


Woman, women, all of us: Plural feminism

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ABSTRACT

This work aimed to bring the discussion about plural feminism to highlight the history and its developments over time, the different claims and how difficult it has been to promote transformations in societies. However, despite the difficulties, there have been many women in all times who have fought for rights. And finally, it brought some Brazilian women who continue to be tireless in this fight. There are many of us in this battle and our daily lives show how our strength is expressed.

Keywords: Women's Rights, Plural Feminism, All of us.



INTRODUCTION

A woman's place
it's wherever she wants.
Barbi; Averbuck; Messias

Plural feminism refers to different ideologies and demands, although in some cases there are complementary issues. I will make a brief exposition of some of these movements below, seeking to highlight some points of divergence and convergence between feminisms. It is worth making it clear, from the beginning, that the goal is to briefly bring some of them, as this theme is complex. I will also bring the historical contextualization of these movements.

When talking about Women's Rights, it is essential to know how we have been seen throughout Western history. For centuries and centuries we were forbidden to participate in public spaces and were not considered citizens. The reserved space was that of the house, the private space and the chores were restricted to housework and family care.

In Western antiquity, societies such as Greece and Egypt denied reading, writing, and any kind of formal education to all. In the Middle Ages we were still away from any political rights, freedom and social independence. The Middle Ages were marked by the Inquisition and the brutal persecution of its opponents, contestants and anyone who dared to be different from the social prescriptions, who did not fit the model prescribed by the Catholic Church. Those who dared to subvert the position reserved for them were regarded as witches, dangerous and, as a rule, sentenced to death and burned at the inquisitorial stake (Politize; Mattos Filho, undated).

In 1789, during the period of the French Revolution, the first rights were created of women. These were a consequence of the denunciations and claims that political activists such as Olympe de Gouges and Mary Wollstonecraft have made on the European continent. They criticized the exclusion suffered by many who lived without access to basic rights such as education, for example. Their struggle was for education and equal rights. Olympe de Gouges drafted the first Declaration of the Rights of Women Citizens in 1791. In 1793 she was sentenced to death by guillotine. The fight for these rights has grown all over the world. It was only a century after the French Revolution, in 1893 in New Zealand society, after a period of protests and campaigns, that they won the right to vote for the first time. As can be seen, these rights have been a huge challenge in terms of their materialization and recognition. It is important to point out here that while the wealthiest women fought for the right to paid work in the public sphere, the poorest always worked in exchange for wages, as this would be the only way to support themselves (Politize; Mattos Filho, undated).

In 1789 James Madison, the fourth U.S. president, drafted the Declaration of the Rights of Man and of the Citizen, and his wife Dolley Madison congratulated him on this action, while reminding him to be at fault with the ladies, for these rights should be extended to them as well. Even



he, who showed a more advanced consciousness for his time, found the request to draw up a Declaration of the Rights of Women and the Citizen to be absurd. As we have seen above, even in the France of the Revolution where the agendas were Liberty, Equality and Fraternity, the "revolutionaries" did not include women in these demands, demonstrating their conservatism (Politize; Mattos Filho, undated).

In 1945, with the creation of the UN – United Nations Organization – these rights were recognized, with the elaboration of the Universal Declaration of Human Rights, which aimed to defend the dignity of all people, without exception, based on the premise of equality. It was from this achievement that the recognition of the particularities and needs of vulnerable groups gained prominence, as in the case of the female gender (Politize; Mattos Filho, undated).

In 1975, at the First World Conference on Women, organized by the UN, the importance of creating instruments to guarantee these rights at the international level was discussed. As a consequence of this action, the Convention on the Elimination of All Forms of Discrimination against Women was created in 1979. The document aimed to promote the confrontation of gender inequalities and existing discriminatory practices, defining that: "Discrimination against women shall mean any distinction, exclusion or restriction based on sex". This was the pioneering document that broadly addressed the issue of gender in relation to the civil, political, economic, social and cultural rights of us women. This Convention is still the main international treaty on these rights. It was with this document that our sexual and reproductive rights were internationally recognized, as it sought to bring us autonomy over our own bodies and the right to freely express our sexual orientation. This achievement aims to contribute to our physical, mental and social health and well-being, thus allowing the free expression of our sexuality. This right also contributes to confronting sexual violence such as female genital mutilation, which, according to data from the WHO - World Health Organization, affects 200 million women worldwide, including adolescents and children. (Politize; Mattos Filho, undated).

In Brazil, the Federal Constitution represents a milestone and an advance in the legislation regarding our rights, as its text speaks of protection and access to health services, contraceptive methods, information and sex education and the possibility of freely expressing one's sexual orientation. These rights involve the issue of abortion, according to the Penal Code. Abortion is authorized when the life of the pregnant woman is at risk, in cases of rape, and when the fetus is anencephalic. CF/88 is the main document for the defense of these rights and deals with gender equality. It also prohibits discrimination against women in the labour market, speaks of access to goods and services as a guarantee of dignity. Unfortunately, CF/88 has not been materialized in government actions, nor in daily life that has high rates of domestic violence, femicide, misery, hunger, discrimination of all kinds, including in the labor market, low wages, remuneration below



those received by men, devaluation and vulnerability. In spaces of power such as the National Congress, women account for 15% of the presence, despite the 1997 law establishing that political parties must fill their candidacies with 30% of women.

