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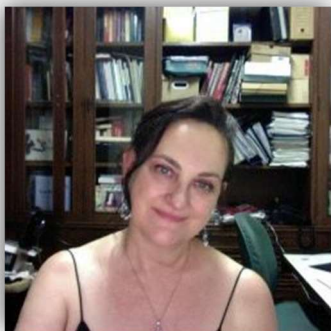
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Interview: Regina Horta Duarte¹



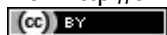
Born in Belo Horizonte in 1963, Regina Horta Duarte is a Professor of History and History of Science (History and Nature) at the Universidade Federal de Minas Gerais (Federal University of Minas Gerais) since 1988. Her numerous publications (books and articles) focus on the field of History (Political Cultures) as well as the field of History of Biology and Environmental History. Regina Horta was one of the founders of the *Sociedad Latinoamericana y Caribeña de História Ambiental (SOLCHA)* [Latin American and Caribbean Society of Environmental History (SOLCHA)], an institution in which she has been active since 2003. She was also one of

the founders of the group of research in History of Science in Graduate Program in History at the Universidade Federal de Minas Gerais (Federal University of Minas Gerais). Throughout her career, she has maintained an essential presence in the consolidation of her field of research in the national and international scene.

Interviewed by:

Natascha S. C. Ostos² and Mauro L. Condé³ in October 2018

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Natascha S. C. Ostos (NSCO) and Mauro L. Condé (MLC): How did your interest in history come about?

Regina Horta Duarte: I believe that my love of history arose in the earliest childhood and blended with my fascination with the narrative. My mother told me many

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stories every night, and also while cooking. When she left for work, I chased after Iolanda, a lovely girl who worked at my house, asking her to read the *Children's World* books to me. In the midst of so much work, she always found time to attend to me. The narratives have since exerted an irresistible power over me, even before I learn to read.

As a teenager, I thought about pursuing the career of a musician because I played the piano. However, my third-grade High School teacher, Rejane Márcia Freitas de Oliveira, conquered me with her narratives. When I finally chose to study History, I did not even dream that this course would allow me a path of research and writing. At that moment, it meant the option of being a teacher/narrator. Nevertheless, the choice of History came from experiences lived between reading, narration and – especially – affection.

Despite identifying the historian's curiosity in my view of the world since I was a child, this does not mean that this choice was given. I could, for the same reasons, have devoted myself to zoology or botany: the garden of my house was small, but it represented a complex world to be explored by me. Ernst Mayr wrote that history and evolutionary biology have in common the construction of plausible narratives. Playing piano was also a way of constructing narratives, in this case, sonorous: I could have become a Bach interpreter, my favorite, with her fugues in several voices. Of course, I will never know if I would have achieved any success in these areas.

At age 17, I chose to be a history teacher. And, in my next questions, I have shortened myself and corrected my claims, since the practices of research, teaching and writing in history have given me great joy since 1982 when I began my degree.

NSCO and MLC: Although your graduate degree is in History, you transit through the area of biology, crossing with botany, zoology, ecology and evolutionary biology. Where did this interest come from, and how does the dialogue between biology and history take place in your production, considering the points of tension and the epistemological gains for the two disciplines?

Regina Horta Duarte: I think my interest in biology came when I played in my home's garden in the mornings. I compared and collected the leaves and flowers of the plants, made *exsicattas*⁴ and kept them in books. I also liked to observe the animal life that existed there, like worms, ladybugs, spiders and their webs, crickets, and hummingbirds that visited the hibiscus. I make a point of referring to this, for I believe that children take pleasure in knowledge, excited by an infinite inquiry of the world around them. And perhaps the scientist is the one who maintains and enhances this characteristic of mixing knowledge, pleasure, and joy. I have recently read a book that confirms this impression. The ornithologist Marcos Rodrigues published *The Equinox of the Sabiás*,⁵ in which he narrates a scientific adventure from the garden of his house.

In 2002, I joined the research group of Professor Eliana Dutra, the Brasiliana Collection. We had to propose individual research projects. I spent an afternoon in the library, looking at the Brasiliana collection, and I was captivated by one of its

⁴ Editor's note: *exsicattas* is a sample of pressed plant and then dried.

⁵ Editor's note: *sabiá* is a Brazilian bird.

authors, who published five titles, Cândido de Mello Leitão. Along with this zoologist, my fascination with biology was revived and - most importantly - fueled by the historical perspective I had been cultivating over the years in the exercise of my profession. It is true that biology is a comprehensive science and has different branches. Mayr indicated a significant division between functional and molecular biology and historical or evolutionary biology. So it was this second field of knowledge that I decided to explore.

