

CIÊNCIAS SOCIALMENTE APLICÁVEIS E HUMANIDADES:

SABERES, PRÁTICAS E HORIZONTES DE INVESTIGAÇÃO

JESÚS RIVAS GUTIÉRREZ
(ORGANIZADOR)

VOL II



EDITORA
ARTEMIS
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PRÓLOGO

El volumen II de **Ciencias Socialmente Aplicables y Humanidades: Saberes, Prácticas y Horizontes de Investigación** reúne en un libro ponencias elaboradas por autores de América Latina, Europa y Asia producto de investigaciones que interpretan y dialogan con algunos de los desafíos más críticos y urgentes del Siglo XXI como lo es las prácticas educativas en contextos diversos, sostenibilidad y calidad de vida, diversidad y justicia social, transformación digital y vida organizacional en donde se refleja una diversidad de enfoques y tradiciones académicas que convergen en una misma dirección: comprender las realidades contemporáneas desde diferentes perspectivas y al mismo tiempo proponer horizontes innovadores y transformadores.

El primer eje, **Educación, Políticas del Conocimiento y Prácticas Formativas**, concentra análisis que problematizan los procesos de enseñanza-aprendizaje, la formación docente, las políticas lingüísticas, los currículos, las metodologías de intervención y las disputas simbólicas en torno a la producción del conocimiento. Este eje reafirma la educación como un campo estratégico para la transformación social y cultural, la emancipación de los sujetos y la construcción de sociedades más justas y democráticas.

El segundo eje, **Sostenibilidad, Territorios y Calidad de Vida**, reúne trabajos que presentan los desafíos y dificultades en las relaciones entre desarrollo, crecimiento, medio ambiente, turismo, productividad, envejecimiento, abandono social y soberanía territorial y alimentaria. Los textos que integran este eje evidencian la centralidad del territorio como espacio de disputa y poder, de pertenencia e identidad, de producción de sentidos y construcción de alternativas sostenibles para la mejora de las condiciones de vida de las poblaciones.

El tercer eje, **Género, Diversidad y Justicia Social**, aborda temas fundamentales relacionados con las desigualdades estructurales que atraviesan, diferencian y dividen a las sociedades contemporáneas. Las reflexiones aquí reunidas enfrentan los prejuicios, las discriminaciones, las interseccionalidades y los mecanismos sutiles de reproducción de las desigualdades, al mismo tiempo que evidencian estrategias de resistencia, reconocimiento y transformación social.

El cuarto eje, **Transformación Digital, Gestión Organizacional e Innovación en Empresas**, reúne contribuciones orientadas a la comprensión de las organizaciones empresariales en contextos complejos, dinámicos y atravesados por la incertidumbre. Este eje articula aspectos sobre gestión, pertenencia e identidad organizacional, cultura institucional, liderazgo, procesos de cambio, clima organizacional e innovación

empresarial e institucional, tanto en el sector privado como en el público, con especial atención a las instituciones educativas y a las organizaciones insertas en entornos de rápida transformación tecnológica.

Al articular estos cuatro ejes, esta obra evidencia la riqueza, la diversidad y la potencialidad de las Ciencias Socialmente Aplicables para interpretar los fenómenos laborales y sociales en su diversidad y complejidad y al mismo tiempo proponer caminos posibles de intervención, innovación y transformación.

Esperamos que estos trabajos contribuyan al fortalecimiento del pensamiento crítico, al diálogo múltiple e interdisciplinario y al avance de la comprensión de las diversas realidades locales, regionales, nacionales y globales, así como al fortalecimiento de mayor número de investigaciones comprometidas con la educación como práctica transformadora, con el desarrollo sostenible, la justicia social y la innovación organizacional.

Deseamos al lector una lectura interesante, reflexiva, provocadora e inspiradora.

