].

A constitution to the liking of D. Pedro I was granted in March 1824. Dissatisfaction with the emperor remained and, in the Northeast, it gave rise to a separatist revolt, the Confederation of Ecuador. The revolt was contained, and those involved were repressed. The situation worsened when D. Pedro I decided to declare war against the united provinces due to an ongoing revolt in Cisplatina [6].

This war was known as the Cisplatin War, it affected the Brazilian economy, caused the cost of living to increase and also resulted in a moral defeat for Brazil: Cisplatin gained its independence, becoming Uruguay in 1828. The emperor began to lose the support of the military and the poorest population [6].

Due to the fight that became widespread in the streets of Rio de Janeiro, receiving the name of night of bottleds, D. Pedro I renounced the throne on April 7, 1831, so that his son Pedro de Alcântara could assume the position when turned 18 years old [6].

INDEPENDENCE OF BRAZIL

The independence of Brazil was the historical process of separation between Brazil and Portugal that took place on September 7, 1822, when the cry of Ipiranga took place. Through independence, Brazil stopped being a Portuguese colony and became an independent nation. With this event, the country was organized as a monarchy with D. Pedro I as emperor [7].

September 7th is celebrated every year in Brazil, as Independence Day, that is, the day on which Brazil put an end to the colonial ties that existed between it and Portugal. Brazil's Independence process took place in parallel to the independence movements that took place in Spain's colonies on the American continent [7].

This process had as its main character Pedro de Alcântara, known after his coronation as D. Pedro I. Another character who stood out in this context was José Bonifácio de Andrada e Silva, one of the great organizers of our independence. Brazil's independence happened as a direct reflection of the Portuguese bourgeoisie's attempt to recolonize Brazil and to reverse the advances that had taken place in the country, mainly in economic issues, during the Joanine period [7].

Declaration of independence

The declaration of independence was written and sent to D. Pedro I. The regent was on his way to São Paulo at the time; He was reached by the messenger on September 7, 1822 on the banks of the Ipiranga River and, upon learning of the situation, the cry for Brazilian independence was made [7].

The causes of Brazil's independence

Brazil's independence has a strong connection with the transfer of the Portuguese court to the colony in 1808. The events that took place between 1808 and 1822 led to a deterioration in the relationship between the Brazilian elite, especially that of the Southeast with the Kingdom of Portugal [7].

The Portuguese formed a type of national assembly in Portugal, called general courts, whose main objective was to face the economic crisis that was affecting the country.

The Portuguese court decided to move to Brazil at the end of 1807, to escape the Napoleonic troops that invaded Portugal, in retaliation for the country breaking the continental blockade. At that time, the queen of Portugal was D. Maria and the prince regent was D. João VI [7].

Sensitive changes took place in Brazil, mainly in the Joanine Period. These changes occurred in the cultural, economic and political field. The first measure of great repercussion at the time was the opening of Brazil's ports in 1808. This was the end of the commercial monopoly that existed during the colonial period [7].

The opening of the ports generated the possibility of a range of economic opportunities that would considerably benefit traders based in cities such as Rio de Janeiro, which at the time was the capital of Brazil [7].

Through D. João VI, measures were also taken that allowed the construction of universities, theaters, libraries, etc. Foreign artists and intellectuals came to the country, and the circulation of knowledge there increased considerably. Despite this, the situation was reasonably stable, with the exception of Pernambuco, which hosted the Pernambuco revolution of 1817 [7].

Main events of Brazil's independence

Brazil's independence happened as the Brazilian elite realized that the Portuguese's desire was to reestablish colonial ties. When the relationship became unsustainable, separatism emerged as a political option and the prince regent ended up being convinced to follow this path [7].

The Portuguese courts took measures that were unpopular here in Brazil, such as: demanding the return of the prince regent and the installation of more troops in Rio de Janeiro (demotion of Brazil to the status of a colony). Furthermore, the relationship also became sour, because the Portuguese treated the Brazilian representatives who went to Portugal to negotiate with disdain [7].

In Rio de Janeiro, mainly, there was great dissatisfaction, especially with the attempts of the Portuguese to revoke the 1810 treaty with the English [7].

When the Portuguese demanded the prince's return to Portugal, a resistance movement was organized against the measure. In this way, the resistance club was created in Brazil, and the Brazilian senate received a letter containing thousands of signatures advocating that the prince not go to Portugal [7].

