



## THE PERSPECTIVE OF GENDER EQUALITY IN FRANCISCA SENHORINHA

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### ABSTRACT

**Objective:** To reflect on the approach and impact of Francisca Senhorinha's thought and work from a socio-historical perspective, relaunched in the current themes of ideology and gender issues, along with the empowerment at the time in terms of communication of the ideal and formation of women in her time, assessing how she influenced the feminist movement in 19th century Brazil and the impact of her contributions in the fight for the emancipation of women in a very challenging socio-political context.

**Theoretical Framework:** The research is fundamentally centred on relevant studies and references on the author and the issues associated with the subject under study, with particular emphasis on research that the author inspired in the state, in the country and in the world. Thus contributing to a theoretical framework close to that associated with Bárbara Souto's work entitled "Senhora do seu destino: Francisca Senhorinha da Motta Diniz e Josephina Alvares de Azevedo - projetos de emancipação feministas na imprensa brasileira (1873-1894)" (2013).

**Method:** Narrative literature review, seeking to describe and discuss the current state of the research topic, particularly with regard to authors who consolidate and substantiate the author's perspective on which the research is centred.

**Results and Discussion:** A theoretical-discursive approach based on a relational triad between concepts, authors and literary-communicational work in the press with implications (direct and indirect) in the evolutionary framework of the theme adopted in this research.

**Implications of the research:** to constitute, this time and for the future, a set of findings and considerations that can help reflection on history and its makers, in certain subjects and themes of great value in contemporary discourse in the light of current concerns and the demands of modern society.

**Originality/Value:** This study addresses, in a unique way, the originality of Francisca Senhorinha da Motta Diniz's work, which lies mainly in her pioneering and multifaceted work as an educator, feminist and abolitionist at a time when women, especially black women, faced serious social and institutional restrictions. Her inspiring legacy empowers the areas that are central to a world that wants to be democratic and free, essentially aimed at protecting and promoting "Education for All", within a framework of values based on equality and fraternity between peoples, thus helping to build a fairer and more inclusive society.

**Keywords:** Higher Education, Gender Equality, Emancipation, Francisca Senhorinha.

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## A PERSPETIVA DA IGUALDADE DE GÊNERO EM FRANCISCA SENHORINHA

### RESUMO

**Objetivo:** refletir sobre a abordagem e impacto do pensamento e obra de Francisca Senhorinha numa perspetiva socio-histórica relançada nas temáticas atuais sobre ideologia e questões de género, a par do empoderamento à época no plano comunicacional do ideal e formação da mulher no seu tempo, aferindo como influenciou o movimento feminista no Brasil do século XIX e qual o impacto das suas contribuições na luta pela emancipação das mulheres um contexto sociopolítico deveras desafiador.

**Referencial Teórico:** A pesquisa centra-se fundamentalmente em estudos e referências relevantes sobre a autora e sobre as questões associadas à temática em estudo, com particular destaque para investigações que a autora inspirou no estado, no país e no mundo. Contribuindo, desta feita, para um referencial teórico próximo ao que se associa a obra de Bárbara Souto intitulada de “Senhora do seu destino: Francisca Senhorinha da Motta Diniz e Josephina Alvares de Azevedo – projetos de emancipação feministas na imprensa brasileira (1873-1894)” (2013).

**Método:** Revisão de literatura de matriz narrativa, buscando descrever e discutir o estado atual do tema pesquisado, nomeadamente no que refere a autores que consolidam e consubstanciam a perspetiva da autora sobre a qual se centra a investigação.

**Resultados e Discussão:** Assume-se uma abordagem teórico-discursiva com base numa tríade relacional entre conceitos, autores e obra literário-comunicacional na imprensa com implicações (diretas e indiretas) no quadro evolutivo da temática adotada nesta investigação.

**Implicações da Pesquisa:** constituir-se, desta feita, e para futuro, um conjunto de constatações e considerações que possam ajudar à reflexão sobre a história e os seus fazedores, em determinadas matérias e temáticas de grande valia na contemporaneidade discursiva à luz das preocupações atuais e das demandas da sociedade moderna.

**Originalidade/Valor:** O presente estudo aborda, de forma singular, a originalidade da obra de Francisca Senhorinha da Motta Diniz, a qual reside principalmente na sua atuação pioneira e multifacetada como educadora, feminista e abolicionista em uma época em que as mulheres, especialmente as mulheres negras, enfrentavam sérias restrições sociais e institucionais. O legado inspirador empodera os domínios fulcrais para o mundo que se quer democrático e livre, essencialmente vocacionado a proteger e promover a “Educação para Todos”, num quadro de formação de valores assente na igualdade e fraternidade entre os povos, ajudando, desta feita, a constituir uma sociedade mais justa e inclusiva.

