

changing role of women in modern world

- talk

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MARIA DE LOURDES PINTASILGO

PRIMEIRO MINISTRO

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is a turmoil of events in which you scarcely can have the idea of ~~succession~~ succession of things. ~~xx~~ They are simultaneous; and they are simultaneous in a way that you ~~xx~~ don't know even what comes first and second. And in this succession of events - of course, we do have (and when we walk in the streets of New York) I find it very striking - the juxtaposition of the old and the new. I sensed it in New York, ~~because~~ ^{find it,} because I ~~finally~~ though I didn't walk that much, I find it much more here than in Europe. Oh, you don't have a fixed pattern ~~for~~ for anything, so you really have all kinds of things from the length of the skirts to the way you have your make-up and everything; and this is extremely amazing for somebody who comes from ^{kind of} another angle but it's also, for me, a ~~very~~ very good picture of what the world at large sees some of the New Yorkers with (?)....so much other cities, the crossroads of the world. And I do feel very strongly how in this world of today this change is at the same time change from ~~something~~ something that was here to something that's there now and yet a sort of juxtaposition of this old and new. And think these two elements: the change in space and the change in time lead us to a ~~new~~ renewed sense of what is called normally historicity. A sense that we are caught up in the process that is at once a process of time and I feel amazing to (?) and in this country you have all the time (?).... telling you the temperature and the time (?) ~~pouring~~ pouring out to you that you are moving in time and historicity in space while, indeed, ^{now} it is possible in the same space ~~to~~ - like yours here - to have men who really die because they saw war and wanted to stop it; they saw those suffering

and wanted to help it. And ^{that} people will kill them. So it's something of a tremendous change and combination; a kind of a mixing - I can almost think in terms of a ~~clinical~~ operation which is a mixture, a mixer mixing its role. And somehow something developing which is new and we don't know yet what is new. And against this background we can, I think, formulate two questions: How does this change, this role of change effect women; and the second question: how can women bring about change. Or maybe I should say a sense of that action to the change that is happening today.

How does the change effect women? Well, this ~~would~~ ^{would} mean ~~a~~ ^{really} a ~~Recour~~ ^{Recour} seminar or study. (?) from the very obvious point of view that our fashion changes and our women are effected by that to the very fact that women seem to accomodate to change. And this is, I think, is so true of the affluent society as it is true of the non-industrialized ~~society~~ ^{society}. I happened to travel last summer in Europe with two women, (?), from a very highly industrialized society to a non-industrialized society which happens to be mine. And one of these women ~~xxx~~ was all the time ~~x~~ wanting to see my own country where were those women on the dankey that people used to say ~~xxx~~ is the picture of the rural ^{women} in Portugal. ~~xxx~~ ^{guilty?} for the woman up on the donkey, you know, kind of going very very quietly with a certain maybe a certain look of resignation and pacivity about her. And for the moment this (bothered?) me and said what ~~xxx~~ (?) your women in your country who go and buy the food for their dogs. What bothered ~~the~~ pacivity of those women really from inference by that affluent society. There are some things; what's the difference between the two of them, hmmm? You can imagine we had a really big fight.

But somehow what I want to point with this incident is women do accommodate to change whatever it will be. And from that end women ~~might~~ also tend, and this is contradictory, tend to be, as some sociological studies have pointed out in the last years, tend to be on the conservative side, and UNESCO was set up some three years ago a special branch of social ~~sci~~ sciences to study the vote of women because some people got ~~is~~ very concerned with the question that the (last?) ~~parties~~ parties had given to women all the possibilities to vote and (?) and equal rights and instead of women clinging to those parties, ^{on the contrary} they tend to be the great block in the center. And this has been questioned. There ~~was~~ ^{was} a very thorough analysis ^{made} in Germany; another one made in Denmark. And then it was decided on the general assembly of UNESCO that the branch in social sciences should try to find out the appropriate device to study the vote of women. ^{Fundação Cuidar o Futuro} It is very difficult to study statistics and motivations and all that is interwoven ^{and} to somehow what is a variable doesn't seem to be able to make an adequate analysis? So, in a way, we can say that change affects women to a certain extent, superficially yes; deep-down a ~~big~~ big question mark, we don't know how far this change goes. And, of course, this is open to discussion afterwards. I would like very much. And I think we ~~ought~~ ought to ask ourselves what can women bring - how can women bring about change. I think there is very much at this point a need for the realization of where change is operative and how can a commitment to change be made meaningful. And I must say that I fully acknowledge that the (and recent maybe) that the fact that the Catholic ~~women~~ women have been so extremely passive in

