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Women in Brazil

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The Brazilian Curriculum Guide Specialized Bibliography, Series II

Jon M. Tolman, General Editor

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Contents

Women in Brazil

Introduction	1
Research on Brazilian Women	2
Women in Nineteenth and Twentieth-Century Brazil	7
Teaching About Women in Brazil	14
Selected Annotated Bibliography	17

Women in Brazil

Introduction

During the last two decades, the study of women and gender relations in Brazil has developed dramatically, yielding an impressive collection of works which have considerably enriched our knowledge of the complexities of women's roles and activities. Never mere passive components of society, women of all classes have had their areas of influence, playing significant roles in the nation's development. But histories and general studies of Brazil traditionally were written as though women scarcely existed. For too many years, the sparse literature on women in Brazil consisted of impressionistic rather than factual studies, that is, general appraisals of women's contributions to society, statements of belief as to the nature of women, or biographical sketches of exceptional individuals, which told more about the preconceptions and orientation of the authors than about women. However, since the late 1970s, increasing numbers of Brazilian scholars have sought to study women and their roles and activities within contemporary society, leading to a surge in publications on women in Brazil. This open and active interest in works on women demonstrated by publishers and educated audiences in Brazil contrasts sharply with the hostile

As in other Latin American countries, studies on women in Brazil were first concentrated in the social sciences, with historical studies lagging noticeably behind those by sociologists, anthropologists, and political scientists who wrote on late twentieth-century issues and who tended to concentrate on questions of development, work, fertility, population, and politics, while demonstrating less interest in values or attitudes. But the last decade has witnessed a dramatic increase in historical studies on women. Although a few United States-based scholars, like the historians who studied women ranging from colonial nuns to nineteenth-century slaves and domestic servants to twentieth century suffragists, have been investigating questions of gender, most of the study and publication on women and gender roles takes place in Brazil itself. Relatively few of those Brazilian studies have been translated into English. Hence most research on women in Brazil, in secondary as in primary source materials, must be conducted in Portuguese sources.

Publications on Brazilian women focus on several major areas, particularly women in the work force, politics, the family, and sexuality. The first was long the predominant area but the last has been growing rapidly. The emphasis on women in the labor force was no doubt related to Brazil's strong Marxist intellectual tradition as well as to concerns with the issue of economic development. Labor studies stressed women in industry far more than domestic servants or agricultural laborers; most concerned manufacturing activities in São Paulo, the state with the largest concentration of social scientists as well as of industry. Focusing on the division of the labor market along gender lines, various books, beginning with the key study by Heleieth Saffioti, *Women in Class Society*, demonstrated women's oppression as workers and as women. Sociologists rather than economists documented women's lower salaries, poorer jobs, and lack of mobility. The sociological bent of much of the writing on women, and the related desire to rescue poor women from obscurity, is also reflected in a growing testimonial literature. Although the ferment of political activity accompanying *abertura* and the formation of new political parties (some of which, the *Partido dos Trabalhadores* in particular, sought to mobilize women) clearly

strengthened interest in political studies, far fewer publications appeared on women in politics than on women in the labor force. The family, long a recognized topic among anthropologists, gained consideration from other social scientists, and finally from historians as well. However, gender roles within the family have not been a prime concern of most historians of the family, who show more interest in the process of family formation, elite family networks, and the patterns of marriage established during the colonial and post-independence periods. Research on sexuality has benefitted from the increased attention given the question within the feminist movement, and some historians as well as sociologists are now addressing questions related to female sexuality, including its connection with issues of power relations. Prostitution, particularly that in turn-of-the century São Paulo and Rio de Janeiro, with their large immigrant populations, has served as a recent subject of study for historians, as well as interesting social scientists and serving as an object of attention from journalists and those opposed to it.

Since historians in particular are largely dependent on written records and on the availability of these records, female illiteracy in Brazil has made finding sources for women's history very difficult. Only in recent years has oral history been conducted, and it cannot be used for pre-twentieth-century events and individuals. Historically, far fewer Brazilian women than men had access to education, no matter what their class. Even literate Brazilian women rarely kept diaries, like the late nineteenth-century *Diary of "Helena Morley,"* and wrote fewer letters than North Americans or Europeans, thus largely negating the possibility of inquiries into a woman's world through such personal writings. Those letters that have been preserved and printed tend to be by women of the elite, like the Condessa de Barral, a leading figure at the court of D. Pedro II. Although a few women numbered among the authors of nineteenth-century travel accounts about Brazil, most of those writers, male and female alike, devoted little attention to women. However, the letters of someone like the German school teacher Ina von Binzer do reveal much about gender and family relations among the planter elite. Despite the difficulties in reconstructing women's institutions,

much less the lives of ordinary women themselves, much has been accomplished in recent years, as demonstrated by the excellent colonial studies by Maria Beatriz Nizza da Silva, Alida Metcalf, and Muriel Nazzari, although huge gaps remain in our knowledge.

The entire range of women's life experiences, activities, functions, problems, perceptions, and values remains to be investigated, and there is no one way in which this is being done. Far more questions are being asked than can be easily answered, even such basic ones as: What were society's expectations concerning women and men at different times and in different places? What were their ascribed roles? How can the effects of religious, family, and other values be determined? How did different women in Brazil adapt to the male-dominated society surrounding them? In what ways did race, class and ethnicity affect the differences between men's and women's lives as well as the differences in the lives of different groups of women? What are the connections between changes in class and in gender relations? How do changes in the roles of men and women relate to fundamental changes in the mode of production? How and why did attitudes toward women, held by both men and women, change? What were the regional variations in women's lives? Or urban and rural differences? How can we characterize nuns, prostitutes, mothers, slaves, professional women, urban slum dwellers, rural workers, and modern middle-class housewives? What did these and other Brazilian women have in common? What have been the most significant variables in their lives? Though difficult to answer, these questions can still serve to stimulate discussion on various levels, including the classroom.

Questions concerning the position of women in society cannot be separated from those regarding their positions within the family. Although we know that the family has long served as a center of socialization, kinship, control and transmission of property, changes in family structure over time and the position of women within different types of families are not always clear. However, it is certain that class, slavery, race, region, and urban poverty have all affected family structure. No single image of the family is appli-

cable over the centuries to various segments of Brazilian society. Recent research on family structure, marriage, and fertility has challenged the old perception of the Brazilian family as simply a patriarchal and hierarchal institution, as well as suggesting a gap between norm and social practice. Alternative family configurations and structures existed, often varying by race or class. Despite the stereotype of the extended patriarchal family, the nuclear conjugal family, whether legally joined or in a consensual union, remained the most common form of family organization, and a high proportion of Brazilian households were headed by women, not powerful patriarchs.

The importance of class in particular should not be underestimated when discussing women in Brazil. As we know now, the stereotype of the passive, sheltered female was never universally valid. Actual behavior varied according to class. The majority of women in the lower strata of society have always formed part of the labor force and some women among the elites have administered property or directed family enterprises. For poor women, legal marriage was often an unattained or unattainable component of social status. Lower-class women, whether textile workers in the late nineteenth century or domestic servants in the twentieth century, encountered sexual as well as economic exploitation. Slaves were particularly vulnerable to sexual aggression. To be both poor and female continues to prove a double disadvantage. But to be black, or Indian, compounds the problems faced. In a highly stratified society, black women remain at the bottom of the social ladder.

Most research on women continues to focus on those living in urban areas, even though the vast majority of Brazilian women up until the very recent years lived in the countryside. Few historical studies document the reality of rural women's lives, slave, freed or free. Another large gap in the historical literature concerns women and religion. Although Catholic nuns during the colonial period received attention from a scholar like Susan Soeiro, there is little scholarly literature on women's roles in popular religious practice, Catholic or otherwise. Yet in much of Brazil, beyond Rio

and São Paulo, religion has dominated many women's lives. We need studies of women as mediums in Afro-Brazilian religions such as *Candomblé*, female shamans, *beatas*, the female associates and queens in colonial *irmandades*, and contemporary Protestant lay preachers.

Before the mid-twentieth century, very few women exercised any political power in Brazil other than the influence some female members of powerful families exerted on male relations. Until women received the vote in 1932, subject to the same qualifications as men, and could officially participate in politics, the only women occupying public positions of power were female members of the imperial family during the nineteenth century. Empress Leopoldina, wife of Pedro I, and the subject of a new biography by Gloria Kaiser, is said to have played a crucial role in the independence process. However, Princess Imperial Isabel, heir to Pedro II and regent during his trips abroad, whose name is forever linked to the "Golden Law" of 1888 freeing the slaves, lacks a good biography.

