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## **Sociabilidade do Brasil Neerlandês (1630 - 1654)**

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Stellingen behorend bij het proefschrift *Sociabilidade no Brasil Neerlandês (1630 – 1654)*  
van Lucia Furquim Werneck Xavier (Universiteit Leiden, 2018).

1. Before the conquest of Recife in 1630, foreigners and non-Catholics had developed strategies to operate in a Portuguese and Catholic society. Thus, Flemish, Dutch and Portuguese individuals interacted successfully in Portugal as well as in Brazil, regardless of their religious and national backgrounds.
2. In Dutch Brazil, interpersonal interactions transcended national and religious boundaries; individuals interacted socially, economically and legally on a daily basis.
3. Dutch colonists depicted colonial society as divided into free and non-free (enslaved) individuals.
4. Material exchanges in Dutch Brazil followed the same patterns as before 1630; Portuguese and Dutch actors extended credit, lent money, were active in the sugar business and the slave trade. Those fluent both in Dutch and Portuguese were more successful.
5. The WIC succeeded in implementing the Dutch legal system in the colony; colonial officials aptly adjusted Dutch legislation to colonial reality. Neither nationality nor religion mitigated or aggravated criminal culpability. Legal practices in New Holland and in Portuguese Brazil faced the same problems.
6. Contraband was ubiquitous in the Atlantic in the seventeenth century. Dutch and Portuguese individuals of all social strata were involved in illegal trade.
7. In the Atlantic World, on the macro level, religion was a unifying or defining factor; on the micro level, individuals, out of their free will, changed religions whenever that suited their personal interests.
8. Exploring social interactions in Portuguese America not only enhances our knowledge of Dutch Brazil itself, but also of the context of the Dutch presence in the Caribbean, and the colonial experience of Dutch society on a global scale. After the loss of Brazil, Dutch colonists moved on to other colonies in the Caribbean, taking with them, among other things, the experiences and social tools they had in the old colony.
9. Human beings are not mere puppets of the invisible hand of history. Structures and institutions do not universally constrain human behaviour equally. In all societies there are always spaces for personal choices when different situations present themselves.
10. Microhistory offers the tools to unearth the complex web of relationships in which individuals and groups were involved in daily life.
11. Microhistorical studies are well suited to overcoming traditional, all-too-rigid categorizations that blur rather than elucidate a crucial feature of Dutch Brazil: its multi-national and multicultural character, which acted as a melting pot in a newly globalizing world.
12. The works of Projeto Resgate allow present day and future scholars unprecedented access to Dutch primary sources related to Brazilian history, particularly to those associated with Dutch Brazil.