


CHAPTER 120

The impact of the Pandemic on the family context and on the management of teaching work for women

  10.56238/pacfdnsv1-120

Aline dos Santos Moreira de Carvalho

ABSTRACT

This article is about the landscape comprehension using concepts as a tecnic- cientific period and the informational midia and the interfaces between technology and the infrastructures, becoming

necessary the review the recent acumulated layers on the landscape. The cultural landscape transforming, the urban landscape layers, processed at the time. This new methologie has an important role for the urban projects future applications .

1 INTRODUCTION

Today, women still seek and aim for their professional affirmation and as a social subject, living and reliving the debate on gender, equality and the labor market.

The teaching profession was the first open door to the female labor market, for reasons of a historical-cultural nature.

The woman, in Brazilian society, considered patriarchal, until a few decades ago was created to be a good wife and mother, responsible for housework, which made the female mentality internalize this responsibility.

In this context, today, in the face of the COVID-19 pandemic, the situation that was once veiled, was laid bare in the face of social distance and the need for remote classes for students, that is, the teachers-mothers who were previously overloaded, now find themselves in balance between work, students, home, family, self-care, health, leisure, etc.

The present study aims to rescue concepts such as woman and feminine identity, as well as teaching identity, in the historical-cultural context, relating them to the current contemporary and pandemic situation of women who are teachers, mothers and wives.

To this end, a bibliographic research was carried out, which according to GIL (2008) is developed based on material already prepared, mainly in scientific articles and books.

An analytical reading was carried out, relating concepts and statements based on articles, research and studies, which resulted in three correlated topics: woman, feminine identity; Woman and being a teacher; and Woman, teacher and mother in the pandemic - balancing.

The conclusions as well as the author's impressions comprise the final considerations.

2 WOMAN, THE FEMININE IDENTITY

According to Oxford Languages, woman means “1. Female or female person; 2. The female human being, considered as a whole, ideally or concretely.” (LANGUAGES, 2021, online)

According to Vieira (2005), each period, in its own way, influences the subjects in their ways of thinking, acting and feeling. According to the history of humanity, many periods were decisive in marking the construction of identities such as the Middle Ages, the Renaissance, among others (VIEIRA, 2005).

The author states that in order to build the self, that is, himself, it is necessary for the subject to add specific tendencies of knowledge, assimilating the particularities and values of certain moments.

For Giddens (2002 apud VIEIRA, 2005), post-modernity made the subject susceptible to fragmentation, reducing the value of subjectivity. From this perspective, the construction of the subject results not only from a moment or fact, but from a series of events that happened in a person's life. Thus, each subject has their particular, unique and singular historical path, where emotions, losses, gains, beliefs, with judgments and values added during their life are.

Still from this perspective, it is emphasized that the subject is not just a spectator of his life, he intervenes and interferes in the construction of his subjectivity.

According to Emília Pedro (1997, p. 160 apud VIEIRA, 2005, p. 211)

However, we are not passive users of pre-made speech sources. It is true that they exist and they limit us and shape what we say, but when we speak, we always use them in new and varied combinations. In this sense, we can be considered genuine authors.

With regard to the discussion of female or female identity, Vieira (2005) emphasizes that it is through the negotiation of identity and differences that the subject is constituted, resulting from an ideological process.

In this sense, the woman's identity results from differences, not being unitary. M. Talbot (1995 apud VIEIRA, 2005) states that the critical perspective agrees with the idea that the genre is not previously received, nor is it static, but actively constructed, some studies claim in constant dynamic construction, where this characteristic ensures the permanent change and incompleteness (VIEIRA, 2005).

Vieira adds that the subject's identity cannot be seen as the exclusive property of a being centered and limited by genders, rather it is hybrid and inconstant. Thus, Emilia Pedro (1997 apud VIEIRA, 2005) is conclusive in saying that what and who we are is the result of the relationship between the subject (the self) and the other.

