

pensaram a guerra fria, dividiram os países em blocos e, planejaram e incentivaram a ditadura na América Latina. Todo problema no fim dos anos 70 era acabar com a Revolução das Mentalidades. E foram os *think thanks* que descobriram a importante associação entre liberdade sexual e liberação da opressão econômica; importante obstáculo ao desenvolvimento do capitalismo.

Esse pequeno resumo, por si só já nos fornece elementos suficientes para motivar o leitor ou leitora a uma instigante, estimulante e elucidativa leitura. Um belo presente de uma mulher impossível!

MURARO, R. M. MEMORIES OF A POLYVALENT WOMAN, COM PHILIP EVANSON. RIO DE JANEIRO: ROSA DOS TEMPOS, 1999. 404 p.

Maria Bettina Camargo Bub¹

Philip Evanson describes Rose Marie Muraro (1932) as a polyvalent intellectual. She speaks different languages fluently, has studied mathematics and physics, written poems, books³ and articles. Besides, she is one of the most important persons of the Brazilian publishing field. Muraro has been the editor of *Vozes* (1969-1985), *Espaço & Tempo* (1986-1988), *Rosa dos Tempos* (1989-1998) and, currently of Editora Record. She was one of the founders of the feminist movement in Brazil, and has been involved with it since the 70's. In the 80's she was involved with politics. Initially, she was a candidate, as a federal deputy, for the political party PDT. Later, she was a candidate of PT (worker's party). Considering this brief biography, we have to agree that the title is coherent with her personality and trajectory.

In 1997, when she was teaching creative writing in Temple University, Philadelphia, she was stimulated by her students to write a book on her life. Professor Philip Evanson, promptly offered to do the interview, and one year later the draft of the book was ready. However, Betty Mindlin, who read the manuscript, claimed that the book lacked subjectivity. Mindlin argued that Muraro herself considered subjectivity a very important epistemic category. Muraro felt that she had been "caught" and states that "I only said what I had done, not what I had experienced. I behaved like a man. I was very much terrified about talking about myself". After overcoming her fear, Muraro finalizes this instigating book, constituted of five sections and thirty-three chapters.

In the introduction, Muraro tells the reader about a visual deficiency she had since childhood, and which became a challenge for the development of her creativity during all her life. According to Muraro, "Only what is unachievable shows us new things... Only what is unachievable makes us create". And it was through the use of this creativity that she designed the structure of this book. In the book, she makes a relation between the timeline of her life and important historical events in Brazil and in the world. The timeline starts in the 30's and shows how external events shaped her own life.

Muraro characterizes the 30's as "The gestation of the future". It was the future of Brazil, and the future of Rose, since she was born on November 11 1930, and this was also the day in which Getúlio Vargas invaded Rio de Janeiro and deposed Washington Luis, initiating a policy of industrialization. Rose, had a solitary and rich childhood. She was the daughter of Lebanese industrialists and had a privileged education. At this time, there was a common sense view that the world was essentially "good". The relationship between men and women was so idealized that the good would always overcome the evil. This view, which is opposite to reality, made many women disappointed, since life was not as romantic as they thought it was (any coincidence with commercial films?) In the 40's, with the spread of the Second World War II "The world burns". Her family impoverishes. Her father, who she admired and had a strong affective relationship with, passes away. According to her, he was "a powerful and tender man. What I liked about him was his tenderness". It was also in this decade that Rose became involved with religion and started her physics course, which she abandoned after some time.

During her narrative, Rose relates the historical facts to her personal life. This happens when she refers to a pre, trans and post-revolution period, to feminism, subjectivity, the sexuality of Brazilian women, liberation theology, personalities such as Frei Ludovico e Don Hélder, divorce, deconstruction of the body, and her separation from the publishing company *Vozes*, in which she worked for a long period, publishing international best seller books.

What mostly calls our attention in this narrative are her impressions of the United States, which she visited in the 80's and in the 90's. At this time she observed the death of the mentalities. The yuppies (young upward bound mobile professional) had taken over the hippies Those earned around 500.00 dollars per year. According to her, the final stroke against progressists was represented by the politically correct policy, "[...] the worst kind of control I have ever seen". Besides discussing sexism in the American Universities, she says that one of the most shocking aspects; about the country are in the text "The Unveiled Illegal Economy". According to Muraro, in this text, Bill Clinton gives the information that the United States represents 5% of the world population. However it consumes 50% of the drug in the world. Based on information collected in the Foreign Investment Report (1994), published by the World Bank the author says that, illegal economy controls formal economy. Illegal money is taken to fiscal paradises, then it goes to New York's stock market and after that it joins the formal economy. This explains why the blue ships of Dow Jones industrial indexes are unbeatable,

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since it took 82 days to go up and 6 or 7 thousand points, while it used to take 10 years to increase up to 10 thousand points. .

Another interesting information given by Muraro, was about the so called American think tanks – research centers coordinated by intellectuals, dedicated to thinking about the future of the world (each country had one of these centers linked to the American think tanks. In Brazil, this center was called IBAD. According to the author, these centers discussed the cold war, divided the countries in blocs, planned e stimulated dictatorship in Latin America. The big problem at the end of the 70's was to end up with the Revolution of the Mentalities. The think tanks discovered the important association between sexual liberation and liberation of the economic oppression, important obstacle to the development of capitalism.

