

## Women and the sexual division of labor: A bibliographic study on working conditions of female heads of households



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### Caroline Goerck

Social Worker, graduated from UNISC. Post-doctorate in Social Work from PUCRS. Professor of Social Work at the Federal University of Santa Maria (UFSM).

### Sibele Lino Caetano

Social Worker, graduated in Social Work from the State University of Ceará (UECE).

### ABSTRACT

The focus of the article is to give visibility to the working conditions of women heads of household in the market, as well as how they relate to the double and triple shift. The specific objectives of the research are: to identify how the double/triple workday impacts the lives of female heads of household, in order to understand their realities; to investigate the representativeness of the insertion of female heads of household in the sexual division of labor, seeking to apprehend this inequality; and to

find out what are the characteristics of female heads of households in the second decade of the twenty-first century. The study is qualitative in nature and was carried out by bibliographic and documentary research, exploring works, articles and statistical data. It is concluded that on the threshold of the twenty-first century, women have their insertions in the market in an unequal way in relation to men, whether in income or in professional occupations. With this reality, it was possible to understand that the sexual division of labor in our society continues to have significance. It was observed that female heads of household have a doubling or tripling of their working hours due to the services and responsibilities of the home, along with the raising and education of their children. It was found that black and brown women are the ones who experience the greatest inequalities.

**Keywords:** Work, Sexual Division of Labor, Women Heads of Households.

## 1 INTRODUCTION

The purpose of this article is to analyze the working conditions of women in their double/triple work shifts, to highlight the households where women are headed. Thus, we will go through a bibliographic study on the theoretical conceptions around the categories mentioned above, as well as those that are correlated, such as the sexual division of labor and domestic work. Thus, emphasizing gender inequality is essential to understand the sexual division of labor and the work of women heads of household in the face of an unequal society.

In view of the above, our main objective is to investigate how the transformations that occur in the world of work impact the working conditions of women heads of household. In addition, our specific objectives are: To identify how the double/triple workday impacts the daily lives of female heads of household, in order to understand this reality; To ascertain the representativeness of the insertion of female heads of household in the sexual division of labor, seeking to apprehend this



inequality; Find out what are the characteristics of female heads of households in the second decade of the 21st century.

## 2 THEORETICAL BACKGROUND

A priori, in order to introduce the conceptions, we need to highlight the issue that surrounds gender inequality, considering that it is strictly necessary to understand women heads of household, so it is of paramount importance to make an analysis of the sexual division of labor, as well as the adjacent themes that we will address in this study around the working conditions of women in the face of transformations in the world of work. among other characteristics imposed on gender by the circumstances of the capitalist mode of production.

Therefore, we analyze how reality demonstrates the insertion of women in their particularities and pluralities, whether they are of race, class, sexuality, gender and ethnicity, present in work spaces that are often precarious and in a flexible way, a condition that is highlighted by the fact that they are treated by the patriarchal notion of function to marriage and motherhood, performing activities that are overexploited because they play different roles (HIRATA; KERGOAT, 2007).

According to Antunes (2011), the sexual division of labor has a duplicity of the labor act, the working woman performs her activities in double, as she is exploited by capitalism in a duplicate way, both in the public and private space. Thus, the author perceives that women perform "centrally the tasks of domestic work, guaranteeing the sphere of societal reproduction, a sphere of work that is not directly mercantile, but indispensable for the reproduction of the social metabolism system of capital" (ANTUNES; 2011, p. 119).

Added to the discussion is the historical issue of women in the dimension of care and the domestic context, where both have distinctions in the work environment, mainly due to the profile of women to the detriment of their schooling. as follows:

[...] On the one hand, the conquest of good jobs, access to prestigious careers and professions and to management and even board positions, by educated women, on the other, the predominance of female work in precarious and informal activities. In relation to the profile of the workers, on the one hand they become older, married and mothers – which reveals a new feminine identity, focused on both work and family –, on the other hand, the responsibilities of women remain for domestic activities and care for children and other family members [...] (BRUSCHINI, 2007, p. 538).

Historically, women have been inserted in the world of work since the emergence of the capitalist mode of production, as Marx (2013, p. 575) explains: "as it makes muscle strength dispensable, machinery becomes the means of using workers with little muscle strength (...), but with more flexible limbs" (MARX, 2013, p. 575). Thus, according to the economist, both child and female labor was the order given by the capitalists to work in the manufacturing space, thus, as a starting point in the Industrial Revolution, right at the advent of this mode of production. This period was marked by



the process of appropriation and exploitation of the working class by the English bourgeoisie, in the face of the entry of this specific workforce.

