

Proposal to Combat Violence against Women from Women's Social and Financial Emancipation

Suelen Cipriano Milhomem Dantas¹, Nyedja Rejane Tavares Lima², Elayne de Araújo Pereira³, Ramisson Corrêa Ramos⁴, Nathalia do Vale Carvalho de Araújo⁵, Ana Alice Torres Sampaio⁶, Irlene Veruska Batista da Silva⁷, Mariana Queen Cardoso da Silva⁸, Ana Caroline Amorim Oliveira⁹, Luciano da Silva Façanha¹⁰

¹Mestranda em Cultura e Sociedade do Programa de Cultura e Sociedade (PGCult) da Universidade Federal do Maranhão (UFMA), São Luís, Maranhão, Brasil. ORCID: <https://orcid.org/0000-0001-6317-4372> . E-mail: suelen.dantas@ufma.br.

²Mestranda em Cultura e Sociedade do Programa de Cultura e Sociedade (PGCult), Universidade Federal do Maranhão (UFMA), São Luís, Maranhão, Brasil. ORCID: <https://orcid.org/0000-0002-7780-5152>. E-mail: nyedja.lima@discente.ufma.br.

³Mestranda em Cultura e Sociedade do Programa de Cultura e Sociedade (PGCult), da Universidade Federal do Maranhão (UFMA), São Luís, Maranhão, Brasil. ORCID: <https://orcid.org/0000-0002-2452-9617>. E-mail: elayne.araujo@discente.ufma.br.

⁴Mestrando em Cultura e Sociedade do Programa de Cultura e Sociedade (PGCult), Universidade Federal do Maranhão (UFMA), São Luís, Maranhão, Brasil. ORCID: <https://orcid.org/0000-0001-7781-0405> . E-mail: ramisson.correa@discente.ufma.br.

⁵Mestranda em Cultura e Sociedade do Programa de Cultura e Sociedade (PGCult), da Universidade Federal do Maranhão (UFMA), São Luís, Maranhão, Brasil. ORCID: <https://orcid.org/0000-0002-9902-4138>. E-mail: nathalia.araujo@discente.ufma.br.

⁶Mestranda do Programa de Cultura e Sociedade (PGCult), Universidade Federal do Maranhão (UFMA), São Luís, Maranhão, Brasil. ORCID: <https://orcid.org/0000-0002-1181-454X> . E-mail: torres.ana@discente.ufma.br.

⁷Mestranda do Programa de Cultura e Sociedade (PGCult), da Universidade Federal do Maranhão (UFMA), São Luís, Maranhão, Brasil. ORCID: <https://orcid.org/0000-0001-6361-0197> . E-mail: irlene.veruska@discente.ufma.br.

⁸Mestranda em Cultura e Sociedade do Programa de Cultura e Sociedade (PGCult), da Universidade Federal do Maranhão (UFMA), São Luís, Maranhão, Brasil. ORCID: <https://orcid.org/0000-0003-1056-0143> .E-mail: queen_ebano@hotmail.com.

⁹Professora Adjunto III do Curso de Licenciatura em Ciências Humanas/Sociologia e do Programa de Pós-Graduação em Cultura e Sociedade (PGCult), Universidade Federal do Maranhão, São Luís, Maranhão, Brasil. ORCID: <https://orcid.org/0000-0002-9337-6335> . E-mail: oliveira.ana@ufma.br.

¹⁰Professor do Departamento de Filosofia e do Programa de Pós-Graduação em Cultura e Sociedade (PGCult), Universidade Federal do Maranhão, São Luís, Maranhão, Brasil. ORCID: <https://orcid.org/0000-0003-1178-4018> . E-mail: luciano.facanha@ufma.br.

Received: 11 Apr 2022,

Received in revised form: 01 May 2022,

Accepted: 06 May 2022,

Available online: 23 May 2022

©2022 The Author(s). Published by AI Publication. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>).

Keywords— Violence against women, gender violence, autonomy, financial emancipation, public policies.

Abstract— The present study aims to bring reflections about violence against women (MVC), in order to reduce these indexes, it is necessary to seek theoretical gender reference, promotion of gender equality and Brazilian public policies already developed to combat MVC, based on a brief historical incursion. The method used was a bibliographic survey with literature review obtained in articles, course completion papers, theses and dissertations on the Google Scholar platform and statistical data updated in sources such as the Brazilian Public Security Forum (FBSP), Intelligence in Research and Consulting (IPEC), the latter, in their reports published between the years 2019 to 2021. Thus, in the research conducted, it was observed that education about gender, emancipation, emotional autonomy, financial and equity are effective alternatives in coping with the problem rooted in Brazilian society.

I. INTRODUCTION

Statistics show that, in number, women are the majority of the population in Brazil, according to data from the Brazilian Institute of Geography and Statistics (IBGE), (year 2013), whose total Brazilian population at the time was 201,032,714 inhabitants, of which approximately 103.5 million women (51.4% of the population). Based on this, why be treated as a "minority" or your "minority" agendas?

It is important to point out that this research is based on a decolonial point of view, that is, from the study from the study from potentiating the voice and visibility to the subalternized and oppressed peoples who for a long time were silenced. To this end, one will drink from sources such as the authors Rita Segato (2003 and 2017), Joan Scott (1995), Débora Diniz (2020), Aníbal Quijano (2005), among others, aims to bring reflections about the problem: "How to face gender violence (against women) in contemporary times, effectively?". In an attempt to answer this question, a bibliographic survey of the authors and authors mentioned will be used, as well as a literature review of articles, course completion papers, publications in journals and dissertations on the *Google Scholar* platform, as well as statistical data updated and published by the Brazilian Public Security Forum (FBSP), Research intelligence and Consulting (IPEC), from 2019 to 2021.