Jesús Rivas Gutiérrez

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THE BRAZILIAN BLACK FEMINISM AND INTERSECTIONAL STRATEGY IN DIALOGUE WITH DELEUZE'S MOLAR/ MOLECULAR DIALECTICS

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1. THE BLACK WOMEN'S MOVEMENT IN BRAZIL

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ABSTRACT: The Brazilian black feminism emerged within the context of the tensions at the core two former social movements, that is, women's movement and black one. Both movements, however, were blind to an existent but systematically subalternated subject category in them, the black women. Whereas women's movement targeted particularly the overcoming of man's domination with its different forms in Brazilian society, the black movement focused on combatting racism. The problem is that in women's movement the question of racism did not have a place, while in black movement women's issues were always silenced in the name of movement's unity. A critique to this structural blind spot in both movements, which put aside the particular experience of discrimination and domination of black women, was at the origin of Brazilian Black Feminism. This paper aims at elucidating this dynamic with the help of Gilles Deleuze's dialectic of molar and molecular.

The Brazilian Black Women's Movement emerged in critical reaction to two important movements: the Black Movement and the Feminist one. The first went through different transformation processes generically represented in three emblematical movements: *Frente Negra Brasileira* (Brazilian Black Front), *Teatro Experimental Negro* (Black Experimental Theatre) and *Movimento Negro Unificado* (United Black Movement).

Frente Negra Brasileira (FNB) founded in 1931 in São Paulo. It was one of the most important movements in the 20th century, which demanded the equality of rights and full participation of the Afro-Brazilian in the Brazilian society. FNB organized diverse social, cultural and educational activities such as seminars, lectures, alphabetization and music festivals aimed most particularly at social inclusion.

Teatro Experimental Negro (TEN) was founded in Rio de Janeiro in 1944. The founder

of the movement, Abdias Nascimento (1914-2011), projected it as a space in which to promote Afro-Brazilian culture by means of education and theatre. Nascimento was particularly concerned with the absence of Afro-Brazilian descendants and their culture in theatrical representations at that time, the reason for which he dedicated himself to help Afro-Brazilians be protagonists of their own representation.

Initially named *Movimento Negro Unificado pela Igualdade e contra Discriminação Racial* (United Black Movement for Equality and against Racial Discrimination, MNUICDR), *Movimento Negro Unificado* (MNU) was founded in São Paulo in 1978 following a big manifestation against racial discrimination suffered by Afro-Brazilians. The manifestation was triggered by the death of a black man due to police torture and by the exclusion of a group of young boys from volleyball club in São Paulo for being Afro-descendants. Probably, the most important contribution of MNU in the combat against racism was their firm critique of the ideological basis of racial discrimination in Brazil, which is, the so-called “racial democracy” disseminated in the academy by a Brazilian anthropologist, Gilberto Freire, in his most renowned work, *Casa Grande e Senzala* (1933).

The three movements, in spite of their different historical contributions and strategies along the decades, had but one common agenda, which was the struggle against racism in its different forms.

Despite the critique as to the use of the expression “wave” in describing the evolution of feminism, it can still have some utility when it comes to finding a kind of connection with the past and the change of nuances along the decades (Zirbel 2023). As it was with the Black Movement, the Brazilian Feminist Movement also went through several phases of development following the generally accepted characterization of the movement worldwide. The first wave struggled for their right to suffrage dated back to the late XIX and early XX century. Some of the leading figures in Brazil in this first period were Bertha Luz, a biologist and an important Brazilian scientist, Maria Lacerda de Moura and Leolinda Daltro. Their struggle for women’s suffrage would only come to be concretized in the first participation of women in 1932 election.

The second wave began in the 60s, during the installation of military regime in Brazil (Melo & Schumacher, online-source; Caetano 2017), which was intensified in the 1970s. In this period the movement focused its demand on the equality of rights between men and women, such as reproductive rights, rights to employment and the combat against violence, especially violence against women and domestic violence. Feminists’ political participation was also very important in this period in a particular way contributing in the struggle against the military regime. Among the most important feminist figures were

Mariska Ribeiro, Maria Luiza Heilborn, Maria Helena Darci de Oliveria and Bianca Moreira Alvez (Dipati 2022). Some of these figures had just finished their studies abroad when they returned home and helped organize feminist groups. Coming from middle class families, they had access to influential texts in the academy such as Beauvoire's *Le deuxième sexe* (1949), which became an important reference in Brazil for the second wave.

