32 - THE PERSPECTIVES OF THE CRISIS OF THE WOMAN AND INFANCY - STUDY PARTNER CULTURAL IN THE CONTEXT CONTEMPORARY

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"Woman came out of the imaginary one of the man. In all the directions:
it has originated in it and out of it it escaped (to come back no more).
Women have become real, they that used to shine in their absence". Jean Baudrillard

The situation of the woman in many Islamic countries (occult underneath of weighed veils, prisoners inside their houses, tutored, with no rights, stoned in public square, etc.) is the cause of deep indignation, maybe mercy, in many hearts and minds of our society. Such women (or such stereotypes which maybe considered exotic) would be inserted in infantile universe and, in this direction, stung to an adult world where the monologues of violence would be the imperative of an enslaved existence.

A question should be asked: in Brazil, women and children are free from these medieval fetters? The answer is no; millions of women and Brazilian children had not yet reached the full freedom in the exercise of its rights of citizenship.

In accordance with the State Council of the Rights of the Woman, in the last 150 years, the feminist movement has been responsible for several conquests in women´s life. However, despite all the efforts and acts of civic heroism, they still live in a society that gives inefficacious answers to it, where the supremacy of men still make public politics not to take care of the true yearnings of the feminine population.

To better point out the question, some dates must be remembered, once they are part of the fight for woman´s emancipation. In 1792, in England, Mary Wollstonecraft (1759-97) writes one of the great classics of literature feminist - the Vindication of the rights of women. She defended an education for girls which could take advantage of their human potential. (Mary is mother of Mary Shelley, author of the Frankenstein classic.) In 1827, in Brazil, the first legislation relative to the education of women appears; the law admitted girls only for elementary schools. In 1832, the brazilian woman Nísia Floresta, defended more education and a higher social status for women. She launches a free translation of the pioneering work of Mary Wollstonecraft. In 1857, on the 8th of March, in New York, 129 workers die burnt by the police force, in a textile plant. They had dared to demand reduction of the hours of working from 14 to 10 daily hours and the right to the maternity- license. Later, 8th of March was instituted as the International Day of Women, after these women. In 1879, Brazilian Government opened the institutions of superior education of the country to the women; but the young that followed this way were submitted to pressure and social disapproval. In the following year, the first women graduated in Law finding difficulties in exerting the profession. In 1887, Rita Lobato Valho Lopes became the first woman to receive doctor´s degree in Brazil. The pioneers found many difficulties to affirm themselves professionally and three were submitted to ridicule situations.

In 1921, the first feminine soccer game happens. In 1928, women conquer the right to officially participate in the Olympics. Pierre de Coubertin - creator of the Olympiads of the modern age and severe opponent to the feminine participation - quits his position as the president of the International Olympic Committee. (In 1932, the 17 year-old swimmer Maria Lenk, embarks to Los Angeles as the only woman and mascot of the Olympic delegation. She was the first Brazilian athlete to participate in an Olympiad.)

In 1932, the Government of Getúlio Vargas passed the new Electoral Code, finally guaranteeing Brazilian women's right to vote. In 1933 elections, for the Constitutional conventional, 214 members of the House of Representatives had been elect and only one woman.

Later, the government created Decree 3199 regulating feminine sports. It forbade women to play sports considered incompatible with feminine conditions such as: fights of any nature, soccer, polo, aquatic polo and so on.

In 1939, a Physical Education course was created. Among the founders of the course were Ivete Mariz, a recordist multi-athlete and Maria Lenk.

In 1951, it is approved by the International Organization of the Work, the Convention of Equality of Remuneration between masculine work and feminine work for similar functions.

In 1964, the National Council of Sports forbids the practical one of the feminine soccer in Brazil. (The decision alone was revoked in 1981.) In 1980, the Meeting Feminist of Valinhos (SP), recommends the creation of self-defense centers, to restrain the violence against the woman. The motto appears: "Who loves does not kill". SOS-Woman gains breath, who if would translate, after that, in the creation of special police stations of attendance to the woman - DEAM's. In this exactly year, is instituted, per the Law nº 6,971, of 9 of June of 1980, the National Day of the Woman: 30 of April.

These dates, these facts and these facts do not consist of the pertaining to school resumes, dominated for the massive presence of heroes of the nationality and with sporadically references to some women notables, being the absolute majority of these warriors relegated for the clandestinidade together with all a tradition of fight of the feminine rights. This fight continues in the homes, the streets, the associations, at last, in the movement that aims at to raise it heavy the veils that cover the social and existential condition of the Brazilian woman. For Valéria Pandjiarjian, Brazilian, searching and consulting lawyer in human sort and rights, member of CLADEM-Brazil, national section of the Latin American and Caribbean Committee for the Defense of the Rights of the Woman, "the physical, sexual and psychological violence against the woman is manifestation of the relations of being able historicamente different established between men and women. She has, therefore, in the cultural component its great sustentáculo and factor of perpetuation."

