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| Aranha | Brazil | This interview is with Mário Lúcio Duarte Costa (a.k.a. Aranha, or spider), who is a Brazilian goalkeeper. He played for the Santos team, based in São Paulo and during a match against Grêmio in the city of Porto Alegre on 28 August 2014, Aranha was called macaco (monkey) by some Grêmio fans, who also imitated monkey noises. Duarte Costa expressed his anger on the pitch and, after the match, in the media, which gave the case a good deal of attention; he also filed an incident report with the local police. Footage of the event showed four people shouting and imitating monkey sounds, particularly a white woman identified as Patrícia Moreira. When Moreira made a tearful public apology in early September, he refused to meet her, but also forgave her in comments to the press, choosing not to proceed with a legal complaint. An official complaint was, however, taken forward by the Public Prosecutor’s Office, with the result that all four fans were temporarily banned from attending Grêmio matches; the match referees were suspended for a few months; and Grêmio was fined by the Sports Justice Tribunal and forced out of that year’s Brazilian Cup tournament. In the longer run, the owners of Santos started not to pay Aranha’s salary, he filed a complaint with the Ministry of Labor and, soon after, left the team, remaining unemployed for eight months, until eventually finding work as goalkeeper for another team, Ponte Preta.The interview was carried out by Luciane Rocha in 2017. |
| Defensoria Para\_1 | Brazil | This interview is with a senior official of the Núcleo de Direitos Humanos (Human Rights Group) of the Defensoria Pública do Pará (Public Defender’s Office of the State of Pará). The institutional mission of the Defensoria Pública is to provide free legal assistance to those who need it, with the aim of generating reconciliation and protecting human rights. In Pará, the office works mainly for the indigenous population around issues of land and identity. The interview was carried out by Luciane Rocha in 2017.The transcription begins part-way into the interview, after the official has talked about his personal trajectory before and during his time in the Defensoria. |
| Defensoria Para\_2 | Brazil | This interview is with an official of the Núcleo de Direitos Humanos (Human Rights Group) of the Defensoria Pública do Pará (Public Defender’s Office of the State of Pará). The institutional mission of the Defensoria Pública is to provide free legal assistance to those who need it, with the aim of generating reconciliation and protecting human rights. In Pará, the office works mainly for the indigenous population around issues of land and identity. The interview was carried out by Renata Braga in 2017. |
| Defensoria Para\_3 | Brazil | This interview was carried out during research with the Núcleo de Direitos Humanos (Human Rights Group) of the Defensoria Pública do Pará (Public Defender’s Office of the State of Pará). The institutional mission of the Defensoria Pública is to provide free legal assistance to those who need it, with the aim of generating reconciliation and protecting human rights. In Pará, the office works mainly for the indigenous population around issues of land and identity. The interview was with a female indigenous activist and was carried out by Luciane Rocha in 2017. |
| Defensoria Para\_4 | Brazil | This interview was carried out during research with the Núcleo de Direitos Humanos (Human Rights Group) of the Defensoria Pública do Pará (Public Defender’s Office of the State of Pará). The institutional mission of the Defensoria Pública is to provide free legal assistance to those who need it, with the aim of generating reconciliation and protecting human rights. In Pará, the office works mainly for the indigenous population around issues of land and identity. The interview was with a female indigenous activist and was carried out by Luciane Rocha in 2017. |
