

1st International Seminar Gender in Dispute

1 Black Feminisms: Transnational Dialogues on Gender, Race, and Sexuality

Coordinators: Yarlenis Malfran, Regimeire Maciel, Luana Maria de Lima Oliveira

In recent years, disputes between Black feminisms from the global North and the global South have become increasingly evident. At the heart of these disputes lies the concept of intersectionality, which, from some perspectives, was already present in the work of Lélia Gonzalez, even though it was theoretically formulated by Kimberlé Crenshaw. While there is no consensus on this debate, it underscores the growing intensity of Black feminist discussions and their potential for exchange and dialogue. In this context, key questions arise: What are the possible connections between Black feminisms in the global North and the global South? Understanding these connections is the central aim of this axis/theme.

It is crucial to highlight that Black feminisms have expanded their theoretical and political lexicon beyond intersectionality, proposing new analytical frameworks to address issues of social justice across diverse contexts. Particularly noteworthy are the efforts of Black feminists in Latin America and the Caribbean to develop analyses of racism, sexual politics, gender inequalities, and colonialism in their respective territories. Lélia Gonzalez, by recognizing the shared experiences of colonized nations, invites us to envision a Black feminism for “América Ladina”¹. Similarly, Black feminists like Aurora Vergara advocate for an Afro-diasporic feminism as an emerging agenda within Black feminism in Colombia.

The purpose of this axis/theme is to engage with these analyses through dialogue, incorporating research, intellectual productions, and political articulations that align with this perspective.

¹ América Ladina is a concept created by Afro-Brazilian philosopher Lélia Gonzalez. It is a way of designating the region that goes beyond Latin America, recognizing the participation of indigenous peoples and people of African origin in the cultural and social formation of the continent.

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2 Communication, Feminisms, and Gender

Coordinators: Kareen Terenzzo, Natália Blanco, Bianca Pessoa, Eldra La Fonte Albuquerque de Carvalho, Isabel França, Luciana Xavier

Rooted in feminist and gender studies, as well as feminist practices, the “Communication and Feminisms” axis encompasses reflections, theoretical discussions, empirical and methodological research, and feminist experiences situated within the field of social communication. This includes areas such as journalism, cinema, audiovisual production, photography, advertising and publicity, popular and community or alternative communication, interpersonal communication, media studies, information and communication technologies, literature, and cultural and artistic expressions.

Adopting an interdisciplinary approach that considers race, class, age, corporealities, gender performativity, and intersectionality, the works and reports may address debates on gender representations, the construction of femininities and masculinities, women, sexual and gender dissidence, and/or feminist subjects. These discussions are situated in multiple territorialities—both digital and non-digital—and in the diverse experiences of individuals or collectivities (such as social movements, groups, and organizations) in spaces for debate both within and outside academia.

Furthermore, we encourage works and reports that explore ways of confronting the rise of ultra-conservative neoliberal policies and manifestations—patriarchal, racist, and fascist—which manifest as physical, institutional, and symbolic violence. These threats target individuals and groups who have been forging ways of existing, resisting, and proposing alternative forms of communication. This includes women, the LGBTQIA+ population, Black and peripheral communities (including youth), Indigenous peoples, traditional communities, racialized individuals, people with disabilities, the elderly, migrants and refugees, people in situations of social vulnerability, and other marginalized groups.

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3 Plural Masculinities: From the Margins to the Center

Coordinators: Amanda Recke, Erik Rodrigues das Dores, Livia Guimarães, Marlos Dick Hermes, Josiane Brito, Patricia Ramos, Pol D. Iryo

In recent decades, there has been a growing interest in studies on the category of “man” and the performativities/practices of masculinities within the context of gender research, by scholars from various fields of knowledge. These studies analyze the ways and contexts in which subjects who engage with masculinity in some way construct their identities. In other words, they investigate how social markers, within a specific territorial and temporal context, act upon these bodies, considering multiplicity as an essential feature of the analysis.

