

NOVA BRASÍLIA FAVELA CASE: PATRIARCHAL CULTURE AS A DRIVER OF THE INEFFECTIVE FIGHT AGAINST VIOLENCE AGAINST WOMEN

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ABSTRACT

The study investigates how the patriarchal culture within police institutions contributes to the ineffective fight against violence against women, based on the case of the Nova Brasília Favela. In 1994 and 1995, police action in the community resulted in abuses and murders, with three women victims of sexual violence. The analysis reveals how the investigations prioritized the defense of police officers and, until 2021, the resolutions of the Inter-American Court of Human Rights were not implemented. The research shows that patriarchy in police institutions perpetuates practices that discredit victims and negatively influence the confrontation of gender violence.

Keywords: Patriarchal culture. Gender violence.

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INTRODUCTION

It is defined that the present study aims to make notes about the Favela Nova Brasília case, and how the patriarchal culture inserted in police institutions provides an ineffective fight against violence against women.

It will be addressed, through the analysis of data and research inherent to the theme, the impact on the state response that the patriarchal culture rooted in certain institutions generates in the confrontation of gender violence.

It so happens that on October 18, 1994 and May 1995, police raids were carried out by the Civil Police of the state of Rio de Janeiro, in the Nova Brasília favela that is part of the Complexo do Alemão, during the operation 26 individuals were extrajudicially executed, and three women, two of whom were minors, became victims of acts of torture and sexual violence by police agents.

The case in question was submitted to the Inter-American Court of Human Rights on May 19, 2015, which condemned Brazil for the first time for police violence, it is alleged that the priority in the course of the investigations was to justify the allegation of the police officers with regard to the conducts now adopted by them, which used as support the assertion that such acts were necessary in view of "acts of resistance to arrest", such a process triggers secondary victimization and stigmatizes the true victim, highly present processes with regard to violence against women, the sentence handed down by the Court was published in 2017, however, until 2021 the resolute points established in it were not implemented.

In the meantime, the presence of a phenomenon that has accompanied society for millennia arises, the so-called patriarchal culture, defined as that in which the man exercises dominion over the woman in different ways and different contexts, whether in the private or even in the public sphere, but for the latter to be introduced and consolidated within the homes there is a need for its legitimization throughout society, which includes, for example, legislation and politics, as well as institutions that exercise dominion over individuals, as is the case of police institutions, composed mostly of men, which are mere fruits of ideological and cultural constructions, guided by principles and symbologies specific to their particular construction, which is riddled with vices consecrated by society, Such a reality can lead to the occurrence of discrimination and violence against women.

OBJECTIVE

The objective is to analyze data and research inherent to the theme, the impact on the state response that the patriarchal culture rooted in certain institutions generates in the confrontation of gender violence.

METHODOLOGY

The method of development of the present work was through a bibliographic review, exposition of the position of scholars and researchers in the area, proceeded with a brief study of the Favela Nova Brasília case and the impact of patriarchal culture within police institutions with regard to the fight against violence against women. In addition, the results obtained through research carried out in the 10th Military Police Battalion, headquartered in Cuiabá, Mato Grosso, stand out, which serve to prove that police action riddled with cultural vices negatively influences the confrontation of gender violence, consequently feeds structural violence.

DEVELOPMENT

The violations that occurred during the police interventions in the Nova Brasília Favela, of a sexual nature, in the face of the three female victims are in line with the understanding of the author Saffioti, who argues that within the patriarchal regime

Women are objects of men's sexual satisfaction, reproducers of heirs, of labor power and of new reproducers. Unlike men as a social category, the subjection of women, also as a group, involves the provision of sexual services to their dominators. This sum of domination and exploitation is understood here as oppression. Or rather, as it is not a quantitative phenomenon, but a qualitative one, being exploited and dominated means a new reality (2004, p. 42).

It is verified that cases of police violence against women are still frequent, such as the crime that occurred in April 2023, in Saquarema, Rio de Janeiro, a circumstance in which three military police officers raped an 18-year-old girl, inside the police vehicle, or even a similar case that occurred in the state of São Paulo, in 2019, in which sexual violence was committed against a 19-year-old woman, initially the violation was perpetuated through the acquittal in the first instance of the agents involved, a fact that did not prosper in the face of the filing of an appeal by the Public Defender's Office, culminating in the conviction of those involved. (CNN, 2023) However, violations of women's rights do not always materialize through direct violence, but rather during the performance of police institutions in the investigation phase and assistance to victims, according to Jesus

the neglect, discredit, and prejudice against gender violence are often practices incorporated from the police culture in which they are inserted and have been socialized, making it more important to train and understand the phenomenon of gender violence so that there is a rupture of internalized traditional values and practices (JESUS, 2017 apud NOBRE 2006)

Repeatedly, the victim's word does not have enough credibility to transfix the patriarchal system present in state institutions, which are subjected to abundant judgments, and with regard to sexual violence, the sexual reputation of the complainant can be taken into account, enabling embarrassment and tireless attempts to find in the victim's conduct the motivation for the crime, a fact that is ratified in decisions such as the habeas corpus trial filed by Márcio Luiz de Carvalho, in which Minister Marco Aurélio de Mello, of the Federal Supreme Court, voted for the acquittal of Márcio Luiz, basing his vote on allegations such as: "The minor, with only 12 years old, led a promiscuous life", or even, "In our days, there are no children, but 12-year-old girls" (Folha de São Paulo, 1996)

From this perspective, Andrade states that

The victim who accesses the system requesting the judgment of a conduct defined as a crime – the action, as a general rule, is a private initiative – ends up seeing himself "judged" (by the male view of the law, the police and the Justice), and it is up to him to prove that he is a real victim and not a simulated one (2005, pg. 93)

Data extracted from an academic survey, carried out at the 10th Military Police Battalion, headquartered in Cuiabá, Mato Grosso, prove, in practice, the seriousness of the impact of patriarchy in confronting these cases, only 27% of male police officers understand that all forms of violence against women should be recorded, 21% seek to solve the conflict between those involved at the scene of the facts, Without referral to the police station and registration of a police report, in addition, 55% defend that it is possible to avoid the occurrence of violent acts, the way to do so would be: 39% believe that women should not provoke men, 14% defend that the solution lies in being more patient and understanding, 14% argue that women should provide religious support, Finally, 11% claim that dialogue is enough to avoid violence. (MARTINS AND BERTOLINE, 2013, pg.63)

The positions presented derive from a series of individual and social elements, among them culture, which etymologically derives from the Latin "culturae", means to plow the "mind and knowledge", being used analogically in social contexts, anthropologically it is the "set of knowledge, customs, beliefs, patterns of behavior, acquired and transmitted socially", as well as the "refinement of habits and conduct", it is inferred that culture exerts the necessary

maintenance and offers the food that sustains and keeps alive the patriarchal system within the State. (MICHAELIS, 2023)

FINAL CONSIDERATIONS

The present research exposed brief considerations about the Favela Nova Brasília case, and the influence that the patriarchal culture exerts when the State, represented by police institutions, acts in the fight against gender violence, it was ratified that several violations of women's rights occur due to patterns of behavior passed on for hundreds of years, which subject women to pre-defined roles and judgments of different natures, and they fit man to the role of authority and holder of force majeure.

Thus, it is important to reflect on the path taken until the construction and consolidation of a culture, because in this way it is possible, when necessary, to work towards its deconstruction, through the promotion of dialogues inside and outside the institutions, and the redefinition of tainted values and principles, it is the responsibility of the State to carry out an in-depth study of police actions, seeking to map factors that motivate police violence against women, directly and indirectly.

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