BOOK REVIEW ARTICLE

WOMEN IN BATTLE: 150 YEARS IN SEARCH OF FREEDOM, EQUALITY AND SORORITY MULHERES NA LUTA: 150 ANOS EM BUSCA DE LIBERDADE, IGUALDADE E SORORIDADE MUJERES EN LA LUCHA: 150 AÑOS EN BÚSQUEDA DE LIBERTAD, IGUALDAD Y SORORIDAD

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The book *Women in battle: 150 years in search of freedom, equality and sorority* (Original title: KVINNER I KAMP: 150 ÅRS KAMP FOR FRIHET, LIKHET, SØSTERSKAP!), translated from Norwegian by Kristin Lie Garrubo and published in Brazil, in 2019, by Publisher SCHWARCZ S.A, after agreement with Nordik Literary Agency, France is reviewed. It is proposed, in the 128-page hardbook, under the aegis of playfulness, to address a century and a half of the history of women's struggle about freedom, equality and sorority.

The authors Marta Breen and Jenny Jordahl are introduced: the first, born in Norway, in 1976, is a writer, journalist, in addition to being a reference for feminism in her country; is a nonfiction author with several publications, like the books *60 Women You Should Know About* and *The F word*, winning an award from the Norwegian Ministry of Culture together with the second author, blogger, designer and cartoonist, born in 1989, which has a comic strip blog called *Life among the animals*.

The work was reviewed from the perspective of a descriptive review. It is revealed that it aims to show the history of women in a playful way, through comic illustrations, and the struggles faced for equal rights, when compared to men, in patriarchal societies. It is informed that the target audience is any and all people interested in knowing the trajectory of women in the world and in Brazil.

The work, presented in its first edition, was described, based on the understanding that the theme falls within the scope of gender discussions, a solid agenda for nursing studies, especially in the field of women's health. It should be added that the germinal idea for this review was born within a discipline of an Obstetric Nursing Residency course, from a Federal Institute in Rio

de Janeiro, including, since the history of Nursing is a history that, per se, is of women's battles.

It is noted that the hardcover has undeniable print quality and originality in presenting the theme / content using the format of the comic books, therefore, it does not have a chapter structure, nor does it obey a chronological order of the facts covered. Thus, in the book, a text organized by the following axes is identified: introduction; the first convention; women's struggle against slavery; the three main struggles of the feminist movement (exploring the right to education, exercising a profession and earning one's own money; the right to vote in political elections and the right to decide on one's own body); the Iranian martyr; the arrival of socialists; the struggle for one's own body; second and third waves of the feminist movement; free love; which one of you is Malala?; a synthesis of the book and Brazilian women in the struggle. This review obeys the anachronistic order of the book, presenting it in the following paragraphs.

The pages of the work are opened from the 19th century with the notable difference on the way of life of men and women: with women - unable to exercise civic rights and men - sovereign lords in the figures of father and husband. The year 1840, in England, starts with the holding of a congress against slavery. It is detailed that some American women went to participate, however, the men did not allow their position in the meetings, being forced to stay behind a partition and forced to just listen. It is pointed out that Lucretia Mott and Elizabeth Cady Stanton were responsible for the awakening of this experienced inequality, leading Stanton to write a manifesto based on the Declaration of Independence of the United States of America (USA), of 1776. In 1948, the newly written declaration was presented in Seneca Falls - New York - and was signed by about one hundred people — men and women —,

making the event the first convention of the feminist movement.

It is continued, in the comics, with the axis on *The struggle of women against slavery*. It is explained that the first name to emerge is Harriet Tubman, born a slave in the USA, the target of numerous forms of violence; it was 27 years in this condition until she fled to Philadelphia, a state where slavery was prohibited. It is said that his impetus did not subside in the contentment of his own freedom and, therefore, helped other enslaved people from escape plans carried out at night, in secret, and hundreds were freed by the actions of Tubman, who even had his head as a reward - in the nickname “black Moses” (reference to a biblical male figure) - something that nobody achieved.

In 1852, the work *Uncle Tom’s cabin* was published, written by Harriet Beecher Stowe, which addresses the issue of slavery, a book that had enormous repercussions in the USA, being the second-best seller, after the Bible. In 1861, a war against slavery was waged by Abraham Lincoln, elected president of the country, and he subsequently had the opportunity to meet the author of the acclaimed publication. It is said that, with the end of the civil war, black men started to have the right to vote, however, women remained excluded from politics, which is a nonsense post, that is, that it is a book written by a woman of political nature and with significant repercussions, but not mirrored for the women themselves.

The name of Stanton is revisited to address the issue of female suffrage when the first American association in defense of the female vote was created in 1869. Tubman is also reported to have participated in the initiative, with a new name emerging - from Professor Susan B. Anthony. It is said that, given the impossibility of exercising rights in a society shared by blacks and women, there was a convergence of ideals between the abolitionist movement and the suffragette and, concomitantly, the former enslaved Sojourner Truth, recognized in the feminist struggle, was the first black woman winning a lawsuit against a white man. At the age of 70, a famous speech was made at a feminist convention, warning that the conquest of rights by black men was fundamental, but nothing was said about black women. Thus, the first pages from these two agendas of magnetized interests - the black and feminist movements are explored through the hardbook, in this presented review.