realizing their capacity or our capacity for bringing about change and ascent of their actions in that change. In December, '60, (in Disabeba?) there was a meeting of all the African countries attended by women which and the topic was women in public life. At that moment there was a statement issued by the 160 participants which (?) women themselves can ~~xxxxxxxx~~ come to terms with the problems of the society in which they live, education ~~xxx~~ problems financial problems, not only through the public powers, through the local authorities, but also through the volunteer organizations, through the non-governmental organizations. It is very important to realize that whatever might be the level and the scope in which they operate they are participating in public life, in civic life as such. And a year later, a few months later, I attended the session on the Commission on the status of women which was March '61. And I was very struck when the delegate of Poland came up with a proposition with a motion, that finally was not carried, that an international institute for research on the services rendered by women in society should be set up, ~~1~~ and in that motion and in the discussion that followed that took nearly one week, it was very much stressed, ~~1~~ and I quote ^{practically} ~~very much~~ what she said, the Russian delegate says: That women are at this moment ~~xxxx xxxxxxxx~~ a world power which can be used for peace in the world. I remember coming back from that meeting extremely struck by that awareness from the side of the Communist delegate and I started talking in many Catholic circles about this. All I got in response ~~is~~ is a complacent smile of people who were kind of sick of the feminine mystique and ~~xxx~~ said well we have gone through all that; there is nothing new about it. And, yet, for me it was at that time so much

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parallel. And I heard an American women a few days ago here say the same with the whole coming-up of the colored people. It was exactly the same, the awareness of well we have power in our hands if only we are able to know what kind of power it is and to use it together.

And to my surprise, as some people have very kindly (?) my attention to, The New York Times yesterday, the last page ~~with~~ which you ~~xxxx~~ probably, yes which McCall's, you probably have heard the women of this country have heard enough about black power, white power, student power, (?) power, the greatest power of all for good is theirs - women power. No force on earth can stand against it. It don't know at all what this is McCall's magazine. However, reading it far from the point of view of publicity, I think there is an awareness of something that's coming into this part of the world-- I mean the U.S.A in particular -- I mean THE Western world which is extremely valid and I only feel a question in myself: Isn't it too late to awake for that. And I want to say I would like to know of American women (who) don't react to that. And at the same time what is different in this statement issued today from some feminist trends of thirty years ago or even from some feminine mystique of more recent years. And it's here that I come to the main points of my conversation with you tonight which I think can be formulated in these terms: I think there is extremely valuable intuition and bringing to the level of consciousness of the world ~~xx~~ power that women can be today which may sound similar to things we have heard in the past or things which have been said even before we were ~~xxxx~~ born in the beginning of the femininest movement. And yet are radically different.

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And I want to point out to ~~xxx~~ what is radically different in that because I don't think women can only be a world power in so far as individually and as a segregated group they have solved two problems. The problems of their own identity and the problem of their relationship ~~xxx~~ with the other group by whom they feel discriminated, or ~~xx~~ within whom they don't feel able to ^{somehow} exercise that power or that influence if you want a softer word. So it is why I would like to stress in the (?) tonight some world trends that I felt, but this is very superficial because it is not in one evening that one can cover this, some world trends in the self-understanding of woman first and some world trends in the cooperation among man and women today.

Well, I think the main trend and the basis of the self-understanding of women as well some man today comes from the realization that we live in a world that (?) change because of all the speeds? I have mentioned a few moments ago, but because some completely new ideas have shaped it differently. A book written by a priest who happens to be a priest in the parish where I live in Paris and which has just now been translated into English is, I think is the title in English Questions to a Dead God. He says that with women, we cannot ignore any more that women in a world in which Freud, ~~(Marx?)~~ and Einstein have lived (maybe I would add Merleau Ponté and Sartre, I don't know but (/) This man I need four hours for tonight(?))