The movement that demanded D. Pedro's stay motivated him to defy the order of the courts, and this resulted in the Fiction Day, on January 9, 1822. On that occasion, D. Pedro publicly announced that he would remain in Brazil. Despite strong dissatisfaction, separatism was not yet a consolidated option in the minds of Brazilians [7].

The relationship between Portugal and Brazil continued to be bad, and in May 1822, compliance was decreed, a law that determined that measures approved in Portugal would only be valid in Brazil if D. Pedro approved them. By this time, the idea of separatism was already widespread, so much so that in June an election was called to form a constituent assembly [7].

The path of rupture continued at full steam and the idea of drafting a constitution for Brazil reinforced this. The way in which D. Pedro conducted this process was greatly influenced by his wife, D. Maria Leopoldina and by his advisor José Bonifácio [7].

Brazilian War of Independence

The declaration of independence was received positively by many, but not all. The provinces of Pará, Bahia, Maranhão and Cisplatina remained faithful to Portugal, and this began what we know today as Brazil's war of independence, made up of conflicts fought separately in each province and which lasted until 1824 [8].

All provinces were conquered by Brazilian troops and, D. Pedro, guaranteed control over the entire Brazilian territory. After the defeat of the resistance, Portugal agreed to negotiate the recognition of Brazilian independence through mediation, carried out by the English [8].

The consequences of Brazil's independence

Brazil, after becoming independent, became sovereign and organized itself into a monarchy. In South America, it was the only country with a monarchy, as the other nations were organized as republics [9].

D. Pedro was crowned emperor and named D. Pedro I, on December 1, 1822. With this, the first reign was inaugurated (1822-1831). Another consequence of independence was the country's debt, as Portugal charged two million pounds from Brazil in compensation [9].

The constitution of 1824

The first constitution in the history of Brazil was made on March 25, 1824, granted by Emperor D. Pedro I. It met the emperor's great interest, guaranteeing his broad powers over Brazil. This occurred after the establishment of a fourth power (in addition to the Executive, Legislative and Judiciary) — the Moderating power [9].

This gave broad powers to d. Pedro, as historians say (SCHWARCZ & STARLING, 2015):

> *Used exclusively by the emperor, the moderating power was above the other powers and overlapped with it, with its holder having coercive power and the power to freely appoint and dismiss ministers of state, life members of the magistrates' council of the Judiciary, as well as appointing and dismiss ministers from the Executive Branch. The emperor was still unaccountable and was not legally responsible for his actions.*

Furthermore, the 1824 constitution guaranteed monarchy as a form of government and that the succession of power would be hereditary, that is, from father to son. The link between the Catholic church and the State was established and freedom of religious worship was guaranteed. The right to vote would be based on census criteria, that is, based on income and politics; the assembly would be formed by a chamber of deputies and a chamber of senators [9].

The way in which the 1824 constitution was imposed was a first demonstration of the authoritarianism of D. Pedro I, as emperor. This event was the first in a sequence that damaged his

relationship with the Brazilian political elite. The constitution of 1824 was therefore born of authoritarianism [9].

The constitution document was drawn up shortly after Brazil's declaration of independence and was responsible for organizing the functioning of the country's political and legal institutions after gaining its independence [9].

In total, Brazil had seven constitutions and the 1988 constitution is the one in force. The constitution is a written document that defines the functioning of the country. It is this document that governs Brazilian territory and determines the functioning of the institutions that administer it, as well as determining the rights of Brazilian citizens [9].

This document was valid throughout the monarchical period and was only replaced after 1891, when a new constitution was drawn up due to the change to the republican regime (proclaimed in Brazil) after a coup. The context in which the first Brazilian Constitution was drafted was quite turbulent [9].

To prepare it, it was necessary to have a constituent assembly based on elections. Even before independence, working towards the constitutionalization of Brazil, José Bonifácio, D. Pedro I's advisor, had called for an assembly on June 3, 1822 [9].

This assembly was formed by 90 deputies from the different provinces of Brazil. However, parliamentarians met, for the first time, as constituents, only on May 3, 1823. Once the Brazilian constituent was formed, the drafting of the constitution of the newly independent Brazil had to reconcile the interests of the different political groups that made up it [9].

