



## Analysis of the role of education in tackling violence against women

### *Análisis del papel de la educación en la lucha contra la violencia de género*

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**Abstract:** This article aims to analyze the role of education in building and directing actions and methods to combat violence against women at different levels and in different spaces. This approach is extremely important, given the incidence of domestic and intra-family violence against women in the country, in different spaces and contexts. It reflects the need for changes in social dynamics, especially in the field of education, in the search for transformation and the construction of an awareness and conduct based on gender equality, the observance of fundamental human rights, as well as the creation of instruments to prevent and confront violent and oppressive acts against women. The problem is: What is the role of education in combating domestic and family violence against women? Based on a bibliographical study, it is concluded that projects, programs and studies focused on gender identity and equity, and their roles in society, the consolidation of human rights, violations and their consequences, are indispensable and crucial in school and academic contexts, in order to build a new culture, values and understanding of the world.

**Keywords:** *Role; Education; Confrontation; Violence; Women.*

**Resumen:** Este artículo propone analizar el papel de la educación en la construcción y dirección de acciones y métodos para combatir la violencia contra las mujeres en sus diversos niveles y espacios. Tal abordaje es de extrema relevancia, dada la incidencia de la violencia doméstica e intrafamiliar contra las mujeres en el país, en diferentes espacios y contextos. Refleja la necesidad de cambios en la dinámica social, especialmente en el campo de la educación, en la búsqueda de la transformación y construcción de una conciencia y comportamientos sustentados en la igualdad de género, en la observancia de los derechos humanos fundamentales, así como en la creación de instrumentos de prevención y enfrentamiento a los actos violentos y opresivos contra las mujeres. El problema es: ¿Cuál es el papel de la educación frente a la violencia doméstica y familiar contra las mujeres? A partir de un estudio bibliográfico, se concluye que los proyectos, programas y estudios centrados en la identidad y equidad de género y sus roles en la sociedad, la consolidación de los derechos humanos, las violaciones y sus consecuencias, resultan indispensables y cruciales en los contextos escolares y académicos, para construir una nueva cultura, valores y comprensión del mundo.

**Palabras clave:** *Papel; Educación; Afrontamiento; Violencia; Mujeres.*

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## **INTRODUCTION**

The trajectory of women throughout history reveals many years of submission, oppression and violation of fundamental rights. Men were educated and led into the political and social sphere, holding power, knowledge and self-determination over their lives and families. Power and visibility were historically attributes of the male sex, to the detriment of women. Women were educated and directed towards domestic occupations, marriage, procreation, the care and nurturing of their husbands and children.

Centuries of submission, inequality and subjection to men's interests and desires, limited to the family environment and dynamics, excluded from society by the cultural context of the time, the patriarchal and traditional model, which resulted in the outbreak of social movements for women's rights and gender equality around the world, especially in Brazil.

From the 18th century onwards, the so-called feminist movements emerged in Europe, and went on to develop and gain strength in various countries around the world, with the aim of breaking the traditional model of domination and oppression imposed on them, creating a new scenario in the institution and realization of women's human rights, such as Brazil, with the guarantee of women's suffrage, and labor rights such as the prohibition of unhealthy work for women, and medical and health care for pregnant women, enshrined in the 1934 Constitution, under the government of Getúlio Vargas. (Brazil, 1934)

There have been many social, cultural, political and legislative advances, most notably the creation of the Maria da Penha Law, in the symbolic year 2006, as the most widely supported instrument in the country and the world when it comes to preventing and combating violence and oppression against women. However, violence against women is still a social and public health problem in the country.

Violation of women's human rights crosses generations and geographical borders and ignores differences in socio-economic development. The phenomenon of violence is more present in everyday human relations than is imagined or speculated, in different spaces and contexts (Instituto Patrícia Galvão, 2016).

According to a survey by the Ministry of Women, Family and Human Rights (MMFDH), in the first half of 2022, the call center registered 31,398 complaints and 169,676 violations involving domestic violence against women (BRASIL, 2022).