To give us the background that there is ever whatever we say that may sound equal or with the same terminology of 20 years ago is different because the assimilation of what those men have brought to our daily lives in terms of understanding of that psychology of the human~~xx~~ being; in terms of our relatedness to each other and to

events; in terms of our understanding of work and ~~industry~~ in-
 dustry as being made by work and by the work of man. All this
 has shaped a completely new outlook of society and a completely
 new understanding of ourselves. So in that self-understanding of
 women as well as of men I could say, but for ^{just} now women another
 forgets to ~~get~~ run away from the topic. I think the basic reality
 we are facing is what we used to call in my own language the egg
 of Columbus that the human person is either a man or a woman, or
 in other words that we have discovered the sexual character of the
human person. And I am very keen on that in that sense that I don't
 feel (?) that in Western philosophy we have been able to deal with
 the contact of the human person which would be something completely
 unconnected either. I cannot think of a human person who is not a
 man or a woman unless there is something kind of complicated about
 it. But something ^{fundamental} ~~abstract~~ neutral, asexual which has been the
 object of philosophy throughout the centuries is completely out of
 question. And I don't know any attempt in contemporary philosophy
 as such, and I mean ⁱⁿ the sense of the study of the human being,
 that will be able already to incorporate real anthropology, real
 human beings as they are in their (lead-out?) situation. So I think
 that we have in ~~this~~ this world power~~s~~ of women, we have to explore
 by our own lives what does it mean to be a human person that is
 incoative? as someone, as somebody, as a woman. Well, and it is
 there that the self-understanding of women as well as men, I should
 have said all the time as well as men because if I ~~am~~ would be sorrow^{ful}
 enough tonight I should all the time make the parallel, but I have no
 time for it so I will concentrate on woman. And in that I think we

are very often rather confused by the overlapping of different schools of thought. I would just ~~xxxxxxx~~ like to make a ~~survey~~ very quick survey of these main schools of thought concerning the self-understanding of women. Well I think the one which was more widespread was what we may call the biological approach - the realization that there was a biological nature and somehow this biological nature would determine everything in woman. Well this ranges from a very materialistic approach if you want to the very romantic approach of Gerthe's (Invetre?) It's a whole span of different possibility in which women are taken strictly from their biological realities. I think we have gone far away from that and on the other side of the picture we have the so-called cultural approach of which the main figure is Simone de Beauvoare saying women is not given; woman makes herself. And I think she was right in so far as she was reacting to these biological and completely imposed reality on woman, but still I think when one reads her books one does realize that it's not so complete. woman cannot make herself independent from what she is and watching the life of Simone de Beauvoare who has had the courage ^{at least} to be true with her own furies, X one does realize that she feels that there was something that was a given and which she was not able to tame or to bring completely to fruition. And that's why she asks herself in ~~the~~ one of the volumes of her autobiography: Have I been myself; have made myself a fool? And these are the last words in the second, the third volume (?)

I see the third trend, which is much more in our time, and is very clearly a post-World War II approach is an attempt to be scientific about the whole thing. And it is the very sociological

approach. Germany and France are extremely good on that. I think the United States also through the Department, the U.S. State Department with the lots of things I have read about women out of college and following population and all that is the kind of sociological study that you feel that there must be something true about this. And yet it doesn't cease completely all the dimensions of the questions; and I however, in all that sociological approach ~~is~~ for the self-understanding of women, there is something that seems to me very valid. And it's more a qualitative statement than a quantitative one: It's indeed an awareness that roles are not something determined once and forever but are a result of an interplay of ~~is~~ images. And this interplay of images in society makes women as well as it makes men. And it is in this interplay that we proceed in life.

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A complimentary approach to the sociological one has been a more recent one, maybe the last eight, six years I would say, and I would say it is a more anthropological one, and even more completely I would say the anthropology of ~~sex~~ approach, which has tried to see man and woman not only reacting to each other in a statistical way: how do men want women to be; how do women want men to be; by interviews and all this kind of thing, But a deeper analysis of behaviors of expectations and very much based on the results of psychoanalysis and attitudes of psychology. And again this approach is ~~very~~ a very valid one, has brought about one very important development which is this: well, I can know myself in the relation with others and the more the other is other, and therefore, if I am a woman, the more I am able to have the ~~more~~ encounter with

situational reality. That means that we are in the world we are related to it; and in it we can only perceive ourselves as either man or woman, then that must be certain way of perceiving the world which is (?) and influenced by what we are and vice versa.