Women in Nineteenth and Twentieth-Century Brazil

Since more research has been conducted on urban women in the nineteenth and twentieth centuries than on other women in Brazil, it is possible to construct a clearer image of the changes occurring in many of their lives. As Brazilian society underwent increasing urbanization and the country slowly began to industrialize during the second half of the nineteenth century, visible change came to some women in some parts of Brazil. In the 1850s, few "respectable" jobs were open to women, and few "proper" women engaged in any money-making activities, let alone work for wages. Nevertheless, despite the dearth of respectable or adequately paying jobs, many women worked. The poor had little choice. But even among the elite not all women were confined to the private sphere of the home and excluded from the public sphere assigned men. In the cities, some widows took charge of their husband's businesses, upon their deaths, just as forceful widows had long run some *fazendas* in the interior.

During the second half of the nineteenth century, some urban women entered new fields, finding employment outside the home in the classroom, one of the first areas women penetrated, in commercial establishments and offices, and government bureaus. Factories too employed women, at far lower wages than those paid men. However, most working women remained in traditional "female" occupations, marginally productive and poorly paid and regarded. They labored as domestic servants in other people's homes and as laundresses and seamstresses, often working in their own homes, or they were employed in petty commerce, such as street vending. Even though a few women finally succeeded in entering the professions, the responsible, well-paid jobs remained in the hands of men, and at whatever level, from the courtroom to the factory, women continued to receive lower wages than did men.

During the last decades of the nineteenth century, a small band of feminists voiced their dissatisfaction with the traditional male-determined roles assigned women. Primarily through the newspapers they published, such as *O Sexo Feminino*, published in Minas Gerais and then in Rio de Janeiro in the 1870s, they endeavored to awaken other women to their potential for self-advancement and to raise their level of aspirations. They attempted to spur changes in the economic, social, and legal status of women in Brazil. As members of a growing minority of literate females, these early feminists emphasized education as a source of economic independence and of societal improvement. Some also sought higher education for women, since, as they well knew, women could not move on to prestigious occupations except with a university degree. Believers in progress, they drew inspiration and promises of future successes from women's achievements in other countries. Well aware of male opposition, female indifference, and the limited acceptance of their own ideas, these brave women remained convinced of the importance of their cause and its eventual success. Unlike many of their male detractors, who assumed women to be easily corruptible should they step outside the home, and in need of defense, these feminists displayed their confidence in women and their abilities. The persistence

and efforts of these pioneers laid the groundwork for changes in the status of some women in Brazil.

The end of the empire and the establishment of a republic in 1889 strengthened desires for political rights. However, the first serious efforts to achieve women's suffrage, by inserting this right into the new republican constitution drafted in 1891, proved unsuccessful. Neither the handful of pioneer feminists nor their supporters in the Constituent Congress could counter male resistance or fears for the fate of the family and the home.

By the beginning of the twentieth century, increasing numbers of women received education, although large segments of the population remained illiterate. The doors of Brazil's institutions of higher learning, which had prepared men for the professions, finally opened to women in 1879, as the early feminists had demanded. More urban middle-class women began to find employment outside the home, especially in the classrooms, government offices, and commercial establishments. By 1920, they were competing for high level positions in government service. The women who succeeded in entering the traditional, prestigious professions like law represented only a tiny fraction of the total female labor force, and the professions remained overwhelmingly male dominated. Nevertheless, from the ranks of those professional women came the minority of Brazilian women consciously working to change their social and political status in the twentieth century.

A moderate women's rights movement became acceptable in Brazil by the 1920s. The achievement of the vote by women in several major European countries and in the United States following the conclusion of World War I aided the cause. Not only the examples given by certain "advanced" nations, but also the personal links established between Brazilian feminists and international suffrage leaders spurred the formation of women's rights organizations in Brazil.

In Brazil as in the United States, professional women like lawyers, doctors, and engineers, both in and outside government service, supplied the leadership for the twentieth-century suffrage movement, which would attain its stated goal in 1932. Those occupying high level public service positions possessed the necessary organizational skills, determination, as well as personal contacts, to conduct an effective and well-publicized suffrage campaign. Led by Bertha Lutz, a biologist and one of the first women to compete successfully for a high level position in public service, the suffragists obtained the vote for women subject to the same literacy qualifications as men. This victory was confirmed by the Constitution of 1934. Although their movement lacked the widespread following of that in the United States, it proved larger and better organized than most subsequent ones in Latin America. The Brazilian suffragists tackled problems of concern to the working class, such as salaries, shorter hours, working conditions, and maternity leaves, but interclass linkages proved difficult. Women's suffrage in Brazil was largely a middle-class movement for political rights, for a juridical change to give the vote to women who met the same qualifications as men, not an attempt to revolutionize the role of women in society or that society itself.

With the establishment of Getúlio Vargas' *Estado Novo* in 1937 and the elimination of elections and congresses, the first small wave of feminine political activism in Brazil was smashed. The vote had not provided Brazilian women with control over matters of particular concern to them or with decisive political influence. Women's organizations that were formed after the demise of the *Estado Novo* in 1945, such as the Women's Committee for Amnesty, the Housewives' Association Against the High Cost of Living, and the Brazilian Federation of Women, lacked a specifically feminist orientation. But a small number of well-educated upper-middle-class professionals continued to work for women's rights. In 1962, they secured a major modification of the Civil Code, theoretically ending the husband's virtually complete control over decisions affecting the family. Moreover, married women were no longer considered permanent minors under the law, and could control their own earnings and property gained before mar-

riage. In 1977, legalized divorce finally came to Brazil, although people were limited to one divorce in a lifetime, a restriction lifted by the 1988 constitution.

The two decades of military rule following the 1964 *coup d'état* did not bring beneficial changes to Brazil's least visible and vocal women. So-called economic development frequently undermines women's roles in agriculture and trade. While men are pulled into capital-intensive occupations, women are left with jobs in the lower-paid service sector. Census figures, which should be approached with caution since they tend to exclude from the active population those women working part time or irregularly, indicate that the structure of female employment in Brazil underwent little basic change in the years immediately following the 1964 coup. Although industrialization and urbanization dramatically lowered the percentage of both women and men in agriculture, heavy industry seemed to be providing fewer employment opportunities for women than they had in older manufactures such as textiles. Even when women's industrial employment in São Paulo increased in the 1970s, women workers were largely concentrated in exclusively female jobs at the bottom of the job hierarchy. Domestic service remained the major source of employment for urban women, especially black women. With the fall in real minimum wages following the 1964 coup, additional members of families, particularly wives, in large cities such as São Paulo had to take jobs outside the home, apparently further depressing the already low wage levels in "female fields" of work.

In contrast to these lower-class women, middle and upper-class women in the cities achieved greater employment and educational opportunities than before, and engaged in more activities outside the home. From the early 1960s to the early 1970s, the number of women attending universities in Brazil increased tenfold, while the number of male university students only quadrupled, so that women came to comprise approximately half of the nation's university students. Still, only roughly one percent of Brazil's women hold university degrees. The majority of women, like most

men, remain uneducated, and female illiteracy rates surpass those of men in both rural and urban areas.

Even though women holding professional positions also suffer from inequities in salary and treatment, they enjoy many benefits denied that mass of urban women living in slums or performing menial tasks. The increase in middle and upper-class women's activities outside the family and home is partly based on the labor of the lower-class women who cook for their families, clean their homes, run their errands, and take care of their children. Until the 1990s, very few comfortably situated Brazilian women, whether they pursue careers or not, could imagine life without their maids.

During the mid-1970s, as opposition to the military regime imposed in 1964 grew, a new feminist movement emerged in Brazil. The United Nations International Women's Year of 1975 marked the appearance of several small feminist groups in Rio de Janeiro and São Paulo, beginning with the *Centro da Mulher Brasileira*, as well as the founding of the *Movimento Feminino pela Anistia*, which was not a feminist or women-oriented organization, but, rather a women's amnesty movement seeking to loosen the grip of the military dictatorship. United Nations sponsorship of the International Women's Year permitted the creation of women's groups in Brazil when other political activity was discouraged or repressed. Churches and leftist political bodies often sought to use these organizations for their own programs. The well-educated, middle-class women participating in the new women's organizations (some of whom were experienced political activists) attempted to place women's issues within a broader struggle for a democratic, just society and to give priority to the needs and demands of working-class and poor women. Some sought interclass linkages with the more numerous neighborhood women's associations then forming in working-class districts of major manufacturing centers, at times under Church or (banned) party sponsorship. These women's associations, which resisted the feminist label, focused on neighborhood services (especially day care), the high cost of living, and political participation. Other women who would not consider themselves feminists were active in

the Base Community Movement and among Afro-Brazilian and Evangelical religious groups.

