



Classical Bulletin

Issue 4, 2018

doi: 10.33909/cb/94.2018.04.50

The historical strategies during religious wars and among the destitute poor

By: *Boyce John*

Tufts Univ, Sch Med, Lahey Clin, Boston, MA 02111 USA

ABSTRACT

A natureza as an object of symbolic construction has been imposta em inhabited environments, hair qual relações diretas das pessoas com or that meio environment lhes offer regulated, classified and approved according to priorities of conservação projetadas externally, that agora incluem a mobilização do local consent for environmental protection.

Keywords: *historical strategy, religious war, destitute poor.*

Among different, and sometimes divergent, fronts of environmentalism, Martínez Alier (2009) analyzes what he calls "or cult of the wild", which is the first of two currents of thought in defesa da natureza (untouched) and aims to create nature reserves livres da ação humana direta. Within this perspective, Alier (2009) faces a critique of political scientist Ronald Inglehart, for thisconsideration or apprehension of the jungle life of a "post-materialist" stage. More or occidental environmentalism não will be damaged by the "post-materialist" stage, sendo, ao contraário, motivated by "concern muito materiais deferentientes da crescente contaminação chemistry and the cliffs and the uncertainties aroused by the use of nuclear energy" (Martínez Alier, 2009: 25).

A imposição do viés conservationist endowed by some policies of environmental protection da legislation brasileira gera conflitos in certain areas and territories, contributing to a socio-environmental crisis. one More present not world debate from a second metade do séc. xx, a crise ambiental foi em large measure perpassada pela criação of some politics ambientais traced in biocentric theories that compreendem human beings numa dicçômica relationship that is manifested as a separação de seu environment. Assim, to concepção de o or meio natural environment deve be manter or less touched possível hair human being foi deeply diffused from experience North American conservationist.

During or século xx, a importação of this model for o Brazil was used as one of the principal environmental protection strategies, more than seventy parks were raised by the 1980s (Martins, 2012). In 1988, this system was reaffirmed by the current

Federal Constitution of Brazil (CF / 88) and, subsequently, in 2000, it was regulated by the National System of Conservation Units (SNUC), creating assorted categories of integral protection. These categories allow the creation of units of preservation sem to human presence, such as parks, biological reserves, nature monuments, among others. A implementation of parks not Brazil gerou, e ainda gera, conflitos directly related à gestão do território de algumas populações tradicionais, that, não for coincidência, they are located in preserved bags of ampla biodiversidade.

As categories of Brazilian environmental management derived from conservationist reverberation não só na sobreposição between the territories of parks to traditional territories (where quão não ocorre to unemployment of populações that habitam the spaces delimited for a criação two parks), as accentuam as inequalities and consideram The modes of production of these communities as predators. In counterpart, it is possible to set up social groups that propose another way of understanding human beings / nature relação, overcoming consecrated separation with the dominant environmental perspective. These experiences, as in the case of Reserva da Jaqueira (located in the community of Pataxó da Terra Indígena (IT) Coroa Vermelha, in Santa Cruz de Cabralia - BA), contrapõem-se a hegemonic environmentalist paradigm and indicate that universalist discourse, unison, of top for baixo, both reductionist quanto silennciador das diferenças. two

Os Pataxó vivem mostly not extreme sul Bahia, bem as not north of Minas Gerais. I reg (...)

To export such analysis and theoretical debate, no article presented in a literature review, followed by an analysis of Terra Indígena (IT) Barra Velha, not located in Porto Seguro (BA). It is a Pataxó Territory, a reconstituted hair Brazilian State, which faces problems of overpopulation as Monte Pascoal National Park since the 1940s. No distant muito, another case to be briefly explained is the Indigenous Land of Coroa Vermelha, located not in the municipality of Santa Cruz de Cabralia (BA), where it is located in Reserva da Jaqueira. 3

Consumindo or product imported: na buy two parks, quem pays externalities?

A environmental issues vem a alguns years enquanto research field and focus discussion com mais nas various areas conhecimento do is consolidating. It can be said that it was from the second metade of doculo xx, by end do volta two years and 60 began two years 70 which is intensificaram discussões as to respeito gives environmental problems. A Conference of Stockholm (1972) and viewed as a framework that will serve as a guide for environmental policies of many ocidentais countries. Considering the different fronts of environmental socialist movements, or Catalan economist Joan Martínez Alier (2009) affirms that environmentalism was expanded, in part, by discourse against economic growth.

Termo used no environmental context to represent social change and values that enalte (...)

No entanto, não can deny that as mobilizações sociais problematizaram or impact two technological advances and gives civilizacional proposal linked to irresponsável da irrespective of human nature. On the other hand, new ideological perspectives will emerge, questioning não somente or efeito, but also causes and economic rationality through this panorama - or capitalist system, to accumulation of capital, or maximum profit in time, demographic explosion, or consumerism etc.. With the intention of situating, quickly, or unfolding of debate about environment, Lorenzetti said that three stages of environmental discussions of last century could be highlighted:

A primeira foi "rhetoric", a time that, in the seventies, or environmental movement, will be the first words, symbols, and utopias, pouco conhecidos ate então. A second "analytical" foi, it did not make sense to identify problems, study them and develop models for treaties. Na legal sphere is significou um impressionante movement

of qualificação de novas hipóteses de regulação, lei of all kinds States, "green" Constitutions and international treaties of content amplo. A terceira é, em nossa opinião, "paradigmatic", because it is a change that is changing us or we do not see the problems and solutions provided by our culture. (Lorenzetti, 2010: 16)

Despite the existence of a "paradigmatic" stage, associated with epistemological changes, some conceptions emerged in earlier stages of the project, such as two preserves of preservation and preservation - or first meaning as a guarantee of perenidade and inalterability of the ecosystem, keeping-or untouched measure do possível, eo second looking to include a proteção do ecossistema integrated com a presença humana (Siqueira e Nogueira, 2004). Second Diegues, or termo conservação recebeu uma classic definition for WWF / IUCN (World Wide Fund for Nature / International Union for Conservation of Nature), na World Strategy for a Conservation in 1980, it is included in the following form:

Conservation and management of human use of organisms and ecosystems, as a guarantee of sustainability of use. Além do uso sustentável, a conservação inclui proteção, manutenção, reabilitação, restauração e melhoramento de populações (naturais) and ecosystems. (Diegues, 2000: 1)

A conservação, porém, nem semper é understood in this way, being muitas vezes technically considered as a sinônimo of preservação. Exemplo disso ocorre com o conservacionismo (Diegues, 2000), movement that ganhou força us USA since 1872, as Criação do Parque de Yellowstone, and that integrates or movement referred to as "cult to wild" by Martínez Alier (2009). Baseado not estabelecimento parks ou naturais uninhabited reserves, or levantou conservacionismo uma bandeira "to qual foi Sendo impost to countries and societies com outros ecological and sociais features different" (Diegues, 2000: 3). In spite of vantagens of manter endemic species and to prevent or advance dematamento / degradação on areas that deserve protection by natural specificities, as management restrictions imposes hairs parks finm by breeding conflitos com dwellers give areas destined to this protection.

Externalidade é a category of field of economy that deals falhas of market - é or impact ge (...)

A expressão "populações tradicionais" is here understood in an extensive way and, like any other category (...)

Em countries such as Brazil and India, or the establishment of sai parks as well as the purchase of an imported product, at a later date, quem pagou to some externalities ⁵ foram as populações tradicionais ⁶ and indigenous people who live in escolhidos spaces for such a form of environmental protection. O result was (e ainda é) to coercive desocupação ð This populações, quando não these resistiam and partiam for or buffeting e luta direito ao território hair. Various perspectives ganharam força between biologists from different countries, establishing a neo-colonization, pois, da mesma form that the colonists julgavam represent the interests of two colonized, biologists da conservação consider the defenders of the underdeveloped countries nature (Diegues, 2000: 18).

The experience of India demonstrates that the raising of areas of preservation has increased inequality to transfer resources, two more poor for the rich, or that it has a great impact on life, giving them a lack of water, pastures, etc. No vizinho Nepal, Campbell (2005) alerts to the simplification of narratives that surround environmental protection, which places environmentalists on one side and populações locais, historically marginalized, de outro. No entanto, ele pondera that these narratives can compreender or véu that a modern concepção da natureza launches on as discussões

ambientais. On the one hand, you ambient ambitions (not case, referring to ao movimento Chipko) conseguem legitimize or your discourse and approximate uma construção sustentável together à natureza; On the other hand, small farmers are repeatedly accused and held responsible for devastation, or that justifies the intervention of the State and the creation of parks and protected areas covering the territories of populações. This intervention, commonly, chega com ares de "educação ambiental", with the aim of teaching these small farmers how they will relate to each other. It happens that way you Governos operacionalizam political suas is connected diretamente odern concepções da natureza, which percebem disponível natureza ou uma ao Desenvolvimento material natureza ou uma em um there autonomous domain - separate two human (Campbell, 2005).

An ethnographic study, Campbell analyzes three situations of protected areas in different operating states of Nepal, being considered, even, a model of participatory and democratic implementation - or Annapurna Conservation Area Project (ACAP). Occurs that attaching participatory proposals for environmental protection, such as Pont Campbell (2005), to a "certa" way of relating to nature as part of an external conhecimento àquelas populações. A natureza é concebida fora, separated from being human and from its social relations:

Translation of the author

A natureza as an object of symbolic construction has been imposta em inhabited environments, hair qual relações diretas das pessoas com or that meio environment lhes offer regulated, classified and approved according to priorities of conservação projetadas externally, that agora incluem a mobilização do local consent for environmental protection. (Campbell, 2005: 325) 7

Assim, scientifically legitimized, governs and certos groups ditam to conserve a natureza of top for baixo, propagating models supostamente universais, or that Diegues (2000) ironically chama of "magic formulas" - as fossem as respostas for all evils da global environmental crisis. The idea of an autonomous nature, crossing or conservatism, contributed so that human populações sejam seen as passíveis de mudanças, deslocamentos, substituição ou alteção two ways of life (Campbell, 2005). É possível consider portanto that as theories linked to or hegemonic conservacionismo acabam to undermine as possibilidades de uma democratic gestão, participatory, I contribuindo for a social exclusão and diminuindo ainda mais as chances of uma autonomia das tradicionais populações and indigenas about os seus territories. Campbell (2005) demonstrates how the most recent proposals for participatory management within the conservationist logic obscurecem as propostas that alter and transform the relações das populações locais e seus lived environments. At this point there is a convergence between the three cases that this author analyzes, not Nepal - there is always a discontented fount of the populações locais in front of the mudanças impostos aos their ways of life, which are transvestite hairs discourses of participative gestão, da conservação da natureza e It needs the implantation of environmental protection areas.

Or conservatism na environmental legislation brasileira ea perpetuação do modern speech do homem separated da natureza

No Brazil, in the 1930s, when he decreed or gave priority to the Florestal Code (Decree 23.793 of 1934), as an institute of Protective Forests, which has a determining influence on the cult of the wild or conservatism. Ao delimit an area avaliada as important for preservation, indicating as an area of protective forests, not considered human beings as part daquele environment, tampouco a noção de território. This environmentalism, copied from the North American model, resulted in the institution of national parks that impeded or limited human access, promoting

removals and de-territorialisations in various Brazilian states (Siqueira and Nogueira, 2004).

Na década de 1980, to the current Constitution of the Federative Republic of Brazil of 1988 (CF / 88), em seu art. 225, § 1.º, subsection iii affirms that:

All têm direito ao ecologically balanced environment, bem use comum do povo e essencial à sadia qualidade of life, imposed-se ao Public Power e à coletividade or dever de defendê-lo e preservá-lo for present and future gerações. § 1º In order to assure the effect of direct management, it is incumbent on Public Power:

[...]

III - define, in all units of Federação, espaços territoriais e seus components to serem Especially protected, being to alteração ea supressão allowed somente through lei, vedado qualquer utilização that compromises to integridade two attributes that justifiquem sua proteção. (Brazil, 1988, author's tap)

A expressão "espaços territoriais" used nesse text é reproduzida according to CF / 88, that não p (...)

As Units of Conservation that are enquadradas as integral protection têm as a basic objective pr (...)

As an express opinion, a CF / 88 determines the definition of espaços territoriais 8 a serem especially protected, or that deu causes à criação do Sistema Nacional de Unidades de Conservação (Brazil, 2000), which is one of the regulated forms of implantation of protected areas. O SNUC regulates and standardizes a series of possibilities of protection of territorial spaces in the form of a conservation unit, destined for preservation, conservation, research, tourism, etc. Dentre poss possibilities e as different forms of proteção two espaços territoriais hair SNUC existm as units of conservação do tipo national park, categorized na category integral protection,⁹ that objetivam ao maximum livrar to unidade de conservação da presença humana.