And in the same period, according to data from the Brazilian Public Security Forum, the number of femicides in the country was even more alarming, registering 699 female fatalities, an average of four women a day, representing the highest rate ever recorded in a six-month period at national level (Brazil, 2022).

This scenario of violence against women in the country demonstrates the sad reality of a society that maintains and perpetuates gender inequality and the inertia of women's protection mechanisms, resulting in an increase in the number of rapes and deaths of women in the country and around the world.

With this, education has the mission of building a new time, culture and reality, deconstructing violent and discriminatory news, speeches and attitudes, awakening a critical sense, ethics, empathy and respect, through accompaniment and reception by competent professionals, the transmission of knowledge and adequate information, functioning as a space of resistance, refuge and social, cultural and political transformation.

With the advent of the 1988 Constitution, education was defined as universal, social and fundamental, and it is the duty of the state, the family and society to ensure this, with a view to the full development of the person, their preparation for the exercise of citizenship and their qualification for work. In view of the constitutional mandate, in 1996 the ordinary legislator instituted the Law of Guidelines and Bases of National Education - Law No. 9.394, which institutionalizes the bases, the foundations of the country's education, from basic to higher education, establishing all the guidelines, objectives, purposes and principles.

To this end, despite so many social, cultural and legislative advances, disinformation or disqualification, social exclusion and stigmatization allow cycles of violence to continue and spread, as many victims do not recognize that they are suffering, or that they have already been through this problem, and people and public or private institutions, which should form a protection network for this public, do not understand the situation and neglect their roles.

This approach is extremely important, given that the incidence of domestic and family violence against women in the country, in different degrees and environments, reflects the need for changes in the actions and strategies of society as a whole, especially in the field of education, in the search for transformation and the construction of awareness and behaviors based on gender equality, observance of human and essential rights, as well as the creation of instruments to prevent and confront violent and oppressive acts against women. With this in mind, this study is based on the following problem: What is the role of education in combating domestic and family violence against women?

Thus, the main objective of this article is to analyze the role of education in building and directing socio-educational actions and methods to combat violence against women in its various levels and spaces. Specifically, it addresses the contextualization of violence perpetrated against women, the construction of access to education as a universal and human right under the prism of national legislation, and finally, to analyze the role of education in combating violence against women.

## **THEORETICAL BACKGROUND**

### **The context of violence against women**

Domestic, family and emotional violence against women is a serious obstacle to the realization of women's fundamental human rights on the global stage, the fruit of a centuries-old culture that stigmatizes women as part of society, destroying their power of self-determination, self-esteem and dignity.

A priori, it is important to understand the context of the phenomenon of violence, and how it has been seen and experienced in our social environment for a long time, which reveals a process of evolution and maturation of all sectors of society over the centuries in the quest to prevent and eradicate this scourge.

Violence perpetrated against women is a social scourge, because it clearly offends one of the basic principles of the Democratic Rule of Law, namely the dignity of the human person. According to Sarlet (2001), an individual, for the simple reason of being part of the human race, has dignity in itself. It is a characteristic or attribute intrinsic to all men, arising from their very human condition, which makes them deserving of identical consideration, acceptance and respect from their fellow human beings.

In other words, men, as human beings as a whole, regardless of their gender, have a set of existential rights, inherent to the human condition, guaranteed by the Charter, which must be considered and respected, as a maximum premise.

This dignity presupposes equality and freedom. All human beings are guaranteed equal rights, regardless of race, color, sexual orientation, creed or financial status. In this sense, she highlights Article 5 of the 1988 Federal Constitution, which expressly decrees gender equality in the country, as an elementary condition of democracy:

Art. 5 Everyone is equal before the law, without distinction of any kind, and Brazilians and foreigners residing in the country are guaranteed the inviolability of the right to life, liberty, equality, security and property, under the following terms: I - men and women are equal in rights and obligations [...]"

Thus, in a society traditionally dominated by men, women have struggled for centuries to conquer their space and their rights in the world, gradually breaking down a macho and patriarchal culture, which placed men as superior beings, through their ideas and wills, responsible for providing for the home and family, destined for the public sphere; while women were modest, subordinate, inferior in every way, confined to the domestic environment.