The groups that made up the constituent were: the conservatives (known as the Portuguese party), considered absolutists; and the liberals (known as the Brazilian party). The latter were divided into exalted liberals and moderate liberals and had considerably different proposals [9].

The drafting of the constitution was tumultuous precisely because of the differences between the different groups, each defending their interests. Furthermore, there was also a great strain on the relationship between parliamentarians and the emperor when the first Constitution was ready, in 1823, and was taken for debate and approval [9].

This erosion arose based on one of the specific points of the new Constitution (known as the cassava constitution) regarding the power of the emperor. The parliamentarians purposely determined in the text the submission of the executive power to the legislature. Furthermore, it was stipulated that foreigners would be banned from holding political positions [9].

In practice, this subjected the emperor's power to the determinations and wishes of the members of the Legislature. The cassava constitution determined that the emperor would not have the power to dissolve the constituent assembly when he deemed it necessary and that he would not have the right to an absolute veto over laws approved by parliamentarians [9].

These items did not please D. Pedro I, who defended the idea that he should have broad and unrestricted powers. Because of this, tension between conservatives (defenders of the proposal to cede broad powers to the emperor) and liberals (defenders of the proposal to limit the emperor's powers) grew. The emperor naturally approached the Portuguese party [9].

The emperor's response to this division and to the proposals that he did not like was authoritarian. On November 12, 1823, he ordered the constituent assembly to be surrounded, followed by its dissolution. This event was called the night of agony [9].

Some of the constituents were arrested, and among them was a personality who played an important role in our independence: José Bonifácio de Andrada e Silva. D. Pedro I formed a council with 10 people he trusted (all jurists) and together they wrote the new constitutional text [9].

Throughout its history, Brazil has had seven constitutions, of which the 1988 constitution is the one currently in force [9].

- Constitution of 1824: it was the first constitution in Brazil, responsible for establishing the functioning of the monarchical system in the country. The emperor was unaccountable and his power, represented by the Moderating power, was above all the other three powers (Executive, Legislative and Judiciary) [9].

- Constitution of 1891: promulgated with the change in the form of government. He established the republic, introducing presidentialism, a system that guaranteed four years of office for the president; and federalism, a system that allowed Brazilian states to have great autonomy in relation to the Federal Government [9].

- Constitution of 1934: promulgated as a result of the pressure that Getúlio Vargas suffered in the early 1930s, to constitutionalize his regime, after taking over as president in 1930. It was marked as a very democratic document and was inspired by the Weimar constitution [9].

- Constitution of 1937: granted by Getúlio Vargas, as a consequence of the implementation of the Estado Novo, the Vargas dictatorship. Inspired by the Polish constitution of 1935, it was an authoritarian document that granted broad powers to the dictator [9].

- Constitution of 1946: promulgated after the overthrow of the Estado Novo. With the democratization of Brazil, a constituent assembly was formed that drafted this liberal document that structured the first Brazilian democratic experience. It guaranteed some individual freedoms and maintained recent achievements of workers. It formed a representative political system, with limitations, that existed until 1964 [9].

- Constitution of 1967: granted during the period of the military dictatorship, it was the document that legally structured the authoritarian government implemented by the military. It incorporated the decrees of institutional acts and guaranteed the centralization of the Executive Power, giving an air of legality to the abuses committed by the military [9].

- 1988 Constitution: current Brazilian constitution, promulgated in the context of Brazil's redemocratization, after the end of the military dictatorship. It is the most democratic document in the history of Brazil, and was prepared after extensive political debate carried out by politicians and groups representing Brazilian society. Its openly democratic character made it known as a citizen constitution [9].

Importance of the constitution

The constitution is a fundamental mechanism in the consolidation of a democratic regime, since it is what determines the functioning of the Brazilian nation and the duties of the institutions that govern Brazil. This document also determines the rights of each Brazilian citizen [9].

Brazil's current constitution was the result of a long debate between constituents and groups representing society. It is a document that incorporated important rights for historically unprotected minorities in Brazil, such as indigenous people and quilombolas. It is the duty of every citizen to fight for a constitution that guarantees the democratic system and the maintenance of individual rights and freedoms [9].