It is undeniable that an ideal of masculinity prevails in Western societies: hegemonic masculinity. However, despite this virile myth permeating the social imaginary, other masculinities come into tension with this performativity and belief, as well as with interactions in the relational dimension between genders, based on femininities and womanhood. Through intersectional analysis—which encompasses race, class, sexuality, disability, age, territory, and more—many studies have emerged within the field of gender studies. We also aim to strengthen the connection between masculinity studies and feminist studies.

Given this panorama, we propose the mobilization of research that reflects on these processes of constructing masculinities and their intersections, using the following guiding themes:

- (i) The construction of masculinity from a hegemonic perspective, Black feminisms, queer/cuir² studies, class perspectives, post/decolonial studies, the trans movement, and critical disability studies, as well as the territoriality approach;
- (ii) The forms of institutionalization of masculinities, with an emphasis on disciplinary contexts;
- (iii) Masculinities and violence;
- (iv) Spaces of (re)socialization among men, including studies and approaches involving reflective groups for men who have committed violence;
- (v)

² Cuir Studies is a decolonial branch of Queer Studies that centers Latin American, Hispanic, and non-Anglophone perspectives on gender/sexual dissidence.



Masculinities, sports, and health: the relations of reification and distension of masculinities and heteronormativity through sports; (vi) Masculinities and social media: masculinist and anti-feminist discourses.

4 Feminist Critical Theory: Perspectives from the Global North and South

Coordinators: Nathalie Bressiani, Michele Bonote, Amanda Soares, Jules Bistane, Victória Veloso, Nieve Pavani, Julia Moshage

The aim of this axis is to discuss, based on the work of feminist critical theorists from the global North and South, different ways of conceptualizing gender oppression—both in terms of its social causes and its effects on processes of subjectivation. Furthermore, this axis also seeks to analyze and discuss how to better understand practices of resistance and the emancipatory potentials that lie on the horizon of feminist struggles in different historical moments.

5 Outreach Activities, Feminisms, and Counter-Coloniality

Coordinators: Bruna Mendes, Fernanda Araujo

University extension plays a crucial role in fostering connections between the university, the community, and social movements. Within a context of competing narratives, this axis aims to create a space for critical reflection on extension practices from feminist, Latin American, and counter-colonial perspectives. Given the curricularization of extension in some countries in the region, we welcome contributions that address actions involving women, LGBTQ+ populations, and feminist movements, as well as experiences that integrate gender and race into their activities, such as those in agroecology, solidarity economics, and collaborations with popular organizations.

We are particularly interested in exploring how feminist and counter-colonial epistemologies and pedagogies contribute to the methods and principles of extension, and vice versa, thereby

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strengthening processes of resistance and struggle. This includes examining both extension projects and actions, as well as research and courses with an extension-oriented focus. Our goal is to discuss ways of constructing feminist and counter-colonial frameworks within university extension, expanding reflections on their theoretical-political articulations, critiques of hegemonic science, and strategies for confronting epistemic and social violence.

6 Dissident Identities and Sexualities: Discussing Activism and Resistance

Coordinators: Alberto (Beto) Canseco, Bruna Mendes, Carlos Pinheiro, Eldra La Fonte, Allie Terassi

Currently, we are witnessing the global rise of far-right movements. This has been accompanied by an increase in hate speech targeting specific bodies and ways of life, as well as policies of impoverishment that disproportionately affect certain communities. Among these, the far-right has particularly focused on individuals and groups who, in various ways, transgress cis-heteronormative norms. However, these bodies are not merely passive victims: lesbians, queer men, bisexuals, trans people, transvestite, intersex individuals, non-binary people, and other identities and sexualities that challenge the cis-hetero model of life are actively organizing politically to resist and counter the violent effects of this advance.