However, identities are from very early on, the identities of women and men are constructed in the social context, such as gender identities. These are the result of a model of social behaviors learned from the family and from other social institutions. In this perspective, Vieira (2005) states that it is up to the family to build a female identity. Just as Simone de Beauvoir said “a woman is not born”, this being made, as a kind of world in construction and changes, and its color reflects in the contemporaneity with qualities, errors, weaknesses and failures of being a woman.

When entering the subject of literacy or schooling, one can see the ideology that female and male roles are well differentiated and literacy depends on each one will exercise.

According to Cornes (1994, p. 105 apud VIEIRA, 2005, p. 229), Jean Jacques Rousseau described female education as follows:

The complete education of women must be relative to men, to please them, to be useful to them, to make themselves loved and honored by them, to educate them when they are young, to care for them when they are grown up, to comfort them. and to make their lives sweet and pleasant. These are the obligations of women at all times and this is how they should be taught from childhood.

In this sense, education contributes to the characteristics that deepen the differences between the genders, reiterating the value of culture and thus, making the female identity a reflection of the beliefs, values and customs of each social group.

According to Vieira (2005, p. 228), in order to reflect on female identity and education, attention should be paid to the curricular issue, as it reflects the role of society and its ideological values in the construction of female identity, such as courses Brazilian normals , aimed at female training, where they were taught from childcare to singing, going through home economics, without teaching physics, biology and chemistry. The ideological discourse consisted of the young woman being trained as a teacher (magisterium) and getting ready to marry, as she could only work one shift, better in the afternoon, to reconcile the chores of a wife and mother with work.

3 WOMAN AND BEING A TEACHER

Neves, Brito and Muniz (2019) observe that, historically, female insertion in the labor market takes place through professions that have similarities with the domestic sphere, with “care”, home and family activities, such as teaching. (NEVES; BRITO; MUNIZ, 2019).

Historically, due to increasing urbanization with the Brazilian industrialization process, there was a need to expand education, and the men who worked in the teaching profession withdrew. Including, in this perspective, that the woman is considered as one who knows how to perceive and exercise the teaching profession with mastery, a function learned since childhood, once born in a patriarchal society (NEVES; BRITO; MUNIZ, 2019).

Being a teacher gains a sense of the process necessary to put into practice the skills and abilities that are innate to being a woman, not being seen as qualifications, which generates devaluation of female work and lower wages (NEVES; BRITO; MUNIZ, 2019).

Pessoa, Moura and Farias (2020) add that teaching is configured as a close relationship between women and the labor market, quickly associated with the feminine. Configuration reaffirmed by the fact that in this profession there is the possibility of reconciling work and family, not interfering in their performance as mother and wife (BRABO, 2005 apud PESSOA; MOURA; FARIAS, 2020).

According to Chamon (2005 apud NEVES; BRITO: MUNIZ, 2019), acceptance in the teaching profession is linked to the demands of commitment to discipline and education of children, first of all. In the social context, women have innate characteristics (vocation) to take care of children and superiority in affective relationships.

Teaching is a profession full of social interactions, making it flexible to what happens in society as a whole (PESSOA; MOURA; FARIAS, 2020). As Tardife and Lessard (2011, p. 43 apud PESSOA; MOURA; FARIAS, 2020, p. 167) add, teaching is “acting within a complex environment and, therefore, impossible to fully control, because, simultaneously, there are several things”. that are produced at different levels of reality”.

According to Almeida (1999, p. 32 apud GIL, 2020, p. 78), women enter the teaching career because they represent the necessary and acceptable balance within their specificity,

Therein lies the extreme ambiguity of the female position regarding work and education, represented by the balance between the desirable and the possible condition to obtain. The teaching profession, due to its specificity, was one of the greatest opportunities that the female sex had to achieve this balance. It was acceptable for women to do a job as long as it meant taking care of someone.

Another striking view of the presence of women in teaching is that this career has the characteristic of a priesthood for women, a mission that transcends the domestic sphere, from children to students, and should be done voluntarily, as shown by Dametto and Esquinsani (2015). , p.150 apud GIL, 2020, p. 79):

In order for school expansion at the expense of female labor to be palatable, there was an investment in representations about women and teaching that led to interpretations that have persisted for a long time, such as the idea of teaching as a mission or priesthood, in addition to being a natural feminine vocation.