From the perspective of the authors, they have become the main struggles of the feminist movement: the right to education; the exercise of a profession and financial autonomy; the right to vote in political elections and the right to decide on one's own body. In this perspective, the

question about the “cognitive attributes” and the (in) capacity of this exercise by women emerges and, in this way, the authors continue the literary narrative due to the assertion that, in the 19th century, men did not consider women as thinking beings, capable of having logical reasoning. Biology and religion were used as a precondition to claim that the thinking from women was unnatural, but with the emergence of the Enlightenment, there was a breakdown of paradigms. Progress / notoriety in societies have been achieved through science and the church has retreated in terms of some arguments, when compared to philosophy. It is noteworthy that, in this segment, Jean-Jacques Rousseau was one of the most influential thinkers and, as far as women are concerned, the philosopher argued that subservience roles were up to them, and also, in this line, followed Kant and Hegel, defending the inferiority of women.

Two women and thinkers opposed this movement: Olympe de Gouges and Mary Wollstonecraft. For the first time, a kind of alternative constitution was written in France, after the French Revolution and, due to its incisive questions, it was condemned to climb on the scaffold, being guillotined. The struggle for the second continued, among them, that of the education of women: from the end of the 19th century, several organizations turned to the access to formal education and insertion in the labor market. Remember that another pressure that gained prominence was the issue of the female vote, thus emerging two strong historical characters: Millicent Fawcett, founder of the national association for the right to vote for women, and Emmeline Pankhurst, a housewife with a strong personality.

It is known that Fawcett fought for women's suffrage in England through speech as an instrument, but has been repeatedly discredited. Indignation grew until Pankhurst created an association that became known as the Suffragist Movement, which proposed more action than discourse. It should be noted that not only women who had the time participated, but also teachers, nurses and workers formed the movement. Demonstrations aimed at impacting society at the time were organized. The struggle for bombings, fires, prisons, hunger strike (and forced food), beatings and deaths was demarcated. The female vote was won, in fact, after the efforts of women during the First World War - with restrictions in 1918 and fully in 1928.

It is based in the work that the first martyr portrayed in history is an Iranian poetess called Táhiri (born between 1814/1817 and died in 1852). It is known that, from a “respected” family, the girl secretly attended classes taught by her father. Her story was marked by a “forced” marriage, a

conversion to the religion of Babismo (which proclaimed equality between the sexes) and, therefore, her husband demanded a divorce and forbade her to see her three children. Then, she began to preach publicly about equality between the sexes and, with that, she suffered stoning and house arrest for related acts, being finally sentenced to death through strangulation with her own veil.

The front of struggles was mobilized with the insertion of workers in the feminist movement, a milestone demarcated by socialist women and their entry into the labor market. The fear of men to lose their sovereignty in this space goes back to these ages and, in view of that, it was not for less that they suffered: exclusion from social life; sexual harassment and violence; differentiated wages and dismissals of married women (therefore “sustained”). In 1910, the first International Conference of Socialist Women took place based on the idea that the feminist struggle was part of the class struggle. Clara Zetkin stands up in defense of the union between workers, claiming that women suffered double oppression - from employers and men in general. She defended the creation of an international women's day focusing on the permanent fight for rights and, with her friend Rosa Luxemburg, went against the First World War and founded the Communist Movement for Peace. Rosa Luxemburg was shot together with her fighting partner - Karl Liebknecht - and Clara Zetkin remained fighting for peace until her death, aged 76.

The trajectory of a nurse is illuminated in the axis “The struggle for her own body” and her tireless struggle for contraceptive methods - Margaret Sanger. A life was marked by inventiveness and creativity designed to help women not to die, as was the case with their mother and so many other women she cared for throughout her life. The vaginal douche was created by her, teaching about contraceptive methods, in addition to distributing her pamphlet “Woman rebel”. Sanger was accused of distributing obscene material, and then she fled to Europe, knowing, in 1915, the diaphragm in Holland, where she had the idea of illegally smuggling such a device, founding a family planning clinic with her sister in the United States, USA. It should be noted that together they managed to supply 488 diaphragms before being arrested and having the clinic closed. It is pointed out that, due to the greed for their ideal, authorities gave in and doctors were allowed to give guidance on contraceptives. After having devised the hormonal pill in the early 1950s, the nurse recruited Gregory Pincus to develop it, approving it for use in 1960, in a paradigmatic break about sex and sexuality, which became

more associated with pleasure than with conception.

For most of the 20th century, abortion was prohibited in many countries, regardless of circumstances; thus, in acts of despair, many women practiced abortion through several, and weird, shapes: with knitting needles; clandestine clinics; healers or even “accidental falls”. In 1973, after Norma McCorvey's life story, by the US Supreme Court, all American states allowed abortion, and this decision led to a great population uprising, dividing the people into movements for or against of the new law introduced, causing great confusion for the country. In Europe, attempts were made by several countries to restrict abortion, and the book concludes this axis as “the battle continues”, in allusion that the dichotomy remains.