According to Priore (2016, p. 372):

Husbands had to be dominant, willful in exercising their patriarchal will, insensitive and selfish. Women, on the other hand, presented themselves as faithful, submissive and withdrawn. Their most important task was procreation. It is likely that men treated their wives as child-making machines, subjected to mechanical sexual relations and devoid of expressions of affection. Just think of the ease with which they were infected by venereal diseases, the multiple births, the risky life of reproduction. The wife's obedience was the law.

In this context, violence was translated as something natural, particular, resulting from the condition of superiority, domination and gender inequality, with one side in charge and the other obeying. It is an asymmetrical relationship of power, the aim of which is the domination, exploitation and oppression of the other. The conversion of the different into unequal and inequality into a relationship between superior and subordinate. An action that treats a human being not as a subject of rights, but as an object. It is characterized by inertia, passivity and silence, so that when the activity and speech of others are restricted or annulled, violence is configured. (Ferriane and Pelegrino, 2004)

Violence is a phenomenon that has its roots in patriarchy and is therefore the result of cultural rules established by society, without distinguishing between ethnicities, social and economic classes (Monteiro, 2012). According to Saffioti (2004), violence is defined as the violation of any form of the victim's integrity, be it physical, psychological, sexual, moral or patrimonial, perpetrated in different conditions, environments and circumstances.

Thus, the Maria da Penha Law - Law 11.340/2006, emerged in the Brazilian legal system as a national symbol of the fight to combat and confront violence against women. It is important to note that this is not just a law, it is a valuable statute, not only repressive in nature, but above all preventive and assistance (Cunha and Pinto, 2018). It gave visibility to a social problem that had been ignored for so long by society and public authorities, highlighting violence against women as one of the forms of human rights violation.

Under the terms of the Law, domestic and family violence against women consists of any action or omission based on gender that causes death, injury, physical, sexual or psychological suffering and moral or patrimonial damage, within the domestic or family unit or in any intimate relationship of affection, regardless of cohabitation. (Brazil, 2006)

It is the duty of the family, society and public authorities to create the necessary conditions for the effective exercise of the rights to life, security, health, food, education, culture, housing, access to justice, sport, leisure, work, citizenship, freedom, dignity, respect and family and community life for all women, which according to art. 3.

Article 7 establishes the five forms of domestic and family violence against women, leaving open new possibilities for its occurrence:

I - physical violence, understood as any conduct that offends their bodily integrity or health;

II - psychological violence, understood as any conduct that causes them emotional harm and diminished self-esteem or that harms and disturbs their full development or that aims to degrade or control their actions, behaviors, beliefs and decisions, through threats, embarrassment, humiliation, manipulation, isolation, constant surveillance, persistent persecution, insults, blackmail, violation of their privacy, ridicule, exploitation and limitation of the right to come and go or any other means that causes harm to their psychological health and self-determination; (Edited by Law no. 13.772 of 2018)

III - sexual violence, understood as any conduct that forces you to witness, maintain or participate in an unwanted sexual relationship, through intimidation, threat, coercion or the use of force; that induces you to commercialize or use your sexuality in any way, that prevents you from using any contraceptive method or that forces you into marriage, pregnancy, abortion or prostitution, through coercion, blackmail, bribery or manipulation; or that limits or annuls the exercise of your sexual and reproductive rights;

IV - violence against property, understood as any conduct that constitutes the retention, subtraction, partial or total destruction of their objects, work instruments, personal documents, goods, values and rights or economic resources, including those intended to satisfy their needs;

V - moral violence, understood as any conduct that constitutes slander, defamation or libel.

In this way, the Maria da Penha Law translates and clarifies that violence is not limited only to physical aggression, but also includes situations of humiliation, blackmail, contempt, violation of a woman's privacy, her property and sexual freedom, offenses against objective and subjective honor, resulting in crimes provided for in the Penal Code.

In addition, so many other forms of violence are not even recognized by the parties involved, society, and even public or private institutions, keeping them veiled, disguised, silenced. The episodes are diverse, every day, all over the world. Violence is an offense against human rights, a problem of public order and health, it tears apart and steals the peace and lives of so many women, it undermines their self-esteem and freedom, leaving them extremely vulnerable to their tormentors.

