

Editorial

And I can't stand the resignation.
Ah, how I devour revolt with hunger and pleasure.
Clarice Lispector, *Todas as crônicas*

The silencing of women has been, more often than not, a universal practice. Or rather, it has been a general and generalised silencing policy. Like all worldly systemic violences, violences against women are not observed only in the State and its intricate and obscure institutional matrix. In order to crystallise in the State, these practices are first proliferated and consolidated in everyday life, within the smallest of gestures, at any moment. An overt adhesion to this silencing is not necessary (such as with all systemic violences), however, since condescension, educated complacency, negligence are enough for its preservation. It is enough to not know – when knowing is a political gesture.

Simply put: we cannot be ignorant of indifference towards women, not towards a single one, and, as in this issue of *World Tensions*, towards those that take part in our trades with defiance and rigour – especially in professions of knowledge (especially, but not exclusively). Likewise we cannot be ignorant of genocides, racism, the wars waged on the poor, autochthonous populations, dissidents of any order... and so forth. *World Tensions* stands, in no uncertain terms, against these violences. Not only as an academic issue, but as an academic issue of political struggle and explicit positioning: we do not tolerate any of this, neither by omission, nor by carelessness.

At any rate, here we do not deal in vague, distant ideas. In the history of the acquisition of knowledge, we as women are silenced (doubly so in the Western world, double so in social sciences), and even today, through several (and so often regrettably legitimised) protocols of subjugation. Furthermore, it is not about justice. We already have far too many judges and judgements. Here, we reflect together with women that have something to say about their vivid rebellions, something to teach about their disobedience, and by no means least, something to contribute on the issues that we study and publish in *World Tensions*.

Therefore subverting the silencing and the indifference, in each text a threshold is drawn, a subtle opening to the barely inexpressible of a field of

knowledge (social sciences) already so well-established. The images that make up this edition herald this threshold: they give words another textuality, as beautiful as it is assertive, for there is always that which escapes and captures the imagination, and we are unable to put into words. There is an urgency without concessions in the images of Merremii Karão Jaguariba. She also signs, together with Rhuan Carlos Lopes, this edition's opening article. The Taowás of the Karão Jaguaribaras people, their graphics and paintings, weave connections between worlds. The art of an unforgotten people draws the liveliness with which the authors present it; image, voice, and memory that affect us with its irreducible beauty.

Just as irreducible, Victoria Santa Cruz appears in the article by Lia Pinheiro Barbosa, drawing, this time, an anti-racist black aesthetic, to the unison of poetry and politics. Together with the author, we contemplate a Latin-American social theory free of regional impulses, in an ontoepistemological dimension which we understand to be both current and urgent. Weaving worlds with Victoria Santa Cruz, we then find an article by Bárbara Luisa Pires. In it, we recognise the importance of Virgínia Bicudo to the social sciences and psychoanalysis in Brazil, her clear actuality in a country that in so many ways is ignorant of – when it is not directly attacking – black women. Her contribution, however, is not solely circumstantial. From the fields of knowledge she took part in, Virgínia Bicudo has expanded worlds. In her pioneering there is as much courage as rigour, as untimeliness: a black thinker, in her time, was beyond her time – as she still today is, however now in excellent company. Latin America resurges, in its epistemic potentiality, in Dayse Paixão e Vsconcelos's article on Vânia Bambilra. With her, we come to understand the dependence, which, from conquests, genocides, ethnocides, extractivisms, colonialisms, slaveries, etc., describes, but never quite defines, this Latin America: in this centuries-long war the work of Vânia Bambilra updates Marxism by opening space for rebellious theories, unsatisfied with what history formalises throughout the world.

The Marxism in Social Reproduction Theory, by Lise Vogel, reveals the oppression against women that is inextricable from the reproduction of capitalism. On a history of tension between feminists and Marxists from the work of Lise Vogel, and on its actuality, Ivi Vasconcelos Elias writes, in this edition's fifth article. Next, Ariane Noeremberg Guimarães and Amurabi Pereira de Oliveira reflect on

Southern theories from the work of Australian social scientist Raewyn Connell. She is interested in a social theory of the Global South that does not seek to negate the canon (we have far too many judges!), but that questions its untouchable primacy. Other voices, just as precise. Other voices, that Claudiana Nogueira de Alencar, Sandra Maria Gadelha de Carvalho, and Francisca Lusmaia Alves Mangeth find in bell hooks. Against capitalism, oppressions of race, gender, and class are made explicit – in its many nefarious articulations – which are intrinsic to it. The actuality of bell hooks disregards narrative incidents. But it never hurts to remember.

And if the social sciences have been populated by countless (nearly) forgotten worlds, and if today the connections between these worlds intensify, all of this tells us that in the modern knowledge of societies remain epistemic and methodological gestures, just as rebellious. The actuality of Harriet Martineau likewise disregards narrative incidents. The three-article series on Martineau that we hereby present tells us more on its unavoidable pertinence than on any need to, for example, rescue her memory.

Beginning with the article by Fernanda Henrique Cupertino Alcântara, who for so long has been studying, translating, and, since 2021, publishing in Brazil the work of this also untimely thinker. In her article, Fernanda Alcântara returns Harriet Martineau to Auguste Comte, problematising the time of the foundation of sociology. The questions that make up this thought experiment exhibit a history of knowledge, like many others, marred by exclusions as eloquent as their repeated apologies. It is necessary to mistrust the great beginnings, the stories that are so well told. In the case of sociology, with Harriet Martineau, we find a threshold that was already there, since the beginning of the 19th century, widening the limits well before its institutionalisation. Likewise the article by Caroline Sátiro de Holanda which, under an androcentric shadow where the official history of sociology is repeated, finds in Harriet Martineau another history. Yet another, which branches from myriad others, in the essay by Rodrigo Salles Pereira dos Santos. This time, Harriet Martineau, together with W.E.B. Du Bois open up urgent questions around sexism and racism which permeate institutionalised knowledge.

And thus we conclude this issue of *World Tensions* with a direct view on the teaching of sociology. Its author, Cristiano das Neves Bodart, presents us with

women that study the teaching and research practices, be them practices of rebellion in the face of exclusionary formalities. We celebrate this issue of *World Tensions* as a result of a fortunate meeting, between us, the editors, and the authors that with generosity and care have honoured us with this vibrant collection of open questions, between worlds. It is equally fortunate the meeting of the editorial staff that has brought us to you, the reading public. Now you come next, and may your revolts be pleasant.

Natalia Monzón Montebello

Lia Pinheiro Barbosa

Fernanda Henrique Cupertino Alcântara

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