



RDPC

Revista de Direito Público
Contemporâneo

ISSN 2594-813X



RDPC

Revista de Direito Público Contemporâneo

Ano nº 05 | Volume nº 01 | Edição Nº 01 | Janeiro/Junho 2021
Año nº 05 | Volumen nº 01 | Edición Nº 01 | Enero/Junio 2021

Fundador:

Prof. Dr. Emerson Affonso da Costa Moura, UFRRJ/UNIRIO.

Editor-Chefe | Editor-Jefe:

Prof. Dr. Emerson Affonso da Costa Moura, UFRRJ/UNIRIO.

Co-Editor | Coeditor:

Prof. Dr. Alexander Espinoza Rausseo, UEC.

Equipe Editorial | Equipo editorial:

Sra. Camila Pontes da Silva.

Sr. Eric Santos de Andrade.

Sr. Jonathan Mariano.

Sra. Gabriela Vasconcellos.

Sra. Natalia Costa Polastri Lima.

Diagramação | Diagramación:

Sr. Daniel Pires Lacerda



UFRRJ

UNIVERSIDADE FEDERAL RURAL
DO RIO DE JANEIRO



IEC
INSTITUTO DE ESTUDIOS
CONSTITUCIONALES

Revista de Direito Público Contemporâneo Revista de Derecho Público Contemporáneo Journal of Contemporary Public Law

Conselho Editorial Internacional | Consejo Editorial Internacional International Editorial Board

Sr. Alberto Levi, Università di Modena e Reggio Emilia, Emilia-Romagna, Itália.
Sr. Alexander Espinoza Rausseo, Instituto de Estudios Constitucionales, IEC, Caracas, Venezuela.
Sr. Jorge Miranda, Universidade de Lisboa, ULISBOA, Lisboa, Portugal.
Sr. Luis Guillermo Palacios Sanabria, Universidad Austral de Chile (UACH), Valdivia, Región de los Ríos, Chile, Chile
Sra. Isa Filipa António, Universidade do Minho, Braga, Portugal, Portugal
Sra. Maria de Los Angeles Fernandez Scagliusi, Universidad de Sevilla, US, Sevilha, Espanha.
Sra. María Laura Böhm, Universidade de Buenos Aires, Buenos Aires, Argentina.
Sr. Mustava Avci, University of Anadolu Faculty of Law, Eskişehir, Turquia.
Sr. Olivier Deschutter, New York University, New York, USA.

Conselho Editorial Nacional | Consejo Editorial Nacional National Editorial Board

Sra. Adriana Scher, Centro Universitário Autônomo do Brasil, UNIBRASIL, Curitiba, PR.
Sra. Ana Lúcia Preto Pereira, Centro Universitário Autônomo do Brasil, UniBrasil, Curitiba, PR, Brasil.
Sr. Arnaldo Sampaio de Moraes Godoy, Universidade de São Paulo, USP, São Paulo, Brasil.
Sr. Braulio de Magalhães Santos, Universidade Federal de Juiz de Fora, UFJF, Governador Valadares, MG, Brasil.
Sr. Carlos Ari Sundfeld, Fundação Getúlio Vargas, FGV, São Paulo, SP, Brasil.
Cavichioli Paulo Afonso Cavichioli Carmona, UNICEUB - Centro Universitário de Brasília, Brasil
Sra. Cristiana Fortini, Universidade Federal de Minas Gerais, Belo Horizonte, Minas Gerais, Brasil.
Sra. Cynara Monteiro Mariano, Universidade Federal do Ceará, UFC, Ceará, Brasil.
Sr. Diogo R. Coutinho, Universidade de São Paulo, USP, São Paulo, Brasil.
Sr. Diogo de Figueiredo Moreira Neto (in memoriam), Pontifícia Universidade Católica, PUC, Rio de Janeiro, RJ, Brasil.
Sr. Emerson Gabardo, Pontifícia Universidade Católica, PUC, Curitiba, PR, Brasil.
Sr. Emerson Affonso da Costa Moura, Universidade Federal Rural e do Estado do Rio de Janeiro, UFRRJ/UNIRIO, RJ, Brasil.
Sr. Eros Roberto Grau, Instituto Brasileiro de Direito Público, IDP, Brasília, DF, Brasil.
Sr. Flávio Roberto Baptista, Universidade de São Paulo, USP, São Paulo, SP, Brasil.
Frederico Augusto Pasdchoal, Universidade Federal de Santa Catarina, UFSC, Santa Catarina, Brasil., Brasil
Sr. Ingo Sarlet, Pontifícia Universidade Católica do Rio Grande do Sul, PUC, RS, Brasil.
Sr. Jacintho Silveira Dias de Arruda Câmara, Pontifícia Universidade Católica, PUC-SP, São Paulo, Brasil.
Sr. Jamir Calili, Universidade Federal de Juiz de Fora, Governador Valadares, MG, Brasil.
Sra. Jéssica Teles de Almeida, Universidade Estadual do Piauí, UESPI, Piriá, PI, Brasil.
Sr. José Carlos Buzanello, Universidade Federal do Estado do Rio de Janeiro, UNIRIO, Rio de Janeiro, RJ, Brasil.
Sra. Monica Teresa Costa Sousa, Universidade Federal do Maranhão, UFMA, Maranhão, Brasil.
Sr. Paulo Ricardo Schier, Complexo de Ensino Superior do Brasil LTDA, UNIBRASIL, Curitiba, PR, Brasil.
Sr. Philip Gil França, Pontifícia Universidade Católica do Rio Grande do Sul, PUC-RS, Brasil.
Dr. Plauto Cavalcante Lemos Cardoso, Associação Argentina de Justiça Constitucional (AAJC), Brasil
Sr. Rafael Santos de Oliveira, Universidade Federal de Santa Maria, UFSM, Santa Maria, RS, Brasil.
Sra. Regina Vera Villas Boas, Pontifícia Universidade Católica de São Paulo, PUCSP, São Paulo, SP, Brasil.
Sr. Thiago Marrara, Universidade de São Paulo, Ribeirão Preto, SP, Brasil.
Sr. Yuri Schneider, Universidade do Oeste de Santa Catarina, UNOESC, SC, Brasil.