**Palavras-chave:** Ensino Superior, Igualdade de Género, Emancipação, Francisca Senhorinha.

## LA PERSPECTIVA DE LA IGUALDAD DE GÉNERO EN FRANCISCA SENHORINHA

### RESUMEN

**Objetivo:** Reflexionar sobre el abordaje y el impacto del pensamiento y de la obra de Francisca Senhorinha desde una perspectiva socio-histórica, relanzada en las actuales temáticas de ideología y cuestiones de género, junto con el empoderamiento de la época en términos de comunicación del ideal y formación de la mujer de su tiempo, evaluando cómo influyó en el movimiento feminista en el Brasil del siglo XIX y el impacto de sus contribuciones en la lucha por la emancipación de la mujer en un contexto sociopolítico muy desafiante.

**Marco Teórico:** La investigación se centra fundamentalmente en estudios y referencias relevantes sobre la autora y las cuestiones asociadas al tema en estudio, con especial énfasis en las investigaciones que la autora inspiró en el Estado, en el país y en el mundo. Contribuyendo así a un marco teórico próximo al asociado al trabajo de Bárbara Souto titulado "Senhora do seu destino: Francisca Senhorinha da Motta Diniz e Josephina Alvares de Azevedo - projetos de emancipação feministas na imprensa brasileira (1873-1894)" (2013).

**Método:** Revisión bibliográfica narrativa, buscando describir y discutir el estado actual del tema de investigación, particularmente en lo que se refiere a los autores que consolidan y fundamentan la perspectiva de la autora en la que se centra la investigación.



**Resultados y Discusión:** Enfoque teórico-discursivo basado en una tríada relacional entre conceptos, autores y trabajo literario-comunicacional en la prensa con implicaciones (directas e indirectas) en el marco evolutivo del tema adoptado en esta investigación.

**Implicaciones de la investigación:** constituir, esta vez y para el futuro, un conjunto de hallazgos y consideraciones que puedan ayudar a la reflexión sobre la historia y sus hacedores, en determinados asuntos y temas de gran valor en el discurso contemporáneo a la luz de las preocupaciones actuales y de las exigencias de la sociedad moderna. Originalidad/Valor: Este estudio aborda, de forma singular, la originalidad de la obra de Francisca Senhorinha da Motta Diniz, que radica principalmente en su labor pionera y polifacética como educadora, feminista y abolicionista en una época en que las mujeres, especialmente las negras, se enfrentaban a graves restricciones sociales e institucionales. Su inspirador legado potencia las áreas centrales para un mundo que quiere ser democrático y libre, esencialmente dirigidas a proteger y promover la "Educación para Todos", en un marco de valores basado en la igualdad y la fraternidad entre los pueblos, contribuyendo así a construir una sociedad más justa e inclusiva.

**Palabras clave:** Educación Superior, Igualdad de Género, Emancipación, Francisca Senhorinha.

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## 1 INTRODUCTION

The representation of Brazilian women in the social scenario is characterized by struggles to guarantee their space and the right to live in society and share with the nation the productivity of their work to correspond in the sphere of cultural, economic, political and social growth of the environment in which they live. that lives. Therefore, this research aims to search in the heart of the 19th century the social context in which women from the city of Campanha, in Minas Gerais, Brazil lived, so that through their participation they could enhance the spheres of education in history.

The general aspect of education seeks to find the agents that determine to lead important and positive additions to the individual's cultural relationships, functioning as a fundamental axis, helping to realize the ideas and questions that affect the entire process of knowledge, progress, work and freedom (Rodrigues, 2008; Rodrigues, Silva, & Morgado, 2021; Morgado, Licursi & Silva, 2024; Leonido, Cardoso & Morgado, 2024; Morgado, Rodrigues, & Leonido, 2024).

The social changes brought about through education led women to the interaction between professional qualifications and the need to fulfill themselves in a democratic context. Therefore, educational transitions are interrogated and debated as well as an approach to current concepts, portraying the social progress of a supportive education, aiming at work, freedom of



expression and above all the progress of the country, which in the recognition of differences are sheltered in the dimensions of justice (Almeida *et al.*, 2022).