This brief summary provides enough information to motivate the reader for this instigating and clarifying reading.

MURARO, R. M. MEMORIAS DE UNA MUJER IMPOSIBLE, COM PHILIP EVANSON. RIO DE JANEIRO: ROSA DOS TEMPOS, 1999. 404 p.

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Rose Marie Muraro (1932) es como afirma Philip Evanson una intelectual polivalente. Tiene fluencia en varios idiomas, estudió matemáticas y física; escribió poemas, libros y artículos, además de ser una de las personas más importantes del movimiento editorial brasileño. Fue editora de la editorial Vozes (1969-1985) de la Espaço & Tempo (1986-1988), de la Rosa dos Tempos (1989-1998) y actualmente, de la Editora Record. Desde los años 70, actúa en el liderazgo del movimiento feminista brasileño del cual fue una de las fundadoras. En los años 80 se dedicó también a la política y se apuntó como deputada federal por el PDT y, después por el PT. Como vemos, el título de esta obra es fácilmente comprensible. Realmente es una mujer imposible.

En 1997, estaba en la Universidad de Temple, Filadelfia, enseñando creative writing cuando los alumnos la estimularon a que escribiera sobre su vida. El profesor Philip Evanson se prontificó a hacer la entrevista y en un año estaban listas las pruebas del libro. Sin embargo, Betty Mindlin, a quien ella le había dado el manuscrito para que lo leyera, le reclamó más subjetividad a la obra, argumentando que la misma Rose consideraba la subjetividad una categoría epistémica mayor. Rose se sintió "enganchada" y afirmó "Yo sólo había contado lo que había hecho, y no lo que había vivido. Procedí como un hombre. Hablar de mí me daba un miedo terrible." Una vez superado el miedo, Rose termina el instigante libro que está constituido de cinco partes y treinta y tres capítulos.

La autora introduce el tema contando la forma por la cual una minusvalía visual importante, que posee desde la infancia, se transforma en acicate para la creatividad y pasaría a entretener toda su existencia, desafiándola para "lo imposible". Pues, para ella "Sólo lo imposible abre lo nuevo... Sólo lo imposible hace crear". Y así fue, en pleno uso de toda su creatividad, pudo dibujar la estructura del libro, articulando la línea del tiempo, a partir de los años 30, a los acontecimientos que marcaron el Brasil y el Mundo y la forma como fueron forjando su propia existencia.

Rose caracteriza los años 30 como "La gestación del futuro". Futuro del Brasil, futuro de Rose, pues el 11 de noviembre de 1930 nacia Rose Marie Muraro, el mismo día que Getúlio Vargas invade Rio de Janeiro -y Washington Luis será depuesto-, e inicia una política de industrialización. Rose, de otra parte, tuvo una infancia rica y solitaria. Hija de industriales libaneses, recibe una educación privilegiada y superprotegida. La sociedad de esa época tenía una visión de mundo esencialmente buena, la relación entre hombres y mujeres era tan idealizada que el bien siempre vencía el mal (¿alguna coincidencia con los días actuales?) Esa visión, que se oponía a la realidad fue la causa de la decepción de muchas mujeres, pues la vida no era romántica (¿alguna semejanza con el cine de un circuito comercial?) En los años 40, "el mundo arde". La Segunda Guerra Mundial se alastra por el mundo. La familia se empobrece. Rose pierde a su padre, por quien nutría una profunda admiración y unos estrechos vínculos afectivos "[...] un hombre poderoso y tierno. [...] Lo que en él me atraía era la ternura, porque yo veía violencia en las mujeres". También será la década que Rose se vincula a la religión e inicia el curso de física que, después de algún tiempo, decide abandonar.

Durante su narrativa Rose articula los hechos históricos a su historia personal. Y así se irá refiriendo cuando habla del periodo pre, trans y pos-revolución, al feminismo, a la subjetividad y a la sexualidad de la mujer brasileña, a la teología de la libertación, a personalidades como Frey Ludovico y Don Hélder, a la separación y al divorcio, a la desconstrucción del cuerpo para explicarnos su separación de la editorial Vozes a la que había dedicado años de su existencia, publicando grandes bestsellers internacionales.

Sin embargo, lo que más me llamó la atención fue la narrativa de sus impresiones sobre los Estados Unidos, a partir de sus visitas al país durante los años 80 y 90. En esa época vio como la revolución de las mentalidades se moría. Los hippies ya no estaban de moda y sí, los yuppies (young upward bound mobile professional), y ganaban alrededor de 500 mil dólares al año. Según ella, el golpe final contra los progresistas se dio con la ola del politically correct (políticamente correcto), [...] algo que en mi vida lo había visto. Además de comentar sobre el terrible sexismo que pudo constatar en las universidades americanas, uno de los aspectos que más le chocaron está en el texto "La Economía Ilegal Descubierta". En

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