Finally, the last decade of the XX century was generally referred to as the hallmark of the third wave of feminist movement. Despite the controversy around this temporal demarcation, one of the common features of the third wave was the deconstruction of any essentializing idea of identity considered to be at the very origin of the multifaceted forms of domination. It was also a period of the emergence of different kinds of feminisms, such as the ones influenced by racial perspective, black and latino feminism, which put the hegemony of white feminism into question, giving rise to new approaches and strategies within the movement, one of which is the intersectionality as coined by Kimberley Crenshaw since 1989. By this approach, Crenshaw seeks to unravel the different layers of multiple dominations and discrimination suffered by black women invisible to any single focused approach. Although it was only popular in the 90s, the idea behind the approach had already been somewhat popular then among black feminists in the United States (Davis, 1981; Lorde, 1984; Hooks, 2020 [1984]).

In spite of the newly emergent awareness of the diverse forms of feminism in the academy, from the perspective of racial relations, the hegemony of white feminism has always predominated in some way. It was no wonder that in Brazil black female activists' participation ever since the so-called first wave and the discrimination imposed upon them as Afro-Brazilians were always rendered invisible. Consequently, the discussion about racial discrimination against black women even in the Feminist Movement, was not taken into consideration by their white peers as it has already been pointed out in some way by hooks in the American context:

"If middle-class white women were able to make their interests the main focus of the feminist movement, employing a rhetoric that made their condition synonymous with oppression, it was thanks to their racial and class privileges, especially the fact that they lived far from the sexist constraints that prevail in the world of working-class women" (Hooks, 2020 [1984], p.33-34).

This same critical observation appeared in my interviews with black women activists in Rio de Janeiro during my PhD research. As Ana Leoni, a black woman activist, puts it:

"And we black women were reformulating many things because when feminism emerged back there, we were not inserted. The first struggles of white European women were for the right to work, they were born inside the big house, they

grew up in the slave quarters. So we didn't have to go to the street. When the women went to the street, the black women were inside their houses taking care of their house and their children. So for us, this thing of going to the streets to ask for work, it never happened. What if we come to today 2021, we continue, which is the most forced work, which is the work that nobody wants, sub-work. We still have black women being enslaved by their bosses and mistresses. We are there in 2021, we discover more of fifteen women working in conditions analogous to slavery, as in the case of Madalena, who stayed thirty-eight years. There is also the case here in Rio de Janeiro, in the entire country" [author's translation] (Dipati 2022, p.128).

The same held true in the Black Movement where their female conditions did not have due space of recognition because of the male domination.

Black women thus constitute an in-between social group, which traverses the conventional distinction between the Black Movement and the Feminist one. It is a singular condition of black women, which in the words of Werneck refuses and denounces the race and gender privileged pole:

"The difference produced by the processes of singularization of black women implies a differentiation between subjects and groups based on race and gender: men and women, white and black. Differentiation that denounces and refuses the conditions of privilege and power of violence as an attribute of the white racial pole, regardless of the biological conditions of sex or secondary differences in gender policies. Which also means that he recognizes, in white women of different times, also a pole of power and violence" [author's translation] (Werneck, 2009, p.77).

Within the Black Movement, for long their feminine condition was not really taken into account, as well as their condition as black women in the Feminist Movement. This blind spot in Crenshaw's term reflects the very invisibility of their multiple dominations whose impact is most notable in the position they occupy at the basis of social pyramid both in economic and cultural terms in Brazil. It was against the attempt to make invisible the multiple domination they suffered that black women embarked on a struggle for an intersectional recognition of equality of their dignity and their right to difference, or to what Sueli Carneiro, one of the most important Brazilian black feminists nowadays, refers as "double militancy":

"This is the basis for the double militancy that is imposed on black women as a way of ensuring that the achievements in a field of struggle, for example, in the racial field, are not made unfeasible by the persistence of gender inequalities and so that the achievements of the women's movements do not privilege only white women due to the racially based discriminatory practices present in our society, against black women" [author's translation] (Carneiro 2019, p.168)