The cost of this violence, that mainly involves women and children in the domestic scope, is sufficiently high. According to data cited for Pandjiarjian, in the world, one in each 5 days of lack to the work is decurrently of violence suffered for women in its houses; to each 5 years the woman loses 1 year of healthful life if it suffers domestic violence; the rape and the domestic violence they are significant causes of incapacity and death of women in productive age, as much in the countries developed how much in the developing countries. In Latin America and the Caribbean, the domestic violence reaches enters 25% 50% of the women; a woman who suffers domestic violence in general earns less of what that one that is not victim of this violence; the domestic violence compromises 14.6% of Product Intern Brute (PIB) of the region, surrounds US$ 170 billion. In Brazil: 70% of the crimes against the woman happen inside of house and the aggressor is the proper accompanying husband or; the domestic violence costs to country 10.5% of its GIP.

These numbers are part of a "conspiracy of silence" (Heleieth Saffioti). They could and they must be well bigger, a time

that the violence against women and children has, in some sectors of the society, a complicity and indifference, rank that occur in the private universe of the home, in the sacred environment of the family, thus creating a impunity climate. Phrases of current use as "in fight of husband and woman the spoon is not put", "one tapinha does not ache", is the tip of this iceberg of the omission.

The World-wide Conference of the Human Rights, of the ONU (Organizations of United Nations), carried through in Vienna, Austria, June of 1993, in article 18 of its Declaration, recognized, express, for the first time, that the human rights of the women and the girls are inalienable and constitute integrant and indivisible part of the universal human rights, and that the sort violence is incompatible with the dignity and the value of the person human being. (A fast digresses Fits here on the question of the sort. In accordance with Margaret Anne Clarke, of the Federal University of Rio De Janeiro, the quarrel on sort is born of critical the literary one that appeared from the second wave of the feminism in the decade of 60 and principle of years 1970, focusing the marginalização of the woman of canon literary occidental person, and, from then on, the recovery of a great corpus of the feminine writing. Critical as Julia Kristeva, Hélène Cixous and Luce Irigaray they had defied the traditional concept of each sort - man and woman - as absolute, reduzível category only e to an only essence).

The report of IV the World-wide Conference of the Woman, ONU, Beijing, China, 1995, affirms: the violence against the woman constitutes obstacle the one that if reaches the objectives of equality, development and peace; that it violates and it harms or it annuls enjoys it on the part of it of the human rights and the basic freedoms. The Platform of Action of Beijing recommends, still, in its paragraph 124, that the governments must, amongst other measures, to proceed to the adoption, application, revision and analysis of pertinent laws, in order to assure its effectiveness, to eliminate the violence against the woman and investment in the formation of judicial, legal, medical, social, educational staff, of policy and services of immigration, with the end to prevent the abuses of being able conducive to the violence against the woman, and to sensitize such people how much to the nature of the acts and based threats of violence in the sort difference, of form assuring treatment just the violence victims.

One is about an urgent task. In accordance with the ABRAPIA (Brazilian Association Multiprofissional de Protection Infancy and Adolescence), the interfamilial sexual abuse is the form as if it presents more frequent. The children who more suffer sexual abuse are of the feminine sex, but the boys are not excluded. The abuse can occur during years, only ceasing when, to the times already adult, the victim has conditions of if exempting of that pathological relation, a time that the abuser acts "without violence", seducing and threatening the child of guarded form.

The mother almost always knows - or pressente - what it occurs, but nothing makes to protect its children from fear or, for not believing that that can occur. The child, frequently, tries to speak with the mother but she does not find in it received attitude of. Therefore, this mother becomes a better of the abuse, since neglecting the protection of the child, becomes a "passive abuser".

In what it says respect to the familiar extra sexual abuse, is commercial the sexual exploration of children and adolescents the form most common. In this in case that, beyond the child-victim of pedophiles, another actor meets, the aliciador, a criminal who profits from sale of the sex of children and adolescents. He is well-known that the sexual tourism is part of the industry of exploration of the child in Brazil that also involves the infantile work.

Ahead of the freeze of the numbers and the dramatics of the cases that are notified by the media, the woman and the child in Brazil not yet has its human rights fully assured, independently of the social classroom the one that belongs. Would we be living a dirty and clandestine war? In positive case, it would fit in reporting them to the Declaration on the Protection of the Woman and the Child in States of Emergency and Armed Conflict, proclaimed for the General meeting of United Nations in 14 of December of 1974 [resolution3318 (XXIX)].

The General meeting, at the time, expressed its deep concern for the sufferings of the women and the children who form part of the civil populations that in periods of emergency or armed conflict in the fight for the peace, the free determination, the national release and to independence and that frequently are victims of violent acts and as a consequence they suffer serious damages. And it´s stated in its article 4: "The military states that participate in armed conflicts, operations in foreign territories or military operations in territories submitted to a colonial domination will use all the efforts necessary to prevent to the women and the children the damages of the war. The measures will be taken everything necessary to guarantee the punitive prohibition of persecution acts, torture, measures, the violent treatments and the violence especially against the part of the civil population formed by women and children."