The teaching profession can be considered the gateway for women to the labor market, even in the face of the devaluation of female labor and the profession, lack of social prestige and the wage struggle (GIL, 2020).

4 WOMAN, TEACHER AND MOTHER IN THE PANDEMIC - BALANCING ACT

The Corona Virus Disease (COVID-19) emerged in China in 2019 and spread to other countries on the planet, being declared by the World Health Organization (WHO) in March 2020 as a pandemic and the biggest public health emergency faced by the world. society in recent times. In this context, the need for social distancing and isolation (in some cases) was declared, which became everyone's duty. As Bittencourt (2020, p. 171 apud MACÊDO, 2020, online) stated "staying at home is a political act".

However, Macêdo (2020) points out that domestic work, whether formal or not, in Brazil, is entirely the responsibility of women, representing the difference that still exists between men and women. And that for many, this work represents oppression, pain and suffering in the face of the imposition of a subordinate place to that of man, both in society and in the traditional family hierarchy. And he adds that this situation,

in the face of current and aggravating issues, is leading women to exhaustion, since this condition was internalized by them (being responsible for all the tasks), which implies little or no care for themselves and no leisure (MACÊDO, 2020).

Regarding the teaching profession, the pandemic period and its consequences brought to reality Remote Teaching, through which students and teachers work the teaching-learning process through digital technologies. (GIL, 2020)

The Education Guidelines and Bases Law - LDB 9394/96 provides in emergency cases for the use of distance classes to collaborate in the development of teaching, the National Common Curricular Base reaffirms the skills and abilities to be developed with the use of technologies in education both in an interdisciplinary way as a collaborator in teaching to bring educational practices closer to the context of students immersed in technology, meeting the need for comprehensive training. (GIL, 2020, p.79)

Gil (2020) states that, as a professional, his teaching identity was oversized, since he had to work in the home environment, without correct schedules, in the midst of family needs. (GIL, 2020).

Ataíde and Nunes (2016, p. 172 apud GIL, 2020, p. 81) when discussing the identity of the teaching profession add:

Understanding the identity of the teaching profession as a result of a historical process of social construction based on social, cultural, political and economic factors, proves to be imperative for its characterization and differentiation in relation to other professions. [...] Therefore, the identity starts from the fusion of elements that characterize individuals and located in time and space in order to make them unique, unmistakable in the set of their thoughts.

Gil (2020) adds that it is necessary to reflect on this teacher identity, because within the current pandemic context, the woman teacher stands out because, in addition to the teaching aspects and their consequences, she needs to be a woman, mother, wife, articulating the care family members and the demands of work, in a process of functional juggling.

Juggling is routine and everyday life for women teachers and mothers during the Pandemic. Macêdo's study (2020) organized some reports of women in this situation.

I remember, when I wake up, that, because of the pandemic, there is no rigid schedule to follow. But I can't stay in bed. I once read an article that presented a research with women, entitled "There's no way for me to wake up today and say: today I'm not going to be a mother!": work, motherhood and support networks", by Souza, Teixeira, Loreto and Bartolomeu (2011). This sentence is our face. Mom is 24/7. The obligations I have internalized as a mother, wife and housewife invite me: breakfast, housework, lunch, dishes, clothes, dinner, bed, table and bath.

So, it's not that I don't feel good next to the ones I love. The exhaustion is in having to do activities that I can't stand to do and, even though I can play and roll around, watch movies and TV, I get so tired with household chores that I often can't even read, something important for the my profession. Sometimes I think I'm farther away from the ones I love when I'm at home than when I'm working hard. Because when I take care of my professional work, I stay for them, for them...