Mello Leitão was a prolific author with a significant amount of scientific articles, works on the popularization of science, textbooks, books for the general public, and even scripts for educational radio programs founded by Roquette-Pinto in the 1930s. Beyond Mello Leitão's texts, I devoted myself to the reading of Ernst Mayr and Stephen Jay Gould, as well as historians/philosophers of science such as Peter J. Bowler and Philip Pauly, among others. In interdisciplinary dialogue, a vital book was *The Use and Abuse of Biology*, by the anthropologist Marshall Sahlins.

Among the points of tension between biology and history, I identify the uses of biology by many social thinkers by misrepresenting Darwin's concepts, giving them linear and unidirectional meanings that obscure the brilliance and vigor of his scientific thinking. A good example is the taxon divergence diagram which, drawn in *The Origin of Species*, shows how inaccurate the representation of evolution as a "ladder" is. The image capable of expressing evolution is that of the tree, with a broad trunk showing the common origin, followed by scattered, irregular branches, some abruptly interrupted, others also subdivided irregularly. The emergence of a species is *a posteriori* result of evolution, in a mixture of changes in living beings and necessities arising from the conditions of existence in which selection takes place.

Nevertheless, telling a historian that he or she is an evolutionist is a way of insulting him. To this day, many people continue to criticize Darwin based on what "they said he said". Therefore, a careful reading of the original works is always essential for the beginning of any approach. Besides, great care must be taken not to adopt postures that propose to "apply" biology to history or vice versa, as this invariably hurts the analytical sophistication of each of these disciplines. As Sahlins says, one must respect the discontinuity between nature and culture. Gould also warns of the danger of biological determinism, which he identifies in many conservative political discourses.

However, starting from the assumption of the complexity of the world in which we live, and in which human life represents a tiny moment, it is indeed stimulating to explore windows of communication, common zones of intelligibility, in a transdisciplinary exercise of investigation between history and biology. I believe that some areas of contact are especially fascinating, namely a dizzying perspective of time, which explains the importance of the event, the affirmation of creation, the rejection of teleology and the idea of progress, and the impossibility of making predictions (even if prognoses are possible).

NSCO and MLC: You have a large production in Environmental History, which contributed to solidifying, together with the work of other scholars, this field of research in Brazil and Latin America. Looking back, what were the challenges you faced when you started investigations in the area and how do you assess the impact of history and nature studies on historical knowledge as a whole?



Regina Horta Duarte: At the turn of the millennium, I discovered that there was a vigorous field of research called Environmental History. I was working on a project about the politician Teofilo Otoni, who, disillusioned with the conservative political paths of Brazil after the defeat of the liberal movement of 1842 in Minas Gerais, launched the venture to colonize the Mucuri River Valley. I started with a political approach, but as I was unfolding the documentation, I was fascinated by the rainforest and the indigenous peoples who inhabited the region. I wondered how to study all these subjects, and, on the internet, I discovered the *American Society for Environmental History* (ASEH), which held annual congresses. Two Brazilian researchers were already well advanced in the area, José Drummond and José Augusto Pádua, with significant and consistent academic works. I then contacted Drummond, and we organized a round-table at the ASEH meeting in Denver in 2002, along with other foreign researchers, Guillermo Castro (Panama), Stuart McCook (Canada) and Bernardo García (Mexico). That year, I began discovering a world of incredible books with innovative research and insights, specialized journals, and scholars of high excellence.

In the beginning, the great difficulty was accessing the international bibliography, given the deficiencies of the libraries in this subject to which I have access to in Brazil, and the high costs to import the indispensable books. But it is important to emphasize the decisive importance of the Portal of CAPES Journals. Another major challenge is the interdisciplinary dialogue since Environmental History includes biologists, geographers, sociologists, and anthropologists. Nevertheless, there is something to learn, every day.

