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INTERDISCIPLINARITY AND GENDER EQUITY: MYTHOLOGICAL FINDINGS FROM OF A HISTORICAL-SOCIAL AND CRITICAL APPROACH

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ABSTRACT

This article aims to list and discuss indispensable categories for understanding the mythology of gender equity, historically constructed in a diffuse way in common sense with apparatus in religious fundamentalism. Thus, from a bibliographical research in books, articles, monographs, dissertations and theses, it presents the genesis of inequality, based on the division of social roles with a focus on sex. Therefore, this academic structure is embodied by renowned authors such as Osterne (2011), Beauvoir (1970), Meneghel and Portella (2017), Grassi (2015), Almeida and Saffioti (1995), Balbinotti (2018), Muraro (1997), Silva and Silva (2017), Kergoat (2009), Louro (1997), Leite (2019), among others. This investigation brings to light the processes of violence against women in Brazilian society, finding progressive struggles for gender equity in a reality still rooted in the rags of inequality, multiplicity of violence and definition of roles from birth (woman wears pink). , takes care of the house and the children and man comes from the home, working out and developing activities typical of the gender), which provide gender stereotypes.

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INTRODUCTION

A hegemonic perspective considers that women have already fully achieved in relation to men, leading groups consisting even of women less or even repudiate as mobilizations of representative movements and their emancipatory pauses. However, this view is not only mistaken, but also contributes to the maintenance of mechanisms of male domination, spreading its status increasingly in the patriarchal societies of politically liberal countries which, at least legally, with less effort to establish equity between them. the genres (OSTERNE, 2011). In this sense, no variable of political participation, despite the legal mechanisms that aim to increase the presence of women in Brazilian parliamentary houses, few

vacancies are occupied by them. In 2019, the Federal Senate elected only 12 female representatives, a total of 81 seats, and in the 2018 elections, only 7 were elected, while another 7 left their charges for various reasons. Regarding the Chamber of Deputies, of the 513 seats, only 77 are occupied by women. Thus, a representation of women on the federal bench is resumed in 16% in the Senate and 15% in the House (SENADO, 2018), contrasting the number of women in the country - 51.7% of the total population - which indicates an asymmetry between the profile of the electorate and the representatives in Congress. These situations continue to occur, maintaining a current and necessary fight for women's cause. Despite the changes, there are still permanencies, "even when rights are abstractly recognized, a long period makes it

difficult for [as women] to find fantasies with their concrete expression” (BEAUVOIR, 1970, p. 14). On these premises, another problem: how aggressions committed by men against women, in various ways, became recurrent, demanding from civil society and the state combat measures. This scenario, combined with other findings of situations in which women are disadvantaged, includes a set of elements whose analysis requires greater depth. It is necessary to understand these phenomena not only in their conjunctural and particular aspects, but also in their history. Thus, this paper aims to identify a history of problems, emphasizing its cultural character to the detriment of the naturalization of social roles, taking into consideration some theoretical considerations consecrated by the advances of feminist studies through a qualitative bibliographical research. Moreover, there is the objective of reinforcing the relevance and the need to debate on the subject, something that was distorted by conservative discourse and gained strength in the political debate on Brazilian society. The present text is organized in order to initiate a process about violence against a woman and its specificities, determinants for the phenomenon to be presented in the context of gender relations; It then addresses the concept of patriarchy and presents its meaning and origins as a sociocultural structure. Next, the debates about the different social roles attributed to the genders under a naturalized character and its relation with the patriarchal system, the maintenance of the acts of violence against a woman and the forms of reproduction of the macho ideology.

