

Proponha um resumo em português para o texto abaixo (trecho de um artigo), sintetizando os principais argumentos da autora, com no máximo 1500 caracteres (incluindo os espaços¹)

In a time of increasing interconnectedness, where discourse is dominated by communication technologies such as social media networks, young people find themselves in a unique position of being available and connected both to friends and strangers twenty-four hours a day. In the midst of sharing information about what they had for breakfast, they are also organically growing consciousness-raising communities, embracing feminist activism, and, perhaps, defining a fourth wave of feminism. This chapter makes a theoretical argument for linking together consciousness raising groups—as articulated by feminist scholar and activist bell hooks, activism, and fourth-wave feminism.

We live in a post-feminist culture, where many young people of the millennial generation—one of the generations most open to social change and differences—have an “I’m not a feminist but...” attitude. Celebrities dominate the mainstream media coverage with statements such as Evangeline Lily’s 2014 Huffington Post interview, in which she stated “I’m very proud of being a woman, and as a woman, I don’t even like the word feminism because when I hear that word, I associate it with women trying to pretend to be men and I’m not interested in trying to pretend to be a man [...] I don’t want to embrace manhood, I want to embrace my womanhood” (Blickley 2014).

Some celebrity women express the view that equality is already achieved, rendering feminist activism unnecessary. Actress Kaley Cuoco drew widespread criticism for a 2014 interview to Redbook magazine, in which we stated that feminism isn’t “really something I think about. Things are different now, and I know a lot of the work that paved the way for women happened before I was around... I was never that feminist girl demanding equality, but maybe that’s because I’ve never really faced inequality” (“Kaley Cuoco-Sweeting’s Law of Happiness” 2014).

Despite this, women’s everyday experiences are still defined by daily instances of sexism, both small and large. Young women, in particular, often lack the knowledge to counter and speak to these experiences, having internalized life-long messages that the United States is a post-feminist culture. Feminist scholar Susan Douglas (2010) highlights this disconnect by addressing what she terms “enlightened sexism,” or that it is not only okay, it is funny, to bring back sexist stereotypes of men and women.

But some millennials are mobilizing online and rejecting post-feminist cultural values (Aune 2013, p. 49). The first key aspect to this emerging nexus of community, activism, and feminism in online spaces is the reemergence of consciousness-raising groups (see also Chap. 17 by Desborough and Chap. 18 by Regehr and Ringrose).

Consciousness-Raising Groups

Consciousness-raising groups were informal gatherings for women in different communities, places where women could vent about sexism and social inequalities, as well as places where women could heal from daily injustices against them (hooks 2000, p. 7). Although these groups played pivotal roles in earlier iterations of feminism, they fell out of vogue after the second wave of feminism, as feminism became more centrally-organized and then moved into academia.

The shift to more centralized feminism led to widespread gains for the movement in terms of mainstream visibility and policy objectives, but it also led to a loss of visibility for women who were not white and upper-middle class. Additionally, the movement itself became less political. According to the prominent feminist scholar bell hooks (2000), the “dismantling of consciousness-raising groups all but erased the

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notion that one had to learn about feminism and make an informed choice about embracing feminist politics to become a feminist advocate” (p. 7).

In bell hooks’ 2000 book, *Feminism is for Everybody*, she laments the loss of consciousness-raising groups. hooks argues that these groups were vital to the early formation of the Women’s Rights Movement: “Feminists are made, not born. One does not become an advocate of feminist politics simply by having the privilege of have been born female. Like all political positions, one becomes a believer in feminist politics through choice and action” (p. 7). Consciousness-raising groups also became a “site for conversion,” where women were actively brought into feminism through these important communities (hooks 2000, p. 8).

Losing consciousness-raising groups decreased feminist activism, relegating feminism to a nearly apolitical, and often undesirable, label. As scholars Rebecca Munford and Melanie Waters (2014) point out, “while feminism is not dead, it is not nearly as visible as it once was” (p. 18). Many women, even those who openly identify as feminists, do so from the relative comfort of an apolitical stance (hooks 2000, pp. 10–11).

Though hooks was not content to document the fall of consciousness-raising groups. She saw these communities as essential to a progressive movement addressing lingering issues relating to sexism. In *Feminism is for Everybody*, she argues that “when [the] feminist movement renews itself, reinforcing again and again the strategies that will enable a mass movement to end sexism and sexist exploitation and oppression for everyone, consciousness-raising will once again attain its original importance” (hooks 2000, p. 11). Now, young people are using social media as a way to overcome barriers to activism by congregating in new, grassroots consciousness-raising groups.

Fonte:

BLEVINS, Katie. bell hooks and Consciousness-Raising: Argument for a Fourth Wave of Feminism. In: *Mediating misogyny*. Palgrave Macmillan, Cham, 2018. p. 91-108. Disponível em: <https://paromitapain.com/wp-content/uploads/2019/12/10.10072F978-3-319-72917-6.pdf#page=112>