| Guarani-Kaiowa\_1 | Brazil | This interview is with a Guarani-Kaiowa indigenous leader, who was accused with three others of homicides that occurred in 2006, but found not guilty in 2019. In this interview, he recounts the early history of area around Caarapó in Mato Grosso do Sul (the location of the interview). He refers to the progressive deforestation in 1950s/60s of an area that was “puro indio”; done by indigenous people but under contracts of “brancos”. (An interruption by third person mentions indigenous-black alliances and discrimination - p. 2.) He talks about how the SPI (the state indigenous agency) came in the early 1960s. He mentions processes of official registration as “indio” (p. 5); and how persecution began in earnest in the 1980s (p. 6); he refers to “brancos” as dispossessors, killers, etc. He talks of his experiences of attacks and shootings (8-9); he was imprisoned for his activities. He talks about Aty Guasu (a periodic festival), which he says his grandfather established (11); he talks about need for land (11-12). He talks about: loss of culture (and the process of “misturar”) (13); intermarriage with whites and sexual asymmetry (14); the youth of today; indigenous women who mix with white men and tend to stay in the aldeia, meaning there are “mestiço” kids around; one “Antoniel” who is a leader (15); and the role of religion (15-16). The interview was carried out by Luciane Rocha in 2017. |
| Guarani-Kaiowa\_2 | Brazil | This interview is with a Guarani-Kaiowa indigenous leader in the state of Mato Grosso do Sul. She talks of lack of health care in her tekoha (indigenous territory); how process of land titling has reached homologation stage and how many of her relatives have died (or been killed) in the 21 years the process has been going on. She is living very precariously. Asked about how indigenous people are treated in city, she talks about bad treatment and racist name-calling (“nos xinga muito na raça”) (4-5); mentions schools in this respect too (5); refers to loss of culture; talks about rezadores, who pray to Nhanderú é Nhandeçú (6-8); intermarriages with whites (8); suicides attributed to presence of gunmen and farmers; indigenous and blacks are on same path; they have same blood (9)The interview was carried out by Luciane Rocha in 2017. |
| Guarani-Kaiowa\_3 | Brazil | This interview is with a Guarani-Kaiowa leader in the state of Mato Grosso do Sul. She talks about indigenous-black alliances and the common suffering of racism; the collective character of indigenist politics/policy; the importance of land; and criminalisationThe interview was carried out by Luciane Rocha in 2017 |
| IleOmulu | Brazil | This interview is with a woman who collaborates with Ilê Omolu e Oxum, a centre (or “terreiro”) for adherents of Candomblé, a Brazilian religion of African origin. The centre was founded by Iyalorixá Meninazinha de Oxum in 1968, and has been located in the district of São Matheus (municipality of São João de Meriti) since 1972, very close to the city of Rio de Janeiro. The interviewee helps the centre by writing reports and she is also a member of the National Network of Afro-Brazilian Religions and Health. She talks about talks about the shock she experienced on entering university and about how she became an activist, about the racism suffered by her daughter, and about how participation in the terreiro empowers anti-racism.The interview was carried out by Luciane Rocha in 2017. |
| IPEA\_1 | Brazil | This is an interview with two officials, a man and a woman, of IPEA (Instituto de Pesquisa Econômica Aplicada - Institute for Applied Economic Research), who work in its racial equality section (Coordenação de Estudos e Pesquisas de Igualdade de Gênero, Raça e Gerações (COGRG). The interview carried out by Luciane Rocha in 2017. |
| MABE\_1 | Brazil | The interview is with an activist of MABE, Movimento dos Atingidos pela Base Espacial de Alcântara (Movement of those Affected by the Space Centre of Alcântara, Maranhão, Brazil). MABE is an organization that brings together the communities of the ethnic territories of Alcântara in the defence of their rights and their dignity in the face of the environmental damages caused by the installation of the rocket launching base of the Brazilian Space Agency. MABE works with local quilombos (communities of people descended from black people who escaped enslavement) to maintain what their ancestors achieved - possession of the land and the right to live an autonomous way of life. The interview was carried out by Luciane Rocha in 2017. |
