

GRRIPP

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GRRIPP LEXICON

A Collective Vocabulary
for liberation in
darker times

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GRRIPP is a 4-year global collaboration and knowledge-exchange project, implemented by seven universities based in Bangladesh, Peru, South Africa and the UK. GRRIPP stands for ‘Gender Responsive Resilience and Intersectionality in Policy and Practice - Networking Plus Partnering for Resilience’ and is funded by UKRI’s Global Challenges Research Fund. GRRIPP was developed in response to the recognition of the humanitarian and development sectors’ need for more gender- and intersectionality-sensitive research, and to transform policy and practice to be more gender-and-intersectionality-responsive. In other words, how can research better inform the aid sector about the politics behind gender inequalities that affect people’s everyday experiences, in order to offer more appropriate and contextualised interventions. To achieve this, organisations are required to engage with indigenous and decolonial perspectives on gender and discrimination in crisis contexts, as well as grounding evidence based on the experience from researchers, practitioners, and activists at the grass roots level. Hence, connecting existing networks

of scholars, policy makers and practitioners to promote gender and intersectionality in resilience thinking and planning, and amplifying their voices and experiences is what GRRIPP aims to achieve. With core project partners based in Latin America and the Caribbean, Southern Africa, South Asia and the UK, the network collectively and democratically determines regional agendas for change: facilitating knowledge exchange; enhancing solidarity; creating spaces for constructive dissent; and building an evidence base informed by grassroots knowledge and experience.

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INTRODUCTION

THINKING TOGETHER IN DARKER TIMES

By Camillo Boano and Ksenia Chmutina | 06

What is the meaning of critique in time when the very existence of everyone, everywhere, and everything is threatened? What are the words to interpret and project a practice of critique able to recognise obscured issues and ignored debates? Who speaks and writes those words; when and how? If Gilles Deleuze and Félix Guattari were true in suggesting that, “philosophy is the discipline that involves creating concepts,” then the practice of collectively developing concepts is suggested to be able to instil a series of practices of freedom and liberation.

We started to think about the A Collective Vocabulary: Liberation Lexicon in Darker Times sometime in 2021 during the implementation of the GRRIPP (Gender Responsive Resilience and Intersectionality in Policy and Practice) project, not only because we all were - in different manners, perceiving being in darker times: the post pandemic regimes of uncertainties, the continuous complete deterioration of ecologies and ecosystems, the rise of violences, oppressions and fascist regimes along with destructions, dispossessions and

enclosures. We also felt the need to start considering more the way we think, the words we use to describe such emotional landscapes and our thinking. We felt the need to think together, or better to keep thinking together beyond the different project activities, the everyday implementation of projects, and the struggles to find horizons of hope and strategies to cope with uncertainties.

We had invited all GRRIPP colleagues, awardees, friends to think collectively and to submit an entry for this collective vocabulary that focuses on GRRIPP's themes, interests, reflections, projects, and regions. We had no idea where this was leading us to, but we knew that there is the necessity to develop, collect and engage with terms, with vocabulary that help us think.

The collection here is the result of such collective thinking. This vocabulary presents concepts and ideas in English and other languages that specifically emerge from different collective, feminist, decolonial practices and experiences. Some of them are already known and somehow central to GRRIPP; others less familiar and therefore potent as they were emerging from meaningful and valuable practices, projects and/or research. Some entries are longer, others shorter; some are 'local' to one's everyday existence, others more distant; some are more academically constructed, while others are more personal, even informal, and may perhaps appear as non-finite, not complete thinking. Some were shared with us in audio format, like in a conversation, some were written, others simply posted in an email. Some emerge from years of research, while others are just intuitions; some were accompanied

by pictures; some were written by more than one author. We did not want to prescribe anything, we had left the thinking to emerge organically.

All submissions are presented in their original language, although we translated the non-Anglophone entries. Our aim was not to provide translation and adapt the concepts into English: we acknowledge that translation is an act of violence and reduction that leads to standardised and transparent definitions of concepts. It was also not our intention to create a glossary - instead, we wanted to open up a space for thinking about our diverse interpretations of the ideas that shape our experiences. Therefore, most translated entries read as a reflection, a personal thought; however, to aid the reader in understanding the context, some links to relevant information have been provided as were the notes from the

translator. We hope this would aid the reader to understand the concepts unfamiliar to their contexts better - and to appreciate a non-universality of the themes presented here.

We asked ourselves: when to stop the process of collection? How many entries? Should they be all somewhat unified in their presentation? Do we need references, as per the normal academic practice? We were not able to answer these questions, as we think that a Lexicon is a never ending act of creation. Many more terms could be included. Maybe they will be in the next months of the GRRIPP project and beyond.

Franco 'Bifo' Berardi in *The Third Unconscious*¹. The Psycho sphere and the viral Age says we are facing “the end of human history, which is clearly unfolding before our eyes; the ongoing disintegration of the neoliberal model and the imminent danger of the techno-totalitarian rearrangement of capitalism and the return of death to the scene of philosophical discourse, after its long denial by modernity”. At a time when the future of life on this planet is more uncertain than ever, the urgency of exploring other ways of thinking, acting, and inhabiting together is urgent, but we lack the terms and the vocabulary to think otherwise. This is a small first step, a space to develop it, in a constant resistance – awkward and fragile – to the mechanisms of capture, exploitation, and creation of the precariousness of our existence.

01 | Franco 'Bifo' Berardi (2021) *The Third Unconscious. The Psycho sphere and the viral Age*, London: Verso.



A ARQUITETURAS PARA O CUIDADO

[Architectures for care]

Arquiteturas para o cuidado são instalações físicas construídas comumente com materiais oriundos do território e comunidade em questão, e usadas pela comunidade para acolher as demandas de cuidado físico e emocional do humano em seu território. São soluções encontradas por pessoas que trabalham voluntariamente para promover acolhimento e bem estar no seu entorno. As arquiteturas para o cuidado costumam ser materializadas em: salas/ambientes de escuta e conversa para fins diversos de articulação comunitária; salas de atendimento para o benzimento (rezas/orações), afim de cura alguma enfermidade no corpo ou no espírito de alguém; salas para atendimentos e escuta de mulheres e famílias que vivem em situações de violência; cozinhas comunitárias (lugar de preparação de alimentos e articulação política), local onde muitos dos temas da comunidade são compartilhados pelas mulheres, em sua maioria, e articulado para ser encaminhado pelo coletivo de maneira geral; entre outras construções e lugares de acolhida que são produzidos e têm sido entendido por nós nesse processo de interlocução com diversas comunidades que promovem cuidado e cura do humano e do ambiente como “arquiteturas para o cuidado”, para a promoção e preservação de algum cuidado possível naquela localidade - entre os humanos vivos, numa espécie de estratégia de autoatenção e preservação vital, em busca de saúde mental e física.

Architectures for care are physical installations commonly built with materials from the territory and community in question, and used by the community to accommodate the physical and emotional care demands of humans in their territory. These are solutions found by people who work voluntarily to promote inclusion and well-being in their surroundings. Architectures for care are usually materialized in: listening and conversation rooms/ environments for different purposes of community articulation; service rooms for blessings (prayers/ prayers), in order to cure some illness in someone's body or spirit; rooms for consultations and listening to women and families who live in situations of violence; community kitchens (place of food preparation and political articulation), where many of the community's themes are shared by women, mostly, and articulated to be forwarded by the collective in general; among other constructions and welcoming places that are produced and have been understood by us in this process of dialogue with different communities that promote care and healing of humans and the environment as "architectures for care", for the promotion and preservation of some possible care in that location - among living humans, in a kind of strategy of self-care and vital preservation, in search of mental and physical health.

A GRICULTORAS DE SUBSISTÊNCIA

[Subsistence agriculture workers]

Termo usado recentemente por Silvia Federici na obra 'Reencantando o Mundo: feminismos e a política dos comuns'², em que a autora descreve as mulheres dos ditos terceiros mundos como responsáveis por agricultar a vida no mundo. Desde o trabalho de agricultura e arado da terra, na plantação de alimentos nas dinâmicas da agricultura familiar que é fonte de nutrição de muitas famílias no Brasil e em outros países compreendidos como "do sul global"; assim como trabalhar produzindo o cultivo do cuidado doméstico e familiar, realizando o trabalho reprodutivo, entre as atividades e relações sociais e cotidianas da vida comum. Mulheres que cultivam a terra, assim como cultivam crianças, assim como cultivam os conhecimentos de cuidado e elaboração de remédios naturais, assim como cultivam a sabedoria de manejo do invisível com rezas e orações, e pedidos de curas, assim como cultivam a gestão da vida cotidiana. Mulheres que cultivam e agricultam a vida social como um todo, na sociedade, e em suas comunidades.

A term recently used by Silvia Federici in the work 'Reenchanting the World: feminisms and the politics of the commons'²¹, in which the author describes women from the so-called third worlds as responsible for farming life in the world. From farming and plowing the land, to planting food, to the dynamics of family farming, which is a source of nutrition for many families in Brazil and other countries known as "the global south"; as well as work producing the cultivation of domestic and family care, carrying out reproductive work, among the activities and social and daily relationships of common life. Women who cultivate the land, as well as cultivate children, as well as cultivate the knowledge of care and elaboration of natural remedies, as well as cultivate the wisdom of handling the invisible with prayers and prayers, and requests for healing, as well as cultivate the management of life everyday. Women who cultivate and cultivate social life as a whole, in society, and in their communities.

02 | Silvia Federici (2018) Reenchanting the World: feminisms and the politics of the common, NY: PM Press Kairos.

A MAZONIZAR

[To amazonize / Amazonizing]

Utilizamos este conceito de várias formas que se conectam entre si.

Quando transformamos a Amazônia em verbo: “vamos amazonizar o mundo”, “vamos amazonizar as políticas públicas”, “é preciso amazonizar o Brasil”, estamos afirmando que é necessário ter um olhar plural, considerando a diversidade e as especificidades de um determinado lugar. Ao dizermos “vamos a amazonizar”, estamos evidenciada a pluralidade das identidades culturais existentes. Amazonizar tem outro sentido também além da pluralidade. Na afirmação: “vamos a amazonizar o mundo” significa: vamos lutar em defesa da Amazônia, da preservação da sua biodiversidade, do seu bioma, mas também na defesa dos povos originários e populações tradicionais que habitam a Amazônia. Refere-se às relações humanas baseadas no respeito, no reconhecimento e valorização dos territórios, conhecimentos e saberes dos vários povos existentes na Amazônia. Tem ainda uma forma muito especial que se usa em rituais: amazonizar é cultuar o sagrado que existe nas nossas florestas, nas nossas águas. Tem muita subjetividade no amazonizar.

We use this concept in several ways that connect with each other.

When we transform the Amazon into a verb: “let’s amazonize the world”, “let’s amazonize public policies”, “it is necessary to amazonize Brazil”, we are affirming that it is necessary to have a plural look, considering the diversity and specificities of a certain place. When we say “let’s amazonize”, we are highlighting the plurality of existing cultural identities. Amazonizing also has another meaning beyond plurality. The statement: “let’s amazonize the world” means: let’s fight in defense of the Amazon, to preserve its biodiversity, its biome, but also in defense of the original peoples and traditional populations that inhabit the Amazon. It refers to human relationships based on respect, recognition and appreciation of the territories, knowledge and wisdom of the various peoples existing in the Amazon. It also has a very special form that is used in rituals: to amazonize is to worship the sacred that exists in our forests, in our waters. There is a lot of subjectivity in Amazonizing.



CIENTISTAS POPULARES

[Popular Scientists]

By **Marília Nepomuceno and Maria Silvanete Lermen** | 18

Ele está muito interligado, em comunicação com a nossa medicina ancestral, medicina da mata. São os povos cientistas populares, são os povos que sempre fizeram os seus experimentos, são os experimentadores, são sempre aquelas pessoas que utilizaram a mata como fonte de remédio e de alimento, mas que não se cansaram de experimentar, de utilizar.

E esses povos, para nós chamados cientistas, são as nossas benzedeadas, as parteiras, os curandeiros, são os raizeiros, as mezinheiras todos esses povos e mais outros povos. São os tecelões que cuidam, que integram, e que fazem do nosso universo um laboratório vivo, de vida. Esses são os nossos pesquisadores e cientistas populares que continuam até hoje. E esses cientistas populares também estão de encontro a nossa medicina, que eu chamo de medicina tradicional. Então eles se comunicam, eles fazem sempre essa comunicação. Os cientistas de hoje continuam, mas eles sempre estão em comunicação com essa outra ciência. Esses são os nossos cientistas populares.

Cientistas Populares (Popular Scientists) are very interconnected, in communication with our ancestral medicine, the medicine from the forest. They are the people who are popular scientists, they are the people who have always experimented, they are the experimenters, they are people who have always used the jungle as a source of medicine and food, and who are never tired of experimenting, of using it.

And these peoples, we call them scientists, they are our folk healers, the benzedoiras [a female traditional medicine healer], the midwife, the curandeiros [a traditional native healer], the raizeiros [traditional medicine practitioner], all these peoples and other peoples. They are the weavers who care, who integrate, and who make our universe a living laboratory of life. These are our researchers and popular scientists who continue to this day. And these popular scientists also work with our medicine, which I call traditional medicine. So they communicate, they always make this communication. The scientists of today continue, but they are always in communication with this other science. These are our popular scientists.

CUIDA DE QUEM TE CUIDA

[Take care of those who care for you]

From the very start of the pandemic crisis in March 2020, the movement of domestic workers has been insisting on the interdependence between those who provide care and those who receive it. This slogan is a powerful manifestation of this request, and it was rapidly taken up by all the unions and associations affiliated to the International Domestic Workers' Federation in Latin America. It became a rallying slogan throughout the crisis.

Broad in scope and duration, the campaign covered many different layers, going from the demand for a paid quarantine during the lockdown, to protective measures at work and humanitarian relief for unemployed domestic workers³. Each country had their specificities and local demands, but the slogan remained, putting care at the heart of domestic workers unions' discourses and actions. They demanded that employers and policy-makers cared about their lives and recognised the importance of their work.

In Brazil, the National Federation of Domestic Workers (FENATRAD) started the campaign with the demand that domestic workers be granted the same right to benefit from a paid quarantine at their own homes, as the rest of the workforce. As argued by Creuza Maria de Oliveira, General Secretary at the time: “the domestic worker is also a human being, she has a family and needs to preserve her health”. The unions campaigned locally and nationally to get support from their employers and obtain legal protection, while also publishing extensive guidelines for domestic workers who had to keep working and inform them on how to avoid being contaminated by Covid-19.

Soon, faced with a massive wave of dismissals and loss of income in the sector (about 25% unemployment in 2020), the Federation and its affiliated members started fundraising to distribute food baskets to their members. They appealed to people’s hearts and empathy to support those who would usually care for their houses and families and were now facing extreme poverty. Initially an emergency action, the distribution of food baskets ended up lasting for almost 2 years. “Care for those who care for you” became then a humanitarian campaign, calling for donations to save domestic workers from starvation.

Lastly, a very significant, and perhaps less visible part of the campaign, was to literally care for domestic workers. Local unions organised online support groups, provided mental health services to their members, and quite crucially, included everyday practices of care into their routine. This is exemplified by the words of Valdelice, President of the union of Maranhão, who explains that taking care of union members has become one of her most important tasks: “I also spend part of the day calling my affiliates and comrades to check in on them, to know how they are coping. I speak to at least 20 domestic workers every day, by WhatsApp, and I call another 5 who don’t have the application, every Saturday, on their landlines. I ask them how they are doing, if they are taking care of themselves, and offer my support. I let them know that I am here if they need me. I know the situation is difficult for all of them and it can be nice to have someone to talk to, we all want someone to tell us everything is going to be fine.”⁴.

Thus, “care for those who care for you” brings at the forefront domestic workers’ conception of reproductive work as real work, and offers a vision of society grounded in love and solidarity. Care is mobilised as a practice and as a right, and forms the basis for an alternative social model, where caring for each other is just as essential as ‘saving the economy’.

CURA

[Cure or Healing]

Cura pra nós aqui é um cuidado que ele perpassa, ele cuida da mente, da alma, do corpo, do espaço, do próprio território, mas ele se comunica com todas as razões trazidas no dia a dia por pequena que seja, até o canto do pássaro ele se torna um ato de cura. Cura é algo que ele perpassa as nossa razões, ele se transporta, ele se comunica com a terra, com as árvores,, com a cemente, com os insetos, com tudo aquilo que nos permite sentir a pureza, a ser sentir-se bem, a se sentir-se curado, a se sentir-se restaurado, regenerado. É algo muito profundo. Então cura ela perpassa os simples fatos de estar nos aqui.

Cura⁵ (Healing) for us here is a care that goes beyond; it cares for the mind, the soul, the body, the space, the territory itself, but it communicates with all the reasons brought up in daily life, however small, even the song of the bird becomes an act of healing. Healing is something that goes beyond our reasons, it transports itself, it communicates with the earth, with the birds, with the seed, with the insects, with everything that allows us to feel purity, to feel good, to feel healed, to feel restored, regenerated. It is something very profound. So healing goes beyond the simple fact of being here.