In a way I think throughout all that, the main thing to my mind in the self-understanding of women, as well as the self-understanding of man, is the realization of men and women, each one as full human beings, not going throughout the world seeking for their other half. And I think that in a more or less disguised way our society is ~~groping~~ groping for that other half, you know, as if everyone of us won't be a complete human being (I don't mean that we all are perfect, I don't mean that at all). But we are total in the sense we are what we can be. And I think some romantic ideas of (which I had when I was eighteen) and I still feel in many eighteen year olds, and also in some ~~fourteen~~^{forty} year olds) that seeking for your compliment, you know, something that comes to bring what you have not, is still very much alive in our society; and is a complete miss, indeed. I think this would have a tremendous impact if we are able to wipe this out completely. It would have a tremendous impact in marriage when two humanities, a man and a woman, face each other and interact as full human persons, different and yet somehow making history by their interpersonal relationship. This will have a tremendous impact on the understanding of celibacy that somebody can stand on his on their own without seeking for the other half, ~~without~~ for being mutilated somehow; and will have a tremendous impact, I think, in the way in which we can be free of being one for one time being man together, for one time being women together; and normally mixing daily life brings in.

So what I want to point out is that self-understanding of women which is still on the way has not already made answer but has brought, so far, I feel, a possibility for all of us, for all the human persons, to be oneself; not just a copy, not just a reprint of something already done. But something of an original edition. And I remember ~~xxxxxxx~~ when I was still at the University, one Brazilian author who at that time was very popular among university students, wrote something about woman and man that was extremely witty and I can't remember exactly, but it was (?) out of the need of differentiation in society. And he said I don't understand what's going on in our society today. Women are doing exactly what we do, and somehow, he said well, indeed, they can't do the same, but don't you think they are like in an orchestra; they are singing in an octave higher than we do and, somehow, it seems so true. Mainly, at some moments when women would stand up and try to make their point, like maybe what I'm doing right now, in a way that you think there is something still lacking of k (?) originality, of being oneself, of being free to be oneself in a new and completely different way.

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Well, I would now like to go ~~xxx~~ to the other point of the coexistence of man and women now in a broader way I tried to cover very briefly this self-understanding of men and women, (?) and whatever it is there is already acquired is a new revision of personal freedom with awareness of what we are. And I think that, indeed, one's self-understanding is there or is starting to be there, there is the (?) of reality which I start by calling the co-existence of men and women, and the consequences for society. I would like to say that I ^{deliberately} call it co-existence and not

cooperation, as many persons like to say it now a days, because, I think, when we say cooperation of men and women we somehow pre-suppose that a fruitful interaction is already there. And I don't think that is exactly true. So I would like to start with co-existence and see what forms of co-existence exist today in our society. In this analysis I have been very much helped by participation in the Third World Congress of the Lay Apostolate last October in Rome where we had five workshops working at the same time on this very same cooperation of men and women which we had set up on that assumption ~~xxxxxxx~~ that, indeed, this cooperation was at work, and then we had to realize, ~~that~~ mainly my workshop which was English speaking and French ~~xxx~~ speaking and where I have all the people from Africa and Asia, we are to realize that the cooperation was not there at all. And, therefore, I feel I have become much more realistic and I want to start from the co-existence. And what I want to state first is that is the very fact that men and women co-exist in all societies. They don't just co-exist in ~~xxxxxxx~~ backward societies where women ~~xxx~~, for example, aren't allowed to speak or they have to give the place to man or they co-exist everywhere. And I would like to ~~remind~~ remind those of you who know it, those of you who don't, I would like just to quote that play of Inesco, THE BOLD FINGER, where man and the woman meet in a train and are coming down from ~~xxxxxxx~~ ^{Manchester} to London

(?) I just quoted (?), like that it's: I think I've met you before, ~~xxxxx~~ Yes, I think so too, haven't you been in Manchester.

Oh, yes, I came from Manchester. Oh, how peculiar, what a coincidence.

They go on that way. Well they discover, Oh, ^{yes} I live on that avenue.