Uma digressão about os da separação between humans ea natureza deste análise na Prune contribute Brasileiro context. From to Antiguidade, for example, it prays to natureza enaltecida asdivindade, for its não-artificialidade, now subjugated for technique and domestication. For Milton Santos,

a history of homem on a terra é a history of a progressive break between or homem eo environment. This process is accelerated quando, praticamente ao mesmo tempo, or homem descobre as individual and initiates mechanization of Planet, armed with new instruments to domino-lo. A artificialized nature brand uma grande mudança na historiaia da humana. Hoje, com a tecnociência, alcançamos or estegio supremo dessa evolução. (Santos, 1994: 17)

This atuação two humans as producers of catastrophe, com ações considered as disastrous and degrading, em parte, é result of historical escolhas, related to the technical model and to a lifestyle or adotados, but também is lack of reflection on the various problems that permeiam essa relação e de a strategic discursive escolha for certain dominant sectors. In relation to this debate, Jason Moore (2017) proposes an analysis about Anthropocene, thermo muito em voga na atualidade. A proposta linked to the discourse of Anthropocene aims to situate humanidade em um novo tempo geological-historical, connected to mudanças provided human hairs to or surroundings. Assim, or Anthropocene envelops duas facetas principais: a dominant perspective that aponta or século xviii ea Revolução Industrial as frameworks for this new geological periodization; Another (re) configuration of the world to be historically understood through ação do homem (not singular) as a catastrophe producer.

Translation of the author

Com base nesta análise, Moore (2017) aponta for perigos that this periodização represents, ao jogar um véu de ilusão that reinforces a comforting discourse à conventional modern narrative - or discourse gives humanidade as coesa, homogenous, singular. Assim, cleanse of all to history or imperialism, or patriarchy, or racism and so many other problems. "Pergunte a qualquer historica e ela irá dizer-lhe: or as an alguém periodiza a history molda powerfully interpreted two events es escolha das relações strategic" (Moore, 2017: 596). This perception of two human beings as ahumanity that is separated from the face of a Nature emerges (Nature), an autonomous entity, which becomes a homem (not singular) - losing sight of the reproductive and reproductive practices that atravessam this relação.

The ideology of Anthropocene and Tributary gives a dichotomy between homem / nature and perpetual this myth that guides social theory and guides environmental criticism (Moore, 2017). For an analytical tack, Moore agrees that a new periodization exists, more than more reliably as transformations of last two circles, being capitalized - a historical era dominated by capital hair, hairs capitalist production modes that come from the machine Steam, more than a mudança na percepção do meio ambiente, transformed into resources, em força de produção, base for a modern economy (Moore, 2017). This analysis allows us to expand or change for other power relations that will contribute to a contemporary environmental crisis. For example, é possível olhar para o eurocentrismo e arriscar um neologismo for this period, chamando-o de "Euroceno". Assim as or Capitaloceno, this possibilidade of análise vai além da objetificação da natureza não-humana and, in this case, makes it possible to visualize a universalist pretension associated with Eurocentric epistemological hegemony.

I have in view this digression undertaken about modern discourse that dichotomizes homem x natureza, fica mais easy to perceber as a Brazilian legal system connects to myths that integrate this perception. Sua time, conservation perspective Embasa to implantação parks ea criação of untouched reserves is alheia mantém-ao mode produção environment that degrades or two parks. A pressão do capital on the fronteiriças aos parks areas continues to exist, but even assim insiste-se na solução do isolamento of large areas, muitas vezes as an argument that é "melhor ter isto do não ter nada". Assim, parallel à criação da lei do SNUC e à implantação two parks, followed by dévolutionary policies (public or private), labeled as green of sustainable development, but many times producing environmental disasters. A discursive change, which alters or gives real life to the most palatable, contributed to a two social conflicts, hiding the problems related to the human appropriation of the territory and dislocating all environmental questão for a confluence between gerações (Rodrigues, 2009).

Not Brazil, many experiences of implanting parks are also experiences of top decisions for baixo, that will decretarem legal norms to raise these areas, disregard other national and international norms of human directs, direito à moradia e à dignidade, sobrepondo não só leis, as you limit yourself two parks years territórios de populações tradicionais and natives. At present, there are 140 units of conservation of integral protection type, more than 90 units backed by all the regions of the country facing territorial conflicts and setting up traditional territories, indigenous poods, family farmers and groups of assistants for agrarian reform; two 69 national parks, 53 apresentam algum type of territorial overlap conflito (Madeira et al., 2015).

No state of Bahia, or first park to be raised foi or Monte Pascoal National Park (PNMP), with decree-lei de criação published in 1943, plus sem a efetiva implantação. Then, in 1961, a new decree published in the park had been established, beginning a long history of conflict with the indigenous community that was inhabited or dwelt. Located not in the municipality of Porto Seguro and raised in a nationalist wave of identification of "Nasceu" or Brazil, or PNMP atées dias atuais, reflecting the

problems, not only the importation of a conservationist environmental protection model, inadequate to reality. local territorial, as it gives imposição do that would be to melhor destinação for aquele espaço.

E salientar important that from a implantação do SNUC, outras categories of environmental proteção também foram Tendo em maids view crescente discussão on a human presença and conflitos nas units conservação comprehensive proteção. As conservação units enquadradas na sustentável têm category of use or purpose of reconciling a human presença, or use two ea proteção environmental resources. From this perspective, it will be possible to raise more units of sustentável use, but the previous policy has never been abandoned (Martins, 2012).

Or process of normatização (legalização) gives territorial overlap between or PNMP ea aldeia de Barra Velha

O Decree-Law 12,729 of 1943, which created or National Park of Monte Pascoal (PNMP), authorizes, in its fourth article, the disapproval of terras of terceiros that are inserted in a demarcated area. Or topographical elevation feito before or decree não citou to present two Pataxó indians nesta mesma area. A "falha", no entanto, não foi de desconhecimento, pois apontamentos em data next dão conta record of this povo hair Admiral Gago Coutinho em uma de suas expedições, além of previous muito records, séc. xvii and xviii (Carvalho, 2009).

Practical, to consider or espaço as a mere surface inabitada no prévio moment instação de um parque, teaches a discussão about how to historically or historically use state of espaço as "instrument of maintenance, conquest and exercício of power [...]]" (Souza, 1995: 78), exercendo esse poder, não rareas, vertically. Or territorial space, considered just as a substrate, or as a surface that delimits or national territory (when it is tucked into hair management State of right territories), is a strategic and usual way to consider the full existence of social spaces that form territories. em histories, human relationships and networks of power. Or Territory tem relação com or substrate, but, more than that, it is a network of power relations that leads to the formation of identity (s) that establishes limits - indicating that it is within and that it is fora (Souza, 1995).

Feite these considerações, or National Park of Monte Pascoal, which was only introduced by decree of the federal government, or Decree 242, em 1961, limited to "surface" in approximately 22,500 hectares, to consider two Pataxó within these limits. The first national park to be established is not state of Bahia, it is clearly followed by North American conservationist, as it is possible to identify no art. 5th referred to normative instrument. Neste, determinou-se or esvaziamento da area através do proceções de doações e desapropriações (we are cases of posse e / o property de presente na delimitação do PNMP). As you follow :

Art 5º Fica or Ministério da Agricultura, through Serviço Florestal, authorized to enter em understanding as Governo do Estado da Bahia, with Prefeitura of Municipality of Pôrto Seguro e com os proprietarios particulares de terras abrangidas Parque, para o fim especial de promote doações, bem as efetuar as desapropriações that fizerem necessárias à sua instalação. (Brazil, 1961)

I am aware that, just before the creation of the PNMP, in 1861, or President of Bahia Province, I have seen constant conflicts between the indigenous residents of the colonies, compulsory meeting of the indigenous population of the region (from now on, Porto). Surely Santa Cruz de Cabralia) numa sole village. Anthropological studies indicate that this district originates at the same time as Barra Barra (Sampaio, 2000) - considered and later referenced as Pataxó da aldeia-mãe, which was subposto aos limits of a park reared hairs decrees referred to. It can be said that desse process of aldeamento dos Pataxó resulted to the construction of a territorialidade, ou seja,

"aquilo que faz de qualquer território um território, isto é, [...] power relations spatially delimited and operating on a referential substrate "(Souza, 1995: 99).

Em dealing with existing forms and relationships of power over the territories of the country, or the power of the State-nação é or that prevails. O Estado, rarely, by means of its representative managers of national scale, demonstrates through leis, administrative tasks and other rewards, not to consider the differences between the existing non-country territories, as well as a continuous homogenous process. Na implantação do parque, or decree bred hair então primeiro-minister of the republic, Tancredo Neves, não levou em consideração as relações de poder e dominação sobre aquele Territoria Pataxó. In truth, this territory was considered a process of legalization of the park.

Act or Decree-Law 12,729 of 1943, Decree 242, of 1961, has added an important episode for the history of Pataxó, commonly referred to by them as "Fogo de 51". It is acknowledged that Decree-Law of 1943 motivated the departure of leaders Pataxó for Rio de Janeiro, in search of regularizações a resdito das terras que habitavam. Sem Success, return to Barra Velha, second conta Sampaio (2000: 35), "accompanied by two individuals of mysterious identity [...] who, under the pretext of demarcating the limits of their territory, encouraged us to plunder or small business vizinho povoado do Corumbau ". This fato unchained a series of violent investments by two policemen of Porto Seguro against the Pataxó and the two indigenous stories of massacres, burned houses, tortures, rape, followed by a dispersal of various groups Pataxó pela região (Sampaio, 2000).

Com Implantation of PNMP, em 1961, eo enfraquecimento do órgão indigenista da época, or SPI - Serviço de Proteção ao Índio, os Pataxós that still has a delimited area for or park foram considered posseiros and, therefore, foram removed from its territory, Receiving indenizações irrisórias pelas benfeitorias realizar (Sampaio, 2000). Segundo Sampaio (ibidem), great part two Pataxó resistiram to this process of desapropriação e expulsão do território, being prevented, therefore, from praticarem to agriculture. The indigenous people began to receive institutional supportin the 1970s, as a criação da Fundação Nacional do Índio (Funai).

All this circumstance, not entanto, gerou um movimento de organização e reivindicação por direitos, as Carvalho affirms:

Among the Pataxó, or critical event referred to, at the time I was seeking, I removed the two historical addresses of traditional inhabitants of Monte Pascoal, awakening, literally, to the knowledge that it constituted a small part of a larger total.. Nesse sense, this event is equivalent to your own genesis as a political community, fostering an exclusive identity and custodian of the resultant direito da sua pré-existência no território, à criação do PNMP. (2009: 509)

An important historical event related by Sampaio (2000: 36) is that period that segue à criação do PNMP and marked hair "surto madeireiro that atingiu a região na Esteira da Construção da Rodovia BR-101, inaugurated in 1973, is the implantação de um crescente tourism market ". O crescimento of wood plants installed next to or PNMP frequently attracted more than half of indigenous work in sazonais empregos (Brazil, 2008). These circumstances influenced the practice of Pataxó, pois, pibido to use suas terras as faziam traditionally, foram stimulated "by researchers, funcionários and retailers, to develop their produção of artesanato, or that would reveal an alternative interessante, able to preserve-lhes, em função do fluxo turismo, alguma autonomia econômica "(Sampaio, 2000: 36). Carvalho (2016), in verbete do site do Socio-environmental Institute, more precise to identify or process of non-artesanate investment Pataxó foi stimulated:

It is worth noting that artesanato emerges as an economic alternative from the decade of 1970, by suggestion of chefe of indigenous post Leonardo Machado, which

must be considered a tourist destination that reaches the extreme seaboard, mainly between Porto Seguro and Santa Cruz Cabralia, decoror of BR-101 and gives economic dinamização consequent that, abruptly não planned, atingiu a região.

Among the 1970s and 1980s, the legal reconstitution of the territory of Barra Velha was followed by a dispute between the Povo Pataxó hair, which was finalized in 1991, as Decree 396, which, despite not granting all or required indigenous hair, homologou a demarcated area of 8,627 hectares, located within two PNMP limits - or one that is considered by some as an overlap of IT or PNMP. Or Decree 396 não fez menção a qualquer necessidade de redefinição two limits of PNMP, or that demonstrates a formalization, hair Brazilian state, gives territorial overpopulation of park or or indigenous territory Pataxó - ou vice-versa, for quem accredits that or PNMP "chegou primeiro " Além disso, to demarcação da TI Barra Velha deixou de fora os manguezais, food source traditionally used Pataxó hairs, or that gerou large dissatisfaction (Sampaio, 2000).

At present, more than sixty years passed Decree-Law 12,729 of 1943, continuous or confluent that revolves around fundraising and conservationist questões de un lado, e, do outro, direito ao território and, consequently, à autonomia, à identidade e à cidadania. A peculiar situation, or Monte Pascoal National Park, managed by a small-scale Institute Chico Mendes de Conservação da Biodiversidade (ICMBio) - autarquia do Ministério do Meio Ambiente, and on the other side Funai - fundação integrante do Ministério da Justiça, em tese, must guarantee the utilization of land in accordance with indigenous povo culture. No entanto, to Funai find in the process of visível sucateamento e quase inoperância nas causes that deveria intervir in favor two Pataxó.