Avaliadores | Evaluadores | Evaluators

Sra. Isa Filipa António, Universidade do Minho, Braga, Portugal, Portugal 2
Sra. Maria de Los Angeles Fernandez Scagliusi, Universidad de Sevilla, US, Sevilha, Espanha. 2
Sra. Cristiana Fortini, Universidade Federal de Minas Gerais, Belo Horizonte, Minas Gerais, Brasil.2
Sr. Emerson Affonso da Costa Moura, Universidade Federal Rural do Rio de Janeiro, UFRRJ, RJ, Brasil.
Sr. Flávio Antonio de Oliveira, Universidade Santa Cecília, UNISANTA, São Paulo, SP, Brasil. 2
Sr. Manoel Messias Peixinho, Pontifícia Universidade Católica, PUC, Rio de Janeiro, RJ, Brasil.
Dr. Plauto Cavalcante Lemos Cardoso, Associação Argentina de Justiça Constitucional (AAJC), Brasil 2
Sra. Samara de Oliveira Pinho, Universidade Federal do Ceará, UFC, Ceará, Brasil.
Sr. Yan Capua Charlot, Universidade Federal do Sergipe, Aracaju, SE, Brasil., Brasil 2

THE SITUATION OF WOMEN AMONG PROGRESS AND CHALLENGES

Gisele Pereira Jorge Leite¹

Data de submissão: 08/01/2021

Data de aprovação: 17/02/2021

ABSTRACT: The women's struggle for gender equality is, without a doubt, the greatest revolution of our century. Despite many conquered rights, the challenges still remain. The text discusses the different aspects of feminism and, also, about the International Women's Day.

KEYWORDS: Feminism. International Women's Day. Types of Feminisms. Women rights. Gender equality

International Women's Day which is celebrated on March 8² means the fight against discrimination, for the equality of civil, social, political and cultural rights.

In March 1996, the newspaper entitled *El mundo*³ published an article whose title was "That March 8 ... that never existed" by Irene Lozano, where it was stated that there was no documentary confirmation of the historical fact that motivated the birth of International Women's Law, which would be the fire of the textile factory and New York, caused by its owner who, faced with the

¹ Holds a master's degree in Legal Sciences from the Federal University of Rio de Janeiro (1989), a master's degree in Philosophy - UFF (1997) and a doctorate in Civil Law from the University of São Paulo. She was assistant professor at Centro Universitário da Cidade, professor at Fundação Getúlio Vargas - RJ, assistant professor at Centro Universitário da Cidade, assistant professor at Universidade de São Paulo and professor at Centro Universitário da Cidade. Has experience in the area of Law and Education, with emphasis on Direito.

² The tragic origin of International Women's Day is in March 1911, in New York, when a fire broke out at the Triangle Shirtwaist Company clothing factory that killed 146 people, including 123 women, and sparked a series of mobilizations the need to make society aware of women's rights. But, there are other scholars who indicate that the date appeared in the Russian Revolution of 1917 which was marked by diverse manifestations and demands on the part of women workers. It was on March 8, 1917 that around ninety thousand Russian workers walked the streets demanding better working and living conditions, while demonstrating against the actions of Czar Nicholas II. This date gave rise to what became known as Bread and Peace, as the protesters were fighting hunger and the first world war (1914-1918). There are also other versions about the origin of the date, both movements aimed to warn about the unhealthy state of work that women were subjected to. When there were long working hours and the low wages they received.

³ Irene Lozano. "Aquel 8 de marzo... que nunca existió". *El mundo*, 8 de março de 1996, p. 53. [El Mundo é um jornal espanhol de ampla circulação]. In: GONZÁLEZ, Ana Isabel Álvarez. As Origens e a Comemoração do Dia Internacional das Mulheres. Disponível em: <http://www.sof.org.br/wp-content/uploads/2010/03/Origens-Dia-Internacional-das-Mulheres-PAG-de-credito.pdf> Acesso em 31.12.2020.

occupation and the strike declaration of his employees, decided to set the factory on fire with the workers inside, causing the death of many of these.

Such statements pointed to the myth of March 8 that is so accepted and celebrated in feminist circles. There is a need to make a rescue of historical oblivion those women who made it possible, at the same time, to explain the events that led to the choice of March 8 for such a commemoration.

The parameters used were those of Gender Studies (Gender Studies) born in the late 1960s in the USA and disseminated in Spain in the 1970s, which expanded the limits of history as an academic discipline, by assigning women the category of historical subjects whose role in the evolutionary process of humanity had been silenced until the present moment.

The women's movement developed in the late 1960s⁴ and brought with it the awareness of the existence of the common female experience, of an identity of women eager to achieve autonomy, individuality and, finally, their emancipation⁵.

Whereas the Universal Declaration of Human Rights⁶ it is reasonable to reflect on the effectiveness of progress in living conditions, women's autonomy and freedom, as well as overcoming contexts of violence⁷ and inequality in which women are inserted.

⁴ The second half of the twentieth century, more specifically the 1960s and part of the 1970s, was characterized by intense social mobilizations that had the effect of widening the political field in the Western world. The social contradictions, highly evident in a context of exhaustion of the hegemonic productive model in the central countries, led to the emergence of new social movements that claimed other forms of the exercise of power, critical of both capitalism and real socialism. The demonstrations spread to different countries around the world and meant the emergence of new subjectivities and strategies for political organization. This period was a milestone for social movements and, in particular, for feminism.

⁵ The radiating nucleus of emancipationist feminism was England, and the struggle was centered on obtaining legal equality (the right to vote, to be educated, to exercise a profession or to be able to work). The emergence of emancipationist feminism is associated with the contradictions that permeated the liberal society of the time, where the laws in force legally formalized the differences between the male and female sexes.

⁶ The Universal Declaration of Human Rights was drafted in 1946 in a context related to events that took place during World War II. Among the striking episodes of the greatest conflict in the history of mankind are the Holocaust and the dropping of atomic bombs on two Japanese cities. In 1948, the new United Nations Human Rights Commission had captured worldwide attention. Under the dynamic presidency of Eleanor Roosevelt, the widow of President Franklin Roosevelt, a human rights defender in her own right and the United States delegate to the United Nations, the Commission drafted the document that would later become the Universal Declaration of Rights Humans. Roosevelt, credited with his inspiration, referred to the Declaration as the international Magna Carta for all mankind. It was adopted by the United Nations on December 10, 1948.

⁷ Violence against women: 13 women are murdered each day in Brazil (Source: MS / SVS / CGIAE - Mortality Information System - SIM). Every five minutes a woman is assaulted in Brazil

Women's struggle for gender equality has transformed society in many countries and ours as well. Such transformations occurred as a result of the conquest of new rights, by the constitution of state bodies focused especially on the promotion of gender equity and by the adoption of public policies that collaborated to reduce discrimination and gender inequalities.

Despite the longevity of the Declaration of Human Rights, we note that there is growing hostility against human rights and expressions of hatred, intolerance and rejection of the rights conquered by women, black, indigenous and LGBTQi + populations are increasing⁸, among other groups and communities.