Among the victims of femicide, every day in the country, the Atlas of Violence (2021) shows that 68% of those who are murdered are black. We currently have the Maria da Penha Law that aims to combat this type of violence in the country. Yet we continue to die for this crime. The Law, as a set of norms and rules to discipline conduct, needs to be more agile and open to the difficulties and demands of the various movements in favor of women's rights, because it will not be possible to consolidate democracy with racism, inequalities, violence, hierarchization of people and groups. The guarantee of rights is closely linked to behaviors, stereotypes, prejudices, discrimination based on social class, race, sexual orientation and that make many women access fewer rights than others. It is urgent to develop public policies aimed at the protection of all, observing their needs and diversity, in addition to together, in solidarity, proposing actions that can rethink and tension actions, behaviors, language, discourses in order to deconstruct these social relations formatted in patriarchal, oppressive, violent and dominating capitalism.

A brief summary of the feminist movements identified from the nineteenth and early twentieth centuries is described below. During this period, many organized themselves to win political rights. After the Second World War, they claimed the right to their own bodies, pleasure and against patriarchal ideology. In the 1990s, the demand was made aiming at the diversity of women, which materializes in different intersections, in which oppression is experienced with different intensities and forms. In recent times, what we have are collective demonstrations for the maintenance of conquered rights and the fight against violence and rape culture, as we are experiencing a rise of fascist ideas and positions (Pedro, 2018).

More recently, we have under construction the decolonial women's movement that deals with social transformation in a radical way and that aims, through solidarity and its internationalization, to critically analyze societies. Their quest is for social justice, emancipation, and freedom. Among its assumptions is anti-racism, anti-imperialism and the struggle for the dismantling of patriarchal society and the regime of heterosexuality, seen as ideology. I will deal briefly with this movement later.

Plural feminism involves the diversity of movements that have been identified throughout human history. In the literature, there is the so-called Liberal or hegemonic Feminism, which conceived women as homogeneous, in addition to not having the participation of black and indigenous women. Their demands were for universal suffrage and it was mobilized in large part by protagonists from the wealthier class, white and educated, without making reference to so many others, from different social classes and with different urgencies. Therefore, there is currently a discussion about overcoming this feminism, as it does not encompass a significant number of women such as



indigenous, black, lesbian, and those living in colonized countries (Ribeiro, 2017).

Lélia Gonzalez recognized the importance for Decolonial Black Feminism to have theory and practice as instruments to combat inequalities and confront the capitalist order and patriarchy, placing itself in search of new ways of being a woman. However, she argued that criticisms of patriarchal capitalism, although necessary, are insufficient as a response to black and indigenous women in Latin America, as it would need to include another type of discrimination as serious as the others mentioned: "racial oppression" (Gonzalez, 2020; Ribeiro, 2017, p.17). Speaking of Lélia Gonzalez, Djamila Ribeiro (2017, p.17) says:

Gonzalez highlighted the different trajectories of resistance of these women and defended an Afro-Latin American feminism highlighting the legacy of struggle, the sharing of paths of confrontation with racism and sexism already traveled. Thus, more than sharing experiences and colonialism, these women share processes of resistance.

Lélia Gonzalez proposes the decolonization of knowledge, refuting any epistemological neutrality. It reflects that dominant language can be used as a strategy to maintain power, as it disqualifies other modes of language, typical of people who have not accessed quality educational opportunities within a fair system. Depending on how language is used, it can represent an obstacle to understanding and create spaces of power, in addition to preventing the construction of a transgressive education. What we have here is the valorization of the knowledge of the original peoples and of all the peoples who were subjected to colonization (Ribeiro, 2017).

LGBT Feminism seeks to include itself in some heterosexual standards, because even though they come out as lesbians, gays and trans, they seek compulsory marriage, the adoption of children and the recognition of the State in the face of their identities and way of life. They do not question heterosexuality as a regime of power and ideology.

For Ochy Curiel (*apud* TEIXEIRA, 2017, p.112), Decolonial Lesbian Feminism aims to end all the inhumane oppressions that are done to many people. Heterosexuality is not only the coexistence of couples of different sexes, "but as a form of appropriation of women's lives, of bodies, including the appropriation of work." In her work "La Nación Heterossexual" the proposal is not only for feminists, but for social movements, because the idea is that they understand how the regime of heterosexuality works and its power, so that the fight against it can be "of co-responsibility of all those who propose a social transformation".

