61 - A FEMALE RISE IN WESTERN CULTURE - A SHORT RETROSPECTIVE

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The past century can be called "the century of women." The many changes and advancements in the fields of law and the opportunities brought new perspectives to females. (Pinsky and Pedro, 2012),

In Brazil, the process of the feminine ascension within the activities of the civil society organizations began several decades ago and the figures of mother, daughter, grandmother, wife, housewife, were no longer the main and perhaps unique identities assumed by women. Consequently, there was a huge change in family structure and in their social relations.

For a long period within Brazilian history predominated by cultural imposition, the concept of "patriarchy" - by which, the woman must obey her father and later her husband, by choice and decision of her own father. It is noteworthy that this patriarchal family model that prevailed in our culture was not absolute rule in our society. Some households have based their relationships on understanding and freedom of expression of its members.

Teles (2006) approaches women human rights in a particular manner. This author highlights the social, economic, political and cultural differences between men and women. She examines this inequality, not as the result of chance or of human nature. This inequality has appeared, has been deepened and evolved within centuries by the societies themselves to meet the multiple interests of certain "groups" of people in their cultural diversities. Gender studies indicate the predominance of conceptual imperatives of male oppression (whether in political, journalistic and large media conglomerates in general and in financial and administrative) still markedly, even in Western culture.

In a broader discussion and entering into the anthropological field, we should consider more deeply the concept of "gender". Saffioti (2004) addresses the issue from the perspective of a political, academic areas, trade unions and social movements and NGOs (Non Governmental Organisations). By bringing the topic to the aegis of as diverse contextual fields and opinion makers as possible, these agents come demarcating important paradigm breaks, resulting in significant progress on the issue of "Human Rights" and therefore answering the female and feminist claims.

Remembering Malinowski, quoted in Goldenberg (2004), anthropology as science has its importance - via the primitive understanding - to lead us to better understand ourselves. Goldenberg (2004) adds that through anthropological research it has been shown that not only the understanding of the other, as the understanding of ourselves

> "... but also reveal aspects obscure, hidden, silenced in our own lives and the culture in which we live. Subjectivity and objectivity are being transformed, reinvented, explained in our research ... "

Still in anthropological vision Damatta (1983), Apud Goldenberg (2004) points to the distinction made by Brazilian men between: "street women and housewives, sacred women and prostitutes, family place and place of sexual pleasure". This vision ratifies the permanent occurrence among most respondents, the classic dissociation between sex and affection, a large portion of our male society.

From the 1970s there was a significant increase in the extent of feminist movements who managed to report the reality of social exclusion of women and demand accountability of the state and society in tackling these issues. These movements began to demand equal rights and consideration of the differences. It is precisely within this scenario that the term gender begins to be used as a facilitator to identify and measure inequalities and conflicts between the sexes. (Teles, 2006)

Teles says:

> "... to be incorporated as a method of social analysis and perspective in virtually all sectors of knowledge, gender faces the challenge of countering those accommodated in the traditional conceptions and conservative mindsets to accept as 'natural' social invisibility and devaluation of the 'so-called feminine activities' such as domestic work, care for people and their infrastructure, etc.. "

It is evident that despite the great changes that Brazilian society has undergone in recent decades, the "ideal" of "traditional family" is still considered by many an aspiration. However, in recent times the definition and family structure are more flexible, therefore new settings have been formed.

According Goldenberg (2004)

> "It can be said that, unlike a complete break with old models of marriage, what we live today is a process of living, often conflicting between traditional values and modern behavior."

It is worth noting that, although the nuclear family model is common, there are many other forms of marital life in our culture. "Separations, free unions, undermine the family composition that was called, until recently, the 'western model family.'" (Goldenberg, 2004).

"There is no longer a 'Western model' but a number." (Segalen, 1999) apud Goldenberg (2004).