In Brazil, the struggle of women and the feminist movement comes, since the seventies and has sought to reduce discrimination against women and transform gender relations⁹.

It is observed that the schooling of women grew at all levels of education, and already in the 2000s, they became the majority of enrolled and also the graduates of both Elementary and Secondary Education as well as in Higher Education.

According to the 2010 Census, which recorded that the percentage of women aged 25 or over who had a college degree, doubled. And, in the 2000s, they surpassed men in high-paying careers that were previously considered

(Map of Violence 2012 - Homicide of Women). Every 2 hours a woman is a victim of homicide, 372 a month. (Instituto Avante Brasil - IAB based on data from the Ministry of Health's DataSUS - Map of violence 2012) Men earn approximately 30% more than women with the same level of education and age. (Data acquired through the report "New Century, Old Inequalities: Gender and Ethnic Wage Differences in Latin America", written by IDB economists Hugo Ñopo, Juan Pablo Atal and Natalia Winder.)

⁸ The name LGBTQi + is one of the best known acronyms and also the most correct. Currently, the movement started to use the acronym LGBTQI. In the past, GLS was the acronym used. It was created in 1994 and meant gays, lesbians and supporters. It fell out of favor because supporters could be anyone, from someone who identified himself as bisexual, for example, to someone who was straight, but supported the cause. Then, the acronym used became GLBT (gay, lesbian, bisexual and transgender). The acronym LGBTQI + is divided into two parts, the first of which concerns the individual's sexual orientation. And, the second TQI + refers to gender. L is a lesbian; G is gay; B is bisexual; T is transsexual, transvestite and transgender (people who do not identify with the genders imposed by society, male or female, assigned at birth and who are based on the sexual organs); Q is queer that it is people who do not identify with the standards of heteronormativity imposed by society and move between genders, without also necessarily agreeing with such labels; I is intersex (hermaphrodite); + which includes asexuality and pansexuality.

⁹ According to an article on the Globo group's *Época Negócios* website, equal pay for men and women can take 170 years to be achieved worldwide. The referred article expressed some graphs from world research institutes that show data on gender inequality in the world in different aspects.

masculine, such as: architecture, medicine, dentistry, administration and the law.

In 2013, women accounted for 55% of all students enrolled in face-to-face undergraduate courses and 60% of graduates.

Also in the field of public policies, there are also important advances that have been accentuated since the 2000s, when governmental bodies are created to manage policies for women and convened for Policy Conferences for Women. What about combat¹⁰ violence against women is sanctioned by the Maria da Penha Law (2006)¹¹, the typification of femicide (2015), in addition, the criminal typification of rape (2009) was changed, allowing to cover other practices considered to be sexual in addition to vaginal penetration.

With regard to political participation, Brazilian legislation since 1997 that each party or party coalition must fill, in proportional elections, a minimum of 30% and a maximum of 70% for candidacies of each sex.

Even so, gender inequalities, discrimination and policies of violence against women persist. The 2016 UN human development report (UNDP) informs us that in our country, women receive up to 25% less than men despite performing similar jobs¹².

¹⁰ Paid maternity leave is not a guaranteed right in all countries. The World Health Organization advises that the mother be guaranteed six months of maternity leave for breastfeeding. In Brazil, this license is granted to women who contribute to social security. In the public service, the six months are guaranteed, but in the private sector, the license lasts only four months. In the United States, maternity leave is optional, and only 14% of employers guarantee it. Sweden guarantees a total of 480 days of leave to the couple who receives a newborn child (and this right is granted to homosexual couples as well). The 480 days are distributed, and both parties of the couple can only take 30 days at the same time. Each party is entitled to 90 days (which includes the 30 days that both are licensed at the same time). The other 300 days are distributed by the couple according to their will and need. This factor also points out that domestic services and childcare are better distributed in the country.

¹¹ Law 11.340, OF AUGUST 7, 2006. Creates mechanisms to curb domestic and family violence against women, under the terms of § 8 of art. 226 of the Federal Constitution, the Convention on the Elimination of All Forms of Discrimination against Women and the Inter-American Convention to Prevent, Punish and Eradicate Violence Against Women; provides for the creation of Courts for Domestic and Family Violence against Women; amends the Code of Criminal Procedure, the Penal Code and the Law of Penal Execution; and makes other arrangements.

¹² Women work inside and outside the home. The average Italian woman works around 22 hours a week in household chores, which would give her three working days in the country. Such unpaid work would generate revenue of approximately \$ 10 trillion annually, which corresponds to 13% of global GDP. As for gender inequality in the labor market, 449 occupations in the United States were analyzed, and in 439 of them, women earn less than men. The country average is 0.78 cents earned by women for every dollar earned by men. In the world, this average is 0.50 cents for women for every dollar paid to men.

In Brazilian politics, only 10% of parliament seats are occupied by women. And, the clear discrepancy in political participation caused our country to fall in eleven positions and, currently occupies the 90th position in the world ranking¹³.

With regard to violence, assistance to women who are victims of sexual, physical or psychological violence in units of the Sistema Único de Saúde (SUS)¹⁴ add up to 147.691 records per year, that is, 405 records per day, or one every four minutes.

Deaths of women due to aggression went from 2.3 / 100.000 to 4.8 / 100.000 in the period from 1980 to 2013, representing an increase of more than 100% in the period.

In 2016 alone, more than one million cases involving domestic violence against women were processed in the Brazilian courts, which corresponds, on average, to one case per hundred Brazilian women.

Between 2007 and 2017, the number of courts and exclusive courts in domestic and family violence increased from five to one hundred and eleven. Psychosocial sectors specialized in victim care were also installed in seventeen Brazilian courts.

According to the Eleventh Brazilian Yearbook of Public Security, a woman was murdered every two hours in the country, in 2016. However, only 533 cases were classified as femicide, even after the 2015 law obliged such

¹³ As for gender inequality in Brazil, Brazil occupies the 90th place in a ranking prepared by the World Economic Forum, exposed on the website of the Tide Setúbal Foundation, which analyzed 144 countries. In 2016, Brazil occupied the 79th place, which resulted in an 11-year drop in the two-year interval. In 2016, Brazil occupied the 79th place, which resulted in an 11-year drop in the two-year interval. To elaborate the ranking, the research related topics such as remuneration, sexual harassment, occupation of political positions, among others. With strong racial inequality, the criteria analyzed point out that black women suffer much more, having, for example, less access to schooling and occupying non-specialized professions and paying less.