By 1979, as the *abertura* deepened and political exiles began to return to Brazil after more than a decade abroad, the nation's small feminist movement displayed increasing vigor infused by women who had become feminists in Europe. Groups grew, proliferated, and splintered. Some sought less formal hierarchical structures that were free from party alliances which hindered efforts to deal with issues of personal politics such as sexuality, violence against women, reproduction, and abortion rights (abortion is legal only in cases of extreme danger to the woman's life or if the pregnancy resulted from rape or incest). With the return to full elective government, more feminist energies were devoted to party politics while such feminist concerns as violence against women, as well as individual feminists, became part of government efforts and organizations beginning with the first State Commission on the Status of Women, the *Conselho Estadual da Condição Feminina* created in 1983 by the government of São Paulo. In 1985, the federal government created a similar commission on women, the *Conselho Nacional dos Direitos da Mulher*, which also sought to increase women's participation in the Constituent Assembly that drafted a new constitution for Brazil in 1987 and 1988.

In the mid-1990s, nationwide preparations for the United Nations Fourth World Conference on Women, held in Beijing in 1995, served as another focus for female energies, as women in Brazil drew attention to the need to construct a just and egalitarian society and to conquer full citizenship for women. New laws were passed, ranging from extensions of maternity benefits to a requirement that 20% of the candidates to municipal office be women. And such issues as reproductive rights, health care, and violence against women continued to occupy women's rights advocates after the Beijing Conference, just as they had before. In the 1980s and 1990s, ever more women won election to office on both the national and local levels, especially as councilors and mayors, although they did not all embrace the contemporary women's movement. By 1996, six female senators (out of

81), including Benedita da Silva, the Rio favela dweller who was the first black woman elected to congress, and 34 female deputies (out of 513) held seats in the national congress.

Teaching About Women in Brazil

Although feminist militants and scholars engaged in research on women are not generally the same people in Brazil, as has often been the case in the United States, some overlap exists between the two. The existence of a small feminist movement has stimulated research on gender roles. But some of the new Brazilian scholarship on women, such as narrowly focused monographic studies of working conditions that began as M.A. theses at Brazilian universities, is not easily adaptable to classroom use. Autobiographies, testimonies, and other primary documents written by women can be more useful in stimulating discussions and in facilitating students' efforts to discover what were considered the appropriate roles for men and women as well as how people actually behaved. The most famous example of such writings is Carolina Maria de Jesús' diary, *Child of the Dark*, available in an inexpensive paperback edition, which can be used in the classroom in conjunction with Robert Levine's examination of her life and its meaning. Two more of her books recently have appeared in English translation.

In helping students study women in Brazil, an introductory conceptualization which includes discussion of stereotypes versus reality should prove useful. Students should be encouraged to reinterpret women's experiences and to discover new ways of viewing their position in the family and society and new functions of traditional feminine activities. Even in history courses, a topical rather than a chronological arrangement may seem more appropriate in view of the many gaps in information and the disproportionate amount of material on the twentieth century. Topics such as women's legal status, education, work, sexuality, the family, politics, religion, and feminism are all possible. Efforts can be made to revise standard

interpretations of well-known events and make invisible women visible. When we only have information related to men, we should search for its counterpart and integrate women's experiences into scholarly discourse. However, not only is the search difficult, but no established consensus on methodology has been reached.

The items in the following annotated bibliography differ widely in subject and approach. Nor are they inclusive. For teaching purposes, they can be supplemented by translated novels focusing on women, such as Raquel de Queiroz's autobiographical novel, *The Three Marias*, set in Ceará in the 1920s and *Dora, Doralina*, which Queiroz published nearly forty years later. Many of the novels of Jorge Amado feature striking images of women, although key characters are often subject to exaggeration or stereotyping: *Tereza Batista, Home from the Wars*; *Dona Flor and Her Two Husbands*; *Gabriela, Clove and Cinnamon*. The latter novel, with its variety of women, works well in the classroom. Although the main character is far less believable than other women in this novel set in Bahia's cacao country, she can serve as a focus for discussion of gender and racial stereotypes. Other major novels that are useful for their images of women include: Machado de Assis' *Dom Casmurro*, Érico Veríssimo's *Lilies of the Field*; and Clarice Lispector's *Hour of the Star*. The latter has been made into an excellent film directed by Suzana Amaral but set in São Paulo rather than the original Rio de Janeiro, and it is available on videotape. Also useful are slides, which can be made from illustrations in nineteenth-century foreign travelers' accounts or from twentieth-century photographs like those of Marc Ferrez or from the reproductions in books like the well-illustrated *História dos índios no Brasil* (São Paulo, 1992).

While existing courses can benefit from the addition of a unit about women, the application of a gendered perspective to those courses poses a far greater challenge. Standard chronologies often do not apply to women. Their history is not the same as that of men, and significant historical turning points do not necessarily have the same impact on one sex as the other. Rather than simply inserting women into the existing chronological or the-

matic divisions of a course, we should seek to rethink courses, employing gender as a category of analysis throughout the course. Gender is a category as fundamental to the analysis of the social order as are other classifications such as class and race. We should consider the consequences of gender just as we do those of class. Gender relations, like those of class and race, are socially constituted, with their own development, varying with changes in social structure and organization. Embedded in and shaped by the social order, gender relations must be integral to any study of that social order.

Selected Annotated Bibliography

- Abreu, Martha. "Slave Mothers and Freed Children: Emancipation and Female Space in Debates on the 'Free Womb' Law, Rio de Janeiro 1871." *Journal of Latin American Studies* 28 (1996) 567-80. An analysis of the 1871 debates on the Law of the Free Womb as found in Rio's *Jornal Diário*. Discusses the obstacles and dangers this law would present for the perpetuation of slave owners' dominance and seeks to understand the role of the slave mother and her freed children in the process of abolition.
- Aguiar, Neuma. "The Impact of Industrialization on Women's Work Roles in Northeast Brazil." In *Sex and Class in Latin America*, edited by June Nash and Helen Icken Safa, pp.110-28. New York: Praeger, 1978. Demonstrates the similarity of the position occupied by women in activities linked directly to the land and in industrial activities in Ceará.
- Almeida, Maria Suely Kofes de, Antonio Augusto Arantes, Carlos Rodrigues Brandão, Mariza Corrêa, Bela Feldman-Bianco, Verena Stolche, and Alba Zalvar. *Colcha de retalhos. Estudos sobre a família no Brasil*. São Paulo: Editora Brasiliense, 1982. A collection of solid anthropological essays on the family in Brazilian society by anthropologists from the Universidade de Campinas which demonstrates the diversity of family structure found in the country. Two of the essays deal specifically with women.
- Alvares, Sônia E. *Engendering Democracy in Brazil. Women's Movements in Transition Politics*. Princeton: Princeton University Press, 1990. A detailed analysis centered on São Paulo of the emergence and development of women's movements under authoritarian rule with particular attention to the gender politics of the *abertura* and the regime transition in the 1980s. This significant study seeks to situate Brazilian events in a comparative theoretical framework, analyzing the relationship between non-revolutionary political change and changes in women's consciousness and mobilization.

Alves, Branca Moreira. *Ideologia e feminismo. A luta da mulher pelo voto no Brasil*. Petrópolis: Vozes, 1980. A careful analysis of the struggle for women's suffrage in Brazil and the arguments and ideas of the suffragists. The author views feminist struggles as part of a far broader liberation movement and considers an awakening feminist consciousness to be a major force for transforming contemporary society.

_____, and Jacqueline Pitanguy. *O que é feminismo*. Coleção Primeiros Passos 44. São Paulo: Editora Brasiliense, 1981. An introduction to the question of feminism and to women's rights in Brazil by a political scientist and a sociologist employing a historical perspective. The work is part of a series designed to reach a large audience.

_____, Jacqueline Pitanguy, Leila Linhares Barsted, Mariska Ribeiro, and Sandra Boschi (Grupo Ceres). *Espelho de Vênes. Identidade social da mulher*. São Paulo: Editora Brasiliense, 1981. The authors first transcribe twenty-nine interviews of women from different socioeconomic levels, marital status, education, and age concerning stages in the female cycle: infancy, menstruation, defloration, pregnancy, childbirth, and menopause. Then they analyze the feminine strategies of passivity and ignorance these women employ, violence against women, formation of sexual identity, and the possibility of freeing women from their subordinate positions.

Avelar, Lucia. *O segundo eleitorado. Tendências do voto feminino no Brasil*. Campinas: Editora da Unicamp, 1989. A comparison of the political participation, opinions, and voting patterns of employed and unemployed women and men, based on data collected during the 1982 elections.

Azevedo, Maria Amélia. *Mulheres espancadas. A violência denunciada*. São Paulo: Cortez Editora, 1985. Denunciation of violence against women based on over two thousand cases of violence reported to police stations.

Barcelar, Jeferson Afonso. *A família da prostituta*. São Paulo: Editora Ática, 1982. Examination of the family structure of prostitutes in Salvador.

Barros, Luísa Margarida Portugal de (Condessa de Barral). *Cartas a suas Majestades, 1859-1890*. Rio de Janeiro: Arquivo Nacional, 1977.

Three decades of letters from the Countess of Barral, a leading figure at court and the person responsible for the education of the Princess Imperial Isabel, to D. Pedro II and the Empress Tereza Cristina.