Castells (1999) Apud Goldenberg (2004) calls attention to the fact that the family context remains in our culture, but notes that other family structures arise in standing trial, a reconstruction of the modus vivendi of Brazilian society

Inside the power networks of human society the differences and inequalities are established and named. Britzman (1996) classifies these differences as "social marking": gender, class, sexuality, physical appearance, nationality and ethnicity. Saying that women are different from men is, in principle, an irrefutable statement. This statement, by itself, may at first seem absolutely normal and obvious. However, it implies a conformation to the status quo of gender relations.

In the current discourse, the appeal to the difference is becoming almost commonplace. The political nature of the issue involves concerns within the feminist and cultural studies, and can not be the same with what she is admitted and repeated by the more traditional sectors of modern society. Attributed to biological distinctions among others, the difference is being used as a ruse to explain psychic behavioral distinctions, trying to justify the social profile, predominantly subordinate from the women in the contemporary world.

The human rights defense has been a battle championed by groups and intellectual leaders in the history of mankind for many centuries. We can, through the facts mentioned below, conduct a brief review of key events leading up to the concepts practiced today.

The World Conference on Human Rights held in Vienna in 1993, produced a statement that made it clear, in its first paragraph, the universal nature of these rights. This conference recognizes and respects their national aspects, regional particularities and distinct cultural heritages, but highlights in its third paragraph that "... the States have the duty, whatever their political, economic and cultural systems, of promoting and protecting all human rights and freedoms..." At that Conference the human rights of women were finally contextualized.

Almost 200 years after the condemnation and execution of Olympe de Gouges (French revolutionary articulated with thousands of women, decided to make the Declaration of the Rights of Woman and Citizen). So she was sentenced to death in guillotine. The sentence handed down her condemnation stated that she "(...) interfered in the affairs of the Republic, forgetting the virtues of her sex."

In the midst of the XXI century, discrimination against women is still a fact that a large number of countries have to deal with. In societies with a high Human Development Index (HDI), this issue got a significant advance in the course of the last century, especially after the 2nd World War. Not so much for the understanding of men, but for the huge shortage of male labor decimated by war. Women now constitute an emerging workforce, and take responsibility for the support of the whole family and education of children.(Stearns, 2007)

In Brazil, women's participation in public debate followed paths similar to Western cultures prevailing at the time. In this southern country initially the Portuguese colonization and later through the process of immigration occurred in the nineteenth and twentieth centuries.

> "The role of women in literature, education and Brazilian art in the nineteenth century was effective and constant. Thanks to the latest historical research, forgotten names and excluded muffled voices return to the scene, conferring legitimacy and visibility to the intellectual and political activities of women." (Franco & Prado, 2012).

Several women in previous centuries through heroic attitudes and extreme bravery earned the respect and admiration of the Brazilian people. Some literary works produced by both men and women have done justice to these people. Two authors left relevant texts in the late nineteenth century, Josephine Alvares de Azevedo, with "Gallery Illustrious" of 1897 and Agnes Sabino with "Illustrious Women of Brazil" in 1899. Josefina founded in 1888, the journal "Family" in São Paulo. It was considered one of the most radical among congeners in the fight for women's rights and female emancipation. (Franco and Prado, 2012)

Prado and Franco (2012) continue their approach upon feminine highlights and cite Nísia Floresta, considered by many as the first Brazilian feminist who fought in the mid-nineteenth century by the Brazilian intellectual capacity and their right to education, in addition to publicly opine about acute political issues like slavery in Brazil. Additionally, she founded in Rio de Janeiro in 1838 the College Augustus for girls.

The works of Nísia, as well as other authors, suffered a constant patrol of governments.

Prado and Franco (2012) emphasize:

> "In conclusion, we affirm that many women in the late nineteenth century, assumed the defense of their political rights embodied in the struggle for women's suffrage. However, we emphasize that political participation can not be seen as something restricted to the achievement of these rights writing in newspapers, producing novels or plays, dressing up as a soldier to go to war, reflected on the plight of women in her tim e and space were also protagonists of the story "

In the twentieth century, the most significant institute of Brazilian literature, the "Brazilian Academy of Letters", the woman broke down the traditional barriers and broke into the restricted area to "immortal" writers of "Machado de Assis' House." A pioneer in 1977, was the novelist Rachel de Queiroz. Even the head of the remarkable institution has been exercised by women.