There is this concern and need to introduce women to the industrial space, in order to increasingly exploit the working class, mainly because of the particularity that this issue carries, which accentuates the patriarchy that is structured within the surrounding circumstances of capitalist society. Thus, the Marxist author Cisne (2012) analyzes, understanding patriarchy as:

[...] A system of domination and exploitation over women, ruled by fear and inequality of power between men and women. Because it is functional to capitalist interests, this system was not only appropriated, but fused with the current mode of production, forming a single system: the capitalist patriarchal one, based on the intensified exploitation of the labor force, especially the female one (CISNE, 2012, p.17).

In view of the above, it is appropriate to discuss what the sexual division of labor involves, in view of the historical contribution of women since the beginning of the capitalist mode of production and the rise of their workforce, social activities, among others, in the socioeconomic context of society.

Notoriously, there is a distinction for each sex in relation to the space of insertion in the world of work and the contribution to the economy of the State, and that has stood out through historical time. We reiterate Cisne's thought to understand it from the perspective of a socio-historical and economic construction, as it is also characterized by class and the oppression of women (CISNE, 2012). For this reason, the author points out:

The subordination of women and the so-called feminine gifts or abilities are appropriated by capital for the exploitation of the labor force, because the activities and work developed by women – when seen as natural attributes, extensions of the skills of the female gender – are considered gifts and not work (CISNE, 2012, p.114).

The perspective shown about the condition of women and work, shows the naturalization of female roles that serve the interests of the bourgeois class, in order to increase profits, as well as reduce the cost of reproduction of the labor force Cisne (2012). The author also argues that this thought provokes a sense of obligation in domestic activities, and that even if women are performing a job, they are not paid for it, and this can be seen not only in the work dynamics of women such as the double and triple work shifts, but also the issue of lower salary to the detriment of activities paid to the male gender.

Data from the Brazilian Institute of Geography and Statistics - IBGE (2019) reflect on the social reality in Brazil, with regard to gender inequality in the labor market and in schooling, through data that demonstrate the discrepancy between the female and male genders. It is observed that in undergraduate exact sciences courses, the presence of women is a minority, and corresponds to 21.6%, however, in areas related to care, such as Social Work, the presence rises to 88.3% in 2019. This is consistent with what has been mentioned above about the place occupied by women and how it has



been reproduced, still, in today's society.

Also according to the IBGE (2019), even guaranteeing higher schooling and consequent greater training to enter the public sphere, women between 25 and 49 years old with children up to three years of age at home, indicates less insertion in the labor market and public life of women, as only 54.6% are employed, in contrast to the male gender, who in the same condition occupies the labor market with a percentage of 89.2%.

In view of the above, we assess how women's participation is compromised in public life and in the work environment, due to greater involvement with domestic and unpaid work, and has high rates, despite the progress in this insertion in the labor market and in the growth of the presence in different levels of education. Analyzing the perspective of race and class, the discussion about how patriarchal society impacts the insertion of black women and produces mechanisms of segregation in society and in the spaces of work occupation (CACCIAMALI; HIRATA, 2005).

The insertion of women in the labor market occurred with the nod of capitalism and the need to obtain income to supplement the family budget, as a secondary income. Initially, outside work was linked to domestic service in other households, according to Saffioti (1978). In the 1960s, with the beginning of industrialization in larger centers, women began to enter these work spaces characterized by the Second Industrial Revolution.

Regarding the relationship of exploitation and overload of hours worked and also unpaid, responsibilities and activities developed (domestic work and family care), women start to have double or triple working hours. This reality is in line with the patriarchal culture that "naturalizes" women's actions as linked to domestic, manual and small work. Subsequently, from the eighties and nineties onwards, women began to be portrayed as "heroines", as they had more than one working day and developed several actions at the same time in a naturalized way: exploitation – double shift (work and home), triple (work, home, child) and quadruple (work, home, daughter, studies) working day. Their salary is used for family household expenses and bills, such as books and school supplies, clothing, shoes, and family welfare.

It is also worth highlighting the domestic environment and the hours dedicated to chores by men and women. The data regarding the average number of weekly hours dedicated to caring for people and/or household chores of people aged 14 and over in 2019 show that the white population develops an average of 16.5 hours per week and the black or brown population develops 17.1 hours per week, according to IBGE data (2019).