A significant impact of Environmental History on our field of knowledge is relearning to explore a non-anthropocentric approach to history that becomes much more than human. The constitution of social sciences in the twentieth-century privileged independence, almost the autonomy of social fact. This process was important because it freed us from geographic, biological, etc., and other determinisms. However, we end up with the opposite problem, since the agency of the natural environment in human life has been obscured, as well as the impacts of human societies on the environment. Nature and society were separated, configured as alien to one another as if this were possible. However, it is not possible. The reality is complex and consists of many entangled dimensions. So here is perhaps the time to “calibrate” Sahlins’ already quoted statement: one must respect the discontinuity between nature and culture, but it is also indispensable to know how to map the relations between them since one does not exist without the other. The physical medium has reality, dynamics, and transformations that are independent of human life. However, the way we describe and understand it is amalgamated with our values and assumptions which, in turn, are always historical. As the American historian William Cronon puts it, when we say “nature”, we say so much about ourselves as about the things we name with that word, we speak simultaneously about the society in which we live and about the various conflicts that constitute it, whether they are conflicts of class, gender, race, ethnicity, etc.

On the contribution of environmental history to the field of knowledge of history, I think it is one of the ways of connecting with some of the most certain contemporary challenges of humanity. It situates conservationist and preservationist thought in time and different societies, showing its emergence in the arenas of confrontations of the various actors (and it is interesting how it broadens the conceptions about which actors are involved: as well as human

beings, rivers, forests, animals). It also investigates the origin of diverse practices of men concerning the natural environment, revealing their dispersion and heterogeneity, allowing analyzes that go beyond moralizing visions (so prevalent in the romantic environmental representations of a “mother nature” that a *homo praedator* would insist on destroying). It is not a question of constructing narratives of progressive destruction, nor of the comforting evolution of an ecological consciousness that would restore a supposed primordial harmony between the human being and the natural environment – there is too much metaphysics in these conceptions. In turn, awareness of the overwhelming complexity and paradoxes surrounding the word “nature” may offer essential tools for more critical and autonomous environmentalism.

Another contribution of environmental history is the widening of the scope of possible dialogues with diverse scientific communities, and the increasing requirement of transdisciplinary action of its researchers in fields such as geography, anthropology, demography, architecture, tourism, law, archeology, ecology, microbiology, oceanography, genetics, zoology, climatology, agronomy, and so many others. However also consolidated fields of historical research can be enriched with the environmental focus, such as the political and social history as well as the history of the cities, gender, arts, science, etc.

NSCO and MLC: You were one of the founders, in 2006, of the *Sociedad Latinoamericana y Caribeña de Historia Ambiental (SOLCHA)* [Latin American and Caribbean Society of Environmental History (SOLCHA)], acting since then in various instances of the institution. In your opinion, how did the creation of this society energize the debate in the field of Environmental History?

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Regina Horta Duarte: I had very good luck to participate in the foundation of SOLCHA. As I told you, I was in Denver for an ASEH congress, and there I met the Panamanian historian Guillermo Castro. He warned me about an environmental history meeting to be held in Chile in 2003, as part of the 51th *International Congress of Americanists*, and one of its primary objectives was to set the course and create a forum for Latin American debates on Environmental History. That meeting evidenced the undoubted need for a scientific society, and SOLCHA was drafted in Santiago de Chile, even though its founding itself took place only at the Congress in Carmona, Spain, organized by colleagues at the Pablo de Olavide University. At the last congress in Liberia, Costa Rica in 2018, we took stock of the first fifteen years of our society.

Between 2003 and 2018, we held several events: Havana, Cuba (2004), Carmona (2006), Belo Horizonte (2008, when UFMG was the sponsoring institution, and I was the organizer, along with Professor José Newton Coelho Meneses), La Paz, Baja California Sur, Mexico (2010), Villa de Leyva, Colombia (2012), Quilmes, Argentina (2014), Puebla, Mexico, (2016). In 2020, we will meet in Quito, Ecuador.

In addition to the events, SOLCHA organizes, every two years, *Escuela de Posgrado* (the Graduate School), in which researchers from several countries and students of masters and doctorates meet for minicourses, workshops and, especially, the debate on the ongoing research projects of the students. This process has been a fantastic and enriching experience. A graduate student who attended *Escuela* never forgets the significant contributions that this environment of debate provided for his or her academic trajectories.



The journal *Historia Ambiental Latinoamericana y Caribeña* (HALAC) was founded in 2011. I had the great honor of being its first publisher (between 2011 and early 2014). Today the journal is led by Professors Sandro Dutra e Silva (Centro Universitário de Anápolis - UniEVANGÉLICA / State University of Goiás) and Marina Miraglia (National University of General Sarmiento, Buenos Aires, Argentina), and has become an essential vehicle for disseminating knowledge of excellence produced in the area.