One example cited was to be the first woman in 1977 to be elected to the Brazilian Academy of Letters, which remained since its founding in 1896, writer Rachel de Queiroz. With or without their consent has become a landmark in Brazilian feminist struggle.

According Soibet (2012), the aspirations of Brazilian women have changed significantly with the advent of the Republic. This process was slow and gradual.

In the mid-twentieth century it was common to hear from political leaders and church authorities, advices and suggestions for proper female behavior. Miguel and Rial, (2012) states:

> "As 'empty head is abode of the devil' and 'women are vulnerable', it is necessary that women engage themselves in harmless, useful and appropriate tasks- this statement was the guideline for decades and it guided the thinking of those were responsible for the social order maintenance".

Pedro (2012) states interesting considerations about what she describes as, "The Second Wave of Feminism." In this work, the author says that until the late eighties, people gave different meanings to the terms "feminine" and "feminist."

"The difference lies in the fact that the feminist movement itself be what develops specific struggles against oppression of women and claims for rights. The feminist movement also states that relations between men and women are not enrolled in nature, but the result of culture and therefore amenable to transformation "(Pedro, 2012).

Pedro (2012) cites that many people refused to participate in feminist movements by associating the idea that these movements were integrated by "... masculinized, ugly, lesbian, unloved, resentful or anti-men women ... ". In the chapter, "visibility of women", the author refers to the fact that from the 1960s, in the midst of a powerful process of urbanization in our country, the female presence significantly increased in contexts such as universities, jobs formal, TV programs, particularly in novels of great audience and in street demonstrations.

The "Second Wave" feminism was organized in so-called "groups of reflection" or "group of consciousness." Only women took part of these groups, since the men presence inhibited the participants. They gathered in different places, in public preferably and discussed the specific problems of women and to counter the "prevailing men" (Pedro, 2012).

In Brazil, the motion cited in the preceding paragraph was concomitant with so many other struggles and actions, always with significant participation of women. Pedro (2012), defines the "First Wave" as:

> "The feminist movement which, in the late nineteenth and early twentieth centuries, claimed for women political rights (to vote and to be elected), the right to education with curriculum equal to those of men and the right to paid work with equal pay for equal work ".

Pedro (2012) refers also to the fact that several other approaches and initiatives have been incorporated into the process, expanding the "mosaic" of new ideas and actions that allow leverage campaigns and feminist demands. The presence of women in the cities and in the countryside, integrating community associations and claiming political space allowed the emergence of new women leaders, some even being elected to political office.

Thanks to pressure from organized feminism, more achievements were being added to the movement of guaranteeing the rights of women, as the Brazilian Constitution Act of 1988 and the famous "Maria da Penha" act which seeks to protect women from violence. (Pedro, 2012).

For Scott (2012) the woman from the mid-twentieth century to the present time has gained in Brazil, a multifaceted cultural, socioeconomic profile. Aspects such as education, age, ethnicity or socioeconomic level, allow you to map and explain the changes that have occurred. The intellectual level, for example, affects the age at which women have children. "The higher the level of education, motherhood later." Another important aspect is the ability of women to decide about their modern motherhood. "Career vs. sons" is a deadlock increasingly prominent in everyday women and women began to use contraceptive techniques and even, in many cases, to resort to extremes such as abortion, endangering their own lives, to avoid pregnancy inconceivable to their moment and living conditions. (Scott, 2012)

As an aggravating factor, our country still criminalizes women who resort to this alternative. Those who favor face heavy barriers religious, political and social, despite the increasing secularization of Brazilian society. The richest portion of the population gets, albeit illegal, abortion clinics to perform the surgery. These clinics being better equipped, intervene to the well-being and even survival of women. It appears, though, the correlation between higher education level and socioeconomic status and reduced number of offspring.