The interest is justified from the moment that, being a woman, the author, researches for more than a year, the reason that violence against women does not decrease over time, although Brazil has the laws considered "more innovative" related to the case. Therefore, we sought to build reflections from the subject, therefore, the sections will deal with: gender; promoting gender equity; violence against women; the public policies used to face this problem and, at the end, will present (or attempt) to solve the problem.

Thus, it is expected that this work will contribute to future research and effectively so that women, men and society see much more than dual, female or male bodies, but beings endowed with values, strength and capacity.

II. THE SOCIAL MARKER OF GENDER

The social gender marker is an essential feature for this research, given the need to analyze the socioeconomic, political, cultural differences between men and women, in the Manichean (dual) and patriarchal society, which are still reproduced in contemporary times, as perceived on the inequalities of the sexual division of labor and social

relations (including "power relations")¹. This is said mainly because of the permanence of this type of "colonial patriarchal doctrine" in the political, social and economic structure of countries that were exploited as colonies, according to Aníbal Quijano (2005), an author who attributed the expression "coloniality of power" to this junction of capitalism and eurocentrism² as systems that reflect, in female bodies, the diminished or annulled subjectivities, with different roles and tiny values before men.

This sexual division also begins in the primary social nucleus, the family, in which women are assigned a secondary life, adjuvant, but essential in some criteria: reproduction, maintenance of the house, care for the husband, children (these being invisible functions), as a consequence of the macho, misogynistic, Eurocentric culture imposed on cis women (Diniz, 2020); while trans women are relegated to social abandonment, violence and intentional deaths (Benevides and Nogueira, 2020).

To man, it would be up to public life, important, independent, protagonist, provider, with prerogatives. From this inequality and non-division (since women would have an overload of responsibility and work), discussions about women's struggle were theorized. Therefore, gender studies were, in its beginning, linked only to women, however, this theory is neutral and pertinent also to men, since they are parts of the same social structure (Diniz, 2020).

That is, the studies mentioned aim to reflect and promote discussions that enable women, assign roles to them, are active in the community of experience, independent, that can resist unequal environments and fight for their rights. Therefore, the emergence of these studies was called "gender studies" in the 1990s,

¹"Power relationship" explains that this is a category from the Foucaultian lexicon Michel Foucault, a contemporary philosopher who developed the understanding of power relations. A scholar on power, in order to identify subjects acting on subjects, he said that power is omnipresent, not only in an institution (State), but in social relations. Therefore, in order to understand the category of Foucaultian lexicon, in his work *The Order of Discourse*, Foucault states that, in societies, there is recurrently an unevenness between the discourses that are said and those that are at the origin of new speech acts that take them up, transform them or repeat them. This happens in texts already known culturally, such as legal, literary, religious, among others, as many are the resumption of what has already been said.

² A doctrine that, a priori, locates individuals in a genealogy that determines them to an immutable origin. It promotes the justification of existing inequalities, of capitalism as a world system; from a place where individuals can be racialized, certain backward countries and the peoples who inhabit them are primitive within the aforementioned economic system.

establishing itself with emphasis on feminism³ (Casagrande and Carvalho, 2006).

Consequently, the concept of gender is beyond the dualistic biological differences of sex. Although this differentiation is important, because it was in this that the starting point was given for the construction of the social role of women, the term focuses on the culturality impregnated from the sexed bodies. Researcher Joan Scott (1995) states that gender is one of the ways of indicating how social construction is an entirely ideological product, about the predetermined roles of men and women, basically, "a social category imposed on a sexual body" (1995, p. 75). In this same treadmill, more recently (2006), Heilborn defines what gender would be:

Gender is a concept that aims to point to the non-continuity of physical sex and social sex, and that has been used by various fields of knowledge. The expected behavior of a person of a given sex is the product of social conventions about gender in a specific social context. Moreover, these ideas about what is expected of men and women are produced relationally (Heilborn, 2006, p. 03).

As noted by Heilborn (2006), the stereotypes, sexualization and superficiality attributed to the theme, made public policies remain based only on reproduction and care. Therefore, Joan Scott (1995) treats that gender is primarily a way of resignifying power relations from the oldest, such as cultural symbols that attribute characteristics; they create male and female patterns and are generally used in religious doctrines; segregator sexual perception of the labor market, among others.

Gradually, women, in their social coexistence, in the most varied roles played (mother, daughter, professional, practitioner of religion, neighbor) realized that the treatment offered to them was differentiated, discriminated, therefore, it was necessary to reflect on and seek improvements in their living conditions, work and the like. Therefore, the concept of gender and equity between entities is not limited to sex, however, it encompassed class, race/ethnicity, age and the relationships between human beings. Therefore, in these unequal culturally structured relationships, there is also the distribution of

authority among individuals, based on stereotypes, and this process produces a distortion, segregation. And even the situation of inequalities experienced by women is aggravated by socioeconomic precariousness (Casagrande and Carvalho, 2006).

What is perceived in the literature studied so far is that, if there were institutionalization of struggles for the eradication of poverty, there would be a more just and egalitarian society, promoting the disruption of cycles of poverty, hunger, socioeconomic vulnerability throughout the generations and equality between genders; however what we see is the juggling between domestic work (invisible) and paid work (formal or informal); the burden of this work with the raising of children, of family members; in addition to women's incomes being focused, in large part, on survival (health, education and spending on children) much more than the same expenses recorded by men. Therefore, it is essential that public policies be emphasized in the domestic and financial life of women and their families, as a way to provide a quality of life, their emancipation and not just a survival.