Thus, SOLCHA has been essential for several reasons. Firstly, it is conducive to orient the debate, the exchange of experience and the growing exchange among researchers of several nationalities. Secondly, it has boosted the progress of graduate research in countless countries in different themes and subjects. Thus, we have thought about the state of the art of environmental history in Brazil, Argentina, Colombia, Mexico, etc. However, there is another set of relationships, with networks of dialogue between those who study urban environmental history, history of rivers, history of environmental disasters, the environmental history of agriculture or livestock, the environmental history of mining, national parks, socio-environmental movements, etc.

The experiences offered by SOLCHA have stimulated joint publications. In 2018, Claudia Leal (Universidad de los Andes, Colombia), José Augusto Pádua (Universidade Federal do Rio de Janeiro – Federal University of Rio de Janeiro) and John Soluri (Carnegie Mellon University, USA) organized and edited the book *A Living Past: Environmental Histories of Modern Latin America*, published by Berghan Books and will soon be published in a Spanish edition, with authors such as Chris Boyer, Micheline Cariño, Nicolas Cuvy, Reinaldo Funes, Shawn Van Ausdal, Robert Wilcox and Myrna Santiago. Lise Sedrez and I wrote a chapter on Urban Environmental History in Latin America which, I hope, will be very useful for those interested in the subject.

SOLCHA is a liaison with the American researchers (organized in the *American Society for Environmental History*), European researchers (meeting in the *European Environmental History*, ESEH) and also with ICEHO (*International Consortium of Environmental History Organizations*). In 2019, the ICEHO event will be hosted by the Universidade Federal de Santa Catarina (Federal University of Santa Catarina) under the leadership of the “solchera”, professor Eunice Nodari, leader of the Laboratory of Environmental History and Migration (LABIMHA).

In this network of relationships, I would be inspired by Tom Jobim’s song, “Wave”, when it tells us in its lyrics: “it is impossible to be happy alone”. In the specific case addressed here, I would say that “it is impossible to make Environmental History alone”.

NSCO and MLC: Your book *Activist Biology: The National Museum, Politics, and Nation Building in Brazil*, published in 2016, traces the history of the National Museum (Rio de Janeiro), emphasizing the trajectory of three researchers throughout the first half of the twentieth century: Edgard Roquette-Pinto, anthropologist, Cândido de Mello Leitão, arachnologist, and Alberto José de Sampaio, botanist. Recently, in September of 2018, the National Museum was devastated by a fire of enormous proportions, that destroyed almost all of its collection. Considering this new reality, your book incorporates a new dimension for the reader, a “vestige” of ideas and scientific practices carried out in the institution. So, what were the

scientific and political ideals inscribed in the public performance and the knowledge produced by these scientists?

Regina Horta Duarte: Yes, unfortunately, the book received relevance due to the disaster. Many people wrote to me while I felt myself losing a close relative. Many of the sources I worked on were collected at SEMEAR, the Museum's historical archive now reduced to ashes.

When the zoologist Mello Leitão wrote *The Biology in Brazil* in 1938, he narrated his experience by reading the copy of a work by Agassiz, present in the library of the National Museum. This American scientist visited Brazil in the 1860s. In his writings, he lamented the precarious conditions of this institution. On the margins of the book, Mello Leitão found a pencil note, signed by the ornithologist Emilio Goeldi, at the end of the 19th century: “still today the same thing”. With the book in his hands, Mello Leitão was devastated by the difficulties the Museum still faced, despite the dedication of so many scientists who worked there. He resisted the urge to also add his own commentary on the margins of the book: “still today the same thing”.

The tragedy that hit the National Museum is so immense that we cannot even repeat what Agassiz, Goeldi and Mello Leitão said. Collections, books, and documents were simply devoured by fire. The efforts of so many men and women for science now seem to be reduced to ashes. It is an irreparable loss for Brazil, for scientists from all over the world, and for all those who have already felt the pleasure of going through the exhibitions of a Natural History Museum.

NSCO and MLC: Your most recent research has privileged the so-called Animal History, as in your article “Zoos in Latin America”, (Duarte, 2017). What can you tell us about this field of investigation? Can you say that animals make history? To what extent can knowledge-history, produced by humans, aspire to make a history of animals?

Regina Horta Duarte: The history of animals is a fascinating field of study. I often joke that it is like the series of books begun in 1987 by the British illustrator Martin Handford, in which many complex images are presented together with the question “Where’s Wally”? Initially, it is hard for the observer to find Wally, but after locating the character, he stands out in the middle of everything.