05 | Note from the Translator: Cura is a mode of care that permeates the self, takes care of the mind, soul, body, space and territory. It communicates with everyday actions, even a bird's song can become a healing song. It permeates the actions, transports itself, it's everything that allows us to feel good, restored and regenerated. It is a very profound feeling.

CARING

In a world amid a growing environmental and social crisis plagued by uncertainty, growing inequality and injustice, one cannot help but wonder 'how did we get to this point?'. An overconsumption and exploitation of natural and social resources by a few driven by a worldview in which individuality and competition drive human life makes it easy to forget that other ways of living are not only possible but already co-exist with these unsustainable lifestyles.

In a crude simplification, human action can be divided into two main dimensions: productive and reproductive (or caring) activities. One could not exist without the other. We, throughout our lives, have received or been given care. However, caring activities are often rendered invisible or pictured as of less importance than productive activities as shown by the fact that they are often non-remunerated. Since enlightenment and the modern era there has also been a tendency to individualize care and seclude it into the realms of the domestic sphere rather than promoting its collectivisation. In urban settlements designed for a patriarchal society that celebrates the productive activities of a few, advocacy for care is gaining ground.

There are multiple dimensions and scales of caring, all claiming sharing responsibilities of care-giving. They begin at the domestic level, where care-givers, mostly women, ask for caring activities to be equally shared among adults within the household so that not all the burden falls on them, which prevents them from doing other activities like work, education or leisure. Struggles for the recognition of the labour of domestic workers and their protection against precarious working conditions and sudden unemployment is clearly manifested in a decades-long movement of unions (such as FENAMUTRA in the Dominican Republic) which differentiated levels of success in different countries.

The gender gap as well as the unfair distribution of caring activities extends beyond the household onto shared public spaces, infrastructures, and programmes. As seen in Bogotá and Santiago de Chile, a number of municipalities at the city level in both the global north and south are providing services aimed towards the (re)collectivization of care by offering infrastructure and programmes such as nurseries, therapies for people with reduced mobility and centres for the elders. However, social groups such as Ciudadanas Cuidando (Caregiver Citizens) in Chile continue to demand to local governments the recognition and inclusion not only

of those receiving care but of caregivers themselves, for example, by giving them time and spaces to carry out other activities beyond care. In a similar line, leaders of community kitchens in Peru and other Latin American countries strive to get their job recognised beyond volunteer work and for the kitchens to become more than spaces to cook and sell food.⁶ The type of support they currently receive – food donations – are not enough and the sustainability of these kitchens is put into question as their maintenance is difficult without other forms of support. In the United Kingdom, nurses demand higher pay and are organising towards strike action. Across the globe, caregivers demand a long overdue recognition and better working conditions, working within political and economic systems that ignore the value care-giving has for society to be able to function.

6 | Desmaison, B., Jaime, K., Córdova, P., Alarcón, L., & Gallardo, L. (2022). Collective Infrastructures of Care: Ollas Comunes Defying Food Insecurity During the COVID-19 Pandemic. Urbanisation, 245574712211109.

Caregiving extends beyond taking care of other humans, as seen in the protection of the environment and other living organisms. From the neighbourhood scale working on urban farms, autonomous water, and sanitation facilities (eg. phytodepuration or dry toilets), to taking care of shared green spaces to the protection of forests and ecosystems. These actions are carried out by historically marginalised groups, particularly women, as seen in the efforts to protect the Amazon rainforest and the traditions and worldviews of indigenous groups. Once again, these groups struggle for the recognition and legitimacy of their actions.

Efforts to claim recognition and fairer conditions to carry out caregiving are slowly gaining ground as public institutions integrate caregiving in policy and practice. Literature and debates on care are also becoming more recurrent in academia. 'Care' encompasses not only those receiving care but those providing it, occurring at multiple scales (from the domestic, to the neighbourhood, to the metropolitan, to the regional) and happening beyond caregiving for humans. Encouraging the advancement of care, empathy, and compassion becomes vital in times in which current ways of living and inhabiting need a radical transformation towards the sustainability of life on earth.



DÉNI DE RESSOURCES

[Denial of resources]

A notion used in many Francophone African countries to designate one of the most common forms of gender-based violence, *Deni de ressources* (Denial of resources) means denial of legitimate access to economic resources or assets and livelihood opportunities. Often, women and girls are denied of these resources by male members of their family or community who decides on their behalf what they are entitled to do or to earn. This echoes the definition of economic violence, often perpetuated at the level of a relationship, that aims to restrict the financial independence of a woman. It is typically characterised by (i) the increasing and/or total control over a family's income and the way it is spent, even though other members might have earned their own income, (ii) the constant threat to deny other members' access to family resources, and (iii) forbidding other members to work. In research conducted in Chad on people's resilience to environmental changes, economic violence was not a common notion and domestic violence overall remained taboo. However, *Deni*

de ressources was a recurring topic in interviews and openly debated and denounced by women. It was also the type of violence most often reported by women. Research participants explained that those denied of resources typically cannot sell food at the market, or use grain from the family granary (even though they might have contributed equally or fully to fill up the stock). However, the restrictions extended beyond financial means, to also being forbidden to go to school (particularly adolescent girls who faced early and forced marriages) or to go to the health clinic. Reasons advanced by women to explain why their husbands would not let them go to the hospital or dispensary included the shame of exposing any sick or malnourished child to other members of the community and to health practitioners as it would be perceived as a failure of the head of the family to provide adequately to its family members. Women who had been physically assaulted were even less 'allowed' to seek medical help so as to not expose any evidence of abuse. Deni de ressources was also repeatedly used by interviewees in research conducted in Niger or in the Central African Republic to illustrate people's difficulties, including men's, to find any sources of income, becoming a major driver of migration, both temporary and permanent. The perpetration of, and the suffering from Deni de ressources emphasize the distinction in defining entitlement and the influence of social norms to shape these definitions. In the majority of countries, women are entitled to have equal rights than men. When social norms constrain women and adolescents to go to school, to work or to earn an income, this is perceived as a denial of their entitled resources. Similarly, when both men and women struggle to find jobs or sources of stable income, this can be felt as a denial of their right to

live in decent conditions and fulfil their primary needs and interests. In contrast, to forbid one's spouse to earn financial resources and to decide how to use these, is also one of the main manifestations of gender inequalities, and the sense of entitlement experienced by many men. Perpetrators of *Deni de ressources* feel that they have the right to be the only person who can exercise power over decision-making just because of their gender and because they live in a socio-political context that allows them to exercise that power. It is often said that economic violence tends to aggravate domestic violence because it creates dependence on the perpetrator of abuse. In contrast, economic independence is the spearhead of feminist manifesto. As French lawyer Giselle Halimi puts it: "How to be free to exist, to choose, to flee in case of abuse, if one does not have the means, the job, the social network and the self-confidence that economic independence provides?"⁷

7 | « Une farouche liberté », Gisele Halimi avec Annick Cojean. Grasset, 2020.

DISASTER

All common definitions of what a disaster is have in common to emphasise hardship, harm and damage. Most further emphasise the causes of such trying experiences, including the respective contribution of hazards and society. It is indeed when the impact of hazards on society crosses the threshold of acceptable suffering becomes a disaster.

This threshold of suffering mirrors the Greek etymological heritage of the concept, the dis- in the -aster or when experience of the everyday departs from the normative expectations of society. In Europe's 18th century, the Age of Enlightenment, these normative expectations became that Nature could not anymore prevent society to grow and flourish. In this sense, the concept of disaster as we know it today in the 21st century reflects one particular ontology, that is from a Eurocentric heritage that grew out of a particular time in history.

This understanding of disaster has since become common sense; a concept rarely questioned beyond the rhetoric of definitions, diverse but all entrapped within the ontological limitations of their unique etymological and historical legacy. It has been rolled out around the world as if it would help make sense of the experiences of millions of people across very different cultures. It has shaped the normative nature and scope of disaster studies for decades. It has ultimately sustained hegemonic disaster risk reduction policies that have mirrored (and supported) the imperialistic endeavours of the West, including to rescue other regions of the world from the impact of natural phenomena.

This normative perspective on suffering and its hegemonic label as disaster when it trespasses the expectations of Western societies, whether in terms of quantitative impact or functioning of society, is problematic as it obliterates the possibility for other understandings of hardship, harm and damage to co-exist. The latter are yet inherently subjective and cannot be expected to be similar across cultures and societies, including when dealing with natural phenomena. It is in response to this tension that disaster scholarship is currently exploring alternative perspectives on how the impact of natural phenomena may be interpreted and what suffering may mean beyond the normative expectations of the West.

DISRUPTION / DESTABILISING

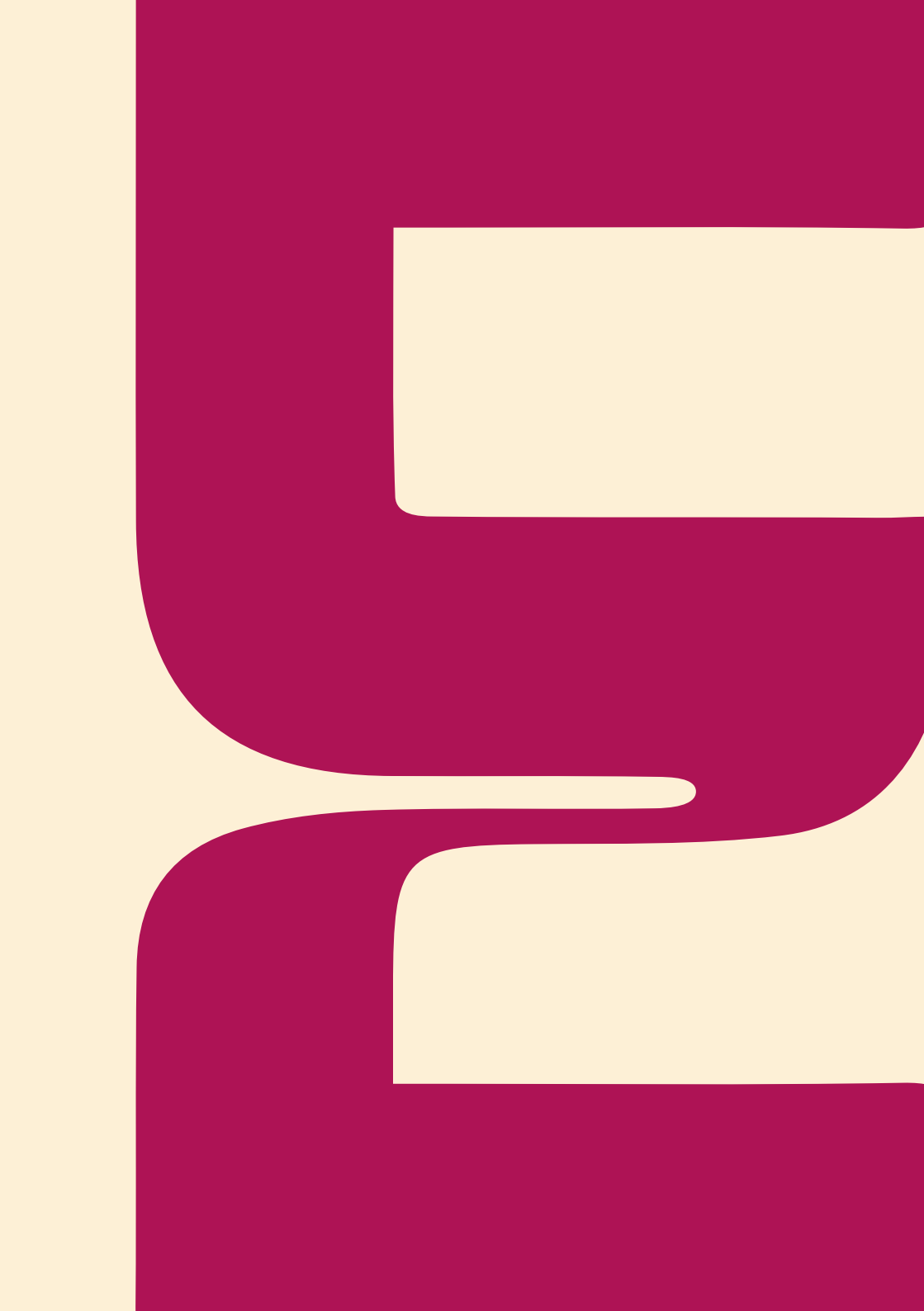
The notion of 'disrupting' ideas or thinking is something I use frequently when I feel the need to 'gently' critique to move forward. It goes in parallel with 'destabilising' what is 'known' in order to promote new thinking. It is not a full-blown critique but a form of 'what if' questioning and a 'let's just turn that on its head for a minute' thinking that is useful when working with people with different understandings of the same concept such as 'gender' in a productive way. I have elsewhere, rather disrespectfully perhaps, critiqued some as doing 'Laura Ashley gender', a gender that is, like her designs, subdued and genteel, non-challenging and acceptable to the institutions within which gendered knowledge and practice is being produced. In order to bring some change, it does not challenge the dominant discourse, and may, albeit unintentionally, reinforce existing gender norms. To get things done, it presents gender as a mainstream project, not a political issue. How then to reconcile different ways of 'doing gender', to learn and move us toward a shared and political positioning? First, some context. The mainstreaming of gender for many, has become a concern since once its feminist grounding is removed, the category 'gender' lends itself more easily to being stripped of its political content. Such a depoliticized approach

may render gender just another category to be included in policies with little thought or analysis, a reductive, box-ticking exercise. The inclusion of 'gender' poses little challenge to the existing status quo when included in such an instrumentalist way. The charge of 'instrumentalism' is a common critique of development agencies by gender academics and activists and one most strongly associated with the World Bank. Research from the World Bank in the early 2000s suggested that societies that discriminate by gender tend to experience slower economic growth and poverty reduction, than societies that treat men and women more equally, thus arguing that social gender disparities produce economically inefficient outcomes. Rather than gender equality being a goal in itself, gender equality was then increasingly understood by a range of actors as a means to an end, an efficient way to bring about economic growth and to reduce poverty. While these instrumentalist 'efficiency' arguments can perhaps be a useful way to leverage resources and political will for programmes promoting gender equality – and perhaps provides openings for feminist agendas - efficiency arguments may lead to the wrong interventions being chosen, since the best outcomes for economic growth are not necessarily the best outcomes for women and girls. Such policies may improve the lives of individual women and girls by helping them overcome the barriers they individually face, but do less to remove the structural barriers which reproduce gender inequality.

The above highlights the role of institutions in influencing policy and practice and when looking to disrupt then we need to disrupt individual thinking yes, but as importantly institutional thinking also. Now the theory! Feminist Institutionalism (FI) is useful for understanding how change does/can and does not/cannot occur within an institutional context. FI builds on New Institutionalism, which traces how institutional continuity and change occurs, but argues for the importance of incorporating gender into institutional-level analyses. FI's political project seeks to disrupt existing power settlements within institutions and facilitate change by identifying and challenging institutional barriers that maintain gender inequalities and other forms of discrimination. Feminist Institutionalist theories posit that gender not only operates at the level of the subjective/ interpersonal but is also a feature of formal and informal institutions - gender relations are 'institutionalized', embedded in institutions, constraining and shaping them through the construction of rules, norms and policies. Institutional contexts shape discourses and these discourses alter some, but not all, parts of the broader institutional environment bringing about some change while also resisting other change. FI provides a framework to explain how actors such as the UN have moved to embrace gender agendas, and are gendered in their policies, but not necessarily in their day-to-day practices and institutional norms.

Implicit gender norms are not confined to agencies, but all groups, including universities and those engaged in the construction of knowledge. Knowledge, through necessity, is often consciously produced in line with institutional priorities, and unconsciously in line with institutional understandings of gender, and with everyday institutional gendered norms.

Decades of 'doing' gender in development, and the inclusion of gender in research and projects has meant it has become naturalized, something expected or mainstream, essentialized, seen as a non-specialist disaggregation exercise, and depoliticized, reinforcing rather than challenging the current policy agenda. This is what needs to be problematized, destabilised and disrupted.



E NCANTAMENTO

[Enchantment]

Essa cultura do encantamento, é uma condição de ser. A gente sempre se posiciona no sentido de permanecer, ser e estar, nessa condição de ser, de ser natureza, de se compreender enquanto natureza. Eu acho que o encantamento, ele traz muito essa condição do humano que é natureza, que está incluído na natureza, é uma relação de integração, de você fazer parte de todo esse sistema. Então você é natureza e promove essa própria vida do natural, de regenerar, de recuperar, de cuidar. Então, isso é uma coisa que a gente discute muito entre nós, com relação a essa cultura do encantamento. Então, é você ritualizar, é você promover os circuitos de espiritualidade, no meu caso, estar discutindo a espiritualidade, estar puxando o ritual, em essa condição de cuidadores do bacurau, e para além do espaço do terreiro, só sagrado. Isso é algo que a gente sempre fica atento a isso.

E essa condição de encantamento se coloca também em essa condição de respeito, de dignidade, de cuidados, que vai além da pessoa humana. Vocês se colocam no lugar do outro, mas também, que esse outro, a gente compreende e considera esse outro, outros corpos que estão ocupando lá o espaço, como o corpo árvore, corpo água, corpo pássaro, os animais, enfim, as próprias pedras, o sol. Então, tentar enxergar esses outros corpos, essas matérias, como importante, tanto quanto a vida humana, e cada um com sua importância específica diferenciada, mas que são importantes para esse bem estar comum.