III. VIOLENCE AGAINST WOMEN

Heloani (2005) treats that violence is an inherent condition of the human being, being relevant to research their present forms in societies and that also reflect on the social relations of power. However, violence does not originate in individuals, but is generated (as well as gender) by a social system.

Alves, Moreira, Oliveira and Naatividade (2020) mention that violence is like a disruption of the victim's integrity, whether physical, psychic, sexual and moral, and, in general, these modalities of violence occur together, thus reverberating in a power relationship between aggressor and victim: "Whatever form assumed by aggression, moral violence is always present" (Saffioti, 2015, 75). Therefore, it says that the relations of gender and power inequality are the origin of violence against women (MVC), from the historical, social and cultural construction of the female and male role (Schraiber et al., 2005).

From the 1960s on, the feminist movement promoted the reinvention of women's rights and debated the naturalization of the culture of violence. The MVC was considered a public and global problem, from which, legislation, research, public policies and services emerged and were gradually implemented (Schraiber et al., 2005; Souza & Sousa, 2015). Feminism contributed, from its

³ Feminism is a social, political and philosophical movement that began in the 19th century, with the aim of proposing equal rights between men and women through female empowerment, absent from patriarchal patterns or rooted in society. The French philosopher, writer and professor Simone Beauvoir was one of the representatives of modern feminism, author of the book "The Second Sex" (1949) and the famous phrase: "No one is born a woman, they become a woman" (emphasis added).

authors (like Joan Scott, bell⁴ hooks), for the understanding that inequalities between men and women are reflexes of social relations through the social markers of class, race and sex (Scott, 1995).

It is known that these relationships are established in an asymmetric, subordinate way, where arbitrariness, oppression, hierarchy and violence (physical, psychological, moral, patrimonial) are reproduced. Therefore, VCM calls for state actions, social movements, the implementation of gender education, among other alternatives in order to empower women in whatever spheres (public and private).

3.1 Brazilian public policies and violence against women progress together

The records of contemporary Brazilian public policies for women occurred primarily in the public security areas, through the Specialized Police Stations in Women's Care (DEAM's), created in 1985 (Couto and Gomes, 2012). It should be worth noting that the conception of gender as a social and historical construct, helped public policies in the implementation of the decentralization of services offered to women: there was the dissemination of campaigns and prevention and awareness programs to combat gender inequality; promoting socio-financial autonomy; fostering and strengthening the institutionalization of actions in federal, state, district and municipal public authorities; qualification of public officials who received these women; development and dissemination of gender studies.

Pertinent to justice and the legislature, there is the innovative publication of federal law No. 11,340/2006, known as "Maria da Penha"⁵, that brought great progress to the confrontation of the MVC, creating mechanisms aimed at preventing, punishing domestic and family violence against women (Brazil, 2006).

It is noteworthy that the aforementioned law modified the penalty of the offender (it was decided to maintain the male gender, because mostly, the author is a man with intimate bond of affection to the woman /victim) for punishment with imprisonment. From the implementation of the law, public policies were turned to the creation of Women's Reference and Social Assistance Centers; Specialized prosecutors; shelters; "dial 180" and Non-Governmental Organizations (NGOs) overtaking and enforcing policies for women; justifying the fact that MVC affects the most diverse dimensions of women's lives, causing social, physical, financial and psychological consequences (Hanada, H.; D' Oliveira, A. F. P.; Schraiber, L.B., 2010).

However, MVC-related crimes continued to occur. Every day, it is seen that the first public institutions to be sought are the police, in order to find an immediate solution, largely, of repression and/or protection (Pasinato and Santos, 2008). This occurs as a reflection of a public policy absent from priority social assistance, in which public security takes the lead. Under another bias, despite the creation of institutions, publication of care manuals, recent legislation in Brazil – Maria da Penha Law (n. 11.340/2006), Feminicide Law (n. 13.104/2015) and the Sexual Importation Law (n. 13.718/2018) – the numbers of MVC have not decreased.

In a recent disclosure, the Brazilian Public Security Forum (FBSP), a non-governmental organization and Intelligence in Research and Consulting (IPEC), a company originating from the Brazilian Institute of Public Opinion and Statistics (IBOPE), held in 2019⁶, they released staggering numbers: of 897 women interviewed, 536 women have been victims of physical aggression every hour in the last year; 76.4% of women who suffered violence, claim that the aggressor was someone known, this represented a growth of 25% compared to 2016; 66% suffered some kind of harassment in the last year (year 2018); black women have a higher level of victimization than those who declare white or brown; 27.4% of Brazilian women reported that, aged 16 years or older, they suffered some kind of violence in the last 12 months (representing approximately 16 million women), see the infographic below.

⁴ bell hooks - Gloria Jean Watkins is the birth name of bell hooks, born in 1952 in Hopkinsville, Kentucky, southern United States. The choice of the alias bell hooks is a tribute to his great-grandmother Bell Blair Hooks, known for her courage in telling the truth. The lowercase letter is on purpose and is intended to focus on the strength of your writing and not on her person.

⁵ "lei Maria da Penha": Law n. 11.340/2006 was named in honor of Maria da Penha Maia Fernandes, who fought for twenty years to see her aggressor arrested. She suffered numerous assassination attempts, delays in the processing and judgment of the case relating to the case, and, only with the help of NGOs, was she able to send her case to the Inter-American Commission on Human Rights (OAS), which, for the first time, accepted a report of domestic violence. Just like that, her ex-husband was arrested (year 2002) and the aforementioned Commission ordered Brazil to create adequate legislation for this type of violence.