Barroso, Carmen. *Mulher, sociedade e estado no Brasil*. São Paulo: Editora Brasiliense, 1983. Primarily using official data, the author and her colleagues at the Fundação Carlos Chagas describe the economic and political position of contemporary Brazilian women, their education, health, and access to child care. Then they consider government policies concerning women and their relationship to non-governmental organizations like the Roman Catholic Church, political parties, and unions.

_____ and Albertina Oliveira Costa, eds. *Mulher, mulheres*. São Paulo: Cortez Editora and Fundação Carlos Chagas, 1982. A varied collection of Chagas Foundation-funded research with essays on women in clothing factories, piece workers, divorce in colonial São Paulo, the anarchist-feminist Maria Lacerda de Moura, and other topics.

Bellini, Lúcia. *A coisa obscura. Mulher, sodomia e inquisição no Brasil colonial*. São Paulo: Editora Brasiliense, 1989. A brief study based on the handful of confessions and denunciations of lesbianism made during the 1592 visit of the Inquisition to Bahia and Pernambuco.

Bernardes, Maria Thereza Caiuby Crescenti. *Mulheres de ontem? Rio de Janeiro, século XIX*. São Paulo: T.A. Queiroz, 1989. A sociologist describes how women were portrayed by nineteenth-century literary figures and how women of letters portrayed themselves and their needs.

Besse, Susan K. "Pagú. Patrícia Galvão—Rebel." In *The Human Tradition in Latin America. The Twentieth Century*, edited by William H. Beezley and Judith Ewell, pp. 103-17. The life of Patrícia Galvão, popularly known as Pagú, a rebel who gained admittance to the *paulista* avant-garde of the 1920s.

_____. *Restructuring Patriarchy. The Modernization of Gender Inequality in Brazil, 1914-1940*. Chapel Hill and London: University of North Carolina Press, 1996. Concentrating on middle and upper-class women in São Paulo and Rio de Janeiro, the author of this detailed study seeking to establish the relevance of gender for the construction of state hegemony in post-World War I Brazil examines marriage, child-rearing, education, work, and feminist politics.

Binzer, Ina von. *Alegrias e tristezas de uma educadora alemã no Brasil*. Trans. Alice Rossi and Luisita da Gama Cerqueira. São Paulo: Editora Anhembi, 1956. Letters of a young German school teacher who worked as a governess for prosperous coffee planter families in the provinces of Rio de Janeiro and São Paulo, as well as teaching briefly at a private girl's school in Rio in the early 1880s. Unique document telling much about home life among the elite.

Bittencourt, Anna Ribeiro de Goes. *Longos serões do campo*. 2 vols. Rio de Janeiro: Nova Fronteira, 1992. Family memoirs, which combine a family saga with much information about the daily life of a landowning family in Bahia in the nineteenth century.

Blay, Eva Alterman. "The Political Participation of Women in Brazil: Female Mayors." Translated by Susan A. Soeiro. *Signs. Journal of Women in Culture and Society* 5 (Autumn 1979): 42-59. A discussion of women and politics at the local level that concentrates on those who achieved the office of mayor.

_____. *As prefeitas. A participação da mulher no Brasil*. Rio de Janeiro: Avenir Editora, 1981. An expanded version of the above study. The authors finds that those women elected mayors generally achieved office in the country's poorest, least industrialized and urbanized regions.

_____. *Trabalho domesticado. A mulher na indústria paulista*. São Paulo: Editora Ática, 1978. The author details the occupational organization of São Paulo's industrial sector and analyzes the sexual division of labor in developed and less developed capitalist countries and in socialist states. Through interviews with 522 women employed in the

major branches of *paulista* industry, she demonstrates the paucity of positions open to the most qualified and educated women, who come to consider themselves workers, not professionals.

Borges, Dain. *The Family in Bahia, Brazil, 1870-1940*. Stanford: Stanford University Press, 1992. Richly documented study of the movement from a patriarchal to a more nuclear family model among upper and middle-class families in Bahia, showing the interactions among family, law, medicine, politics, and the church.

Brant, Alice (pseud. Helena Morley). *The Diary of "Helena Morley."* Translated by Elizabeth Bishop. New York: Farrar, Straus & Cudahy, 1957. The true diary of a lively schoolgirl growing up in a small town in the old diamond mining district of Minas Gerais in the 1890s. The diary of this outspoken, good-natured, sensitive young woman provides insights into women's lives, economic activities, and education, family relations, marriage, and race relations.

Bruschini, Maria Cristina A. *Mulher, casa e família. Cotidiano nas camadas médias paulistas*. São Paulo: Fundação Carlos Chagas/Vértice, 1990. Study of intrahousehold dynamics, including household survival strategies and sexual and generational divisions of labor, based on interviews with middle-class families in São Paulo.

_____. and Fúlvia Rosemberg, eds. *Trabalhadores do Brasil*. São Paulo: Editora Brasiliense, 1982. A volume of essays on women and work containing the results of projects funded by the Fundação Carlos Chagas.

_____. *Vivência. História, sexualidade e imagens femininas*. São Paulo: Editora Brasiliense, 1980. A collection of essays on different historical and societal subjects containing results of projects funded by the Fundação Carlos Chagas.

Bruschini, Cristina and Bila Sorj, eds. *Novos olhares. Mulheres e relações de gênero no Brasil*. São Paulo: Fundação Carlos Chagas and Editora Marco Zero, 1994. A varied collection of essays presenting results of

research funded by the sixth grant competition held by the Fundação Carlos Chagas.

Buitoni, Dulcília Helena Schroeder. *Mulher de papel. A representação da mulher na imprensa feminina brasileira*. São Paulo: Edições Loyola, 1981. Describes female images in periodicals directed at women from the 1880s to the 1970s. Contains extensive quotations from those periodicals as well as reproduction of journal pages.

Cadernos de debate 6. A Estrutura familiar na opressão feminina. São Paulo: Editora Brasiliense, 1980. Articles on family structure and female oppression.

Cadernos de pesquisa. Revista de estudos e pesquisas em educação. 37 (May 1981) São Paulo: Fundação Carlos Chagas, 1981. *A Família em questão*: Special journal issue on the family, containing articles from a variety of academic disciplines.

Caipora Women's Group. *Women in Brazil*. Translated by T. Bond. London: Latin American Bureau, 1993. A journalistic effort by a group of German and Brazilian activists and academics that includes a variety of articles, poems, and interviews, including poems on women's work, essays on the struggle for black identity, descriptions of the plight of rural workers, and discussions of human rights and political organizing.

Cardoso, Irede. *Os tempos dramáticos da mulher brasileira*. Coleção História Popular 2. São Paulo: Centro Editorial Latino-Americano, 1981.

Carneiro, Sueli. "A organização nacional das mulheres negras e as perspectivas políticas." *Voices* 84, No. 2 (March-April 1990), 211-19. Examination of the emergence of a new consciousness among black women in Brazil with the formation of new social and political organizations.

Caufield, Sueann. "Getting into Trouble: Dishonest Women, Modern Girls, and Women-Men in the Conceptual Language of *Vida Policial*, 1925-1927." *Signs. Journal of Women in Culture and Society* 19, no.

- _____. *Uma questão de gênero*. São Paulo: Editora Rosa dos Tempos and Fundação Carlos Chagas, 1992. A collection of conference papers dealing with the current state of research on women and gender, particularly in sociology, anthropology, political science, education, and literature, as well as considering relations between academy and feminism in Brazil.
- _____. *Rebeldia e submissão. Estudos sobre condição feminina*. São Paulo: Vértice and Fundação Carlos Chagas, 1989. Collection of Chagas Foundation-funded research on historical and other subjects.
- Curado, Augusta do Faro Fleury. *Do Rio de Janeiro a Goiás—1896*. 2nd ed. Goiânia: n.p., 1985. The travel diary kept by a young married woman recording her family's two-month journey, initially by train but mostly by horseback, from Rio de Janeiro to the far-western state of Goiás. A unique document.
- Dias, Maria Odila Leite da Silva. *Power and Everyday Life. The Lives of Working Women in Nineteenth-Century Brazil*. Translated by Ann Frost. New Brunswick, N.J.: Rutgers University Press, 1995. A historical study based on extensive documentary sources which portrays the struggle for survival of poor women, slave and free, in the city of São Paulo during the late eighteenth and early nineteenth centuries. The author makes sophisticated use of her material in reconstructing the roles and activities of these ambulatory street vendors, artisans, laundresses, and other impoverished women.
- Dimenstein, Gilberto. *Meninas da noite. A prostituição de meninas-escravas no Brasil*. 2d ed. São Paulo: Editora Ática, 1992. Well-known journalist reports on his six months of investigations of forced prostitution on the Amazon frontier. Contains photographs and brief life stories of child prostitutes.
- Engel, Magali. *Meretrizes e doutores. Saber médico e prostituição no Rio de Janeiro, 1840-1890*. São Paulo: Editora Brasiliense, 1988. An able analysis of ideas about prostitution in nineteenth-century Brazil based on medical theses produced in Rio de Janeiro. Describes how physi-

cians opposing urban disorder studied and hoped to control prostitution.

