

## Presentation

### *Apresentação*

Mariana SANTOS

PhD student in Philosophy (UFPR)

Email: marianadps4ntos@gmail.com

Flávia BENEVENUTO

PhD in Philosophy, Associate Professor at UFAL

Email: flavia.benevenuto@ichca.ufal.br

This dossier brings together part of the research presented during the event *Thinkers in Focus: Women in Ethics and Political Philosophy*, which took place online in 2024, with the collaboration and participation of researchers from the northeast, south, and southeast regions of Brazil.

The studies presented here show – based on the rescue of erased authors and problematizations of gender issues – different novelties proposed by philosophers that were consistently erased, as well as reveal the modes of exclusion, silencing and resistance of women in the history of Western philosophical thought. Thus, these studies collaborate with the answer to a patent concern of every contemporary philosopher and philosopher: the revision and expansion of the canon based on the incorporation of female voices. Consequently, the reader will be able to find a new lease of life in the academic debate, as the research presented here proposes a critical and situated reading of the historical, discursive and political conditions that have shaped – and still shape – Western experience and thought.

This dossier also highlights the growing maturity of the field of studies on women philosophers in Brazil. It is a movement that not only revisits marginalized authors, but that structurally questions the criteria of consecration, authority, and legitimacy that determined what came to be recognized as the "philosophical tradition." In doing so, these works not only recover forgotten intellectual trajectories, but also offer a key to reading capable of reconfiguring the way philosophy understands itself and how it narrates its own history.

Opening the issue, Bruna Ribeiro Martins, in *"Figures of silence in Isotta Nogarola: how to silence (or not) a woman in fifteenth-century Italy"*, analyzes the mechanisms of intellectual marginalization imposed on

women, especially in the Italian Renaissance. By rescuing the philosopher Nogarola, Martins evidences discursive strategies that were mobilized in order to contain female visibility, as well as collaborating to exclude them from the space of philosophical recognition – something, unfortunately, still present in our current reality.

Next, Flávia Benevenuto presents an important (but erased) debate that took place throughout the six hundreds. In *"Arcangela Tarabotti: equality between the sexes and the problem of women's freedom"*, Benevenuto investigates Tarabotti's vigorous denunciation of paternal tyranny and the compulsory religious confinement of women. Throughout her research, the philosopher emphasizes the defense of free will and spiritual and moral equality between the sexes, revealing how Tarabotti anticipates modern discussions about autonomy and freedom.

Mariana Santos, in *"Sarah Chapone and the first claim of civil identity for women"*, rescues the eighteenth-century English philosopher to defend her inclusion in the philosophical canon. The research reveals how Chapone formulates, for the first time, a properly civil and political claim for women, by problematizing their permanence – as a function of male political power – in a condition of "State of Nature" within the Civil State. Above all, Santos brings to light the first petition for legal review in which it is demanded that women be truly considered as members of a Society or Civil Community.

Towards the nineteenth century, in *"Between the Reformation and the Rupture: Women's Emancipation in John Stuart Mill"* Veronica Calado examines the scope and limits of Mill's liberal feminism, discussing whether the author's proposal is inscribed in a gradual reform or in an effective break with patriarchy. In his article, Calado highlights Mill's decisive role in formulating a philosophical agenda focused on gender equality and the critique of male domination.

Directing the historical path towards the passage from the twentieth to the twenty-first century, Viviane Magalhães Pereira, in *"Carol Gilligan's philosophy of psychology as resistance to injustice and patriarchy"*, presents the aforementioned philosopher as one of the main formulators of an ethics of care and relational justice. Pereira's analysis proposes to understand Gilligan's philosophy of psychology as a form of resistance and moral reconfiguration in the face of patriarchal structures, which helps to unveil relations of inequality and injustice present in the patriarchal system that crosses subjects from the most different historical horizons.

Still in this time frame, Renata Dias Ribeiro with *"Who are the Masses? Intersectional Critique of the Unity of the Mass"* broadens the scope of the discussion by proposing an intersectional reinterpretation of

the phenomenon of the masses. Dialoguing with Patricia Hill Collins, the text displaces the classical tradition of Mass Psychology — represented by Le Bon, Sighele, Tarde, Freud and later Adorno — by questioning the idea of a homogeneous and universal mass. In contrast, the researcher argues that race, class, gender, and locality structure agency, recognition, and leadership differently within the multitudinous movements themselves. The article reveals that the fundamental question is not just how the masses function, but who makes them up and who is allowed to exercise voice and power within them.

Finally, the article by Cristiane Maria Marinho, still in line with contemporary reflections of the twenty-first century, *"Misogyny and hate speech in the Bolsonaro government: notes from Foucault and Butler"*, brings the debate to the recent political context, discussing the implications of the performativity of hate speech and its function in the maintenance of gender violence. Based on Foucault and Butler, Marinho reveals how political discourse acts as a technology of power and subjectivation, reinforcing misogynistic and authoritarian regimes.

The research gathered here, by covering more than five centuries of philosophical thought, forms a mosaic of resistances: from Nogarola to Gilligan, from Tarabotti to Chapone, from Mill to Butler and Hill Collins, a genealogy of voices that dared to think, write and act against the silence imposed on women is outlined. In addition, there is something that runs through all the articles that make up this dossier: it is about exploring historical exclusion and proposing new forms of reading and recognition. With this we hope to highlight not only the need to revise the history of philosophy, but also to make it clear that the canon taken as "classical" is built on numerous (and intentional) epistemic erasures and oppressions.

From this observation stems the mobilizing urgency of the event that gave rise to this dossier: the broadening of the philosophical canon is not only an academic task, but also an ethical and political gesture. The texts gathered here demonstrate that such expansion is not limited to the insertion of new authors, but implies rethinking categories, temporalities, methods and assumptions that structure philosophy. To question the canon is, in this sense, to question the conditions by which knowledge has been historically produced, selected, legitimized and transmitted, showing how the erasure of women is part of a systematic epistemological operation.

In addition, the research in this volume shows that recovering silenced authors also means reconstituting other ways of doing philosophy – ways in which experience, the body, everyday life, power relations, gender violence and resistance come to occupy the center of reflection. This reconfiguration

not only alters the object of philosophy, but transforms its own questions, as well as the ways of formulating them. This requires recognizing that philosophy is not a neutral field, but a practice crossed by political and social disputes, whose criteria of authority need to be continuously reviewed.

Thus, the reading of the articles that make up this volume advances in the realization of this noble and urgent purpose, while offering fundamental interpretative keys to understand the present — a present still haunted by the marks of secular exclusions and which requires, imperatively, the elaboration of new narratives, the incorporation of new references and the listening of new voices in the philosophical field.



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