Or conflito hoje

A situação faced between or PNMP and TI Barra Velha é of territorial overpopulation and confused muitos between the Brazilian State (see represented by the ICMBio management) and the Pataxó. Quando is Terra Indígena no Brasil, or processo, approving and granting indigenous direito years allows to 're a posse, mas não propriedade grants. A propriedade da Terra Indígena é da União, Sendo this inalienável and indisponível, ea fiscalização and monitoramento fica por conta da Funai. You tell them two indices on these terraces, porém, não podem be removed, once identified and homologated to posse pelo ministro da justiça.

In spite of or role of Funai being related to the monitoring of territory, or indigenous organization, or participating in the process of homologation of Barra Velha, não enfrentou a questão da sobreposição territorial. Isso ainda traz reflexos, pois a fatia de terra destined to Barra Velha is located in pouco propício traditional agriculture. You conflite with different representatives of the State that has been involved in PNMP management since the demarcation of Indigenous Terra, in 1980, so much hair of the Pataxó não respeitarem limits that lhes foram impostos for não exploração do manguezal, quanto no que it refers to the withdrawal of wood from PNMP for artesanato ou repasse da madeira (Sampaio, 2000). It is worth noting that Pataxó não são is unique to explorarem os elementos da natureza ali disponíveis. For Sampaio,

Much more worrying, from an environmental point of view, than an indigenous ação on or manguezal, which I am sewed from the moment of Corumbau, immediately afterwards, when a promissora infra-hotel structure was implanted, com um crescent afluxo of tourists in high estação. A presence of a voracious consumer market stimulated to commercial queue, this sim, can seriously commit to preservação gives life not manguezal do National Park. (Sampaio, 2000: 42)

In the meantime, when two technicians are heard or described from a technical point of view, they are officials of the park, and perceptible that for the Indigenous Land, chegou depois e terra, that the park's "retreat" is being indiscriminately depredated. For indigenous people, or process of investing and culpabilização deles is related as a result of serem "eles a 'arraia miúda' dentre os that valem indevidamente two resources of Parque, thus, the only ones that não dão tip to servers of Ibama [...] "(Sampaio, 2000: 43). Ao povo Pataxó, e visível that somente eles vivem esse process of culpabilização and criminalização by consequência de todo o cenário de exploração / degradação and enrichment of large companies and latifundiários not around PNMP.

From the end of the 1990s, Pataxó claims a revision of the delimitation of Terra Indígena Barra Velha. In 2008, it was published in the Official Gazette of the União or the Summary of the Identification and Delimitation of Barra Velha, the initial phase of two procedures that integrated everything or the demarcation process of Terra Indígena. This document, submitted to the extension of Barra Velha for 52,748 hectares (which included, limits, all or PNMP), is in process.

eleven Informações granted em conversa com o então chefe of PNMP, Fábio de Souza, e algumas lideranças (...)

A existence, starting from the main road that cuts or park, of some clandestine access routes that link the villages to each other and allow circulation within the park, and cause of two problems between the management of PNMP and the Pataxó. For a park management, a need or date descends access. No entanto, these caminhos são reabertos constantly hairs Pataxó. Na visão dos managers do parque, such ato prejudz prejudice, pois contributed to or process of exploração crescente da area and commits to integridade do ecossistema, which can be understood as irreversível. On the other hand, two supervisory bodies and two managers of conservation units have difficulties in complying with the functions that they have attributed to them, due to their lack of human resources. Outro ponto de conflito diz respect à extração de madeira do parque, pois muitas famílias Pataxó ainda têm as meio of sustenance or artesanato em madeira. Ocorre that makes sporadic or ICMBio do fiscalizações in park, fim to prevent illegal Extração of madeira, or resulting em clashes between indigenous população ea Gestão do parque. eleven

Vem on the subject of the sob analyze context or conceit of cold violence, proposed by Serra e Volpini (2016), through which it can be considered that the Pataxó is submissive by means of diverse representations undertaken by the State, through the ações do ICMBio. A cold and exerted hairs agents agents who, in some form, is invested with impessoalidade, or represent a private institution or group, some distant reality (to example of ICMBio that represents or State as an impalpable entity). Isto makes these armored agents effectively give reação daqueles that são atlasidos pelas decisões "das instituições". Ou seja, toma-se determined measure, não por uma vontade pessoal, more by "vontade" da lei, do Estado, da organização etc. Tais ações two agents of ICMBio partm of a concern worthy of taking care of Mata Atlântica, present biome not Park that vem being degraded, but não cam em consideração to dignity of Pataxó families, mainly daquelas that vivem do artesanato em madeira.

A cold violence is also present in the historical construction of the guilt of two indigenous hair processes of environmental degradation, which is equally historic in the region. O processo of culpabilização do Povo Pataxó Prune be related to-do North American environment, conservationist compreensão na qual Devem parks will be raised com or intuito to preserve and manter a natureza untouched. But it will be that or dematamento of the theme park due to biodiversity resulting from a process of exploração para fabricação de artesanato Pataxó? This questão deserves to be investigated more thoroughly, in spite of being of general conhecimento to existência of

a pole moveleiro na região sul da Bahia and existência do chamado industriarato - artesanato produced by industry in large scale.

A configuration of confluence between or PNMP and IT Barra Velha is permeated by a series of events that ainda hoje interferem nas relações dos Pataxó com a gestão do ICMBio. Or ther ther event is used here according to the understanding of Milton Santos, "present" fato and able to change reality, being an "effective brutality" (1996: 116). Além disso, não há event sem ator, pois também é uma any event ação and ESSA ação um pode be limited to specific time cut, Sendo finite, ou pode last infinitely. When Santos (1996) deals with the natural duração of the event and gives organizational duração, he affirms that an event can be prolonged not temporarily by organizational resources, such as leis, portarias, normative instruções etc. Assim, or referred author fala on ainterference of organizational capitalism us ways of life and affirms that

Um two distinctive elements of our time and the on-going role of organization in all processes vitais. [...] Or use full ou incomplete ou all relative, effective ou ineffective, rentável ou não two possibilidades resources and ways and give em that encaixar determinações as is Devem depends em big, two modes of organização. A simple geographic relationship, a relação homem / terra, é each time less determined characteristics of the area and direct process of production process, each time more result of the process of organization of production seen as a whole. (Santos, 1996: 119)

Fato that the processes of hegemonic organization give modernity to the use of cold and difficult violence and the establishment of horizontal dialogues between the agents of ICMBio and the Pataxó. No campo da ação, two events of social nature, identifying where precisely this organizational situation is becoming increasingly complex, some elements that are confused, as for example, "distinguishing between fatores propriamente organizacionais, fatores propriamente technicians "(ibidem). Santos (1996) asserts that certain elements of têm compor-tamentos that are ligam à sua natureza (a potência eo motor limit, a adaptation and potential of a species of milho). "Or difficult, frequently, and know what characteristics 'naturais' or techniques induzem certain organizational forms vice versa" (ibidem : 120).

When we have a conservationist discourse about ICMBio's approach to dever de preservação, based on technical-scientific studies, not a legal and organizational apparatus of the State, a dúvida mesma can be raised to an interfere technique in an organizational form and / or to organizational form interfere nas naturais characteristics or techniques. O environmental discourse tem forte participação de articulações of international economic groups and institutions, or that it becomes difficult to identify the limits of where it comes from or ends to influences on the bandeiras raised and defended hairs technical-scientific discourses. Vide or conservationism, which at the same time receives influence from biologists, is also connected to economic groups linked to tourism, a State that links parks to a prestige in its image, scientists who want to be untouched for research purposes, among others (Diegues, 2000). All these networks of complex relationships, some quais or economic and state power tend to be overpowered by the realities of traditional and indigenous populações. It does not allow, many times, to identify what is a remnant of a violência that temdere endereço certo.

A Reserva da Jaqueira, a appropriation of symbolic capital and the attempt of a horizontal environmental protection project

Return to an express commonly used hairs Pataxó to designate or return to or territory ancestr (...)

Close to 150 km of PNMP, not a municipality of Santa Cruz de Cabralia, a tourist destination and where Pataxó has a large handicraft shop, it is located at Terra

Indígena Coroa Vermelha, which has a demarcation approved in 1997. A aldeia é subdividida in Gleba A, with 77 hectares (fatigue of terra na litorânea area) and, 6 km of distance in the continent, Gleba B, with 1,415 hectares. A total of 1,492 certified hectares, such as Coroa Vermelha, 825 hectares of Gleba B foram, destined Pataxó hairs for an environmental preservation area called Reserva da Jaqueira. Before mesmo da homologação da Terra Indígena, a Reserva da Jaqueira was resumed 12 years ago at the end of 1990, em A movement led by pelas irmãs Nitynawã, Jandaya e Nayara. Second Nitynawã, or return to a lesser mast also in view of the necessity of resigating as origens. Secondly, it is a process of difficult construction and of a small resistance. A liderança feminina affirms everything or tempo that, graças ao turismo, eles conseguiram se manter ali, sem destroy to kill, using or dinheiro do tourism to survive. In July 2016, during a visit to the Jaqueira Reserve, I was able to witness a public exhibition of Nitynawã, which stated that the process of return that kills also provides or strengthens the identity of the Pataxó culture: "You can see that people are seen assim [referindo-se às vestes tradicionais dos Pataxó] only to receive tourists, but não... that is a way of affirming our identity ". At present, a reserve and managed by a family trunk two Pataxó of Coroa Vermelha, is economically explored via ethno / ecotourism. Or place a possum uma escola for as crianças, um viveiro destined to or reflorestamento of endemic plants, areas of esporte e lazer, dois kiosks for banda de artesanato produzido hairs Pataxó, a traditional indigenous house to receive tourists and make apresentações, além de trilhas com instalações that demonstram antigas forms de caça e quelta.

A Experiência da Reserva tem was shown successful in analyzing two indigenous people who were in the area. In an interview carried out on July 29, 2016, as cacique Aruã, he affirmed that he reserves ficou as a preservation area by opção da própria comunidade - sem imposição de authorities estatais. Previously, the homologation of the Indigenous Terra, second elem, a ocupação da Reserva, em 1997, foi com this intuito de preservação, pois como a comunidade uses a terra for agricultural purposes and for a retreat of wood for handicrafts, a finished mata já teria it is isso não fosse feito. In addition to part of Gleba B, which faces the Reserve, it is used for agriculture, more, second indigenous peoples of Coroa Vermelha, or insufficient space for a number of families. For example, they also demanded a revision of the Indigenous Land, which originally required 10 thousand hectares. O revision process is in the phase of requisition Pataxó hairs, according to cacique Aruã, Reserva da Jaqueira represents about 50% of Indigenous Land Coroa Vermelha, as a preservation area, or that becomes more necessary or process of review for the community.

. It is worth recalling that the territory of Coroa Vermelha, Gleba A, is urbanized and has greater concentration of lojas of indigenous artisan banda da região. No entanto, according to cacique Aruã, Coroa Vermelha é pole de comercialização e não de produção do artesanato. Isso entertains those invested with the withdrawal of Madeira da Mata da Reserva da Jaqueira, além of the indigenous natives conhecerem os seus pares e terem maior condição de dialog e controle sobre o território. During a visit to Reserva da Jaqueira (in July 2016) I was also able to talk with the ex-cacique of this village, Karajá, who affirmed that the care of the National Park of Monte Pascoal does not happen either because the State decided to transform the area Park Foi uma decisão para si, e não para a local população. Já a Reserva, não - second ele, the Indians will make a decision for the mesmos. Karajá also affirmed that "Na Reserva quem cuida es nós [Pataxó], sem ajudado governo e to show that we are capable of fazer isso". Pois, for ele, when a determination of preservation is made for the community of participation to oil and melhor.

The experience of Reserva da Jaqueira can indicate an appropriateness, on the part of two Pataxó de Coroa Vermelha, that Harvey (2005) chama of symbolic collective

power. To use or conceive of symbolic power of sociologist Pierre Bourdieu, Harvey chama to attention to the possibility of a local culture, historically subalternized, to appropriate his social capital that unlike what makes it attractive for a global economy. Harvey (2005) discusses the tendency of capitalism to transform commodity culture, mainly when that culture is differentiated by peculiar aspects in relation to everything, globally.

No case two Pataxó, it is evident that the economic field, in particular or tourism, is appropriate for the existence of a Non-Municipal Indigenous Land of Coroa Vermelha as an attractive and differential. It is perceptible to the installation of a shopping mall, forming a Pataxó craft corridor, which forms a walkway or a flat roof made at the beginning of Brazil. Something that is also present us indigenous monuments, nomes of hotéis e of tourist associations that levam or nome Pataxó, ou algumas expressões em patxôhã (língua Pataxó, that has been investigated indigenous hair hairs to fim de resgatá-la and reconstructed it).