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Oh, so do I, what a coincidence. How interesting! So they live in the same flat. They happen to live in the same room. They happen to have the same child. (Confusion)

And they discover, of course, they are wife and husband. I think I like to play that kind of role..... I very much enjoy it.

It's so much the picture of the co-existence. We go either by for (X ?) or men and women in work in society. We go side by side co-existence. And maybe working towards a definite purpose, but without the other. It's just incidental in life that you happen to be together but it's not your togetherness. It's the underlying sort I would like to point out, with hope, of course, it's not a very negative criticism. So if that is so, we have to ask ourselves are men and women building the world and bringing about change.

Are they shaping ~~xx~~ history: are they in a joint effort, in co-operation. What forms can we see in this co-existence of men and women. May I just make the classical analysis: well, the first

one people say is the slavery ~~ixxx~~ of women. I would like you to notice that I am going to use the expression which points out to the situation of woman in relation to man. I will never say slavery of men and this is an indication in itself of the way in which our society is built. In that co-existence the model you have is the society of men, so I have to say the slavery of woman. Then it comes to our minds the slavery of women when she is considered as an animal, carrying loads that animals usually do, coming from the rural concept of society where women are identified with the earth. And it would be in Africa and some of the non-industrialized countries. If we look around, where is woman really

considered as an object as an animal. Is it only there? And I really fully 100% subscribe to (articles?) at least in that Chapter of the SECULAR CITY on the civilization of the girl where it says that in each our society (?) Well it says our society sells automobiles, sells deoderants, sells toothpaste sells T.V. sets all on the basis of the body of a woman that is their look-out (?). Isn't she pretty and she may be the (? station. Anyway it's there all the time and this is the very society in which we live everywhere. And the coming in the western world where everywhere we are in the society in which women are used as an object for publicity. And, this is just one of putting it, maybe no more a result of the rural society, but a result of this technological ~~society~~ urban society. You have this way to call the attention, well for this, indeed, is a society where women are slaves, are slaves of the production. And we have seen, I think now we are a bit more subdued, have been so keen in saying that in Communist countries women have been slaves because they were working in (? building houses, and all that, are (? India, too, women doing all this kind of work. And we think well this is real slavery. I don't know, personally; I don't know what is real slavery. If it is this obvious way of using women for production or it is the other way of using women for consumption. It's just the way you look at it. And in that society women and men, of course, cannot be companions. Of course, in that society family cannot be a unit. In that society ~~xxx~~ social structures are either to disintegrate or become totalitarian because, as we all know, whenever there is a group that is suffering as discrimination against itself, there is a tendency for revolution and for what we

practice? ~~is~~ it which is a totalitarian regime. So you have all the time, (and I am playing now with women in society as we could know either white power and student power and so on) it's a whole group that shows that ~~xxxxxx~~ either our society is disintegrating because not taking into account the fundamental rights of ^{human} ~~xxxxxx~~ beings of that group or is totalitarian.

Well, another step in this society is what we used to call the protection of woman. This was, for a long time, the language of United Nations (?) on the status of women, you know, it's legislation for protection of women. And this in answer, you know, taking care of nurseries for the children and laws for women and for all ~~this~~ this kind of things. I was very astonished the other day to hear that very industrialized countries like Canada, indeed, doesn't have sound possibilities, like - how you say....? - for women who are expecting their babies. And which you would expect when this has been excepted by the international labor office more than 30 years ago. And you think that it's just in the non-industrialized that you have that; but just around the corner you still have it, though it's something of our time, too. But it's the thing that while it is needed to a certain effort in legislation it can be called protection of woman if you want. I think there is a certain ~~is~~ medieval (?) too. Maybe also the United Nations have gone beyond that stage of using that language because whenever you claim for certain ~~is~~ rights under the title of protection you are again discriminating and I think many women now a days are reacting towards that. Just on that (?), I attended last year a seminar on workers, on women workers in France for all the trade unions of