This research visualizes the social problem, integrating the concept of education and citizenship, with the purpose of putting oneself in someone else's shoes and in the process of reconstructing history, to fight inequality responsibly. The great complexity that drives social factors allows us to reflect on the theoretical points of the evolution of knowledge to disseminate aspects that prove hypotheses and serve cultural production, emphasizing the issue of the subject of freedom, work and progress.

Francisca Senhorinha (1834-1910), was a teacher, journalist and human rights activist from the city of Campanha, who fought for education and social causes in favor of citizens' rights: she expresses her feelings about the existence of things in the world and is placed in the unfolding of social struggles in favor of the emancipation of women and their insertion in society. Francisca Senhorinha recreates a new language in the paths of education and takes a position in questioning women's rights, in which her voice is entirely significant for the effectiveness of social struggles not only in favor of women, but of all disadvantaged people.

The 19th century, in the period from 1873 to 1889, responded to external stimuli that essentially constituted a more prominent vision of reality whose social struggles were manifested with rigor, characterized by a harmony between freedom and the progress of the nation.

Faced with the radical questioning of reality, its nature of construction for the emancipation of women and their insertion in society, the 19th century manifested itself in different facets according to people's positioning to add values to personal and professional fulfillment. The trends of the 19th century, whose emphasis materializes in the causes of education, with freedom, work and progress as a significant end, coalesce in traditions, in the perfect relationship with reality and in bringing each person closer to human consciousness. in the face of human communion and the rights of all human beings. In this sense, this research addresses the paths of education in Minas Gerais, in the city of Campanha, which intensifies women's fight for their rights.

## **2 THE STATE OF THE ART**

Records of female presence in the most varied sectors of social and political life in Brazil are scarce. We can easily verify that the analysis of female discourse and its insertion in literature become necessary to indicate the differences in productions by female authors,



considering their representation in the social space. The woman's trajectory from her actions as queen of the home, mother and wife, marks her historical projection as an active being, capable of shaping the essence of the human personality through her reality and awareness of her position in society and the world. In this sense, this theme has become more present in academic studies.

Terezinha Schmidt, in recent decades, has expressed interest in the subject linked to gender issues, although outside the scope of feminist criticism. Schmidt asserts that the category of gender as associated with cultural studies is linked to its genesis and as associated with multiculturalism is within a linear equivalence that ignores the conditions of its emergence in the context of the historical evolution of female criticism. Terezinha also shows that in the most varied studies, within the scope of the gender category, in the context of the history of female criticism that emerged between the years 1971 and 1982 (Schmidt, 2000), particularly foreign studies focus on the same theme, focusing on the same questions, with questions that had already been asked by Virgínia Woolf and Simone Beauvior: - How were the women in the text? What about teaching literature? And in literary stories? - What role did they play in national cultures? - What legacy did they leave? These questions were linked to an entire configuration of Western culture under the sign of patriarchal modernity (Woolf, 1928). From the moment that the narrative of the nation's cultural literary memory is no longer read, they will not know who the women were in the community, in the nation. The issue of gender places us within a concrete, historical and discursive context of difference.

Diva Muniz surveys the history of education in Minas Gerais between the years 1835 and 1892, making a comparative study to visualize girls and women within Minas Gerais schools in the 19th century, addressing the principle of freedom and the multiple possibilities of each person, on the significant role of social struggles in favor of rights and the protection of human beings in society to guarantee the exercise of citizenship (Muniz, 2003).

Mary Del Priore, in turn, tells the story of women in Brazil, rescuing values based on race, color and ethnicity, allowing a break with *apartheid* in which generations and generations were condemned to live in dependence on a patriarchal society, which corresponds to distancing from the values and ethnic and cultural characteristics of all races (Priore, 2004).

In 1970, June Hahner published her research on the urban lower classes of the First Republic in Brazil and discovered the Jornal O *SEXO FEMININO* which opened up the possibilities for her to begin a long study on Brazilian women and their social and political struggles between 1850 and 1937., which was forgotten and needed to be revealed, studied and disseminated (Hahner, 1970).



In this way, it can be observed that in recent times, several researches and studies are being carried out to understand the history of women's resistance, through their social struggles to provide resources and contribute to the necessary transformations in the fight against prejudice and discrimination.

