

TEREZA DE BENGUELA

Tereza de Benguela was a great quilombola queen of the 18th century. She led the Quilombo of Quarupê, an autonomous community of Black and Indigenous people, with its own politics, defense, and agriculture. She is recognized for her leadership, intelligence, and struggle for freedom and justice.

LUÍZA MAHIN

Luíza Mahin, a free Black woman from the 19th century, was an important leader in the Malé Revolt, the largest uprising of enslaved people in Brazil. She secretly passed messages to the rebels through her basket of sweets. She is a symbol of resistance and an inspiration for Black women.

MARIA FELIPA

Maria Felipa was a heroine of Brazilian Independence who defended the state of Bahia against the Portuguese using guerrilla tactics. A Black woman and shellfish gatherer, she led other women in the resistance. Her story, once erased, now inspires freedom and female empowerment.



DISCOVER THE STORIES BEHIND THE FACES

THE LOST FACES



Lost Faces

Rod Jellema



Lost Faces:

Saving Face Stephen Pattison, 2016-04-01 Faces are all around us and fundamentally shape both everyday experience and our understanding of people To lose face is to be alienated and experience shame to be enfaced is to enjoy the fullness of life In theology as in many other disciplines faces as both physical phenomena and symbols have not received the critical appreciative attention they deserve This pioneering book explores the nature of face and enfacement both human and divine Pattison discusses questions concerning what face is how important face is in human life and relationships and how we might understand face both as a physical phenomenon and as a series of socially inflected symbols and metaphors about the self and the body Examining what face means in terms of inclusion and exclusion in contemporary human society and how it is related to shame Pattison reveals what the experience of people who have difficulties with faces tell us about our society our understandings of and our reactions to face Exploring this ubiquitous yet ignored area of both contemporary human experience and of the Christian theological tradition Pattison explains how Christian theology understands face both human and divine and the insights might it offer to understanding face and enfacement Does God in any sense have a physically visible face What is the significance of having an enfaced or faceless God for Christian life and practice What does the vision of God mean now If we want to take face and defacing shame seriously and to get them properly into perspective we may need to change our theology thought and practice changing our ways of thinking about God and about theology

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