women working in the electronic industry. And I attended that because I do feel that the electronic industry is the industry of the future. And I felt that it was more [?] with myself ~~far~~ at industry for a long time. I felt a great kinship with these women. And, believe me or not, the results have been a very thorough study of physiology of work that at the age of 30 ~~xxxx~~ most of those workers, women workers are practically out of any possibility to go on. They, well, 50% of the personnel goes out every year because of nervous breakdown, because of complete disintegration, and if they work 9 hours a day, plus their home jobs, tasks. So it makes practically 13½ hours a day, and makes practically 58 hours a week of strenuous work. Well, when it came up normally the question: Then, let us have part-time work; All these women who had been sitting there silently listening to this very great scientific analysis of their work, reacted and said: No, we don't want part-time work. And they explained because we feel part-time work because we are women is something that is again a discrimination. And this is very, I find it very interesting. I am 100% for part-time work because I think this is the type of society for which we have to work. Men and women in the society of ~~xxx~~ tomorrow will have to be part-time workers otherwise they will go crazy. If you have been in a factory, as I have been, which is run completely on automation; And you have to sit, this was not my actual job, but as being responsible for the factory, I had to know it; and if you sat for 5 hours watching the whole thing and looking when it goes red and when it goes green, you go, you go mad, if you work more than 4 or 5 hours a day. So I do think that, this is just a sideline, that

That women have a tremendous task in somehow breaking through that image of the part-time because if they will be able to work part-time and fully conscious of what they are doing and fully committed, they will open a possibility for men to be themselves, in the society of tomorrow.

Well, another element or another aspect of this co-existence, ~~in~~ thanks for the water, is certainly the defense. It's a bit different from the protection of women. Is a defense of women's rights. Well, in the defense of woman's rights I want to stress very much that what goes on ~~that~~ in that is very much the feminist approach. The assumption that men and women are not only equal, which I assume they are, but identical, which I assume they are not. And, therefore, this defense of woman's rights would come out with several things which are very valid - access of women to equal education, equal wage for equal work and all this kind of different things. But it does seem to me that there is a very delicate nuance there. And it's very easy to fall into a feminist trap. And when I read some very recent literature on the situation of women, and particularly women in the Church, I think most of the authors have fallen in these pitfalls of defense on women's rights not on the basis of equality as human beings but on the basis of let us do the same job. I'm not interested in doing the same job. I know that I am able to, but I am interested to do the job that's my own job - that's my own thing. And it does seem to me that most of the authors have consciously, maybe because of a certain sociological pressure, are ignoring a little bit this feministic overtone. Therefore, I think we are unconsciously again building a certain society of mutual

aggressiveness (or aggressive...?) of the feminist movement. And well, some people, like Simone de Beauvoire, do say ^{that} aggressivity is characteristic and fundamental in the human being and also in the emancipation of women. But I can't be completely with her. You know, at one point she said that Brigid Bardot has been the great woman of our time because she ~~x~~ has been the one ~~x~~ who has displayed in the sex relationship the same aggressiveness as men. Well, Simone de Beauvoire forgot a very simple thing that the person who puts Brigid Bardot ~~xxxxxxx~~ on that job was her ~~xxxxxxx~~ (?) ha, ha Her husband who has done to four wives and who is doing that to ^{poor} Jane Fonda now is ~~is~~ playing systematically the same thing. So what is ~~it~~ there ~~to~~ the real relation of ~~xxx~~ women and sex, you know? ^{well} ~~though~~, in a way, what I want to somehow denounce here is our becoming too aggressive. There is, indeed, a certain aggressiveness which was very typical of the faministic movement. And I think whenever we fall in that pitfall, I think, the balance is not there. So then we find what has been very much the tone in the Catholic movement another aspect of that co-existence of men and women by calling it the promotion of women. And then we say ~~that~~ we don't want only to make the ~~xxx~~ ascent of women's rights, but we want to bring about the full development of women of the person, an integration in the process of development in society, and so on. Well, and that's very valid and very necessary, and very true - and yet, it does seem to me that it's also that this promotion ~~may~~ be done by men or by women, ~~xxx~~ is another form of protection. ~~xxx~~ These women, if they are the African ~~xxxxxxx~~ women or the Western women, or if they are women in general, for men ^{they are still} ~~xxx~~ to the other. Another ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ that you look down, to whom you look down, you want to raise it up. And somehow, I think, that is not exactly