⁶ Quantitative research with a personal flow point approach. Nationwide sample (total: 2,084 interviews) representative of the universe of the Brazilian adult population aged 16 years and over. Interviews conducted in 130 municipalities, between February 4th and 5th, 2019. Self-completion module with questions applied only to women (897 respondents). Margin of error of plus or minus 2.0 points in the national sample and 3.0 plus or minus points in the sample of the self-completion module. Source: Datafolha and Brazilian Public Security Forum.

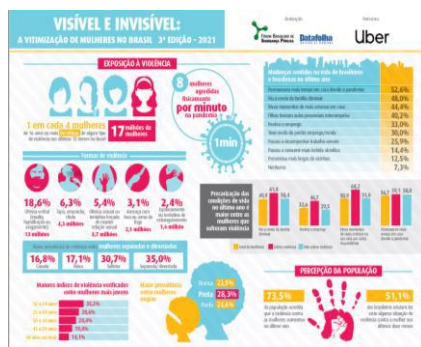


Fig.1: "Visível e Invisível, 3a edição". Fonte: FBSP, 2021.

It is noteworthy that, in the context of the Covid-19 pandemic (decreed by the WHO on 11.03.2020), gender-based violence against girls and women was aggravated by factors such as: "social isolation, mental health impairment, eventual mourning, overload of domestic care and financial difficulties" (Lima et al., 2021 apud Pasinato, 2020). Also in this context, it is observed that there was a decrease in the official records of complaints (Lima et al. apud Bueno et al., 2021). For comparison with the report mentioned above and what was published in 2021 (same methodology used): 1 out of 4 women reported having suffered violence; of these women, 61.8% had their family income decreased; 78.3% were black (black or brown); 72.8% suffered aggression from acquaintances. It should be emphasized that, in both surveys, whether from 2019 or 2021, there is no information about questions or whether the interviewees considered themselves as transgender women, as continued in the infographic below.

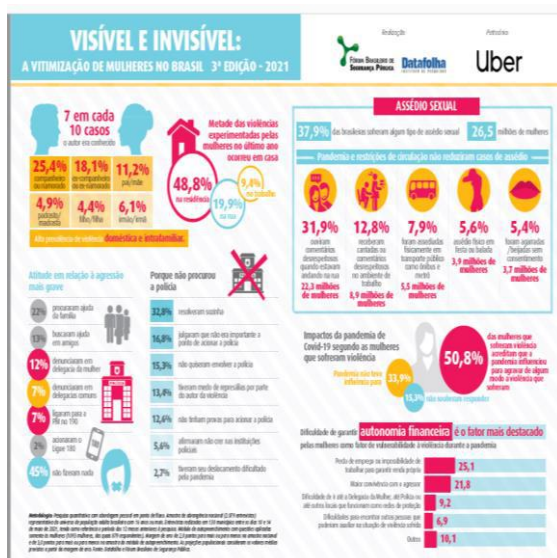


Fig.2: "Visível e Invisível, 3a edição". Fonte: FBSP, 2021.

Moreover, another reason for the promotion of Vcm is still patriarchy⁷ impregnated in society, and obviously in institutions (occupied by social beings), such as in the judiciary. Examples of this in a decision of the 5th Criminal Chamber of the Court of Justice of Rio Grande do Sul, whose court decision was for the acquittal of a driver, denounced for rape by the passenger, because, according to the collegiate body: "the victim put himself in a situation of risk, because he had consumed alcohol on the day of the event" (Maier and Segobia, 2020, p. 06).

Or, when in the examination of the appeal no. 0000311-97.2014.8.26.0099, judged by the Court of Justice of São Paulo, in addition to acquitting the defendant accused of the same crime, the judge exars that "the defendant certainly did not leave unpayable marks on the victim, because it, shortly after, began to relate to a man of 28 years, of which he was pregnant even before the hearing" (Maier and Segobia, 2020, p. 07).

Therefore, with these findings, it is necessary to leave in search of solutions to the problem.

IV. FINANCIAL AUTONOMY AND SOCIAL EMANCIPATION: PREPONDERANT FACTORS FOR COPING WITH VIOLENCE AGAINST WOMEN

It is worth noting, according to CAVALCANTE (2012), regarding gender relations, that men and women are not the result of a biological destination, but above all, of social constructions. That is, it would be two social groups involved in a specific social relationship: sex. These have a material basis - work - and manifest themselves through the sexual division of labor, thus, society cannot be thought only from social relations, but equally and simultaneously, from the connections with the relations between the sexes of this same social system.

When discussing female work articulated with the gender category, men and women are brought up in productive and reproductive spaces and it is understood that gender relations bring diverse relationships. Thus, the analysis of female work begins to understand that the relationships in these spaces are also social constructions permeated with power and domination, and that this fact, entails the definition of so-called "feminine" and "masculine" spheres. (CAVALCANTE, 2012)

⁷ Patriarchy is a system whose foundation is sociocultural, with structures and relationships that aim to favor men, especially white, cisgender and heterosexual men. In patriarchal society, there is a prevalence of power relations and domination of men over women and other subjects who do not fit the "normative" pattern of race (white), gender and sexual orientation (straight).

