



Editorial

Women's Struggles: old agendas and constant challenges *

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Despite the long history of women's struggles, the basic agenda is daily updated: political participation, occupation of prominent positions in organizations, income inequality, violence, subalternity and oppression. In unison with this observation, Michelle Perrot reminds us that feminisms are, since always, "the claiming of the word and will of representation of women". (2005, p. 323).

In Brazil, since the 19th century women's voices have been heard. We lack no pioneers: Nísia Floresta and her interpretative translation of Mary Wollstonecraft; Maria Firmina dos Reis, writer and abolitionist, Bertha Lutz, opening the stories of women in politics (BLAY; AVELAR, 2019). In the recent scenery, in august 2019 we have witnessed the first March of the Indigenous Women, in association with the Sixth March of the Margaridas. The articulation of both women's movements – the indigenous and the rural workers – has its origin in the last few decades of the twentieth century. Their struggles are different, but related.

Cláudia Mayorga (2014) reminds us that articulation is frequent in the history of feminisms: abolitionists and suffragists would synchronize, Latin American women were involved in many movements of resistance against the dictatorships that ravaged this portion of the continent, we have seen great diversity among the struggles for civil rights, and so on. In spite of that, as the author puts, "in many countries, the inclusion of white middle class women in public space through work didn't necessarily result in a reconfiguration of relationships in private life" (p. 227). On the contrary, domestic work continued to be the work of women, more

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specifically black women of lower classes, without giving up its condition of low social and economic value work, and "revealing that class and race are dimensions of the experience of many women that aren't considered by more traditional perspectives of gender." (MAYORGA, p. 227)

If the domestic scenario continues to show race, class and gender inequalities, which structure systems of oppression and privilege in our society, the public scenario in Brazil has been making us perplexed with the legitimation of misogynistic discourse and the backlash in the political sphere, with the extinction of the Secretariat on Policies for Women, absorbed into current government's the Ministry of Women, Family and Human Rights. Given such scenario, asymmetries that could be thought of as overcome present themselves as current challenges. As an illustration, while digital platforms have been invaded by hashtags that express women having had enough of sexual harassment, such as #MeToo and in Brazil #MeuAmigoSecreto (*My Secret Friend*), we've recently seen the hashtag #DesculpaBrigitte (*Sorry Brigitte*) expand the feelings of national shame for some, and pride for others. That happened when French first lady Brigitte Macron was the target of misogynistic attacks by Brazilian government's high echelon, whose representatives believed it to be appropriate commenting insultingly on the teacher and first lady's appearance. We must broaden our view, including the occupation of the public sphere and how we have been receiving, in our studies, the struggles of women.

Researcher Vivian Santos (2018), through her investigations about women in science, black feminisms and decolonial studies, invites us to the political-epistemological articulation as a way of resisting hegemonic knowledge. The author's appeal for "epistemic disobedience" is illustrated by her own attitude of questioning her own research, inquiring how class, gender, race and sexuality are contemplated by such work. Also we, as readers of science that's produced about/with/for/by women, may intensify our reflexivity when diving into the texts that are presented in this dossier.

If we follow the authors that keep us company in this editorial, how do we in the present, as researchers and scientists, analyze the position of women in economic-social life, work and in organizations? This is the matter deduced for the dossier proposed by interdisciplinary journal **PISTA - Periódico Interdisciplinar: Sociedade, Tecnologia e Ambiente**. With this agenda, the editorial body and the authors that have collaborated in the dossier dedicate themselves to an auspicious task: expanding the visibility of women, casting light into how they've been occupying the public sphere, problematizing the ways in which they are represented, discussing inequalities and rights violations. Interdisciplinary dialogue with

collaborators in different fields of knowledge enriches the view of readers, living up to to the dossier subtitle, which highlights the possibility of multiple perspectives of analysis.

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