Curiel (*apud* Teixeira, 2017, p.112) speaks of the heterosexual regime as "the complexity of social, economic, political, subjective, interpersonal relations. I believe when it is said that the regime of heterosexuality generates a binary." Curiel continues (*apud* Teixeira, 2017, p.113):

[...] It's not just about how society separates men and women and makes them homogeneous. That is to say, what kind of social relation there is in this regime, which is fundamentally appropriation. And this appropriation is of some specific bodies – more especially, in this



case, of our own, who were constructed as women, remembering that some of us, lesbians, also reproduce this in our relationships. This appropriation is within and acts in the legal and economic dimension. This was something I was interested in visualizing: the potential of this category and this proposal to understand how we have reproduced racism. Racism is structural, localized, contextualized, as is the functioning of the heterosexuality regime. (...) And for me, I think that one of the things that feminism lacks, at a general level, is to understand this structural dimension of this regime.

Curiel (*apud* Teixeira, 2017, p.116) questions:

Who produced the black woman? We would have to ask ourselves, in a political proposal for transformation. Who produces the woman? Who produces the poor? Fundamentally, they are the regimes of oppression. Intersectionality does not cope, does not arrive at these analyses, and places the differences as almost innate, already given.

It is important to highlight that there are authors who, although they agree that intersectionality is not enough to arrive at critical analyses, say that this is an important and useful concept for understanding the complexity of this issue.

Decolonial Feminism fights for social transformation, for the elimination of a matrix that has the power to judge which knowledge is valid or not; which bodies are human or not. This is a struggle for social justice, emancipation, and freedom. It is a feminism that has come to serve 99% of the population. Petrone brings in the preface of the work "Feminism for the 99%: A Manifesto", authored by Cinzia Arruzza, Tithi Bhattacharya and Nancy Fraser published in 2019, eleven theses that support this struggle. Let's see what are the theses pointed out by Petrone (2019):

1) A new feminist wave is reinventing the strike; 2) Liberal feminism is bankrupt. It's time to get over it; 3) We need an anti-capitalist feminism – a feminism for the 99%; 4) We are experiencing a crisis of society as a whole – and its original cause is capitalism; 5) Gender oppression in capitalist societies is rooted in the subordination of social reproduction to production aimed at profit. We want to subvert things in the right direction; 6) Gender-based violence takes many forms, always enmeshed in capitalist social relations. We promise to fight them all; 7) Capitalism tries to regulate sexuality. We want to set her free; 8) Capitalism was born out of racist and colonial violence. Feminism for the 99% is anti-racist and anti-imperial; 9) Fighting to reverse the destruction of the Earth by capital, feminism for the 99% is ecosocialist; 10) Capitalism is incompatible with true democracy and peace. Our answer is feminist internationalism; 11) Feminism for the 99% calls on all social movements to unite in a common anti-capitalist insurgency.

In the work "Women's Memory: women in history; history of women" by Assis and Santos (2016) we find reference to so many women who were protagonists of history and who show us an important feminine heritage that we have to take care of and preserve. They were and are in various areas such as painting, sculpture, poets, writers of short stories, novels, dramaturgy, science, teaching, politics, music, etc. and who rebelled and fought for a common collective cause: female emancipation,



freedom, equal rights. Below we have brought some of them:

- Tarsila do Amaral stood out in painting with a modernist style and because she believed that her art had something to say, she went to seek her destiny with an unusual freedom. His name reverberates beyond the borders of his country (ABREU, 2016, p.72).
- Djanira Motta e Silva artist who worked with painting, handicrafts, drawing, illustration and Brazilian scenography. And in the words of Mario Pedrosa "Djanira is the earth, which as *a mother*, gives and steals lives, but, above all, raises human beings to dreams" (GOMES, 2016, p.).
- Margarida Maria Alves was a reference in the organization of rural workers and carried a history of resistance to the world order. He is the protagonist who inspires the March of the Daisies, a movement that fights for the dream of a better life, claiming rights and denouncing the neoliberal project that has long left a trail of hunger, poverty, sexist violence and barbarism. She was murdered for confronting the forces of the dominant power with her actions (Aguiar, 2016).
- Nise da Silveira, who graduated in medicine, was the only woman in her class in the 1920s. He produced original reflections for the study of psychology and psychiatrists, linking art to the need for expression of human beings trapped in schizophrenia. It has become a reference in mental health and psychiatry studies in Brazil.
- Leila Diniz, a kindergarten and kindergarten teacher, became an actress and divided her time between cinema, theatre and television. She became a symbol of Brazilian women's rebelliousness and yearning for freedom, breaking pre-established patterns of behavior and revolutionizing the traditional model of women in Brazil (Godinho, 2016, p. 20).

Throughout the text, she brought fragments of poetry by Brazilian writers of various origins in order to reaffirm the richness of feminine thought in our Brazil. With this, I hope to strengthen the bonds that unite us and to raise the recognition of the sensitivity, intelligence, knowledge and strength of women. We must never forget that our contribution to Brazilian society and other societies around the world was and is invaluable. Obviously, many, many personalities have not been mentioned here, and the reason is that there are so many that it is impossible to pay homage to them all in a single text.

