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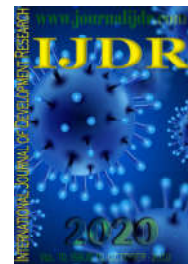
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## A LOOK AT FEMALE PROTAGONISM IN THE HISTORY TEACHING IN BRAZIL

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### ABSTRACT

This essay presents discussions about the approach to female protagonism in History Teaching in Brazil and in History itself, recognizing the absence of these characters in the face of a segregationist process. Therefore, female protagonism and gender research are taken as the theme. It appears that on the international stage, the suffragist movement, in the 20th century, served as an impetus to the movement of bourgeois women who sought to claim the right to universal vote, as an important mechanism of collective desire and political instrument. In Brazil, from 1980 onwards, groups called “minorities” started to be approached, which included blacks, children, transvestites, etc. As a result of the research, the debasing official representation of the woman figure as inferior to the man. The research is based on a bibliographic survey on the subject.

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### INTRODUCTION

We emphasize the importance of recognizing *History* and its teaching process as a factor that marks society and all the factors that were built and structured in it. As is well known, the image of persons emphasized throughout the times has gained a mark of valorization of the rich and white man, to the detriment of other societies inferiorized by economic, hygienist and sexist dictates, establishing themselves as founding principles of all inequality. This perspective of male and white society ended up segregating and oppressing ethnic groups and genders always. Thus, what we intend to glimpse today is, due to social conscience, that it is plausible to represent diverse characters due to their role in some historical environment, without disparaging the profile, but considering the social, political, economic, cultural, scientific activity performed by women. Thus, it is necessary to rethink and reflect on the origin of what we know as *History* and to think about the learning system that the curricular discipline of the field of knowledge “History” allows. We understand that it is urgent to value the role of women and their role within *History* itself, in multiplicity (in science, politics, economics and others) and in revealing this invisibility that permeates the complex process of teaching History.

### The aims of this essay

The present research consists of a bibliographic survey with scholars and researchers of the themes in relation to the question of historical investigation, in order to build a credible foundation of information previously presented by the theoretical frameworks located. It could be verified that on the international stage, female protagonism began to emerge during the suffragist movement of the 20th century, which served as a promoter for the fight for the right to vote by bourgeois women. While in Brazil, the prisms made possible by the school discipline *History*, passed, during the late 1970s, with the implosion of the military dictatorship implanted in 1964, the gender begins to be inserted in academic research, accentuating, during the 1980s. Thus, the discussion and presentation of figures not only feminine but also of “minorities” are initiated including blacks, children, transvestites and other historical subjects who emerged socially in the present time.

Oliveira (2008, p. 43) wrote that:

in Brazil, historiography starts to dedicate itself to the history of women, who according to Rago was born 'within a historiography of work in 1970, it is important to

remember that it has undergone profound changes throughout this decade, abandoning the exclusive interest in the history of political parties and unions, to incorporate other themes that range from the daily life of factories to life within the family, passing through the values, beliefs and habits that marked the working class.

It starts recognition that this period marked the process of valuing women, considering the appraisals that the discipline "History" begins with the idea of the invisibility of female protagonism in social construction, against the perpetuating old approach based upon the stigma prevalent that the history was made by rich and white male figures. Regarding this moment, Oliveira (2008, p. 43) comments that between 1970-1990 it was of great importance for the expansion of female performance and their participation for contemplating:

New objects of study, in addition to labor relations and political activism, were incorporated. In the range of possibilities that have opened up, it has also allowed us to understand women as subjects of their history in their areas of activity, not only public, but also in their private space.

In view of the events that followed and understanding the importance of women in the occupied and lived space, it is evident that what we have is the need for this presence, which is also exposed to students, girls as empowering personality, someone they can situate and recognize as someone of success, while for boys, involve the issue of respect and empathy, positioning themselves in their places. Both the movement that was articulated from the 1970s onwards, conducted with persistent social fightl a favorable space allowed the valorization of the female figure. However, it is noticeable that the evolution of didactic material that could affect the advances of female protagonism continues like a very slow motion *film*.

Leite (2010, p.196-197) wrote:

[...] Discussing how women have been struggling to overcome a system in which they were submissive and exploited and managed to become visible in history is part of the process of building a critical analysis of the uses of the past. Unveiling the history of women in history teaching also includes problematizing other aspects and relationships related to private life, such as, for example, childhood and family history.

Thus, and analyzing the problem from this perspective, what is thought is to introduce the personal aspects of the represented female figure, as with the mythification of male heroes, as an integral construction, not only of their deeds, but of their position as human being and in their labor, sentimental, structural and vital activities. Despite the discussions that take the course of valuing female characters renowned for history and society, on the other hand, a huge obstacle is created. Toro (1994) states that:

Democracy presupposes coexistence and dialogue between people with different interests, who need, at the same time, to know how to persuade and allow themselves to be persuaded, make and receive concessions in the construction of common purposes. The conflict constitutes and integrates democratic coexistence. In democracy there

are no enemies, but opponents: people who think differently, want different things, have different interests, which conflict with mine, but with which, however, I can come to weave common futures. For democracy, peace is not the absence of conflict. Peace is the result of a society that is able to accept rules to resolve the conflict, without eliminating the other, physically, sociologically or psychologically. (TORO, 1994)

Therefore, what differentiates is the vision of a unique and exclusive change from the male presence to another where the woman gains her necessary role. It is important that previous stereotypes launched when a woman actually exercises her social position are discarded, leaving the positions of prostitutes and madmen. For this, what is needed is a continuous struggle in search of changing paradigms and assumptions that can guide a teaching process that contemplates valuing women. It is necessary to overcome imposed limitations, so that the complexity of life and activities is properly investigated in order to demonstrate a protagonism that was never effectively explained by the conditions of a male and white society.

### An inconclusive conclusion

Empowerment is an action as a self-knowledge but necessary, as it provides knowledge and action. To be empowered is to dare to know yourself, to escape the imposed standards and to have self-confidence to make your own choices. But it is not an easy way, fighting against a system where only men have rights, overcoming patriarchal values, it takes a lot of confrontation and a lot of courage. It is therefore necessary to carry out gender research, especially after the great movement "Black Lives Matter", in the defense and protagonism of minorities, highlighting the female figure. One of the main points in this cultural change is to strengthen other women and live the concept of sorority every day.

As Cailles analyzes (2019):

[...] the simple presence of a woman in a commanding position already considerably increases the proportion of genders in the team. This corroborates once again the fact that women's space, really, can only be conquered from the feminine protagonism itself in this struggle. Whether in front of the camera or behind the scenes, it is up to each one to open paths, doors, reflect and stimulate reflection to break paradigms and stereotypes so rooted in our historical and culturally patriarchal society.

Thus, it is necessary to think about restructuring both the system and the way of teaching, as well as rethinking female figures, valuing them without segregating and contemplating social conditions, identity struggles, the sense of community, overcoming patriarchalism and the impositions of a society blind to its hardships and prejudices.

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