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**MARIA DE LOURDES PINTASILGO**

**PRIMEIRO MINISTRO**

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# Introduction - Brief account of evolution of feminism

1) First feminism - linked with industrialization

} democracy

a) recognition

∴ if we work, we deserve civil

rights but no eligibility to political tasks  
no possibility to close the husband

b) protection of w + transport, bank-account  
in mines + factories (74h/day)

∴ 48h/week

8h/day

c) goes until the 60's in UN bodies, e.g., with determination of minimum age for marriage



## 2) Second feminism - social rights

- 1919 - protection of motherhood
- equal pay for work of equal value  
(only 71 in UK)  
not yet in most countries
- social security, though mostly linked with motherhood
- health protection
- social collective equipment

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Conviction that it is not through mere equality things change

3) Womanhood - spiritual<sup>2</sup>  
identity

- Gide

- Gertrude v. le Fort

- Edith Stein

vs. Simone de Beauvoir

↓  
~~Womanhood - Female wave~~

4) Bio-social class

4) Wide wave } Elle  
Schock wave } Marie-Claire

Femilism becomes warmer  
+ attainable.

Womanhood leaves the  
home + becomes a struggle.

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## The culture of $\bar{w}$ 5

The first fact that strikes us in the literature concerning  $\bar{w}$  as well as in the many manifestations of their discontent is ~~the fact~~ the difficulty to define or even to describe  $\bar{w}$ .

Why? They are taken in two  $\neq$  worlds.

They are, they lives were born + brought up in a culture of men. Regardless of all the criticisms made on men's culture, I see most  $\bar{w}$  adapting to that culture.

It is for many a question<sup>6</sup>  
of survival. I am not  
particularly speaking of  
the relationship in the couple  
where things can take a  $\neq$   
shape. I am referring to  
the paradox of adapting  
to the rites, traditions,  
procedure of a culture  
about which we know that  
its process of decay is at  
hand.





At the same time, we <sup>7</sup>  
know by now that they  
are part of a culture still  
in the making, not yet  
there, whose points of  
reference are still controversial  
in the strange land where  
they are. One will speak  
about her own experience  
- in terms - another one will  
totally reject.

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Their situation is 11 to ✓  
the migrants group with  
a slight  $\neq$ ce : they are  
~~at~~ emigrants both in space  
and in time. In space  
because they do live in  
two worlds , unless they  
close themselves to what  
they are. Fundação Cuidar o Futuro  
In time because their  
culture is still to come.

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But if we adopt that image  
what do we see? We are  
facing the problem, long  
studied, of the double cultural  
belonging (clear in the Federative  
States, e.g. or in countries like  
Switzerland or Yugoslavia) in-  
cluding more than one culture).

From one side they will  
be mimicking the culture  
of the culture, the country  
where they are →  
Fallacy of  $\bar{w}$  in high  
functions (more manpower,  
more work for  $\bar{w}$ , reinforce-  
ment of society as it is)



From another side, <sup>10</sup>  
considerations about expressing  
their own culture (even  
the way they dress, their  
hair-do, etc.).

For many, rejection of past  
forms, ~~of what it is now.~~

For others rejection of contem-  
porary forms.

For many reducing the  
question to right or wrong.

But it is so much beyond  
that individualistic approach!

It is sociologically that  
a new culture will possible  
or not. So, we have to  
accept to be part of that  
social movement. (We are



even when we don't want it.<sup>11</sup>

The double belonging is  
a burden

and a tremendous dance.

It is only in exile that our  
true culture comes to the  
forum, that its main traits  
become acute.

The challenge before  
us is not to remember their  
culture as a nostalgia but  
to remember it by inventing  
what is ingrained in their  
deep self.



Hasn't the Grail been <sup>12</sup>  
created to help generate  
that new culture ?

Have we helped in it ?  
Or have we scattered our  
efforts in individual little  
things which have led  
nowhere ?

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Are we ~~able~~ now to  
be part, genuine of that  
new culture ?



# 7) Identity of $\bar{w}$

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## Sociological pressure

- a) "éducation du côté des petites filles"
- b) ~~for~~ "liberalism" as a path for liberation
- c) ambiguity of  $\neq$   
↳ interpersonal relationships with men (husband, friend, companion who is "nice")

Big question of identity: <sup>17</sup>

Who am I?

a) "women are all nuns  
in a convent"

~~b)~~ { - complicity  
- cloistered-domination  
- sorority

b) always defined in  
relation to men

equality, where the  
starting-point ought to be  
differentiation

- to define ourselves by  
being totally other - how?

- our behaviour upsets  
as the one of the coloured  
people does

c) paradox of togetherness <sup>18</sup>  
with other women (experiences)  
+ togetherness with  
total mankind

again we live it  $\neq$   
levels it accepting  
each other

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d) New identity

— the promise  $\rightarrow$  bourgeois  
maide

— blending of old + new

(Liu + grand-mother

it "Face-to-face"

Bergman





## 2) w as int'l/ual group 19

a) most int'l/ual of all oppressed groups

- how it evolved  
from workers

coloured people  
youth rebellion

cutting across social class  
nationality  
race

~~b) radical tie with~~

b) deep link with other oppressed groups

"it is only the awareness of one's own oppression <sup>that</sup> link us effectively with the total movement for liberation"

-Lenine



c) radical ≠ ce with other social groups:

workers → tend to be bourgeois (Europe)  
(clerks + bankers)

coloured people → ~~want to attain~~ form quickly  
the new leading class dominating others

Young people → ~~no~~ to this society  
but ready to use the system without hesitation

but women "seem" to have 21  
everything in common if:

— they throw away the  
barriers men have built

— become aware of  
their own oppression +  
make of it the most  
existential starting-point  
of their action.