GENDER VIOLENCE

According to data from the Atlas of Violence, prepared by the Institute for Applied Economic Research (IPEA), the number of female murders increased by 30.7% in the decade 2007-2017 (BRAZIL, 2019). Considering, in isolation, the Federation Units: the state of Rio Grande do Norte, with the largest variation, recorded an increase of 214.4%, - while Ceará presented the second highest percentage, with an increase of 176.9%. % in the same period. It is noticed that the Northeast region has high rates for such crimes, being the pole of a culture that highly values what is considered to be adequate masculinity (OSTERNE, 2011). Meneghel and Portella (2017) define femicide as “the murder of women by men motivated by hatred, contempt, pleasure or a sense of ownership” (2017, p. 3079), being the same contemplated by the Brazilian Penal Code (CPB), from Law No. 13104 of March 9, 2015, classifying this category as a heinous crime, given that such a practice is performed against women on grounds of being female, manifesting itself through “physical or psychological aggression, abuse or harassment sexual abuse, torture, genital mutilation, beatings and other forms of violence that lead to the death of a 'woman', that is, for the sole reason of gender” (BRASIL, 2015, p.1). In view of the above, it is clear that many cases occur in private rooms and, although not all murders of women in their homes are configured as femicide, the data may be representative due to the conditions that characterize them (BRAZIL, 2019). In 2019, the occurrence of cases of femicide in Brazil became a frequent issue in the news. In January of the same year, 119 women were murdered in this way. In February, more than 200 victims entered these statistics (ANDES, 2019). No wonder cases have led to the need to discuss their common causes and particular characteristics. Osterne (2011), for example, highlights the cruelty with which these acts are performed, in which men sometimes resort to physical and psychological torture, set fire

to their mates, and ultimately leave sequels on the survivors. Meneghel and Portella (2017) point out that the number of male murders outnumbers women in most countries, however, there is the distinction that many of them are killed by men with whom they have some personal ties. The authors further argue that even in the case of the murders of men by women, they are mostly committed as self-defense. Therefore, Osterne (2011, p. 131) considers about violence, which is presenting itself in different ways for men and women, since “[...] while men suffer violence in the streets [...] , practiced by another man, the woman, in the absolute majority of cases becomes a victim of male violence”. In fact, women can suffer as much violence as men suffer, such as in rape, for example, as well as other violations inherent to their condition, not only in public environments, but especially in their homes, victims of people with whom they should, in theory, maintain a relationship based on trust and mutual assistance. In this conception, it is that Almeida and Saffioti (1995, p. 33) argue that the space devoted to the family, the private domain in all its symbolic dimension of sacredness and inviolability, is configured in an environment conducive to the development of oppressive relations, taking into account “If men commit and suffer violence in the public space, sovereigns reign in the private space as the monopoly of the 'legitimate' use of force,” and it is undeniable that the walls of many households conceal the most varied abuses, from women who She is not allowed to study or work, and she must give in to her husband's macho impulses under coercion, including daughters and other dependents who suffer under similar conditions.

It can be said that there is a close relationship between these forms of violence, accompanied by other types of aggression, with certain social structures deeply rooted in the mentality and culture of the population. This problem has certain specificities that differ from other forms of violence. There are enough elements to link them to the questions of cultural identities historically assumed by men and women. Gender violence is constituted by the set of practices produced in the relations of domination of male over female, subjecting women to situations of physical, sexual and psychological suffering (BALBINOTTI, 2018). Therefore, these varied abuses against women are not merely a confluence of specific factors involving certain individuals, but are the social product of the historical relationship of male dominance at the structural level (GRASSI, 2015). The use of this repressive instrument is an attempt to maintain a power historically erected over differences between men and women, created from cultural contexts that extended to different places and times. In this process, a particular group assumes a position of superiority over the others, subordinated at different scales to the interests of the dominant group. It uses various means to preserve its hegemony, producing in different spheres the discourses necessary for its legitimation, in addition to resorting to physical repression in cases where its authority and position are challenged. The dynamics between different sex groups follows this logic that will be outlined in the next topic.

PATRIARCHY

Power structures built on a hierarchy of the sexes, defined by biological characters, placing the male in a relationship of supremacy with the female, resulted from a social process that evolved from relatively egalitarian groups to patriarchal power

organizations where men took over. the absolute control of society. For Muraro (1997), as human groupings became complex in their forms of organization regarding the tasks performed and new conflicting relations demanded a warlike stance on the part of one group opposed to another, men assumed the protagonism that would become exclusive leadership, whose legitimacy would go from the condition based on the superiority of physical force to the sophistication of the cultural mechanisms of reproduction of hegemony. When absolute political control passes into the hands of men, it extends its dominance to the other spheres of society, reaching female members, creating restrictions and defining social roles to be fulfilled. Balbinotti (2018, p. 242) stresses that "women begin to have their sexuality rigidly controlled and monogamous marriage brings the obligation of the woman to leave the father's hands virgin to her husband. Thus, women are reduced to the domestic sphere." In other words, women move from being an autonomous individual to being an individual under the tutelage of someone who is more apt. Your "ownership" passes from the father to the spouse. The relationship is uneven, reflecting a view of property that, while not comparable to the slave status by acquired status, allows the husband to order, forbid and punish when he deems it necessary.