Constitution Day, celebrated on March 25, 1824, in addition to being a way to learn more about the history of Brazil, is also a moment of reflection on the advances the country has made in issues related to citizenship [9].

Proclamation of the Republic

On November 15, 1889, the day of the proclamation of the republic was established in Brazil. This event occurred because of the wear and tear and loss of popularity of the Brazilian monarchy, at the end of the 19th century. As a result, a movement of military personnel allied with some civilians conspired to overthrow the monarchy and proclaim the republic [9].

On November 15, 1889, Deodoro da Fonseca led a troop of soldiers who surrounded the ministerial office and removed the Viscount of Ouro Preto from office (the viscount was arrested). The monarchy, however, had not fallen yet, as Deodoro did not overthrow the regime, but the cabinet. Throughout the 15th, there was a series of political articulations that culminated with councilor José do Patrocínio, making the republic official at the end of the day [9].

Emperor D. Pedro II tried to organize a new cabinet and his son-in-law Count D'Eu tried to mobilize resistance to prevent the overthrow of the monarchy, but the efforts were in vain. A provisional government was formed and one of the first orders was the expulsion of the royal family. The emperor and his family fled Brazil on November 17, 1889. Marshal Deodoro da Fonseca was chosen to be provisional president of Brazil [9].

Causes of the proclamation of the republic

The proclamation of the republic was the result of a long process of erosion (from the 1870s) of the monarchy with different groups in Brazilian society. The military was one of these groups and played a leading role in the coup that overthrew this form of government [9].

In the 1870s, Brazil had just emerged victorious in the Paraguayan war. The Brazilian army began to demand more rights and benefits for all the efforts made during the conflict. Two of the military's biggest demands were a salary increase and an improvement in the career promotion system [9].

The military saw themselves as continually “humiliated” by the Brazilian monarchy. Furthermore, they did not accept the fact that they could not express their political opinions [9].

Dissatisfaction with the monarchy within the armed forces gave strength to the spread of ideas such as positivism, which in Brazil led the military to defend the installation of an authoritarian republic as a path to the country's modernization. The constant friction between the military and the monarchy, especially in the 1880s, was fundamental for them to move towards the establishment of the republic [9].

The Brazilian monarchy also lost the support of other groups, such as the Catholic church and São Paulo coffee growers. The case of coffee growers is symbolic because this was a politically and economically influential group. In response to the abolition of slavery, on May 13, 1888, coffee growers began to support republicanism [9].

Republicanism, in turn, had been growing in Brazil since 1870. During this period, the first republican parties in the history of Brazil emerged and even a republican manifesto was published to defend the establishment of the republic in Brazil. Among influential republicans in Brazil at the time were: Aristides Lobo, Quintino Bocaiuva, Campos Sales, Benjamin Constant, etc [9].

With the monarchy losing support from the military, coffee growers, the church and observing the increase and evident strengthening of republicanists, it was expected that the monarchical regime would carry out some reforms in the country and, one of the most awaited was the transformation of the country into a federalist nation [9].

Federalism was a long-standing desire of Brazil's political elites, since this model imposed political decentralization and favored the consolidation of these elites' regional interests. When the Viscount of Ouro Preto took over the ministerial office in mid-1889, it was expected that he would carry out this reform, but it did not happen. Other dissatisfactions at the time were with the bad economy, the succession of the Brazilian throne, etc [9].

The events that took place on November 15, 1889, were part of a coup against the monarchy, since the transition of the regime was not democratic and did not count on popular participation,

having been an elite movement. All of the aforementioned dissatisfactions resulted in a movement that conspired to overthrow the monarchy in Brazil [9].

The proclamation of the republic was done more on the basis of improvisation than planning. A few days before the coup, republicans met with Marshal Deodoro da Fonseca, one of the most influential names in the army, to convince him to participate in an action against the Viscount of Ouro Preto [9].

Porto's liberal revolution

Portugal's situation at that time was very bad, as the country was facing a political and economic crisis as a result of the French invasion. The situation of the Portuguese was worsened due to the absence of King João VI, who was in Rio de Janeiro, further away from the problems of the metropolis [9].

The Portuguese bourgeoisie organized itself in the courts, which was a political institution based on liberal principles. Hence the liberal revolution in Porto was born, which advocated reforms in Portugal. The great demand of Portuguese liberals was that Portugal, but not Brazil, should be the seat of the Portuguese kingdom [9].