O encantamento é aquela coisa que traz essa cultura da sutileza. É ser útil para perceber, dialogar, ler, o cenário da natureza, fazer interpretações e aí não só prever a questão de quando chover, quando plantar, quando colher. Mas tentar prever esse futuro, esse futuro com esse bem comum.

A cultura de encantamento traz essa cultura de ser sutil. Pisa leve, Pisa devagar, essa cultura de baixo impacto, de muito baixo impacto, desse impacto mais suave. Pisar a terra causa impacto, a grande questão é como a gente está pisando, como a gente está produzindo alimentos, como a gente está trabalhando na questão da saúde, da educação, da organização social. Então esse pisar leve não é só caminhar, não é só também fazer na agricultura, mas são todas as relações que existem, a sutileza, o cuidado, o respeito.

E essa pedagogia de encantamento, são esses métodos, que tem o povo Xucuru em curso, que se percebe, essa sutileza, essa conexão, que faz um processo de ensina - aprendizagem, que passa pela escola, mais não fica na educação sistema, que passa pela saúde, mais não fica [na saúde sistema], nem deve ficar, em sentido de ser incorporado, assimilado e trabalhando pelo sistema porque ele perde seu encantamento, mas que o sistema seja fiel, o que dificilmente será.

Então é essa pedagogia, é essa sutileza, é trabalhar esses processos de ensinar/aprendizaje, de leitura de tempo, de leitura das próprias manifestações naturais, de percepções de você dialogar com espaço, de tempo dialogar com os corpos árvores, pássaros, e aí de sua lectura e está discutindo e desenvolvendo estratégias de esse bem comum.

Então ela traz essa ciência orgânica. A ciência orgânica, que a gente se refere, é a ciência do natural, é a inteligência verde, a própria dinâmica, sucessão vegetal, é essa fisiologia, como esses vegetais estão se comunicando, estão dialogando entre si, como que eles estão vivendo, como é que

estão colonizando, como é que eles estão promovendo, dentro de um sistema de acumulação para criar um sistema de abundância, esse bem comum. Então essa inteligência, é a inteligência dos animais, do insecto, até dos mais evoluídos, dos mamíferos, quais são mecanismos de sobrevivência, essa cadeia alimentar, essas relações, essa comunidade que tem de animais, toda essa inteligência.

E também essencialmente, a ciência invisível, que ela é muito importante dentro dessa pedagogia do encantamento. Uma pedagogia da terra mãe, organismo vivo que é casa de espírito. Então, essa pedagogia do encantamento, ela traz uma pedagogia ligada à terra, mas não é uma concepção só de produção de agroecologia, mas essencialmente espiritual. Então, trata-se de dialogar, de cuidar, de estar conectado com corpo-casa de espírito, aquilo que eu sempre falo.

Então, ela traz essa relação de respeito, e de ensinar, além da leitura dos livros, então são outros processos de leitura, outras relações, outras ciências, outras aprendizagens que vão além da escola. É aquilo que eu sempre falo, essa pedagogia, ela trabalha a saúde com a educação. Através da educação a gente também, faz processos de cura, promove a questão da saúde. Então é essa coisa que traz também processos de caminhadas, de circuitos, fora dessas caixinhas, da caixinha da produção, a caixinha a gaveta da saúde, a caixinha a gaveta da educação.

This culture of encantamento [enchantment] is a condition of being. We always position ourselves to remain being (ser e estar), in this condition of being, of being nature, of understanding ourselves as nature. I think that the enchantment brings this condition of being human, which is nature, which is included in nature, it's a relationship of integration, of being part of this whole system. So you are nature and you promote this very life of nature, of regenerating, of recovering, of caring. Thus, this is something that we discuss a lot among ourselves, in relation to this culture of enchantment. You ritualise, you promote the circuits of spirituality, in my case, you are discussing spirituality, you are pulling the ritual, in this condition of bacurau caretakers, and beyond the space of the terreiro [a place where rituals from African originated religions take place], only sacred. This is something we always keep an eye on.

And this condition of enchantment is also placed in this condition of respect, of dignity, of care, which goes beyond the human person. You put yourself in the other's place, but also, this other, we understand and consider this other, other bodies that are occupying the space there, like the tree, water, birds, animals, in short, the stones themselves, the sun. So, trying to see these other bodies, these materials, as important as human life, and each one with its specific and differentiated importance, but which are important for this common well-being.

Enchantment is that thing that brings this culture of subtlety, it's useful for perceiving, dialoguing, reading, the scenario of nature, making interpretations and then not only predicting the question of when it will rain, when to plant, when to harvest. But trying to predict this future, this future with this common good.

The culture of enchantment brings this culture of being subtle. Tread lightly, tread slowly, this culture of low impact, of very low impact, of this softer impact. Treading on the earth causes impact, the big question is how we are treading, how we are producing food, how we are working on health, education and social organisation. So this light treading is not only walking, it is not only doing agriculture, but it is all the relationships that exist, the subtlety, the care, the respect.

And this pedagogy of enchantment, these are the methods of the Xucuru people; this subtlety, this connection, which makes a teaching-learning process that goes through the school, but does not stay in the education system, that goes through health, but does not stay in the health system, in the sense of being incorporated, assimilated, and worked on by the system because it loses its enchantment.

It is this pedagogy, it is this subtlety, it is working these processes of teaching/learning, of reading time, of reading the natural manifestations themselves, of perceptions of you dialoguing with space, of time dialoguing with the bodies, trees, birds, and there from your reading and discussing and developing strategies for this common good.

Enchantment brings this organic science. The organic science that we refer to is the science of the natural, it is the green intelligence, the very dynamics of plant succession, it is this physiology, how these plants are communicating, dialoguing among themselves, how they are living, how they are colonising, how they are promoting, within an accumulation system to create an abundance system, this common good. This intelligence, it's the intelligence of the animals, of the insect, even the more evolved ones, the mammals, what are the survival mechanisms, this food chain, these relationships, this community that you have of animals, all this intelligence.

And also essentially, the invisible science, which is very important within this pedagogy of enchantment. A pedagogy of the Mother Earth, a living organism that is the home of the spirit. So, this pedagogy of enchantment brings a pedagogy linked to the land, but it is not only a concept of agroecological production, but essentially a spiritual one. Then, it is about dialogue, about caring, about being connected with the body- house of the spirit, that which I always talk about.

It brings this relationship of respect, and of teaching, beyond the reading of books, so there are other reading processes, other relations, other sciences, other learning that goes beyond the school. It is what I always say, this pedagogy brings together health with education. Through education we also carry out healing processes, we promote health. So, it is this thing which also brings processes of walks, of circuits, outside these little boxes, the production box, the health box, the education box.

Another conception that we work a lot on in this pedagogy, beyond these internal articulations, which are also isolated, this thing of young people with young people, only young people, of women with women and only women. And we make an effort so that there may be this “mess”, a forest, which is biodiverse, relating, this integration, this communication, all this diversity of various and various manifestations. I think that inspired by the forest, we still have our lives walking. It is a mess that is at the same time organised. It is a level of organisation that goes beyond this pattern of separation, of simplifying and limiting all this complexity of life.

So the culture of enchantment enables you to empower diversity, you give visibility to diversity, and promote it as something positive. So that we live based on diversity, of thinking, of diversity of organisation, of diversity of prayer, of expressing our spirituality, without standardising or simplifying.

So this culture of enchantment, which can be promoted, worked on or strengthened with this pedagogy of enchantment.

ENCONTRO DE SABERES

[Encounters of knowledges]

O encontro de saberes pra mim e o encontro das torres, das pessoas, que ela ou o encontro das torres que reconduz as próprias torres. Então é o encontro de pessoas que se sentem convidadas a estarem ali presentes, e essas são torres, muitas vezes elas bem com sua clareza, sua missão, bem clara, qual é a sua missão aqui neste universo. E o encontro de saberes permite que essas torres estejam ali, mas as outras que chegam, elas sentem que têm missão, mas que de uma certa forma foram encolhidas, embriagada, por tanta coisa que acontece no próprio universo, que às vezes deixamos meio que desnorteado do que de fato viemos pra fazer, o estamos aqui pra fazer.

E eu vejo o encontro de saberes um momento do reencontro dessas torres, dessas pessoas que estão em cada local, em cada territórios, muitas delas estão ali no próprio território, pertinho. Mais, é o encontro dos dons, dos saberes, dos potenciais, do dom da vida, da abundância, do amor, da fraternidade, do cuidado para com o outro. Então, o encontro de saberes já diz são os saberes diversos, eu percebo ele como a explosão do universo que vem com toda sua efervescência mas nos permite nos avaliarmos, e ao mesmo tempo percebemos a importância que tem cada sujeito, cada ser de luz que está ali naquele espaço. É muito profundo.

For me, encontro de saberes - the meeting of knowledges - is the meeting of pillars [of knowledge], of people who are the people with vision and clarity of their mission in this universe; that is the meeting of the pillars that lead back to the pillars themselves. So it is the meeting of people who feel invited to be present there, and these are pillars, often with their clarity, their mission, very clear, what their mission is here in this universe. And the meeting of knowledges allows these pillars to be there, but the others that arrive, they feel that they have a mission, but that in a certain way they have been shrunk, intoxicated, by so many things that happen in the universe itself, that sometimes leave us kind of bewildered as to what we actually came here to do, what we are here to do.

And I see the meeting of knowledges as a moment of the reunion of these pillars of these people who are in each place, in each territory, many of them are there in their own territory, close by. But also the meeting of gifts, of knowledge, of potentials, of the gift of life, of abundance, of love, of fraternity, of care for others. I see it as an explosion of the universe that comes with all its effervescence but allows us to evaluate ourselves, and at the same time to realise the importance of each individual, each being of light that is there in that space. It is very profound.

ESPERANÇAR

[Hoping]

A esperança transformada em verbo traduz uma síntese entre resiliência e luta. Esperançar significa quando já perdemos muito, mas temos a força de recomeçar, de lutar em busca do sonho que não acabou. Esperançar é não deixar que a utopia morra dentro de nós. É um alimento para nossas lutas, para nosso bem-viver. É a capacidade de cultivar a utopia.

Esperançar não é estático, é um sentimento que tem movimento, ação. Não é um Esperançar de quem espera. Esperançar é cultivar sonhos, acreditar no futuro, lutar por dias melhores. Esperançar é ter fé na vida.

Hope transformed into a verb translates a synthesis between resilience and struggle. Hoping means when we've already lost a lot, but we have the strength to start over, to fight in search of the dream that hasn't ended. To hope is not to let utopia die within us. It is food for our struggles, for our well-being. It is the ability to cultivate utopia.

Hoping is not static, it is a feeling that has movement, action. It is not the Esperançar of someone who waits. Hope is cultivating dreams, believing in the future, fighting for better days. To hope is to have faith in life.⁸

EVE-TEASING

When I first heard this term, I was conducting a group interview with adolescent girls and young women living in Dhaka, Bangladesh. I asked them if they faced any risks for their safety when they are outside of their home, i.e. walking in the street, going to school or commuting to their workplace. The first thing they mentioned was 'eve-teasing'. I encountered this notion again when conducting research on gender inequality in South Asia, particularly in India, Bangladesh and Pakistan. It is used to describe public sexual harassment, including catcalls or sexual assault of women and girls by men. It is one of the most often cited sources of concern and/or verbal and psychological violence against women and adolescents. I met a group of students from the University of Dhaka in 2016 who had prepared a play to show how eve-teasing 'works' from both men and women's perspectives, and they filmed it to use it as a tool for awareness raising among school children. They mimic the way adolescent boys and men do and feel about eve-teasing, portraying the practice as a fun, light-hearted habit to attract girls' attention and elicit conversations. But they also replicated

how adolescent girls experience eve-teasing being at the receiving end of it. They emphasised girls' feelings of annoyance, embarrassment, shame (for attracting attention) and fear of the repercussions for their reputation as well as for their safety. One of the biggest implications included the risk that someone takes a photo or a video of them attracting any unwanted attention and use it to spread negative rumours regarding girls' 'honour' which would cause embarrassment and shame to their family. Photos and videos could be shared among community members or used as a way to blackmail girls and obtain sexual favours. One could easily understand the chain of cascading consequences and ultimately the threat to girls' safety. In research interviews conducted in Gazhipur district, Bangladesh, we heard horrific accounts of girls who were raped and killed following incidents of eve-teasing and harassment, while the perpetrators very seldom suffered any punishment. Although eve-teasing sounds like a very context-specific concept, it names a phenomenon experienced by the majority of women in other parts of the world which is also one of the most visible signs of gender inequalities. In other words, women, girls and people of diverse gender identities, are not free to be safe in the public space as much as men and boys are.



FLORESTANIA

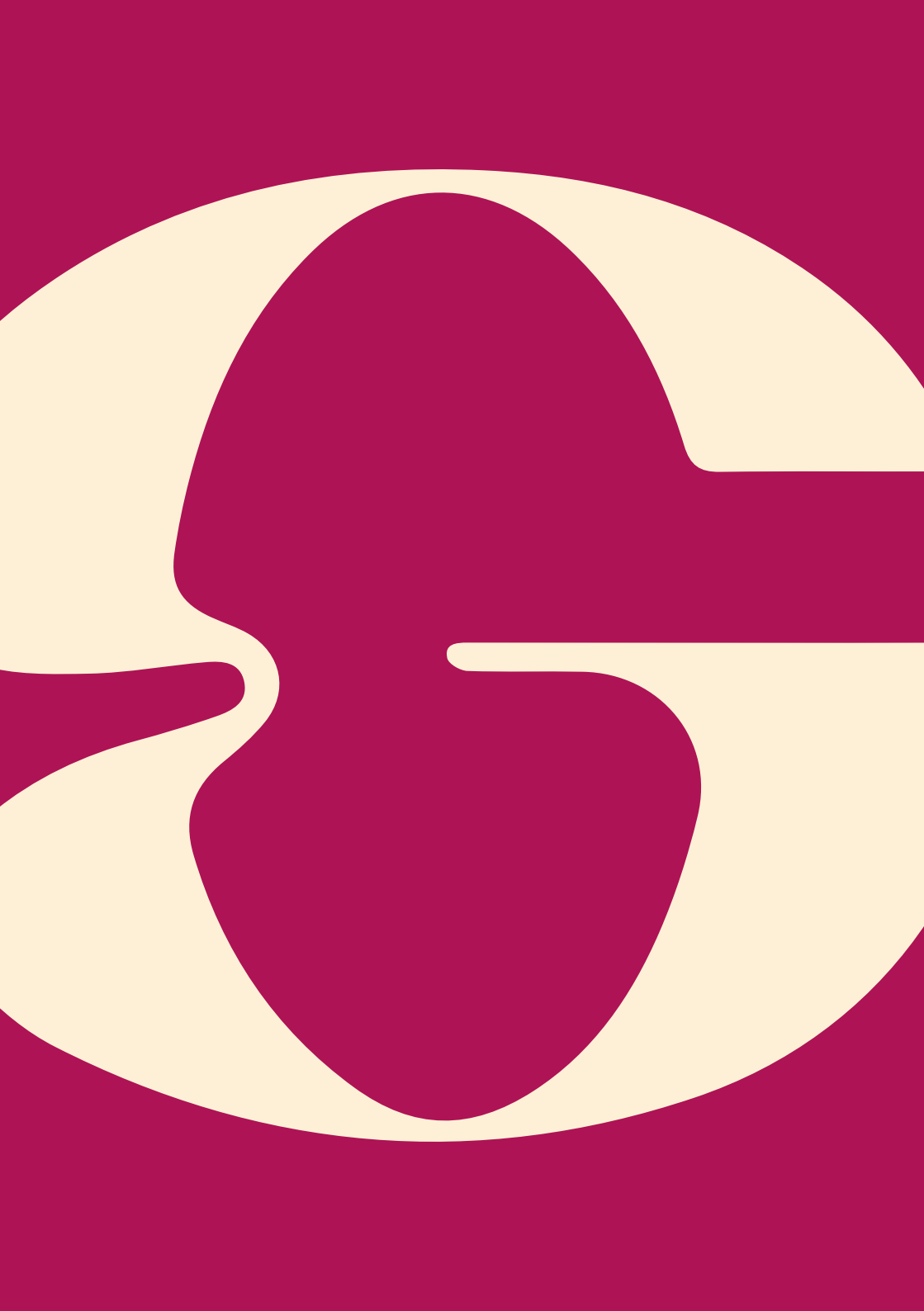
[Forest-enship]

Florestania traduz um sentimento muito acreano. Conceito que surgiu no final dos anos noventa, início de dois mil. É um sentimento de pertencimento e de territorialidade relacionada à floresta. É um conceito que se refere à cidadania dos povos que habitam aqui. Nós acreanos e acreanas nos auto identificamos como povos da floresta, mesmo morando na cidade. Aqui no Acre utilizamos o termo “nós povos da floresta”, traduzindo nosso pertencimento. E florestania é o sentimento de cidadania dos povos que defendem a preservação das nossas florestas e a dignidade de quem nela habita.