Renda monopolista é a possibilidade of increase of flow of renda by muito tempo through control (...)

De Geral mode or state and to private initiative são os maiores investidores two heterogeneous aspects em podem be transformed commodities. Or market, or to appropriate and emphasize the uniqueness of local culture, muitas vezes consegue give ao product gerado or special character that attract renda. Harvey (2005) highlights a series of contradictions present not capitalism, but to invest in local culture, can be given for ao or "inimigo". Nessa conjuntura, ocorre uma contradição quando "o mais avido da globalização apoia os desenvolvimentos locais with the potential to produce monopolistic returns (this is the result of such support to a local political climate contrário à globalização!)" (Harvey, 2005: 230).¹³ Here, it is possible to say that capitalism is globalization (or, as Harvey calls it, 2005, or "geographically uneven development"), whether between global or local, on the attempt to homogenize globally within capitalist culture. extolling or singular local, and transforming culture in commodities.

ESSA 52Como necessidade to expand Renda (sobretudo a monopolist Renda) no capitalism is intrinsically linked to or singularity Fator especificidade and diferenciação both ARTEFATOS or two field and give culturais Práticas, as as features ambientais são terreno férteis. It seems that Pozo Pataxó of Coroa Vermelha will be able to buy the symbolic construction of India as a prototype of the environment and, even, make a tourist attraction. The hegemonic logic of capitalism is demonstrating that its dynamics contributed to the perpetuation of social and economic inequality, at the same time as a dominating plot or economic capital and also a plot that appropriately appropriated cultural symbolic capital, local, singular, to perpetuate or domínio da renda monopolista. The experience of Reserva da Jaqueira is presented, therefore, as a counter-hegemonic and horizontal avenue, but at the same commune Pataxó benefits from collective symbolic capital, for which all contribute. You profit com relação ao turismo, no entanto, ainda são distributed as tourist attractions (when these are tourists à reserve), in spite of being Pataxó we will be the administrators of their own territory.

As Bem Diz Harvey, "or capital possui to appropriate and extract surpluses of different locais, das variações culturais locais and two aesthetic meanings" (2005: 237). Ou seja, os modes of capitalist produção tendem to transform tudo em commodities. But to monopolist and em essência, contraditória - precise ter negociabilidade and homogenize, at the same time that it needs to be unique, authentic, particular and original. To maintain itself or monopoly, those that detêm to monopolistic renda stimulated forms of differentiation, support or local cultural

development, muitas vezes divergent of operation of globalization hegemonic. Nesses Espaços contraditórios é that can be identified or walked for a counter-hegemonic atuação da local culture. Assim, os Pataxó de Coroa Vermelha is managing to manage its own territory in a horizontal way, establishing also dominant logical environmental, economic and political relations.

The experience of Reserva da Jaqueira is coadjusted with an analysis of Harvey, which states that "it is evident that some alternative to the contemporary form of globalization will be presented to us from high up. Terá de vir from within two espaços multiples locais, linked num movimento mais amplo "(2005: 239). Essas contradições da renda monopolista devem be, therefore, explored so that "as foras progressistas da cultura appropriated two capitals instead of capital" (Harvey, 2005: 239). Within these relações de dominação entre o local eo global, Stuart Hall (2003) indicates that a contemporary globalization is also a novidade contraditória, pois sua dominant cultural tendency and homogenization. In the meantime, globalization has caused extensive differentiating effects not within societies or between countries.

Culturally, the coisas seem semelhantes to each other, but concomitantly ha uma proliferação de diferenças. Here is an analysis of scales of scale, onde or universal, it seems homogeneous, more or local changes as different. Second Hall (2003), or local resiste ao global - e não for a tradicional romantismo that is opposed to modern - but for conternências, por outras forças. Or local can be progressist, retrograde, fundamentalist, aberto o fechado - não é somente hair fato being local that relações serão less hierarchized. A ideia não é romantizar or local and see na sua diferença a solução para los problemas da atualidade. A questão é that is not local or is instalavel, that resists or homogenizing flux of universalism with different temporalities and conjunctures (Hall, 2003).

É possível, therefore, compreender em both os authors, Harvey (2005) and Hall (2003), that or local pode oferecer situações de instabilidade e reviravolta. No case of Reserva da Jaqueira, there is a process of resistance through which it is possible to identify that the gaps in the contradictions of the capitalist system are being taken advantage of by Pataxó hairs as a way of appropriating capital space.

Considerações finais

O Stabelecimento do conservacionismo como proposta ambientalista dominante ea adoção deste conceito hair Brazilian legal system, a category of parks, tends to contribute to processes of exclusão das populações tradicionais and indigenou e for emergência de conflitos socioambientais. A imposição, from top to bottom, gives rise to green delimited hairs parks ea way to ignore propositively the traditional territories, deixa na conta do environmental and environmental policy Brasileira um negative balance, which demonstrates disregard of conceits and more appropriate perspectives à social reality of this country. Or conflito that lasts for more than five decades, not Monte Pascoal National Park and in so many other Brazilian hair parks, confirms an environmental rationality that looks for magical solutions, consensus, homogenization and disregard other knowledge não enquadrados na logic da ciência modern. Além disso, a dichotomy homem / natureza that crosses a conservationist perspective contributed to obscure the socio-environmental problems, which are not related to tourism, agricultural and extra-large-scale extrativism - for example two latifúndios destined to breeding de gado, monoculture of mamão e café, and the enormous eucalyptus "forests" destined for cellulose production. monoculture of mamão e café, and huge eucalyptus "forests" destined to produce cellulose. monoculture of mamão e café, and huge eucalyptus "forests" destined to produce cellulose.

Trave to experiencia da Reserva da Jaqueira, seeks to demonstrate the importance of dialogue between knowledge and how to construct environmental

knowledge can be diverse, inclusive and horizontal, não de cima para baixo. The various territorial conflicts that surround traditional traditions throughout Brazil or Brazil, na maioria das vezes, permeated by environmentally limited, dominant and exclusive understandings. And, not minimal, symptomatic to confirm that an indigenous community receives a large part of the hair loss process and the withdrawal of the national park, accused of environmental degradation, such as the case of Barra Velha, but considered the entire economy.

If you consider it important to reconcile the small advances on gender and migration, it is necessary to demarcate that a feminist analysis will be able to compare homens and mulheres and conclude that you have differentiations between them or compare migrants and locals and demonstrate that the first preconceived sofrem mais what are you last? Porém, as denounced by Herrera (2012), Hondagneu-Sotelo (2011) e Nawyn (2010), essas abordagens têm been muito mais more than studies that were critically engaged in comprehension of migração feminina. Thus, the authors warn that, at the moment, two studies on migration, especially those of a quantitative nature, present results on homens and mulheres separately, so that gender issues are seldom addressed in a critical manner. Além disso, or understanding of gender as social construction crossed by unequal relations of power and different eixes of difference and non-existent as asymmetries present na relação between homens and mulheres são problematized escassa and superficially. I do not mean that you discuss the inequalities between the various groups of women, the consequences of different social positions that you occupy, you have a significant gap.

[...] It is not enough to have mulheres and homens as this fosse is a naturally dual relationship, simple and not problematic. Hair contras, a relação entre as mulheres e os homens pressupõe um cognitive confrontation prévio about inequalities ou continuidades two seus powers that determine, in the last instance that oppresses versus quem é oppressed or oppressed and oppressor ao mesmo tempo. É necessário reforçar to ideia that qualquer abordagem that naturalize and generalize um conceito distorce or conhecimento because it takes as geral é or particular social and situationally built. (Cunha, 2011: 60)

Logo, I consider that fundamental feminist analyzes on migrações é and seek to identify, interpret and understand the causes for as diferenças, asymmetries and existing inequalities, seja na relação between homens and mulheres, seja among the diverse groups of mulheres, locating the different mechanisms of dominação e opressão that operam, so that então is possa intervir no sense of social transformation. Compartilho, pois, com Juliano (2000) or understanding that a feminização dos fluxos migratórios is not enough to add a new variety of analysis to research, but implies, above all, rethinking and recreating models, theories and explanations about da migração, adotar uma Nova lens able to reconhecer that experience two geographic displacements of mulheres hair globe é, qualitatively, different gives two homens and daquela that occur between muléres muléres, em em função da sua classe social, raça, religion and do your country of origin. Ou seja, empregando os ensinamentos de Scott (1986: 13), print a feminist character studies on migration means "to insist on inadequation of existing theories in explaining the persistent inequalities between mulheres e os homens". Logo, it is necessary to review the motives that lead to migrating, what consequences for the countries involved, what are their dynamic implications of gender relations, what innovative solutions could be raised, not academic and no political demands and social issues? provoke This shift of focus, obrigativamente, to reconnection of gender as a constitutive element of migration

that permeates, not micro level, but not a macro level of practices, identities and institutions involved in the phenomenon (Hondagneu-Sotelo, 2003: 9).

As theories of intersectionality (Brah e Phoenix, 2004, Lugones, 2008, Piscitelli, 2008, Stolke, 2006, Yuval-Davis, 2006) têm given um big I contribute as chave de leitura for as investigações regarding migração e gênero. A analysis gives shape as different markers of interagem differentiation between themselves and fundamental for a comprehension of trajetórias das imigrantes, pois a posição that essas mulheres occupies a society of acolhimento and result of a process of interdependence of different eixos de diferenciação (Lugones, 2008).

Aqui, as denúncias about the impossibilidade de separação between raça and gênero, has muito raised black feminist pelas (Hull, Bell-Scott and Smith 1993, Smith and Combahee River Collective, 1986, Spelman, 1988), extrapolate for you demais markers of difference (as religion, class, idade entre outros), levando à compreensão that as forms of discrimination, opressão e segregação estão em interação dinâmica e, which, therefore, is fruitful and analyzes them individually. As relembram Brah e Phoenix (2004) and Lugones (2008), to intersecting volta map or to give visibility to the social consequências e materiais of differentiating markers such as raça, classe and genero quando analisados em interação. This is a theoretical ferramenta that makes it possible to understand how "complex, irreducible, varied and varied effects are seguem when multiples of differentiation - economic, political, cultural, psychic, subjective and experiential - intersect in specific historical contexts" (Brah e Phoenix, 2004: 76). Moreover, this approach responds to the criticisms of Mohanty (1984) made to analysts who disregard the production of mulheres as socio-economic and political groups within particular contexts, rather than limiting the definition of a feminine subject based on only a gender identity, more abrem espaço so that the identities of classe ou raça, between outras, sejam equally incorporated.

A analyze The intersection between the different markers of differentiation also allows us to uncover forms of oppression, exclusivity and segregation that are normally invisible. Esse analytical exercício não summarized somar inequalities, mounting-as as um quebra-cabeça implies, sim, to compreensão gives impossibilidade existence of markers seen separately diferença, uma time estão em reciprocal and continuous Interação, and by vezes tied contraditória (Piscitelli, 2008). It is this interaction that delinees as relações sociais that imigrantes estabelecem no destination country. Taking or exempting das brasileiras in Portugal, Piscitelli affirms (2008) that these immigrants are traversed by markers of sexuality, class, nationality, gender, gender and ethnicity, who end up racializing them as mulatas and sexualizing them as erotic corpses. To intersecting markers, somado ao colonial speech that apresenta mulheres das ex-colônias as hipersexualizadas, as associates sex or easy, à prostituição e ao sex market, positioning as inferior subjects and marginals, contributing to processes of exclusão e segregação Social.

Contudo, in spite of instigating possibilities of analysis that offer, as intersectional theories have been constantly criticized. Young (1995) aponta or referred to conceito Prune infinite array um das regresso categories, just subtracting or individual, making impossível em think coletivos; ou ainda questiona or that would justify a priorização de um determined eixo e não de outro. Sem deixar de reconhecer a pertinência das críticas, I certify that for an analysis of situations quais vários eixos de diferenciação estão em jogo - characteristic of the experiência of mulheres immigrants - as contrições das teorias da interseccionalidade não podem be minimized, rather than obrigam a A reflexão about daquilo that was made invisible when these categories were analyzed separately (Brah e Phoenix, 2004; Lugones, 2008).