THE BRAZILIAN WEALTH EXPRESSED BY WOMEN IN THINKING, FEELING, DEEDS AND MILITANCY

The woman who listens to her intuition, who perceives her dreams, who listens to the inner voice of the old women and warriors of her ancestry, and who has the suspicious look of the suspicious, is indeed a threat to the natural predator of history and culture.
Eliane Potiguara



Eliane Potiguara, as the first indigenous writer in Brazil, received in December 2021 the title "Honoris Causa" from the Federal University of Rio de Janeiro. She is the Universal Ambassador for Peace in Geneva, Switzerland. She is a teacher, writer, poet, activist, social entrepreneur. Graduated in Letters from UFRJ - Federal University of Rio de Janeiro - and extension in Education and Environment from the Federal University of Ouro Preto -UFOP -.She is a storyteller. She has participated in several seminars on Indigenous Rights at the UN, government organizations and national and international NGOs. Eliane Potiguara was named one of the "Ten Women of the Year 1988" by the Women's Council of Brazil, for having created the first indigenous women's organization in Brazil: GRUMIN (Women's Group-Indigenous Education), and for having worked for the education and integration of indigenous women in the social, political and economic process in the country and worked on the drafting of the Brazilian Constitution. He has published seven books and had texts published on several *national and international websites*, anthologies and *e-books*. Awarded by the Pen Club of England and the Free Expression Fund (USA). Author of "Half Face, Half Mask" (Potiguara, undated).

Eliane Potiguara in this work talks about how the bodies of indigenous women were seen by the colonizer. It emphasizes that to talk about indigenous women's bodies is to deal with the history of Brazil, women's bodies in Brazil, miscegenation and the violence inflicted on them to this day. Their work is extremely relevant to bring the indigenous tradition to visibility and show the importance of their way of living, thinking and feeling that they can transform societies into a place of peaceful coexistence in which happiness can be built in proportion to the reconnection of the human being to the woods and forests. to the environment and to all kinds of life.

The epigraph draws our attention because it reveals the close connection with the ancestors, the ancestral knowledge of sensitivity and intuition, of self-knowledge that cannot be neglected, because we run the risk of being slaughtered when we lose the "suspicious look of the suspicious" so dear to the preservation of our existence and that of others.

We see women as the beginning of everything, you can't come into the world if it's not through a woman's womb. This relationship with the land is directly related. Our veins in the body can be compared, in nature, to the roots, which is where trees take hold. If we look at each part of our body, there is something similar to nature. This way of engaging with nature, (...), is much more than a relationship of objects. When dealing with an animal we are not dealing with an object, when dealing with another person we are not dealing with an object, we are dealing with sacred things.

Raquel Kubeo

Raquel Kubeo tells us about the 520 years of resistance and struggle of indigenous women for decolonization. Women make up half of the indigenous population and suffer the violence that all other women go through. In a report released by the UN about a decade ago, indigenous women are more likely to be raped than others and, as a rule, the aggressor is not a family member or someone



close to them. This violence is marked by prejudice, harassment and invisibility of these people and women who fight tirelessly for the legalization of their lands, a right that is constitutionally guaranteed, and recurrently violated with the consent of the State and the interests of politically and economically powerful groups (Marko; Reinholz, 2020)tag.

Raquel Kubeo, a student at the Federal University of Rio Grande do Sul (UFRS), is a descendant of the Tukanos and Kubeo ethnic groups, of maternal lineage, and was born in Amazonas. Graduated in Pedagogy, she currently holds a master's degree in Inclusive Education at UFRGS. The quota system favored access to university, since many indigenous women, due to precarious work similar to slavery, are unable to study. He talks about the difficulty until recently for an indigenous child to have the ethnic denomination in his name, as is his culture, because the laws of civil society do not accept the indigenous name. The indigenous struggle is added to the struggles for education, health, human rights, materialization of rights conquered in the law, preservation of the environment, food without poison, among others that are collective agendas and that encompass the interest of civil society, of the national population. Raquel also talks about the intense work of indigenous women at the university, such as Alice Martins, from the Guarani ethnic group, and Iracema Nascimento (Marko; Reinholz, 2020)tag.

When dealing with the machismo observed and experienced in villages, Raquel Kubeo says that it is a consequence of the patriarchy inherited from white Western culture. On the occasion of the contact between the white European and the indigenous cultures, diplomatic and leadership issues were discussed only with men from the village. They teach children that men are superior, they will be the leaders, and women are inferior. However, she says that within the indigenous territories the role of women in the resistance is much stronger, because even with all the suffering and genocide they manage to maintain this tradition. Indigenous Women's Day is September 5th. March 8 is another day of struggle and resistance to make visible the importance and value of women, as well as to fight for their dignity (Marko; Reinholz, 2020)tag.

By abdicating the idea that he is part of nature, urban man has lost the ability to read its signs. That is why almost all of his attempts to tame it end in destruction. The earth is the spirit and body of the indigenous; We feel what she feels. [...]. And the planet is feverish, beginning to convulse.