2. SOCIAL MOVEMENT AND CHANGE: FROM GABRIEL TARDE TO GILLES DELEUZE

To understand the emergence of Black Women's Movement from Deleuze's point of view, one needs to take as a starting point, his great inspiration and predecessor, Gabriel Tarde, a contemporary and staunch critic of Durkheim's model that supposes similarity among human beings as a basis of structure and nature of society (Teluvio 2015). Instead, Tarde argues for difference as the point of origin and arrival of any social analysis:

"Exister c'est différer, la différence, à vrai dire, est en un sens le côté substantiel des choses, ce qu'elles ont à la fois de plus propre et de plus commun. Il faut partir de là et se défendre d'expliquer cela, à quoi tout se ramène, y compris l'identité d'où l'on part faussement. Car l'identité n'est qu'un *minimum* et par suite qu'une espèce, et une espèce infiniment rare, de différence, comme le repos n'est qu'un cas du mouvement, et le cercle qu'une variété singulière de l'ellipse. Partir de l'identité primordiale, c'est supposer à l'origine une singularité prodigieusement improbable, une coïncidence impossible d'êtres multiples, à la fois distincts et semblables, ou bien l'inexplicable mystère d'un seul être simple et ultérieurement divisé on ne sait pourquoi. C'est, en un sens, imiter les anciens astronomes qui, dans leurs explications chimériques du système solaire, partaient du cercle et non de l'ellipse, sous prétexte que la première figure était plus parfaite. La différence est l'alpha et l'oméga de l'univers" (Tarde 1895, p. 355).¹

For that, he needs to delve into the infraindividual or microlevel of concrete processes – or what he prefers to refer to as "*current*" – and analysis where he identifies three fundamental micro-sociological operations underlying the production of social phenomena: invention, imitation and opposition (Tarde 1890, 1895, 1898).

Invention, different from our common sense way of understanding it, is not something completely new in the social field. Neither is it pioneered by a single individual. Invention can simply be expected combinations of already existing elements. It is provoked by certain social circumstances and the practical need to adaptation. From this perspective, individuals are the locus of this dynamics. Inventions are then *imitated* and reproduced. And thus, they recompose the social field in a certain way creating a contingent by relatively stable social equilibrium: "Thus, the social field would be woven by countless repetitions of countless inventions imitatively propagated at different times, with different directions and scopes" (Tonkonoff 2013, p.271). Finally, *oppositions* make

¹ To exist is to differ; difference, in truth, is in a sense the substantial side of things, what is both most proper and most common to them. We must start from there and refrain from explaining this, to which everything reduces, including the identity from which we falsely start. For identity is only a *minimum* and consequently only a species, and an infinitely rare species, of difference, just as rest is only a case of movement, and the circle only a singular variety of the ellipse. To start from primordial identity is to suppose at the origin a prodigiously improbable singularity, an impossible coincidence of multiple beings, at once distinct and similar, or the inexplicable mystery of a single simple being subsequently divided for no one knows why. This is, in a sense, imitating the ancient astronomers who, in their chimerical explanations of the solar system, started from the circle and not from the ellipse, under the pretext that the first figure was more perfect. The difference is the alpha and omega of the universe [author's translation].

possible division relative to the phenomenon in so far as they make possible the perception of contrasting social elements or phenomena.

The above-mentioned triple dynamics happen **to** individuals in the first place, rather than **by** them. By this affirmation, Tarde distances himself from any subject/individual-centered approach. On the contrary, individuals are affected **in the first place**, before they take any initiative. He refers to this microprocesses as “currents”, a concept which later will be taken up by Deleuze as “flows”, whose fundamental building blocks are desires and beliefs. Desires and beliefs for Tarde are not merely psychological phenomena. They are sociological quantities. They constitute the primary leading processes that guide individual human actions and produce social structures and institutions (Teluvio 2015).