Outra discussão within feminist theories that traz contribues fundamentais to analisar questões concernentes em mulheres imigrantes related to post-colony studies

and criticisms that constantly stabelece on or olhar colonizer two feminisms of North em relação às mulheres do Sul (Cunha, 2011, Mohanty, 1984, Mies e Shiva, 1993, Spivak, 1988). A few studies on migração de mulheres qualified (Ackers, 2010, Kofman, 2000, Kofman e Raghuram, 2009, Kofman e Baptista, 2005) They make great problems, on the one hand, they have experience with subjects and, on the other, legitimize or stereotype that migração feminina concerns exclusively the relocations of poor women to more developed countries in search of better conditions of life. This imaginary sustains or binarism as migratory studies between "mulheres do primeiro mundo" and "mulheres do terceiro mundo", situating the second category as immigrants, as primitive, vitimized, indefensual, ignorant and apolitical mulheres. Ao colocarem-se as a center and definirem emancipação from their own places, as feminists of the North transform imigrantes do Sul em "outras ainda não emancipadas" (Cunha, 2008: 33), em subalternos and inferior subjects that need to be retrieved pelas mulheres europeias truly emancipated (The Barbera, 2012).

Afeitas denounces by Mohanty (1984) against the hegemonic feminisms of the North, which perpetuates visão das mulheres do Sul as a monolithic and singular subject, are still extremely pertinent, not referring to gender-related studies, since a part considered two works on migração feminina reproduces relações de cultural dominance and negação da heterogeneidade desses sujeitos. The author states that some feminist produções

[...] discursively colonize the material and historical heterogeneities of the lives of women in the third world, and therefore produce / represent a singular compound, the "woman of the third world", an image that seems to be constructed in a arbitrary but that carries with it the legitimizing signature of the humanist discourse of the West. (Mohanty, 1984: 115)

This analysis and perfectly applied to the field of migration, or hegemonic discourse on immigrants, presents as a bloc of mulheres, experiences that are exactly identical, regardless of social class, race, ethnicity or schooling. As an apunt Cunha (2011), or colonial way of construção do conhecimento traz engendered em yes a construção do desconhecimento. Nesse sense, studies on gender and migração pautados hairs pressupostos two hegemonic feminisms to categorize, for example, Equatorian, Angolan, Filipino and Bolivian indistinctly as "imigrantes de terceiro mundo", homogeneízam essas mulheres, encobrem suas diferenças culturais, politics and sociais, and Disregarding the subjective experiences of each of them.

Destampaia ainda that as investigações about feminização dos fluxos migratórios continue to suffer, as a result of conservative colonial academic tradition, do not have to study excesses on certain topics, as well as other, important, neglected. As some feminist critics denounce (Harding, 1991, Neves e Nogueira, 2005, Narvaz e Koller, 2006), a production conhecimento é crossed by political, ideological and conjunturais. Isto é, a refusal of escolha ou um não investigação topic is given randomly, tampouco or desconhecimento about certain naive and Assuntos. O fto of some aspects of migração feminina não serem analisados em profundidade, ou antes ainda nem serem reconhecidos, e um indicative of how questões relative to the mulher imigrantes continue to be conceived as minor and the existence of an oil on which characteristics dessepromise and relevant.

Se, on the one hand, there are many studies about the intensification of the entry of immigrants, not the labor market of the care provider and domestic servants as a consequence of the hegemonic globalization process. (Ehrenreich e Hochschild, 2004, Herrera, 2011, 2012, Hondagneu-Sotelo 2003, 2007, Sassen, 1997, 2002) foram fundamentais to denounce as situations of oppression and exploration to muitas desas

mulheres estão submetidas, for outro finram by reforming and legitimizing or stereotype of immigrants as poor, uneducated com baixos níveis de qualificação. And, at the same time, it will contribute to different experiences and realities related to feminine imigration remain anonymous, as related to: sexuality, associativism, entrepreneurism, sexual identities, family nova configurations, immigrant youth migrants, refuges, political movement, qualified imigration, acesso à cidadania (Manalansan, 2006; Hondagneu-Sotelo, 2011).

For fim, sublinharia também that, not Sul Global to produce conhecimento about da imigração de mulheres tenha significantly increased (Ariza, 2007, Herrera, 2011, 2012, Lisbon, 2007, Magliano, 2009, Piscitelli, 2011), this aspect is not assecure to the existence of a practice of decolonization two migratory studies of gender. Mohanty (1984) and Cunha (2011) emphasize that in spite of some investigators provirem do Sul Global, they face difficults na criação de um corpus of analysis that contains feminist perspectives pos-coloniais, finishing by repeating or homogenizing discourse produced, not global North.

Portanto, e com a denrencia, critique and subversão tarefa two places of power, inequalities and oppressions between genres and between the mulheres, which feminist theories are chamadas to contribute together two migratórios studies, as well as to offer fios outros that support and conduct analogous novae. Then I will write a specific case that does not support feminist theories foram fundamentais for the construction of a critical analysis on the imigration of mulheres brasileiras in Portugal.

Feminist practices and the construction of a political connotation and entrusted to immigrant women

A comprehension two feminist studies as a theoretical field and a political place guided by a committed scientific practice com a promoção da mudança social (Schmidt, 2004: 20) e constatação da marginalização das investigações sobre migração de mulheres levou-me to demarcate in meus estudos a critical and situated feminist position.

one A doutorado thesis entitled "Lindas Mulheres com Rendas de Portugal: a insertion das mulheres bra (...)

Desert opção, for mim, mulher, Brazilian and feminist immigrant, join a group of articulação do "Manifesto em repúdio ao preconceito against the Brazilian mulheres in Portugal" (which descreverei em breve) was a imperative, a time that as reivindicações presented hair document iam ao encontro two ideais that comungo de uma ciência cidadã e de um conhecimento critical sobre a migração. At the same time, I identi-e me com várias das situações descritas pelo documento, bem as reconhecia a realidade de muitas das imigrantes brasileiras que entrevistei ao longo da minha tese.one O Manifesto enquadrava-se, pois, not that Schmidt (2004) descreve as sendo uma das tarefas principais e mais important feminist theories: a problematização between a dichotomy conceitual between theory and practice. Mais ainda, enconva eco nas reflexões de Mohanty (1984, 2003) about political implications two analytical principles that regem as investigations, on a relevancy of link between feminist academic practice and feminist political mobilização, poss possibilidades e necessidade de ativismo e luta fora da academia.

O referred Manifesto foi uma reação ao racist and sexist character of television series "Café Central" veiculated hair canal Rádio e Televisão de Portugal (RTP). Or program was a graphic animation exhibited from second to sixth feira às oito da noite e, according to equipe de criação, propunha-se to address in a satirical way questões related com o cotidiano português. Passava-se em um café onde, regularly, there are five people: Gina, Águas, Félix, Silva e Conde. Gina was a sole mulher, a prostitute who falava com sotaque do Brasil and reproduced all the stereotypes of Brazilian immigrant

in Portugal: sexy voice, roupas sensuais, behavior and hypersexualized discourse, as we can see na transcrição abaixo.

Oi queridinhos, how are you running? Tudo legal? Foram à praia mergulhando e nadando muito no mar? Ou ficaram no quarto mergulhando na pool of love erotic feito a dois, ou a três, ou a quatro, né? [...] We are sent to send us destinations of the country, it would be a feito on the basis of sex. Esqueçam as privatizações, comigo or negócio são as sexualizações. [...] Faça como eu: tem to pay VAT, pay with sex; pay IRS, pay with sex, ué? Negociações com a Troica? Sex! (Gina, Central Coffee Program, RTP, 29.08.2011)

Nesse sense, as physical characteristics of Gina, his speech or place that was reserved not program is an example of how or device gives racialização intersects or device gives sexualidade. Embora Gina is represented as a mulher loire, ela é crossed by a process of racialização that transforms em uma sensual and erotic mulata. Here, não é a cor da pele confere a condição de mulata, more like a Brazilian nationality crossed with colonial discourse, which, simultaneously, contributes to hypersexualização da personagem (Gomes, 2011, Piscitelli, 2008).

A starting with the initial convocation of a Brazilian feminist activist in Portugal, through a Facebook group with approximately 30 members, between women and men, from Brazil and Portugal, in a participatory manner, a written report on a stigmatized form, exotizada and hipersexualizada that the Brazilian immigrants are treated Portuguese social communication. The organization of the group will be horizontal, dispensing with hierarchies and launching processes of self-organization. Or document foi entitled "Manifesto em repúdio ao preconceito against as mulheres brasileiras em Portugal". Além das denúncias, or Manifesto also demanded that competent authorities in Portugal and not Brazil take necessary measures to eliminate discriminatory practices.

We saw it at once, manifesting our repudiation to or preconceitment against the Brazilian mulheres in Portugal and demanding that pro- visions be taken by competent authorities. [...] We demand, competent authorities, that we comply with "CEDAW - Convention for the Elimination of All Forms of Discrimination Against Mulheres", which qualifies Portugal, as well as Brazil, to be signatories. We emphasize, also, or "Memorandum of Understanding between Brazil and Portugal for a Promoção da Igualdade de Gênero", which does not state that these countries are "resolved to combine efforts to advance implementation of necessary measures for the elimination of discrimination against a mulher em. both countries. (Manifesto em repúdio ao preconceito against as mulheres brasileiras em Portugal, 2011)

two Blogue :

<http://manifestomulheresbrasileiras.blogspot.pt/2011/09/manifesto-mulheres-brasileiras.html>

F (...)

Devid à boa e fast aceitação do document no Facebook, outras ferramentas virtuais como blogues, Twitter, petições online, mailing lists e Orkut 2 Foram being incorporated into the strategies of the group, conferndo-lhe um caráter de ciberativismo. Isto é, a form of politically deceived atuação that is given via internet / do ciberespaço, seeking to fazer in front of speech dominant, in a livre and independent way (Cavalcante, 2010; Vegh, 2003).

A repercussion of Manifesto deu-se in different print and television jornais give us countries (em Portugal no jornal Public to 29.09.2011 e no jornal Destak to 20.09.2011, and not Brazil in the magazine Economic value to 11.11.2011 in a magazine Capital Letter to 26.09.2011), ea petição on-line contou com um number

greater than 1000 individual assistances of members of civil society, of 7 representatives of Conselho de Brasileiros no Exterior, of 21 associações e movimentos sociais do Brasil e de Portugal e com solidariedade de mais de 20 organizações não governamentais two dois countries (from among those that can be cited or Unified Black Movement - Brazil, Rio Grande do Sul Coordination - Brazil, Portuguese Coordination of the World March, Mulheres World, Lisbon House of Brazil, União Brasileira de Mulheres, Articulação de Mulheres Negras Brasileiras, AJPaz - Acção para a Justiça e Paz, Portugal).

Se Café Central program can be considered or official framework of criação do Manifesto, inumeras outras situações estão no embrião desse movimento, as a materia da revista semanal Focus (565/2010) that tinha as a coat stain "Os segredos da mulher brasileira" is the image of a semi-rosy, seminal mulher, endowed with a sculptural body. A material treatment of weddings between Brazilian and Portuguese - nenhum exemple of casamento between Portuguese and Brazilian foi apresentado -, showing-do começo ao fim full of stereotypes and clichês - "or carnival hard, hard, hard" - and illustrated com imagens that exhibiam, mainly, naked feminine corpos, festive atmospheres, praias and carnival. Ou seja, a material configured as a reproduction of sexist and stereotyped practices of the Portuguese media to introduce Brazil's native mulheres.

É of resgatar equally or episode "Mães de Bragança" in 2003, when Portuguese mulheres da cidade de Bragança protesram em nome da ordem, moral, family and two bons costumes against the presence of Brazilians who worked in alternative houses locais. Or I have had an excessive exposure for months, we printed and televised jornais (Cunha, 2005, 2007, Santos, 2007), contributed to the legitimization of a "moral pánico", um stigmatização e uma segregação social dessas imigrantes (Alvim e Togni, 2010). Freitas (2009) abordagem states that Portuguese da esse foi social comunicação on marcante for a consolidação de uma rigid symbolic equivalence between brasileiras and prostituição event. Agreed with the author, coverage given by day through the manchetes and materials two days of work, you give two telejornais das das imagens veiculadas - between photos and videos - contributed directly to a legitimization of social imagery that directly equals prostitutes to Brazilians.

The Portuguese media, as a matter of course, presents Brazilians as feminine, sexualized and erotic mulheres in the mid-range coverage of the case of "Mães de Bragança", which is intensively used imaginatively. Cunha (2005) reports that emphasizes imprensa Portuguese news about Mulheres Brasileiras envolved com prostituição schemes.

It is important to note, as well, that a Brazilian immigrant figure as an exotic and sexualized mulatto was born only a couple of Portuguese mediums. For years, or Brazilian government incentivized to image "tropical Brazilian mulher", using it to stimulate or international tourism for Brazil, "A mulata - a discursive and performative invention of race, gender and sexuality - and consolidated as a spectacularized identity. and sold as tourist attraction "(Gomes, 2009: 56). No case of Portugal, soma-se a isso or aggravating intense dissemination of Brazilian novels in various TV channels. Embora or foco das novelas não seja mainly or international sex market, as images transmitted nesses programs will end up contributing to reinforce or estereótipo da mulher brasileira assensual and erotic.

