

por **Juliana Lira Sampaio & Rebeca Furtado de Melo**

julianalira@yahoo.com.br, rebecafurtado7@gmail.com

DOI:10.12957/ek.2019.49881

The history of organized feminist resistance is a field in dispute whose central axes mobilize the categories of gender, race/ethnicity, sexuality, class, and territory. In the dossier “Gender and Knowledge: Localized Knowledge and Power”¹, published by the journal “Em Construção” in 2019, an overview of the problematization of the relationship between gender issues and knowledge production was presented. In the current Ekstasis’s dossier, we bring together texts that discuss how the various currents of feminism, and even their refusals, take place from the assumption of a specific hermeneutic position. This position marks out the possibilities and behaviors of being a woman and other non-normative bodies, that is, non-cisgender heterosexual white masculinist bodies that involve the recognition and articulation of the problems considered fundamental to each of the many possibilities of feminism. That is to say: each of these possibilities of self-understanding and conception of feminism is located in a *cosmoperception* of the real that guides the perspective from which both problems and the theoretical and conceptual source to address them arise. This *cosmoperception*, on the other hand, is articulated with a complex social framework, permeated by both discursive and counter reiterations, which form the basis of an agonistic material ontology.

We assume here that there is no universal definition, essentialist or otherwise, of what women are, but, on the contrary, that the diversity of a woman’s lived experience is permeated by many variables that fundamentally determine both her possibilities and her relationship with others, including the violence to which she is exposed, existential demands and strategies of resistance. We have learned from the discourse and struggle of counter-hegemonic feminists that

1 Available in: <https://www.e-publicacoes.uerj.br/index.php/emconstrucao/issue/view/2010>

being aware of this plurality of ways of being a woman and feminisms is fundamental not to reproduce the violence, silences, and objectification of other women, as patriarchy exerted on us. In this sense, to think feminism is not enough a phenomenology of being a woman, since there is not “the woman”, but women. We propose a kind of hermeneutics of the place of speech, that is, the methodological commitment to call into question the structures that make possible the lived experience of oneself, the horizon of meaning that delimits and opens the possibilities of what we are, as we recognize ourselves as women, how we experience our corporeality concerning ourselves and others, how we experience specific oppressions in our bodies and at the formation of our subjectivities, as well as create resistance practices and forms of struggle, collective and individual, discursive and theoretically articulated, or not, in strands of feminism.

In this way, we stand for an expanded hermeneutics beyond the analysis of an alleged historical horizon or the epochal foundations of contemporaneity, since we recognize that there is not a single history, but disputing narrative tensions, which pervade the different horizon openings of self-comprehension, of the world and others in all our relationships. Therefore, we need a hermeneutics capable of embracing the radical situability that establishes the diversity of being a woman and thus of feminisms, whose lines of thought are so wide and based on existential experiences and plural theoretical-conceptual positions, which involve participation in the agenda, in the struggle and its composition of other non-hegemonic corporealities; a topological hermeneutics, committed to the specific spatiality we occupy and from which we are. Place of speech here, therefore, is understood as the existential horizon opening that delimits our normative possibilities of existence, behaviors, and discursivity, but which also positions our subversions of the world, our singularities, and forms of resistance.

The current dossier “Feminisms” starts from the assumptions made in the dossier “Gender and Knowledge: Localized Knowledge and Power”, understanding that the sciences cannot claim an ideal of pure, universal and neutral rationality, and must, therefore, assume that every theoretical-political praxis is rooted in a specific and localized opening of the real, always at stake and in dispute. Thereby, if before we wanted to rethink, from feminist criticism, the bases on which knowledge was built in order to understand the dynamic production of the various forms of knowledge, as well as their assumptions and implications, now we want to observe how feminisms themselves are pervaded by a geopolitics of bodies, instantiated in specific ways of relating to themselves and the world, such as the care of oneself and others, one’s understanding of nature and possible forms of relationship with other life forms. To this extent, the present “Feminisms” dossier gathers works on issues that expand the debate on feminist currents and their respective conceptual repertoires as well as their tensions, possibilities for dialogue and solidarity.