This axis aims to explore these activist and artistic experiences, as well as theoretical and epistemic reflections that critically engage with them. Our goal is to collectively seek answers to the question: How can we, as dissident identities and sexualities, organize politically to resist and transform the current context of hatred, and thus create conditions for a good life?

7 International Relations, Feminism, and Gender

Coordinators: Cristine Koehler Zanella, Ana Tereza Lopes Marra de Sousa, Mônica Almeida Peña, Paulo Del Bianco Giuffrida

The axis “International Relations, Feminism, and Gender” aims to explore studies that employ

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gender and feminist lenses to analyze International Relations. While research in this area is relatively recent within the disciplinary field of International Relations, a growing body of work has emerged, focusing on the structural inequalities that underpin power mechanisms in international spaces and dynamics. Against this backdrop, this axis seeks to present and discuss research that engages with the plurality of approaches enabled by this perspective. Topics may include the ontological and epistemological boundaries of the discipline, the challenges women face in accessing leadership roles within international organizations, the traditionally male-dominated arena of diplomacy, gender-based violence in the context of international migration, among other issues.

8 Gender and Diversity in STEM (Science, Technology, Engineering, and Mathematics)

Coordinator: Michele Sato

The presence of gender diversity in Science, Technology, Engineering, and Mathematics (STEM) plays a crucial role in fostering innovation and scientific progress, as such diversity promotes more inclusive, equitable, and innovative solutions. However, historically, these fields have been characterized by structural inequalities that limit the participation of underrepresented groups, particularly women, Black and Indigenous individuals, and LGBTQIA+ communities. This axis seeks to explore the challenges and advancements in promoting inclusion and equity within STEM fields, addressing issues such as the persistence of gender stereotypes, institutional barriers, public policies aimed at fostering diversity, and educational initiatives designed to expand the participation of diverse groups.

Additionally, this axis investigates the impact of diversity on knowledge production and the development of more inclusive and accessible technologies. Topics to be discussed include the underrepresentation of women and ethnic-racial groups in scientific careers, the importance of role models, support networks, and mentorship, as well as the intersectionalities that shape the experiences of different groups in academic and professional environments. By emphasizing the importance of diversity in STEM, this axis contributes to

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building a more democratic, innovative, and socially responsible scientific and technological environment, ensuring that diverse talents have equal opportunities for learning and professional growth.

9 Territorialities, Planning, and Gender

Coordinators: San Momm, Rosa Scaquetti, Gabriel Machado Araújo, Rute Alonso, Letícia Ueda Vella

This axis aims to explore the intersections of spatial and territorial dimensions through the lens of gender and its dissidences, as reflected in the following expressions of research, teaching, and action practices: territorial policies and architectures that shape bodies and their lived experiences, such as mobility and housing; representations and territorialities within spatial dynamics; the vulnerability of certain bodies, collectivities, and populations in the face of challenges like the climate emergency; the emergence of practices by collectives and organizations that transform space; and the development of feminist and dissident epistemologies and methodologies that challenge the field of planning.

10 Gender and Nature in Dispute

Coordinators: Anastasia Guidi, Cristiane A. Ayoub, Léa Tosold, Marília Pisani

This axis aims to bring the question of nature into the discussion within gender studies. Recognizing that the concept of gender emerged to challenge the essentialism and naturalness often assumed in social roles and the very notion of biological sex, we seek to revisit this debate by considering the developments of gender theories in dialogue with vitalist and marginal materialisms, the philosophy of biology, ontologies, social movements, and ecology. This theme touches on the core of difficult tensions within contemporary social struggles, particularly the dual fetishization of the natural and the artificial. How can we integrate struggles, in a context of converging ecological crises, into a different relationship with the

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heavily loaded concept of “nature”? What practices are emerging at the intersection of nature and gender that can inspire and strengthen diverse social struggles?