In view of this, the law guarantees women and their children mechanisms to protect and repress the cycles of violence and abuse they experience, and to worsen the situation. It is yet another tool aimed at curbing all forms of discrimination in order to ensure equal rights for women.

### **Access to education: a universal and fundamental right**

The right to education is a human, universal and basic right, guided by the principle of equality, with the aim of ensuring equality, autonomy and empowerment for the development of everyone in society, at work and in other spheres.

However, history reveals that for long and hard centuries, this right was restricted to a so-called privileged section of society, made up exclusively of men. A traditional, patriarchal society, governed by the relationship of power and superiority of men over women, played a leading role in education and science.

For 327 years, from 1500 to 1827, Brazilian education was reserved for men. White women, black women, brown women, indigenous women, rich women, poor women, of any age group, were prevented from studying (Andrade, 2017).

History tells us that from the very beginning of Brazil, female education took place inside the home, specifically for domestic chores. It was in the mid-19th century that female participation began, timidly, given that the schools at the time for women were private, exclusively for wealthy girls. Thus, it was only in 1827 that free public education was approved in the country and women were finally guaranteed the right to education. Despite the possibility of attending classes, the education offered to this public was minimal, segregating and discriminatory, since schools had different curricula according to gender, and higher education was forbidden to them. (Andrade, 2017)

During this period, women's education was restricted to elementary school, and they were prevented from attending secondary and higher education. It wasn't until the end of the 19th century that the first woman to enter university was recorded, in 1887, in the state of Bahia, completing the medical course that had previously been restricted to men. It is said that it was only in 1879 that women were allowed to attend higher education, by order of Emperor Dom Pedro II (Polo, 2018).

In the 20th century, the constitutions of 1934, 1937 and 1946 were the first to advocate and ratify free and compulsory primary education as a universal right with expanded opportunities, due to changes in the industrialization process, resulting in the growth of schools (Santiago; Pimentel, 2002).

In 1979, the Convention on the Elimination of All Forms of Discrimination against Women, adopted by the United Nations General Assembly and in force since 1981, became the first international treaty to establish women's human rights.

Of particular note is the mission of the States Parties, as set out in Article 10, to adopt all appropriate measures to eliminate discrimination against women in order to ensure their equal rights with men in the sphere of education, and in particular to ensure equal conditions for men and women, namely: Ensure similar conditions of guidance about careers and professional training, access to studies and

obtaining diplomas in educational institutions of all categories, both in rural and urban areas; Ensure access to the same curricula and exams, teaching staff of the same professional level, facilities and school material of the same quality; Ensure the elimination of any stereotyped concepts of male and female roles at all levels and in all forms of education, by encouraging mixed education and other types of education that contribute to achieving this goal and, in particular, by modifying school books and programs and adapting teaching methods; Ensure equal opportunities for both sexes to obtain scholarships and other study grants, as well as equal opportunities to access supplementary education programs, including functional and adult literacy programs; Provide for the reduction of the rate of female dropout from school and the organization of programs for those girls and women who have left school prematurely; and finally, ensure equal opportunities to participate actively in sports and physical education (UN, 1979).

It also emphasizes that member states should provide rural women with all types of education and training, academic and non-academic, including those related to functional literacy, as well as, among others, the benefits of all community and extension services, in order to increase their technical capacity (UN, 1979).

Therefore, the important international document, ratified by Brazil in 1994, tried to refer to access to education as an essential condition for gender equality, an important achievement in the struggle of women, breaking the private space, in search of their real independence and place in society.

Thus, the historical milestone of the important paradigm shift in relation to education, consolidating it as a fundamental and universal right, was the promulgation of the Federal Constitution of 1988, under the terms of Article 6:

Art. 6 Social rights are education, health, food, work, housing, transportation, leisure, security, social security, maternity and childhood protection, and assistance to the helpless, in the form of this Constitution.