¹⁴ In 1988, on the occasion of the promulgation of the Constitution of the Federative Republic of Brazil, the Unified Health System (SUS) was instituted in the country, which began to offer all Brazilian citizens full, universal and free access to health services. Considered one of the largest and best public health systems in the world, SUS benefits approximately 180 million Brazilians and annually performs about 2.8 billion services, from simple outpatient procedures to highly complex services, such as organ transplants. The challenges, however, are many, with the Government and civil society paying attention to strategies for solving various problems, identified, for example, in the management of the system and also in the underfunding of health (lack of resources). In addition to consultations, tests and hospitalizations, SUS also promotes vaccination campaigns and health surveillance prevention actions, such as food inspection and medication registration.

registration for the deaths of women within their homes derived from domestic and gender-based violence.

The Ninth Brazilian Yearbook of Public Security already indicated that every eleven minutes a person is raped in Brazil and, for the Eleventh Yearbook of 2016, it was registered that the number of rapes grew by 3.5% in the country.

And yet, the IPEA (Institute of Applied Economic Research) research released in 2014 pointed out that 89% of rape victims who are female and have, in general, low schooling.

And, of the total of 7% of cases, the rapes were committed by relatives, boyfriends, or friends, acquaintances of the victim. And, the same study indicates that only 10% of cases are reported and it is estimated that about 8% of cases of sexual violence result in pregnancy.

Despite so many achievements, they have not been enough to overcome the advance of violence, discrimination in the labor market, wage inequalities and political participation and the concrete losses or threats to the rights of women, it is essential to take the framework of the Universal Declaration of Rights Human Rights, which makes it an occasion for reflection and the construction of actions to protect these rights.

The conquests have not yet materialized without resistance or struggle. So that the feminism of the 21st century is increasingly conjugated in the diverse plural, having its scope expanded mainly with the popularization of access to information and communication technologies and, also, the increase in schooling that has been constantly renewed.

In fact, there are many feminisms that portray and defend diversity¹⁵ of women.

Feminism emerged as a social and political movement at the end of the 18th century and has been changing over the years, due to its long historical trajectory. It is conceived as a movement that aims to raise awareness about the situation of subordination of women within a society and its oppression.

¹⁵ With the recognition of diversity, there is the incorporation of a variety of discourses within the feminist theoretical field, which results in the deep heterogeneity of the subject in contemporary times - or even in its dissolution. There is a negative appreciation of this situation, which even announces the death of feminism, caused, supposedly, by the abandonment of the original purposes and its instruments of contestation - affirmation of certain flags of struggle, forms of confrontation and awareness.

Curial to inform that both a man and a woman can be feminists. Because being a feminist is being someone who believes in gender equality and assumes in life values to live in equal rights, opportunities and conditions.

Another major advance achieved by the Brazilian feminist movement was the right to paid maternity leave, as provided for in the CF in its article 7, item XVIII, recently changed from 120 to 180 days.

In addition to all the determinations expressed in the Brazilian legal system, the UN determines 12 fundamental rights to women:

Right to life; Right to freedom and personal security; Right to equality and to be free from all forms of discrimination; Right to freedom of thought; Right to information and education; Right to privacy; Right to health and its protection; Right to build a conjugal relationship and to plan your family; Right to decide whether or not to have children and when to have them; Right to the benefits of scientific progress; Right to freedom of assembly and political participation; Right not to be subjected to torture and ill-treatment¹⁶.

¹⁶ Through history through the Brazilian Constitutions we can identify women's struggle for equal rights. The 1824 Constitution foresaw that the citizen was only man. The woman could not vote or be elected. I could work in private companies, but not as a civil servant. The 1934 Constitution unpublished the principle of equality between the sexes. It prohibited the differences in wages for the same job for reasons of sex; banned the work of women in unhealthy industries; guaranteed medical and health care to pregnant women and rest before and after childbirth, through Social Security. In the Constitution of 1937, the achievements of the previous Constitutions were maintained and, still, it added the right to vote for women. The 1946 Constitution represented a step backwards for women when the expression "without distinction of sex" was eliminated when it says that everyone is equal before the Law; The 1967 Constitution brought as a single progress the reduction of the retirement period, from 35 to 30 years. The main achievements of the 1988 Constitution were: isonomy, bringing everyone equal before the law, without distinction of any kind. Equality in rights and obligations, whether in life, work or family. The prohibition of torture, inhuman or degrading treatment. The inviolability of intimacy, private life and the home. The stay of the prisoner with her children during the breastfeeding period. The practice of racism was defined as a crime, and the penalty of imprisonment is unreliable and imprescriptible. Labor rights include: prohibition of wage differences, admission and employment, for reasons of sex; maternity leave, without prejudice to employment and salary. Protection of the labor market for women through specific incentives. Free assistance for children and dependents from birth, up to six years of age in daycare centers and preschools. Domestic workers have guaranteed the minimum wage, the prohibition on wage reduction, thirteenth salary, weekly leave, paid annual leave, maternity leave, paternity leave, retirement, integration with Social Security. As for family rights: rights and duties relating to the conjugal society are now exercised equally by men and women; the stable union between man and woman is recognized as a family entity; The family can be formed by any of the parents and their children; The term of the divorce decreases to 1 (one) year, in case of legal separation; and for 2 (two) years, in case of de facto separation; The State will create mechanisms to curb family violence. Right to property: Women are entitled to the title of domain and the concession of land use, regardless of their marital status, both in urban and rural areas.

The first wave of feminism is in the French Revolution¹⁷ and in socialist revolutions, when observing that freedoms, rights and legal equality pray the main pillars of liberal revolutions, but they did not affect women. Thus, women began to claim their rights and also autonomy and equality.

The second wave of feminism¹⁸ is located in the period between the French revolution until the middle of the 19th century¹⁹, being recognized as liberal feminism suffragette²⁰. It also flourished in the USA due to the struggle for the country's independence and the extinction of slavery. Women also began to fight for suffrage, which had two main objectives, namely: women's right to vote²¹ and educational rights.

One of the solutions presented at the time was the elimination of all discriminatory legislation. However, even after the First World War, the right to vote on equal terms had not been accepted.

¹⁷ In 1791, for example, the revolutionary Olímpia de Gouges composed a famous declaration, proclaiming that women had natural rights identical to those of men and that, for this reason, they had the right to participate, directly or indirectly, in the formulation of laws and politics in general. Although it was rejected by the Convention, the Gouges declaration is the most representative symbol of rationalist and democratic feminism that claimed political equality between men and women. Emancipation feminism.