11 History of Women and Latin American Feminisms

Coordinators: Cintia Lima Crescêncio and Julia Glaciela da Silva Oliveira

Gender studies have profoundly influenced historiography, including the field of Women's History, enabling not only new perspectives on sources but also the exploration of novel themes and approaches. Within this framework, this axis aims to examine the presence of women, as well as feminist and women's movements, across different historical contexts in Latin America, including Brazil, through a gender perspective. Specifically, we seek to highlight women's roles in politics, work, science, the arts, education, and migratory flows, alongside the strategies and challenges faced by Latin American feminisms. Furthermore, this axis aims to analyze the impact of conservative discourses on women's bodies and rights, exploring how these discourses circulate and are mobilized in various spaces, such as the press and social media. Therefore, the axis seeks to underscore efforts to map both the presence of women and the diverse feminist movements in the history of Latin America and Brazil.

12 Work, Gender, and Social Reproduction

Coordinators: Luci Praun, Maria Caraméz Carlotto, Roberta Guimarães Peres, Joana Salem, Jessica Germine, Regimeire Oliveira Maciel

The theory of social reproduction represents a frontier in the social sciences. By connecting the issue of reproductive labor to the challenges of understanding the economic and political structures of domination and the systemic exploitation of women, this theoretical approach has been establishing itself as a field where efforts to analyze capitalism, neoliberalism, authoritarianism, and their contradictions converge. This axis welcomes contributions that

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address the theoretical, methodological, and epistemological challenges of social reproduction theory. We are particularly interested in approaches that prioritize theoretical debates, as well as those that emphasize specific empirical aspects, such as women's labor participation in non-traditional arrangements in peripheral neighborhoods; family dynamics and care work; the relationship between labor precarization and the feminization of professions; the use of digital platforms and social networks in paid activities; the link between precarious and vulnerable labor conditions and indebtedness; and the relationship between work, gender, and health-disease processes.

13 Gender and Politics

Coordinators: Andrea Fernandes, Angélica Fernandes, Giovanna Mayrink, Laura Silva

The "Gender and Politics" axis of the I International Seminar Gender in Dispute at UFABC seeks to deepen discussions on the structural inequalities that affect women's participation in politics and decision-making processes regarding public policies. The underrepresentation of women in political decision-making has become a central issue in social dynamics, particularly with the rise and consolidation of feminism, in its various forms, as both an organized movement and a critical theory. The inclusion of women in decision-making spaces and processes requires acknowledging a series of historically constructed differences that, when naturalized—even discursively—result in the persistent underrepresentation of women. Based on the mapping conducted by the Legislativas Project in 2024, we have identified research that examines not only the presence of women in institutional spaces but also the challenges, violence, and social conditions that shape their trajectories. This axis aims to explore the intersections of gender, class, race, and other social markers to understand how patriarchy and other forms of oppression impact women's lives, particularly in the formulation and implementation of public policies.

Drawing on research themes identified at UFABC, discussions may address topics such as women's education in Brazil and its impact on institutional politics, gender-based political violence, and the challenges faced by women in public office. Additionally, topics may

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include pension reforms and their effects on women, particularly regarding retirement and the inclusion of women's union representatives in decision-making processes, as well as gender affirmative action policies in universities. Other key themes include the relationship between motherhood and labor precarization, access to water security in vulnerable communities, and the role of feminist theories in empowering women experiencing violence. Proposals for affirmative policies that reduce gender inequalities and strengthen women's representation may also be explored.

14 **Mothering and Parenthood: Care, Families, and Public Policies**

Coordinators: Arlene Martinez Ricoldi, Michele Sato, Marli Palomares Tambara, Bruna dos Santos Gonçalves, Viviane dos Santos Pereira

This axis seeks to accommodate works that analyze the multiple forms of mothering and maternal care (care dedicated to offspring, regardless of biological maternal ties) exercised by diverse individuals across various cultural contexts, taking into account race/ethnicity, class, generation, and the disabilities of mothers, caregivers, and children. Atypical motherhoods, which remain understudied, are of particular interest. Parenthood will also be a focus, especially in works that investigate how being a mother or father shapes representations, stereotypes, and traditional models of femininity and masculinity. There is also interest in understanding recent political articulations around motherhood, such as parent groups in universities, networks like Parent in Science and similar initiatives, or mobilizations advocating for public policies that reconcile family and work. Additionally, reflections on alternative, subaltern, or non-hegemonic forms of parenthood, whether theoretical or empirical, are welcome.