Espinheira, Grey. *Divergência e prostituição. Uma análise sociológica da Comunidade Prostitucional do Maciel*. Rio de Janeiro: Tempo Brasileiro, 1984. Sociologist describes the organization of prostitution and the prostitutes living in the old colonial center of Salvador.

Esteves, Martha de Abreu. *Meninas perdidas. Os populares e o cotidiano do amor no Rio de Janeiro da Belle Époque*. Rio de Janeiro: Paz e Terra, 1989. Important study of juridical and popular discourse on sexuality through an analysis of court records of sex crimes such as rape and deflowering in Rio de Janeiro between 1900 and 1913.

Farias, Zaíra Ary. *Domesticidade. "Cativo" feminino?* Rio de Janeiro: Achiamé and Centro da Mulher Brasileira, 1983. Discusses maids and their employers as well as related questions of the informal labor market and social stratification, based on a sample of domestic servants in Fortaleza.

Figueiredo, Luciano. *O avesso da memória. Cotidiano e trabalho da mulher em Minas Gerais no século XVIII*. Rio de Janeiro: José Olympio and Brasília: Edunb, 1993. Archival-based study of poor women in colonial Minas Gerais, with detailed information on street vendors and petty shop keepers, prostitution, concubinage, and diversions.

Fletcher, James C., and Daniel Parish Kidder. *Brazil and the Brazilians Portrayed in Historical and Descriptive Sketches*. 7th ed. Boston: Little, Brown, 1867. One of the most popular nineteenth-century travel accounts of Brazil, by two Protestant missionaries. Includes comments on Brazilian women and families, and numerous line drawings.

Freitas, Renan Springer de. *Bordel, bordéis. Negociando identidades*. Petrópolis: Vozes, 1985. Sociological study focusing on prostitution and social identity in Belo Horizonte.

French, John D. and Mary Lynn Pedersen. "Women and Working-Class Mobilization in Postwar São Paulo, 1945-1948." *Latin American Research Review* 24:3 (1989): 99-125. Study of the role of women, their

organizations and leaders, during the post-World War II upsurge in political and trade-union mobilization in the region of greater São Paulo known as the ABC.

Freyre, Gilberto. *The Masters and the Slaves*. Translated by Samuel Putnam. New York: Alfred A. Knopf, 1946. This classic work on slavery and plantation life in northeastern Brazil, which has been subject to criticism and revisionism, was one of the first to discuss women's roles in Brazil.

Fundação Carlos Chagas. *Mulher brasileira. Bibliografia anotada*. 2 vols. São Paulo: Editora Brasiliense, 1979-81. Annotated bibliography of pre-1977 material on Brazilian women prepared by the Fundação Carlos Chagas. The first volume, which describes over four hundred articles, theses and books, is divided into sections on history, the family, ethnic groups, and feminism, with introductory essays, bibliographies, and an author index of the annotated items. Employing a combined thematic and disciplinary approach, volume II concentrates on work, law, education, and communications and the arts.

Gohn, Maria da Glória Marcondes. *A força da periferia. A luta das mulheres por creches em São Paulo*. Petrópolis: Vozes, 1985. After reviewing the literature on popular social movements, the author discusses the movement for day-care centers in São Paulo, emphasizing the role of women.

Graham, Maria Dundas (Lady Callcott), *Journal of a Voyage to Brazil, and Residence There, During Part of the Years 1821, 1822, 1823*. London: Longman, Hurst, Rees, Orme, Brown, and Green, 1824. Journal of a well-educated Englishwoman detailing the social and political situation in Rio de Janeiro and other parts of Brazil, including descriptions of the Brazilian women she met. Long appreciated for its accuracy and strengths of observation.

Graham, Sandra Lauderdale. *House and Street. The Domestic World of Servants and Masters in Nineteenth-Century Rio de Janeiro*. Cambridge and New York: Cambridge University Press, 1988. Important effort to reconstruct the lives of both free and slave domestic servants and their

relations with their masters in Rio de Janeiro in the period between 1860 and 1910, creatively employing both traditional and nontraditional sources.

_____. "Slavery's Impasse. Slave Prostitutes, Small-Time Mistresses, and the Brazilian Law of 1871." *Comparative Studies in Society and History* 3:4 (Oct. 1991): 669-94. Using court cases in Rio de Janeiro, the author sensitively analyzes efforts to rid the city of forced slave prostitution. That campaign mirrored the debates in Parliament over the regulation of slavery, demonstrating the fears and apprehensions that slaveholding authority was in jeopardy.

Hahner, June E. *Emancipating the Female Sex. The Struggle for Women's Rights in Brazil, 1850-1940*. Durham, N.C.: Duke University Press, 1990. A comprehensive study, based on a broad collection of sources, of the struggle for women's rights in Brazil from the earliest manifestations in the mid-nineteenth century to the successful conclusion of the suffrage campaign in the 1930s, placing the movement within the larger context of Brazilian society and politics. Concludes with an epilogue on the 1970s and 1980s.

_____. "Feminism, Women's Rights, and the Suffrage Movement in Brazil, 1850-1932." *Latin American Research Review* 15 (1980): 65-111. The development of women's rights activities and the evolving nature of feminist thought in Brazil from the activities of a small band of nineteenth-century pioneer feminists to 1932 and the achievement of women's suffrage.

_____. *A mulher brasileira e suas lutas sociais e políticas, 1850-1937*. São Paulo: Editora Brasiliense, 1981. A fuller treatment of the subject of the aforementioned article.

_____. "The Nineteenth-Century Feminist Press and Women's Rights in Brazil." In *Latin American Women. Historical Perspectives*, edited by Asunción Lavrin, pp. 254-85. Westport, CT.: Greenwood Press, 1978. Pioneering analysis of nineteenth-century feminist activities, arguments, and demands, such as that for education, in a changing soci-

ety, drawing on a large body of previously unknown nineteenth-century feminist newspapers.

_____. "Women and Work in Brazil, 1850-1920: A Preliminary Investigation." In *Essays Concerning the Socioeconomic History of Brazil and Portuguese India*, edited by Dauril Alden and Warren Dean, pp. 87-117. Gainesville: University of Florida Press, 1977. A pioneering study of women's economic activities in Brazil's cities, which explores the structure of employment, working conditions, wages, and the attitudes toward working women and their work in the period from 1850 to 1920.

_____. "'Women's Place' in Politics and Economics in Brazil since 1964." *Luso-Brazilian Review* 19 (Summer 1982): 83-91. A consideration of some aspects of women's economic and political activities and position in the fifteen years following the 1964 military coup d'état, including the question of change or lack of change for poor women as opposed to better educated women.

_____, ed. *A Mulher no Brasil*. Rio de Janeiro: Editora Civilização Brasileira, 1978. A collection of documents and writings illuminating the position and experiences of Brazilian women of different classes, races, and regions from colonial times to the 1960s. Designed to raise questions and indicate topics and sources for future research.

Jelin, Elizabeth. "The Bahiana in the Labor Force in Salvador, Bahia." In *Sex and Class in Latin America*, edited by June Nash and Helen Icken Safa, pp. 129-45. New York: Praeger, 1976. An analysis of women's participation in the labor force of Salvador, including household production.

Jesús, Carolina Maria de. *Bitita's Diary. The Childhood Memoirs of Carolina Maria de Jesús*. Trans. Manuel Oliveira and Beth Jean Winkler. Ormonk, N.Y.: M.E. Sharpe, 1997. Carolina Maria de Jesús tells the story of her early life and labor in Minas Gerais before moving to the favelas of São Paulo.

_____. *Child of the Dark: The Diary of Carolina Maria de Jesús*. Translated by David St. Clair. New York: E.P. Dutton & Co., 1962. The memorable diary of a proud, observant black woman from a São Paulo *favela*, who supported herself and three children by collecting paper and scraps outside the *favela*. An expressive and detailed account of life in the slums.

_____. *I'm Going to Have a Little House. The Second Diary of Carolina Maria de Jesús*. Trans. Robert M. Levine and Milton S. Arlington, Jr. Lincoln: University of Nebraska Press, 1997. Originally published in 1961, this was Carolina Maria de Jesús' first book following her big success with *Child of the Dark* and her departure from the *favela* in which she had lived.

Kaiser, Glória. *Dona Leopoldina. Uma hapsburga no trono brasileiro*. Rio de Janeiro: Nova Fronteira, 1997. Princess Leopoldina, an Austrian by birth, dedicated her energies and affection to Brazil following her marriage to Prince Pedro in 1817, urging him on to independence from Portugal.