In relation to men, white men work 10.9 hours per week and black or brown men work 11 hours per week caring for people and/or household chores. White women, on the other hand, work 20.7 hours a week, almost twice as many as white men, and black or brown women work 22 hours a week, twice as many as black or brown men. It can be seen in these data that women perform/dedicate a greater



amount of time than men to domestic chores, but it is also noticed that the black or brown population stands out even more in this prism (IBGE, 2019).

Due to the commitment of women in the labor market as a result of the factors explained above, such as domestic work, we can see how the family becomes central to this debate, which includes within the logic of capital and subordination. According to Verza et al (2015), in most families, whether in any family configuration, the woman is solely responsible for the family. In family settings where the responsibility for her family falls on the woman, and only on her the factors surrounding domestic work, which is not usually paid work.

The violence resulting from this condition of work and life is part of a set of instruments of the ruling class to organize society and maintain the perpetuation of power by the State, as stated by Lessa (2012). Through violence in collective life, the role of men, women and the rearing of children are shaped by the repression of women's sexuality and male liberation. These roles diverge to the extreme and make the life of each sex framed according to what is established in class society (LESSA, 2012).

According to the above-mentioned analyses, Lessa (2012) reiterates the circumstances surrounding women, who are destined to private life and men to public life, thus, patriarchal power reprimands, punishes and violates those who do not fit the molds, and men are left with the competence to mediate human development, while subalternized women protect their power in the limited environment they call "home", they isolate themselves and become predominant in this territory, but still dominated by their husbands (LESSA, 2012).

In these relations, therefore, the monogamous family is structured and becomes a major aspect of conservatism today, and the appropriation of the discourse that this family model is the most appropriate has resumed discussions today, in the face of a political, social and economic crisis, which affects the ideological sectors, as analyzed by Lessa (2012).

According to Verza (2015), the structural logic of the functioning of the family is based on a non-biparentality, which permeates gender issues. In view of this, women in the role of head of the family are put to the test in public and private spaces, as they need to perform several functions in order to be able to exercise the responsibilities imposed, and thus prove to society that they can bear all the activities and responsibilities alone, in their daily lives (VERZA ET AL, 2015).

In Brazil, in the face of the Covid-19 pandemic, women - especially heads of households - were in a situation of greater vulnerability. According to the Contee website (2020),

The pandemic situation tends to aggravate existing structural inequalities, including gender and race. The allocation of a portion of the basic income of R\$1,200.00 to families headed by single women with children is based on the fact that this family composition is extremely vulnerable to poverty. This arrangement model is composed of an absolute majority of women (s/p).

This worsening of inequalities, as mentioned above, had greater repercussions on black women



and those in poverty, in addition, the data shown by the Contee website (2020) also informs which families were most affected: those where women, without partners, and with children under 14 years of age are among the most concentrated in a situation of extreme poverty, which represents 20.6% of this population living in this state. Families headed by black or brown women have about 23.7% of the population in extreme poverty, while white women have 13.9% (CONTEE, 2020, n.p.).

The website Contee (2020) also reiterates race and class, and the discrepancy between black, brown, and white women, which is consistent with the Brazilian socio-historical background. As well as the differences between men and women in working conditions and in the occupation of certain niches and functions, as presented below:

The majority of female heads of household are employed as workers in the private sector, comprising 36% of the total. However, there is a high percentage of domestic and self-employed workers, which cover 17.2% and 25.2% respectively; The two occupations add up to 42.4% of the total number of female employees. Another important group is those employed in the private sector, 36.0%, and in the public sector, 16.5%. In the case of male managers, the highest participation is in the private sector: 46.1%, self-employed workers, 34.2% and employees in the public sector, 9.3% (CONTEE, 2020, s/p).

The percentages presented show a minority insertion, even more so due to a period of health crisis, which instantly affects the economic, social and political spheres, and aggravates the conditions of social classes, especially those located in poverty and extreme poverty, among the majority of families headed by women, who bear most or all of the expenses of their homes, even with terrible working conditions that are presented and imposed on them by the capitalist patriarchal society.

In relation to income, it is important to note that there is deep economic inequality. In the words of the IBGE

The combined income ratios by color or race and sex show different comparative results. The advantage of white men over other population groups is highlighted, with the greatest income gap occurring when compared to black or brown women, who earn less than half of what white men earn (44.4%). The second group with the greatest advantage is that of white women, who have higher incomes not only than those of black or brown women, but also those of men of this color or race (ratios of 58.6% and 74.1%, respectively). Black or brown men, on the other hand, have higher incomes only than women of the same color or race (ratio of 79.1%, the highest among the combinations). (IBGE, 2019, p.03).