Drawing the parallel with this research, thinking about women's autonomy is to reflect how they express themselves, what are their challenges in the disjuncture with unequal gender relations, not only in private spaces, but also in public spaces as well as in relationships in the labor market. (CAVALCANTE, 2012). Thus, for the purpose of discussion of this study, autonomy is understood as indicated by SOARES (2011, p. 281):

We understand women's autonomy as the ability to make free and informed decisions about their own life, so that they can be and make according to their own aspirations and desires, in a given historical context. The advancement of autonomy is related to the advancement of women in public and private life, as a guarantee of the full exercise of rights. The lack of autonomy is the result of the poor distribution of power, income, the use of time, the lack of recognition of women's rights.

The possibility of financial autonomy of women in situations of domestic violence, is not only envisioned in the idea that only the opportunity of women to work for paid activities will overcome the situation of financial and/or economic subordination, it is understood that it is necessary to reflect on the entire cultural, symbolic and social context that women are inserted. It is also understood the thought that it is necessary to leave the deterministic conceptual structures and employ from the perspective of gender also in this social, historical and cultural construction, exhausting these power relations between men and women. (CAVALCANTE, 2012) Thus, it is essential to analyze the prevailing current changes and trends and how they reflect in the family institution in the contemporary context, marked by the individuation of social life.

In this sense, public policies must intervene in order to combat wage discrimination and occupational segregation that women go through, but actions beyond the monetary nature are also essential, with practices that can provide these women - the construction of new relationships with their partners, as well as in the domestic sphere, that is, affective relationships that are not permeated by the patriarchal order of gender, with women with access to employment, having the conditions to produce and commercialize with dignity, the possibility of personal development and also the right to free time. (CAVALCANTE, 2012)

According to SILVA (2021), when it comes to female autonomy, public policies have been working in an articulated way with various agencies, predicting the insertion of women in the labor market. It is understood

that female economic autonomy is one of the ways of overcoming violence or, at least, minimizes its effects. However, most income generation policies are focused on entrepreneurship that reinforces the individualizing logic, and women are responsible for seeking their financial autonomy, through the development of skills focused on subalternized positions in the labor market, as revealed in the living conditions of the women in our study. Most of them are in precarious, low-income jobs that require low schooling, contributing to situations of vulnerability and violence, in addition to accumulating overload of domestic work and family support network. (SILVA, 2021)

The social agendas have included women in a more present way, with the survey of discussions and actions for the valorization and effectiveness of the defense of their rights, prerogatives, capacity, qualification and conditions to occupy the same spaces of men; whether for decision making, management, work or simply making your own choices. To this do so, the Brazilian Fundamental Law, in article 5, item I, treats that "men and women are equal in rights and obligations" (Brasil, 2021). This equality of rights provided in the main norm of the country regulates that women's opportunities must go through all fields: social, political, economic, environmental, labor and family.

Thus, the construction of a State capable of promoting equal rights in the most diverse spheres, including gender issues, is defended. A state that has a leading role, which favors the construction of democratic spaces and more egalitarian relations between men and women. To provide democratic spaces, the State must build strategic agendas that represent the deliberation of broad actors, as well as ensure that popular anides are configured as political legitimacies through medium and long-term public policies. (CAVALCANTE, 2012)

According to ALVES (2019), this is the only way women become visible and "empower" socially, because this expression that still generates resistance in its concept, is linked to the strengthening of a portion of society that lives daily the contradiction: quantitatively, women are more than 50% of the world's population and are invisible in their work, are subordinate, silent, unworthy of decision; that is, as a colonized reproduction, without any conditions of equality with men. In this way, empowering women is to bring to her opportunities for personal growth, emancipation, financial and professional social, with prioritization of also intellectual equality.

However, it is understood, therefore, that fostering the financial autonomy of women requires time for them to strengthen their process of disruption of the situation of violence, but also requires immediate actions, in a context

in which cultural constructions are present that hold them responsible for the care of the family and all domestic issues, where financial autonomy must go through other spaces other than that of generating employment and income, but also of children and housing. (CAVALCANTE, 2012, p.172)

Thus, actions can be initiated from the woman's need for income, but should gradually gain other dimensions in which the woman can discover in this process. It is believed that it should be during the process that the woman can see herself as a subject capable of constructing a new position in the relationship, in the domestic sphere and, consequently, the possibility of seeking, among other possibilities, her financial autonomy. (CAVALCANTE, 2012, p.172)

The conquest of autonomy, understood as the control over one's own life, the body, the right to an independent identity and self-respect, is preceded by two conditions: one of them is the consideration of the needs and interests of men and women by policies and programs to achieve gender equity; the other is to support strategies that aim at strengthening and women's empowerment. (GUEDES, 2011, p.1733)

The relevance of the theme has been massive and has provoked the manifestation, including, of the United Nations Women's Organization, which in 2010 published a document listing the basic principles for women's empowerment, whether professional or social: that corporate leaders be established that envision gender equality at all levels; that all men and women be treated fairly in their work, with respect for human rights; to ensure the existential minimum: safety, quality of life, health and well-being; education, qualification and professional development is essential; to promote the entrepreneurship of women in communities and activism; and to record, analyze and publish the data, the progress of companies working on the promotion of gender equality (ALVES, 2019).

V. RESULT AND DISCUSSIONS

Rita Segato points out that: "(...) the genus has a time as long as that of the species, a time much slower than that of the history of mentalities. [...] it seems natural. [...] That is why it is so difficult to modify gender oppression" (Segato, 2003, p. 153). Thus, in our view, in addition to the exclusion of oppression and violence against women, it is necessary to break what has been crystallized, so it is proposed as an alternative to combating MVC:

Alternative one: One of the proposed ways is by education, with libertarian pedagogies, whose practice is

based on human rights, empathy, inclusion, diversity and difference. The law itself "Maria da Penha" points out for the relevance of education during the permanent process of prevention and eradication of gender violence (Article 8): educational campaigns; dissemination of educational programs aimed at respecting human dignity and combating prejudices to gender, beliefs, religion, sex, ethnicities; qualification of professionals working with the theme and inclusion in school curricula and political non-censorship of gender issues (Brasil, 2021).