Este termo foi cunhado na gestão do governo Jorge Viana, evidenciando para o mundo a necessidade de mantermos um modelo de desenvolvimento humano sustentável para o Acre, para Amazônia, para o planeta terra. Inclusive a logo do seu governo era uma árvore verde, utilizada também em formato de bóton que usávamos como simbolismo da nossa florestania.

Florestania translates a very acrean (from the state of Acre) feeling. Concept that emerged in the late nineties, early two thousand. It is a feeling of belonging and territoriality related to the forest. It is a concept that refers to the citizenship of the people who live here. We, Acrean men and women, identify ourselves as people of the forest, even though we live in the city. Here in Acre we use the term “we people of the forest”, translating our belonging. And Florestania is the sense of citizenship of peoples who defend the preservation of our forests and the dignity of those who live in them.

This term was coined during the [Jorge Viana](#) administration, showing the world the need to maintain a model of sustainable human development for Acre, for the Amazon, for the planet earth. Even his government logo was a green tree, also used in the shape of a button that we used as a symbolism of our forestry.



GENDER

Over 50 years ago, Millet (1970)⁹ argued in *Sexual Politics* that sex is political because the relationship between males and females underlies all power relations. In fact, gender is a perspective and there are different ways of experiencing it. Hannah Dawson in her book *The Penguin Book of Feminist Writing*,¹⁰ suggests one such perspective runs along ‘smooth lines’, well framed by language and words such as meritocracy and impartiality. According to Dawson, the other perspective is ‘made of thorns’, and is one in which due process can actually hurt in that the person gets tangled up in the branches and systems of the state: education, justice, healthcare.

Gender is culturally and socially constructed⁹. The concept of gender is a social construct so it is vital to intentionally consider how the meanings and interpretations change across different cultures and societies, time and place. Other concepts and methodologies we use to define gender also influence the construction of gender. In addition to this, gender is being recreated due to influences from different scales including national legislation. All of this provides layers of complexity when gender is analysed.

09 | Kate Millet (1970) *Sexual Politics*. Doubleday.

10 | Hannah Dawson (2021) *The Penguin Book of Feminist Writing*. London: Penguin

There is now an advanced and diverse field of gender theory(ies) going beyond simple gender binaries and benefiting from developments in the study of men and masculinities and queer theory. However, the application of gender in policy and practice is often simplistically equated with women, despite many years of activism, advocacy, and theoretical development. In the dominant institutional development discourse, gender is still generally equated to women and when it is presented as relational, it is still largely presented as male/female binary, about men compared to women. The reality is non-binary, fluidity of gendered identities.

'Gender' is never just about gender. It intersects with many social characteristics. The need to decolonize theory, practice solidarity, and learn from daily life and the collective action taking place in the majority of the world is clear. By looking at how everyday life is managed and negotiated, this can provide thoughtful insights into the multiple practices that form gendered experiences.

GIRA DE FALAÇÃO

[Spin-telling]

Jônia Díaz, poeta, que participou de nossas atividades, ela usava um termo que era “falação de histórias” porque ela dizia que na sala de aula de ela, ela não fazia somente contação de histórias, a aula dela era uma falação de histórias, durante toda a aula, ela falava muitas histórias, da vida dela, das experiências dela. Então ela dizia, e ela falou isso em vários momentos, que ela fazia falação de histórias durante a aula, ela e os estudante dela, as crianças dela, porque o tempo todo a aula era atravessada por essas histórias, da vida dessas pessoas.

Aí, quando a gente tava pensando as atividades do festival,¹¹ a gente quer fazer oficina, a gente quer fazer “rodas de conversa”, e aí a gente ficou pensando, mas esse termo “roda de diálogo”, “roda de conversa”, como é que a gente pode usar um termo que traga pra gente?.

Aí a gente uniu a ideia de “gira” com a questão da “falação”. A “gira” porque faz parte de nossa vivência, a gira, é uma roda, é um momento que a gente está ali junto e gente está emanando uma energia e todo o munda ali com a sua energia, nessa energia da vida, construindo um conhecimento, construindo uma atividade, construindo uma reflexão.

E a “falação” porque vinha dessa história, a gente não vai simplesmente a contar as histórias, a gente vai falar das experiências, as mulheres que vão participar dessas giras, elas vão trazer suas experiências, seja lá a expecta temática que foi, então a gente uniu a ideia da gira y a ideia da falação nessa perspectiva. É trazer as vivências, as experiências dessas mulheres para essas giras, para essa conversa, e construir a partir de ali outros conhecimentos, enfim, outras perspectivas de ser e estar no mundo a partir das vivências e territórios dessas mulheres, de nós também.

Jônia Diaz, a poet, who participated in our activities, used a term that was “storytelling” (falação de histórias) because she said that in her classroom, she wasn’t just telling stories: her class was a storytelling session. Throughout the class she told many stories, from her life, from her experiences. So she said (and she said this on several occasions) that she narrated stories during the class, she and her students, her children, because the class was always being crossed by these stories, from the lives of these people.

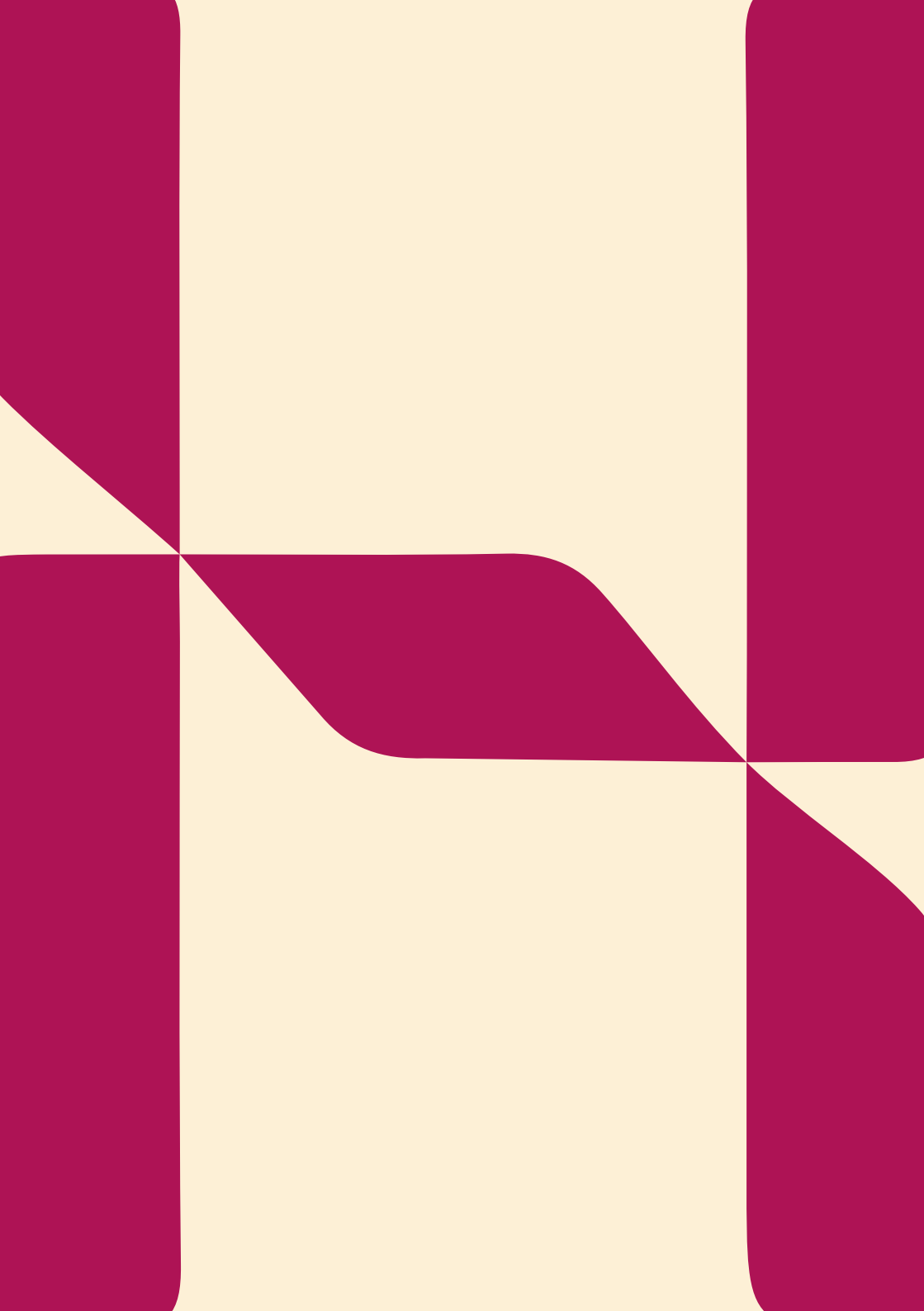
Then, when we were thinking about the activities of the festival¹¹, we wanted to do workshops, we wanted to do “rodas de conversa”(conversation circle) , and then we thought, but this term “roda de diálogo” (dialogue circle), “rodas de conversa” (conversation circle), how can we use a term that brings us together?

Then we joined the idea of “gira”¹² (spin) with the question of “telling”(falação). The “gira” because it is part of our experience, to spin, and a roda, is a moment that we are there together and we are emanating an energy and the whole world is there with its energy, in this energy of life, building knowledge, building an activity, building a reflection.

11 | The festival they mention: It’s the project they did with GRRIPP:
es.gripp.net/latinamerica
es.gripp.net/genderperipheralterritoriesandancestralities

12 | Act of turning or spin. Related to capoeira roda.

And the “telling” because it came from this story: we are not going to simply tell stories, we are going to talk about experiences; the women that are going to participate in these giras (spins), they are going to bring their experiences, whatever the thematic expectation was, so we united the idea of the spin (gira) and the idea of the telling (falação) in this perspective. It is to bring the experiences, the experiences of these women to these giras, to this conversation, and from there build other knowledge, in short, other perspectives of being and being in this world from the experiences and territories of these women, of us as well.



H ERSTORIES

This is a brief account of feminism through the centuries. Throughout the history of feminism, there has been a struggle to make people see what is in front of them. Already in 1405, Christine De Pizan believed that women were open to attack from all sides and there was little in the way of writing that defended them. She advocated for women's equality, and her works are considered to be some of the earliest feminist writings. Her various texts discuss many feminist topics including the source of women's oppression, the lack of education for women, the need to combat a misogynistic society, and the need to highlight women's rights and accomplishments. De Pizan's vision was of a more equal world and she published the first account of a feminist city, *The Book of the City of Ladies*.

Five hundred years later, Rokeya Sakhawat Hossain (also known as Begum Rokeya) (1905) wrote a novella entitled *Sultana's Dream* to denounce contemporary society. This feminist urban utopia presents Ladyland, where women lead society and are firmly in charge of the government and the home. Women devise technological inventions that harness the power of the sun's rays, and balloons that capture water from the clouds. They also defeat an invading army by their use of the sun's rays.

In the more recent past, concerns of women from Argentina in 1910, Australia and Mexico in 1916, Tokyo in 1924, India in 1927, and Syria in 1930 have been in relation to fundamental aspects of life such as access to education, wages for housework and payment for childcare, equal pay for equal work, the abolition of polygamy and domestic violence. What happens in public spaces as well as in more private spaces of the home, behind closed doors, in the bedroom, or in the kitchen is shaped by power relations. The personal is an example of structural dimensions of power. Women are unpaid for the labour they do in the home, and it is un(der)valued, not financially rewarded, and rendered invisible. Hannah Dawson's book *The Penguin Book of Feminist Writing*¹³ eloquently expands on these issues.

In her book *The Second Sex*, Simone de Beauvoir¹⁴ provided a new understanding of social relationships between men and women. She interpreted the social construction of femininity as 'other' and argued that we construct our own sense of self in relation to something which is not us, not 'our self' but an Other. Throughout history, men have laid claim to the category of self, hence, by default, women do not have equal footing; women are the other, the not substantial. Most cultural representations of the world have been produced by men, thus requiring women to (re)interpret themselves according to the masculine definition. De Beauvoir also argued that our economic and social worlds are structured by both capitalism and patriarchy.

13 | Hannah Dawson (2021) *The Penguin Book of Feminist Writing*. London: Penguin

14 | Simone de Beauvoir (1949) *The Second Sex*. London: Jonathan Cape.

'The problem that has no name' was defined by Friedan¹⁵ in *The Feminine Mystique*, in which she details the idealization of traditional female roles such as wife and mother that keep women subordinate to men. 'The personal is political' was a slogan that emerged in the late 1960s to refer to the fact that every aspect of a woman's private life was affected by and could affect the political situation.

Until recently, western discourse of feminism has either ignored or treated the majority of the world's women as marginal, regrettably regarding a woman as another 'Other'. Chandra Talpade Mohanty has argued in her book¹⁶ that the history of feminism, which can be structured into waves marked by events in Europe or the USA, does not apply to or reflect the situation of women around the world. She rallies against the homogenization of a single Third World Woman according to which local culture, history, class, and caste differences are smoothed over. Mohanty argues that feminist activists throughout the world resist social injustice and marginalization.

It is time to stop the universalising of history and instead, think through a multiplicity of herstories.

15 | Betty Friedan (1963) *The Feminine Mystique*, NY: WW Norton

16 | [Chandra Talpade Mohanty](#) (2003) *Feminism without Borders. Decolonizing Theory, Practicing Solidarity*, Durham: Duke University Press.

HOGARES ECOLÓGICOS

[Eco-Homes]

El concepto de hogar ecológico, como su nombre lo indica, se refiere a una casa eficiente que se construye o adapta de forma tal que respeta los recursos, optimiza el uso de la energía, del agua y perdura más tiempo con sistemas de calidad. El calificativo “ecológico” es porque todos los factores de la construcción de este tipo de vivienda respetan la naturaleza, mejoran las condiciones de vida en su interior, aprovechan los recursos naturales, además de utilizar productos y materiales ecológicos, siendo su mantenimiento diez veces más barato que el de una casa convencional. Los beneficios de los hogares ecológicos son muchísimos porque además de afectar de forma mínima al ambiente, también gastarás menos dinero. El propósito de este tipo de casas es que la cantidad de energía que se gaste sea menor y que los desperdicios sean pocos.

Históricamente la falta de conciencia ambiental ha sido un problema recurrente en República Dominicana, siendo el manejo de los desechos sólidos una parte clave en esta problemática. Un buen control de los desperdicios representaría un gran avance a nivel ambiental en el país, pero es un avance que debe iniciar desde la formación en los hogares. Por eso, la idea de hogares ecológicos es una gran estrategia de educación ambiental para encaminar a los adultos y niños a la construcción de sostenibilidad territorial, protección de la madre tierra y adaptación al cambio climático desde sus propias viviendas.

Por otro lado, enfrentando el contexto de la pandemia de Covid-19, se visibilizaron problemas de salubridad, de condiciones sanitarias en los hogares y riesgos a los que se exponen tanto los miembros de la familia como las Trabajadoras y trabajadores del Hogar. Por esta razón, se entendió que todos los hogares deben desarrollar una cultura de seguridad química, a fin de prevenir riesgos a la salud y al ambiente, haciendo un consumo responsable de los productos que contienen sustancias corrosivas, tóxicas o inflamables las cuales se convierten en residuos peligrosos. A partir de esta problemática se desarrolló el proyecto Manejo de Desechos Sólidos con enfoque en el Trabajo Doméstico

(Hogares Ecológicos). El proyecto impacta las áreas de Educación, Medio Ambiente, Emprendurismo e Independencia financiera pero sobre todo manejo efectivo de relaciones emocionales posterior a momentos de crisis en medio de la pandemia. El programa ofrece estándares de vidas saludables para los hogares, mediante la concientización de los riesgos químicos que están presentes en los hogares (insecticidas, detergentes, repelentes, etc) los cuales pueden afectar la integridad física de las trabajadoras. Los objetivos principales fueron proporcionar herramientas para impulsar la gobernanza participativa en el manejo de los desechos sólidos, la implementación del programa de reciclaje entre los Comunitarios y el programa de educación ambiental permanente sobre uso de reciclaje para incentivar la creatividad y disminuir el ocio en las familias. Enseñando que un Hogar Ecológico se preocupa por el cuidado del medio ambiente y es responsable en el uso de los recursos dentro de su hogar y que por las pequeñas acciones que ellos realizan generan un impacto positivo para el planeta.

The concept of ecological-home, as its name suggests, refers to an efficient house that is built or adapted in a way that respects resources, optimises the use of energy and water and lasts longer with quality systems. The term “eco” is used because all the factors in the construction of this type of home respect nature, improve the living conditions inside, take advantage of natural resources, as well as use ecological products and materials, and are much cheaper to maintain than a conventional house. There are many benefits of ecological- homes [also known as ‘green homes’ - translator’s note] because in addition to minimally affecting the environment, you will also spend less money. The purpose of this type of house is that less energy is used and less waste is generated.