O Brazilian carnival and another element that was appropriate for the Portuguese media, being used to sustainably support Brazilian construction as a sensual and exotic mulatto. It was, on the one hand, or carnival, internationally transformed tourist marketing hair in two attractive principalities of Brazil, for another, a Brazilian mulher, a sensual, seminal mulatto figure, used as a major event (Gomes, 2009). Isto é, as demonstrou Gomes (2013), or discourse of tourism marketing in relação ao carnaval

contributed fortemente for a criação do estereótipo de hipererotização das mulheres brasileiras.

This imaginary reinforces the constant association of Brazilian immigrants with activities, not the sex market, the trafficking of human beings and prostitution. Além disso, tem um relevant role no process of insertion-exclusion social dessas mulheres na Portuguese society, accompanying all its migratory trajetória no country. Percebe-se que esse imaginário constituted itself as a subtle form of symbolic violence, which at times is concretized-through explorações, humilhações and, in some cases, situations reais de violência física. Offers of work mainly in jobs of precário work, baixos níveis de salário, hours of working day exaustivos, impossibilidade of alugar houses, piadas offensive, maus dealings in public and private repartições, assédio, social isolamento, ausência de participação política, lack of socialização, desconhecimento dos direitos são algumas situações comumente experienced by essas mulheres (França, 2012).

As analyzes of "Manifesto", supported by previous studies (Cunha, 2005, Santos 2007), identify and reveal how or discourse of social communication in Portugal on Brazilian society is anchors, sobretudo, not colonial imaginary that presents mulheres das colônias as voluptuous, erotic, exotic, submissas, sexually livres and endowed with a different body of Europeans (Stolke, 2006; Pais, 2010), or that, dreamed of the dynamics of hipersexualização e racialização existing not country, leva as associem à prostituição e ao sex market (Piscitelli, 2008).

The stigma of hipersexuality goes back to the colonial imaginary, which built many colony as sexual objects (Stolke, 2006). In agreement with Gomes (2013), or impact of colonialism and determinant na exacerbação das assimetrias between homens and mulheres nas colônias e between metropoles and colônias. Ao mesmo tempo, I contributed directly to the production of stereotypes, to the creation of a colonial imaginary relating to erotic and exotic and legitimacy of violence against mulheres das colônias.

This hipersexualized colonial imaginary intersects with other markers of difference, as a social classe. Due to the labor nature of the migratory flow of Brazilians for Portugal and the process of precarization and destabilization, not the Portuguese labor market, in general, as Brazilian immigrants, not a country, in the first place, we are segments of two economic strata. (França, 2012; Egreja e Peixoto, 2011). Mais ainda, embora, at the moment, at the international image of Brazil, it is a very important economic strength and, for many years, it has been conferred as a poor country that faces constant financial crises. Or lower econômico posicionamento das Brasileiras imigrantes na Sociedade Portuguesa também é outro do element reforçado by colonialism, exploração do corpo e das mulheres dos Homens das colônias or trabalho escravo (McClintock, 2010). These elements confluem so that, apart from being represented as hyper-sexualized mulheres, Brazilian immigrants in Portugal are built as poor, economically subaltern mulheres, reinforcing even more the mechanisms of social segregation and marginalization.

Following the analysis of how some two markers of difference are articulated in the experience of Brazilian immigrants in Portugal, a raça appears as fundamental. O conceito biological scientist of raça sustentou e legitimou during muitos years as práticas de segregação, violência, opressão, inferiorização e exclusão presents na nossa sociedade. We are days off, the ideology of racism continues to operate in reality, raising and reinforcing social hierarchies (Van Dijk, 2010). Compreender or racism as social and discursive practice and fundamental to understand or process

racialização ao qual as mulheres brasileiras imigrantes estão submetidas em Portugal (Gomes, 2013).

As affirmed by Psicitelli (2008), independently da cor pa pele, in countries such as Itália, Portugal, Espanha, as mulheres brasileiras are racialized as mulatas and mestiças. Na análise de Gomes (2013) is given because the hierarchized binarisms "Europeu versus não europeu" and "metropole versus colônia" face that ideology and racist practices are intensely relayed on Brazilian companies in Portuguese society.

Now, in a simplified analogy, it could be said that the Brazilian mul-therers were immigrants in Portugal and reserved or in the same place that the black mulheres, not Brazil. By counting two devices of racism and sexism operating in a Brazilian society, as a colonial discourse, a black mulher and presented as an exotic mulher, hypersexualized, eroticized. Their essential identity is naturally presented as predisposing to sex. In other words, indepentemente da cor da pele, as brasileiras in Portugal passam hair mesmo process of hypersexualização das mulheres black and mulatto not Brazil, esse process "ancorado nas imagens de seu passado escravo de corpo-procriação e / ou corpo-objeto do prazer do macho e senhor "(Silva e Rosemberg, 2008: 84).

This is a complex understanding of the discriminatory theories and preconceptions that cross Brazilian immigrants in Portugal with the denuncencies of "Manifesto" transcendessem or "Central Coffee" program and encompasse all of the national social communication:

Apontamos to Portuguese social comunicação ea way as insistently tem built and gave voice or stigma of hipersexualidade das Mulheres Brasileiras. This stigma is a symbolic violence and transformed in physical, psychological, moral and sexual violence. (Manifesto em repúdio ao preconceito against as mulheres brasileiras in Portugal, 2011)

Assim, to demarcate some points from which emerges the opressões to which Brazilian immigrants are exposed and some of their causes, suas consequências e that other paths are possible to be truncated for a deconstruction of reality, and thus, passing, to simple descrição das dynamics of dominação e subalternização as quais essas mulheres estão submetidas, or Manifesto assumiu seu caráter feminist, deceived and critical.

Among high points of your repercussion, for além gives coverage given us jornais, é to citar or espaço that to its own issuer RTP abriu no dia 12 novembro of 2011, em seu program "To voice do cidadão", to discuss to presented denounce Document and commitment commitment Assumed by the Ministry of the Presidency of the Republic of Brazil (SPM) regarding the requirement that the Portuguese authorities take necessary measures to eliminate forms of discrimination and symbolic violence against a Brazilian mulher not a country. Além disso, foram sent respostas of proprio da proppria SPM e do High Comissariado for Equality and Intercultural Dialogue, Public Institute (ACIDI, IP) of Portugal. Another louvavel result foi o fto de a movimentação ter achieved the support of different groups, crossing the limits of raça, idade, identidade, classe, religion and nationality and configuring itself as an exemplar of transnational solidariedade.

No day 30 of November 2012, apósso recesso de férias, when or "Café Central" voltou ao ar a personagem "Gina" has been withdrawn from the cast of nova season. Embora não tenha has been given the official note of the emissary, or group of articulação accredits that to saída da personagem esteja directly linked to social pressão resulta da mobilização gerada.

Featiful Lady, even if it is reconfirmed that other measures of oppression and sexualization of Brazilian women in Portugal are not available, the members of Manifesto considered that the objective of the document was achieved, in virtue of the

program's personage, of the demerits ouvidas hairs of communication and bodies responsáveis in both countries, of or debate about a topic constantly ignored has been raised - or racism eo sexism existing in portuguese media - but, mainly, by ter given visibilidade to a experience of autonomy, auto -organização e agência das mulheres brasileiras immigrants in Portugal.

Em uma análise foucaultiana (Foucault, 2002) or Manifesto could be considered as a form of resistance to hegemonic and dominant power, nesse case, starring hairs speeches Portuguese media. I have not Manifesto uma practical that visa à feesa pela liberdade, ou seja, a direct attack to or colonial, sexist and racist imagery that imprisons the Brazilian mulheres not stereotype of mulattos hipersexualizadas, erotic and exotic. A velha and repeated Foucauldian maxim that "where we have power to resist" and muito bem-vinda to help to remove Brazilian mulhers from the place of passive vimimas. It is known that the power to além of truths also produced resistances and articulation of Manifesto can be addressed as a practice of resistance that is destined for liberation and autonomy.

For fim, gostaria scarcely to ressaltar that na composição two members of Manifesto havia um a central nucleus that has as a function to promote articulation as demais ONGs and associações, responding perente to social communication and gerar as ferramentas virtuais used, embora a construção do texto ea organização do movimento tenham decoded in a participative and abbreviated way, through social networks, the Facebook page is available to all the people interested in collaborating. This group was formed exclusively by Brazilian feminists, resident diplomats living in Portugal, não havendo a participação de nenhum / a ativista, representative of two social movements or mulheres and external homens / academia. Mesmo that, as described above, organizações, movimentos e associações brasileiras tenham apoiado or Manifesto, no present naquele moment no Brazil engajou na coordenação do grupo. Após to delivery gives petição online and do recebimento das respostas do ACIDI, IP and gives SPM, or core articulação do Manifesto encerrou suas atividades, ainda that page do Facebook permaneça ative, bem as situações of discriminação, racism, sexism and Preconceito will continue to happen to Brazilian mulheres in Portugal.

Entre a experiência do Manifesto e investigações sobre migrações

I am Two Thirds of the World in One Third of the World. I am clearly part of the social minority, with all its privileges; however, my political decisions and struggles and my vision in favor of change place me next to Two Thirds of the World. So, I'm with Two Thirds of the World, but with the privileges of One Third of the World. I speak as a person located in a Third of the World, but from space and vision, and in solidarity with the struggling communities in Two Thirds of the World. (Mohanty, 2003: 417)

For his main role of denouncing or racism, or sexism and discrimination of Portuguese media against Brazilian residents not a country, or Manifesto foi também um a space of activism that will allow me to generate questions about different realities of immigrants from Brazil in Portugal, rethink minhas analyses about the experiences of the Brazilian non-foreign women, to evaluate minha pratica acadêmica e meu engajamento as a feminist and migrant activism, to fabricate resistances and to reveal inequalities, being by is considered, by mim, as a framework na minha scientific production.

Ao integrate or group of articulação fiz uma ideological escolha afetou, giving it moment in time, to written minha tese de doutorado, of minhas investigações vindouras e meu posicionamento acadêmico. The experience of Manifesto inspired me to seek and establish, in my studies on immigrant women, between academic feminism

and political organization, as suggested by Mohanty (2003). No particular case da tese, as theoretical analysts, bem like two materiais collides not field, assumiram, sem lose or scientific rigor, um political character denouncing mechanisms of oppression and domination aos quais muitas das imigrantes brasileiras estão expostas. Essa opção pautava-se peloimento de que o campo de investigação é mais do que um simples espaço onde observações são made and impressões colhidas sendo, sobretudo, a living and rich space of other knowledge that needs to be incorporated into a production conhecimento, so qual as theories offered hairs livros. E apoiava-se também na percepção that não serious possível, tampouco was meu interesse I do dissociar-me instead of imigrante Brasileira e desconsiderar all implicações as that isso para mim enquanto trazia social scientist and, consequentemente for meu trabalho.

Once again, you are feminist foram essenciais so that it is possible to slip between the places of researcher, ativista and mulher imigrante fosse possível. Pois, criticized the classical and modern scientific models, feminist epistemologies and methodologies claim a space for political or, as impressões, questionamentos, as indignações, as sensações e biografia do / a researcher sejam incorporated na prática científica, uma Once as emoções não são dissociadas da razão e são necessárias para a produção do conhecimento (Harding, 1987, Tavares, Coelho e Góis, 2009).

Alo longo desse percurso, apoiei-me na selfreflexividade, I do not intuit to place my place of researcher as an object of analysis and assuming me as mulher brasileira imigrante, researcher and ativista. I take self-reflexivity as a confection in itself, more sim, as a possibility to investigate realities based on theoretical assumptions, as well as not a place of enunciation (Cunha, 2011). And at the same time, reconceiving as a ferramenta that opens space for the importance of experiences, contingences and the biographical dimension, not the construction process of confection.

Or understanding não é uma derivative entity of a purified reason in the case of the isolate of the world but a contextualized process in which individual rationality is subject to constant intromissões, interferências da razão de outrem. There are recent and long histories, experiences and a contingent of subjectivities, to use the words of Donna Haraway, that relate to a relational and, at the same time, a biographical dimension that can not be discarded. (Cunha, 2011: 78)

Assumir-me different espaços em that estive present as "mulher brasileira imigrante", ao invés of "researcher in scientific mobilidade", imply minha biografia em minhas análises, demarcate in em writes a positioned position that take em conta as relações de gênero, assuming the political pressures involved in social transformation that sustain minha produção e abrir mão do suposto absolute knowledge that modern science and traditional academy insistem em to sustain, sem ignore the importance of scientific rigor, foram algumas characteristics that tend to incorporate em minha pratica acadêmica Empreendia, pois, or exercício diary of reconhecer-me not the role of social scientist as um "subject that escreve, vê, lê, escuta e sente e não as a machine that decodes or real to chegar à true absolute" (Benzaquen, 2008: 22).