Next, the constituent legislator defines, in art. 205, education as a right of all and a duty of the state and the family, and will be promoted and encouraged with the collaboration of society, aiming at the full development of the person, their preparation for the exercise of citizenship and their qualification for work (Brazil, 1988).

It can therefore be seen that over the centuries, as a result of feminist movements, social, political and economic transformations, among other factors, women have been recognized and guaranteed the fundamental right to education, conquering spaces and domains hitherto exclusively reserved for men, towards effective gender equality.



And why talk about women's access to education and the fight for equal opportunities? Because education at any level, from basic to higher education, is an instrument of power, self-determination, freedom and hope. Through knowledge, awareness and instruction, women understand their rights and prevent and inhibit any form of violence against them.

It is by taking this view and broadening her understanding of her daily experiences that women will be able to protect themselves from the violation of their rights, as well as regain their identity and independence (Hirigoyen, 2006).

### **Legislative constructions concerning education in the country**

This topic highlights the analysis of regulations built up over the decades on education, and the correlation with the issue of violence against women, especially after the institution of the Maria da Penha Law in 2006.

In addition to the guarantee of the right to education as universal and fundamental, provided for in the Federal Constitution of 1988, the year 1996 stands out, in which the Law of Guidelines and Bases of National Education - Law No. 9.394 - was instituted, which institutionalizes, as its name expresses, the bases, the foundations of the country's education, from basic to higher education, founding all the guidelines, objectives, purposes and principles.

The law establishes that education is a duty of the family and the state, inspired by the principles of freedom and the ideals of human solidarity, with the aim of fully developing students, preparing them to exercise citizenship and qualifying them for the workplace.

In this context, it highlights the guiding principles of the educational basis of the law in question:

Art. 3: Education will be based on the following principles: I - equal conditions for access to and permanence in school; II - freedom to learn, teach, research and disseminate culture, thought, art and knowledge; III - pluralism of ideas and pedagogical conceptions; IV - respect for freedom and appreciation of tolerance; V - coexistence of public and private educational institutions; VI - free public education in official establishments; VII - valorization of school education professionals; VIII - democratic management of public education, in the form of this Law and the legislation of the education systems; IX - guarantee of quality standards; X - valorization of out-of-school experience; XI - link between school education, work and social practices; XII - consideration of ethnic-racial diversity.

Among them, it is possible to extract education as a guiding instrument, preparing for life in society, is closely related to social demands and practices, which goes hand in hand with the problem of violence perpetrated against women.

With the institution of the LDB, the country gained the possibility of including relevant guidelines and themes, as Corrêa (2018) points out, related to the construction of social representations, as well as agreement on the need to implement educational guidelines and programs aimed at gender equity and diversity.

This context explains why, for centuries, education was a space occupied predominantly by the male gender, the knowledge generated was based on the control and domination of men, while the presence of women was inexpressive, issues related to women, rights and interests of this public, were not guided within the educational context, given the predefined roles in society at the time.

It is well known that the universal right to education cannot be analyzed in isolation, but must essentially be seen in conjunction with other rights, especially civil and political rights, as well as subjective rights, on which it is decisive (Brasil, 2013).

From this perspective, through education we can glimpse the improvement of man's relationships as a social being, in which he transcends the teaching-learning environment and enters the domestic, family and emotional spheres, among others, with different subjects.

In 2005, the General National Curricular Guidelines for Basic Education - DCNEB - were instituted, with the aim of contributing to the formulation of educational policies that substantiate the right of all Brazilians to human and citizen training, as well as professional training, while living and coexisting in an educational environment (Brasil, 2013).

It states that the General National Curriculum Guidelines for Basic Education will have as their essential foundation the responsibility that the State, the family and society have to guarantee the democratization of access, inclusion, permanence and success of children, young people and adults in the educational institution, especially at the age appropriate to each stage and modality; learning for continuity of studies; and the extension of compulsory and free basic education (Brazil, 2013).

As far as higher education is concerned, it highlights the creation of specific National Guidelines, establishing basic objectives and principles to guide the country's educational institutions, with the aim of bringing equity to learning in the academic environment.