Within this context, Portuguese liberals began to demand the king's return to Portugal, and D. João VI had no intention of doing so. The Portuguese also demanded that the commercial monopoly be reestablished in Brazil, and these demands demonstrated to the Brazilian elite the Portuguese desire to restore colonial ties with the colony [9].

The Portuguese king was threatened with being deposed from the throne if he did not return, and so he ended up returning to Portugal on April 26, 1821. His son, Pedro de Alcântara, was left in Rio de Janeiro as prince regent of Brazil [9].

Pernambuco Revolution of 1817

The Pernambuco revolution was a republican revolt that questioned the spending of the Portuguese royal family in Brazil, while the region suffered from the sugar crisis.[6]

The Pernambuco revolution, which took place in 1817, was the last separatist movement of the colonial period. It is related to the socioeconomic crisis that the Northeast was going through for almost a century due to the devaluation of the Brazilian sugar and cotton trade on the foreign market. Furthermore, the presence of the Portuguese royal family in Brazil increased the cost of living due to the collection of taxes, which caused outrage among the people of Pernambuco. Republican ideals also helped make the revolt happen. The local government was taken over by the rebels, but troops loyal to the central government managed to defeat them [6].

[6] https://brasilescola.uol.com.br/historiab/revolucao-pernambucana.htm. Acesso em: 26 de Out. de 2023.

Causes of the Pernambuco revolution

The Brazilian Northeast, since the 18th century, with the expulsion of the Dutch, went through a serious and long economic crisis, due to the devaluation of sugar produced in the region on the European market. The Dutch learned while they were present in Brazil about planting and harvesting sugar cane and took this knowledge to the Antilles, becoming strong competitors of Brazilian sugar [6].

Because of this, sugar production in the Northeast went into crisis. This triggered economic and social problems because of the poverty and misery that plagued the region. Cotton production was successful in the economy of Pernambuco, but soon went into crisis, due to the collection of taxes by the Portuguese crown, which was present in Brazil [6].

Republican ideas reached the region, and the recent nations formed in America, which stopped being colonies and became republics, served as an example for the people of Pernambuco. If the republic were implemented, the provinces would have more autonomy and more freedom to govern themselves, not depending so much on the central government. The expenses spent on supporting Dom João VI and his entire court in Brazil demonstrated the economic weight of the central government over the other provinces. To pay for the expenses of the Portuguese crown and its excessive luxuries, taxes were charged. As Pernambuco was already in a socioeconomic crisis, more taxes meant rebellion against the government [6].

The economic, social and political aspects were not going well in Pernambuco. Dom João VI reinforced the Portuguese presence in command posts of local governments and military troops. This displeased the local elite, who felt discredited. Throughout the entire process of Brazil's independence, and in the first years of the first reign, Brazilians and Portuguese competed for command positions in governments and dominance of commerce in the cities. With the Portuguese king in Brazil, the Portuguese presence intensified, displeasing the Brazilians, who were already beginning to organize armed movements to depose the Portuguese leaders from their posts [6].

The leaders of the Pernambuco revolution were: Domingos José Martins; José de Barros Lima; Cruz Cabuga; Father João Ribeiro. Soon after the defeat of the revolution, they were condemned and cruelly killed in a public square. Captain José de Barros Lima was hanged and had parts of his body cut off and exposed to demonstrate the strength of the Portuguese crown and serve as an example for anyone who dared to challenge it [6].

The Pernambuco revolution began on March 6, 1817, when Portuguese soldier Manoel Joaquim Barbosa was murdered by Captain José de Barros Lima, who reacted to the arrest warrant for alleged involvement in a conspiracy against the government. This was the trigger for the rebellion that quickly dominated Recife [6].

Caetano Pinto de Miranda Montenegro, who was the governor of the captaincy, transferred the Government to Fort Brum. Without the strength to react to the revolt, he fled towards Rio de Janeiro. The rebels took over the captaincy and installed a provisional government, which immediately tried to adopt measures that benefited the local elite [6].

The movement included the participation of various social groups, such as the local elite, military personnel, merchants and priests. The rebels defended: the end of taxes levied by Dom João VI; freedom of the press and worship; the increase in soldiers' pay and the end of the maintenance of slave labor [6].