In this sense, we have that white men have advantages over black or brown men, over white women and black or brown women. Black and brown women receive an income less than half of the income of white men, which is a relationship of greater inequality, since black or brown women receive 58.6% of white women. Black or brown men, on the other hand, receive 74.1% of white women, that is, they only receive more than black or brown women. The ratio between black or brown women and black or brown men is 79.1% (black or brown woman/black or brown man). With this, we have a "ladder" from the lowest income to the highest, below the black or brown woman, after the black or



brown man, after the white woman and finally the white man, reflecting social inequality based on gender and race (IBGE, 2019).

In relation to the social benefits of the Federal Government, we have that in the main state capitals, the families that receive the Bolsa Família are headed by women. Most of the municipalities had a rate of 80% above women as heads of household, such as: Porto Alegre (84.0%); São Paulo (83%); Rio de Janeiro (86%); Manaus (92.5%); João Pessoa (91.4%); Salvador (90.2%); Curitiba (79.5%); These are some examples that reinforce the participation of women in management positions.

From this, we can see that social inequalities are marked by gender and race and are thus deepened. The various feminist, social and political theories explain how, based on stereotypes, social constructions of roles, socialization, culture, among others, they support discourses and actions that impoverish the participation of women and the black or brown population in society, whether in the field of education, public policies, the labor market, etc.

According to what the authors Verza et al (2015) explain, the configurations represented in an opposite way to the traditional model of patriarchal family, headed by people of the male gender, and to social roles divided between fathers and mothers according to the principles of male power, place women in unfavorable positions when they are in the position of chiefs, For a series of reasons that surround the need for socioeconomic and even psychological support, to bear all the factors socially imposed on women heads of household. Thus, many social movements have made an effort to break with social and gender inequalities that reinforce stereotyped gender values in society that impact on female subjectivity, as well as conservatism, as stated by Verza et al (2015).

Issues related to work and its production, management and marketing processes exert a fundamental influence on the form of organization and systematization of society, with their respective socioeconomic, political and cultural relations. Work processes are central and peculiar elements in the form of organization and socialization of individuals, since it is through them that the subject transforms himself and modifies nature.

As capitalism has the objective of accumulating and centralizing capital and with the fact that labor power is considered a commodity by the system, the work that has been performed by the subjects is not necessarily constituted by the self-realization and identification of workers in the face of the processes of innovation, production and management.

In the face of the Third Industrial Revolution - restructuring of capital - developed through automation and microelectronics, a mass of workers was created - considered "surplus" by capital - which intensifies the process of alienation and precariousness of working conditions and relations. At the same time, it occurred through initiatives to implement the neoliberal theoretical framework in public social policies, and the search for the minimization of the State, implying the non-legitimization of social rights - acquired by the working class in Brazil.



The Third Industrial Revolution was underpinned by the transition from Taylorist and Fordist models of production to Toyotism. The latter is characterised by: new forms of production; the microelectronic revolution; the emergence of new types of automation, robotics, and mechanization; the new prototypes for the provision of products and services; the flexibility of the work process; for the creation of new productive sectors; the development of the tertiary sector - the service sector -; by home-based work - performed at home (DEDDECA, 2000).

With Toyotism, work becomes more expanded, as it acquires a new configuration, so that it encompasses precarious, informal, temporary, proletarian, service sector, and rural work (ANTUNES, 2011), among others.

According to Rizzeto and Gurgel (2020) with the Fourth (Industrial) Revolution or industry 4.0, several technologies are developed in the digital, biological and physical areas. Technological advances are accompanied by a lot of competition between companies, generating a "massive replacement of labor power by capital goods (PIRES, p.28, 2018)".

Industries linked to digital technology need to reinvent themselves, or they go bankrupt. Implying, by default, the bankruptcy of small companies providing services and inputs. As an example, Pires (2018) brings up the bankruptcy of large photography companies, where papers and developments have given way to digital photos. And as services are digitized, structural unemployment increases. Technological advances are taking place at an accelerated rate, generating inevitable transformations in the world of work (PIRES, 2018).