The consequent subjection to the domestic space, undervalued by the attributions granted to men in the public sphere and its implications for the administration and defense of the territory, reaffirms an underestimated view of the female figure that permeates times and spaces. This idea forges the basis of the model known as patriarchy. Reframed by feminist approaches of the second half of the twentieth century, patriarchy can be considered "a social formation in which men hold power, or, more simply, power belongs to men. He is thus almost synonymous with 'male domination' or women's oppression" (DELPHY, 2009, p. 173). In determining in their customs and, later, in their legal codes, men are responsible for the most important missions in the public sphere (work, business, and support for the family), and women are subject to the prohibition of exercise in this area - bound by family matters (childbirth), children, taking care of the house, the children and the husband) - various societies culminated in patriarchy. This has evolved and characterized several peoples throughout history, being still present in contemporary times under different levels, depending on the culture in which it is inserted. Some authors, from the nineteenth century, suggested the existence of an earlier social format - common to all peoples - that privileged women, valuing matrilineal genealogy, while promoting some equality, sexual freedom and social pacification. However, Silva and Silva (2017) state that "matriarchy", as projected by evolutionary theorists, has fallen into disrepute while other studies indicate the existence of some matriarchal societies, while Delphy (2009) points out that the patriarchal model itself does not. is conceived as unanimity.

In discussing the origin of the word patriarchy, Delphy (2009) claims that the word adapts the combination of the Greek terms pater, in Portuguese, "pai", and arkhe, which means "origin" and "command". In fact, the manifestations of political authority and social prestige in families or isolated subjects in various influential civilizations came from the recognition of an ancestry anchored in a male of great social, historical or even mythical expression. Status was granted by a patrilineal lineage, emphasizing the male element as a

generator of legitimacy. A notable example of patriarchal legitimation is the Hebrew civilization which, though peripheral to the great empires, disseminated its cultural elements through religion, with Jesus himself placed in this patrilineal logic. In fact, Matthew (1: 1-16) traces his lineage from Abraham, the great patriarch of the Hebrews, from whom they claim descent through kings like David and Solomon, while Luke (3: 23-38) goes even further. far and retroactively leads the lineage from Jesus to God, quoted as Adam's father. What is emblematic of these genealogies, whose differences do not fit in the discussion of this article, is that none of them refers to Mary. Both sequences of ancestry privilege Joseph, who according to the biblical text was limited to the legal fatherhood of Jesus, considered the son of God himself. Despite the strength of the blood relationship with the mother, the social relationship with the father was preferred. Still in the biblical context, it is possible to identify other elements that reflected male power over the position of women in society and reinforced misogynist discourses of later civilizations. Pires (2015) points out a series of biblical narratives that suggested negative qualities inherent in the feminine condition, showing that certain characters from the scriptures starred in events whose disastrous results were due to their mistakes, weakness or malice. The main female character who contributed most to reinforce this idea was Eve. She was created after Adam, from a piece of her body, to serve as his companion. The first woman was also blamed for the expulsion from Eden and therefore for the misfortune of all mankind, for she would have been weak in the face of the serpent's temptations, either out of ingenuity or ambition. Moreover, it would have led man to sin shortly thereafter, succeeding in this case thanks to his power of seduction, capable of corrupting. This whole cultural apparatus was intended to subject female members to the tutelage of males, who were considered to be more virtuous and consequently more apt to exercise leadership. This set of ideas was consolidated by being passively absorbed by the various social groups and integrated into the most diverse cultural expressions. Thus, spaces of action and occupation were defined; functions and qualities that would be constituent of the essence of men and women. In a sense, the sexual anatomies of the bodies, still formed in the uterine phase, would correspond to the zodiac signs determining destinies as a horoscope.