15 **Body, Identity, and Sexuality – Intersections of Gender and Disability**

Coordinators: Diego Monteiro Gomes de Campos, Arlene Martinez Ricoldi, Juliana Cristina Barbosa do Amaral, Diego Monteiro Gomes de Campos, Diogo dos Santos Souza

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This axis seeks to denaturalize disabled bodies by examining their identity dimensions and the norms that regulate gender and sexuality. It will critically engage with the meanings of gender in disabled bodies, exploring how cultural and social discourses shape the construction of these identities. Thereunto, we will investigate the presence and absence of such representations in the arts—cinema, literature, theater, and music—as well as in photography, sports, media, and social networks, emphasizing the symbolic struggles surrounding the visibility and legitimacy of these bodies.

We will also address the restrictions imposed on the sexuality and reproductive autonomy of people with disabilities, analyzing how ableism structures the denial of pleasure and desire, often limiting their rights and opportunities for affective and sexual experiences, particularly for dissident genders and sexualities. From this perspective, we will examine how various institutions (family, school, church, activism), relationships (work, leisure, affection), and services (health, social assistance, justice) either perpetuate inequalities or create spaces for resistance and emancipation.

Crip Theory will be introduced as a critical framework to challenge the norms that regulate bodies and their experiences, offering new perspectives on autonomy, desire, and resistance to ableism. Throughout this axis, we will reflect on the potential of this approach to rethink policies, practices, and social representations, fostering a broader and more intersectional understanding of disability and its interactions with gender and sexuality.

We are also interested in works, even in their early stages, that critically examine the impacts of these intersections on everyday life, public policies, institutional practices, and social representations. Contributions that deepen discussions in this field of study, enriching reflections on norms, rights, and lived experiences, will be particularly welcome.

16 Gender, Health, and Menstruation: Transdisciplinarity to Face Global Challenges on the Body, Inequalities, and Access to Fundamental Rights

Coordinators: Leticia Santos and Luara Spínola

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The issue of menstrual dignity has received little attention from public policies, but this scenario is changing as menstrual activists position themselves as feminists, build territorial actions and denounce the violation of human rights resulting from the menstrual taboo and its relationship to gender inequalities.

In order to promote spaces for knowledge exchange, research and social action with a feminist approach, this axis will cover the theme of menstrual dignity from the perspective of Critical Menstrual Studies and will accept papers in a wide range of presentations: reports of menstrual activism, practices of confronting the taboo and transforming menstrual narratives, menstruation in trans and non-binary experiences, theoretical works, actions in Menstrual Education and intersections between feminisms and the menstrual dignity agenda.

Historically, health is an area that stands out in the production of studies on menstruation, especially under a pathologizing bias that exerts control over those who menstruate. In this axis, we intend to approach the discussion from the point of view of universal access to health in an integrated and unifying approach that aims to sustainably balance and optimize the health of people, animals and ecosystems, which involves the challenges of global health and sustainability with a focus on human and social sciences, including themes that related to menstruating bodies, but which are not menstruation, such as the single health approach that encompasses the interdependence between human, animal and environmental health; global health and sustainability; pandemics and inequalities; human rights and collective health services.

Recognizing the interrelationships between the systems and the need for multisectoral and transdisciplinary collaboration to address society's global challenges, we welcome papers from the fields of health, psychology, public policy, anthropology, human and social sciences and education.