¹⁸ The second wave started in the 1970s at a time of crisis for democracy. In addition to fighting for the valorization of women's work, the right to pleasure, against sexual violence, also fought against the military dictatorship. The first known group was formed in 1972, mainly by university professors. In 1975 the Women's Movement for Amnesty was formed. In the same year the newspaper *Brasil Mulher* appears, first published in Paraná and later transferred to the capital of São Paulo and which circulated until 1980.

¹⁹ "O women! Women, when will you stop being blind?" Wrote Olympe in her most famous pamphlet, the Declaration of the Rights of Women and Citizens. Such a call came as a direct response to the symbolic document of the French revolution, the 1789 Declaration of the Rights of Man and Citizen, which practically said nothing about inequalities and the rights of women. The author, therefore, did not merely criticize the old regime throughout the revolution, but also exposed and attacked the excesses and injustices of the new regime - including against the leaders of the Jacobins, Jean-Paul Marat and Maximilian de Robespierre, who ruled with an iron fist to France between 1792 and 1794.

²⁰ It can be considered the oldest feminism, it appeared in the French Revolution [XIX century], with Mary Wollstonecraft in "Reinvindication of the Rights of Women". This strand aims to gradually promote equality between men and women through institutional channels. The focus is not to shake the structures, but to insert women into them. That is why the importance of female representation in the congress and in leadership / power positions. Liberal feminism is centered on the individual woman and her freedom of choice and the place of men in this line of thought is alongside women.

²¹ In this one, the demands were directed to subjects like the right to vote and to the public life. In 1917, Nísia Floresta, who alongside Bertha Luz is considered a pioneer in Brazilian feminism, founded the Brazilian Federation for Female Progress, which aimed to fight for women's suffrage and the right to work without her husband's authorization.

But with the world conflict, women have access to work, the economy, industry²² and Public Administration because the men were busy at the front and, given that, it was undeniable to recognize the demands and demands of the suffragette women. Only in the 1930s did most countries in the world recognize the right to equal voting.

The third wave of feminism²³ is the one corresponding to contemporary feminism²⁴ that was born as a result of the revolutions of the 60s until today. One of the main objections was the diversity of women, in feminism based on the criticism of the monolithic use of women, expressing the diversity of situations among women. Diversity was understood as gender, race, ethnicity, country and sexual preference.

It is still sought today to overcome the sexualized stereotype of women in the media, advertising, art and society in general²⁵.

²² It was the Industrial Revolution that streamlined the process of women's economic emancipation. Unfortunately, this healthy link between capitalism and women's rights has been lost over time. During the second half of the twentieth century, orthodox feminists began a crusade to reverse this force that had contributed so markedly to progress in women's rights. Instead of defending market freedom, they began to demand, in the name of "equality", that various privileges for women become laws. The free market started to be demonized as an oppressive tool that had to be combated through affirmative actions, laws against sexual harassment, lawsuits against any kind of discrimination, quota systems and a myriad of other regulations on the labor market. In the midst of this process, the Industrial Revolution came to be portrayed as the Great Satan that destroyed the well-being of women and children. This description of the Industrial Revolution, in addition to being a simple ideological prejudice, was strongly based on the misrepresentation of the facts.

²³ It can be said that Butler's Gender Problems is one of the major theoretical milestones of this third wave, just as Simone de Beauvoir's second sex went to the second. According to Harding, "academic research focused on feminist issues initially strived to extend and reinterpret the categories of different theoretical discourses in order to make the activities and social relations of women analytically visible within the scope of different intellectual traditions". In addition, its beginning was also marked by the academic commitment directed to the cause of women's emancipation. It is important to emphasize that there is not only a feminist approach, there is diversity in the ideological positions, approaches and perspectives adopted, as well as there are different groups, with different attitudes and actions.

²⁴ The central demand of the contemporary feminist movement is the struggle for the "liberation" of women. The term "liberation" must be understood as an affirmation of the difference of women, especially in terms of otherness. Based on this idea, the feminist movement seeks new values that can help or promote the transformation of social relations or society as a whole. Therefore, the rise of the contemporary feminist movement represented a watershed and, at the same time, the overcoming of emancipatory social movements, whose central claim was based on the struggle for equality (legal, political and economic).

²⁵ A reading made from Friedman's thought (Feminine Mystique) was elaborated by Heleieth Saffioti, a Brazilian feminist researcher who claimed that "feminine mysticism" was one of the components of the patriarchal ideology that guided the daily relations between men and women, at work, in family life, community and politics. The expression worked on ends up modeling a stereotyped conception of women, as opposed to the profile of men, whose base is inserted in a set of symbols, concepts, myths and female identity in the society in which they live, in addition to guiding the relationships established between men / woman.

Another claim is the abolition of patriarchy, determining that far beyond the right to education and the vote, it turns out that it is the very structure of the current society that compromises inequalities, configuring hierarchies that still benefit men today.

It is also intended to abolish violence against women, the right to abortion or to conception and, also, to women's health. Since the 1980s, different currents of feminism have emerged as types of feminisms.

Currently, one of the biggest feuds²⁶ between the feminist movement and the politicians of the evangelical bench of the National Congress, is related to the issue of decriminalization of abortion, which some time ago became one of the most discussed feminism flags in Brazil.

From the Russian Alexandra Kollontai, the first woman to join a government, in 1917, and writer of *The social bases of the question of women*, to the American and black Rosa Parks, who in 1955 refused to give up her place to a white man in a Alabama bus, sparking the civil rights movement, or Djamila Boupacha, Algerian independence war heroine, or so many others, whose names have been silenced, but whose actions have become unforgettable - requiring even a historiographical review - women - in different countries and movements - intended to end social exclusion and the “should be” inculcated through cultural, economic and political representations.

It is true that the panorama emphasized a *sui generis* environment and that, at each moment, it also demanded new approaches on themes related to social exclusion, be it sex, generation, race or religion.

In fact, there are different feminist movements²⁷ that determine different types of feminism. They are as follows: the feminist anarchism that emerged at the end of the second feminist wave, in the 1960s.

²⁶ The criticisms brought by some feminists of this third wave, leveraged by Judith Butler, come in the sense of showing that the universal discourse is exclusive; exclusionary because oppression affects women in different ways, it would be necessary to discuss gender with a class and race perspective, taking into account the specificities of women. For example, working outside without the authorization of the husband, was never a demand of black / poor women, as well as the universalization of the category women with a view to political representation, it was done based on the white woman, of middle class. In addition, it proposes, as was done until then, the deconstruction of feminist theories and representations that think of the gender category in a binary, masculine / feminine way.