There is still a long way to go. The present study only intends to present itself as a modest contribution to making known the courage of a figure who, in the feminine world, in his time, knew how to wield the sword in one hand and the pen in the other (Camões, 1978, p. 257 ), so that the hard-working struggle of Brazilian women, the true heroine of this odyssey, would not fall into oblivion and prolong and strengthen the character and courage of modern-day women, willing to roll up their sleeves and participate determinedly in the decisive battle that would lead to the epic the free woman who one day will engrave with golden letters, of the finest gold in the indefectible soul of the people who dare to dream their dreams, like Camões in “Os Lusíadas” when singing the references that will animate the glory future:

What examples for future writers  
To awaken curious devices,  
Let's put things in memory,  
Who deserve to have eternal glory! (Camões, VII, 82)

### **3 THE ROMANCE THE JEWISH RACHEL AND HER INFLUENCE ON WOMEN'S EDUCATION**

Literature follows the path of acquiring knowledge and the interaction of the individual with his fellow man, because it manifests itself in the expression that we could call the soul of the people. So, from the perspective of the novel *A Judia Rachel*, it is clear that Francisca Senhorinha organized her battle plan for social struggles, with a view to monitoring the actions of the characters and the involvement of women, in the thread of the text, whose interpretative expression led to the circulation of the environment in which the story took place. Inferring information and establishing a dialectic with the text, in order to identify the participation of women in permanent dialogue with the text, in order to persuade, Francisca Senhorinha further expanded the discourse in favor of women's causes (Almeida, 2007; Almeida et al ., 2018, 2020).

An explanation for Virginia Woolf's words regarding the situation of women is also viable: “women will no longer be the protected sex within a hundred years; logically, they will participate in all activities of effort that in the past were denied to them” (Woolf, 1928, p. 50).



The subject also refers to the causes of women's rights, when the same Virginia Woolf, in 1929, was preparing for two conferences that she gave in educational establishments for women writers. The vision of women's writing with which Virginia Woolf is read shows that this suffering woman, in search of her place, has always existed and will exist for a long time and in women's writing there will always be a margin for questioning rights. As for Francisca Senhorinha's writing, in her novel, it is clear that through Rachel, the Jewish woman who was sold into slavery and had her daughter stolen, there is a survey of the factors that reveal social inequality and aims to seek a new strategy to end with differences, through the eyes and reflection of readers. The possibilities of finding in women a stimulus for social struggles makes Francisca Senhorinha show human diversity in Romance. In this focus, the perception of the struggles of each social group is combined in the fight against poverty and social exclusion. Therefore, Literature becomes the mirror for such a procedure.

If the manipulation of power by authoritarian bodies seems to be a factor of discrimination, injustice and prejudice, awareness to understand the history of resistance to cultural standards, with regard to anthropological knowledge, through social struggles can provide resources to contribute to the necessary transformations and combat them.

Thus, the novel *A Judia Rachel* represents the possibility of reaching a greater number of readers to understand and reflect on the social conditions in which women were living and, in a way, recover values in society. For Veyne, the context of facts in life do not appear distant, they remain objectively linked. In this sense, the novel *A Judia Rachel* also presents the same conflict experienced by Brazilian women in the 19th century and which Francisca Senhorinha transferred in fiction to reality, in a clear and evident way (Veyne, 1982).

The paths that propagate education present several possibilities in terms of differentiating learning. In this context, the history of education includes elements of a political and social nature in human reaction. As for the transformations due to the complexity of the world, it is important to observe the line of development in which education is inserted.

Regarding the construction of citizenship, some hypotheses, in relation to the question: Did education as professional training contribute to the emancipation of women? In the intentionality of the possible answers, the hypotheses mentioned below emerge that, within the historical context, the education factor decisively led to the initiation of the representative role of women in society and, in return, their emancipation.

The participation of feminist movements, from the 1930s onwards, in Brazil, took on the contours of cultural modernization and accompanied the struggle for the rights of marginalized classes, which included women, slaves and the less favored.



In fact, the linear structure of Brazilian history throughout the 19th century suggests the possibility of the fall of the empire and the reversal of the republic's path, marked by the agitation of revolutionary movements. It then highlights the participation in the pedagogical work of professor Francisca Senhorinha da Motta Diniz in favor of women. The flag of the social struggles that are being fought in order to build a modern country, which demands to see citizenship flourish in all social pillars, begins the fight in favor of education.