According to Guivant (2001), as science and technology advance, transformations occur. Covering the global population, and no matter how much discussions there are about these modifications, it is impossible to measure the ecological, chemical, nuclear, genetic and economic risks. Forcing society to ponder the possible consequences and damage caused by these transformations. In this way, the risk society arises.

There are many challenges faced by the working class, the labor market is increasingly demanding, seeking the skilled and most qualified worker (PIRES, 2018). The Fourth Revolution accelerates the development of technologies, and the rapid generation of profit brought about by automation. It becomes a great challenge to ensure opportunities for all in a fair way (RIZZETO AND GURGEL, 2020).

With the discovery of new technologies, 5G internet, internet of things, artificial intelligence, robots, among many, there are – and will be – many impacts on relationships and work processes, with the emergence of new demands, new companies and professions, and, consequently, the extinction of jobs will occur.





As a consequence, instability in formal employment is increasing. Bringing as a negative impact, the replacement of subjects by machines, reduction of social interaction, reduction of teams, isolated work, leaving the mental health of the worker shaken (RIZZETO AND GURGEL, 2020).

On the other hand, as a positive point, there is the inclusion of people with difficult mobility, who can be overcome by machines (the area of medicine that seeks to preserve life will have more reach and new technological procedures, so that this extends the life expectancy of the population). Workers have more free time and can work away from their companies.

The 21st century is marked by cyclical crises of capitalism. These conflicts and contradictory relationships have a direct implication in the world of work, a scenario in which a society impacted by social risk with the existing instabilities and insecurities has emerged.

According to Bosco and Ferreira (2016), modernity is accompanied by unforeseen events and damages, forcing society to live with risks of its own making. Advances, new technologies, and development bring richness, but it is accompanied by insecurities at a global level in various aspects, such as environmental, financial, biographical. However, they do not disaggregate from the expressive movements of the capital system that raises the rates of dispute for spaces, natural resources and information.

Technological advancement unequally distributes wealth and risks. The countries that generate the advances, both in production and in professional qualification, share the risks with the global population, thus giving rise to the global risk society (BOSCO, FERREIRA, 2016), accentuating the expressions of inequality in the social issue.

According to data from IBGE (2021), through the Continuous National Household Sample Survey (Continuous PNAD), the unemployment rate (unemployment) of the Brazilian population in the first quarter of 2021 reached 14.8%, corresponding to 14.8 million economically active persons. The **discouraged**, those who gave up looking for work because they believed they wouldn't be able to do it, now **number** 5.952 million. There was an increase of 229 thousand in three months (4% more) and 1.259 million subjects in the last year (26.8%) (IBGE, 2021).

Unemployment is in reality inherent in the capitalist system and its own contradictions. The 21st century is marked by cyclical crises of capitalism. These conflicts and contradictory relationships have a direct implication in the world of work, a scenario in which a society impacted by social risk with the existing instabilities and insecurities has emerged.

The precariousness of working conditions is not only linked to the absolute lack of jobs, but also to low wages, subcontracting and outsourcing, informal work, evidenced in large cities. These "are living with people who are trying, on their own, to ensure their survival", using as examples the odd jobs (professionals without definition, who adapt to any activity), the street vendors and those who choose to provide services at home (plumbers, electricians, etc.) (WOLECK, 2002, p.12).



Through these expressions of social reality, we inscribe the pluralities inserted by the elements of race, class and gender that form the hierarchy that place black women at a disadvantage in labor relations, in subordinated conditions as listed in the discussions above, as a consequence of sexism and the sexual division of labor (Biroli; Miguel, 2015). As well analyzed from the perspective of Biroli (2016), we highlight how the sexual division of labor is based on relations of subordination and authority, which implies the difficulty of access to the labor market and corroborates the imposition of restrictions and inequalities involving the female gender.

As Cisne (2012, p.101) explains, "the history of colonization and patriarchal slavery in Brazil determined a particular dynamic for the formation of social classes in the country." In the context presented, it can be seen how the Brazilian socio-historical formation substantially carries racism, patriarchy and sexism as baggage, which carry the complexity of social classes in Brazil.

The denominations and discussions expressed above are essential to reflect on the dynamics of society through social relations and the determinations of the sexual division of labor. Thus, we can apprehend notions about the place of women and the roles conceived historically, and how much the female gender has occupied various spaces, although in precarious working conditions and that condition the places of action in unfavorable circumstances, and thus, they occupy functions in double and triple shifts to handle so many tasks that, Bourgeois society forces us to constantly reproduce the means, so as to find it difficult to dismember the monopoly of capital. Despite this, women throughout the twenty-first century have circumvented the means of subordination constantly reiterated by the social structure reproduced by the capitalist patriarchal system.