In 2014, Law No. 13.005 was passed, approving the National Education Plan (PNE), which will be in force for 10 years, with the following guidelines: Overcoming educational inequalities, with an emphasis on promoting citizenship and eradicating all forms of discrimination; Training for work and

citizenship, with an emphasis on the moral and ethical values on which society is based; Promoting the principles of respect for human rights, diversity and socio-environmental sustainability (BRASIL, 2014).

To this end, at the time, based on manipulated and discriminatory speeches about gender ideology and its peculiarities, a political movement was formed in various regions of the country, in the preparation of plans and legislation by state and municipal entities, rejecting this type of theme in school environments. (Freire, 2022 )

In this sense, Bill No. 867 of 2015, called the "School Without a Party Program", formulated by Federal Deputy Izalci Lucas (PSDB/DF), proposes significant changes to the Law of Guidelines and Bases of Education, among them, the prohibition in the classroom of the practice of political and ideological indoctrination, as well as the broadcasting of content or the carrying out of activities that may be in conflict with the religious or moral convictions of the parents or guardians of the students.

A political movement, with the aim of modifying the 1996 LDB, with restrictions and limitations on teaching and the work of teachers in school environments, expressly contravening the constitutional dictates set out in art. 206 of the Charter, and the commandments of the Master Law of Education.

As a result, Freire (2022) states that the National Education Plan and the National Common Curriculum Base (BNCC), approved four years later, have advanced from a perspective that is antagonistic to a natural and important movement towards the presence of gender issues in education, as well as in other relevant national policies.

Going against such controversies and discussions about gender issues in schools, recently, in 2021, Law No. 14.164, which amends the National Education Guidelines and Bases Law, to include content on the prevention of violence against women in basic education curricula, and creates the School Week to Combat Violence against Women, in order to reinforce the awareness of the entire community about the problem involving violence against women in the country, expressly revealing the need for education to act in the propagation of the Maria da Penha Law and women's rights.

Article 2 highlights the objectives of Schools Week, to be held annually in March in all public and private educational institutions:

- I - to contribute to knowledge of the provisions of Law No. 11.340, of August 7, 2006 (Maria da Penha Law);
- II - to encourage critical reflection among students, education professionals and the school community on preventing and combating violence against women;
- III - to integrate the school community in the development of strategies to combat the various forms of violence, especially against women;

IV - to address the mechanisms for assisting women in situations of domestic and family violence, their protective instruments and the means for registering complaints;

V - to train educators and raise awareness in the community about violence in emotional relationships;

VI - to promote equality between men and women, in order to prevent and curb violence against women; and

VII - to promote the production and distribution of educational materials on combating violence against women in educational institutions.

It also amends §9 of art. 26 of the LDB, stipulating that content relating to human rights and the prevention of all forms of violence against children, adolescents and women will be included as cross-cutting themes in basic education curricula, subject to the guidelines of the corresponding legislation and the production and distribution of teaching materials appropriate to each level of education.

This legislative update is very relevant and significant, due to the significant growth in cases of violence during the pandemic period, and it is essential to regulate and reinforce these measures that were already provided for in the Maria da Penha Law, since its institution, namely, the implementation of educational programs that disseminate ethical values of full respect for the dignity of the human person from the perspective of gender and race or ethnicity; as well as emphasizing, in school curricula at all levels of education, the theme of human rights, gender equity and race or ethnicity, as well as the problem involving domestic and family violence against women. (Brazil, 2006)

It was necessary to include this theme in the school environment, both public and private, in order to guide and, consequently, transform, through teaching and learning, the students' perspective and possible actions and programs in the face of the problems experienced and discussed, denaturalizing and breaking cycles of violence.

## **METHODOLOGY**

This is a descriptive and explanatory study, with a qualitative approach to the data. According to Gonsalves (2003), qualitative research makes it possible to understand and interpret phenomena, in this case violence against women in the educational sphere.

It is classified as descriptive and explanatory, as it contextualizes the phenomenon of violence against women and its nuances, the evolution of the right to education in the country for women, and most importantly, the role of education in tackling this social problem.

In terms of research techniques, bibliographical research is used, through the analysis of books, scientific articles, publications in periodicals and electronic sites.