The work deals with the division of the history of feminism into waves, the first being centered on the struggle for the right to vote; the second wave is demarcated by the feminist movements of the 1960s and 1970s and the emergence of the third wave in 1990 is anchored in diversity and individual freedoms.

It is noteworthy, considering the historical perspective, that in 1960 Sirimavo Bandaranaike became Prime Minister of Sri Lanka; in 1966, it was the turn of Indira Gandhi, in India, and, in 1969, Golda Meir, in Israel. It is evident that other names came, but less than 10% of the world's nations are led by a woman. In the 1970s, the image of the clenched fist inside the “mirror of Venus” became the symbol of feminist struggle at the time. In 1973, at a major conference in Mexico City, with 133 countries, by the United Nations (UN), the international year of women, and many gains came: education (including access to Higher Education); prohibition, in many countries, of dismissals due to pregnancy; the right to childcare and maternity leave; the job market, etc.

Part of the work is dedicated to the “free love” axis, addressing the issue of normative non-heterosexuality. It is about the poet Safo and her history on the island of Lesbos to contrast, opportunely, that, even in this regard; male homosexuality had historical relevance, as if women were not able to love other women. It is pointed out by the book that, for centuries, every form of love that escaped the “conventional” was slaughtered, discriminated against and prohibited by law in several countries, being considered even as a mental disorder, causing all people who fled of social standards had to hide their feelings, because if they were discovered, they were locked up in hospices, exorcised or simply encouraged to live without love and sex, in addition to other atrocities.

On this axis, the discussion of the arrival of Nazism continues. A real slaughter took place,

with more than a million German gays dead, and lesbian women were given a destination other than death in a concentration camp: they were forced to marry and live as “heterosexuals”. It is described that, after the second war, homosexuals of different nationalities started to mobilize in the fight for their rights, and a landmark - therefore, emblematic - was the confrontation between the gay community and the police after a raid on a gay club - The Stonewall Inn - kicking off the Gay Pride Movement. Progress has been made and much has been achieved, but the work warns that this is a continuous and ongoing struggle, given that, in 70 countries, it is prohibited to be homosexual and, in seven of them, it can lead to death as a penalty imposed by the State.

The rise of religious fanaticism in many countries is criticized as a potent catalyst for the setback in the struggle for conquered equality. At this point, the story of Malala Yousafzai, born in northern Pakistan in 1997, is raised to illustrate. Malala has always been taught to fight injustice and she saw her reality being totally changed with the invasion of the Taliban and, being forbidden to study in her homeland, she started to write about her dissatisfaction on an internet blog. Her diary was published on the British Broadcasting Corporation website and she began to be a death threat for her revolt against the regime, until, in 2012, returning from a school - outside her village area - to her home, she had her driving overrun by soldiers, who were looking for him, and one of the men shot him in the left eye. They operated on her in England, where she took up residence, becoming known in the world for her struggle, when she was invited by the UN to address the children's right to education and, in 2014, she won the Nobel Peace Prize.

The book is synthesized from the idea that the verve of the feminist struggle evokes the unrestricted freedom due to gender. This autonomy has been achieved in some countries, but others continue as a utopia, and vilipends are still perpetrated in many countries: professions that they cannot exercise; forced child marriages; circumcised girls; prisons perpetrated according to the menstrual cycle; trafficking for sexual exploitation; rapes, assaults; harassment etc., however, the authors assert that you are better than 150 years ago and end with the phrase: "Slowly and we are always making progress, we just need to dare to raise our voices".

The book closes with a postscript, written by Bárbara Castro, on the axis - “Brazilians in battle”, an important strategy of the Brazilian version, as it aims to establish, in five pages, a little of the trajectory of the struggle of women in Brazil, since the book is not national. Names such as Esperança Garcia, Rosa Egipcíaca, Maria Firmina dos Reis, Bertha Lutz and Marielle are evoked,

asking: what do these women, Brazilians, have in common?; a rhetorical question that points to your answer: do not give up the struggle of feminism. In a few powerful pages, an overview of the history of women's struggles in Brazil from the 18th century to the feminist movements that gain space on social networks is undertaken in the campaigns disseminated by countless hashtags. It is believed that the book *Women in the struggle* is a work of memory production necessary for a history of silence about women, their struggles, rights, gender and feminism, as it is assumed in the afterword, which also aims to rescue this protagonism regarding Brazil.

This review ends, indicating the reading of the book as a valuable strategy to reflect and discuss issues related to gender, from a feminist perspective, in order to produce purposeful and consistent debates about femininities and even masculinities. Through the work, a theme (still discussed in an incipient way) is brought to the field of health and, mainly, to Nursing, in an imagery, ingenious and accessible way. Considering that it is a field of human relations in their individualities and collectives, *Women in the struggle* contribute significantly to professional training at all levels and, even, from a personal and humanistic perspective - expensive and necessary aspects for the development of care.

CONTRIBUTIONS

All authors contributed equally in the design of the research project, collection, analysis and discussion of data, as well as in the writing and critical review of the content with intellectual contribution, and in the approval of the final version of the study.

CONFLICT OF INTERESTS

Nothing to declare.

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