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17 Gender, Sexuality, and Violence

Coordinators: Roberta Moya Oliveira and Fernanda Darcie Cambaúva

Issues of gender, sexuality, and violence are central to understanding how social dynamics develop and are structured. On the one hand, there is a need for new rights and social changes to better serve the population; on the other hand, it is essential to recognize that established rights and changes are perpetually at risk and must be defended continuously.

As far-right agendas and conservatism gain momentum worldwide, their effects are evident in the rise of violence and explicit acts of discrimination fueled by hate speech and intolerance. With the resurgence of conservative agendas, violence targeting issues of gender, race, and class has become more frequent and intense, while sexuality is increasingly regulated across various spheres—political, medical, religious, and familial. Is this a reaction to the progress of progressive agendas or an outright act of aggression?

This axis proposes an intersectional approach to examine the complex relationships between these three concepts, addressing violence in its interpersonal, institutional, and symbolic dimensions. By doing so, we aim to gather research and lived experiences that explore themes related to violence as articulated through social relations shaped by gender and sexuality, as well as their intersections with race, class, generation, and territoriality. Topics may include sexual violence, institutional and symbolic violence, hate speech, and systemic inequalities.

18 Gender and Education

Coordinators: Juliana Oliva, Mariana Sombrio

This axis focuses on themes and issues of gender that permeate both the formative processes shaping individuals and the assimilation of knowledge and culture through institutionalized educational practices. The Gender and Education axis addresses not only gender-related issues but also the understanding of the body and sexuality, challenging the male-female

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binary by centering individuals' lived experiences and desires. From the impossibility of aligning men and women, due to their embodied realities, with ideals of femininity and masculinity, to the contestation and even rejection of the terms "man" and "woman"—including lesbianities, trans experiences, and dissident identities—this axis seeks to examine the historical and social construction of gender binarism and its profound effects on educational practices.

We welcome works or experiential accounts that explore the diverse implications of gender, bodies, and sexualities in educational spaces, whether in basic education, higher education, or non-formal educational settings, within fields such as history, philosophy, and other humanities and social sciences, considering the interdisciplinary nature of the topic. We are also interested in studies on the formation of disciplinary fields within academic spaces and the influences of gender roles and issues on these formative processes.

19 Dissident Identities: Sexual and Gender Diversity Among Traditional Peoples and Communities, Ethnic Minorities, and Non-Western Cultures

Coordinator: Kigéw Puri

Tibira, cudina, hijra, two-spirit... These terms are familiar to those engaged in the study of gender and sexuality across diverse sociocultural contexts, but, more importantly, they are claimed by individuals from specific ethnic groups who use these words in their own cultures and languages to name themselves. As the universality and binary view of gender are increasingly challenged both within and outside academia and political arenas—sparking debates, conflicts, and reactions—the voices of those living in contexts that resist colonization rise, affirming their existence and re-existence. Through their very presence, they challenge the normative frameworks of coloniality. Even within colonial or colonized societies, marginal identities persist and emerge—transvestites, faggots, dykes, tomboys, pussyboys, and others—whose subjective experiences become even more complex when situated within subcultures, religious groups, or ethnic minorities. Among different traditional peoples and

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communities (Indigenous, Quilombola, Romani, Afro-Brazilian terreiro communities³, and others), these identities clash, blend, or merge with native understandings of body, sex, and gender, creating a complex interplay of cultural and identity mediations.

Therefore, this thematic axis seeks to welcome, engage with, and discuss personal accounts, ethnographies, life histories, research, and other works that explore dissident gender identities and sexualities in diverse sociocultural contexts. This includes LGBTQIAP+ experiences in Indigenous, Quilombola, Romani, migrant, or other ethnic and/or religious minority communities, as well as gender identities specific to particular cultural contexts (such as the aforementioned tibira, cudina, hijra, two-spirit, among others), whether within their own cultures or in the intersections with the effects of colonialism, coloniality, or in migratory and urban settings.