Alternative two: Quoting segato again (2017), this states that the precarious in existence generates violence. With the rates of inequalities already described in this work, it can be seen that the public policies implemented to combat MVC have hardly eradicated it, or social inequalities. This is largely due to the absence of state political interest and the establishment of neoliberalism as a financial system inserted in structural racism. A continuous act, although Brazilian laws are innovative, their effectiveness is reduced by the absence of constant political actions and investments (in pandemic Covid-19, the lack of chance with the theme by the federal government culminated in the reduction of public investment – which should be included as public health – which was notorious, because the Ministry of Women spent only 53% of the budget of the portfolio, 2020), as disclosed by the Chamber News Agency (Agência, 2021).

Also, the three: Eliminating machismo, misogyny, patriarchy, decolonization of legal education (again the solution is education) and its institutions, is also a solution for Vcm. Moreover, denaturalize the MVC and break with this cruelty, from the feminist movements that are also aimed at men, because what is sought is the freedom of women, conquest of diverse spaces: conquest of choice, decision, power, and financial autonomy and social emancipation.

Moreover, the social relations that are constituted in contemporary society are marked by historical constructions that determine different social roles to men and women. In this sense, such historical attributions place women in a situation of subalternity, who, in the face of unequal gender relations, are the contingent that suffers the most consequences in this sociability, that is, they become hostages to diverse forms of oppression/exploitation resulting from these relationships. (SILVA, 2021, p.34)

In a statement, the forms of oppression, inequalities, discrimination, all this social structure built on the basis of the sexual division of labor allows patriarchy to establish itself as a system that orders society, which pre-embodies

capitalism, but is transmuted and incorporated into the capitalist system. (SILVA, 2021, p.27)

As for women's labor rights, these have not yet been established, it is necessary to recognize the female contribution in everyday life to the production of added value, that is, for the production of social wealth. Care for household duties and children are roles played almost exclusively by the female sex. The word "care" requires special attention, as it has a much broader meaning when it comes to public policies focused on the issue of gender. Gender inequality presupposes a form of structural inequality that is crossed by social relations. The term "care" is imbricated in a social norm, which associates the feminine with domesticity and which is expressed in the sexual division of labor, thus, it is worth saying that its meaning "primarily attributes to women the responsibility to the family" (SORJ, 2010, p.57).

In times of globalization of the economy and flexibilization of labor, there is a tendency of public policies appear in a diversified scenario, that is, for a good portion of the working class, especially women, there is a kind of polarization of workers in different groups, that is, for a part of the female class, specifically the white middle class can keep up with the flexibilization of formal work. [...]. However, for the other portion of women inserted in the productive sphere, work becomes a contribution in family income, which does not in itself guarantee the support of the family. Generally, the functions held by black and brown women are less recognized, that is, under less favorable structural conditions. The factors are many, among them: low schooling, early motherhood, high vulnerability rates, among others (LOMBARDI, 2010).

It should be worth noting that women's autonomy in the context of public policies concerns the economic situation of women, as a way of overcoming violence. In this context, governmental and non-governmental actions allied to international agencies, which seek to feed back financial capital and interfere in the social issue, require a specific look at the particularities of social formation in the context of each country. (COUTO, 2010)

Finally, four. Socio-financial autonomy is essential for the decision-making power of this woman, who can, from her self-sufficiency, promote the break with daily interaction with her aggressor, with precariousness, poverty, non-professional qualification, improvement of quality of life, health, well-being, environment of her and her family.

VI. FINAL CONSIDERATIONS

From the theoretical framework sought and the analyses performed, it is perceived how complex the theme of violence against women is. First, because it is not only about pure and simple violence, but discussions encourage tours of gender; prejudice; the institute of patriarchy extremely natural and rooted in social culture; and even in their institutions; in the lack of public investment and mode of misimplementation of public policy to do so (it should be constantly in the area of public health).

Thus, after the research carried out, it is intended to continue studying the theme, contributing and promoting reflections. In addition, it is understood that coping with violence against women should permeate all relevant aspects of their lives and the society in which they live, starting in teaching; decolonizing the school curriculum with libertarian pedagogical practice; encouraging social activism; entrepreneurship and training and professional qualification, so that this woman can empower her life, her choices, her decisions; which will provide not only her, but the community in which she lives, the improvement of the place, politics and the environment. That is, to give this woman the possibility of seeing in herself and in other women, their strength, their values, their emancipation, their financial autonomy, their capacity and their self-confidence.

ACKNOWLEDGEMENTS

Luciano da Silva Façanha and other authors would like to thank the Coordination for the Improvement of Higher Education Personnel - thanks to CAPES (Finance code 001).