The maintenance of slave labor, which was the reason for the demands of the participants in the Pernambuco revolution, shows that the poorest layer did not participate in its activities. The contradiction between discourse and practice can be seen. At the same time that the installation of a new government in Pernambuco was preached, which would promote equality and freedom, slavery would be maintained, that is, black slaves would not be equal to the new rulers nor would they gain freedom. This was observed in several revolutionary movements in the history of Brazil [6].

The rebels took power in Pernambuco and formed a provisional government. The example from Pernambuco gained the support of other captaincies, such as Rio Grande do Norte and Paraíba. However, it didn't take long for the new government to lose strength. As the groups that made up the revolution had different interests, the division between them occurred. Dom João VI sent his troops to the region and clashed with the provisional government. On May 20, 1817, the rebels surrendered to General Luís do Rego Barreto. By order of the king, they received exemplary punishments, such as hanging and shooting in a public square [6].

Great date

In Pernambuco, March 6th is a public holiday, because it commemorates the day when the revolution against Portuguese rule began in 1817 and the installation of a republican government in the region. Despite its short duration, just 75 days, the movement left roots in the history of Pernambuco and confirmed the captaincy as a place of revolt against the dominance of the central government [6].

Importance of the Pernambuco revolution

The Pernambuco revolution challenged the power of the Portuguese crown by questioning abusive tax collections and highlighted Brazilians' dissatisfaction with the Portuguese presence in important points of Brazil's political, economic and military command. By taking power in Recife, the rebels demonstrated the possibility of forming a government close to the demands of the revolts.

The Pernambuco revolution maintained the captaincy's tradition of being a political and social boiling point [6].

Consequences of the Pernambuco revolution

The revolt in Pernambuco showed that local powers were unstable regarding the orders issued from Rio de Janeiro. Furthermore, it reinforced for the Portuguese crown in Brazil and the First Kingdom, shortly after independence, the need to create military troops to maintain national unity, dispel republican ideas and severely punish the rebels [6].

BIOGRAPHY OF D. PEDRO II (SECOND REIGN)

Pedro de Alcântara João Carlos Leopoldo Salvador Bibiano Francisco Xavier de Paula Leocádio Miguel Gabriel Rafael Gonzaga, recognized as Emperor D. Pedro II, was born in the city of Rio de Janeiro, on January 2, 1825. He was the only monarch to reign about Brazil that was born on Brazilian soil [10].

The birth of Pedro de Alcântara was a cause for celebration at court, mainly because it guaranteed the succession of the Bragança family on the throne of Brazil. He reigned from 1840 to 1889. He died in exile in Paris on December 5, 1891 [10].

MAIN EVENTS OF THE SECOND REIGN

D. Pedro II was emperor of Brazil for 49 years, from 1840 to 1889. Son of D. Pedro I and D. Maria Leopoldina, he was crowned emperor through a parliamentary coup known as the Majority Coup. He was deposed by the proclamation of the republic and died in exile in Paris on December 5, 1891 [10].

In the 1840s, the emperor dealt with violent political disputes between liberals and conservatives, issues related to the prohibition of the slave trade and the heightened tensions with the English, etc [10].

From an economic point of view, the reign of D. Pedro II was marked by the transformation of coffee into Brazil's main export item. As slave labor was being combated and this workforce was decreasing, the government encouraged the arrival of European immigrants to the country [10].

The watershed in the second reign was the war in Paraguay. Before this conflict, he and the monarchy enjoyed great prestige and popularity, but after it, D. Pedro II became an unpopular emperor, being severely criticized. As a result, the monarchy began to lose support in society [10].

The unpopularity of the monarchy allowed republicanism to advance among the military, elite groups and in large cities. This made republican ideals a real shadow for the royal family in Brazil.

The situation of the monarchy was very delicate in the 1880s, and the abolition of slavery was one of the issues of great repercussion [10].

D. Pedro II, despite having opinions against slavery, never took significant actions to combat it and sought to cover up the reality of slavery in the country, to preserve the international image of his reign [10].

The weakening of the monarchy led to a conspiracy that involved the involvement of civilians and the military. This conspiracy was put into practice on November 15, 1889 and resulted in a coup, which was consummated with the proclamation of the republic by José do Patrocínio. The day after this, D. Pedro II and the royal family received news that they were expelled from Brazil [10].