Historically, the lack of environmental awareness has been a recurrent problem in the Dominican Republic, and solid waste management is a key part of this problem. A good control of waste would represent a great environmental advancement in the country, but it is an advancement that must begin with education inside households. For this reason, the idea of ecological-homes is a great environmental education strategy to guide adults and children in the construction of territorial sustainability, protection of Mother Earth, and adaptation to climate change from their own homes.

Furthermore, in the context of the Covid-19 pandemic, health problems, sanitary conditions in households, and risks to which both family members and domestic workers are exposed, were made visible. For this reason, it became clear that all households should develop a culture of chemical safety, in order to prevent health and environmental

risks, making responsible consumption of products containing corrosive, toxic or flammable substances which become hazardous waste. The project Solid Waste Management with a focus on Domestic Work (Ecological-Homes) was developed based on these issues. The project impacts the areas of Education, Environment, Entrepreneurship and Financial Independence but above all, effective management of emotional relationships after moments of crisis in the midst of the pandemic. The programme provides healthy living standards for households by raising awareness of the chemical hazards that are present in households (insecticides, detergents, repellents, etc.) which can affect the physical integrity of the workers. The main objectives were to provide tools, to promote participatory governance in the management of solid waste, the implementation of the recycling programme among the Community members, and the permanent environmental education programme on the use of recycling to encourage creativity and reduce idleness in families. Teaching that a Hogar Ecológico cares for the environment and is responsible for the use of resources within their home and that by the small actions they take they generate a positive impact for the planet.

HUMANISING (PROJECTS)

Humanising projects¹⁷ is as much a call to action as a concept, and it's rooted in the need to change how we manage and understand the successes of projects globally. To explain, let's start with the negative, before moving on to the hopeful. The need to humanise projects comes as a reaction to the rise of neo-managerial work culture, which dominates workplaces and spaces of organisation around the world. Neo-managerialism emerged as an organising principle in the 1980s and the work culture that emerged from it stresses the importance of pre-determined and measurable results. The concept is closely linked to neo-liberalism (isn't everything?) and therefore calls for these pre-planned results to be competitive and aligned with market incentives. In other words, project outcomes must show value for money and contribute to institutional economic imperatives (often organisational 'growth' for the funder and the funded).

By Jessica Field | 72

17 | This contribution has been adapted from various parts of *The Echo Chamber: Results, Management, and the Humanitarian Effectiveness Agenda*, (Save the Children UK, 2016), co-authored by Juliano Fiori, Fernando Espada, Jessica Field, and Sophie Dicker.

Neo-managerialism has come to shape and define contemporary projects, whatever their purpose – whether they are research, development, humanitarian, or advocacy focused. And this work culture has resulted in an explosion of administrative tools and processes to help ‘manage’ projects to measure and achieve those pre-determined results and marketable outputs along the way: logframes, Ganttcharts, ResearchFish, and so on. There’s no doubt these tools are administratively useful, but they are not without their effects. Money, time, and enthusiasm get churned through these tools and systems with the goal (or hope) that value-for-money and competitive, marketable outputs are spat out at the other end. Difficult to quantify variables – like emotions and ‘soft’ skills – are denied or reduced to technical inputs and measurable outputs. Disruptive variables – like the messy lives of people or unanticipated obstacles – get swept under the carpet. Outcomes are measured and targets are always somehow met, though enthusiasm rarely survives the journey. Projects that don’t perform (and performance is key) risk losing funding and time in the future. Failure? Forget it! This word is not in the new manager’s vocabulary.

The trouble is, this neat linear process isn't how life works – let alone projects. Goals can be difficult to achieve in practice, people may give too much or too little of themselves and it can skew the metrics. Things just get in the way of plans (hello Covid-19!). Where is the project flexibility and space for mistakes and miscalculations?

We need a revolution in project management. A re-centring of the human in human affairs. This should involve ensuring a greater focus on the human characteristics, needs and aspirations of everyone who forms a part of a project or activity – for example the staff, project partners, grantees, donors, “beneficiaries”, and so on. Such a revolution will require de-emphasising institutional imperatives like value-for-money agendas, managerial notions of performance and productivity, results and results-based-management, and excessive time spent on accounting for these things (literally and figuratively). Not getting rid of them entirely – that ship has sailed. But at least recognising them as limited indicators of success.

The revolution will also require emphasising things that may be non-linear, difficult to measure, and prone to human messiness, such as: initiative, alternative leadership and followership styles, creativity, solidarity, and social interaction. This project management transformation needs to create space and respect for “failure”; tasks half done and ambitions unachieved. Not because of any kind of laziness or complacency on the part of managers and participants, but in the spirit of learning, inclusion, and adaptation. Perhaps first, it requires project-hosting institutions (whether universities, non-governmental organisations, inter-governmental organisations – or any social change actors) to critically engage with their own histories to try to understand how neo-managerial values have evolved in their spaces and activities. Contextualisation is the first step towards reworking ethical frameworks that guide action and to humanising projects in ways that align with the needs and aspirations of everyone involved.



INTERSECTION- NALITY

Gender is not the only basis for domination. Race, class, caste, sexuality, religion, age, and citizenship status are all features of oppression, often operating in overlapping ways. An intersectional approach considers gender in relation to other categories of identity to avoid simplistic gender dichotomies and to unveil explicit and implicit assumptions about social differences. Such an approach integrates heterogeneity, inequalities, and power into considerations of vulnerability and resilience.

While the concept of intersectionality has become synonymous with the work of social and legal theorist Kimberlé Crenshaw¹⁸, those in the wider Black feminist movement were important in the construction and promotion of the notion. In its original construction, intersectionality addressed an apparent paradox that emerged in the context of implementing anti-discriminatory gender policies: despite apparent efforts to ensure equality between men and women, black women still found themselves disproportionately marginalized and excluded from the professional opportunities afforded not only to men, but also to white women in the USA.

By Sarah Bradshaw and Hanna A Ruszczak | 77

18 | Crenshaw, K. (1989) 'Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics', University of Chicago Legal Forum 1989(1): article 8.

Since its inception, the term has been broadened to include other characteristics, but the approach remains the same - to understand the intersection of discriminations, to get to the heart of multiple oppressions, and then to question power at that intersection. At the intersection it is important to keep a focus on structural causes of inequalities, not the characteristics of the individuals. Intersectionality recognises people have multiple identities, different characteristics that define 'who they are', and the importance of any one characteristic may be time/place/context specific. This means it is important that 'we' do not assume to know which oppressions matter most for 'others', but that analysis allows the characteristics that matter to the people themselves in terms of how they experience their own oppression – the heart of their oppression – to be revealed.

How to do this is the question! And the 'how' and 'what' of operationalising intersectionality is not established. Rubin¹⁹ in 1975 talked of women's oppression as being characterised by a monotonous similarity but endless variety, and it remains an important idea. It seems often when we 'do intersectionality' we put gender inequalities to the fore, then focus on specific groups of women as demonstrating 'variations of' these inequalities - a focus on the endless variety. Operationalisation is often in the form of a layering of oppressions, adding more columns into a spreadsheet and disaggregation into smaller, and smaller groups of the 'most oppressed'.

19 | Rubin, G., (1975) "The Traffic in Women: Notes on the 'Political Economy' of Sex", Toward an Anthropology of Women, New York: Monthly Review Press.

The 'disaggregating and disaggregating further and further' approach means we have a better understanding of the specific groups that, using Agenda 2030 speak, we see to be 'furthest behind', but little by way of insights into how to reach them. Or if we do reach them, it is only them we reach, and often with a narrow and needs/ service based response. The focus is on a specific practical response to address the needs that 'we' see 'them' as having. By addressing that need, we are addressing the most needy, and the box is ticked. However, the wider political issues of discrimination and oppression and why that group of characteristics produce 'need' is not addressed.

The definition provided above highlights at the 'heart' of intersectionality is questioning power inequalities that arise at the intersections. It also implies the need to address these inequalities of power at their structural roots, not via their myriad outcomes. Intersectionality is too often seen as something that occurs to individuals and not as a group-based inequality, and this takes the focus away from structural causes – takes the focus from the monotonous similarity of causes and rather focuses on the endless variety of outcomes.

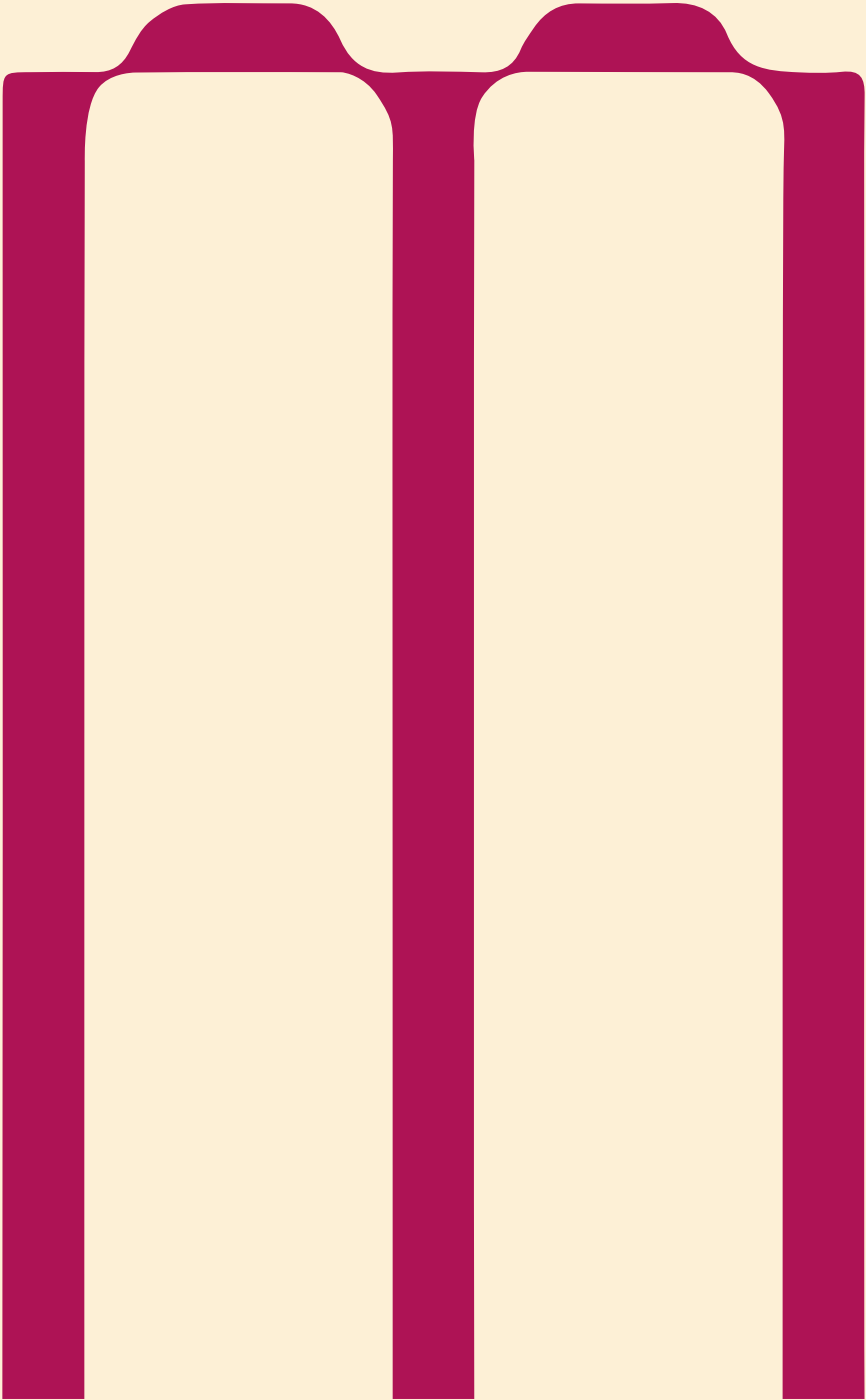
That the concept of intersectionality has assumed prominence recently might suggest acceptance of an urgent and universal search for social, economic, and political equity. However, to a large extent, equity remains invisible and unobtainable for many, especially those least accounted for in terms of the complex intersectional markers of their identity. It is then already at risk of becoming an empty signifier similar to the concepts of resilience and community, among others. Researchers and policymakers

using the concept of intersectionality must address power, justice, and equity, otherwise they may miss opportunities for gaining a deeper understanding of the politics that shape the systems we are intertwined with.

To operationalise intersectionality does NOT mean producing tool kits and manuals, mainstreaming and all 'doing' this thing we call intersectionality. It means getting a deeper understanding of the intersection(s), and implies a focus on knowledge, and who knows, and how we know. It demands 'thinking intersectionally' or intersectionality as a way of thinking. This means returning to the feminist preoccupation with ontology and epistemology, or how we know the world and how we produce knowledge, and epistemic communities and the cultures of knowledge. Tied in with this are notions of interdisciplinarity and transdisciplinarity as a means to produce new knowledge that better reflects lived realities.

Interdisciplinarity work accepts that each of the intersections – gender, race, class etc - are also disciplines in their own right. It seeks to break down boundaries that keep disciplines separate, with the recognition that each discipline is an expertise, and each can influence the research output of the other, and the knowledge produced overall. The ultimate aim is to produce something beyond each individual discipline, a new way of knowing – transdisciplinarity – a union from which comes an offspring that is completely unlike either parent.

To get to this end point of creating new knowledge, new ways of thinking, demands thinking about our starting point. Intersectionality should not be 'added on' in a 'women and X,Y,Z etc' way but should be inherent in the formulation of the questions to be addressed. Beginning from an 'intersectional standpoint' suggests not merely doing research that better understands how social problems are lived differently by different groups, but rather fundamentally questions our way of thinking about social problems from the outset. From the beginning then we need to see intersectional discrimination not as something that occurs to individuals, to 'others', but instead examine the structural factors that create not only discriminations, but 'the problem' itself, and in this way address the structural issues that underpin the monotonous similarity of oppression, as it is lived in an endless variety of experiences of inequality.¹⁹



MANA - SISTER / SIS'

É um termo carinhoso com que tratamos umas as outras aqui no Acre e em vários outros Estados da Amazônia Legal Brasileira. Mana significa que faz parte do meu convívio e traduz o carinho, a ternura no tratamento com a outra. Além do mana, tem o maninha, que é ainda mais afetivo. Nós do IMA temos reforçado muito a utilização tanto do termo mana como maninha que aqui no Acre apresentava, nos últimos tempos, uma tendência a cair em desuso. Temos feito esse exercício de recuperar esse termo pois ele traduz a forma carinhosa e terna com que nos tratamos.

It is an affectionate term with which we treat each other here in Acre and in several other states of the Legal Brazilian Amazon. In addition to the mana, there is the maninha (little sister), which is even more affectionate. We at the IMA have reinforced the use of both the term mana and maninha, which here in Acre had recently tended to fall into disuse. We have been doing this exercise to recover this term because it translates the affectionate and tender way in which we treat each other.



NEM PENSE EM NÓS MATAR!

[Don't even think about killing us!]

A nation-wide movement “[Feminist Rise](#)”, started in March 2021 against femicide in Brazil. This slogan has since been used to address perpetrators of violence in general, and under Bolsonaro’s government, the state in particular. Launched through a live webinar to denounce the increasing rates of femicide in the country, the movement spread very quickly, aggregating hundreds of feminist and women’s movements across all the Brazilian states. The campaign uses the sunflower as its symbol, a sign of hope and happiness. Indeed, the warm colours of the flower, and the fact that it follows the movement of the sun, makes it a popular symbol of joy and celebration of life.

Even though femicide is nothing new in Brazil, rates of killing and violence have increased since the impeachment of the Workers’ Party government in 2016, and even more so during the pandemic crisis. According to data from the [Brazilian Forum for Public Security](#), between March 2020, when the pandemic started, and December 2021, 2,451 women were killed and 100,398 were raped. Those figures are based on official police records and could therefore be an underestimate. On average, in 2021, a woman was a victim of femicide every 7 hours, and the national rate of killing reached 1,26 for 100,000 women.

Those rates of violence can be explained by a convergence of factors. As in most countries, the pandemic crisis is linked to an increase in domestic violence, in part because women found themselves locked at home with their perpetrators at the same time as support services became less available. Rising unemployment and loss of income have also reduced women's bargaining power inside their households.

But beyond the pandemic, for many feminist movements, the state is directly responsible for this context of violence. First, because Bolsonaro has legitimised a discourse of hate and misogyny, which has normalised the 'punishment' of women who go against their traditional roles. Second, because his government has liberalised the conditions under which people can buy guns, doubling the number of arms in circulation between 2020 and 2021. This greater facility to acquire guns is correlated to the increase of violence in general, and consequently, to violence against women.

The Feminist Rise is one of the biggest gatherings of feminist and women's movements that took place in the past decades, and represents the hope that together we can end violence. They have organised numerous online talks and face-to-face protests, and every feminist gathering now uses the sunflower. One of GRRIPP's partners in Brazil, the Institute Women of the Amazon, is a key stakeholder of the campaign and has launched their own online programme called "Fala Mana!" (Speak out Sister), which is a platform for women to share their stories and discuss strategies to combat violence.