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— link their oppression  
with other forms of  
oppression and attain  
a global perspective;

— Edgard Faure: ~~there~~  
+ "burden that can become  
a chance of us to be at  
once in all fronts of the battle"

3)  $\bar{w}$  as a subversive force<sup>22</sup>  
in society

a) society is still based  
on  $\bar{w}$ 's acceptance of  
established values ("what  
if we would go on strike"?);  
therefore any change in  
 $\bar{w}$ 's behaviour reflects it;

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b) w's words — prise de  
la parole

necessarily subversive  
irreverent  
insolent

to men  
to  $\bar{w}$  who have  
identified themselves with  
men

c) new types of relationships

- understanding of feelings  
emotions  
sensations

d) new types of communal  
action



II W as emigrants in the church<sup>24</sup>

The church has not encouraged w to create their culture. It has only gradually open up for them the same rights as for men.

W as unknown, and sociologically invisible, historically non-existent.

Unknown ... Being told how to be, what to be, but carrying with them the tremendous proximity with life + death that men don't know in the same way.





Sociologically invisible ... <sup>25</sup>  
displaced persons somehow  
- hence appeals to their  
humility, their spirit of  
service.....

Cheap manpower in the church  
~~and yet paradoxically~~  
~~what a force that could~~  
~~represent!~~ almost like Islam!

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The Goal is an attempt  
for us to be sociologically  
visible as individual  
persons,

as endeavours,  
as community with  
a purpose & about  
ociety.

historically non-existent 26

- history being made +  
analysed mostly through  
"rapports-de-force",  $\bar{w}$  are absent.  
This is why we have to look  
at  $\bar{w}$  historically as in the  
church as outstanding  
individuals, as Fr. v. G. did.

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The Grail as an enigmatic group

never exactly fitting in what existed

and at the same time not completely aware of the culture it was supposed to bring about

But apart today, this is a tremendous chance ...

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1) No more under the law  
Likewise in the community  
of believers, there is such  
a link.

For  $\bar{w}$  to be known,  
sociologically visible  
(historically relevant  
it is essential to solve the  
question of one's own identity  
as a  $\bar{w}$ .

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a) To be free from sociological  
pressure, means to be able  
to understand what it is  
to be no more under the  
law

1) The more under the law

1) Likewise if the law is not  
of behavior, there is not  
a link.  
for to be known,  
sociologically visible  
historically relevant  
it is essential to solve the  
question of our identity  
as a group.

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a) To be free from sociological  
pressure, means to be able  
to understand what it is  
to be no more under the  
law



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b) There is no ready-made answer. But rather desire to go to the bitter end, whatever it may entail about oneself, our past, our way of being, our relationships...

∴ Increase of personal relationships

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No identity without a deep <sup>30</sup>  
deception about the world,  
+ therefore a renewed asceticism  
to understand the world,  
to live in it, to struggle  
for its change.

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No identity without sense  
of the otherness; who is  
~~But~~ more other than  
God? and yet

No God-explanation for the  
complicated or absurd  
no God out of the world

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Identity nourished in  
sisterly relationships  
at the deepest level

- capacity to grow in  
wisdom + in strength

I know most of these things  
have been said <sup>but</sup> as a moral  
code. - Now, it is as <sup>a</sup> condition  
to be in

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not because of a God  
punishing sin  
but of a God punishing  
afably



## 2) On solidarity

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If we ~~have the possibility~~ <sup>acknowledge the fact</sup> that <sup>we are</sup> the more injured of the oppressed groups, how to build the solidarity that goes with it?

- To acknowledge the fact which is in itself a link of ~~one~~ with other. (Iran's ū)

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b) No federative institutions among En w if they want to be solidary but transnational universal links

How? Basic cells?

New En communities?

~~as trait with others?~~

New forms of relatedness?

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c) To encompass the global reach of  $\bar{w}$  situation is a kn thinking:

- to raise the right question
- to attempt  $\neq$  answers
- ↳ utopia + daily change
- eschatology + conversion

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No ministério



## B) Hope as a revolutionary attitude 36

→ É preciso acreditar p<sup>r</sup> q<sup>o</sup> ali a coisa vai. Foi p<sup>r</sup> acreditar nos ~~no p<sup>r</sup> t<sup>o</sup> t<sup>o</sup> veres~~ n<sup>o</sup> os q<sup>o</sup> este dia acontecer.

(reunido c/ 2 e 3 pessoas)  
todas, preferem  
→ ms' calçados c/ o trabalho de enxado tod' estiva os  
convos de ~~fundar o futuro~~

→ Se não fomos nós a ~~ajudar a acordar~~ acordar ~~o país~~ o país q<sup>o</sup> o furo por nos ~~qualquer~~ ~~foi~~ ~~two~~  
→ A <sup>boa</sup> liberdade est<sup>á</sup> ~~novamente~~ ~~condicionada~~ ~~ter~~ ~~use~~ ~~le~~ ~~para~~ ~~ajudar~~ ~~a~~ ~~libertar~~ ~~o~~ ~~outro~~. <sup>agora</sup>



→ Oficial nas cartas 50.  
Faltou ~~vos~~ qualquer  
há a fonte "acerta o  
parro" e marcher  
ler Novas cartas pp 72

O' Mulher do campo  
Nada é exigido  
é há de despreza  
Uma chegou a hora  
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eu th. sou gente!

~~I may <sup>too</sup> sound utopic  
out of reality, know, my  
sisters that what I say~~  
I