Once we find the animals in the history, they seem so obvious that we can see them all over the place and wonder how we have not seen them before. Take an example: for years I taught the history of the Brazilian Empire. In the historical formation of the center-south region in Brazil, where the Portuguese Court moved in 1808, the troops were fundamental. They meant the emergence of subsistence agriculture and supply, the opening of roads and paths, the circulation of ideas, books and newspapers, constituting an economic dynamism, but both social and political, as Alcir Lenharo has shown in his book *As tropas da moderação* [*The troops of moderation*]. Well, the troops were only possible by the use of the mules, which, in turn, required the construction of pastures along the paths, transforming the landscapes of “cerrado” and tropical forest where they extended. This process certainly implied a daily relationship and of great intimacy between the “tropeiros” and their animals of load and transport. These troops carried agricultural products such as eggs, lard, bacon, chickens, and cheeses, indicating relations between humans and non-human animals on farms for raising cows, pigs, and chickens. The historical-socio-economic-cultural narrative of the troops loses a lot by forgetting

those who participated in it. It seems incredible that they have been out of the eyes of the historian for so long.

The question of agency and animal protagonism has been the object of many studies, and researchers tend to say that yes, animals make history, even without any determination or conscience. This debate merges with philosophical considerations about nonhuman animals, which have been very dynamic with the advancement of the studies on animal ethology. Instead of considering them without language, we begin to look at their different languages. Opposing the view that animals only react, without honestly responding (as Lacan defends), philosophers like Derrida argue that animals respond and interfere directly in human life. From this emerges a world of relationships and interactions for reflection. In my studies at zoos, I have even concluded that animals ask: the look of the animals in a zoo is disturbing to the visitor.

The history of animals challenges our anthropocentrism for the simple fact of forcefully imposing the reflection that human beings are, above all, animals. As Darwin demonstrates, it is not possible to establish hierarchies among living beings. If we turn to the science of ecology since the early decades of the twentieth century, and concepts such as biome (Clements, 1916), ecological niche and food chain (Elton, 1927), ecosystem (Tansley, 1935) it becomes unsustainable the cultural and religious tradition that sees man as the center and motive of the planet and the universe. This viewpoint enables us to solidify other relationships with the physical environment, with the plant life and – the reason for our dialogue here – with the other animals that share the Earth with us. This outlook is a radical break with anthropocentrism. We are part, not the final reason for everything that is there.

NSCO and MLC: How do you see, especially in Brazil, the relationship between the history and history of science? Can we say that science has become an object of study for history?

Regina Horta Duarte: No doubt, yes, and a long time ago. In the case of Brazil, we can remember the growing importance of the Brazilian Society of History of Science – SBHC, founded in 1983, and that held its 16th National Seminar in October 2018. There are important graduate programs in the area in several of the best Brazilian universities. Theses and dissertations on the history of science have gained prominence, and the award conferred by SBHC has publicized the excellence of what has been produced. I also mention the group of research “Science and Culture in History” at the Graduate Program of the Universidade Federal de Minas Gerais (Federal University of Minas Gerais), whose excellence is recognized by Brazilian sponsor agency CAPES, awarding us the highest mark. In this graduate Program, excellent dissertations and theses have already been produced, and this is an essential contribution to this field of knowledge in Brazil.

NSCO and MLC: You maintain a Youtube channel – *As Quatro Estações* [*The Four Seasons*] – dedicated to the popularization of environmental history to the general public. Tell us a little about the importance of scientific popularization and how this project has been.

Regina Horta Duarte: *As Quatro Estações* [*The Four Seasons*] is a program broadcast by [Radio Educativa UFMG, 104.5 FM](#), Belo Horizonte / Brazil. The first series debuted in September 2013 and featured fifty-one programs. The program was interrupted for a while, and a new series with seventy-five programs is underway. After running



on the radio, the programs are available on YouTube, on the channel of the same name.

The mission of the program is to explore the relationships between human societies and nature over time. The themes are very diverse, as you can see when visiting the channel (<https://www.youtube.com/c/AsQuatroEstações>). The programs are short, in simple language, between 4 to 5 minutes, and target the broad public, with emphasis on teachers and students of high school and elementary school.