Apesar of já ter decorrido mais five years moro em Portugal, continued to identify-me (e sou constantly lembrada) as uma imigrante Brasileira Mulher, Classificação that sobrepõe à minha posição of research, à minha social classe, ao meu status Immigrant regularized, for example. Logo, continued to be "estrangeira", an element that is not natural of a certain country, being esse, therefore, my place of enunciation, or place of "outro". Assim, or reconhecimento da alteridade that I fit in two central aspects that accompany the theoretical reflections and confrontations that underlie my studies and the constant exercício of avaliação about what practical science.

Defino minha participação no articulação do Manifesto group as an experiência that will directly dialogue with the academic feminist pressupostos en prática politics,

which or at the same time will provide com ciência e ativismo, e que requereu de mim um deslocamento two walls of Universidade para o campo, onde to life and more pulsating. Elevou à maxim potência a fusão between meu eu-researcher and meu eu-ativista, demaniu of mim um a clear and radical political position, forçou-me to confront minhas opções teóricas com minha prática everyday.

Reconhecer-me as an effective member of the articulation group of Manifesto, it was no longer just a question of placing theories in dialogue from a critical point of view, involving, overriding, denouncing the frameworks of oppression of Brazil's forty-one countries, we are effectively submerged in Portugal and Empreender ações no sense that this reality is altered. Ao mesmo tempo, absorbs new elements to rethink my modes of production and instrumentalization of conhecimento that eu built on a feminização da imigração brasileira para o país. TO Unpredicted militance of the group, supported by critical feminist epistemologies, allows me to reinforce the research of what research, the society and the society, the practice and the practice, not the pairs of opposites, but the complementary sim.

What kind of contribution did a Manifesto trouxe for a feminist movement and for Brazilian immigrants in Portugal contribute to, what type of knowledge did it produce from this experience? How could it be practiced at the same time as a scientific production? Do you take advantage of this experience for studies on gender and migration? eram indagações that tive as a guide in meus writings and that enrichment minhas analyses and reflexões.

Alem questões para minha prática acadêmica, or Manifesto também me suscitou incômodos até hoje não resolved. O fto that or group of articulação tenha been led mainly by Brazilian academics fez-me questionar até that ponto não we are to repeat dynamics of power hierarchies and intellectual, placing us as "those who give voice to Brazilian mulheres really oppressed". As for why we are not able to communicate with other realities, we are receptive to the participation of all those who wish to contribute? Or what prevented the experience from learning from the organization of Manifesto tivesse continuidade em outras ações, ou até mesmo, desse origem, for example, to an Associação de Mulheres Brasileiras em Portugal - coletivo até hoje non-existent no país? To denounce that Brazilian mulheres in Portugal are oppressed, racism and sexism will not homogenize all Brazilian immigrants, not the role of privacy and invisibilize the experiences of other mulheres that davam a volta em tal situação?

Nesses moments of anxiety, the exercícios gives autoreflexividade of scientific and political self-criticism, mesmo não tendo offered concrete and definitive respostas mantinham-me attentive, e ainda more restless for the rumos that minha participação eo proprio Manifesto estavam taking.

Porém, that experience also produced something that can not be thought of. Sem contradizer minhas próprias criticism to or conservatism, à hierarchy e ao political distance that a ciência normally sustains, and important não lose sight or fato that o Manifesto was organized not seio academia e that, as referred above, was conducted exclusively by academic Ou seja, a Organization of Manifesto constitutes an example of how or potential critical and transforming da ciência can contribute to the social movements. It is, on the one hand, a deconstruction of hegemonic thinking and colonization of the hair that reconnects that the knowledges produced are not relevant and are important for the construction of an emancipated society, and that it is important not to initiate an alternative movement. which totally disregards or paper gives scientific production acadêmica nesse processo. No case do Manifesto, or fato of ele ter been reached base by algumas discussões two academic feminisms Dava

or such Alento I referred to above, uma vez that mostrou as uma Possibilidade concrete or scientific knowledge of how com os sociais Prune movimentos dialogue.

Considerations and continuous questions

Já não é mais possível dizer that mulheres is configured as a group considered to be migratory groups due to an increase in the number of researches that elect imigrants as subject of analysis. Contudo, such não means that esses estudos assumam um feminist character and engaged with the transformation of inequalities between genres e com a produção of innovative and critical knowledge about a migração feminina.

A careful review of the literature on gender and migration shows that there are also two studies on immigrant women who have less hair on their face: repetition of colonialist practices of production that represent immigrants as inferior subjects and enriched, enriched by their ability to of agência; a review of subjects that are exhaustingly stuccoed, or that makes invisible experiences less common than those of the mulheres; incapable of assimilating different sexual identities analogous, maintaining assim, heteronormative and sexist research sponsors (Curran et al 2006, Donato et al., 2006; Hondagneu-Sotelo, 2011; Nawyn, 2010). Daí is a critique of the need for innovative studies on the phenomena of migratório das mulheres, based on a critical and radical feminist approach. Investigações that elicit a discussion located, partial, in historical and political conjunção e com as dynamics sociais in force not that respects the feminization of migration and that, mainly, adotem or pressuposto that a consistent confecimento e produtor de mudança social só é possível em connection to practice and not exercício of estranhamento e da perplexidade dante da realidade, as propõem Narvaz e Koller (2007).

From the analysis of the Manifesto in the Brazilian mulheres in Portugal, it has been necessary to exemplify how feminist theories can contribute to or develop two migratory studies. Ao mesmo tempo, almejei apontar a specific field of research on Brazilian immigrants practically nonexistent, that é or gives social mobilização and political associativism. Such fato, é um event that requires a turning point na academic production on these mulheres, posto that maioria two estudos tem debruçado on questões identitárias, sex market and trafficking of human beings for purposes of sexual exploration, labor insertion, casamentos transnacionais (Almeida, 2008; Baldwin, 2010; Beserra, 2007; Cavalcanti, 2006; Margolis, 1998; Padilla, 2007; Piscitelli, 2011) promoting dessa maneira, ainda that despropositadamente, a desconhecimento about other experiences and realities.

H um artigo, also written by members of the articulation group, which was sent for a review (...)

O Manifesto desloca a Brazilian immigrant of mulher passive, hypersexualized, victimized, subaltern role, presenting a capacity for resistance, ação, autonomia e mobilização dessas mulheres, among which I include myself. Contudo, até hoje, apos dois anos de sua criação e apesar da grande repercussão that teve, com exceção de um simpósio organized by members of articulation group not congressed International Femigra - Feminism and Migration in Barcelona in 2011, nenhum estudo foi realized, nem no Brasil, nem em Portugal. 3 Ou seja, continue- a a invisibilizar ea manter no desconhecimento uma unpublished and transnational feminist experience of political organization das imigrantes brasileiras. And as I said before, such a silêncio não é aleatório or casual, é sim, consequência of a colonialist and sexist tradição that entails experiences of emancipation, especially when they are starred by mulheres.

No particular case, as a matter of fact, due to the experience of Manifesto povoou-me de provocações. What kind of knowledge about as imigrações tenho produzido? Tenho managed to create spaces for a promotion of dialogue between different knowledge? What place do I reserve for minha prática ativista em meu acadêmico daily? Participate in social movements and enough to overcome the

dichotomy between ciência e pratica? To recognize a partiality of my knowledge and to look for complete experience as well as a converse to the writing of the text, for example, what is meant by decolonizing or knowing? As é possível pôr em pratica uma construção de conhecimento, não just about immigrant mulheres, more sobretudo com mulheres imigrantes? Minha produção tem atendido meus apelos of contributing to the construction of studies on immigrant mulheres não colonizadores, criticos e engajados? How have you contributed to the construction of novos caminhos no sense of social transformation for research on immigrant mulheres?

These are answers that I hope I can never find to lose or a constant practice of avaliação da minha pratica and I do not work as a researcher, because such as feminine teachings, to the responsibility of a critical science and to the production of universal truths ou absolute respostas, more sim for com sua reavaliação constant. Obter final respostas and irrevogáveis for as perguntas would mean ignoring dinâmica acima da construção do conhecimento e da Sociedade própria, desconsiderar to impossibilidade of alcançar uma verdade ea Ineffective only know um rigid and inquestionável. Ou seja, configure-se-ia como uma repetição das Cartesian and modern practices of conceber or exercício da produção de saber as something passível of being imprisoned. Such an understanding goes directly from the understanding of feminist epistemologies that almejam a critical and plural science. Desta form, tais indagações devem guide meus continuously written, pois or desconforto eo incômodo da dúvida são os engines of continuous process of analysis of quality of commitment of conhecimento that tenho produced.

Mais ainda, to grandiosidade e complexidade do Manifesto face que questões por ele elect sejam infundáveis. For além das reflexões on própria prática academic and ativista minha, to experiência do Manifesto também oferece subsidies for refletir on a articulação and political associação Brasileiras em Portugal e mulheres em Geral das imigrantes. A Organização do Manifesto foi pontual e, embora tenha extrapolated for outras discussões, girou em torno de um ponto specific - or Café Central program and midiática das brasileiras in Portugal. Logo, a question that fica How would it be possible to create spaces that give rise to a permanent political participation of immigrant mulheres? Variedade Dentro da Mulher experience to be imigrante congregates, which discussões comuns atravessariam to luta dessas mulheres e contribuíram for or fortalecimento of ação sua policy? Essas perguntas são, assim as earlier as that possuem não uma resposta unique and absolute, rather than contribute to or fortalecimento podem political culture engajada and atuante immigrant groups mulheres, sendo by isso extremely important.

References

1. Beserra, Bernadete (2007), "Under the shadow of Carmen Miranda and the carnival: brasileiras em Los Angeles", *Cadernos Pagu*, 28, 313-344. DOI: 10.1590 / S0104-83332007000100014
2. Brah, Avtar; Phoenix, Ann (2004), "Is not I a Woman? Revisiting Intersectionality", *Journal of International Women's Studies*, 5, 75-86.
3. Cavalcante, Rebeca (2010), *Ciberativismo: As no novas forms of communication is to contribute to democratização da comunicação*. Dissertação de Mestrado

- apresentada à Faculdade de Ciências Sociais of Universidade Nova de Lisboa, Lisbon, Portugal.
4. Cavalcanti, Leonardo (2006), "O Immigrant entrepreneurial protagonism from a gender perspective: or case das brasileiras nas cidades de Madrid e Barcelona", *Anais Do International Seminar Fazendo Gênero 7*, Santa Catarina: UFSC.
 5. Cunha, Isabel (2005), "A mulher brasileira na televisão portuguesa", *Actas do III SOPCOM, VI LUSOCOM and II Ibérico III*, 535-553.
 6. Cunha, Isabel (2007), "Imigrantes us media portuguesas: representações das minorias no início do milênio", *Comunicação e Educação*, 12 (2), 49-58. DOI: 10.11606 / issn.2316-9125.v12i2p49-58
 7. Cunha, Teresa (2008), "Uma reflexão caminhante sobre espaços e conceitos de participação das mulheres na sociedade portuguesa", in Teresa Cunha and Celina Santos (orgs.), *Artigo feminino das raízes da participação*. Granja do Ulmeiro: AJPazp., 25-40.
 8. Cunha, Teresa (2011), *For an example of despair and revolts: a post-colonial feminist analysis of strategies for empowerment and empowerment of Moçambique and Timor-Leste*. Tese de Doutoramento prepared at the University of Coimbra, Centro de Estudos Sociais, Coimbra, Portugal.
 9. Curran, Sara; Shafer, Steven; Donato, Katharine; Garip, Filiz (2006), "Mapping Gender and Migration in Sociological Scholarship: Is It Segregation or Integration? ", *International Migration Review*, 40 (1), 199-223. DOI: 10.1111 / j.1747-7379.2006.00008.x
 10. Donato, Katharine; Gabaccia, Donna; Holdaway, Jennifer; Manalansan, Martin; Pessar, Patricia (2006), "A Glass Half Full, Gender in Migration Studies," *International Migration Review*, 40 (1), 3-26.
 11. Egreja, Catarina; Peixoto, João (2011), "Caminhos limitados o mobilidade laboral blocked: a mobilidade socioprofssional dos imigrantes brasileiros em Portugal", *Sociology, Problems and Practices*, 67, 43-64.
 12. Ehrenreich, Barbara; Hochschild, Arlie Russell (orgs.) (2004), *Global Woman: Nannies, Maids, and Sex Workers in the New Economy*. New York: Holt Paperbacks.
 13. França, Thais (2012), *Lindas Mulatas com Rendas de Portugal: A insertion das mulheres brasileiras no Mercado de Trabalho Português*. Tese de Doutoramento apresentada à. University of Coimbra, Centro de Estudos Sociais, Coimbra, Portugal.
 14. Freitas, Ana Cláudia (2009), *Performances of imigração de mulheres brasileiras for fins de prostituição em Portugal*. Dissertação de Mestrado apresentada à Universidade do Porto, Faculty of Psychology and Science of Education, Porto, Portugal.
 15. Foucault, Michel. (2002), *A palavra e as coisas*. São Paulo: Martins Fontes.
 16. Gomes, Mariana (2009), *Tourism Marketing and violência contras as mulheres: (des) (re) construção do Brasil as a paradise for mulatas*. Dissertação de Mestrado apresentada à UFRGS, Porto Alegre, Brazil.
 17. Gomes, Mariana (2011), "Mulheres Brasileiras Em Portugal e Imaginários Sociais: Uma Revisão Crítica Da Literatura", *CIES e-Working Paper 206/2011*. Consulted on 08.06.2013, in http://www.cies.iscte.pt/destaques/documents/CIES-WP106_Gomes.pdf.
 18. Gomes, Mariana (2013), *Or social imagery Mulher Brasileira em Portugal: an analysis of knowledge construction, relationships of power and two modes of*