All we are made familiar to the expression "war of the sexes" and, taking literally, this war if it develops in the homes, the streets, the offices of law, the police stations, the courts. This war invades the proper language. To Vera Vieira, journalist, with specialization in Management of Comunication Processes and coordinator-executive of the Net Woman, there is a "tyranny of the words" that reflects "the position that the man comes occupying in history, strengthening itself its hierarchic paper and the relations of being able and masculine domination in the society". And continues: "Throughout the times, it has been sufficiently evidenced the paper of the sexist language in the reinforcement of the male stereotypes that excessively contribute for the imbalance of the social relations between men and women, characterized by the binomial domination/subordination." And Vieira makes some recommendations for the use of a nonsexist language: "The rights of the man - the rights of the human being or the people"; "Museum of the man - Museum of the humanity"; "Man/month, man/hour - Work/month, work/hour"; "Language maternal - Language of origin or"; "Meeting of parents in the school - Meeting of parents and mothers in the school", etc.

In this "war of the sexes", with infancy always disarmed in the way they fight, the use of all is essential the necessary weapons for the final victory of the human rights: rights that protect and raise men, women and children to a kingdom of existential peace and social dignity.

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ABSTRACT

Although let us live the third millennium and the “war of the sex” has ahead lost of the affirmation of the woman as subject of rights and obligations, and consequently, its installation as protagonist in the process of historical construction of the contemporary, in unconscious the collective one of the societies, is possible to observe a direction of permanence of its “inferiority”. It wants in the sport, it wants in the politics, the religion and other sectors of the culture, the woman has consecrated its paper of prominence despite, the agencies of social communication if they charge to notify exactly that of dissimulate form, that the woman and the child still white frequent of are varied violence forms, manifest as in such a way symbolic.

KEY- WORDS: woman, children, violence.

LES PERSPECTIVES DE LA CRISE DE LA FEMME ET DE L'ENFANCE - ASSOCIÉ D'ÉTUDE - CULTURELLES DANS LE CONTEMPORAIN DE CONTEXTE

RESUMÉ

Bien que vivions le troisième milenium et la « guerre des sexos » ait en avant perdu de l'affirmation de la femme comme sujet des droites et des engagements, et donc, son installation comme protagoniste en cours de construction historique du contemporaneidade, dans sans connaissance le collectif des sociétés, est possible pour observer une direction de permanence de son « infériorité ». Elle veut dans le sport, il veut dans la politique, la religion et d'autres secteurs de la culture, la femme a consacré son papier pas de proéminence d'obstante, les agences de communication sociale si elles chargent d'informer exactement cela de la forme à « subliminaire », la femme et les fréquents blancs d'enfant encore dont sont les formes changées de violence, manifestes comme d'une telle manière symbolique.

MOTS-CLEF : Les femmes, les enfants, la violence.

LAS PERSPECTIVAS DE LA CRISIS DE LA MUJER Y DE LA INFANCIA - SOCIO DEL ESTUDIO - CULTURALES EN EL CONTEMPORÁNEO DEL CONTEXTO

RESUMEN

Aunque vivamos el tercer milenium y la “guerra de los sexos” a continuación ha perdido de la afirmación de la mujer como tema de los derechos y de las obligaciones, sen embargo, su instalación como protagonista en curso de construcción histórica del contemporaneidade, en inconsciente de el colectivo de las sociedades, es posible observar una dirección de la permanencia de su “inferioridad”. El deporte, en la política, la religión y otros sectores de la cultura, la mujer conquistado su papel de destaque, sim sin imbargo, las agencias de la comunicación social si cargan para notificar exactamente el de la forma a subliminar, de las cuales la mujer y el frecuentes blancos del niño siguen siendo formas variadas de la violencia, manifestas como de tal manera simbólica.

PALABRAS-LLAVE: Las mujeres, los niños, la violencia.

AS PERSPECTIVAS DA CRISE DA MULHER E DA INFÂNCIA - ESTUDO SÓCIO - CULTURAL NO CONTEXTO CONTEMPORÂNEO

RESUMO

Embora vivamos o terceiro milênio e a “guerra dos sexos” tenha sucumbido diante da afirmação da mulher como sujeito de direitos e obrigações, e consequentemente, a sua assunção como protagonista no processo de construção histórica da contemporaneidade, no inconsciente coletivo das sociedades, é possível observar um sentido de permanência de sua “inferioridade”. Quer no esporte, quer na política, na religião e outros setores da cultura, a mulher tem consagrado o seu papel de destaque não obstante, os órgãos de comunicação social se incumbam de noticiar mesmo que de forma subliminar, que a mulher e a criança ainda são alvos freqüentes das mais variadas formas de violência, tanto manifestas como simbólicas.

PALAVRAS-CHAVE: mulher, infância, violência.