Karasch, Mary. "Anastácia and the Slave Women of Rio de Janeiro." In *Africans in Bondage. Studies in Slavery and the Slave Trade*, edited by Paul E. Lovejoy, pp. 79-105. Madison: African Studies Program, University of Wisconsin-Madison, 1986. Documents how female slaves were treated, the conditions of their lives, and the hardships they suffered in Rio during the first half of the nineteenth century, thereby challenging the thesis of Gilberto Freyre that slaves generally received good treatment.

_____. "Damiana da Cunha: Catechist and *Sertanista*." In *Struggle and Survival in Colonial America*, edited by David G. Sweet and Gary B. Nash, pp. 102-20. Berkeley: University of California Press, 1981. The life and times of an Indian who sought to encourage her people, the Caiapó, to adapt to Portuguese life and religion in early nineteenth-century Goiás. The essay forms part of a collection based on archival material concerning individuals' struggles and survival in the Americas.

_____. *Slave Life in Rio de Janeiro, 1808-1850*. Princeton: Princeton University Press, 1987. This detailed, well-documented, and clearly organized study of Brazilian slave life contains much material on slave women.

_____. "Slave Women on the Brazilian Frontier in the Nineteenth Century." In *More than Chattel. Black Women and Slavery in the Americas*, edited by David Barry Gaspar and Darlene Clark Hine, pp. 79-96. Bloomington and Indianapolis: Indiana University Press, 1996. Archival-based effort to describe the significant characteristics of the work and culture of women of African ancestry in sparsely-settled Goiás during the late colonial and early national periods when the slave population underwent creolization and society slowly moved from one in which the majority of African-Brazilians were enslaved to one in which the majority of the people of color were free.

_____. "Suppliers, Sellers, Servants, and Slaves." In *Cities and Society in Colonial Latin America*, edited by Louisa Schell Hoberman and Susan Migden Socolow, pp. 251-83. Albuquerque: University of New Mexico Press, 1986. Focusing on late colonial Brazil, the author identifies and describes the diverse groups which fed, served, and slaved for the urban elites, contrasting and comparing them with those in urban centers in the Spanish Empire

Kuznesof, Elizabeth Ann. *Household Economy and Urban Development. São Paulo, 1765-1836*. Boulder: Westview Press, 1986. Using household level censuses and other primary sources, the author ably traces the transformation of household economy and family organization in the city of São Paulo from subsistence to exchange production.

_____. "The Role of the Female-Headed Household in Brazilian Modernization: São Paulo, 1765-1836." *Journal of Social History* 13 (Summer 1980): 589-613. A quantitative study based on good demographic material and sound methodology.

_____. "Sexual Politics, Race and Bastard-Bearing in Nineteenth-Century Brazil: A Question of Culture or Power?" *Journal of Family History* 16:3 (1991): 241-60. Analysis of the relationships between race,

legitimacy, fertility, and residence patterns in nineteenth-century São Paulo and Rio de Janeiro.

Lacombe, Lourenço Luís. *Isabel, a princesa redentora. Biografia baseada em documentos inéditos*. Petrópolis: Instituto Histórico de Petrópolis, 1989. Laudatory biography which uses correspondence of the royal family. Better on Princess Isabel's early years than on her later life.

Landes, Ruth. *City of Women*. Albuquerque: University of New Mexico Press, 1995. Reissue of a 1940s study of Bahian *candomblé*, which did not receive the attention it merited at the time of its original publication. Landes' analysis stresses gender, and demonstrates the spiritual dominance of women in *candomblé*, as well as describing some of their secular activities.

Leacock, Seth, and Ruth Leacock. *Spirits of the Deep. A Study of an Afro-Brazilian Cult*. Garden City, N.J.: Anchor Press/Doubleday, 1975. This comprehensive description of the Batuque, an Afro-Brazilian religion found in Belém, includes information on women mediums and the ways in which they use their status as spirit mediums to modify their daily lives.

Leite, Miriam Moreira, "Mulheres e famílias." *Revista Brasileira de História* 9:17 (Sept. 1988/Feb. 1989): 143-78. Analysis of accounts of female foreign travelers to nineteenth-century Brazil, with extensive quotations from those accounts.

_____, ed., *A condição feminina no Rio de Janeiro. Século XIX*. São Paulo: Hucitec, 1984. A collection of excerpts concerning women in nineteenth-century Rio de Janeiro, taken from foreign traveler's accounts.

Leite, Rosalina de Santa Cruz. *A operária metalúrgica. Estudo sobre as condições de vida e trabalho de operárias metalúrgicas na Cidade de São Paulo*. São Paulo: Editora Semente, 1982. A study of politically active women in São Paulo's militant metallurgical industry, examining working conditions, political participation, family relationships, and self-images.

Lerch, Patricia B. "An Explanation for the Predominance of Women in the Umbanda Cults of Porto Alegre, Brazil." *Urban Anthropology* 11:2 (1982): 237-61. Seeks to explain the predominance of women in Umbanda, emphasizing the prestige, power, and recognition of so-called feminine qualities offered to them in the cults.

Levine, Robert M. "The Cautionary Tale of Carolina Maria de Jesús." *Latin American Research Review* 29:1 (1994): 55-83. Brief biography of Carolina Maria de Jesús, the São Paulo *favelada* who attained international prominence with the publication of her diary in the early 1960s. Concerned with the reasons for her meteoric rise and fall from public attention.

____ and José Carlos Sebe Bom Meihy. *The Life and Death of Carolina Maria de Jesús*. Albuquerque: University of New Mexico Press, 1995. Vividly shows what happened after Carolina Maria de Jesús' publishing success. Explains much about Brazilian society's attitudes toward race, poverty, and gender, as well as some differences between U.S. and Brazilian academic perspectives. Contains in-depth "life story" interviews with her surviving children.

Lovell, Peggy A. "Race, Gender and Development in Brazil." *Latin American Research Review* 29:3 (1994): 7-35. An analysis of data from the 1960 and 1980 demographic censuses that demonstrates the continued relative economic disadvantages suffered by women and Afro-Brazilians despite relative gains in education.

Machado, Leda Maria Vieira. *Atores sociais. Movimentos urbanos, continuidade e gênero*. São Paulo: Annablume, 1995. A study of social change and urban social movements in São Paulo, focusing on a group of women who formed the Health Movement of the "Jardim Nordeste" region.

MacRae, Edward. "Homosexual Identities in Transitional Politics." In *The Making of Social Movements in Latin America. Identity, Strategy, and Democracy*, edited by Arturo Escobar and Sonia E. Alvarez, pp. 185-203. Boulder: Westview Press, 1992. Examination of the emergence and development of gay and lesbian activism from the late 1970s

to the early 1990s, placing homosexual groups within the context of the return to civilian elective government.

Madeira, Felícia R. and Paul I. Singer. *Estrutura do emprego e trabalho feminino no Brasil: 1920-1970*. Cadernos Cebrap 13. São Paulo: Centro Brasileiro de Análise e Planejamento, 1973. An analysis of the structure of female employment in Brazil, employing the 1920 through 1970 national censuses.

Mattoso, Kátia M. de Queirós. *Família e sociedade. Bahia. Século XIX. Província no Império*. Rio de Janeiro: Nova Fronteira, 1992. This detailed study of nineteenth-century Bahia contains a large section on the family.

_____. "O filho da escrava em torno da Lei do Ventre Livre." *Revista Brasileira de História* 8:16 (March/August 1988): 37-55. Using inventory records from Bahia for the final decades of slavery (1860-1888) and the Lei do Ventre Livre, the author discusses how owners defined childhood for slaves, arguing that this may have led slave women to limit the number of their offspring.

Metcalf, Alida C. *Family and Frontier in Colonial Brazil. Santana de Paranaíba, 1580-1822*. Berkeley: University of California Press, 1992. Well-researched, path-breaking study of family structure among landowners, peasants, and slaves on the Paranaíba frontier of São Paulo. Weaving together the dynamics of the frontier, the economy, and society, the author shows how each group survived and changed over a two-hundred-year period.

_____. "Women and Means. Women and Family Property in Colonial Brazil." *Journal of Social History* 24:2 (Winter 1990): 277-98. Detailed analysis of female property owners in colonial Santana de Paranaíba, São Paulo, and their ability to exercise rights to family property in a patriarchal society. Stresses the contradiction between the women's legal rights to property and their lack of a public voice.

Mott, Luiz. *Rosa Egípcia. Uma santa africana no Brasil*. Rio de Janeiro: Editora Bertrand Brasil, 1993. Biography, based on Inquisition

records, of an extraordinary eighteenth-century slave woman, from her capture as a child in West Africa to her life as a prostitute in Minas Gerais to her religious transformation and life performing good deeds in Rio de Janeiro, where she was venerated by both slaves and slave masters but seen as a threat to the Church and sent before the Inquisition in Lisbon.