## **RESULTS AND DISCUSSION**

### **The role of education in combating violence against women**

According to Freire (2000, p. 67): "if education alone does not transform society, neither does society change without it".

Based on this dogma, we understand the importance and necessity of education, through teaching and learning, in people's lives, with the aim of building and transforming perspectives, concepts and behaviors, developing knowledge and a critical sense.

Andrade (2014) believes that education is capable of generating significant ruptures and changes, aiming to make it possible to understand the complexity of social dynamism, used for different purposes other than domination, subordination and social inequalities.

According to Pontes (2020), understanding and realizing education, defined as an individual human and collective right, implies considering its power to enable human beings to exercise many other rights, in order to develop and empower them for life and coexistence in the most diverse environments and contexts, in its planetary dimension.

As a result, the issue surrounding violence against women in the country shows that schooling is a key element in breaking the ignorance of the rights guaranteed by law to this public, creating conditions for preventing and confronting the cycles of violence to which they are subjected.

This is because, although all women, regardless of class, race, ethnicity, sexual orientation, income, culture, educational level, age and religion, can be victims of any kind of violence, women with little or no schooling, whether due to lack of employment, financial dependence or emotional submission to the aggressor, are even more vulnerable.

In this sense, it is important to stress that there are many cases of male domination and control over women, in terms of their right to education. Many aggressors forbid or make it difficult for their partners to study, train and perform external functions, in order to maintain the condition of subordination, ignorance and dependence in every sense, and consequently perpetuate the cycles of violence and oppression against them.

Hence the importance of knowing about the phenomenon of violence, its history and all the nuances that surround it, in order to foster awareness, discernment and empowerment among this public, so that they have the necessary conditions to identify, prevent and break any offensive and violent situation, consciously and energetically.

Misinformation, ignorance, social exclusion and stigmatization allow cycles of violence to continue and spread, because many victims don't recognize that they are suffering or that they have

already been through this problem, and people who should be the public's protection network don't understand the situation and neglect their roles.

With this, school and academic environments have the mission of building a new society, new knowledge and values, such as ethics, equity, justice, empathy, respect, deconstructing violent and discriminatory news, speeches and behavior, awakening a critical sense of reality in all its members and recipients, functioning as a space of resistance, struggle, changes in perspective and conduct.

Furthermore, it should be noted that so many children and adolescents are victims, either when they witness episodes of violence in their own homes, or when they form abusive and hostile relationships, that the role of the school is to monitor, identify and report cases of rights violations involving students to the bodies of the protection system.

According to Kitzmann (2007), there are growing studies showing that children who witness domestic violence are likely to face various psychosocial problems throughout their lives. The reality is that the problems analyzed in this public are similar to those identified in children who are actual victims of physical abuse. Since witnessing episodes of domestic violence can traumatize and considerably disrupt children's socialization, some experts have interpreted such exposure to violence as a form of psychological abuse.

Children who grow up in violent environments internalize a set of negative and harmful beliefs and values that cover gender stereotypes, inequalities between men and women, relationships within society, as well as the legitimacy of using violence as an instrument to resolve conflicts, which form the essence of their character and behaviour in their future relationships. There is a predisposition for girls to identify with the maternal, family and domestic role, adopting behaviors of submission, passivity and dependence; and boys with the paternal, provider role, assuming positions of power, privilege and freedom (Gracia *et al.*, 2013).

Adolescents, on the other hand, are starting relationships at a younger age, and are totally immature and vulnerable, easy prey for aggressors, who manipulate their emotions and feelings, undermine their power of self-determination and choice, and keep them under their absolute authority.

In this context, getting closer to adolescents, through the mutual transfer of information and, above all, by listening to them, can contribute to a better understanding of their feelings, anxieties and relationships, especially toxic love relationships. In this way, concrete and effective changes can occur, with a reduction in future victims of violence, due to the clarification offered on the subject (Oliveira *et al.*, 2015).