I believe it is essential for anyone researching in Brazil to find ways to communicate beyond the academic world. It is difficult and involves enormous learning. The idea of the program came in a conversation with a former student, Cleiber Pacifico, who was a producer on UFMG radio. I love doing the program, choosing themes, writing the scripts, selecting the songs that make up the soundtrack, and recording in the studio of UFMG radio.

I believe that one of the most significant difficulties of scientific popularization are the intermediaries. In the case of the radio program, I myself am responsible for the final content, and my great challenge is to narrate in a simple, direct and understandable way a complex story. The goal is to achieve simplicity without being simplistic.

Another necessary action is to strive to acquire some skill in the use of the media. In my case, the radio is a mysterious world, for which we have not been trained, and therefore we need so much support from the professionals. At UFMG radio, I had many people, producers like Cleiber, Luiza Glória, and technical editors, like Gilberto Correa and Breno Rodrigues, all are “radio people”. I always try to show the program to different people and ask for a real assessment, opinions about what can be improved, etc.

However, it is a challenging endeavor... Sometimes on YouTube, I see channels that teach how to tie a shoelace, fry an omelet, open a can of sardines, put mascara on the eyes, all with thousands of views. So then I see *As Quatro Estações* [*The Four Seasons*], always with such a small number of views... Anyway, it is a quixotic task. The programs are put on the air, we have a Facebook page to help in the popularization of the channel, but we never pay to boost it, since it is an academic activity.

My opinion is that we are always in a dark zone, with little reach, little diffusion, despite so much effort, probably because of our lack of capacity to reach the public. To bring our message to the general public, we need to be more professional and, above all, to work in teams. We owe this with maximum urgency to Brazilian society, which finances public universities through the payment of taxes.

NSCO and MLC: What advice would you give to a young historian of science who begins his career at this time with interests in the history of biology or environmental history? What is missing in these fields? Where are these disciplines pointing to?

Regina Horta Duarte: For any young historian, my first recommendation is to learn how to speak English fluently. The lack of knowledge of the English language is a real obstacle to the success of graduate studies in Brazil. Think of the CAPES Portal, this fantastic vehicle that puts hundreds of publications in our hands, as long as you

know how to read in English. Secondly, we live in a time when the competition is tremendous, the eagerness to publish even higher, and young researchers are always very eager for results. It is clear that academic life always involves vanity, but we live in a time when this is detrimental to our knowledge.

I started this interview by talking about genuine child-like curiosity. This curiosity is what we have to cultivate: joy made possible by knowledge, pleasure in the intellectual adventure of addressing a theme, enthusiasm to share the knowledge produced with other people so that this practice is an element of transformation for the world. We are so obsessed with titles, prestige indexes, and signs of power, and we need to remember the initial motives of our decision to study history.

It is hard to think what is lacking in order to research it. At first, any subject can be a new subject, provided that an innovative approach is proposed. I would have thought differently when advising a young female doctoral student or male doctoral student: what really attracts you? What would be a real pleasure to study? Life is tough, sad, painful, we need to be able to research what mobilizes us, excites us, things in which we believe. No one can choose a research topic for anyone else.

I, for example, see a world of possibilities in the history of animals. The theme has interfaces with such diverse areas of history, opens up so many interdisciplinary paths, is so relevant, establishes philosophical and ethical reflections so decisive for our contemporaneity and, above all, highlights the important choices of our current civilization. It is estimated that 60% of the planet's wildlife merely has disappeared. On the other hand, we see that domestic animals dominate landscapes all over the world, and their step advances over forests, "cerrado", diverse areas. In cities, millions of pets feed a millionaire business, selling pet foods, perfumes, ornaments, toys, vegan cookies. Mosquitoes attacks us, and we had in 2018 one of the most enormous yellow fever epidemics in Brazil of recent times, which involved humans, mosquitoes, and non-human primates. There are animals everywhere in the past, in the present, and this includes *Homo Sapiens*.

However, some people will not get involved with the subject. So, the suggestion is research what you love, and that which energizes the life around you and, why not, your own life. Well, that is how I have been guided since the Scientific Initiation. The intellectual activity of research and production of knowledge is a source of rejuvenation, of enthusiasm, of returning to being like children in their infinite inquiry of the whys of everything.

Thus, to the young people: *be young!* Do not allow yourselves to be drawn too much by this austerity of academic titles, nor by the illusions about established prestige. In no way does this contradict the respect and recognition of the pioneers, as the best researchers yearn to be outdone by their students. The renewal will come from you.

NSCO and MLC: Thank you very much!

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