Considering the gap that separates the ideal from the real country, with particular emphasis on this overwhelming silence regarding the low female participation in active work, it is also worth remembering the forgotten presence of women in the field of literature for a long time in the country's history. The issue of gender relations has been blossoming in recent years, given the progressive participation of women committed to feminine theories and their struggles in order to build a new social reality. In 1886, Francisca Senhorinha presented her book, *A Judia Rachel*, to society, at a time when there were only male productions and very few female works. This book shows, in the form of a denunciation, the uses and customs of Eastern life, highlighting the fragility of the figure of women. In a simple plot and very poetic language, Francisca Senhorinha shows the saga of Rachel and the challenges of a mother, looking for her daughter. Nunes remembers that female writing conveys myths and Francisca Senhorinha, in her work, uses this resource to establish a connection with her character Rachel with mythology, in an attempt to find her lost daughter, whose performance of the ballet in the royal harem, in a mythological plot, “Céres searches Mount Etna for her daughter Proserpina kidnapped by Pluto” (Nunes, 2001). Therefore, Rachel's story shows the writer Francisca Senhorinha in an advancement of 19th century female writing, which was already successful.

The book intensifies women's participation in the field of literature and, through Francisca Senhorinha, the significant reading opportunities, at that time, enabled the development of women's reasoning, creativity and critical sense (Almeida, 2007).

Gotlib, in his article «Literature made by women in Brazil» states that the 19th century did not consider women in literature. However, with the new trends of the belle-époque, women began to write their novels and with suggestions from everyday life that were included. Therefore, the novel *A Judia Rachel* also represents a victory in the conquest of women, in walking with literature and its writings with a social touch and conflicts (Gotlib, 2003).



#### 4 THE NEWSPAPER FEMALE SEX AND SOCIAL COMMUNICATION

The newspaper, within social communication, is the reflection of the individual in society, whose social precepts are internalized in each person's actions (Rodrigues, 2008; Rodrigues & Morgado, 2018). The participation of each one reinforces a new level in which History fits, which is equality for the entire social factor, which generates reflections and which shows the newspaper, although with several items to be included, with a blunt alternative experienced by the society. When the newspaper also reported the right to vote for women, it also focused on one of Francisca Senhorinha's tensions, “in no large republic or republic does a woman stop being a slave and enjoy political rights” (Hahner, 1970, p.80) and, respond favorably to the idea of women voting in municipal elections. So Francisca, through the newspaper, maintains her conviction of social struggle, in which she considered the pragmatic axis of society, to integrate the citizen into the environment, with several possibilities to generate innovative and dignified actions for a fairer life.

The newspaper in essence responded to women's anxieties, in their social activities and according to Hahner (1970):

“Francisca Senhorinha no longer placed the same emphasis on educating and freeing women, so that they could serve their family or even society. Now self-realization was important. Women could not continue to be mutilated in our personality” (Hahner, 1970, p. 81).

Without suffrage, women could not be truly equal. In this sense, it is quite obvious that the newspaper, with its social communication, has become large and in tune with its appeals, it has also become practical and highly sought after.

In these circumstances we see a greater advance in women's lives, because if the newspaper arrived bringing, in addition to culinary recipes, fashion tips, entertainment, it also in a certain way presented the social voice, brought in representative language between the conflicts, the challenges, the tensions of society, the taste for life, responsibility, commitment and, above all, the desire to make society fairer for everyone.

The newspaper also traces the journey of Francisca Senhorinha, in addition to being a mother, a woman, a person totally linked to social causes, in her role as writer, teacher, director and, without a doubt, an active being in society. Therefore, this value of the newspaper revealed a society that was taking great strides towards progress, with a critical and even participatory



view of the members of society, as true citizens, in favor of ethics, freedom and dignity, how can all of this be confirmed through the newspaper *O Sexo Feminino*.

Bersiegel (2010) makes us think of educational actions as education committed to the process of awareness and also shows the individual in their critical convictions regarding the role of education. Reviewing the role of education also symbolizes the entire tradition of raising awareness of the individual as a social being and that education is part of every social achievement. In this precept, see Francisca Senhorinha in this education dialogue, how to be aware of your potential and manifestations, even having your social struggles as the cause, the realistic and contagious vision is that, if education gives us the power to raise awareness of our role in society, all women, in the 19th century, began to reflect on their role, whether as a housewife, intellectual or feminist to engage in a solidarity struggle (Bersiegel, 2010).

Since education provides alternatives for the individual's achievements and that their actions generate skills and abilities that lead them to become critical and participatory in society, Francisca Senhorinha experiences her intellectual power so that through this role of education, in placing the capable human being of his cognitive actions, in a more supportive world, which is broader and becomes so natural, so that it can serve all social classes.