### 3 METHODOLOGY

The research and study developed strives to understand the working conditions of women heads of household, based on an analysis of the sexual division of labor and the fourth revolution. Therefore, this study has a qualitative nature, and as a data collection technique we sought through bibliographic and documentary research to support it, thus, several works, articles and recent data related to the world of Work and women in Brazil were explored. In view of this, the readings were focused on the insertion of women in the labor market and the double and triple shifts completed. In view of the objective of this study, it is necessary to understand these expressions of the Social Question in the context of contemporary capitalist society and to situate them, in a numerical way to ensure their representativeness", that is, it is concerned with analyzing in accordance with this cut, the theoretical issues that involve the issue of women in work spaces.

As Minayo (1993) states, qualitative research "is not based on the criterion of reality in a way that cannot be quantified. According to Deslandes (1993), it is necessary to establish the techniques used to develop a given research, having dialectics as a methodological foundation.



Therefore, according to Gil (1995), dialectics is understood as the existence of a struggle between themselves, a struggle of opposites, "everything is seen in constant change: there is always something that is born and develops and something that disintegrates and transforms" (p.32).

Regarding the method, we understand the historical-dialectical as an ideal, because it proposes to understand the transience and historicity of social phenomena. We added to the methodology, the bibliographic and documentary research. Thus, we explored bibliographic sources such as articles from scientific journals, books and theses, which helped in the theoretical investigation and in the discovery of the main researchers of the categories explained in this study, as stated by Gil (1995), "the main advantage of bibliographic research lies in the fact that it allows the researcher to cover a much wider range of phenomena than that which he could research directly" (p.71).

In the same way, we use documentary research as a task to support relevant issues extended in this research, through the exploration of various sources, as well as in bibliographic research. The difference lies in the nature of the sources, as stated by Gil (1995), thus, data from newspaper articles, research reports from public institutions and agencies, and government data were used.

Therefore, we demonstrate the indications, paths, methodologies, data collection techniques and the approach used in this study, in order to facilitate the organization of the work and how the process and completion took place. The following authors were used to support writing and theoretical resourcefulness: Antunes (2011), Gil (1995), Gurgel; Rizzeto (2021), Hirata (2009, 2007), Kergoat (2007), Minayo (1993), Saffioti (1978), Biroli (2015, 2016, 2018), among others.

#### 4 FINAL THOUGHTS

The world of work has been changing over the centuries and decades. We are currently transitioning from the Third Industrial Revolution to the Fourth Revolution. The latter is characterized by automation, robotics, computerization, artificial intelligence, internet of things, 5G internet, 100 times faster than 4G, among others. This is the era of social and technological innovation and Generation Alpha.

Since the twentieth century, women have been developing professional external activities in their domestic environment, but still linked to domestic work in other homes. From the 1970s onwards, the exit of women into the factory/industrial labor market intensified, becoming responsible for the double shift. In the 1980s, the double journey of women came out of invisibility and came to be seen as something heroic and special and welcoming that women do with and for their families.

The income acquired by women is usually of lower value in relation to men and was obtained through informal and/or formal work, however, in a situation of subordination in relation to men, based on the sexual division of labor. Women's income was seen as secondary and complementary to the family budget, used for family and child care issues.



On the threshold of the twenty-first century, the insertion of women is intensified in the world of work, but usually receiving a lower salary than men, even though they have a few more years of schooling. There are also double working hours for women and triple working hours. Women heads of household, designated as the reference persons of the family group, are responsible for the financial aspect of the home, for the education of the children and for household chores.

There is an overload in women's work, and when we mention heads of households, this overload of activities is accentuated. As for inequality, men predominate over women; And, among them, black and brown women are the most vulnerable and invisible.

Faced with our reality in which there is insertion of women in the market that is being constituted by the Fourth Revolution, we think: Could it be that with the use of innovative technology and with the salience of care in the relationships that will possibly be established social, can the sexual division of labor be definitively transformed? What can contribute to reducing the burden on women, especially female heads of households, to improving their conditions and quality of life? At the moment we don't have the answers, but we know that the love that exists in a generic way between mothers and their children and vice versa is very intense. Possibly, in many situations, it is because of the support and education of their children that women heads of households continue to resist inequality.



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