²⁷ An essential work to understand the historical analysis of the Industrial Revolution in the light of feminism is the hugely influential Friedrich Engels' *The Origin of the Family, Private Property and the State*, launched in 1884. Engels argues that the oppression of women originated with

It is radical feminism, which argues that the patriarchal system of our society is the real problem or cause, as it conveys the authoritarianism and oppression of men over women.

The main motto is to fight against patriarchy and opposition to all oppressive manifestations; radical feminism that believes that social inequality was caused by patriarchy, in the submission of women to men.

The study of the Fourth Wave of the Feminist Social Movement, justifying itself in view of the social changes brought about by information technology in the promotion and dissemination of the ideals that constitute this facet of the Movement. Focusing on the action of feminism on the *internet*²⁸, specifically approached data collection on a feminist blog.

As a general objective, it was intended to analyze the configuration of the feminist movement in the specificity of digital activism, its discussion propositions and agendas made available through technological tools, specifically the *internet*²⁹, in the process of spreading the feminist struggle for the expansion of rights.

On the other hand, they also defend the initiative of establishing a matriarchy, as a form of compensation, or other people in this movement that defend the creation of egalitarian feminist fraternities; abolitionist feminism also fights prostitution and pornography, classifying them as peculiar manifestations of patriarchy; transfeminism that shares the main premises of radical feminism, adding the non-conception of transsexuality, as they believe that aspects such as masculinity and femininity are constructions formulated by society, to which

the traditional family format, but he himself disdains the notion that the family itself had subordinated women throughout history. Instead, he firmly places all the blame on capitalism, which he believed to have destroyed the prestige that women once enjoyed within the family. Engels wrote: "That woman was a slave to man in the early days of society is one of the most absurd ideas conveyed by eighteenth-century philosophy. [...] Women were not only free but also enjoyed a highly respected position in the early stages of civilization, being the great power among the tribes".

²⁸ The internet also reshapes the way militancy operates: "Social movements have also been transformed and challenged by new technologies, having to rethink their militancy strategies, in addition to problematizing their new roles within a still unexplored and digital territory."

²⁹ The most obvious limit is related to the fact that many Brazilians do not have access to the web. Since 2004, access to the internet in households by means of a microcomputer has been increasing, ranging from 6.3% in 2004 to 25.7% in 2012 (IBGE, 2016). In 2014, more than half of the households in Brazil started to have access to the internet, rising from 48% in 2013, to 54.9% - the equivalent of 36.8 million households. In 2015, the expansion continued to occur, reaching 57.8%, corresponding to 39.3 million connected households. Mobile means (cell phones and tablets) allow access outside the home, thus enhancing the use of the internet by Brazilians. However, a significant portion of Brazilians remain without access to the network.

they are opposed; egalitarian feminism that intends to undo gender roles, which she interprets as influences of culture and education.

Its main objective is that the woman can have the same status as the man, differing from other feminist currents, since it refers to the concept of male status, while the others do not; the feminism of difference which, unlike the egalitarian current, emerged in the 90s and introduced the perspective that the difference between man and woman.

Critical to the language and claims a difference in values, indicating women who should not be treated as men. They establish a radical break with the patriarchal system, with the aim of changing the world view, not just reducing the treatment of gender or rescuing some women.

It still seeks to expand the struggle for the political task; ecofeminism is one of those that exist today and appeared in Europe at the end of the 20th century, as a response to the appropriation of the male gender of agriculture and reproduction, with the consequence of overexploitation of lands and commercialization of sexuality³⁰ of the woman. I worked together with the feminist movement and ecologists and established the opinion that they should jointly outline the common objectives of equal rights and the abolition of hierarchies; separatist feminism, which is the most extreme aspect of radical feminism, which is not found in the principle of equality, since it maintains that the difference between both genders, pointing out that women must remain out of any relationship with men, defending sex lesbian as the only correct alternative for the development of female sexuality; intersectional feminism³¹ founded by Kimberlé Crenshaw who fights for the rights of all women. And, considers that there are factors that create inequality among women and intends to fight for the rights of all.

³⁰ The works of the French philosopher Michel Foucault, especially *Microphysics of Power* and *The History of Sexuality*, became canons of postmodernist interpretations and signaled new frontiers to be crossed by academic feminism. Foucault - original thinker regarding the theses on connections between power, truth and resistance, although he borrowed ideas from F. Nietzsche (1844-1900), such as hierarchies and the principle of renewal through destruction.

³¹ Intersectional feminism assumes that in addition to gender oppressions, there are other factors that oppress groups of women and this must be considered in the demands "It is an aspect that positions race, class, gender and has been claimed by lesbian women and other groups of women who call attention to the intersection between the oppressions they experience", exemplifies Viviana. Basically, the idea is that it is not possible to say that there is a universal woman, but several groups of women with specific questions. The demands of white women are different from that of black women, who are different from indigenous women and this must all be considered by the movement.

Theoretically radical feminism is based on tools peculiar to Marxism³², of psychoanalysis and anti-colonialism.

In addition, in his analysis of the power relations between women and men, he was based on the racial model, which pointed out that the relationship between races is of a political type, just as the Black Power movement inspired and notably marked the radical feminist militancy.

The main theoretical framework of feminism was inspired by two fundamental works, namely: Kate Millet's sexual politics and Shulamith Firestone's sex dialectic.

In fact radical feminism emerged as a reaction against liberal feminism that is current that describes the situation of women as an inequality, not as oppression or exploitation.

Its purpose is to achieve equal rights or formal equality for women. However, once equality of rights has been achieved in several countries, radical feminists still identify that in the private sphere there is still abuse, violence, inequality and exploitation, so that their *slogan* ends up being personal and political. With such an argument, it remains evident that patriarchal domination exists in all spheres of life and society, both in the public and private spheres.

The difference between liberal and radical feminism is that the former is reformist and advocates the emancipation of women through legal equality, while the latter is revolutionary and shows that the causes of oppression were more complex and profound and that a lack of formal equality because, although this has been achieved, it does not exist or imply real or substantial equality in many areas or spaces considered private.

In addition to revolutionary contributions to feminist theory, the *radfem* organized huge protests, public mobilizations and campaigns, created self-awareness groups and help or self-help centers.

Consciousness groups were one of the most significant contributions to the feminist cause. In these, each of the women expressed how she felt,

³² One of the central issues of this aspect is that women must not only emancipate themselves in the job market, but also within the family. Thus, there is a demand for a fairer division of domestic and reproductive work. The main criticism made of this trend is to overestimate the economic condition of women and to forget that domination and exploitation also have cultural and racial origins.

narrating about her own oppression, promoting the political reinterpretation of personal experience and, also, increasing the awareness of women.