Throughout the last century and the beginning of the current denotes is a growing participation of women in the labor market (formal and informal) labor. However, this inclusion of women remains concentrated in lower-paying, precarious occupations. (Matos and Borelli, 2012).

With regard to education, the Brazilians have achieved significant advances in recent decades. Today, the number of women attending college exceeds that of men, according to the IBGE (Brazilian Institute of Geography and Statistics), widely reported by the mainstream media. However, the wages of women's work remains on average 70% of male income. That is, study more, work more and earn less, particularly when considering aspects such as "ethnicity". "What we see is that in the XXI century Brazilian society is still traversed by inequality and women experience it in their daily lives." (Scott, 2012)

Recently, a report in the newspaper “Folha de São Paulo”, November 4 - 2012 reported the "sale" of virgin indigenous girls. This fact alone shows how much we still have to move forward on human rights and particularly the rights of women.

Important aspect in the Brazilian family context is the increasing number of women as sole provider, whether in financial bias in the education of children and the household and administrative burden in general, overloading their daily lives in a modus vivendi known as " double journey "or would it be triple? ...

We share with the words of Pedro (2012):

> "The activists in Brazil know that the few gains made for women are never guaranteed and that much remains to be done in a country where women are still dying in unsafe abortions and a huge contingent is the target of domestic violence, for example."

The fight for women's rights should continue, while focusing on continuous "breaking" the paradigms grounded in centuries of repression, prejudice and submission.

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A FEMALE RISE IN WESTERN CULTURE - A SHORT RETROSPECTIVE
ABSTRACT

This is a literature, historical and conceptual feminist movements in the XX and XXI centuries, based on the work referenced. We tried to extract important considerations in the study of the evolution of civil rights and women's claims, particularly in Brazil. The opinions issued by the aforementioned authors, mostly women, have an epistemological language, besides being precise sources of data and broad thematic spectrum.

KEYWORDS: Gender, feminism, society

UNE HAUSSE DES FEMMES DANS LA CULTURE OCCIDENTALE - UNE BRÈVE RÉTROSPECTIVE
RÉSUMÉ

Il s'agit d'une littérature, historiques et conceptuels mouvements féministes dans le XX siècle et XXI, basé sur le travail de référence. Nous avons essayé d'extraire des facteurs importants dans l'étude de l'évolution des droits civils et des revendications des femmes, en particulier au Brésil. Les opinions émises par les auteurs précités, principalement des femmes, ont une langue épistémologique, en plus d'être des sources de données précises et à large spectre thématique.

MOTS-CLÉS: égalité des sexes, féminisme, société

A RISE FEMENINO EN LA CULTURA OCCIDENTAL - UNA PEQUEÑA RETROSPECTIVA
RESUMEN

Se trata de una literatura, los movimientos feministas históricas y conceptuales en los siglos XX y XXI, basada en la obra de referencia. Tratamos de extraer consideraciones importantes en el estudio de la evolución de los derechos civiles y reclamos de las mujeres, particularmente en Brasil. Las opiniones emitidas por los autores antes mencionados, en su mayoría mujeres, tienen una lenguaje epistemológico, además de ser fuentes precisas de los datos y el espectro temático amplio.

PALABRAS CLAVE: género, el feminismo, la sociedad

A ASCENSÃO FEMININA NA CULTURA OCIDENTAL - UMA BREVE RETROSPECTIVA
RESUMO

Trata-se de uma pesquisa bibliográfica, histórica e conceitual dos movimentos feministas nos séculos XX e XXI, com base nos trabalhos referenciados. Procurou-se extrair considerações importantes no estudo da evolução dos direitos civis e reivindicações das mulheres, particularmente no Brasil. As opiniões emanadas pelos autores citados, em sua maioria mulheres, apresentam uma linguagem epistemológica, além de serem fontes precisas de dados e de amplo espectro temático.

PALAVRAS-CHAVE: Gênero, feminismo, sociedade