REFERENCES

- [1] AGÊNCIA CÂMARA DE NOTÍCIAS. Violência contra as mulheres nas ruas cai durante a pandemia, mas aumenta dentro de casa. (2021). Disponível em: <https://www.camara.leg.br/noticias/797543-violencia-contra-as-mulheres-nas-ruas-cai-durante-a-pandemia-mas-aumenta-dentro-de-casa/>. Acesso em 20 jan. 2022.
- [2] ALVES J. S., MOREIRA L. E., Oliveira; R. G., NATIVIDADE C. Mulheres em tempos de pandemia: um ensaio teórico-político sobre a casa e a guerra. (2020). Psicologia & Sociedade, v. 32. Recuperado de <https://www.scielo.br/j/psoc/a/93BpjQdGtPs9Lxs9SCSWHkr/?lang=pt>.
- [3] ALVES, E. L. Empoderamento feminino como instrumento de combate à violência política. Resenha Eleitoral em Nuvens (Florianópolis), v. 23, n. 1, p. 51/70, 2019. Disponível em:

- <https://revistaresenha.emnuvens.com.br/revista/article/view/14/10>. Acesso 20 jan. 2022.
- [4] BEAUVOIR, S. de. O segundo sexo. Rio de Janeiro: Nova Fronteira, 2009. 904 p.
- [5] BENEVIDES, B; NOGUEIRA, S. (2020). BOLETIM Nº 02/2020: Assassinatos contra travestis e transexuais em 2020. Antra Associação Nacional de Travestis e Transexuais. (2020). Recuperado de <https://antrabrazil.files.wordpress.com/2020/05/boletim-2-2020-assassinatos-antra.pdf>.
- [6] BRASIL. Presidência da República. Constituição da República Federativa do Brasil/1988. Disponível em: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm. Acesso em: 20 Jan. 2022.
- [7] BRASIL. Presidência da República. Lei n. 11.340/2006, de 07 de agosto de 2006. O Código Penal e a Lei de Execução. Brasília, 2006. Disponível em: http://www.planalto.gov.br/ccivil_03/_ato2004-2006/2006/lei/11340.htm. Acesso em: 20 Jan. 2022.
- [8] BRASIL. Presidência da República. Lei n. 13.104, de 9 de março de 2015. Altera o art. 121 do Decreto-Lei nº 2.848, de 7 de dezembro de 1940 - Código Penal, para prever o feminicídio como circunstância qualificadora do crime de homicídio, e o art. 1º da Lei nº 8.072, de 25 de julho de 1990, para incluir o feminicídio no rol dos crimes hediondos. Disponível em: http://www.planalto.gov.br/ccivil_03/_Ato2015-2018/2015/Lei/L13104.htm. Acesso em: 10 jan. 2022.
- [9] BRASIL. Presidência da República. Lei nº 13.718, de 24 de setembro de 2018. Altera o Decreto-Lei nº 2.848, de 7 de dezembro de 1940 (Código Penal), para tipificar os crimes de importunação sexual. Disponível em: http://www.planalto.gov.br/ccivil_03/_ato2015-2018/2018/lei/L13718.htm. Acesso em: 10 jan. 2022.
- [10] BRASIL. Tribunal de Justiça de São Paulo (7. Câmara). Apelação Crime nº 0000311- 97.2014.8.26.0099. Apelante: J.S. Apelada: M.P. Relator: Min. Alberto Anderson Filho, 15 de outubro de 2015.
- [11] BRASIL. Tribunal de Justiça do Rio Grande do Sul (5. Turma). Apelação Crime nº 70080574668. Apelante: F.B.M. Apelada: M.P. Relator: Cristina Pereira Gonzales. Porto Alegre, 17 de julho de 2019.
- [12] CASAGRANDE, L. S. Educando as novas gerações: representações de gênero nos livros didáticos de Matemática. 2005. Dissertação (Mestrado em Tecnologia) - Programa de Pós -Graduação Tecnológica, Centro Federal de Educação Tecnológica do Paraná, Curitiba.
- [13] CAVALCANTE, S. M. P. Violência contra a mulher e autonomia financeira: uma avaliação do atendimento do Centro de Referência Francisca Clotilde de Fortaleza/Ceará. 2012. 192f. – Dissertação (Mestrado) – Universidade Federal do Ceará, Programa de Pós-graduação em Avaliação de Políticas Públicas, Fortaleza (CE), 2012. Disponível em: <http://www.repositorio.ufc.br/handle/riufc/5977>. Acesso em 12 de abr. de 2022.
- [14] CONSELHO FEDERAL DE PSICOLOGIA [CFP]. Referências técnicas para atuação de psicólogas (os) em programas de atenção à mulher em situação de violência. Brasília: CFP, 2013.
- [15] COUTO, B. R. O direito social e a assistência social na sociedade brasileira: uma equação possível? 4 ed. São Paulo: Cortez, 2010.
- [16] COUTO, M. T. & GOMES, R. Homens, saúde e políticas públicas: a equidade de gênero em questão. Ciência e Saúde coletiva. 17 (10), p. 2569/2578, (2012). Disponível em: <https://doi.org/10.1590/S1413-81232012001000002>. Acesso em: 19 jan. 2022.
- [17] DINIZ, D. É hora d STF responder o que significa uma epidemia para a vida das mulheres. [Entrevista concedida a Helena Bertho, em 22 de abril de 2020]. Azmina. (2020). Recuperado de <https://azmina.com.br/reportagens/debora-diniz-e-hora-do-stfresponder-o-que-significa-uma-epidemia-para-a-vida-dasmulheres/>.
- [18] Fórum Brasileiro de Segurança Pública. 2ª edição (2019). Visível e invisível: a vitimização de mulheres no Brasil. Recuperado de <https://forumseguranca.org.br/quem-somos/>.
- [19] FOUCAULT, M. Vigiar e punir. Leya, 2014.
- [20] GUEDES, R. N.; FONSECA, R. M. G. S. da. A autonomia como necessidade estruturante para o enfrentamento da violência de gênero. Revista da Escola de Enfermagem da USP, v. 45, p. 1731-1735, 2011. Disponível em: <https://doi.org/10.1590/S0080-62342011000800016>. Acesso em 12 de abr. de 2022.
- [21] HANADA, H.; D'OLIVEIRA, A. F. P.; SCHRAIBER, L. B. Os psicólogos na rede de assistência a mulheres em situação de violência. Revista Estudos Feministas. 18(1), 33-59, 2010. Disponível em: http://www.scielo.br/scielo.php?script=sci_arttext&pid=S0104-026X2010000100003. Acesso em 19 jan. 2022.
- [22] HEILBORN, M. L. Entre as tramas da sexualidade brasileira. Estudos Feministas. Florianópolis: UERJ, 14(1): 336, janeiro-abril/2006.
- [23] HELOANI, R. Assédio moral: a dignidade violada. Aletheia, 22, 101-108. Disponível em: http://pepsic.bvsalud.org/scielo.php?script=sci_arttext&pid=S1413-03942005000200010. Acesso em 26 jan. 2022.
- [24] LIMA, P. M.; DANTAS, S. C. M.; OLIVEIRA, A. C. A; FEITOSA, A. C. Precariedades no contexto da pandemia da COVID-19: uma análise dos dados sobre violência contra a mulher no Brasil. International Journal of Development Research, Vol. 11, Issue, 12, pp. 52575-52580, December, 2021. Disponível em: <https://doi.org/10.37118/ijdr.23549.12.2021>. Acesso em 02 jan. 2022.
- [25] LOMBARDI, M. R. A persistência das desigualdades de gênero no mercado de trabalho. In: COSTA, Albertina. ÁVILA, M. B. de M. et. al. (Orgs). Divisão sexual do Trabalho, Estado e crise do Capitalismo. Recife: SOS CORPO- Instituto Feminista para a Democracia, 2010.
- [26] MAEIR, J. P.; SEGOBIA, S. E. A institucionalização do machismo nas decisões judiciais brasileiras: uma análise do caso Mariana Ferrer sob a ótica do princípio da imparcialidade. Entrementes: 17ª ed., 2020. Disponível: <http://sites.fadismaweb.com.br/entrementes/anais/wp-content/uploads/2021/02/a-institucionalizacao-do->