- subjectivation. Tese de Doutoramento apresentada ao University Institute of Lisbon, Lisbon, Portugal.
19. Harding, Sandra (1987), "Introduction: Is There a Feminist Method? ", In Sandra Harding (org.), *Feminism and Methodology*. Bloomington: University Press, 1-14.
 20. Harding, Sandra (1991), *Whose Science? Whose Knowledge? Thinking from Women's Lives*, New York: Cornell University Press.
 21. Herrera, Gioconda (2011), "Globalized care and social inequality: reflections on the feminization of Andean migration", *Nueva Sociedad*, 223, 87-97.
 22. Herrera, Gioconda (2012), "Gender and international migration in the Latin American experience, from the visibility of the field to a selective presence", *Politics and Society*, 49 (1), 35-46. DOI: 10.5209 / rev_POSO.2012.v49.n1.36518
 23. Hondagneu-Sotelo, Pierrette (2003), *Gender and US Immigration: Contemporary Trends*, California: University of California Press. DOI: 10.1111 / j.1468-0432.2004.00249_1.x
 24. Hondagneu-Sotelo, Pierrette (2007), *Domestica: Immigrant Workers Cleaning and Caring in the Shadows of Affluence*. California: University of California Press.
 25. Hondagneu-Sotelo, Pierrette (2011), "Gender and Migration Scholarship: An Overview from a 21st Century Perspective", *International Migrations*, 6 (1), 219-233.
 26. Hull, Gloria T.; Bell-Scott, Patricia; Smith, Barbara (orgs.) (1993), *But Some of Us Are Brave: All the Women Are White, All the Blacks Are Men: Black Women's Studies*. New York: The Feminist Press at CUNY.
 27. Juliano, Dolores (2000), "Structurally traveling women: stereotypes and strategies", *Papers*, 60, 381-389.
 28. Kofman, Eleonore (1999), "Female 'Birds of Passage' to Decade Later: Gender and Immigration in the European Union," *International Migration Review*, 33 (2), 269-299. DOI: 10.2307 / 2547698
 29. Kofman, Eleonore (2000), "The Invisibility of Skilled Female Migrants and Gender Relations in Studies of Skilled Migration in Europe", *International Journal of Population Geography*, 6, 45-59. DOI: 10.1002 / (SICI) 1099-1220 (200001/02) 6: 1 <45 :: AID-IJPG169> 3.0.CO; 2-B
 30. Kofman, Eleonore; Baptista, Parvati (2005), "Gender and Skilled Migrations: Into and Beyond the Work Place", *Geoforum*, 36 (2), 149-154.
 31. Kofman, Eleonore; Raghuram, Parvati (2009), "Skilled Female Labor Migration", *Focus MIGRATION Policy Brief*, 13, 1-8.
 32. La Barbera, Maria Caterina (2012), "Intersectional-Gender and the Locationality of Women 'in Transit'", in Glenda Tibe Bonifacio (org.), *Feminism and Migration: Cross-Cultural Engagements*. London: Springer, 17-33.
 33. Lisbon, Teresa Kleba (2007), "Fluxes migratórios de mulheres para o trabalho reprodutivo: a globalização da assistência", *Estudos Feministas*, 15 (3), 805-821. DOI: 10.1590 / S0104-026X2007000300017

34. Lugones, Maria (2008), "Coloniality and Gender", *Tabula Rasa*, 9, 73-101. DOI: 10.25058 / 20112742.340
35. MacClintock, Anne (2010), *Couro imperial: raça, gender and sexuality not colonial attack*. Camps: UNICAMP.
36. Magliano, María José (2009), "Migration, gender and social inequality: the migration of Bolivian women to Argentina", *Estudos Feministas Magazine*, 17 (2), 349-367. DOI: 10.1590 / S0104-026X2009000200004
37. Mahler, Sarah J.; Pessar, Patricia R. (2006), "Gender Matters: Ethnographers Bring Gender from the Periphery to the Core of Migration Studies," *International Migration Review*, 40 (1), 27-63.
38. Manifesto em repúdio ao preconceito against as mulheres brasileiras in Portugal (2011). Retrieved 09.06.2013, em <http://manifestomulheresbrasileiras.blogspot.pt/>.
39. Manalansan, Martin (2006), "Queer Intersections: Sexuality and Gender in Migration Studies," *International Migration Review*, 40 (1), 224-249. DOI: 10.1111 / j.1747-7379.2006.00009.x
40. Margolis, Maxine (1998), *Invisible Minority, Brazilians in New York City*. São Paulo: Allyn and Bacon.
41. Mies, Maria; Shiva, Vandana (1993), *Ecofeminism*. London: Zed Books.
42. Mohanty, Chandra Talpade (1984), "Under the eyes of the West, feminist academy and colonial discourse", in Liliana Suárez-Navaz, Rosalva Aída Hernández Castillo (orgs.), *Decolonizing Feminism: Theories and Practices From the Margins*. Madrid: Catedra, 407-464.
43. Mohanty, Chandra Talpade (2003), "Under Western Eyes Revisited: Feminist Solidarity through Anticapitalist Struggles", *Signs*, 28 (2), 499-525. DOI: 10.1086 / 342914
44. Morokvasic, Mirjana (1984), "Birds of Passae Are Also Women", *International Migration Review*, 18 (4), 886-907.
45. Narvaz, Martha Giudice; Koller, Silvia Helena (2006), "Feminist methodologies and gender studies: articulating research, clinical and political", *Psicologia em Estudo*, 11 (3), 647-654. DOI: 10.1590 / S1413-73722006000300021
46. Narvaz, Martha Giudice; Koller, Silvia Helena (2007), "A marginalização dos estudos feministas e de gênero na psicologia acadêmica contemporânea", *Psycho*, 38 (3), 216-223.
47. Nawyn, Stephanie J. (2010), "Gender and Migration: Integrating Feminist Theory into Migration Studies," *Sociology Compass*, 4 (9), 749-765. DOI: 10.1111 / j.1751-9020.2010.00318.x
48. Neves, Sofia; Nogueira, Conceição (2005), "Feminist Methodologies: a reflexividade ao serviço da investigação nas ciências sociais", *Psychology: Reflexão e Crítica*, 18 (3), 408-412. DOI: 10.1590 / S0102-79722005000300015
49. Padilla, Beatriz (2007), "a Brazilian immigrant in Portugal: considering gender na análise", in Jorge Malheiros (org), *A imigração brasileira in Portugal*. ACIDI: Lisbon: 113-135.

50. Pais, José Machado (2010), "'Mães de Bragança' and feitiços: enredos luso-brasileiros em sexualidade", *Magazine of Ciências Sociais*, 41 (2), 9-23.
51. Piper, Nicola (2006), "Gendering the Politics of Migration", *International Migration Review*, 40 (1), 133-164.
52. Piscitelli, Adriana (2008), "Intersectionalities, categories of articulation and experience of Brazilian migrants", *Sociedade e Cultura*, 11, 263-274. DOI: 10.5216 / sec.v11i2.5247
53. Piscitelli, Adriana (2011), "Procuring vítimas do pessoas: brasileiras na indústria do sexo na Espanha", *Interdisciplinary Journal of Mobilidade Humana*, 37 (IXI), 11-26.
54. Santos, Clara (2007), *Imagens de mulheres imigrantes na imprensa portuguesa: análise do ano de 2003*. Lisbon: ACIDI.
55. Sassen, Saskia (1997), "Immigration Policy in a Global Economy", *SAIS Review*, 17 (2), 1-19. DOI: 10.1353 / sais.1997.0036
56. Sassen, Saskia (2002), "Women's Burden: Counter-Geographies of Globalization and the Feminization of Survival"; *Nordic Journal of International Law*, 71 (2), 255-274. DOI: 10.1163 / 157181002761931378
57. Schmidt, Simone Pereira (2004), "Como e por que soy feministas", *Estudos Feministas Magazine*, 12, 17-22. DOI: 10.1590 / So104-026X2004000300002
58. Scott, Joan (1986), "Gender: A Useful Category of Historical Analysis," *The American Historical Review*, 91 (5), 1053-1075. DOI: 10.2307 / 1864376
59. Smith, Barbara; Combahee River Collective (1986), *Combahee River Collective Statement: Black Feminist Organizing in the Seventies and Eighties*. New York: Kitchen Table Press.
60. Spelman, Elizabeth (1988), *Inessential Woman: Problems of Exclusion in Feminist Thought*. Boston: Beacon Press.
61. Spivak, Gayatri Chakravorty (1988), "Can the Subaltern Speak", in Cary Nelson and Lawrence Grossberg (orgs.), *Marxism and the Interpretation of Culture*. United Kingdom: Macmillan Education, 271-313. DOI: 10.5840 / philosophin200314275
62. Silva, Paulo; Rosemberg, Fúlvia (2008), "Brazil: places of black and white people", in Teun van Dijk (org.), *Racism and discourse in Latin America*. São Paulo: Context, 73-118.
63. Stolke, Verena (2006), "O Enigma das intersecções. Classe, 'raça', sex, sexualidade to formação two transatlantic impérios XVI and XIX século do", *Revista Estudos Feministas*, 14 (1), 15-42.
64. Tavares, Manuela; Coelho, Salomé; Góis, Manuela (2009), *O epistemological debate, feminist studies*. Paper apresentado no Interdisciplinary Seminar Gender and Social Sciences, Superior Institute of Maia, Portugal, 4-5 dezembro.
65. Van Dijk, Teun A. (2010), *Discourse and power*. São Paulo, Ed. Context.
66. Vegh, Sandor (2003), "Classifying Forms of Online Activism: The Case of Sybertprotests against the World Bank", in Martha Mccaughey; Michael D.

- Ayers (orgs.), *Cyberactivism: Online Activism in Theory and Practice*. London: Routledge, 71-95.
67. Young, Iris Marion (1995), *On Female Body Experience "Throwing Like a Girl" and Other Essays*. New York: Oxford University Press.
 68. Yuval-Davis, Nira (2006), "Intersectionality and Feminist Politics", *European Journal of Women's Studies*, 13 (3), 193-209. DOI: 10.1177 / 1350506806065752

Instructions for authors

Gold Open Access – OnlineOpen

This journal offers authors an open access option called OnlineOpen, to have their article immediately freely available to everyone, including those who don't subscribe. To cover the cost of publishing OnlineOpen, authors pay an article publication charge (APC). The APC for this journal can be found on Xavier's [Online Open Pricing](http://classicalbulletin.org/) page. <http://classicalbulletin.org/>

Payment must be received for the article to be made open access. Some organizations pay APCs for their authors via a <http://classicalbulletin.org/>

How to Order

Visit our [OnlineOpen](http://classicalbulletin.org/) page for more information and instructions on how to order.

Benefits of OnlineOpen

- The article is made freely available via Wiley Online Library
- Authors can post the final, published PDF of their article on a website, institutional repository, or other free public server
- Articles will be automatically submitted to PubMed Central and PMC mirror sites, when appropriate
- Authors retain copyright with a Creative Commons license
- Authors can fully comply with funder open access mandates

Copyright, open access licenses and funder compliance

Authors choosing OnlineOpen will retain copyright in their articles and will be offered a choice of creative commons licenses. Most authors are free to choose between:

- Creative Commons Attribution (CC BY) license
- Creative Commons Attribution Non-Commercial (CC BY-NC) license
- Creative Commons Attribution-Non-Commercial-NoDerivs (CC BY-NC-ND) license

Select funders have unique agreements with Wiley which are outlined on our [Funder Agreements](http://classicalbulletin.org/) page. Authors of funders with licensing mandates will be automatically directed to a Creative Commons Attribution license (CC BY).

Visit our [Copyright and Open Access Licenses](http://classicalbulletin.org/) page for more information.

Not sure about your institution or funding agency open access policy? Find out with Xavier [Author Compliance Tool](http://classicalbulletin.org/).

Green Open Access - Self-archiving

Green open access, also called self-archiving, is when the author, institution or publisher places a version of the article online in a repository or website after publishing in a subscription-based journal – making it freely available to everyone.

All manuscript submission contacts-info@classicalbulletin.org