The Feminist Rise Manifesto ends on those words (read the full text here): “In public, in our name and in the name of those who are no longer among us to scream because they were murdered, we say ENOUGH OF FEMICIDE! Our struggle aims to end the violence promoted by the patriarchal, racist and ableist femicide culture. In memory of all the Marielles, Elisas, Elianes, Angelas, Margaridas, Socorros, Marias and hundreds of thousands of women who fell under the murderous rage of patriarchy, firm in resistance, welcoming all people outraged by the tragedy of violence against women like us, we join together to say to brutal and truculent men, to tell unpunished murderers: DON’T EVEN THINK ABOUT KILLING US!”.



P PATRIARCHY

Patriarchy has a varied and contested history of usage, and while the word originated in ancient Greece where it meant ‘rule of fathers’, twentieth-century feminist thought popularised the term emphasizing the systematic oppression and subordination of women. This made somewhat invisible the male-male relations inherent in patriarchal systems, and indeed the female-female hierarchal relations that maintain the system. I like Hartmann’s (1981: 14) definition that sees patriarchy as the set of social relations between men which, although hierarchical, establishes an interdependence and solidarity between them which allows them to dominate women. Rather than imply that every man is in a relatively dominant position, and every woman in an oppressed one, this approach allows for a more nuanced understanding of men’s situations as socially constructed and lived relative to other men, alongside a focus on the impact this has on women. Patriarchal relations are also time and space specific and may be exacerbated in some male-dominated occupations such as on construction sites, where clear hierarchies exist between men, but also occupations which necessitate high levels of education such as the law, may expose men (and women) to, and entrench them in, very patriarchal work subcultures.

My thinking around 'supernormal patriarchy' began with a piece of commissioned research around the extractive industries (EI) and the fact they are often sites what economists call 'supernormal profits'²⁰. Supernormal profits can be earned when a finite resource, such as petroleum, gas or minerals, is in high demand and can thus command a high price, but extraction is expensive and needs technological know-how, limiting the ability of others to enter the market as competition and bring prices, and profits down to 'normal' levels. Although sometimes referred to as 'abnormal' profits the more common conceptualisation in economics is of 'super-normal' and this highlights profits are seen a/ as a 'normal' and expected outcome of the current neo-liberal model, and b/ extreme profits are not as a negative as implied by 'ab-normal', but a positive as implied by 'super-normal'. EIs, especially in the Global South, are often controlled by non-nationals, and for the (national) workforce the sites are defined by their geographical isolation and dangerous working conditions. This creates a hierarchical but inter-dependent male work force. When women are present it is often to 'service' men by providing meals, care, and sexual transactions while the male workers are away from home. It is in this context that we developed the concept of 'supernormal patriarchy' to highlight that, like profits, the patriarchy experienced is not 'normal' but rather we see a form of patriarchy which exaggerates and intensifies the 'normal', magnifying the existing gendered differences patriarchal structures produce and reproduce.

20 | Sarah Bradshaw, Brian Linneker & Lisa Overton (2017) [Extractive industries as sites of supernormal profits and supernormal patriarchy?](#), *Gender & Development*, 25:3, 439-454

This of course begs the question what is 'normal' patriarchy?! A 'patriarchal pushback' against perceived, if not real, advances for women and girls has been noted and is related to ideas of a 'crisis of masculinity' or 'men in crisis'. For example, in the aftermath of the 'Arab Spring' the public and increasingly violent attacks on women in North Africa and the Middle East, and the popular reactions to them, was seen by some as a move from 'patriarchy-as-usual' and was alternatively seen as 'patriarchy in action' or 'patriarchy in crisis' (Kandiyoti 2013). That is, should we see the rise in exaggerated and violent expressions of masculinity, including rising rates of femicide in various regions of the world, as an intensification of the 'normal'/ traditional expressions of masculinity, or as 'abnormal' with crisis provoking new forms of asserting patriarchal control? While it might seem unimportant given the real and lived experiences of violence we are seeing, it is important in that the focus on abnormal constructs the context as explaining the phenomenon and allows it to be understood as 'other' – as something that is extraordinary and often seen as short lived or at least time and place specific and not the norm or normal.

The implications of constructing events as ‘extraordinary’ is something that has been well critiqued in disaster writing. While we know disasters are not natural, they are increasingly ‘normal’ – that is they are an expected outcome of the abnormal economic growth model of the neo-liberal era. As disasters reflect and intensify rather than disrupt the current ‘normality’, they may lead not to ab-normal but rather super-normal experiences of everyday realities, including patriarchal relations. In the notion of supernormal patriarchy, the focus should equally be on the ‘super’ as on the ‘normal’, in that it seeks to highlight that what is often presented as abnormal, linked to the time and place, or the disaster, is in fact supernormal, normal taken to an extreme, not an extraordinary occurrence but the intensification of everyday occurrences. It then understands extreme events in this everyday frame of what has now become ‘normal’ and suggests the need for actions that address the everyday abnormal systems that lead to supernormal negative outcomes.²¹

21 | Hartmann, H. 1981. “The Unhappy Marriage of Marxism and Feminism: Towards a More Progressive Union.” Pp. 40-53 in *Women and Revolution*, edited by L. Sargent. London: Pluto Press.



QUEER

By Jessica Roberts | 94

Queer. Originally, just a word for odd, strange. 'Queer' became an insult, a targeted call. "What you looking at, queer?" A term carefully designed by the mainstream collective subconscious to name and shame. It derived its power from the very fact that by being addressed as such it called the abject subject out and further othered them; simultaneously naming and producing. Just as pronouncing the marriage vow 'I do' executes the action of marrying as it is said, calling someone 'queer' produces its own effect. The taunt of 'queer' is a positive feedback loop in which the subject is rendered further odd through naming it as odd, making it stick out, shaming, to discipline the alien back into normality.

If the power of 'queer' lies in its shaming, then reclaiming the word as a source of pride and active identification aims to strip the taunt of its power. 'Queer' became a militant political identification for a generation of activists in the US.

Much of my millennial cohort, and increasingly for generation Z below me, now barely recognises insult in the term. (Of course, a new iteration of taunts circulates instead). For those growing up in online 'queer' communities today, 'queer' can simply designate the vast array of genders and sexualities that fall outside of heterosexual norms. It may have also lost its connotation of politics in this trajectory.

The politics of 'queer' aimed to be wider than simply gay and lesbian politics, wider still than trans²² activism; it was to be a rally beyond identity categories. 'Queer' named an atypical relation to structures of power. In this sense, to be working class under capitalism, to be racialised as not white in a white-majority country, to be an unmarried couple raising a child in a country where marriage confers specific parental rights, is to have a 'queer' relationship to structures of power. To have a disabled body in an ableist world, is to have a 'queer' body. Although widening its meanings could detract from the specificities of gender and sexual minority experience, the alliances of 'queer' liberation politics have the potential to be ever-expanding.

22 | I have deliberately used trans*, often considered to be outdated, because during this period many activists rallied under the term transvestite or transsexual, e.g. Street Transvestite Action Revolutionaries.

However, potentiality and reality are often different things. 'Queer' and its association to 'Queer theory' was seen by many as the ivory-towered domain of a specific classed and racialised elite, and part of a predominantly white movement. Today, where QPOC (Queer People of Colour) and QTPOC (Queer Trans/ Intersex Indigenous People of Colour) are recognised as commonplace namings in community settings in the anglophone Global North, transnational flows of ideas and meanings raise new tensions for what 'queer' signifies. 'Queer' is situated, provincial and tied to its genealogy. What does it mean to describe 'queerness' in the Global South, where imperialism has cast its shadow on theory as well as land? What does it mean to describe 'queer' in India or the Caribbean, where structures of power have been re-shaped and re-worked by colonial and postcolonial legacies, and where the word itself comes from the tongue of those same colonisers?



R ESILIENCE

What's in a word? 'Resilience' is too often used uncritically²³ and most often through application to others. Here I suggest two ways to approach questioning the usage of the term from my personal experience of working with it.

What does it mean to be resilient? To absorb impacts and return to a functioning state? To get up and 'bounce back' after being knocked down? These sound like acts of violence; like definitions concocted by an abuser. People are labelled resilient when they have been exposed to harm (such as a disaster) and hardship (such as the everyday struggles of marginalised social groups) and yet still endure.²⁴ The celebration of resilience in this way ignores the naturalisation of the underlying causes of harm and leaves them unchanged, maintaining the status quo. Perhaps this is where the liberation ethic comes into (or should come into) notions of resilience; through deconstructing and challenging its usage with the intention of rejecting its limiting

23 | Cannon, T., Müller-Mahn, D. (2010) Vulnerability, resilience and development discourses in context of climate change. Nat Hazards 55, 621-635

24 | Sou, G. (2022) Reframing resilience as resistance: Situating disaster recovery within colonialism. The Geographical Journal, 188, 14- 27.

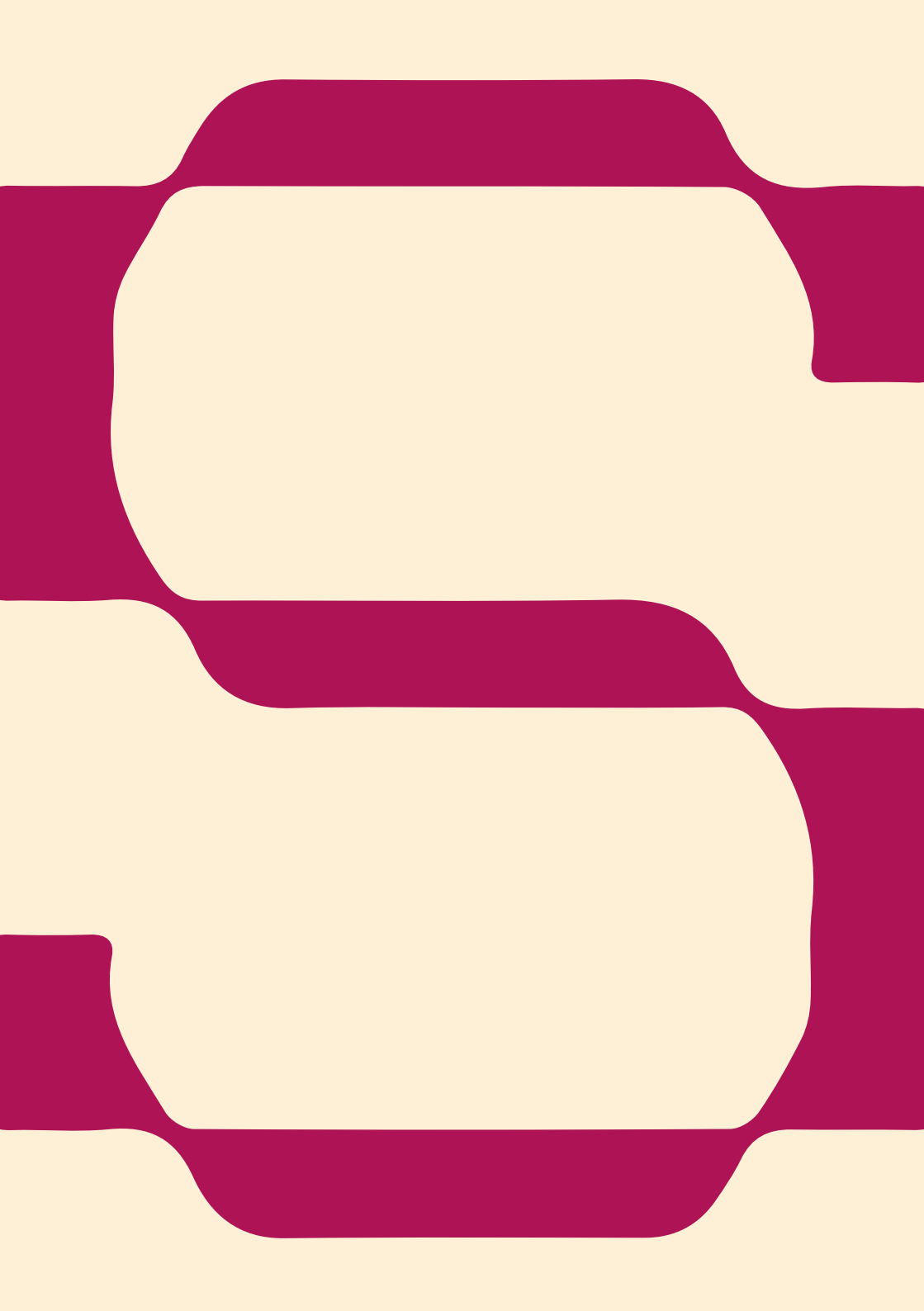
impositions. A further set of questions needs to be asked: how is resilience used? Who is using it? Is it assigned by others (as a label) or claimed by oneself (as an identity)? Thus, resilience, as a word, is neutral until used. At that point, it can be imposed negatively through the exercise of power over others or claimed positively as a liberatory act of resistance.

In a more positive vein, resilience can be used in rejection of other potentially damaging labels such as 'vulnerability' which can imbue the recipient with characteristics of helplessness and passivity. When vulnerability is used in this way, the response might be, 'don't label me vulnerable, if it is you that made me so.' In this way, resilience is claimed as a badge of agency and the power of self-determination.

Resilience should not just mean the ability to survive but also to thrive.²⁵ It is in this, more transformative, element of thriving that opportunities for radical transformation lie.

25 | Smyth, Ines & Sweetman, Caroline (2015) Introduction: Gender and Resilience, Gender & Development, 23:3, 405-414

Lastly, is it possible to 'build resilience'? Checklists of technical recommendations for building resilience (more often, 'community resilience', which highlights another contested term) are common. Less common are more political considerations which interrogate the hidden power differentials that underpin the assignment or embodiment of resilience. Primarily, resilience is something a person develops or attains for themselves although we can all find ways to be catalysts, enablers or disablers of resilience for others if we first acknowledge a definition that incorporates the necessary critique.



S EM MEDO DE SER FELIZ

[Without fear of being happy]

This slogan is a reflection of our collective despair during 4 years of Bolsonaro's government. This slogan is somehow the opposite of 'vacina no braço comida no prato' - which is a cry for help, 'sem medo de ser feliz', on the other hand, is a song that already brings hope. It signifies the hopes invested in the campaign of the former President Lula, re-elected on October 30 2022, who, beyond the usual promises around wages and a better economy, is promising a country where people can be happy again.

This may seem trivial or populist, but to millions of Brazilians it meant everything. Bolsonaro has not only damaged the economy, the health system and made unprecedented cuts in education, he has also taken away our ability to dream and to hope. This became even more true during the 2 years of pandemic crisis that devastated the country (see entry: vacina no braço, comida braço). Most movements I work with share the same analysis, their members were so crushed under the pressure to survive, that they lost hope in the future. The everyday urgency of trying to secure food and a roof for their families meant that there was no tomorrow they could think of. It's countless students who

dropped out of their course, artists who stopped creating, activists who left their movements because they simply could no longer afford the time. When asked about their aspirations, social movements and unions' leaders would reply: "just go through the next day".

Lula's campaign has put the right to happiness back into public discourses. Building on the balance of his precedent mandates (2003-2011), during which he implemented world-known social programmes such as Bolsa Família, he kept reminding us that with him as President, people could eat three meals a day, a breakfast, a lunch and a dinner. More than that, Lula promised us a country where the poorest would be able to eat meat again, and have a barbecue with their families over the weekend. A barbecue and a cold beer is the symbol of a happy Sunday for most Brazilian people, and something they had been deprived of in the past 4 years. Again, from the outside, it may seem small, but to millions of people, it means the world. It's not just about being able to afford a certain lifestyle, it's also about reducing social inequalities and being granted the same right to enjoy oneself as the upper-class.

A quite significant example of that is the way domestic workers' rights have been portrayed on both sides of the political spectrum. In February 2020, Bolsonaro's Minister of the Economy, Paulo Guedes, criticised the Workers Party's former government for having kept a low exchange rate with the dollar, which meant that "even the maid could go Disneyland". I can't even begin to comment on the implications of this statement... In contrast, Lula and his successor, president Dilma Rousseff, would always pride themselves for having extended labour rights to domestic workers and created a Brazil where the 'maid' could use the same perfume and send her children to the same university as her boss. This is the Brazil the left wanted to dream of again, a less unequal Brazil, where social mobility is possible and where we are all considered as legitimate citizens bearers of the same rights. Lula's 2022 jingle, a song of the same name, "without fear of being happy", was constantly played at political meetings throughout the campaign. In just a few days, all of us involved in the campaign learned the lyrics by heart and kept singing it over and over again. The song talks about a Brazil of hope, about the happiness of hugging each other and having faith in the future. So much so that now, after the victory of Lula, our new slogan is "love has prevailed".



TECELÃS DA MEMÓRIA

[weavers of memory²⁶]

By Marília Nepomuceno and Maria Silvanete Lermen | 106

São pessoas que trazem dentro da essência a história viva, mas não só dos povos, mas de todos os elementos. E a importância, e a comunicação que esses elementos têm para com o outro. E a importância que ele tem sem um anular o outro. Esses são as tecelãs da memória, que traz toda a essência, todos os elementos, e a importância, a profundidade que cada um tem, e um brilho que cada sujeito, cada objeto ou cada elemento desse tem, dentro da nossa existência para que possamos continuar existindo.