Nazzari, Muriel. "Concubinage in Colonial Brasil. The Inequalities of Race, Class, and Gender." *Journal of Family History* 21:2 (April 1996): 107-24. Documents the inequalities of class and race within concubinage, considered the only possible longtime sexual relationship between a man of superior status and a woman of inferior status in a society that required marriages to be endogamous.

_____. *Disappearance of the Dowry. Women, Families, and Social Change in São Paulo, Brazil, 1600-1900*. Stanford: Stanford University Press, 1991. Important study based on an extensive analysis of dowries granted in seventeenth, eighteenth, and nineteenth-century São Paulo in which the author documents a shift in the role and function of the dowry as the authority of the family patriarch declined, family roles and relationships changed, and marriage became less of a property matter.

_____. "Widows as Obstacles to Business. British Objections to Brazilian Marriage and Inheritance Laws." *Comparative Studies in Society and History* 37:4 (Oct. 1995): 781-802. Compares the Brazilian and British systems of marital property and succession, and depicts the struggle of the British government to maintain specific privileges for its subjects in nineteenth-century Brazil. Argues that the Brazilian system, though more equitable than the British, worked against the accumulation of capital.

Oberacker Jr., Carlos H. *A Imperatriz Leopoldina. Sua vida e sua época. Ensaio de uma biografia*. Brasília: Conselho Federal de Cultura/Instituto Histórico e Geográfico Brasileiro, 1973. Sympathetic biography of Empress Leopoldina, wife of Emperor Pedro I.

- O'Gorman, Frances, ed. *Morro, mulher*. São Paulo: Edições Paulinas and FASE-Programa NUCLAR, 1984. A collection of oral histories and testimonies of Rio *faveladas*.
- Oliveira, Cícera Fernandes de and Danda Prado. *Cícera. Um destino de mulher. Autobiografia duma emigrante nordestina, operária têxtil*. São Paulo: Editora Brasiliense, 1981. Autobiographical account of a Rio textile worker from the Northeast, discussing the personal price paid by many poor Brazilian women with unwanted pregnancies in a country that virtually outlaws abortion. Cícera made news when, after her third husband raped her thirteen-year-old-daughter, she reported him to the police and began a campaign to secure a legal abortion for the child, but to no avail.
- Patai, Daphne. *Brazilian Women Speak. Contemporary Life Stories*. New Brunswick, N.J.: Rutgers University Press, 1988. A powerful and moving collection of detailed life stories of nearly two dozen so-called ordinary women from Rio de Janeiro and the Northeast, with an introductory discussion of the interviews and extensive notes.
- Pedro, Joana Maria. *Mulheres honestas e mulheres faladas. Uma questão de classe*. Florianópolis: Editora da UFSC, 1994. Focusing on women, especially among the elites, in Florianópolis during the late nineteenth and early twentieth centuries, the author seeks to reconstruct female social roles and to reconstitute and analyze the importance of the images of women as presented in newspapers.
- Pena, Maria Valéria Junho. *Mulheres e trabalhadoras. Presença feminina na constituição do sistema fabril*. Rio de Janeiro: Paz e Terra, 1981. A careful examination of women's salaried labor, labor legislation and unionization from the beginnings of industrialization in nineteenth-century Brazil until 1950.
- Pescatello, Ann. "The *Brazileira*: Images and Realities in Writings of Machado de Assis and Jorge Amado." In *Female and Male in Latin America. Essays*, edited by Ann Pescatello, pp. 29-58. Pittsburgh: University of Pittsburgh Press, 1973. A discussion of women's images and roles in writings by two of Brazil's greatest novelists.

Prado, Danda. *O que é família*. Coleção Primeiros Passos 50. São Paulo: Editora Brasiliense, 1981. A brief, popularized examination of the functions and history of the family. The author demonstrates the diversity of family forms accompanying transformations in human society and the variety found among contemporary Brazilian families.

Priore, Mary del. *Ao sul do corpo. Condição feminina, maternidades e mentalidades no Brasil colônia*. Brasília: EdUnB and Rio de Janeiro: J. Olympio Editora, 1993. This study of women in colonial Brazil emphasizes mentalities, motherhood, and marriage, showing ways in which women might have subverted attempts to domesticate them.

_____, ed., with Carla Bassanezi. *História das mulheres no Brasil*. São Paulo: Contexto, 1997. A collection of essays directed to a general audience and intended to serve as a reference work, providing a history of women in Brazil that begins with the Tupinambá and extends to movements of women workers in the 1980s and 1990s.

Rago, Margareth. *Os prazeres da noite. Prostituição e códigos da sexualidade feminina em São Paulo, 1890-1930*. Sensitive analysis of prostitution in São Paulo, using legal, medical, literary, and artistic sources, that not only deals with the world of the prostitutes and the "white slave" trade, but also with the symbolic dimension of prostitution and the images it projected in a rapidly changing urban society.

Ramos, Donald. "City and Country: The Family in Minas Gerais, 1804-1838." *Journal of Family History* 3 (Winter 1978): 361-75. Presents empirical findings on marriage practices and family structure in five communities in Minas Gerais during the early nineteenth century, emphasizing the complexity of relationships and causal processes.

_____. "Marriage and the Family in Colonial Vila Rica." *Hispanic American Historical Review* 55 (May 1975): 200-25. Demonstrates the wide variety of family types which existed in the capital of Brazil's colonial gold mining district, thereby showing that the traditional patriarchal, extended family was found in relatively few households. The article also discusses marriage as an indication of social differentiation.

_____. "Single and Married in Vila Rica, Brazil, 1754-1838." *Journal of Family History* 16:2 (1991): 261-82. Examination of the female population in Vila Rica within the context of the family. Demonstrates that during the period under consideration, relatively few women married and that a significant number of free children were born out of wedlock. Includes a discussion of the abandonment of children.

Rodrigues, Aracy Martins. *Operário, operária. Estudo exploratório sobre o operariado industrial da Grande São Paulo*. São Paulo: Edições Símbolo, 1978. Demonstrates how women internalized the sexual division of labor. Through an analysis of taped interviews with *paulista* women workers concerning their social origins, migration to the city, family and factory relationships, daily lives, and financial problems, the author shows how their self-images serve to justify their subordinate position both in the work place and within the family.

Rodrigues, Gilda de Castro. *Planejamento familiar*. São Paulo: Editora Ática, 1990. An examination of the family planning debate, including expressions of political interests at the national level as well as women's concerns at the individual level. Provides limited statistics on abortion, contraception, infanticide, child abandonment, and family planning.

Rodrigues, Jessita Martins. *A mulher operária. Um estudo sobre tecelãs*. São Paulo: Editora Hucitec, 1979. A study of a textile factory in São José dos Campos in São Paulo's Paraíba Valley, focusing on women's roles and activities within the factory and within the family.

Rodrigues, João Batista Cascudo. *A mulher brasileira. Direitos políticos e civis*. 3d ed. rev. Brasília: Centro Gráfico do Senado Federal, 1993. A lawyer's thirty-five year-old account, with additions on more recent events, of the struggle for the vote and for political and civil rights in the twentieth century. Emphasizes key events in his native state of Rio Grande do Norte.

Rodrigues, Leda Maria Pereira. *A instrução feminina em São Paulo*. São Paulo: Faculdade de Filosofia "Sedes Sapientiae," 1962. A study of women's education in colonial and nineteenth-century São Paulo.

Russel-Wood, A.J.R. "Female and Family in the Economy and Society of Colonial Brazil." In *Latin American Women. Historical Perspectives*, edited by Asunción Lavrin, pp. 60-100. Westport, CT.: Greenwood Press, 1978. Focusing on white women, the essay outlines general issues, underscoring the importance of institutions like the family, and analyzes the roles performed by single, married, and widowed women.

Saffioti, Heleieth Iara Bongiovani. *Do artesanal ao industrial. A exploração da mulher. Um estudo de operárias têxteis e de confecções no Brasil e nos Estados Unidos*. São Paulo: Editora Hucitec, 1981. The work examines gender-based wage discrimination in Brazil and the United States, comparing women workers in both countries. Emphasizes the history of the Brazilian textile industry and presents data from two *paulista* factories.

_____. *Emprego doméstico e capitalismo*. Petrópolis: Vozes, 1978. Using more than a thousand student-conducted interviews from Araraquara, São Paulo, the author considers the position of domestic servants, a large but badly neglected group of women workers.

_____. *Women in Class Society*. Translated by Michael Vale. New York and London: Monthly Review Press, 1978. A pioneering, broad study of women in Brazil which contains a general, Marxist-based analysis of women and capitalism. The book provided later Brazilian investigators with key concepts and categories.

Samara, Eni de Mesquita. *A família brasileira*. Tudo é História 71. São Paulo: Editora Brasiliense, 1983. Employing examples drawn principally from nineteenth century *paulista* documents, the author discusses family, marriage, and divorce in this brief volume which forms part of a series designed to reach a large audience.

