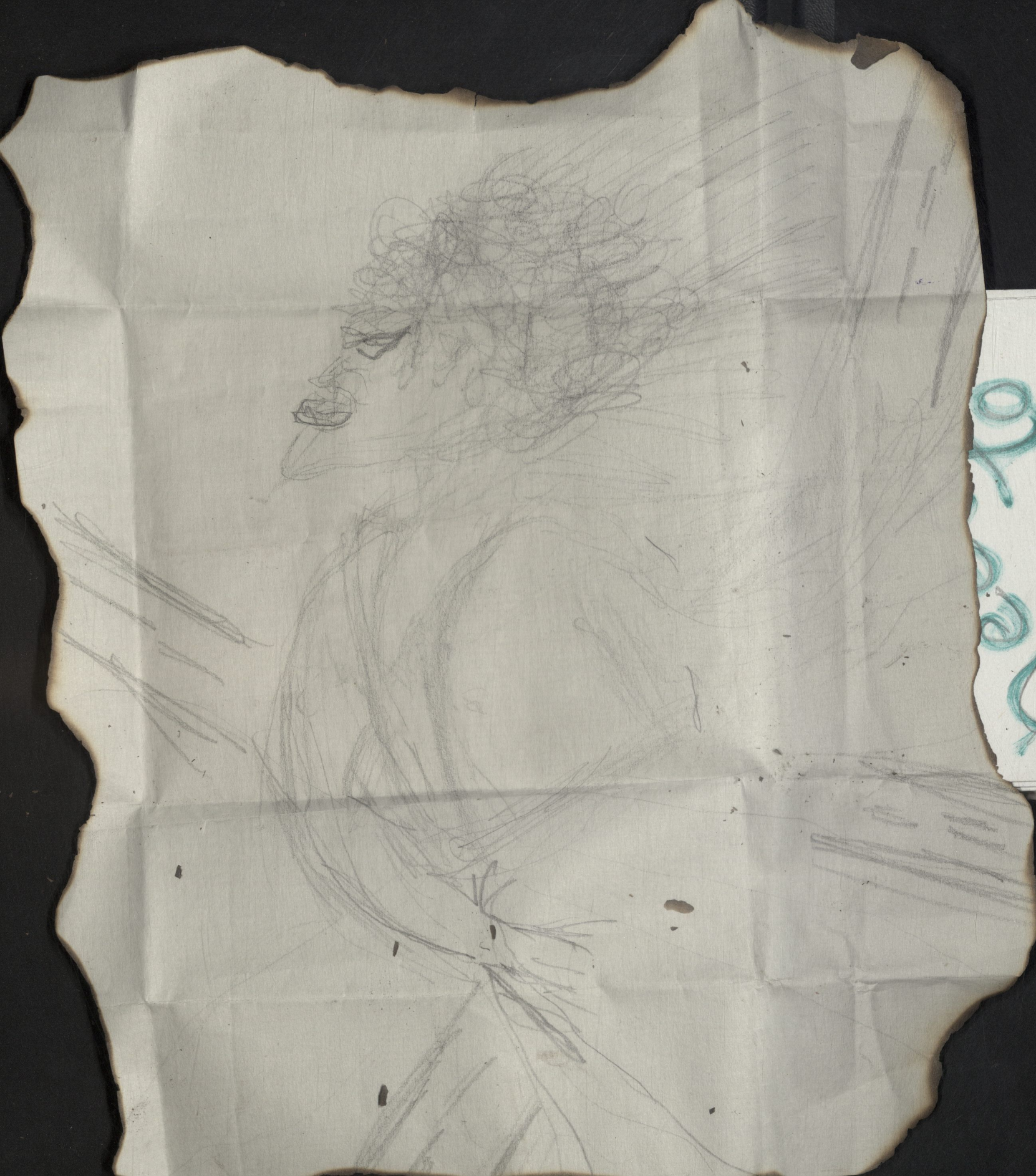


she whistles at
the
Crossroads

Work in
Progress

by: Mary
Schles





Handwritten text in green ink, likely a list or index, written vertically. The text is partially obscured by the torn paper on the left.

Handwritten text in green ink, likely a list or index, written vertically. The text is partially obscured by the torn paper on the left.

Handwritten text in a stylized, cursive script, likely a form of shorthand or a specific dialect. The text is written in dark ink on aged, slightly discolored paper. The words are arranged in a single line, with some characters appearing to be ligatures or stylized combinations of letters. The script is highly fluid and expressive, with many loops and flourishes. The text is written in a cursive style, possibly a form of shorthand or a specific dialect. The words are arranged in a single line, with some characters appearing to be ligatures or stylized combinations of letters. The script is highly fluid and expressive, with many loops and flourishes.

"Pomba-Gira" is a (actually several) females entities workshops in Umbanda, Quimbanda, Tala... all syncretic manifestations of the Brazilian religions. Some scholars say "Pomba Gira" is a transformation of "Bembé-gira" an Inguice in the Banto religious tradition. The Pomba

Erotic Autonomy

or

The Matriarchal horde
Twerks?

Gira has many
manifestations:

- Maria Padilha - the Spanish
- Pomba Gira Egípcia - the Egyptian
- Pomba Gira Rainha - the Queen
- P.B. Namora - a girl
- Maria Veludo
- Sete Sais - seven saints
- Maria Antônia
- Maria Congo

Associated with the
fallen women
prostitute, dancer

Cand, smoking,
lust, sex, alcohol &
tobacco...