The indelible character of the persuasive force of education is not only recorded in the pages of the newspaper, but also in the effervescence of the exordium of a speech by Francisca Senhorinha, published in *O Sexo Feminino*, where she exposes the weaknesses of female dependence, expressed in the desperate words of a woman, when deprived of education, the only bulwark she can cling to: “if my father, my mother, my brother, my husband die, what will become of me!” (Diniz 1873). In these circumstances, he says (Hahner, 1970, p. 47), the dialogue of education becomes more evident in Francisca Senhorinha.

What is considered is that education becomes present in the life of each being, so that they do not become enslaved and become critical and integral to their environment, with greater participation and also acting in favor of human beings. Then, the procedures linked to Francisca Senhorinha and education become relevant, since education is demanded for everyone.

The ideal of education marks social changes and individual behavior. From this perspective, it is of fundamental importance to reflect on another conception of education and the paths followed by it. This means totalizing the various dimensions in which the role of education has built in people's lives, as a transformer, in the formative process of the human being (Almeida *et al.*, 2020; Almeida *et al.*, 2022).

Taking into account the challenges faced by women among the marks of the subject in the Brazilian scenario, in their time and space, whose transformations were processed seeking



the two voices - the self and the other -, relatively rhythmic in the structure of rights, Francisca Senhorinha, reference the subject, demonstrating their values and fighting for their rights, since education guaranteed the emancipation of women, through teaching, the profession. This is what is forcefully expressed in the newspaper, *O Sexo Feminino*:

Prepare the future through the education and instruction of the weaker sex. Let the mothers of families be trained, who in turn will build schools and colleges, in the fields, in the villages and in the cities; let them teach the youth of both sexes the sound principles of moral and religious instruction, and the face of society will blend.

Mothers of families trained in this way will prepare the youth who can in the future adorn the different careers to which a young man or woman can aspire, from the highest social scale to the most modest official job.

There is only one way to regenerate society, to morally change the face of the earth, to emancipate women, to save their future – it is through education and instruction in school, or in the domestic home by pedagogues of the paternal choice, and this while family mothers do not prepare themselves (Diniz, 1873).

Education aims, therefore, at knowledge and knowledge shows people as subjects of the historical and social process, therefore, it is worth highlighting the challenge of making people learn, of making the individual aware of seeking their ideal life (Silva, Rodrigues, & Morgado, 2023; Morgado, Rodrigues & Leonido, 2024;

## 5 CONCLUSION

In a brief concluding note, we can point out that the female journalistic discourse of the 19th century establishes particularities capable of revealing much more than strategies and discursive elements for analysis, it encompasses the complexity of an era and the specificity of the relationships between men and women. Senhorinha Diniz's emancipatory speech gives her the necessary legitimacy to speak on behalf of the women of her time. Its legitimacy lies in its ability to perceive changes over time and have a keen eye to reflect on them. Thus, Senhorinha assumes the speaking role, reserving for herself this space of authority, of superiority. The journalist notices the change in the history and behavior of man in society, is able to see and announce this change and, as a result, alerts the people around her, using a means, an instrument, as she herself states (the newspaper) , to achieve its end (female emancipation).

The journalist follows this discursive path in the editions of *O SEXO FEMININO* and allows the reader to visualize her discursive image, which aims to validate previous information about the teacher and mother of the family who owns the newspaper. Senhorinha Diniz



therefore took over the editing and publication of a periodical with an emancipatory nature in the traditional Minas Gerais society of the 19th century.

The 19th century is presented to us by Senhorinha as a period conducive not only to struggle and change, but also to the clash of ideas suggested not only by the newspaper, but also in the novel *A Judia Rachel* (Souto, 2013). Thus, the incipience of journalism and literature broadcast at the end of the 19th century already opens space for the importance that the media and literature assume today as instruments of opinion makers, where persuasion strategies, referring to oratory and arguments are present.

It is possible to construct the socio-historical reality of women in the 19th century based on the information presented by Senhorinha and even the tone she used when addressing her audience. The profile of the ideal woman, presented by Senhorinha throughout her writings, collides with the image of the saint chosen by God to educate and instruct her son, who will be the fruit of virtue offered to society. In this exchange relationship, society should, in the journalist's eyes, invest in women's education, as in return she would receive legislators, government officials and citizens well prepared for life's challenges. Therefore, the instruction proposed by Senhorinha ends in a proposal, a priori utilitarian, as its purpose is to offer the woman to society the gain she will receive by being instructed and guided towards education (physical, moral and intellectual), as Senhorinha defends. The development of the journalist's speech in the editorial space permeates the argumentation, not only the presentation of logical elements, but also the use of emotion to convince readers of the importance of adhering to the emancipation discourse.

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