Gender Relations

The monopoly of male-owned power in the patriarchal system established for women an auxiliary function: serving in roles conceived as secondary, determined only by the biological condition that presupposed the concept of woman, and which generally served the reproduction of this system (KERGOAT, 2009). . This sexual division of functions that delimits specific roles for men and women is the historical basis on which the most oppressive expressions of patriarchal power relations rest. The idea that it is up to men, from birth, the most important and complex tasks in social organization, leads to the inferiorization of women. Even when they reach previously restricted spaces, the notion that women are exploring areas distinct from their true vocations still prevails. Therefore, they end up staying within the sphere of expectations regarding their social role, starting to accumulate different functions. In addition to occupying positions formerly exclusive to men, they remain in the exercise of certain tasks historically linked to their gender that are rarely performed by men. Thus, Saffioti

(1987) states that however large the differences between women in terms of race, class or craft, the notion prevails that they are inseparable from domestic tasks such as maintaining order in the home and creating children. Society exerts some pressure for individuals identified with a particular gender to fulfill their respective social roles. This situation has produced a set of expectations indicating that individuals must exhibit certain behaviors and act in society because of their sexual characteristics. The bodies should determine the habits and destinies of the subjects. When a person of a particular sex deviates from the expected conduct within the determinant logic, he or she presents as abnormal or unnatural. This typification of what is male or female has been built throughout history as a natural phenomenon, as if the sexes were induced to exhibit certain behaviors and engage in certain activities in the social conjuncture. Beauvoir (1970) indicates that her contemporaries urged females to be, in fact, women, that is, to behave in a manner determined by their sexual characteristics. Balbinotti (2018) asserts that feminist intellectuals appropriated the term gender, developed to represent the social constructions around sex, understood as a biological category. Therefore, gender is differentiated as classifications generated by distinct factors, not necessarily complementary. While sex defines the biological classification, gender assumes the psychological and cultural features.

It is urgent to demystify the naturalization of this process, since it is misleading and mythological, since it starts from the premise that social roles always existed, when in fact they resulted from an arrangement favorable to the hegemony of a certain group and still prevail in these terms, perpetuating the status quo of power and gender. That said, it is necessary to establish the proper differences between what is the product of nature and what is engendered by culture and experienced by society. The definite differences in gender roles were fabricated in discourse and praxis until they fixed themselves in the form of dogma, since according to Beauvoir (1970, p. 16): "lawmakers, priests, philosophers, writers, and sages strove to demonstrate that the woman's subordinate condition was desired in heaven and beneficial to the earth." Their subjection would therefore be a factor of universal equilibrium and as such should not be reversed. According to Kergoat (2009) the so-called sexual division of labor referred to the separation of tasks between men and women in societies that were studied by the first ethnologists, understood as a model based on a regime of complementarity in the tasks performed by both sexes. Therefore, Quirino (2015, p. 07) understood that the sexual division of labor and the social relations of sex would be inseparable categories, demonstrating that there is a specific social relationship between the groups of men and women. Nevertheless, contemporary feminist studies came to define the division from the understanding that it emerges as a manifestation of gender inequality and not as a complementary factor indicating mutual dependence.

Disregard for domestic work is noticeable in contrast to the appreciation and eminence given to work in the public sphere, and it is interesting to the privileged to support the belief that this process is natural, since it would have been evident in all times and places (SAFFIOTI, 1987). It is verified, from the moment of common sense, the attribution of certain functions and roles to women in all cultures, seeking to legitimize these differences in the natural determinations, denying the construction of the subjects through the dialectical historical

process for the formation of this framework. consequently, preserving and disseminating the status quo of gender and gender inequality. However, Mead (2009) disputes this premise, since in his manuscripts it is found that behaviors are learned. From this angle, men, although privileged by this social order, are not only agents of it, but also subject to its mechanisms. If there are expectations regarding the woman's performance in her mistakenly naturalized functions, there are also some expectations directed to the male role. For example, Balbinotti (2018, p. 249) points out that there is "historically a direct relationship between prevailing conceptions of masculinity and the exercise of mastery over people, wars and conquests." Ferrari (2016) states that it is expected that Attributes such as strength and reason should emerge as patterns of male conduct in all societies throughout history, in opposition to the expected pattern of women, theoretically endowed with a certain fragility and having a more striking emotional character than the rational.