Sonia Guajajara

Sonia Guajajara is from the Northeast and indigenous and composed, as vice-president, the ticket that ran for the Presidency of the Republic with Guilherme Boulos in 2018. She was the first indigenous deputy elected by São Paulo. Today in the third, 2023 to 2027, term of President Luiz Inácio Lula da Silva, she assumed the portfolio of the Ministry of Indigenous Peoples, being the first indigenous person to occupy a ministry. He is at the head of the Executive Coordination of the Articulation of Indigenous Peoples of Brazil – APIB – and is one of the largest environmental leaders



in the country, unifying more than 305 peoples around agendas that combat the interests of the most powerful sectors of Brazilian society. He is of the Guajajara/Tentehar ethnic group, and inhabits the Arariboia Indigenous Land, in Maranhão. Graduated in Letters and Nursing, she has a postgraduate degree in Special Education. He has been an indigenous militant since his youth and has been fighting for causes related to the environment. It is resistance against projects that take away indigenous rights and threaten the environment.

In 2010, Sonia Guajajara presented the Golden Chainsaw award to the then Minister of Agriculture Kátia Abreu in protest against the changes to the Forest Code, as she has a voice in the UN Human Rights Council, and received many awards and honors given by former President Dilma Rousseff (PSOL, 2018).

In 2019, Sônia Guajajara published a text in which she addresses the urgency of discussing and taking action in relation to the climate issue, caused by the irresponsible action of human beings and their capitalist logic of production and social organization. He highlights the gloomy diagnoses of science and states that "they are not definitive and that there is still time, but we know that the urban man, one of the main agents of the disease, will not be able to cure it alone". And it says:

We, indigenous Brazilians, want to help.

We fight not only for the fulfillment of the 1988 Constitution, but also for a healthy planet.

We are aware that it would do little good to guarantee our right to land if the rest of the world were devastated.

We want to take care of the forest for everyone, because we know how important it is to the health of the planet – and we have the knowledge to do so. In addition to humanitarian issues and justice itself, what happens to the Wajãpi or any other indigenous people concerns everyone.

The indigenous women's movement has grown a lot in this decade. For the first time we had an indigenous woman on a presidential ticket, we have an indigenous woman in the National Congress, Deputy Joênia Wapichana, and a woman, Nara Baré, is at the head of the Coordination of Indigenous Organizations of the Amazon (COIAB).

We realize that our struggle cannot be restricted to Brazil. At the last Free Land Camp, held in April, we decided that in August we would hold a meeting of women's leaders and activists, the Indigenous Women's March. The theme chosen for the event was "Territory: our body, our spirit", as one of the central issues will be the care of mother earth.

The planet is going through an unprecedented crisis and it is no wonder that women are rising up all over the world: we are the ones who suffer the most not only from the effects of wars, hunger, disease and intolerance, but also from climate change. Munduruku mythology speaks of a time when women ruled. We don't want to be in charge, we want to be heard (Guajajara, 2019).

Márcia Wayna Kambeba belongs to the Omágua/Kambeba ethnic group, born in the Ticuna village, in Belém do Solimões, Amazonas. Under the influence of her grandmother, who was a teacher and poet, at the age of fourteen Marcia began to write her first verses.

She is a poet and geographer graduated from UEA – State University of Amazonas -, specialist in Environmental Education and then did a master's degree dealing with the culture of the Kambeba people from the sixteenth century to the present day at UFAM – Federal University of Amazonas. Today he lives in Pará and has an artistic career with poetry that talks about violence



against indigenous peoples, in addition to the conflicts generated by life in the city. He turned his master's thesis into poetry. The poem "Ser Indígena, Ser Omágua" was born from this work (Kambeba, 2021), which I bring below:

To be indigenous, to be omágua

I am a daughter of the jungle, my speech is Tupi.
I carry it in my chest,
the pains and joys of the Kambeba people
and in the soul, the strength to reaffirm our identity that has long been forgotten,
diluted in history.
But today I revive and rescue
the ancestral flame of our memory.
I am Kambeba and I do exist. In the touch of all
Drums
In the strength of all bows,
In the spilled blood that still colors
This land that is ours.
Marcia Kambeba

Marcia Kambeba rescues in her work:

... Women in many ways, as writers, singers, storytellers, leaders, sages and guardians of the forest. As for feminism, although she does not see it in indigenous culture, she believes that the feminine is very present: there is a scenario that allows women, spokespersons and representatives of the nation, to present themselves in various ways (Kambeba, 2021).

This collective consciousness and connection between everything and everyone is necessary and the only one capable of radically transforming the conditions of existence of millions of people around the world, as well as reversing the serious degradations to which the environment has suffered for centuries until today.

Women's Voices

My great-grandmother's voice echoed as a child
In the ship's holds wails echoed
of a lost childhood.

My grandmother's voice echoed obedience
to the whites – owners of everything.

My mother's voice echoed softly in revolt
In the back of other people's kitchens
Underneath the Brings
Dirty whites clothes
Down the dusty road
Towards the favela.

My voice still echoes bewildered verses with rhymes of blood
and hunger.

My daughter's voice collects all our voices
it collects within itself the mute and silent voices.

My daughter's voice
it collects in itself the speech and the act
The order – the today – the now.