They are people who carry within their essence the living history, but not only of the peoples, but of all the elements. And the importance, and the communication that these elements have with each other. And the importance that it has without one annulling the other. These are the weavers of memory, who bring all the essence, all the elements, and the importance, the depth that each one has, and a brilliance that each subject, each object or each element of this has, within our existence so that we can continue existing.

26 | Note from the interpreter: Tecelãs de memória / Memory weavers: Women and ordinary people responsible for building and promoting life, learning, care, and for that very reason, are those responsible for building the memory of their peoples and communities. They are those who pass on the knowledge to the next generation and connect the elements between them. (Term also elucidated by Silvia Federici in “Re-Enchanting the World”, 2022).

TERRITORY

This concept is central in the francophone Geography literature but somehow I never use it in English as I have not often come across it in Anglo-saxon research in the fields of disaster studies. Territoire (or territory) means an area (often over land, but can also include the sea), that is connected with a particular idea i.e. the area belongs to, or is considered to be the domain of someone, or a nation of people, or the area is connected to a particular culture, tradition or practice. I find this nuance important, particularly in research on the impacts of disasters and climate change on people's access to land. Many communities, particularly indigenous people, draw their identity based on their territory or ancestral domain, as well as their livelihoods and spirituality. So, the protection of the land and control over it, is a key aspect of resilience building and is closely associated with well-being. Many women farm land to produce food or gather produce from forests. Yet, the majority of women do not own the territory that they depend on for their livelihoods. Losing access to one's territory is a potential loss of not only one's home and source of food, but also one's sense of belonging to a place. However, to protect access, the delimitation of borders or boundaries constitutes often a judicial tool to claim ownership rights, but this is also at the core

of many conflicts. In the Sahel, the administrative territory of some villages could be as small as a few square kilometres while the territory of nomadic pastoralists crosses over parts of the Sahara, regardless of the frontiers of many countries. This is why I find the concept of Territoire so important to bring in the notion of scale and understand better the 'space' in all senses of the term that people need or refer to when adapting to changes resulting from environmental stresses and/or conflicts. But to delineate and claim ownership of a territory entails a power struggle. So attention to social and gender norms is also necessary to uncover how this power struggle manifests in everyday practice and use of the territory: who can claim ownership of a territory that may sustain millions of people? Who is or feels entitled to govern a territory? Who pays the price to be able to access a territory or to defend it?

T ERREIROS, MEMÓRIAS E COMUNIDADES

[Terreiros, memories and communities]

Terreiro na palavra Yorubá vem terra que na linguagem yorubá, idioma de cultura africana, pode ser chamada de Ayê/Aiyê.

No dicionário português, a palavra terreiro vem de origem latim, terrarius. É relativo à terra, ao solo. Pode ser também, espaço largo e plano, área de terra batida, ou calçada.

As memórias são ativadas nesse sentido. A infância nutre as raízes ancestrais com a palavra terreiro em minhas lembranças.

Lembro do quintal da casa de vovó, a cerca era de madeira velha, na favela de Santo Amaro, na periferia do Recife, que também chamamos de terreiro, o seu quintal.

O chão de barro era bem varrido com folhas de vassourinhas, uma planta que serve para fazer vassouras rústicas, além de alguns tratamentos medicinais.

No terreiro de vovó, depois de correr pelos becos da comunidade de Santo Amaro, em tarde ensolaradas, esse espaço era um dos lugares de encontros, brincadeiras e sorrisos. Porém, confesso que também refúgios nas trocas de tiros que aconteciam com a violência policial no bairro.

Na chuva, o terreiro não era o mesmo de brincar!! O quintal de vovó, era um lugar que enchiam de água, onde em muitos casos de enchentes não conseguimos diferenciar quintal e nem canal. Tudo era uma coisa só nesse caos social.

Essa palavra também abre portas para pensar que a palavra terreiro, em alguns locais pode ser aplicada como lugar de celebração e manifestação cultural, através da dança, lutas, conquistas, revoluções, estratégias e encontros atravessados pela cultura popular e periférica.

Para um dos líderes Deybson de Oxalà do Centro Cultural Quilombo Catucá da cidade de Camarajibe/ Pernambuco e pesquisador de manifestação Culturais, terreiro de chão batido, se refere também a lugar de encontro, cultura, arte e educação popular, existe celebração ancestral (re) conectado com a natureza sagrada dos Ser e do coletivo:

“Para mim a Sambada do Coco é um encontro, uma celebração ancestral para agradecer a vida, um nascimento, uma partilha de força vital, um (des)caminho, uma pedagogia de encontro e circularidade, a dança ancestral no terreiro de chão batido em (re)conexão com a natureza sagrada do ser e do coletivo. Na roda (re)valorizamos a nossa memória pessoal e alimentamos simbolicamente, tal qual energeticamente nossas experiências ancestrais e espirituais, narrativas sensíveis dos corpos também com a memória coletiva e as práticas rituais educativas de nossas ancestralidades pulsantes, onde o povo canta e dança no encanto de nossas expressões na roda! Corpo e oralidade, linguagem e comunicação! (AXÉ, MANDINGA E MUNGANGA: Subjetivações e Produções de Sentido do Ser/ Coletivo nas Sambadas de Coco do Recife e Região Metropolitana, p.32-33 - 2021).”

Fundamento de reflexão e respeito ao que se refere a outro sentido de terreiro. Convidamos a perceber a importância de valorizar os Terreiros de candomblé. Solo sagrado, lugar de giras, pontos e encruzadas que tecem identidades, histórias, memórias, ritos, passagens... Neste lugar, que chamamos de terreiro, ilê, barracão, salão...É terra sagrada, conectada com a natureza. Sem folhas nesse lugar, não tem orixá.

Os Terreiros são processos históricos, identitários, legislativos, educativo de ensino e enfrentamento às desigualdades sociais, raciais, moradia, classes, culturais, educativas e de violências, opressões e casos de intolerância religiosas contra as formas de existir, ver e ser das matrizes africanas, indígenas e dentre outras no mundo e em sociedade.

Nesse solo sagrado, a oralidade são fontes de conhecimentos, poder do sagrado feminino, nossa conexão e elo em diáspora africana. Acolhe a diversidade e se movimenta em direção contrária do normal, do óbvio. Lugar que valoriza a natureza, como espaço de transformação contínua, cura e sustentabilidade.

Enfim, muitas são as possibilidades de perceber os sentidos de terreiros, além das palavras ditas e escritas. Terreiro, pode ser plural, com sentidos, experiências, sinônimos, signos, significados e cosmovisões diversos e resistentes.

Terreiro in the Yoruba word means land, that in the Yoruba language, a language of African culture, can be called Ayê/Aiyê.

In the Portuguese dictionary, the word terreiro comes from Latin origin, terrarius. It is relative to the earth, to the soil. It can also be a wide and flat space, a dirt area, or a sidewalk. Memories are activated accordingly. Childhood nurtures ancestral roots with the word terreiro in my memories.

I remember the backyard of Grandma's house, the fence was made of old wood, in the slum of Santo Amaro, on the outskirts of Recife, which we also call terreiro, her backyard.

The clay floor was well swept with broom leaves, a plant that is used to make rustic brooms, in addition to some medicinal treatments.

In grandma's yard, after running through the alleys of the Santo Amaro community, on a sunny afternoon, this space was one of the places for meetings, games and smiles. However, I confess that they also took refuge in the exchanges of fire that occurred with police violence in the neighbourhood.

In the rain, the terreiro wasn't the same for playing! Grandma's backyard was a place that filled with water, where in many cases of flooding we were unable to differentiate between a backyard and a canal. Everything was one in this social chaos.

This word also opens doors to thinking that the word terreiro, in some places, can be applied as a place of celebration and cultural manifestation, through dance, struggles, conquests, revolutions, strategies and encounters crossed by popular and peripheral culture.

For Deybson de Oxalà, one of the leaders of the Quilombo Catucá Cultural Center in the city of Camaragibe/ Pernambuco, and a researcher of Cultural manifestations, a beaten-up ground yard also refers to a meeting place, culture, art and popular education, there is an ancestral celebration (re)connected with the sacred nature of Being and the collective: "For me, Sambada do Coco is a meeting, an ancestral celebration to give thanks for life, a birth, a sharing of vital force, a (mis)path, a pedagogy of encounter and circularity, the ancestral dance on the dirt ground terrace in (re)connection with the sacred nature of being and the collective. In the circle we (re)value our personal memory and symbolically feed, as well as energetically our ancestral and spiritual experiences, sensitive narratives of the bodies also with collective memory and ritual practices educational activities of our pulsating ancestry, where the people sing and dance in the enchantment of our expressions in the circle! Body and orality, language and communication!

(AXÉ, MANDINGA E MUNGANGA: Subjetivações e Produções de Sentido do Ser/ Coletivo nas Sambadas de Coco do Recife e Região Metropolitana,p.32-33 - 2021).”

Foundation for reflection and respect for what refers to another sense of terreiro. We invite you to understand the importance of valuing the Candomblé Terreiros. Sacred soil, a place of giras, points and crossroads that weave identities, stories, memories, rites, passages... In this place, which we call terreiro, ilê, shed, hall... It is sacred land, connected with nature. Without leaves in this place, there is no orixá.

The Terreiros are historical, identity, legislative, educational processes of teaching and facing social, racial, housing, class, cultural, educational and violence, oppression and cases of religious intolerance against the ways of existing, seeing and being of the religions from African matrices, indigenous and among others in the world and in society. In this sacred soil, orality are sources of knowledge, power of the sacred feminine, our connection and bond in the African diaspora. It welcomes diversity and moves in the opposite direction of the normal, the obvious. A place that values nature, as a space for continuous transformation, healing and sustainability.

Finally, there are many possibilities to perceive the meanings of terreiros, in addition to spoken and written words. Terreiro, can be plural, with diverse and resistant senses, experiences, synonyms, signs, meanings and cosmovisions.

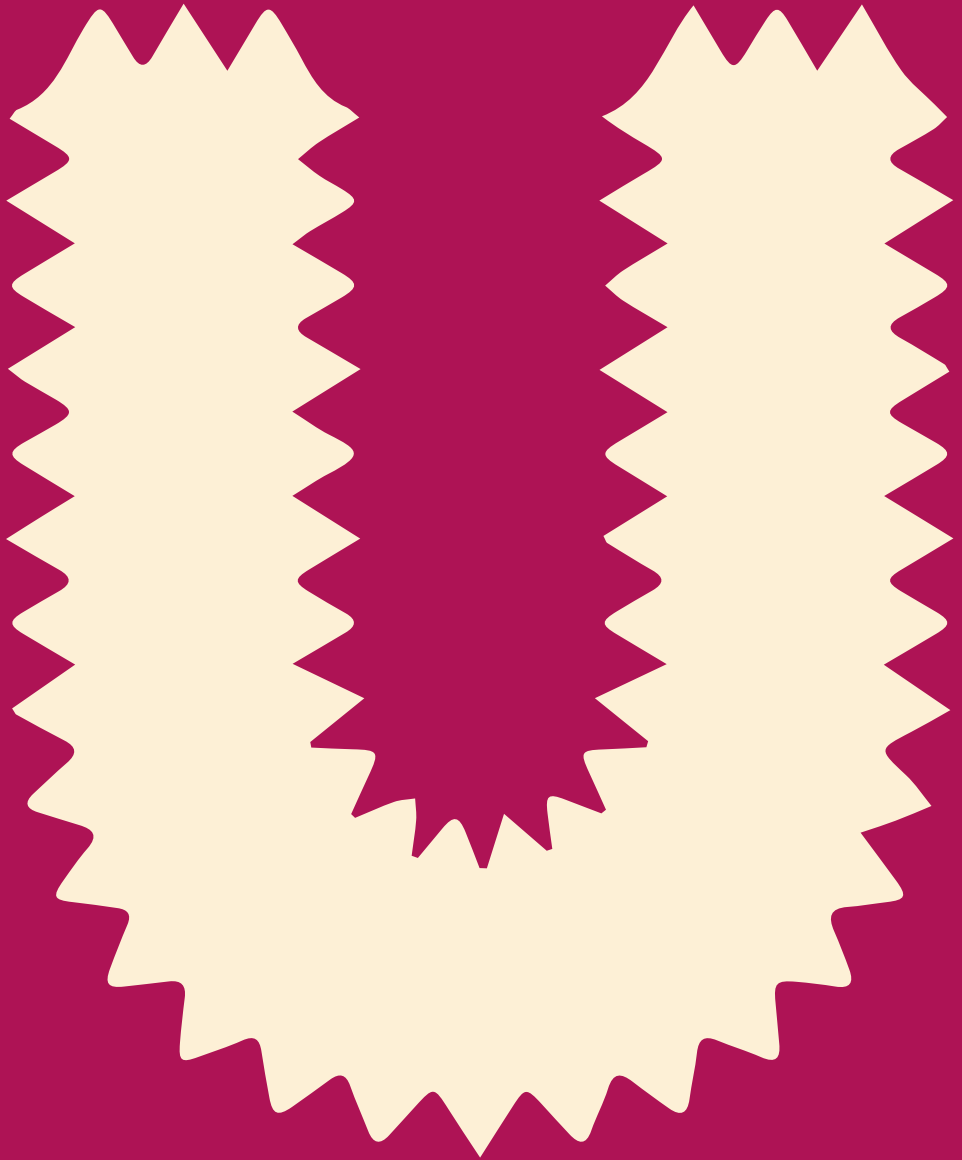
TXAI

[Mate, friend]

Txai, é um conceito de origem da etnia Huní Kuin, mas utilizado também por várias outras etnias, aqui no Acre. É um termo daqui, dos povos originários do Acre que ganhou o mundo através da música do Milton Nascimento em seu álbum intitulado Txai. Nas relações intertribais Txai significa cunhado, amigo... metade de mim que existe em você, metade de você que existe em mim.

Txai, is a concept originating from the Huní Kuin ethnic group, but also used by several other ethnic groups, here in Acre. It is a term from here, from the native peoples of Acre that conquered the world through the music of Milton Nascimento in his album entitled Txai. In intertribal relations Txai means brother-in-law, friend... half of me that exists in you, half of you that exists in me.²⁷

27 | Note from the translator: Txai is an indigenous expression from the state of Acre; it means more than a brother or sister, it's "the half of you who lives in me and the half of me who lives in you". It describes feeling of friendship, belonging and connection to someone. Politically, it is mostly used amongst indigenous people, but can sometimes also be used to refer to non-indigenous people who are allied and support indigenous rights. Txai expresses a deep bond between two people who are not romantically involved.



UBUNTU

[I am because we are]

Derived from the maxim - “Umuntu Ngumuntu Ngabantu” “A person is a person through other people” in the Zulu language (however similar phrases are expressed in other southern African languages including Shona and Xhosa).²⁸ Zulu is the predominant local language of the Isizulu people of the KwaZulu Natal province of South Africa which is also where the GRRIPP Africa Project is based (Durban University of Technology). The essence of the phrase is shortened to the term ‘Ubuntu’. Ubuntu was a phrase used to promote unity in post-Apartheid South Africa through encouraging a focus on collective growth and responsibility. The concept is rooted in the study of humanist African philosophy and draws its focus towards community solidarity as the foundation for strong societies.²⁹ Ubuntu reflects

28 | Ifejika, N. 2006. [What does ubuntu really mean?](#) The Guardian Newspaper.

29 | Breda, A. 2019. Developing the notion of ubuntu as African theory for social work practice, *Social Work/ Maatskaplike Werk* 55 (4).

the coming together of individuals at community level for support and recognises the significance of our actions in the shaping the lives of others and the broader society. Although widely used, the concept has been gaining a stronger presence in areas such as research/academia, social justice, and development, where efforts to decolonialise thinking and reconceptualise ideals around Afrocentricity are emerging.³⁰ It suggests that the creation of one's 'self' is a reflection of the shared contributions of others around you and cannot be framed without appreciating social context and recognising the interconnectedness of people.³¹ It embraces an underlying understanding that an individual is dependent on the shared collaborative input of the collective "we". "We" embodies an often-undefined group of persons joined by common threads such as culture, ethnicity, location, ancestry, familial relations, common goals, or values. These individual threads, when combined and woven together make up a mosaic of community that possesses the strength

30 | Ndlovu-Gatsheni, S. J. 2018. Epistemic freedom in Africa: Deprovincialization and decolonization. London: Routledge.

31 | Bolden, R. 2014. Ubuntu. In D. Coghlan and M. Brydon-Miller (Eds) Encyclopaedia of Action Research, London: Sage Publications, 2014.

to support, shape and mould its members. Ubuntu is the way in which we weave the thread and in so doing we create a stronger, more diverse, beautiful tapestry. The 'weaving' process is initiated by and within communities enables the shared interest and ownership.

Ubuntu, is concept which acknowledges the need for cohesion (oneness), community, shared action, and responsibility, which can be used to frame a southern Afrocentric perspective on the roots of resilience, and it is embodied in the some of the projects funded within the GRRIPP Africa region.