20 Feminisms and Agroecology

Coordinators: Coletivo Cru Solo, Coletivo Rural-Urbano de Solidariedade Orgânica, Coletivo CRU - Diadema, Coletivo Rural-Urbano - Associação Oeste Diadema, SOF Sempreviva Organização Feminista

Agroecology is more than just an alternative to industrial agricultural models; it is also a proposal for social transformation that seeks environmental justice, food sovereignty, and the strengthening of more egalitarian gender relations. Rural and urban women farmers are at the forefront of agroecological practices, which are based on diversity, ecological soil management, nutrient cycling, and the distribution and preparation of food that shares flavor and nourishment. However, the economic contributions and knowledge of women continue to be denied by patriarchy and colonialism, which uphold industrial and productivist agricultural models and hinder women's access to land and the means of sustaining life.

Women from rural and urban areas have organized themselves into socio-territorial movements that build alliances among the oppressed in both the countryside and the city,

³ "Terreiro communities" refers to the sacred spaces of Afro-Brazilian religions like Candomblé and Umbanda, where communities gather to worship orixás (deities) through music, dance, and rituals.





fighting for land rights and gender equality. Examples include movements like the *Marcha das Margaridas*. By coming together and reinventing feminism, these political actors—referred to as "feminists of agroecology"—have pushed the agroecological movement to recognize the production carried out by women in homes, *terreiros*⁴ and backyard gardens. They have also urged the movement to commit to creating territories free from violence against women, both within communities and inside the movement itself. At the same time, they have challenged the feminist movement to consider how ultra-processed foods represent a false solution to the burden placed on women due to the individualized responsibility for domestic work within families.

This axis invites reflection on the importance of rural-urban alliances, class independence, and emancipatory strategies that integrate a gender perspective into the promotion of agroecological practices. It also seeks to broaden the understanding of the relationship between feminism and agroecology. What have we done, and how have we thought about building territories and collectives that connect agroecology and feminism in the pursuit of food sovereignty and climate justice, both in rural and urban areas?

21 Biopolitics, Reproductive Justice, and Sexuality

Coordinators: Luciana Palharini and Alessandra Teixeira

Drawing from Foucault's "toolbox," his analytics of power, and his concepts of biopolitics and the *dispositif* of sexuality—which continuously reinvent themselves to control the bodies of women and gender-dissident individuals—this axis aims to bring together discussions on biopolitics and its implications for sexuality, health, and reproductive justice. We propose to foster debates that examine the multiple strategies of power and their intersections in the regulation of populations and bodies. These strategies operate through legal, biomedical, and sociocultural spheres, shaping subjectivities and defining access to and the freedom of sexual and reproductive rights.

⁴ "Terreiros" refers to the sacred spaces of Afro-Brazilian religions like Candomblé and Umbanda, where communities gather to worship orixás (deities) through music, dance, and rituals.

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We invite approaches that consider gender as both an analytical category and a social construct, permeating the entire social landscape and infiltrating all layers of life. This includes unpaid care work and reproductive labor, gender inequality, and its intersections with race, class, sexuality, generation, nationality, and ability, among other dimensions. These intersections reveal asymmetries and injustices in reproductive matters, underscoring the need for a critical examination of power dynamics.

We welcome submissions based on theoretical or empirical research, whether completed or ongoing, addressing themes such as population control policies; the history and sociology of biomedical practices; health and sexuality of LGBTQIAP+ populations; the criminalization of abortion and reproductive autonomy; obstetric violence; institutional racism in healthcare; police violence against Black and marginalized youth; collective care policies and strategies; anti-gender and anti-feminist discourses and movements; women's, feminist, queer, LGBTQIA+, and decolonial movements; as well as analyses of how normative discourses on sexuality are inscribed in bodies and society, perpetuating inequalities or, through lines of flight, enabling the emergence of forms of resistance and the reclaiming of rights.

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