The sexes are therefore assigned not only roles in the field of labor and politics, but also in the field of personal values. Men do not fit certain emotions or postures. This phenomenon is clearly observed in popular expressions such as "man does not cry", leading them to deny the act of expressing sadness emphatically, or the imperative "be man", which demands a haughty posture as if something like In this dispute, Castañeda (2006) expresses that cultural conditions lead men in an eternal search for the affirmation of their gender identity, needing to prove that they are, in fact, men. biological label is not enough to confirm his masculinity. The definition of certain characteristics that constitute an ideal man can appear at different levels according to the population profile. Thus, Osterne (2011) identifies in the Brazilian Northeast, an example of the vigor of this arrangement. , with the stereotype of the "male" Northeastern. The social pressures evidenced since the early years of the individual's life, conveyed by means, make these attributions constitute rigid values that select the "true men". Such a situation tends to create and reinforce the idea of natural dominance of the male over the female, generating hostilities when not respected. It is inadmissible for some men to have their partners behave outside established hierarchical standards, triggering aggression as a matter of honor. The presetting of social roles to be enforced by men and women leads to immediate violence, as it starts from a culturally subjectivated need that men must impose when women escape their supposedly defined nature. The artificial notion of superiority induces them to commit such violence as if such behavior were a natural right in the face of their violation by women unwilling to fulfill these roles or who, even seeking to fulfill them, do not meet the expectations of the aggressors (MENEHHEL; PORTELLA, 2017), noting the reality of the problem in its assimilation by the conformist discourse. In Castañeda's remark (2006, p. 29): "How many men today do not resort to an alleged 'masculine nature' to justify their aggressiveness [...], their jealousy, their inability to talk about their own emotions?" . Thus, taking up the ideas discussed in this article, it is clear that the framework that supports gender violence has historical and cultural bases that influence psychological structures.

Regarding the definition of naturally constituted roles, Mead (2009) invalidates these assumptions through a famous study with three primitive societies, namely: Arapesh, Mundugumor and the Tchambuli, noting that the psychological attributes that

concern the male and Feminine (temperaments) are unnatural, yet cultural patterns socially constructed through teaching and learning. In this conception, the differences are not based on “the biological foundations of sex” (MEAD, 2009, p.22). Since the fundamentally unequal relations between women and men were not produced by the natural environment, but were forged by the dynamics of power, it is necessary to explain how this tendency to accept a cultural factor as immutable developed. Maintaining the status quo, far from constituting an indifferent feature of the practical and material dimension, is the cause of real problems such as gender violence. The model legitimizes the ills faced by women, considering that “the construction is ideological and induces the conception that differences between human beings are guarantees of social inequalities” (SILVA, SILVA, 2017, p. 109). The next topic is intended to understand the means by which patriarchal structure spreads and is assimilated.

Reproduction of Patriarchal ideology

The process that tends to naturalize social contrasts between the sexes materializes in an echoing discourse in conservative thinking that aims to stifle analyzes and, consequently, criticisms of such a structure, disqualifying the theses and practical proposals that aim to reformulate the conditions of inequality produced. for her. This paradigm internalized by society and reproduced by it or its political representatives, in fact, is ideology, and thus “fulfills one of its most important purposes, namely to mask reality” (SAFFIOTI, 1987, p. 11). The so-called “gender ideology”, therefore, is just a term used pejoratively to disqualify questions that lead to deconstructing the alleged naturalization of male / heterosexual hegemony. It serves to camouflage a true ideology that seeks not only to insert such historical-social arrangements into the natural order, but also to sacralize them, as well as to endow them with a transcendental character in spite of the state's secularity and its assumptions based on religious freedom. The conservative stance contained in this trend currently assumes greater concern regarding sexual behaviors distinct from heteronormative character, that is, its essence is to harass the advancement of LGBTQ+ (Lesbian, Gay, Bisexual, Shemale and other gender groups) rights. and sexuality), and the occupation of social and cultural spaces by persons identified as such. Thus, Campana and Miskolci (2017) identified the advance of moralistic reaction from official trends adopted by the Catholic Church in the last decade of the twentieth century.