| MABE\_2 | Brazil | The interview is with an activist of MABE, Movimento dos Atingidos pela Base Espacial de Alcântara (Movement of those Affected by the Space Centre of Alcântara, Maranhão, Brazil). MABE is an organization that brings together the communities of the ethnic territories of Alcântara in the defence of their rights and their dignity in the face of the environmental damages caused by the installation of the rocket launching base of the Brazilian Space Agency. MABE works with local quilombos (communities of people descended from black people who escaped enslavement) to maintain what their ancestors achieved - possession of the land and the right to live an autonomous way of life. The interview was carried out by Luciane Rocha in 2017. |
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| MANIFESTO\_1 | Brazil | This is an interview with a member of the organisation Manifesto Crespo, founded in 2011, and based in São Paulo, Brazil. It is a cultural collective led by four Black women, who pursue strategies for contesting racism through processes of bodily empowerment, valorizing the particularities and potentialities of Black bodies (https://www.facebook.com/manifestocrespo/; https://www.manifestocrespo.org/). Through initiatives such as the award-winning project Tecendo e Trançando Arte (weaving and braiding art), they focus on the characteristics of curly black hair and how it can be appreciated and cared for in creative ways. The collective aims to promote the self-esteem of black women, and reconnect them to their origins and memories within the African diaspora, via activities such as the Estampando Saberes (printing knowledges) project that promoted the art of stamping objects with adinkra (Ashanti symbols).As the interviewee is a social media influencer and thus a public figure, the transcription is not anonymized. The interview was carried out by Luciane Rocha and Renata Braga in 2017. |
| MANIFESTO\_2 | Brazil | This is an interview with a member of the organisation Manifesto Crespo, founded in 2011, and based in São Paulo, Brazil. It is a cultural collective led by four Black women, who pursue strategies for contesting racism through processes of bodily empowerment, valorizing the particularities and potentialities of Black bodies (https://www.facebook.com/manifestocrespo/; https://www.manifestocrespo.org/). Through initiatives such as the award-winning project Tecendo e Trançando Arte (weaving and braiding art), they focus on the characteristics of curly black hair and how it can be appreciated and cared for in creative ways. The collective aims to promote the self-esteem of black women, and reconnect them to their origins and memories within the African diaspora, via activities such as the Estampando Saberes (printing knowledges) project that promoted the art of stamping objects with adinkra (Ashanti symbols).The interview was carried out by Luciane Rocha in 2017. |
| MANIFESTO\_3 | Brazil | This is an interview with a member of the organisation Manifesto Crespo, founded in 2011, and based in São Paulo, Brazil. It is a cultural collective led by four Black women, who pursue strategies for contesting racism through processes of bodily empowerment, valorizing the particularities and potentialities of Black bodies (https://www.facebook.com/manifestocrespo/; https://www.manifestocrespo.org/). Through initiatives such as the award-winning project Tecendo e Trançando Arte (weaving and braiding art), they focus on the characteristics of curly black hair and how it can be appreciated and cared for in creative ways. The collective aims to promote the self-esteem of black women, and reconnect them to their origins and memories within the African diaspora, via activities such as the Estampando Saberes (printing knowledges) project that promoted the art of stamping objects with adinkra (Ashanti symbols).The interview was carried out by Luciane Rocha and Renata Braga in 2017. |
| REDE | Brazil | Interview with a female official of the Defensoria Pública do Rio de Janeiro (Rio de Janeiro Public Ombudsman), who worked in the Núcleo Contra a Desigualdade Racial (Group Against Racial Inequality)Interview carried out in 2017 by Luciane Rocha in the course of research into a Rio-based organisation called Rede de Comunidades e Movimentos Contra a Violência (Network of Communities and Movements Against Violence). The subject matter of the interview, however, concerns the official’s experiences in the Defensoria.Duration: 25 mins |
| SEPPIR\_1 | Brazil | This is an interview with a senior official of SEPPIR (Secretaria Nacional de Políticas de Promoção da Igualdade Racial - Special Secretariat for Policies to Promote Racial Equality). The interview carried out by Luciane Rocha in 2017. |