One of the objectives was the construction of feminist theory and the identity of women from different women and not from the social category of women. Such groups also contributed to the improvement of self-esteem, care and the generation of a support network among women.

Black feminism³³ emerged from the idea that the black woman is not represented by other feminisms, since, after all, she also suffers from racism. Such feminism positions that black women's issues are related to both women's issues and the racial issue, and for that reason to base only their existence as women is not enough to guarantee their rights.

Black feminism in Brazil includes guidelines such as the genocide of black youth, prejudice against religions of African origin and so many other experiences that black women have (loneliness of black women, for example), that white women do not know.

On February 24, 1932, in the government of Getúlio Vargas, women's suffrage is guaranteed, with the right to vote and to stand as a candidate in the body of the text of the Provisional Electoral Code (Decree 21076), an achievement that would only be full in the Constitution from 1946.

One year after the Decree of 32, Carlota Pereira de Queiróz is elected, the first Brazilian federal deputy, member of the constituent assembly of the following years.

During the period preceding the Estado Novo, feminist activists disseminated their ideas through meetings, newspapers, explanations, and art in general.

All forms of disclosure of the repression suffered and the rights that were not taken into account, were valid. In this way, they often take advantage of trade union and anarchist strikes and periodicals to express their struggle, achievements and needs.

³³ Black feminism in the USA became popular in the 1960s, in response to the sexism of the Civil Rights Movement and the racism of the feminist movement. From the 1970s to the 1980s, black American feminists formed several groups that addressed the role of black women in black nationalism, gay liberation and the second wave of feminism. In the 1990s, the Anita Hill controversy put black feminism in a mainstream light. Black feminist theories reached a wider audience in the 2010s as a result of social media advocacy.

Between the two dictatorial periods experienced by Brazil, the movement loses much strength. Highlighting achievements such as the creation of the Brazilian Women's Foundation, approval of the divorce law, and the creation of the Women's Movement for Amnesty in 1975³⁴, considered the International Year of Women, holding debates on the condition of women.

In the 1980s, the National Council for the Rights of Women was created, which would become the State Secretariat for Women's Rights, and it now has ministerial status as the Secretariat of Politics for Women.

The feminist struggle also means the struggle for human rights, in its "fourth" wave, it also reinforces the principle of non-discrimination based on race, ethnicity, nationality or religion.

This guarantee was drawn up in the International Convention for the Elimination of All Forms of Racial Discrimination (CERD)³⁵, which dealt with protection against discrimination based on color, descent and ethnic or national origin.

In order to better define the scope of the right to racial non-discrimination, associated with gender non-discrimination, many efforts have been made at world conferences, an opportunity presented at the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerances, in Durban, South Africa.

³⁴ Based on Betty Friedan's premises, another proposal was made in 1971, by Rose Marie Muraro. In full force of the AI-5 (Institutional Act), the feminist made it possible for the North American woman to come to Brazil for the launch of *The Mystique Feminine*, scandalizing the press and part of the "macho society". However, the seed was sown for the proliferation of forums and debates on women's specific issues. Four years later, Muraro had two books banned by the Falcão Law, as being of a pornographic nature - *The woman in the construction of the future world* and *Sexual liberation of the woman*. In that same period, in partnership with journalist Cidinha Campos and feminist Heloneida Muraro, he put on the play *Homem não entrou* (1975) and which, despite its success among the female audience, raised severe criticisms and protests. "The play was great because it was a true collective analysis session, because Cidinha asked questions to the public and women answered the truth just because the men were not there (...) an intelligent piece that raised very deep questions from the soul of the woman". To see TOSCANO, M. e GOLDENBERG, M. *A revolução das mulheres. Um balanço do feminismo no Brasil*. Rio de Janeiro, Revan, 1992, p. 33.

³⁵ The International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) is one of the main international human rights treaties. It was adopted by the United Nations General Assembly on December 21, 1965, and entered into force on January 4, 1969. This Convention was ratified by Brazil, on March 27, 1968. It entered into force in the Portuguese legal order, on 23 September 1982.

However, nothing equivalent to the commitments made in Vienna and Beijing, in terms of gender mainstreaming, has been achieved or consolidated in the context of race and racial discrimination.

This is how feminist studies began, then, to use the concept of intersectionality, initially introduced by K. Crenshaw³⁶ in a discussion about the unemployment of black women in the USA (having been invited to present this notion in a special session in Geneva, in the preparatory meeting of the World Conference on Racism, in 2001, in Durban), to compromise an agenda of demands shared between gender and race.

The international debate and also the regional debates, in the late 1990s, as seen in Mohanty, were marked by the emergence of analytical-theoretical categories that alluded to the multiplicity of differentiations, which, articulating themselves to gender, would permeate the social: among these, of course, are the categories of articulation and intersectionality³⁷.

Radical feminists or radfems have left us famous phrases such as:

“Feminism is hated because women are hated. Anti-feminism is a direct expression of misogyny; is the political defense of hatred of women.” **Andrea Dworkin**.

“Taking care of myself is not self-indulgence, it is self-preservation and, therefore, it is a political act.” **Audre Lorde**.

“One of the first things we discover in these groups is that personal problems are political problems. There are no personal solutions at this time. There is only collective action for a collective solution.” **Carol Hanisch**.

“The physiology of men defines most sports, their health needs define, to a large extent, insurance coverage, their socially designed biographies define the expectations of the position and the guidelines for a successful career, their perspectives and concerns define the quality of knowledge, their experiences

³⁶ Kimberlé Williams Crenshaw (born 1959) is an American civil rights defender and a leading scholar of critical race theory. She is a full-time professor at UCLA Law School and Columbia Law School, where she specializes in race and gender issues. Crenshaw is also the founder of the Center for Intersectionality and Social Policy Studies at Columbia Law School (CISPS) and the African American Policy Forum (AAPF), as well as the president of the Center for Intersectional Justice (CIJ), based in Berlin.