The religious institution acted to discredit the new emerging sociocultural directions by treating them as harmful factors to social stability. In the first decade of the 21st century the advent of left-wing politicians in the presidential positions of the republics of Latin America. With the historical relationship between parties of this spectrum and social movements linked to sexual freedoms (although not always friendly), some practices were adopted to meet some of the guidelines of minority sexual groups. Sex education policies, contraceptive distribution and, especially, legalization of same-sex marriage were causes of clashes that, in addition to the already active Catholic Church, dragged other Christian currents, especially the neo-Pentecostal groups. Thus these religious organizations fabricated the notion of “gender ideology” and its developments, triggering outbursts of moralistic hysteria. In Brazil, the authors underscore the ability of evangelicals to organize themselves within the institutional spaces of party

politics, demonstrating enormous strength, even during President Dilma Rousseff's tenure, still under pressure to stay away from causes contrary to the perspective of conservative. Contrary to what has been disseminated, the left-wing government has, in the view of some scholars, been ineffective in favor of gender flags. Vanessa Leite (2019) focuses on the presidential elections in Brazil in 2018, evoking earlier facts, including the controversy surrounding the project “School without Homophobia” in 2011, which aimed to foster the fight against sexual discrimination in schools, and the unfolding in the case of the supposed “gay kit”, nickname given to the project material. The author points out that the then federal deputy Jair Bolsonaro, elected president of the Republic in 2018, acquired greater notoriety from those clashes based on a speech defending children, potential victims of the project. Among other accusations, politicians who fought against its implementation argued that the program's goal was not to combat discrimination but to encourage promiscuity, allow pedophilia and turn youth into homosexuals. In 2018, the theme surfaced and, driven by the communication technologies used as a vehicle for spreading false news, helped elect the conservative group that relied on this narrative. There is in this discourse an attempt to defend traditional values of Christian family institutions - also naturalized / sacralized and not conceived as cultural constructions. However, the conservative reaction based on such inflexible principles is not a new phenomenon. As for social transformations in female identity, Ferrari (2016) cites the idea, present at the beginning of the twentieth century, that families were undergoing a demoralization process, especially thanks to the impact of the feminist movement and the increased presence of women in the market. Work Religiosity was also a determining factor for the denial of change.

The doctrinal pressure reflected the official position of the Catholic Church, having great influence in Brazilian territory. And its ideological strength was such that it drove women to defend the discourse. The maintenance of the exclusionary logic of patriarchy is reflected in labels and preconceived ideas that build arguments in favor of its permanence. A recurring argument, commented by Saffioti (1987), assumes that the fact that there are few women among great artists or scientists, for example, proves their natural inferiority. However, this finding ignores all knowledge about the problem. The idea that there are fewer women in certain prominent positions because they are “inferior” masks their historical denial of rights, and has gradually begun to emerge from their absolutely subordinate position, at least in the West, only after the French Revolution (CEGATTI). , PRA, 2016). Even today, however, it is still common to find the logic of exclusion and denial of rights in the private sphere, based on customs. For example, although they exercise similar jobs to those exercised by men, they maintain higher salaries (SILVA, 2019). It should also be noted that women were - as usual - fit for domestic duties, for which they had been prepared from childhood, so there was no opportunity - and not always there - for them to manifest their qualities in other areas. That is, education in these societies reflected the distribution of social roles in terms of sex, which made such a division virtually unchanged. In order to clarify the origins of gender differences, historical science must be used. However, the female universe played a secondary role even in these studies, when it was not completely ignored. However, the absence of women in the privileged clippings of historians demonstrates that the societies analyzed practiced a certain gender and sexual segregation, defining by the