Tarde’s sociological approach on the pre-individual processes lays the ground for Deleuze’s concept of the molecular. However, different from Tarde, who focuses exclusively on pre-individual microprocesses, Deleuze defends a coexistence of molecular processes and molar representation:

“Les deux systèmes de référence sont en raison inverse, en ce que l’un échappe à l’autre, et que l’autre arrête l’un, l’empêche de fuir davantage; mais ils sont strictement complémentaires et coexistants, parce que l’un n’existe qu’un fonction de l’autre; et ils sont pourtant différents, en raison directe, mais sans se correspondre terme à terme, parce que le second n’arrête effectivement le premier que sur un “plan” qui n’est plus le plan du premier, et que le premier continue son élan sur son propre plan” (Deleuze 1980, p.268).²

By molar, he understands perceptible and representable social units, such as gender, class, religion and race (Deleuze 1980, p.264). While the molecular flows move by multiplicities, molar forms search for unity and tend to solidify into rigid structures. In so far as molar segmentarity points to arborification and rigidity, molecular one indicates continuous rizhomification by means of its affects and percepts (Deleuze 1980). Deleuze sustains that both dynamics are always present simultaneously as a dialectic duality between the molecular flux of affects and percepts, which occurs **to** individuals, and the molar representation of a social phenomenon.

With respect to the Black Women’s Movement, the molecular flows consists of different connections on the one hand established among women and through them in their daily experience, feelings, perceptions, affections; and lines of flight (the un-representable, difference, intensity) on the other, already “contained” in the molar segmentarity of Black and Feminist Movements, which the latter as rigid lines tried to contain in themselves, but

² The two systems of reference are in inverse ratio, in that one escapes the other, and the other stops the one, prevents it from escaping further; but they are strictly complementary and coexistent, because one exists only as a function of the other; and yet they are different, in direct ratio, but without corresponding term for term, because the second effectively stops the first only on a “plane” which is no longer the plane of the first, and the first continues its momentum on its own plane [author’s translation].

which always escaped both grip of representation. Now, the Black Women's Movement being transformed into a new molar representation in its turn is also not an internally homogenous group, but rather consists of diverse and complex social groups with their own characteristics, forms, strategies, dynamics, structures and approaches. They are collectives, NGO, social movements or nucleus of women in poor neighborhood. Their strategies can be intersectional (Greenshaw 1989, 1991), promoting a kind of flexible solidarity (Carvalho 2018), or networking. Their complexity is, however, assembled into a single, generalizing, and “normalizing” conceptual umbrella, in other words, “represented” as Black Women's Movement.

In summary, this very sketchy presentation of the emergence of the Black Women's Movement in light of Deleuze's concepts points to some relevant considerations. In the first place, both Black and Feminist Movements are not homogenous groups. They are composed of innumerable other minor sub-categories that interact among each other and are capable of questioning any prevalent dynamics of domination condensed as molar representations, that is, homogenizing them into a single category without taking into account their differences and power relations established among them. Among these subgroups, the subaltern ones can even subvert this relation of domination, as molecular flows of affections and perceptions occurring to black women at the origin of Black Women's Movement. Consequently, it does not mean as some other poststructuralists would have us believe that categories are just linguistic constructs without materiality, free floating signifiers in Lacan's term disseminated without end but producing an infinite play of significations, in Derrida's words. For Deleuze, the molar is no less real than the molecular. They do not nullify each other, but simply coexist. The difference lies but in their suppleness. The molar tendencies do stabilize and thus homogenize constant molecular flows, pure intensity, while the latter suspends molar capture and transformation into solid forms giving rise to a constant dialectical tension.

3. CONCLUSION

By way of conclusion, we may say in this context that the social cannot be reduced to mere static and rigid forms à la Durkheim, that is, solidified into molar representations in Deleuze's term, nor to merely elusive molecular currents of beliefs and desires à la Tarde. It is rather an inevitably constant dialectics between the two, characterized by Deleuze as a relation of complementarity. But probably more than simply a complementary relation, it is rather a dialectical tension between molar machine of capture which continuously tries to produce new rigid forms and categories, and the elusive molecular intensive flows of

affects and percepts, which constantly subvert the formation of rigid, calcified categories in the diverse lines of flights. For, it is only in this continuous dialectical tension that the productive nature of any sociological investigation will flourish.

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