

**GLOBAL FEMINISMS PROJECT
PODCAST SERIES:
CONTEXTUALIZING FEMINIST VOICES**

SITE: BRAZIL

**Transcript of Sueann Caulfield
Interviewer: Marisol Fila**

**Location: Ann Arbor, USA
Date: March, 2021**

**University of Michigan
Institute for Research on Women and Gender
1136 Lane Hall Ann Arbor, MI 48109-1290
Tel: (734) 764-9537**

**E-mail: um.gfp@umich.edu
Website: <http://www.umich.edu/~glblfem>**

© Regents of the University of Michigan, 2017

Intro: This podcast series, *Contextualizing Feminist Voices*, is designed to provide background information for people using the Global Feminisms Project website. The podcasts aim to provide users with a well-informed perspective on interesting aspects of the interviews from a particular country. For each episode one of the project staff interviews an expert on that country site.

Marisol Fila: Welcome to this episode of Contextualizing Feminist Voices. My name is Marisol Fila. In this episode I am talking with my University of Michigan Colleague, Professor Sueann Caulfield, who will provide a perspective on the interviews from Brazil. Because we have limited time, we will get right to the point. Sueann, what are one or two things that come up in the interviews that users should pay close attention to because those things are particularly important in Brazil's women's movement, scholarship, or activism?

Sueann Caulfield: There are two things that stand out in particular in Brazil. The first one is race and black feminism. There have been important generational shifts, which also emerged in the interviews, between the older generation, the historical generation that emerged in the 1970s in opposition to the dictatorship. Usually, many feminists were affiliated with political parties, oppositional political parties, such as the Communist Party and Maria Amélia Teles's is an excellent example of that. Her story contrasts with the younger generation of feminists, in which black feminists are especially prominent, and the focus has shifted, although there's still a demand for political representation, and definitely in a new generation that has focused on bringing black candidates and political representation by black and particularly black women in the political arena. There's also a very important focus on cultural representation, on the right to control cultural representation by young black feminists. And so they're talking not only about inclusion, political representation, and equity, but they're also talking about and demanding the right to construct autonomous black, political and cultural spaces that are at the core of Brazilian culture. This emerges in the interviews of women, for example the women from the Bracuí Quilombo. So Quilombos - if you haven't seen the interviews yet -- Quilombos are communities of descendants of Afro Brazilians who escaped enslavement over the 17th-19th century when Brazil was a slave society. Brazil was the last nation in- shamefully the last in the West to abolish slavery in 1888. And the archive has interviews with two generations of women from the Quilombo in Bracuí in Rio de Janeiro: Marilda de Souza Francisco who's one of the founders of that Quilombo, of that space, that community, and two younger women, Luciana Adriano da Silva and Angélica Souza Pinheiro. And then the other place that this is represented and really emerged is really powerful: the importance of young black feminists, and the kinds of concerns they have with the right to create a cultural pluralism comes out of actually your-- Marisol, the interviewer--Marisol Fila's dissertation research on the black press. And it's reflected in the interviews that you did, Marisol, with two young activists in the cultural arena, both of whom work as influencers in new media as well as in more traditional arts arenas, and those are the interviews with Haynará Negreiros and Diane Lima. And then the other issue is sexuality and sexual identity. So, we have an interview with Laura Castro, who's a young filmmaker, a lesbian mother of three, who represents the remarkably effective and fast, rapid movement for marriage and family equality in the early 2000s. But Brazil is still a place where violence against the LGBTQI

community is extremely high. And in fact, by some estimates, documented murders of LGBTQ people have been the highest in the world. And the issue of sexual identity is particularly important in Brazil for many reasons. Part of the reasons is that trans identity has been a cultural-- really salient visible cultural phenomenon in Brazil, since the early 20th century, arguably even before that, and the recent trans movement is discussed in the interview with Maria de Fátima Lima Santos. But another issue is the trans movement and the movement against the violence particularly against trans people in Brazil.

MF: Thank you so much, Sueann. I am sure that this will be very helpful for users to contextualize the interviews. So, we'll now move to the second question. Sueann, we have learned that some topics that would be illuminating about a women's movement in a particular setting do not get covered in the interviews for a variety of reasons. Are there any topics that you would like to point out for users to notice that are actually missing from the interviews?

SC: I'm glad you brought this up because these are two things that we want to- these are two interviews that we're hoping to complete over the coming year. And one is with a representative of the many-faceted trans movements in Brazil. The other is sex work. In Brazil, as worldwide there's a concern with trafficking - international trafficking, and especially trafficking within Brazil of young girls, minors, sexual exploitation. But on the other hand, there's also a very powerful, and there has been historically since really the 1980s, a powerful sex workers movement who demand equal rights. And they've been quite successful in gaining legal recognition of their work as work, and themselves as workers, and the debate about sex work and about how to fight trafficking exploitation and coercion. And at the same time, recognize the rights and offer guarantees to those people who do perform sex work, recognizing it as a reality and affording them the dignity that they're demanding is really important. In Brazil it has been a very salient issue. And so we're hoping to also include a representative of sex workers' organizations in future interviews.

MF: Thank you so much. We really hope to have these interviews in the near future. Those are very important topics. Thank you, Sueann, for your time and insights on the interviews from Brazil. Thank you.

SC: Thank you.

Outro: Thank you for listening to this episode of *Contextualizing Feminist Voices* created by the Global Feminisms Project. The entire podcast team hopes it will help you understand and enjoy the materials on the website. If you liked this episode, check out the other podcasts in this series, as well as materials about countries, teaching resources, and interviews.