biological apparatus the social destiny of individuals, and even when women were positioned in maximum positions of command in their territories, their gender, remained subordinate. The history of Brazil does not differ from other clippings. Resulting from European colonization, the country inherited customs and institutions that made its historical evolution marked by sexist power relations that long subjected women to total male control. It is possible to identify that the family model imported and imposed by the landlord elites and slaves was deeply marked by patriarchy. The man exercised a position of absolute leadership in family life and property, subordinating slaves, free employees, sons, but above all, women, especially the wife and daughters. This culture extended to the middle and poor sections of the population and survived the disintegration of this traditional elitist model, and continues to the present day as an echo of that past. It is also necessary to verify the relations of domination of these masters with women in condition of slavery, often treated as a sexual object, and the current "thingification" of women with the same purpose. As for training, Louro (2004) highlights the differences between education for boys and girls in the country since Brazil became independent. He points out that some contents were common to both groups, such as elements of Christian doctrine, learning to read and write and the four arithmetic operations. However, he states that boys studied advanced concepts such as geometry, while girls learned embroidery and sewing. The discrepancy was not only a custom, as it had been officially established, producing asymmetries even among education professionals.

It follows that the naturalistic vision that foresees different social roles for the sexes provokes an education directed to the perpetuation of that same vision, resulting in a vicious cycle that produces its own genesis. It is argued that women are destined by nature or Providence to fulfill certain functions, but culture itself restricts these characters to the universe defined for them without any natural factor excluding them from social spaces historically identified with men. It is indispensable to recognize that this is not a reality relegated to the past, since its character still persists in Brazilian society. Carvalho (2017), bringing to light his own experience in education, states that the essentialist notions of gender are disseminated without the slightest reflection in educational spaces, from the child to the higher level. The latter, loaded with stereotypes that define courses identified with one gender or another (CEGATTI; PRA, 2016). The different forms of subjection are not restricted to women, self-asserted as such, for patriarchy attacks all dissent. Thus, sexuality - in its social, historical and cultural boundaries - needs discussion, since it is not an element unrelated to education and science, but it is also an omnipresent factor in the sphere of youth and the academic environment. School is a space that reflects the issues of society. There is no separation between the two institutions. The first is projection of the second and, in turn, the projected one helps to reproduce the specific conditions of the one who projects it. The relations of domination between genders are present in this environment, expressed in the physical and symbolic violence of bullying, exclusion and affirmation of stereotypes that are not merely naive labels. They are, however, reflections of historical and cultural conditioning that carry enormous consequences, ranging from psychological aggressions to femicides.

Having exposed the problem, we leave to the final considerations without, however, pretending to exhaust the discussion on the subject. The object analyzed is far from being a fixed element; on the contrary, its flexible character has allowed it to exist in different aspects throughout history, forcing scholars to be alert to the new ways of spreading this manifestation of inequality.

CONSIDERATIONS NOT EXHAUSTED IN THIS TEXT

As evidenced in this exposition, the feminine condition in the social structure, at least with regard to official discourses, has advanced in order to broaden its inclusion, seeking to overcome a past marked by unequal relations in which they were subject to censorship regarding behavior, activities which they could exercise and to other rights that were not recognized. However, it has been shown that despite the merits of these new political conventions, remnants of periods in which inequality prevailed remained, as might be considered. Despite the changes, the order of exclusion still remains solid in a variety of environments, including politics and the labor market. In addition, women are exposed to certain forms of violence that manifest themselves on the basis of their gender, suffering various types of abuse perpetrated by men in their circle of cohabitation, even reaching femicide crimes when women are murdered based on expectations about to their role in the home and in society.

Therefore, it is a mistake to suppose that it is not necessary to persevere in the action of watching and fighting for the full female emancipation. The remnants of a time when gender inequality prevailed are, in fact, elements of a sociocultural structure that has never been completely broken. As stated earlier, it is patriarchy, the form of organization in which power emanates from men. Its formation took place in historical, political and cultural terms, however, the subordination of women, inherent in the system, was gradually legitimized by a discourse that eventually naturalized and / or sacralized male superiority, elaborating for both genders a series of values, behaviors, customs, rites, material elements and social functions that should be incarnated by men and women since birth, conditioned exclusively by the biological sexual aspect. The man was the public domain, highly valued and the woman was left the private and family, but without full authority, even in this space. Although they reach the first domain, women remain identified with the second domain. The maintenance of the idea of fixed social roles, previously determined for the different sexes causes, among other results, the aggressions against women, when conceived as properties of their partners. Built on ideology, this social arrangement is discursively sustained as if it were the product of divine nature or will. Your advocates label the per.

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