what we want in this world of ours. And, moreover, what is very interesting to see is that even in that promotion of woman ~~that~~ that has gone through all the stages of defense of rights of women and protection of women, there is still some clue missing. And I quote again an example that ~~xxxxxxx~~ some of you have heard me quoting, which I find very fascinating is the situation of women in the ~~ships~~ (ships?) and at large in the Moslem countries, where all the rights of women are there, where the promotion of women ~~can~~ can be accomplished, where ~~the~~ women, for instance, can go ~~to~~ to the university, ~~they~~ practically get married, then go on with ~~a~~ very interesting jobs. And, yet, there is no sense of commitment to the on-going process ~~xxxxxxx~~ of development of their country. They're not, let me say, a national power and I think it's because of the realization of this that the United Nations have set up ~~decade~~ ^{decade} ~~which starts this year~~ ^{starts this year} ~~1975-1985~~ ¹⁹⁷⁵⁻¹⁹⁸⁵ ~~which is the case on women; and~~ ~~xxx~~ ~~xxx~~ ^{which} is more or less stated like that, a decade which is aimed at women to help in the national development of the countries and to group together so that their countries can somehow become promoters of peace in the world. Well, this is a group set up by the General Assembly of the United Nations. And I am amazed ~~how~~ ^{how} few women are aware of that. We are very much aware of, if we are Catholics within the Church, can women read the things, can women not read them. Well, but can we, as women together, make something in this world of ours. Can we really, when the non-confessional ~~the~~ institutions of our time have set up this as a major goal for this coming ten years, are we able to respond to that? This for me is much more meaningful because this is being together with all the women and just (insert?) the body in the life of your, your (She can't think of the word).

I think, however, that in this promotion of women, there is something that's already positive, and it is the passage from otherness from a certain strangeness of woman to a certain reciprocity. Whenever you promote somebody, you expect that somebody to respond. So there is a certain hope and that concern for the promotion of women, but I think that the fuller expression of co-existence is cooperation of man and woman in society. And, secondly, by cooperation I mean a form of co-existence which implies the abolition of slavery in any disguised form it may appear and of protection. And I certainly know and acknowledge that if there is the need for defense of rights they must be claimed. But they must be claimed in a wider context, not just because women are women, ~~just~~ but because they are ~~women~~ human beings. And all human beings must be treated ~~with~~ with the dignity they deserve. And also I think this cooperation of ~~men~~ and women, as an expression of a healthy co-existence, implies the promotion of women on the same level of promotion of men. And, as I mentioned already once, what very often comes to my mind ~~with~~ which is more backwards: the women who only cares about her home in a non-industrialized area, or the man who only cares about his enterprise and just lives and commutes between his factory or his enterprise and home without practically having no time for anything else but the job or the profession. So ~~I think~~ I think that there is, to my mind at this moment, the same weight of concern for the promotion of man as for the promotion of women. In that sense that the problems are terrible. If we see them in the context of the ~~wide~~ world, and not just put the world in slices of the backwards areas and the highly industrialized, and so on. So in the cooperation will imply a recognition

of equality, of differentiation and identity and, more, a concern for something which is beyond man and woman, or men and women... And the cooperation means to operate something together so that a unified result may be achieved. And we speak about operating a factory, operating a campaign, operating a program. The operating towards a unified goal, ~~xxx~~ towards something that pulls together different resources and yet has harmony and (?) in it. Well, cooperation, then, towards what? I think the cooperation is towards the shaping of history to which all of us are called by the very fact of being human beings. But we can't just ~~xxxxx~~ endure it or we can shape it-take it in our hands, and shape history. And the call is to ~~xxxxxxxxx~~ a field of cooperation which is this big wide world. > That's why I come now to the end. What we are called together men and women in cooperation is, indeed, to change the world, or to ~~xxxxx~~ the world that are already here. In this world, realizing that this cooperation means ~~xxxxx~~ capacity to be oneself and capacity to relate and means to the other, and not just to the other but very obviously the other than we are. And a ~~xxxxx~~ of this freely oneself relating freely with others ~~xxxxxxxxx~~ wherever they may be. They being able to do something that is meaningful in this world whatever it may be. Possibility ~~xxx~~ of a relationship which is proper to ourselves in which everyone can express oneself or herself in relation to others but in a way that is completely original. So that somehow when we will look back to our lives, we will say I have not lived in vain; I have done something that was somehow my own thing. Well, that's what I have.

Fundação Cuidar o Futuro