| SEPPIR\_2 | Brazil | This is an interview with a consultant to the Senate, who worked for IPEA for many years (Instituto de Pesquisa Econômica Aplicada - Institute for Applied Economic Research) and was involved in working with SEPPIR (Secretaria Nacional de Políticas de Promoção da Igualdade Racial - Special Secretariat for Policies to Promote Racial Equality). The interview carried out by Luciane Rocha in 2017. |
| Amafrocol\_1 | Colombia | This is an interview with two women who are members of Amafrocol (Asociación de Mujeres Afrocolombianas), based in the city of Cali in southwestern Colombia, where it undertakes community-based projects aimed at improving the quality of life of Black people (https://www.facebook.com/pg/amafrocol/about/). Since its formation in 1996, Amafrocol has worked mostly in the field of beauty, fashion and cosmetics microbusinesses in Cali. The organization consists of about twenty Black women in alliance with eight collectives and it works on a national level with projects that take “beauty” as a site for struggling against the intersections of racism, sexism and classism. For over twenty years, Amafrocol has organized a public event, called Tejiendo Esperanzas (braiding hopes), where Black women and girls (and some men) display natural and braided hair, give demonstrations of how to wear different kinds of turbans, and exhibit clothes and accessories made by Black fashion designers.The interview was carried out by Krisna Ruette-Orihuela in 2017. Notes on the content of the interview by KRO: Entrevista realizada con XXXX y ZZZZ. XXXX tenía tres dias de haberse realizado el gran corte y estaba en el proceso de mostrarse públicamente con el cabello natural. La entrevista se realizó mientras ZZZZ peinaba a XXXX con el producto Chontu, elaborado por la micro-empresa. ZZZZ comenta: “esas categorías son para conocer tu cabello y saber que las mujeres negras tenemos diferentes tipos, que deben ser cuidados de maneras diferente, no es para decir que el tipo 1 es mejor que el 4C, es para conocer nuestros cabellos”. Se observa entonces que estas categorías bio-culturales y sus diferencias son interpretadas no desde las jerarquías valorativas sino como instrumentos para identificar una población objetivo “target” para el consumo y uso de determinados productos. Sin embargo, estas categorías son evocadas para hablar no solo del cuidado sino también emergen como referente para explicar qué tipo de cabellos han sido más o menos racializados en forma negativa. También se utilizan como punto de referencia para crear grupos de madrinazgo en las redes y en interacciones sociales concretas. Por ejemplo, las activistas que tienen el cabello tipo 4 asesoran y protegen a chicas con este mismo tipo de pelo a través de mini-chats, ya que pueden compartir sus experiencias comunes. Vemos entonces como Amafrocol ha movilizado construcciones bio-culturales explicitas, articuladas a nociones de cuidado, belleza, afectividad y consumo. |
| Amafrocol\_2 | Colombia | This is an interview with a woman who is a member of Amafrocol (Asociación de Mujeres Afrocolombianas), based in the city of Cali in southwestern Colombia, where it undertakes community-based projects aimed at improving the quality of life of Black people (https://www.facebook.com/pg/amafrocol/about/). Since its formation in 1996, Amafrocol has worked mostly in the field of beauty, fashion and cosmetics microbusinesses in Cali. The organization consists of about twenty Black women in alliance with eight collectives and it works on a national level with projects that take “beauty” as a site for struggling against the intersections of racism, sexism and classism. For over twenty years, Amafrocol has organized a public event, called Tejiendo Esperanzas (braiding hopes), where Black women and girls (and some men) display natural and braided hair, give demonstrations of how to wear different kinds of turbans, and exhibit clothes and accessories made by Black fashion designers.The interview was carried out by Krisna Ruette-Orihuela and Danny Ramírez in 2017 in Bogotá. Notes on the content of the interview by KRO: Historia de vida. Desplaza en Cali. Estigmatizada por su cabello y olor. Historia familiar sobre sus peinados en el Choco. Uso extensiones y luego hizo su transición, cuando no había redes