In "Performance as a site of opposition, bell hooks said that she noticed how often:

- Street people - homeless are black
- Black people become homeless
- Homeless people are crazy
- Black people become crazy

But, the point here is not about social work or public health, it is about THEM the mad ones.

The dam

It is also about the choices they make, or possibility of agency. Being and acting as ^{the} the

"mad" is resistance. Maybe not resistance in a strict Marxist way, but hooks puts: opposition to the pretended sanity of social structures, to the scientific scrutiny of the:

- Cartesian subject?
- Western world/view?
- White Supremacy?
- White Western male gaze?
- phallic white father?

(is that even a possible

well, why not?

All of the above, more of the same and

more: the social contract, the nation-state, the law
law become justice. But there is no justice in the
idea that generates law, and state or nation.

I know there is struggle, improvement, hope.

I just question if we can reform things.
yes, we reform structures all time. But... should we?
why should we "belong" to structures that we
don't even agree with? don't even trust?

Why can't I stop in the street and invite
people to join me and see what happens?

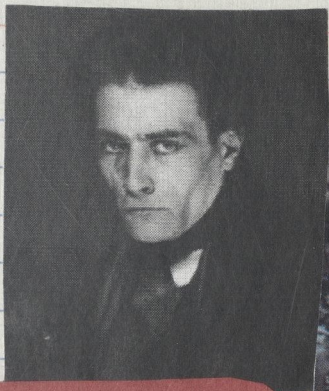
To put this question appears as something so

un. imaginable that I wonder if is nt exactly
what all revolutionaries should be doing.



One step ahead
and you will see

« Society must be
defended »
(H. Foucault)



be able
to forget me



is able
to forget me

(A. A. le theatre)
at rendezvous





The fool
the step into the abyss or,
the beginning of creation

In the Forest - "Le Haut", the
Foot is absorbed sometimes as the
22nd Card of the "Arcane Major"
The image shows a man walking
absorbed in his thoughts. At his
feet there is an abyss. A dog
barks, we don't know if the
animal is happy or angry
about the man.

But we also don't
know what comes
next. Will the
man fall? Or will
his steps that
create the path?
That's why this
is also the Card
number 0. The
Lord of Creation

m

What about the Complex: Blackness, Femal
"madness"
(and public space)?

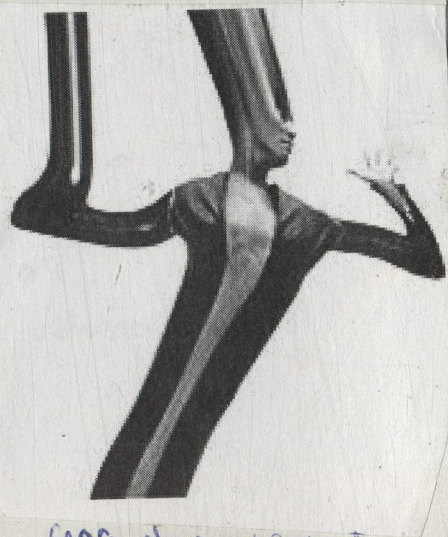
Oh, you tell me

«Words don't go there»



, and damn I will
Get it!

Some ppl "the stress of outgrowing and Uncle Ben"



Gracy Jones - "Corporate Camouflage"

Spiller says in "Mama's baby..." that:

"This ~~problematic~~ of gender places her, in my view, out of the traditional symbolics of female gender, it is our task to make a place for this different subject. In doing so, we are less interested in joining the ranks of gendered femaleness than gaining the insurgent ground as female social subject. Actually claiming the monstrosity (female with the potential to "name"), which her culture imposes in blindness, "Sapphire" might be after all a radically different ~~and~~ text for a female empowerment"

I want to claim my lineage of mothers.
Of single black women raising children while
hungry and tired and sick.

Of a white woman who abandons an abusive
husband and lost her children

I cry for them

I fight for them

Shall I not be ~~conquered~~ by rage.

Shall we all find joy in life.

Salve o
Povo da Rua

"salutation to the people of the street!"



Brazil is hot!



lets talk about revolution, lets talk about overthrowing
unfair systems. yes! Lets overthrow Capitalism,
White Supremacy, Misogyny, Homophobia, State
Monopoly of Violence, abuse and surveillance,

lets take the streets

But I want to talk about healing. Collective
healing.

Here I am, between Art and Madness, Performance
and Activism, Anthropology and "Reverse Anthropology"
(Pena)

At the crossroad. Not going no where.
This is the place.

Crossroads and
abysses



Performance as my
step into Abyss

S/The Jump
R 9/10/1961
alone 7

Salve todas as
Entidades!

Salutation to all the entities!"

Salve toda
Entidade

to. Revel the my life

Second proposed

a. Reveal through
a. those new world?

Summit
Reveal
Reveals, and good

4) Incorporal
the B.V.

dedication to all the entities!"

Salve todos
Entidade

to. Project the my home

Second proposed

a positive ethnography

in those new world?

Summer time

Research

Field work, and work at

Third N.

Acute allies

Swampy in a vision?

Reopened after

Take the sheets, books
members - collectors
collective workshop.

dedication to all the entities!"