In my daughter's voice the resonance will be heard
The echo of life – freedom.

Conceição Evaristo
Poems of Remembrance and Other Movements (2008).

Conceição Evaristo, born in Belo Horizonte, had her childhood and adolescence marked by misery, having lived during this period in the favela called Pindura Saia in the capital of Minas Gerais. She holds a bachelor's degree in Letters from UFRJ. In 1990 he had some poems included in the Cadernos Negros Collection, volume 13, where he disclosed his work of Afro-Brazilian production in the form of poetry and prose. She holds a Master's degree from PUC in Rio de Janeiro in 1996 and a PhD in Comparative Literature from UFF – Fluminense Federal University – in 2011. He had some texts translated into English and French and in 2018 he received the Literature Award from the Government of Minas Gerais (Brandino, undated).

She is an important reference author of contemporary Brazilian literature. She was awarded the Jabuti award in 2015 and 2019, respectively. She worked as a teacher in the public school system in Rio de Janeiro. He is a novelist, poet and short story writer. The raw material of her works deals with the experience of black women, bringing deep reflections on Brazilian racial inequality. Her works denounce racial and gender oppression and violations and seek to rescue the ancestry of the black race erased by the colonization and enslavement of black people (Brandino, undated).

Dizziness from hunger is worse than that from alcohol.
The dizziness of alcohol impels us to sing.
But that of hunger makes us tremble.
I realized that it's horrible to have only air inside your stomach.
Carolina María de Jesús

Carolina Maria de Jesus, one of the most prominent black Brazilian writers, was born in Sacramento, Minas Gerais. She was the daughter of an illiterate woman who worked as a laundress and the granddaughter of enslaved blacks. He had seven other siblings in his family. With the encouragement of one of her mother's clients, Carolina went to school, attending only two years. Even with the short time of school, he began to enjoy reading and writing.

In 1930 she moved to France where she worked in the fields and then as a maid. When she was 23 years old, her mother died and she decided to go to the capital of São Paulo, working as a cleaner and, later, as a maid. She went to live in the Canindé favela and had three children from different relationships. As a favela resident, at night she would pick up paper and when she found magazines, she would collect them and read them. He developed the habit of writing down what he lived on a daily basis. She began to dream of becoming a writer. And so, once he went to the newsroom of the Folha da Manhã newspaper with a poem dedicated to Getúlio Vargas. Then his



poem and his photograph are published in the newspaper. In 1958, Audálio Dantas, appointed by the *Folha da Noite* newspaper to do a story about the Canindé favela, visited Carolina's house and was enchanted by Carolina's story. In 1960 his first book *Quarto de Despejo: Diário de uma favelada* was published, edited by the journalist Audálio. Her book was very successful in allowing Carolina to leave the favela. Three more publications will follow at a later date. However, even with the success of her first book, the writer returns to her condition as a paper collector, returning to live in the favela. His stance and his works denounced the political neglect of people in vulnerable situations in Brazilian society (LITERAFRO, 2021).

My daily struggle is to be recognized as a subject,
impose my existence in a society
who insists on denying it.
Djamila Ribeiro

We fight for a society in which women can be
considered persons,
that they are not violated
because they are women.
Djamila Ribeiro

Djamila Taís Ribeiro dos Santos is a philosopher, social activist, teacher and writer and a militant voice of singular importance in contemporary Brazilian society. The feminist movement entered the philosopher's life at the age of 19, when she met the NGO Casa de Cultura da Mulher Negra, in Santos, where she worked for about four years. There she had contact with works by feminists and black women and began to study themes related to gender and race. She graduated in Philosophy from UNIFESP – Federal University of the State of São Paulo, in 2012, and became a Master in Political Philosophy at the same institution, in 2015, with an emphasis on feminist theory. In 2005, she interrupted a degree in Journalism. Her main activities are on the following topics: racial and gender relations and feminism (Abreu, 2019).

She is an online columnist for *Carta Capital*, *Blogueiras Negras* and *Revista Azmina* and has a strong presence in the digital environment, as she believes that it is important to appropriate the internet as a tool in the militancy of black women, since, according to Djamila, the "hegemonic media" usually makes them invisible (Abreu, 2019).

She was appointed Assistant Secretary of Human Rights and Citizenship of the city of São Paulo during the administration of Mayor Fernando Haddad. She prefaced the book "Women, Race and Class" by the black philosopher and feminist Ângela Davis, an unpublished work in Brazil translated and released in September 2015. Among the books she has written are "What is a place of speech?" in which she addresses the urgency of breaking the established silences, also bringing to the public's attention intellectual productions of black women throughout history. Another work of hers was entitled "Who's Afraid of Black Feminism?" (Abreu, 2019).



She courageously denounces racism, inequality and recurrent violence against blacks and women. His work "Small Anti-Racist Manual" deals with structural racism in this society and won the Jabuti Award. He analyzes the performance of the Judiciary and says that it reaffirms the bias of judging, because it has not achieved the necessary impartiality when it acts, as it condemns young black people without evidence, fulfilling an agenda of mass incarceration of the undesirables. It proposes that the training given to military police officers be rethought, since in order to work with civil society, these cannot coincide with military training. She is a great reference in decolonial black feminism.