On November 17, 1889, D. Pedro II and his family embarked for Europe [10].

INDUSTRIALIZATION IN THE SECOND REIGN

During the imperial government, Brazil still had a large part of its economy supported by the export of agricultural products. Arriving at the Second Reign, we see that this same situation continued as coffee plantations developed with the great demand from the foreign market. Therefore, we maintained our economic character without major changes and continued to consume industrialized products coming mainly from England.[7]

This situation changed in 1844, when the implementation of the Alves Branco Tariff changed national customs policy. Interested in expanding public coffers, the imperial government doubled the tax charged on various products coming from abroad.

Over time, the Alves Branco Tariff allowed the incipient Brazilian industry to manufacture products that had more competitive prices than imported ones [4].

In addition to this factor, we must also understand that this industrial boom experienced in the mid-19th century was also stimulated by the prohibition of the slave trade. In the foreground, this other action encouraged the entry of foreign immigrants who could meet the demand of salaried workers who appeared in large cities. At the same time, former drug traffickers began to reinvest their capital in other activities, such as industry [4].

Despite the growth, we must emphasize that the imperial government did not have policies essentially aimed at boosting the economy. It is no coincidence that in 1860, the reduction in customs duties slowed down the timid industrial growth experienced at that time [4].

Therefore, we have confirmation that the political elites of the time were far from defending the transformation of the old bases of economic support. In the last years of Dom Pedro II's government, we see that Brazilian industry began to show some signs of new growth. Just like the first time, the wealth from exported coffee generated capital that was invested in the construction of

[7] https://www.preparaenem.com/historia-do-brasil/industrializacao-segundo-reinado.htm. Acesso em: Out. de 2023

new factories. We emphasize that Brazilian industrial production at that time stood out essentially for the opening of factories that were involved in the production of food, fabrics and some chemical products [4].

Abolition of slavery in Brazil

The abolition of slavery in Brazil took place on May 13, 1888, through the Áurea Law and ratified the extinction of black slave labor in Brazil, being the result of slave resistance and popular mobilization [11].

The abolition of slavery was the result of a process of popular struggle, which had the support of considerable portions of Brazilian society, in addition to being marked by the resistance of slaves [11].

The abolition of slave labor in Brazil was the final result of a long, slow and difficult process of many struggles. The end of the use of slave labor in the country was not the result of humanism or the benevolence of the Brazilian royal family, as many believe, but it happened because a large number of people in Brazilian society mobilized to force the empire to put end to slave labor [11].

The abolition of slavery in Brazil happened through [11]:

- - Resistance carried out by slaves themselves throughout the 19th century;
- - Adhesion of part of Brazilian society to the cause through abolitionist associations;
- - Political mobilization of defenders of abolitionism.

Furthermore, there was the issue of new civilizational standards that were emerging and that condemned the practice of slave labor. This placed Brazil in a vexatious position internationally, since on the American continent the country was the last to abolish slavery. This issue, however, is only secondary and the abolition process was only possible due to the struggle of slaves [11].

Historical context of the abolition of slavery

The abolition of slave labor is an issue that crossed the history of Brazil and the world throughout the 19th century. An issue that was directly linked to the abolition of slavery was the prohibition of the slave trade. In the case of Brazil, this was a prominent issue even before independence [11].

Already in the Johannine period, there were negotiations between Portugal and the United Kingdom so that the slave trade could be definitively abolished. These negotiations extended after Brazil gained its independence and the recognition of Brazil as a nation only happened through a commitment made by Brazil that overseas trafficking would be prohibited in 1830 [11].

Based on this commitment, a law was passed in 1831, which prohibited trafficking, but the Brazilian authorities turned a blind eye and, despite the prohibition, African captives continued to

arrive in Brazil in large numbers. Historian Carlos Eduardo Moreira Araújo points out that, between 1831 and 1845, around 470 thousand Africans arrived in Brazil through overseas trafficking [11].

The negligence of the Brazilian authorities, in not repressing the slave trade, made England take a radical measure, called Bill Aberdeen, which put the sovereignty of Brazilian waters at stake, and which almost led England and Brazil to war. To avoid a greater disaster, Brazilian politicians chose to approve a new law banning the slave trade in Brazil again. This was the Eusébio de Queirós Law, implemented in Brazil in 1850 [11].