sociales. "me lo rapé…traté de buscar la mujer que quería ser, verme al espejo e inventarme, mi propia imagen de belleza". Participo en Cadhuve, colectivo de la Universidad del Valle. En esta organización los hombres lideraban todos los temas. A pesar de haber aprendido mucho sobre la consciencia negra en este espacio, comenzó a leer con un grupo de mujeres sobre el trabajo de Sueli Carneiro, Patricia Hill Collins y Shirley Campbell. Allí decide formar el colectivo "Entre Chontudas" con 7 Caduvianas. Este espacio le permitió a las mujeres poder reunirse a través de las redes sociales sin tener que participar en reuniones presenciales y así no tener que dejar su trabajo o sus responsabilidades familiares. Discurso sobre sexismo a lo interno de organizaciones afro. Antiracismo subjetivo y uso de redes sociales como plataforma. |
| Civic Strike Committee | Colombia | This transcription is an excerpt from an interview carried out at a meeting of a committee that organised a Civic Strike in the city of Buenaventura in September 2018. The interview was carried out by Krisna Ruette-Orihuela in 2018. |
| Jonh Jak Becerra | Colombia | This interview is with John Jak Becerra, a self-identified Afro-Colombian man, born in Bogotá, who in October 2009 started work as a warehouse assistant in A.R. Los Restrepos, an engineering company based in Medellín. Over four years, he experienced what he perceived as overtly racist statements and acts by his fellow workers. He first confronted the perpetrators directly, but as the racial discrimination continued, between 2011 and 2013 Becerra sent emails and letters to the company’s human resources office and managers, who said his claims were unfounded, advising him to cease his complaints. In March 2013, he presented a complaint alleging racial discrimination to the Prosecutor’ Office based on Colombia’s 2011 Law 1482 which outlaws discrimination on the basis of race, ethnicity, religion, nationality, political or philosophical ideology, sex, sexual orientation, disability and “other causes of discrimination.” Very soon after, he was sacked by the company, at which point he presented a claim for unfair dismissal and racial discrimination to the Labour section of the Prosecutor’s Office and to the Ministry of Labour. Becerra’s complaint bounced through the Public Prosecutor’s Office, the Attorney General’s Office for Labour Affairs, the Ministry of Labour and several courts, but his case was not resolved. Supported by the legal NGO Dejusticia, in July 2016 he took the case to the Constitutional Court, using the mechanism of tutela, which allows individuals who believe their rights have been violated to make a complaint directly to this court. The Court found in his favour in July 2018(<http://www.corteconstitucional.gov.co/relatoria/2017/t-572-17.htm>).The interview was carried out by Krisna Ruette-Orihuela, with Danny Rodríguez.As the case is a matter of public record, the interview is not anonymised.  |
| Secretaria de Educacion | Colombia | This interview is with two officials of Colombia’s Secretaria de Educacion Distrital (Bogotá). One was C, director of intercultural education; the other was D who also worked in intercultural education. The interview was conducted by Krisna Ruette-Orihuela in 2017 in Bogotá.KRO’s notes on the interview: C nos presentó una breve historia sobre las políticas interculturales y antirracistas de la oficina que se desarrollaron durante la administración de Petro. Menciono la Ruta Integral contra la Discriminación Racial, auspiciada por la Agencia de Cooperación Española. Igualmente nos explicó sobre el proyecto de herramientas pedagógicas etnoeducativas desarrollada por un equipo de investigación liderado por Arturo Grueso. D igualmente nos comentó sobre la importancia del tratar la intersección entre racismo y género y como esta temática fue escogida como tema central en el evento "Transformando la Escuela". Discusión sobre los detalles del funcionamiento de la ruta contra la discriminación racial. Claudia nos comentó sobre el proceso para generar indicadores dentro del sistema de alertas de la secretaria. Luego comento sobre el diseño de talleres de sensibilización impartidos en las escuelas monitoreadas y que presentaban incidentes calificados como racistas. también nos mostraron la caja de herramientas y comentaron sobre su uso en la implementación de la Catedra de Estudios Afrocolombianos. |