³⁷ Although historiography has called for feminist actions long before the outbreak of social movements in the 19th century, it is difficult to detect previously a concrete action and awareness of women's will for better working and living conditions. With the exception of some thinkers - Diderot, Voltaire and Montesquieu - who brought in their foundations the idea that women were important as an agent of change and as a revolutionary vanguard.

and obsessions define merit, their military service defines citizenship, their presence defines the family, their inability to support each other - their wars and their domains - defines history, his image defines god and his genitals define sex." **Catherine Mackinnon.**

"The staff remains political. The feminist of the new millennium cannot help being aware that oppression is exercised in and through her most intimate relationships, starting with the most intimate of all: the relationship with her own body." **Germaine Greer.**

"All forms of human inequality arose from male supremacy and the subordination of women, that is, from sexual politics, which can be considered as the historical basis of all social, political and economic structures." **Kate Millet.**

"Radical feminist theory is the product of a community of feminists and arises from the interaction of theory and practice. While there are differences between our diverse theoretical perspectives, there is one thing that we all agree on: the collective and individual power of patriarchy is the foundation of women's subordination." **Kathleen Barryn.**

"No two of us think the same, and yet it is clear to me, that question underlying the whole movement, and all of our little skirmishes to get better laws, and the right to vote, will still be absorbed by the real question, the to know: Does the woman have a right to herself? For me, the right to vote, to own property, etc. it is very little, if I cannot maintain my body and its use in my absolute right. Not one in a thousand wives can have it now." **Lucie Stone.**

"Although extremely visible as sexual beings, women remain invisible as social beings." **Monique Witting.**

"Masculinity cannot exist without femininity. Masculinity in itself is meaningless because it is half of a set of power relationships." **Sheila Jeffreys.**

" Unlike economic classes, sex classes result directly from a biological reality; man and woman were created different and were given unequal privileges." **Shulamith Firestone.**

"You are not born a woman, you become a." **Simone de Beauvoir**³⁸.

³⁸ Simone de Beauvoir had already denatured being a woman, in 1949, in *O Segundo Sexo*. In saying that "one is not born a woman, one becomes", the French philosopher distinguishes between the construction of "gender" and the "given sex" and shows that it would not be

Before being killed by Robespierre, however, Olympe still showed one last time her unwavering courage, shouting a phrase from her pamphlets: “If a woman has the right to stand on the scaffold, she must also have the right to stand on the platform”.

After issuing such a statement, **Olympe** was beheaded by the guillotine - to, more than two centuries later, become a symbol of feminist struggle, having won a bust - a rare tribute to a woman, among so many men - as a historical figure in the National Assembly French in Paris.

The great revolution of this century was not Marxism, it was feminism.
Perry Anderson.

REFERÊNCIAS

ALABAU, Irene. **O que é o feminismo radical: exemplos e frases.** Disponível em: <https://br.psicologia-online.com/o-que-e-o-feminismo-radical-exemplos-e-frases-360.html> Acesso em 01.1.2021.

BASTARDAS, Marta Thomen. **Tipos de Feminismo que existem na atualidade.** Disponível em: <https://br.psicologia-online.com/tipos-de-feminismo-que-existem-na-atualidade-456.html> Acesso em 01.1.2021.

BEAVOIR, Simone de. **O segundo sexo. Fatos e mitos.** São Paulo: Difusão Europeia do Livro, 1961.

CANCIAN, Renato. **Feminismo - Movimento surgiu na Revolução Francesa.** Disponível em: <https://educacao.uol.com.br/disciplinas/sociologia/feminismo-movimento-surgiu-na-revolucao-francesa.htm#:~:text=Embora%20tenha%20sido%20rejeitada%20pela,os%20g%C3%AAneros%20masculino%20e%20feminino> . Acesso em 01.01.2021.

CAVALCANTI, Vanessa Ribeiro Simon. **Mulheres em Ação: Revoluções, Protagonismo e Práxis dos séculos XIX e XX.** Disponível em: [http://www4.pucsp.br/projetohistoria/downloads/volume30/14-Artg-\(Vanessa%20Simon\).pdf](http://www4.pucsp.br/projetohistoria/downloads/volume30/14-Artg-(Vanessa%20Simon).pdf) Acesso em 01.01.2021.

CASTELLS, Manuel. **O poder da identidade – Vol. II.** São Paulo: Editora Paz e Terra, 2013.

possible to attribute certain values and social behaviors to women as biologically determined. The sex / gender division would function as a kind of base that underlies feminist politics based on the idea that sex is natural and that gender is socially constructed as something that imposes itself on women, thus assuming an aspect of oppression. This dual foundational basis was the starting point for Butler to question the concept of women as the subject of feminism, thus conducting a radical critique of this binary model and making an attempt to denaturalize gender.

COSTA, Claudia de Lima. **O sujeito no feminismo: revisitando os debates.** Cadernos Pagu, 2002.

CRENSHAW, K. **Documento para o Encontro de Especialistas em Aspectos da Discriminação Racial Relativos ao Gênero.** Tradução de Liane Schneider. Revisão de Luiza Bairros e Claudia de Lima Costa. Disponível em: <https://www.scielo.br/pdf/ref/v10n1/11636.pdf> Acesso em 02.01.2021.

GARCIA, Carla Cristina. **Breve história do feminismo.** São Paulo: Claridade, 2011.

ERGAS, Y. (1993). **El sujeto mujer: el feminismo de los años sesenta-ochenta.** *Historia de las Mujeres*, 5.

FAHS, Ana C. Salvatti. **Movimento feminista: história no Brasil.** Disponível em: https://www.politize.com.br/movimento-feminista/?https://www.politize.com.br/&qclid=CjwKCAiArbv_BRA8EiwAYGs23LoRqCS9yxUWo0OwV2I30IVnrD3T6Jm2LEBUNdmrjOcXjYUaxz3ztRoChiYQAvD_BwE Acesso em 01.01.2021.

GAMBA, S. (2008). **Feminismo: historia y corrientes. Mujeres en red.** El periódico feminista.

MOHANTY, C. T. 1984. **Under Westerns Eyes: Feminist Scholarship and Colonial Discourses.** *Boundary 2*, Durham, v. 12, n. 3.

_____. 2003. **Feminism Without Borders: Decolonizing Theory, Practicing Solidarity.** Durham: Duke University.

_____. 2006. **US Empire and the Project of Women's Studies: Stories of Citizenship, Complicity and Dissent. Gender, Place and Culture,** London, v. 13, n. 1.

PULEO, A. (2005). **Lo personal es político: el surgimiento del feminismo radical. Teoría feminista: de la Ilustración a la globalización,** 2.

PEREZ, Olívia Cristina; RICOLDI, Arlene Martinez. **A Quarta Onda Feminista: Interseccional, Digital e Coletiva.** Disponível em: <https://alacip.org/cong19/25-perez-19.pdf> Acesso em 01.01.2021.

RELF, Laura. **Radical, liberal, interseccional. Conheça as principais vertentes do feminismo.** Disponível em: <https://azmina.com.br/reportagens/radical-liberal-interseccional-conhec-as-principais-vertentes-do-feminismo/> Acesso em 01.2.2021.

VARELA, N. **Feminismo para principiantes.** B de books, 2014.