- machismo-nas-decisoes-judicias-bras.docx.pdf. Acesso em 20 jan. 2022.
- [27] PASINATO, W.; SANTOS, C. M. Mapeamento das delegacias da mulher no Brasil. Núcleo de Estudos de Gênero Pagu, Universidade Estadual de Campinas PAGU/UNICAMP, 2008.
- [28] PASINATO, W. Diretrizes para atendimento em casos de violência de gênero contra meninas e mulheres em tempos da pandemia da COVID-19. Brasília. (2020). Recuperado de http://www.onumulheres.org.br/wpcontent/uploads/2020/08/Diretrizes-para-atendimento_ONUMULHERES.pdf.
- [29] QUEM SOMOS... (2021). Fórum Brasileiro de Segurança Pública. Recuperado de <https://forumseguranca.org.br/quem-somos/>.
- [30] QUIJANO, A. Colonialidade do poder, Eurocentrismo e América Latina. In: Lander, Edgardo (org.). A colonialidade do saber: eurocentrismo e ciências sociais. Perspectivas latino-americanas. Buenos Aires: CLACSO, Consejo Latinoamericano de Ciencias Sociales, 2005, p. 117/142.
- [31] SAFFIOTI, H. I. B. Gênero, Patriarcado, Violência. São Paulo: Perseu Abramo, 2015.
- [32] SCHRAIBER, L. B. & D'Oliveira; A. F. P. L.; Falcão, N. T. C; Figueiredo, W. S. Violência dói e não é direito: a violência contra a mulher, a saúde e os direitos humanos. São Paulo: Ed. Unesp, 2005.
- [33] SCOTT, J. Gênero: uma categoria útil de análise histórica. Educação e Realidade. Porto Alegre, v. 20, n. 2, p. 71-100, jul./dez., 1995.
- [34] SEGATO, R. L. Las estructuras elementares de la violencia: ensayos sobre género entre la antropología, el psicoanálisis y los derechos humanos. Bernal: Universidad Nacional de Quilmes, 2003.
- [35] SEGATO, R. L. Por qué la masculinidad se transforma en violencia. La Voz. Buenos Aires, 2017. Disponível em: <https://www.lavoz.com.ar/ciudadanos/por-que-la-masculinidad-se-transforma-en-violencia>. Acesso em: 12 jan. 2022.
- [36] SILVA, A. M. Violência contra a mulher: uma análise sobre as estratégias de enfrentamento da Rede Sócio Assistencial no município de Ouro Preto. 2021. 71 f. Monografia (Graduação em Serviço Social) - Instituto de Ciências Sociais Aplicadas, Universidade Federal de Ouro Preto, Ouro Preto, 2021. Disponível em: <http://www.monografias.ufop.br/handle/35400000/3004>. Acesso em 12 de abr. de 2022.
- [37] SORJ, B. Os Cuidados com a família e as desigualdades de gênero e de classe. In: COSTA, Albertina. ÀVILA, Maria Betania de Melo. et. al. (Orgs). Divisão sexual do Trabalho, Estado e crise do Capitalismo. Recife: SOS CORPO-Instituto Feminista para a Democracia, 2010.
- [38] SOUZA, T. M. C.; SOUSA, Y. L. R. S. Políticas públicas e violência contra a mulher: a realidade do sudoeste goiano. Revista SPAGESP, 16(2), pp. 59-74. (2015). Disponível em: http://pepsic.bvsalud.org/scielo.php?script=sci_arttext&pid=S1677-29702015000200006 . Acesso em 19 jan. 2022.