Black

A beautiful woman is the one who goes to the fight!
Those who have their own opinion and are not scared.
When the thousandth person points to your hair and laughs
saying he's "standing."
And this poor woman's ignorance doesn't allow her to see...
Standing, armed.
Fuck it! So be it!
For me it's magnificence!
Because black hair isn't just tough,
It's resistance.

Mel Duarte
(excerpt from the poem "Melanin Girl")

Mel Duarte was born in São Paulo in 1988 and is a writer, *slammer*¹ and cultural producer. At the age of eight, he began his work in the literary world, participating in soirees in his city in 2006. She has a degree in Social Communication and has worked in the area before dedicating herself completely to the life of a writer. (LITERAFRO, undated).

In 2013, he published his first book, *Fragmentos Dispersos*. In 2016 she released the work "Negra Nua e Crua" which is recommended reading on the Literafro Portal. The Rio Poetry Slam won the International Poetry Championship, which is part of FLUP – Literary Festival of the Peripheries – declared Cultural Heritage of an immaterial nature in the state of Rio de Janeiro, which began in 2012. In 2017, she was invited to represent Luso-Afro-Brazilian literature – Festilab Taag in Luanda, Angola. Her book "Negra, Nua e Crua" was published in Spanish. Mel Duarte is one of the organizers of the São Paulo edition of the "Slam das Minas" aimed at the female gender. He was a member of the collective "Poetas Ambulantes", which distributes and recites poetry on public transport (LITERAFRO, undated).

Don't let yourself be destroyed...
Gathering new stones and constructing new poems.
Recreate your life, always, always.
Remove rocks and plant rose bushes and make sweets.

¹ Slammer - name given to those who participate in the "poetry slams", or, in Portuguese, poetry battles. "In the *slam*, you speak your poem and you get a score, then there's a vote that decides whether you won or not.



Resumes.

Make your petty life a poem. and you will live in the hearts of the young and in the memory of the generations to come.

This fountain is for the use of all thirsters.

Take your share. Come to these pages.

And do not hinder its use to those who are thirsty.

Cora Coralina

Cora Coralina (1889-1985) began writing poems and short stories when she was 14 years old and published them in 1908 in the journal of poems "A Rosa" created with some friends. Her short story "Tragedy of the Roça" was published in the "Historical and Geographical Yearbook of the State of Goiás", when she used the pseudonym Cora Coralina. In 1911 she went to live with her husband in Jaboticabal, in the interior of São Paulo. In 1922 she was invited to participate in the Modern Art Week, but was prevented by her husband. After his death in 1934, she became a confectioner to support her four children. However, he did not stop writing. In 1934, in São Paulo, she became a book seller. In 1936, living in Andradina, São Paulo, he wrote for the city's newspaper. In 1951 she ran for city councilor. In 1959, at the age of 70, he went to learn typing to prepare his poems and deliver them to publishers. In 1965 he managed to publish his first book "O Poema dos Becos de Goiás e Estórias Mais". In 1970 she took office in chair no. 5 of the Women's Academy of Letters and Arts of Goiás. In 1976 he released his second book "Meu Livro de Cordel". When he received praise from the poet Carlos Drummond de Andrade in 1980, the interest of the general public aroused his works. She was awarded the title of Doctor Honoris Causa by UFG – Federal University of Goiás (Frazão, undated).

His works are marked by the poetics of everyday life and the simplicity of small things (Fuks, undated).

Dilma Rousseff (1947), born in Belo Horizonte (MG), was interested in socialist ideals as a teenager and brought indignation about inequality and historical injustices that occur daily in the country. She fought intensely against the Military Dictatorship and was imprisoned and tortured. However, she always showed herself to be a strong woman of fiber and of great dignity and loyalty to her ethical principles. In 1977 he graduated in economics from the Federal University of Rio Grande do Sul. He entered politics in the state of Rio Grande do Sul, joining the PDT. She was Secretary of Finance of the Municipal Government of Porto Alegre between 1985 and 1988. In the early 1990s, he served as president of the Foundation for Economics and Statistics of Rio Grande do Sul.

In 1993 she became Secretary of Energy, Mines and Communications of Rio Grande do Sul, in the government of Alceu Colares. From 1999 to 2002, she was Secretary of Mines and Energy of the state government. In 2001, she joined the Workers' Party (PT), when it was chaired by Luís Inácio Lula da Silva and was one of the mentors of the government plan. She served as Minister of Mines and Energy in the PT presidential administration until 2005. (Frazão, undated). She is the first woman to hold the position of President of the Republic in 2010 and was re-elected in 2014. In 2016,



Brazil suffered another coup d'état, as conservative elites alleged that the president had committed irregularities. However, the political movements that resulted from this *impeachment* and the national depredation reveal to us in an intense and clear way that, once again, the country was victimized by external colonizing forces, which aim to appropriate national wealth, increasing the poverty of the Brazilian people. In addition, the mentality that prevails in the Brazilian National Congress is sexist, retrogressive, subservient to US interests, without any feeling of appreciation for the Brazilian people and for Brazil, as already denounced by sociologist Jessé de Souza in the work "The Elite of Delay: from slavery to Lava Jato (2017)".