This law had immediate applicability and was accompanied by major government repression, which caused the slave trade to weaken and quickly cease to exist. With the prohibition of overseas trafficking, interprovincial trafficking was intensified in Brazil, that is, the sale of slaves carried out internally, between provinces [11].

The path to the abolition of slavery was still very long, and it took 38 years for the slavery of black people to be abolished in Brazil. During this period, the resistance of large slave owners was intense in the political environment, which made the process of abolition of slavery in Brazil happen very gradually [11].

The abolitionist movement, in turn, only gained strength from the 1870s onwards and, the strengthening of abolitionism, led to some laws being approved in the Brazilian parliament, such as [11]:

- Free Womb Law (1871): determined that every child of a slave born after 1871 would be considered free, with the slave owner being responsible for giving his freedom at eight years of age (receiving compensation) or at twenty-one years of age (without receive compensation).

- Sexagenarian Law (1885): granted manumission to slaves who were over 60 years old. Freed slaves were obliged by law to provide compensatory services for three years.

Both laws met important demands for slaveholders: the demand for compensation for captives (either through compulsory labor or through a specific value) that guaranteed their freedom and the temporary weakening of abolitionist movements. The Sexagenarian Law, for example, was seen by abolitionists at the time as a true defeat for the cause.

The 1880s were a time of great political turmoil and the abolition of slave labor was the issue that shook Brazilian society. The abolitionist movement had gained great strength and the cause was embraced by numerous groups in Brazilian society. Abolitionist associations spread across the country and acted on different fronts: legal and illegal (in light of the legislation of the time) [11].

A notable group of people such as Luís Gama, José do Patrocínio, André Rebouças, Aristides Lobo, Manuel Quirino, among others, worked firmly in defense of the abolitionist cause. The mobilization of part of society in defense of abolition occurred in different ways, and slaves were

often encouraged to rebel, were sheltered by people when they fled and defended in court by lawyers [11].

There were cases of police stations and ports that were attacked by common people, as they imprisoned escaped slaves to return them to their owners. These people who attacked these places rescued the slaves and freed them. Furthermore, propaganda for abolitionism occupied important spaces, and intellectuals, enjoying their position, made advertisements in newspapers defending the cause [11].

INTERNATIONAL HISTORY OF BRAZIL'S INDEPENDENCE

In international relations, Brazil positioned itself as an expansionist nation, since D. João VI started conflicts for control of French Guiana and Cisplatina (currently Uruguay). There were countless changes in the country, but the winds of separatism only began to blow across it from 1820 onwards [12].

The change in Brazil's status, during the Joanine period, is clearly identified through an action carried out on December 16, 1815. On that date, the country was elevated to the status of a kingdom and became no longer a Portuguese colony, but a part of the kingdom of Portugal. As a result, the latter came to be called the kingdom of Portugal, Brazil and Algarves [12].

The English government was a mediator between Brazil and Portugal. In 1825, Portugal signed the agreement recognizing independence, through compensation and granting D. João VI the title of honorary emperor of Brazil [12].

IMPACT OF BRAZIL'S INDEPENDENCE ON OTHER SOCIETIES AROUND THE WORLD

Brazil's independence process took place in parallel to the independence movements that took place in Spain's colonies on the American continent. The advancement of liberal ideals and the defense of freedom and human rights reinforced the movements that defended the abolition of slave labor in the 19th century [12].

On the American continent, the first country to prohibit the overseas slave trade was the United States, in 1808. England abolished slavery in its colonies in America in 1833 [12].

STUDY AND VALUATION OF ARCHIVAL DOCUMENTS ABOUT INDEPENDENT BRAZIL

The Independence of Brazil is narrated by archives and these serve as an aid in the preservation of past historical knowledge and are currently progressing in the digitalization of their collection, making it possible to be consulted anywhere in the world [12].

ALTERNATIVE VISIONS OF BRAZIL'S INDEPENDENCE

The first is that D. Pedro I is seen as a hero; the second is that there was a family arrangement between D. João VI and D. Pedro I, which reached an agreement and Brazil accepted it and the third argues that it was a plot by the elites to achieve independence and maintain slavery [13].

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