_____. *As mulheres, o poder e a família: São Paulo, século XIX*. São Paulo: Editora Marco Zero; Secretaria de Estado da Cultura de São Paulo, 1989. Thorough and sophisticated analysis of wills, testaments, divorce proceedings, census materials, and other manuscript sources that challenges older views of the Brazilian family, ably demonstrating the variety of family structures found in nineteenth-century São Paulo.

Analyzes women's roles in the family, marriage, divorce, and concubinage, together with family strategies for accumulating and transmitting wealth.

Santos, Andrea Paula dos. *Ponte de vida. Cidadania de mulheres faveladas*. São Paulo: Edições Loyola, 1996. A collection of six life study interviews of *favelada* women who belong to a women's center in the small city of Guarujá.

Scheper-Huges, Nancy. *Death Without Weeping. The Violence of Everyday Life in Brazil*. Berkeley and Los Angeles: University of California Press, 1992. Sensitive narration of the experiences of scarcity, sickness, and death in a *favela* in the Northeast, focusing on the sufferings of women and children. Outstanding account.

Schmink, Marianne "Women in Brazilian Abertura Politics." *Signs: Journal of Women in Culture and Society* 7 (Autumn 1981): 115-34. Discussion of feminist groups and organizations of working class women, including attempts to establish interclass linkages in São Paulo.

Schpun, Mônica Raisa, ed. *Gênero sem fronteiras. Oito olhares sobre mulheres e relações de gênero*. Florianópolis: Editora Mulheres, 1997. A multi-disciplinary collection of papers on women and gender presented at the third congress of the Brazilian Studies Association in Cambridge, England in 1996.

Silva, Maria Beatriz Nizza da. "Divorce in Colonial Brazil. The Case of São Paulo." In *Sexuality and Marriage in Colonial Latin America*, edited by Asunción Lavrin, pp. 313-40. Lincoln: University of Nebraska Press, 1989. Revised version of a chapter in the author's *Sistema de casamento no Brasil colonial*.

_____. "Family and Property in Colonial Brazil." *Portuguese Studies* 7 (1991): 61-77. Clear presentation of laws regarding division of family property upon marriage, divorce and death. Includes discussion of concubinage and illegitimate children.

_____. *Sistema de casamento no Brasil colonial*. São Paulo: T. A. Queiroz/EDUSP, 1984. An archival-based study of marriage and co-

habitation in colonial São Paulo, encompassing both norms and actual behavior.

Silva, Marlise Vinagre. *Violência contra a mulher. Quem mete a colher?* São Paulo: Cortez Editora, 1992. Study of the police divisions designed to deal with female victims of violence, and their significance.

Simões, Solange de Deus. *Deus, pátria e família. As mulheres no Golpe de 1964*. Petrópolis: Vozes, 1985. Examination of the conservative, middle-class women and their organizations that played an important role in events preceeding the 1964 military *coup d'état*. Advances the debatable proposition that their actions questioned female identity and helped advance women's emancipation.

Simpson, Amelia S. *Xuxa. The Mega-Marketing of Gender, Race, and Modernity*. Philadelphia: Temple University Press, 1993. The author explores the international rise to fame of Brazil's "blond sex symbol" and megastar of children's television and the construction of her image and her business empire. Argues that her white aesthetic reinforces conflicting views of the dominant society regarding gender and race, perpetuating social inequality.

Slenes, Robert W. "Black Homes, White Homilies. Perceptions of the Slave Family in Nineteenth-Century Brazil." In *More than Chattel. Black Women and Slavery in the Americas*, edited by David Barry Gaspar and Darlene Clark Hine, pp. 126-46. Bloomington and Indianapolis: Indiana University Press. Argues that the common image of slave promiscuity was drawn from an uncritical reading of nineteenth-century accounts by European travelers and wealthy Brazilians who viewed blacks through an ethnocentric and elitist prism, which led them to overlook or misinterpret evidence on slaves' domestic lives.

Soares, Luis Carlos. *Rameiras, ilhoas, polacas. A prostituição no Rio de Janeiro do Século XIX*. São Paulo: Editora Ática, 1992. This study of the professionalization and growth of clandestine slave prostitution, prostitution among free women, male prostitutes, the debate over regulating prostitution, and efforts to control prostitution by establishing

hygienic brothels is largely based on published reports by the city's police chiefs and on medical publications.

Soeiro, Susan A. "Catarina de Monte Sinay: Nun and Entrepreneur." In *Struggle and Survival in Colonial America*, edited by David G. Sweet and Gary B. Nash, pp. 257-73. Berkeley: University of California Press, 1981. The life and times of an eighteenth-century nun and entrepreneur from Bahia who accumulated wealth as a businesswoman. The essay forms part of a collection based on archival material concerning individuals' struggles and survival in the Americas.

_____. "The Feminine Orders in Colonial Bahia, Brazil: Economic, Social, and Demographic Implications, 1677-1800." In *Latin American Women. Historical Perspectives*, edited by Asunción Lavrin, pp. 173-97. Westport, Conn.: Greenwood Press, 1978. Valuable discussion of the role and purpose of colonial Salvador's convents within their demographic, social, and economic context, including a comparison with convents in Spanish America.

_____. "The Social and Economic Role of the Convent: Women and Nuns in Colonial Bahia, 1766-1800." *Hispanic American Historical Review* 54 (May 1974): 209-32. Informative analysis of the role of upper-class women in colonial Bahia, especially those connected with the Poor Clare convent of Desterro. Includes the nuns' social background, motivation, and daily routine and the convent's activities.

Soihet, Rachel. *Condição feminina e formas de violência. Mulheres pobres e ordem urbana, 1890-1920*. Rio de Janeiro: Forense Universitária, 1989. Based heavily on over three hundred criminal processes from Rio de Janeiro, this carefully documented study focuses on the daily lives of the city's poor women and considers such subjects as work, motherhood, violence against women, gender relations, and perceptions of women's roles in society.

Stein, Ingrid. *Figuras femininas em Machado de Assis*. Rio de Janeiro: Paz e Terra, 1984. A study of female types and individual characters and matters like marriage and work in the novels of Machado de Assis. In-

cludes a discussion of women's social situation in Rio de Janeiro during the second half of the nineteenth century.

Stein, Stanley J. *Vassouras: A Brazilian Coffee County, 1850-1900*. Cambridge, Mass.: Harvard University Press, 1957. A model monograph that contains a section on slave and free women (pp. 150-60) on coffee plantations in the province of Rio de Janeiro.

Stolcke, Verena. *Coffee Planters, Workers and Wives. Class Conflict and Gender Relations on São Paulo Plantations, 1850-1980*. New York: St. Martin's Press, 1988. A valuable study, based both on historical materials and on anthropological field work, of the families producing coffee, especially sharecroppers, and the class conflicts inherent in the relations of production and the changing conditions under which coffee was cultivated on the great estates of São Paulo over a period of 130 years.

Sweet, David G. "Francisca: Indian Slave." In *Struggle and Survival in Colonial America*, edited by David G. Sweet and Gary B. Nash, pp. 274-91. Berkeley: University of California Press, 1981. The life and hardships of an Indian slave woman from Belém. The essay forms part of a collection based on archival material concerning individuals' struggles and survival in the Americas.

Tabak, Fanny. *Autoritarismo e participação política da mulher*. Rio de Janeiro: Graal, 1983. A collection of essays which includes general discussions of women's rights and the Declaration of Human Rights, political socialization, women's resistance to authoritarian regimes, political participation of Brazilian women, women's organizations, and relations between feminist groups and political parties in Brazil.

_____. *A mulher brasileira no congresso nacional*. Brasília: Câmara dos Deputados, 1989. An examination of women's legal position, female participation in party politics, and the women who have served in Congress.

_____ and Moema Toscano. *Mulher e política*. Rio de Janeiro: Paz e Terra, 1982. Focusing on women candidates and voters in Rio de Ja-

neiro, the authors demonstrate how women remain far removed from centers of political decision making.

Vainfas, Ronaldo, ed. *História e sexualidade no Brasil*. Rio de Janeiro: Graal, 1986. A collection of historical essays on sexuality, including illegitimacy, prostitution, and homosexuality.

Wolfe, Joel. *Working Women, Working Men. São Paulo and the Rise of Brazil's Working Class, 1900-1955*. Durham., N.C.: Duke University Press, 1993. Well-documented study of the role of class and gender dynamics in the rise of unions. Places particular emphasis on the part played by the rank-and-file.

Zylberstajn, Hélio, Carmen Sílvia Pagotto, and José Pastore. *A mulher e o menor na força de trabalho*. São Paulo: Nobel and Brasília: Ministério do Trabalho, 1985. This study of the role of women and minors in the Brazilian labor force focuses on their wages and what types of occupations they hold, seeking to determine the contribution of their earnings to total family income.