However, not going to work in person is too complicated. Being out of contact with my students, away from supervision, guidance, away from the place that makes me think, produce and fulfill myself, is a martyrdom. I recognize myself in my work... I have dreamed of this since 1989. I have been a teacher since 1998 and at a public institution since 2012. I

love what I do, I love the classroom. I feel ecstatic when producing articles, designing projects, participating in events, giving guidance, traveling, meeting new ideas at conferences...

Fabbro and Heloane (2010 apud MACÊDO, 2020), when stating about the themes of women, academic work and motherhood, stated that for the teachers intellectual work proved to be seductive, which made them feel alive because they felt they were part of something great for future generations . In contrast, many felt guilty about their family and were overwhelmed.

However, it should be noted that research has pointed to another face of juggling, as a positive aspect: contact with the family, especially the children (PESSOA; MOURA; FARIAS, 2020).

There was the possibility for teachers to have time to reflect on their needs, interests and needs that were not evident due to the fast-paced routine of everyday life, before the pandemic (PESSOA; MOURA; FARIAS, 2020).

Oliveira, Queiros and Diniz (2020 apud PESSOA; MOURA; FARIAS, 2020), collaborate that closer family contact has changed the domestic dynamics because everyone is at home. And this is seen by the teachers as something positive.

Antunes (2009 apud MACÊDO, 2020) considers that work is one of the spheres that gives meaning to human life and that favors facing the suffering resulting from it.

As the woman has internalized cultural values of a mother-centered culture, she begins to face identity conflicts for sharing the ideology that a woman needs to be good: a good mother, a good wife, a good housewife, a good cook, among others. (MACÊDO, 2020)

Therefore, the same situation presents different sides of the functional balance of the contemporary woman, teacher and mother.

5 FINAL CONSIDERATIONS

The contemporary woman is a tightrope walker by identity and need. There are countless daily situations lived, participated, attributed and shared.

The woman who is a teacher and mother of a family assigns her numerous responsibilities, including the social responsibility of being good.

In the current pandemic context, many aspects of this conflicting teacher-mother relationship came to light due to the need to make their home their classroom, since individuals needed to distance themselves.

Therefore, the tightrope walker did not enter the scene, she just needed to be highlighted in front of the curtains at that moment.

It should be noted that the balance “falsely” found by many requires emotional, physical and psychological exhaustion, being just a very subtle and easily destabilized state.

REFERENCES

Gil, antonio carlos. How to design research projects . 5th ed. São paulo: atlas, 2008. Pdf.

Gil, maria izaira da silva. Woman, mother and teacher: challenges and resignifications in teaching practice and research in times of remote teaching. *Scias education, communication, technology* , vol 2, nº 2, p. 75-89, belo horizonte, july/december, 2020. Available at:< <https://revista.uemg.br/index.php/sciasedcomtec/article/view/5036/3261> >. Accessed on: october 24, 2021.

Macedo, shirley. Being a working woman and mother in the context of the covid-19 pandemic: weaving meanings. *Rev. Nufen* , vol.12, nº.2, online, belém, may/aug. 2020. Available at:< http://pepsic.bvsalud.org/scielo.php?script=sci_arttext&pid=s2175-25912020000200012 .. Accessed october 22, 2021.

Neves, mary yale rodrigues; brito, jussara cruz de; muniz, helder pordeus. Teachers' health, gender contours and work in elementary school . *Cad. Public health*, nº 35 (supplement 1), 15, rio de janeiro, april, 2019. Available at:< <https://www.scielo.org/article/csp/2019.v35suppl1/e00189617/> >. Accessed on: october 22, 2021.

Pessoa, amanda raquel rodrigues; moura, marla maria moraes; farias, izabel maria sabino de. The composition of the social time of women teachers during the pandemic. *Licensor _ journal of the interdisciplinary postgraduate program in leisure studies –ufmg* , vol. 24, no. 1, p. 161-194, belo horizonte, 2020.

Vieira, josenia antunes. The identity of women in modernity. *Delta* , vol. 21, special edition, p. 207-238, brasília, 2005. Available at:< https://repositorio.unb.br/bitstream/10482/9246/1/artigo_identidademulhermodernidade.pdf >. Accessed on: october 23, 2021.