The work of grantee, Mwanasikana Wanhasi, has been focused on efforts to encourage strong representative leadership at grassroots level by supporting women's participation in democratic processes in Zimbabwe. Echoes of Humanity (Zimbabwe) and Youth Care Group Network International (Uganda) have focused their work on creating spaces and resources to support women's economic empowerment in rural communities. Their work has drawn attention to the need to identify and dismantle barriers to participation and to support skills development which exclude women for income generating activities. Developing an inclusive economy helps often marginalised women to take on more active roles within their community and within their households.

GRRIPP Africa has also been working to engage Ubuntu (humanity focused) like perspectives in our monitoring and evaluation strategies to help examine project impact through qualitative rather than traditional quantitative approaches. We are seeking to document the ‘human’ experience and present local realities in efforts to understand how resilience can be driven and best engaged at community level. By examining resilience through the lens of community we are also learning about barriers and oppression that some members of community experience. The elderly, youth, children, persons with alternative gender and sexual identities, the infirmed, differently abled, widows and women, can be marginalised and lack the benefit of inclusive Ubuntu spirit. The inclusion of women and amplification of marginalised voices is necessary for driving the development of strong communities, but it is also a means of furthering community resilience.



VACINA NO BRAÇO, COMIDA NO PRATO

[Vaccine in the arm, food in the plate]

“Vacina no braço, comida no prato!” is a profound cry of despair against the genocide of our population. It shows the depth of our collective fear to die at the hands of a brutal government, either by Covid-19 contamination or by hunger, taking social movements back to the simplest and most basic demands: stay alive. When the Covid-19 vaccination started in Brazil it faced massive delays imposed by the Bolsonaro’s government. The president had started by denying the severity of the pandemic in 2020, calling it a “little flu”, and trivialising the thousands of deaths caused by Covid-19. Apparently untouched by the losses of his own people, he even said “I’m not a gravedigger, what do you want me to do?”, and consistently opposed all the lockdown measures in order to ‘save the economy’. This slogan was used by social movements to deflect the fake news against the vaccine that have been propagated by Bolsonaro who made quite surreal statements, claiming for instance that the vaccine could turn people into crocodiles... (one has to hear it to believe it!). He was then involved in a succession of corruption schemes related to the purchase of the vaccine and, quite

crucially, in the scandals surrounding the private health provider Prevent Senior (specialised in elderly care) who is accused of having under-reported cases of Covid-19, prescribed fake preventive treatments and facilitated the death of older patients in order to cut costs.

In early 2021, Brazil was at the height of the pandemic, with approximately 4,000 deaths per day. The Amazon region was suffocating, being burned to the ground by illegal mining and lacking oxygen for Covid-19 patients in hospitals. Extreme poverty, hunger and social inequalities went up again to levels unseen in decades. Millions became unemployed and inflation rates reached 8%. We saw heart-breaking images of people fighting over beef bones because meat became too expensive, while the poorest households had to go back to woodfire because gas became unaffordable. Some have even started using the term “nutricídio”, or genocide by hunger, to point to the fact that the government’s policies intentionally failed to protect poor and black people. Quite significantly, one of the most popular tunes during the 2022 presidential elections was “Rice is expensive, beans are expensive”, by the rappers MC Lil and MC Koban. The main lyrics say: “rice is expensive, beans are expensive, bring Lula back and send Bolsonaro away”.

In this context, the slogan “vaccine in the arm, food in the plate” reflected not only a unifying scream against the government's politics of death, but also people's claims for their most basic needs: health and food. The Landless Movement started donating its own agricultural production, while unions and social movements spent almost 2 years collecting funds to distribute food baskets to their members. In 2020 alone, the National Federation of Domestic Workers, with whom I have been working for years, distributed over 1,000 food baskets, often in very precarious conditions and facing high risks for themselves. They also fought to be considered a priority group for the vaccine, since all those who work as care takers had been categorised as ‘essential workers’ during the lockdown, which means they had to keep working in person while no protective measures were put in place for them. As they say, they were essential enough to keep working but not to access healthcare and labour rights.

VIOLENCES SEXUELLES ET SEXISTES

By Virginie Le Masson | 126

Instead of using Gender-based Violence, the phrase *Violences sexuelles et sexistes* is often used in French. Its literal translation in English to ‘sexual and sexist violences’ places the onus on sexual violence even though not all violent acts are sexual. As a result, I have often struggled to use *Violences sexuelles et sexistes* in academic circles as it does not convey exactly the same message as gender-based violence. Outside academia however, I find the expression more straightforward than ‘gender-based violence’ and more useful to convey the sense of harm inflicted primarily against women. In France, sexist violence is not a legal term in French law but it is the more generic term to designate harassment, or in other words : the repeated use of abusive or insulting words, or sexist behaviours within the hearing or sight of a person. What I find particularly important is the rest of the explanation of harassment, at least in French, which insists that these words and behaviours are degrading, humiliating and they can create a situation that is intimidating, hostile or offensive. This, to me, is crucial because it designates how people might feel when they are harassed or bullied, and this is highly dependent on the context of social norms that they experience. But with that nuance comes

the difficulty to penalise harassment, particularly in countries where dominant patriarchal norms do not recognize sexism that many women experience in public spaces, in the workplace or at homes. And how to criminalise one-off insults, not perpetrated by one person repeatedly, but by representatives of a social group who create a humiliating and offensive situation for women, adolescents or ethnic minorities for instance? In France, the government introduced an offence of 'outrage sexiste' (=sexist contempt) in 2018 aimed at tackling gender-based violence, including verbal abuse that happens in public (it is the first country in the world to have done so). This makes it possible to criminalise street harassment that primarily affects women and adolescent girls.

LEXICON AFTERWORD

By Maureen Fordham | 128

What's in a word?

There is an old children's rhyme in the UK 'sticks and stones may break my bones but words can never hurt me'. Although it aimed to deflect aggressive name-calling through minimising its likely impact, the words did always hurt people, albeit not necessarily in a physical way.

The words or phrases listed here are:

- + dense with meaning and passion;
- + some are localised and place-bound;
- + some are personal;
- + some are popular and vernacular;
- + some are political;
- + some are academic.

They reflect:

- + the many resistances by those on the receiving end of words as weapons of oppression and violence;
- + words and phrases as lived experiences;
- + cultural identities and cultural artifacts;
- + the material and the metaphysical.

They speak of:

- + plurality;
- + agency;
- + respect;
- + transformation;
- + disruption;
- + struggle;
- + power;
- + re-centring;
- + destabilising;
- + hope.

What's in a word? There are worlds within words and some of them open a door to a world we didn't know or understand before. To name something is to express power in the naming and sometimes this articulation from a particular worldview can be a form of liberation. Although this is an afterword, it can also be a beginning; the beginning of an ongoing process of naming and claiming to which you can add your word.

AUTHORS' BIO

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Ksenia Chmutina is a Professor of Disaster Studies at the School of Architecture, Building and Civil Engineering at Loughborough University. Her research focuses on the processes of urban disaster risk creation and systemic implications of sustainability and resilience in the context of neoliberalism. Ksenia has conducted research in the UK, India, Indonesia, Japan, Nepal, China, and the Caribbean, working with policymakers, non-governmental organisations, industry, and marginalised communities. A core part of her activities is science communication: she is a co-host of a popular podcast 'Disasters: Deconstructed'. Ksenia uses her work to draw attention to the fact that disasters are not natural.

La Federación Nacional de Mujeres Trabajadoras / The National Federation of Women Workers was created in 2008

with the aim of defending and training women, so that they can contribute and bring solutions that have a positive impact on the country's public policies. Seeking equity and a gender perspective in the process. The unions SINATRASALUD, UNFETRAH, and CEFESD in 2009 emerged from this institution. In 2020, the cooperative of the Federation, COOPFENAMUTRA, was born. Ruth Díaz, has chaired the Federation since 2008, leading the activities of the federation, together with the work team and the National Executive Committee.

Louisa Acciari, PhD, is a Co-Director of the IRDR Centre for Gender and Disaster. Her research looks at gender in the world of labour through an intersectional and decolonial lens, and in particular, at how marginalised and informal women workers organise to defend their rights. She has been collaborating with the domestic workers' movement in Brazil and Latin America since 2014, and recently started researching the impact of the Covid-19 crisis on the sector. Louisa has also worked as a post-doctoral researcher at the Federal University of Rio de Janeiro, the ILO, and the International Domestic Workers' Federation.

Sarah Bradshaw, PhD, is Professor of Gender and Sustainable Development at Middlesex University, London. A feminist and scholar-practitioner, Sarah combines academic work with advocacy activities. With over 30 years of experience working in the field of gender and development, her research seeks to better understand gendered inequalities and promote women's rights. She has published 4 books and over 50 academic papers, including the first book to consider the nexus of Gender, Development and Disasters (Edward Elgar 2013) and is currently working on a follow up 'Rethinking Gender and Disaster'. She is thematic lead on Intersectionality for the GRRIPP project.

Angela Neves Pereira, better known as Bella Xukuru, is the leader of the indigenous women's collective Xukuru. Member of the agricultural collective Xukuru- "Jupago Kreká". Religious leadership and Bacuroa from the Sacred Grounds of Boa Vista Xukuru. In addition to being responsible for the Training Center - Casa das Sementes Mãe Zenilda Xukuru. Bella Xukuru is the guardian of knowledge of the sacred traditions of Xukuru medicine and gastronomy.

Belen Desmaison, is an architect and urban designer working in Latin American and the Caribbean. She currently teaches and conducts research at the Pontificia Universidad Católica del Perú. Her interests include socially and environmentally just urban practices in the global South. Belen is a Phd Candidate in Human Geography at Durham University. She is also the coordinator of CASA (Ciudades Auto-Sostenibles Amazónicas) (Self-Sustainable Cities in the Amazon), an action-research project which explores settlement relocation in the Amazon Rainforest, and the Latin America and the Caribbean Monitoring & Evaluation Coordinator of GRRIPP (Gender Responsive Resilience and Intersectionality in Policy and Practice).

Iran Neves Ordonio, better known as Iran Xukuru, is an indigenous man from the Xukuru people of Ororubá, located in the rural region of Pernambuco (Brazilian semi-arid region). His academic training is that of an agronomist and a master's degree in soil sciences from UFRPE (Federal Rural University of Pernambuco). Iran is a member of the Xukuru Agricultural Collective - "Jupago Kreká". He is also responsible for the Xukuru do Ororubá Indigenous Agriculture Center - "CAXO da Boa Vista". And he is the religious leader of the Sacred Grounds of Boa Vista Xukuru. Guardian of the Mata da Boa Vista.

Jessica Field, PhD, is an interdisciplinary humanitarian studies scholar with a background in history and geography. She is a Research Fellow on 'Gender Responsive Resilience and Intersectionality in Policy and Practice' (GRRIPP) at the Institute for Risk and Disaster Reduction at UCL. Jessica co-authored *The Echo Chamber: Results, Management, and the Humanitarian Effectiveness Agenda* (Save the Children, 2016), and co-edited *The Global Compact on Refugees: Indian Perspectives and Experiences* (UNHCR India, 2020), among other publications. Outside of academia, Jessica writes about housing inequality in Britain and won the 2021 Dawn Foster Memorial Essay Prize for her writing on housing activism.

Jessica Roberts has just completed an MSc in Gender (Research) at the LSE. Originally a linguist, they graduated from the University of Leeds with a BA in French and Italian in 2020, with their research focussing on queer socio-linguistics. In 2021, they presented this research at the Lavender Languages and Linguistics conference held in San Francisco. Jess continued this research during their Master's, exploring non-binary francophone resilience through language as a knowledge of survival that allows for solidarity practices, group identity formation and empowerment. Jess' other areas of interest include sexuality research and Disability studies.

Kylah Forbes-Biggs, PhD, has been developing her specialisation in gender and disasters in southern Africa for over fourteen years. She conceptualised the 'Girls in Risk Reduction Leadership' (GIRRL) Project which served as an entry point into her gender/intersectionality focused research and project design. Her contributions have been recognised as good practice by the United Nations Office for Disaster Reduction and highlighted by the entities such as the European Union, Plan International, and Care International. She is driven by seeking to understand complex problems and amplifying local voices. Kylah is GRIPP Africa's Regional M & E Coordinator (Durban University of Technology).

Maureen Fordham, Professorial Research Associate at University College London, has been researching disasters since 1988 and is an expert on community-based disaster risk reduction and vulnerability analysis, focusing on the inclusion of a range of marginalised social groups in disaster risk reduction, especially women and girls. She was a founding member of the Gender and Disaster Network in 1997, and launched the IRDR Centre for Gender and Disaster at University College London in 2018. Amongst other roles, Maureen is currently the Principal Investigator for the UKRI Challenge Fund award 'Gender Responsive Resilience and Intersectionality in Policy and Practice (GRRIPP) project, led by the Centre.

JC Gaillard is Ahorangi /

Professor of Geography at Waipapa Taumata Rau / The University of Auckland. His work focuses on power and inclusion in disaster and disaster studies. It includes developing participatory tools for engaging minority groups in disaster risk reduction with an emphasis on ethnic and gender minorities, prisoners, children and homeless people.

The Institute Women of the Amazon - IMA, a non-governmental, non-for-profit organization, is a legacy of the Articulated Movement of Women in the Amazon - MAMA, with the mission of contributing to the human development and sustainable development of the Amazon, seeking to guarantee the full exercise of citizenship of their original peoples and traditional populations - Afro-Amazonians, quilombolas, traditional midwives, among others - highlighting the women, young people and children of the forest, the waters, the rivers in the struggle for their territories, their rights, their dignity, their life.

Virginie Le Masson, PhD, is a Senior Research Fellow at University College of London and the global Monitoring and Evaluation coordinator of GRRIPP. Geographer by training, her research looks at gender inequalities and violence-related risks in places affected by environmental changes and disasters. Her recent studies focused on violence affecting the resilience of women and girls in the Sahel region. Virginie is also a Research Associate with ODI, a development think tank based in London. In 2017, she co-edited a book (published by Routledge) with Prof. Susan Buckingham on the importance to address climate change with attention to gender relations and power relationships.

Hanna A. Ruszczyk, PhD, is a feminist urban geographer at the Department of Geography and the Institute of Hazard, Risk and Resilience, Durham University (UK). She explores governance techniques via accountability and digital cash assistance in the humanitarian system. She is also interested in urban risk governance and resilience strategies in overlooked cities. Ruszczyk utilises creative methods such as films and photography in her research. Before academia, Dr. Ruszczyk worked for two United Nations agencies, the ILO and UNDP. Her 2023 book is titled *Invisible Gendered Infrastructures: Community resilience, slow violence and aspirations*. For more info see hannaruszczyk.weebly.com

Marília Nepomuceno é brasileira nascida em Pernambuco, tem 31 anos e é uma mulher-cis negra (também lida como parda no Brasil), de ascendência afro-indígena, e mãe de duas crianças. Entende-se como uma aprendiz para o bem viver, que empenha sua energia vital para fortalecer e salvaguardar conhecimentos populares de cuidado humano e do ambiente. Nesse âmbito, co-coordena junto a outras mulheres a “Chã - Coletiva da Terra”, além de ser pesquisadora com bacharelado em ciências sociais, técnica em agroecologia, e mestra em antropologia. Entre os ofícios de coordenação e gestão de pessoas e ações, articulação cultural, educação popular e pesquisa, co-coordena também o projeto “Cartografia de Parteyras Indígenas em Pernambuco”, além de colaborar em outros projetos e ações que fomentam diálogos entre a ecologia política, as relações humanas e mais que humanas, e as relações entre territórios, memória e patrimônio

Maria Silvanete Benedito de Sousa Lermen Comes from Sertão do Araripe Territory. She is black, an agroforestry farmer, a healer, a blesser, a popular educator, a community health advisor, a researcher/practitioner of knowledges and experiences, and is a graduate in Human Sciences. Representative of the female rural force, Silvanete is 47 years old and is a member of Agrodóia, actively participates in the Araripe Women’s Forum, of the Aroeiras Women’s Health Network, in Campo and Cidade, and is also part of the Apoio à Network Women Agroflorestal (Branch), with performance in the whole country.

Moabia dos Anjos, mother, black, from the periphery, daughter of iansã from Ilê Axé Oyá T'ogum from the city of Camaragibe/Pernambuco. Dama do Passo da Nação Maracatu Cabeça de Nêgo, player of popular culture, popular educator, degree in History and researcher. She has the body as basis for reflection, claim-making and an instrument for exchanging knowledge and devices for teaching and learning about peripheral blackness, through the different languages of communication and manifestation. She develops cultural, educational and artistic actions, crossed by heritage and ancestral memories in African, indigenous, Afro-Brazilian diaspora, and of Jurema Sagrada.

Tamires Carneiro da Silva
Black Woman, Daughter of Orixá, Juremeira and Teacher. She creates from the outskirts of Camaragibe / PE and is the daughter of Ilê Axé Oyá T'ogum. I work in basic education in two municipal education networks in the Metropolitan Region of Recife. I fight every day for an Anti-Racist Education, so that black children and young people are guaranteed the right to have a quality public education, where they can be protagonists and builders of a story different from the one that society writes for them. In Camaragibe, my hometown, I set up the Centro Cultural Quilombo do Catucá, a Quilombo house in the Viana community, a place where we dream and build educational and collective care practices based on African, Afro-Brazilian and indigenous ancestral knowledge, focused on our community.

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