In addition to identifying and reporting cases of violence to the appropriate institutions, the school is also responsible for developing and disseminating awareness-raising programs and projects, exposing

important topics such as human rights, especially women's rights, with an emphasis on interpreting and understanding the Maria da Penha Law, its instruments and procedures, debates and consultations with specific professionals in the field, among other actions.

The relationship of care, trust and respect that emerges in the school or university environment between teachers and students helps to break the silence, fear, shame and guilt that cover up the episodes of violence and oppression they are subjected to on a daily basis.

Although this sensitive and welcoming approach is essential, it is not always a reality for all people who suffer or have suffered cases of violence, which reinforces the importance of training, planning and the introduction of socio-educational methods and programs for professionals in the education network, in order to be able to identify, help and suppress domestic and family violence.

It should not be forgotten that, within the school environment, priority should be given to the prevention and guidance of boys and young men, introducing, monitoring and reinforcing educational campaigns, debates, reflections on gender identity, human and women's rights, the aspects and contexts of violence, with the aim of making them rethink, modify aggressive, sexist thoughts and behaviors, and transform the reality in which they live.

As already explained, men are taught from childhood that they must be secure, self-confident and in control of everything. Men learn that needing help and showing weakness or any emotion is a woman's thing (Monteiro, 2012). Therefore, intervention with this audience is undoubtedly of the utmost importance, in order to bring sensitivity, understanding, maturity, respect, ethics, and break the paternalistic, sexist culture that manifests itself in cases of domestic and family violence against women.

Educational programs and practices should primarily seek inclusion, awareness, appreciation of the role of women, educating them about human rights, relating them to the theme of gender violence, promoting lectures, debates, exchanges of experiences, and stories of women overcoming, in order to demonstrate that it is possible to change, free oneself, and rebuild a new life, with peace and dignity. This should be the motto of pedagogical practices to combat violence against women (Pontes, 2020).

In this way, projects, programs and studies focused on gender identity and equity, and their roles in society, the consolidation of women's human rights, the contexts of domestic and family violence and their consequences, prove to be indispensable and crucial in school and academic contexts, in order to build a new culture, values and understanding of the world.

## **CONCLUSIONS**

Violence against women, whatever it may be, or whatever the context in which it is perpetrated, is a social, cultural, legal and political issue that deprives so many victims of their right to physical and

psychological integrity, freedom to come and go, freedom of thought, the right to their own body, and most tragically, the right to their life.

Despite the consolidation of human rights, the presence of patriarchal, sexist ideology is still intense, perpetuating situations of violence against women, which rekindles the call for changes in vision, conduct, strategies and programs in order to tackle this social problem.

As such, education plays an essential role in combating violence against women, through the introduction of educational methods and programs, in order to implement changes in perspectives, attitudes, discourses, ideologies, customs and practices that have been rooted for centuries, so as to transform the reality of the whole country. There is no longer any room for omission, ignorance, indifference or segregation in today's society, especially in the educational sphere, as this strengthens, favors and perpetuates violence against so many women, regardless of their race, creed, age, social status, sexual orientation, among others. These are lives that need attention, help, care, shelter, solidarity, that are deprived of their fundamental and basic rights every minute, that most of the time don't find support in the family, and find the only support and protection in school.

It is therefore necessary to optimize and strengthen education networks by training professionals in interdisciplinary and related areas, including guidelines, discussions and campaigns related to this issue, reaffirming the commitment, assistance and attention to the realities of girls and women presented daily, mobilizing and assisting in the formulation and determination of social public policies in the face of new social demands.

In addition to education as an instrument of social, cultural and political transformation, all sectors of society, as well as public authorities in general, must work together to reverse and combat this patriarchal, misogynistic culture, by rebuilding and transmitting forgotten and ignored values, such as respect for others, empathy, solidarity, fraternity, integrated actions and strategies for prevention, assistance and effective repression of violations of women's rights, resulting in social policies that are widely and easily accessible to all victims.

Finally, the country's biggest challenge is not only to create new actions, campaigns and inclusion in educational curricula, as well as public policies related to defending women's rights, but also to democratize this access, more than that, training, opportunities, attention, security, in order to serve each community in an inclusive, unrestricted and free way.

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