

1. The current struggle of \bar{w} in P. goes together with the revolutionary period - its preparation, its climax, its decay.

\bar{w} 's struggle goes along the process, organizing itself according its needs finding its revolution ^{at the same time} its reinforcement and its limitations. —

1) before rev. - unrest / \bar{w} + war

focussing of attention by \bar{m} + \bar{w}

2) climax - ^{NCP - breaking radical rupture} people's power
 \bar{w} everywhere

3) aftermath - division among \bar{w}

• suffering from injustice ..
supporting rightist/conservative

• those who go on fighting
in another way

Basic situation \bar{w} deeply linked with global situation of society. Proof by experience two questions go together:



Basic 2. Profound link between sexual + politics

↓ strongest adversary / obstacle
mode taken from individualistic,
liberal societies where w
are only doing the same men
have done it another time.

remaining forms of repression, abuse,
w as deprived from sexual life of
their own

pointing out to the need to give room
to the whole gamut of feelings, sensations,
"furore" attitudes of w instead of putting
her in same box as men

Revolution bringing about the
cry of sex; sex as ultimate revolution
sex as what can be done when
nothing else can
sex as exaltation of politics

W

3. Frantness, directness about
 being w, no hiding behind any issues
 sexual life talked about;

connection made between sex + politics
 understanding that w have a real
 force in society

4. cutting-edge issue:

"work" as key ritual in which w
 because of their massive entry run into
 the risk of being simple imitators of men.
 Reorganizing of work as a myth,
w having gender leads

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5) One of them says: (deusa Kereside)



6) Manifest, wide spectrum of
stating-points (height of women's
associations in a ^{sexually} segregated society to
moves created on the assumption to have
a rôle to play).

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Handwritten notes and stamps in blue ink, including the word "Associação" and some illegible numbers and dates.

1) double task / non-interesting work
/ whole domestic chores
no possibility of other tasks

2) obstacle man: happy w works
+ expects / w remains the same

job - access
/ law/practice
/ daily tasks subordinated to men

obst: ♀ accept that situa/very normally
as if there wouldn't be any other way;
♀ don't take themselves as ~~such~~ a person;
she doesn't fight for change

obst: Church because of accent on family
≡ taboos in politics

(problem cannot be raised
when it touches family, w)
"basic cell" in society
- who "feels" the consequences of
the fact that w are working?

Church is not concerned with children
who die every day
but with abortion!

men don't accept contraceptives
because they want abortion;
at the same time

the pill as assurance of sexual freedom
of w and husband suspects

"woman as owner of her body"

as reaction by affirming
opening the way for occupational
+ prosperity of men
for many ♀ sexual rels as a
great recipe.

depois de eu ter perdido o macho¹³

- boys only think of girls in
physical terms
while at the same time their
longing to be in touch

- sexuality as aesthetics
- why to speak of sexual educaç?

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I am often asked if there ¹
is a logical link between the
general situation of women in
P. and the fact that there was
a \bar{w} PM there. It is not easy
to answer as ~~the~~ "logic" in this
assessment has no linear develop-
ment, ^{it} rather ~~is~~ goes through a
kind of zigzag. Shall I explain?

At first sight, ~~there~~ on the
elementary level of rights of \bar{w}
+ freedom of access to ~~the~~ ~~tasks~~
~~the~~ functions in society, ~~is~~ the
advances made in P. in the last
8 years (since the 25th April 74)
are spectacular! Law has changed
drastically, not only in ^{fundamental} basic rights
(civic, economic, social) [⊗]
but in specific + rather advanced

The 13th June 81 Portugal had¹
the greatest heat-wave in a century.
At 5 a.m. I went from Lisbon to Coimbra.
At 9 we were coming from all corners of
P., some had travelled the whole night
in a small bus, others had to start
the day before sleeping overnight in one
of the big cities on the way.

Apparently
Recently, a stungelled + unsophisticated
publication is being read by a few
hundred women from North to
South of Portugal. It starts with an
account of what is happening among
w:

" Saturday, June, The whole
country sweating. ~~Temperature~~ ^{Temperature} went
above all recorded figures: ⁱⁿ Coimbra
was under a very heavy atmosphere,
one could scarcely breathe. And yet,
they were coming from many parts
of the country, the women, who, in
buses, cars, groups, were joining together

regardless of the differences in age, occupation, modes of speaking. A smile of expectation + immediate solidarity created the ~~the~~ first bridge, while sharing the first words with one another, shyness, chill dominating.

Shyness was quickly dissipated as they gathered in a big room where even the walls "spoke" about themselves + their struggle and started singing, in a ~~time~~ ^{intense} of joy + harmony the little songs they used to sing as young girls - the songs that cradled us, shaped us, limited us, kept us prisoners of a world to be vanished. "

~~The song went on - on a different tune though.~~

"We talked about "networking" with strong knots (ourselves + our friendships) ... the alternative we are bringing to society is our

ways, like, among others, 2
the right of family planning as
integral part of the articles in
the Constitution and the
promulgation of an anti-sexist
law with particular incidence
in the labour situation. If law
was a portrayal of life, one would
take for granted that all avenues
were open to w initiative +
contribution. ~~It seems to me~~

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~~that this attitude a perception~~
It was maybe such a perception
that led many people ^{if} interviewed
on the street about their reaction
to having a w PM to ~~say~~ ^{answer}
is the most natural way:
"Why not, if she ^{will prove to be} competent + capable to do the job."



However It is my hypothesis ³
that the accumulation of a systematic
legislation on \neq aspects of \neq s condit
ion in ² rather short span of time
led to a qualitative change in
the general attitude ~~but~~ in w
themselves and in society in
~~just~~ as a whole.

However - and there comes
a drawback in the zigzag line! -
a longstanding tradition of w as
fertile to the home + assimila
ted tasks in society comes up
from time to time + even
succeeds in denying in some
practical instances what law
gives as a benefit or just mere
^{as a}
~~right~~ ^{acknowledgment} of fundamental dignity
of human beings.

If we would compare $m + \bar{w}$'s 4 wages (in spite of the anti-sexist law + P's adherence to ILO convention 100) we would find some flagrant disparities either in the low wages segment of the working population or in the inter-professional wages. ~~where the imbalance~~
~~But, first of all, in family life relationships in the man-woman relationships in family situations or equivalents.~~ In political + political life percentages are low + contradict the equality of the law: 7% to \bar{w} as mayors, 8% in Parliament, none at head of political parties (except for the Socialist Youth). Other examples would point out to the strangeness of the situation of a \bar{w} PM...

And yet... (the zigzag ⁵
goes up again!) throughout the
whole country \bar{w} are undoubtedly
a new force. On the 13th June 81
They were part + parcel of the
first months and years of the
revolutionary period in P. -
they chased their foreign bones
~~when the it cases they~~ who
were trying to smuggle the
factories equipment ~~of some~~
~~multinationals~~ outside P.