My mother thought study was the finest thing in the world.
Right.
The finest thing in the world is feeling.
That night, her father was having an evening, and she said to me:
Poor guy, up to this hour in heavy duty!
He arranged bread and coffee, left a pot on the fire with hot water. He didn't talk to me about love, that word of luxury.
Adélia Prado

Adélia Prado (1935) was born in Divinópolis (MG) and graduated as a teacher in 1953. Subsequently, he graduated in Philosophy in 1973. His first poems were published in the *Jornal de Divinópolis* and *Belo Horizonte*. In 1975 he sent the originals of his new poems to the literary critic Affonso Romano de Sant'Anna, who gave them to Carlos Drummond de Andrade for his consideration. Delighted with the work, Drummond sent it to Imago Publishing. That same year, the book "Baggage" was published with his poems. In 1978 he won the Jabuti Award with the publication of "Coração Disparado". In 1979, she began to dedicate herself solely to her career as a writer, publishing in prose: "Solte os Cachorros" (1979) and "Cacos Para Um Vitral" in 1980. In the same year, he directed the amateur theatrical group "Cara e Coragem" in the staging of the play "O Auto da Compadecida" by Ariano Suassuna. In 1981, he directed the play "A Invasão", by Dias Gomes, and returned to poetry with "A Terra de Santa Cruz". Also in 1981, the first of a series of studies on the work of Adélia Prado was presented at the Department of Comparative Literature of Princeton University (Frazão, undated).

Between 1983 and 1988. Adélia held the position of Head of the Cultural Division of the Municipal Department of Education and Culture of Divinópolis. In 1985, Adélia participated, in Portugal, in a cultural exchange program between Brazilian and Portuguese authors. In 1988 he performed in New York at the Brazilian Poetry Week, promoted by the International Committee for Poetry. In 1993, Adélia returned to the Municipal Department of Education of Divinópolis. It premiered in SESC theaters in Belo Horizonte, São Paulo and Rio de Janeiro. The characteristics of his work are direct, stripped-down language that recreates the concerns and life of the interior of Minas Gerais. She was consecrated the most feminine voice in Brazilian poetry (Frazão, undated).



Chiquinha Gonzaga (1847-1935) was a composer, pianist and conductor. The daughter of a military man, her mother was mixed-race and her grandparents were enslaved. She had access to quality education and was fascinated by music since she was a child. He married twice, the first time he had three children and the second time he had a son. The marriages didn't work out, but he fulfilled his dream, which was to make a living from music. He traveled around Brazil, composed and gave piano lessons. The famous carnival march "Ô Abre Alas que eu quero passar" is of his authorship. Among his works are: White Moon; Quaint; Foam Flower; Sultana. His personality was that of a very decisive person who knew both what he wanted and what he didn't want. He still impresses today with the delicacy of his works and his originality.

Dream

Be what you want to be,
'Cause you only have one life
And there's only one chance
to do what you want. [...]
Clarice Lispector

Clarice Lispector (1925-1977) was born in Ukraine, became a naturalized Brazilian, graduated in Law, wrote novels, short stories and poems. Considered one of the biggest names in Brazilian literature. Of Jewish descent, he studied and spoke several languages such as Portuguese, French, Hebrew and Yiddish, and studied piano. With the death of his father in 1940, he began his career as a journalist. In the following years, she worked as a writer and reporter at Agência Nacional, Correio da Manhã and Diário da Noite. In 1943 she married a diplomat. He has lived in several countries. He has received several awards, including the Cultural Foundation of the Federal District Award and the Graça Aranha Award. Among his works we find: Near the Wild Heart (1942); The Chandelier (1946); The Besieged City (1949); Family Ties (1960); The Apple in the Dark (1961); The Foreign Legion (1964); The Passion According to G.H. (1964); The Mystery of the Thinking Rabbit (1967).

Many other personalities could have been mentioned, but as I pointed out at the beginning of this text, it would not be possible, because at all times women have left their marks and transformations with their daily actions making tensions, social struggles of different dimensions and of inestimable importance.

FINAL THOUGHTS

We are many and we are everywhere, some have projected themselves and gained visibility in the social arena, many others have contributed and continue to contribute to the dynamics of the world, acting tirelessly in daily life, in the invisibility of public life, but their actions, their presences offer other contours wherever they go. Throughout the history of humanity, women from all social classes have fought against the oppressions of their time, claimed rights, and died murdered for this



daring claim, but this legacy inspires us to this day to continue defending equitable, respectful, and supportive relationships so that it is possible to build a truly democratic world in which we can all be happy. We all bear the mark of resistance in our stories, inspired by the dream of freedom, equity, emancipation, solidarity, happiness and full fulfillment in our lives.



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