

GENDER, EDUCATION AND FEMINIST METHODOLOGIES

GÉNERO, EDUCACIÓN Y METODOLOGÍAS FEMINISTAS

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Abstract

This article problematizes around the approach of gender themes in scientific researches in the education area from in the analysis of feminist methodologies, through the presentation of two researches developed in the Vale do São Francisco, by master's students of the Postgraduate Program - Master in Education, Culture and Semi-arid Territories. The analyzes raised support and reinforce the need to expand the adoption of this type of methodological procedure, aiming to the construction of knowledge in a diversified and inclusive way, in order to break with the invisibilities and silences of gender, racism and social class.

Keywords: Gender; Feminist methodologies; Education; Semi-arid.

Resumen

Este artículo parte de la problematización en torno del abordaje de los temas de género en las investigaciones científicas en el área de la educación, apoyándose, para ello, en el análisis de las metodologías feministas, mediante la presentación de dos investigaciones desarrolladas en el Vale do São Francisco, para Alumnos de Maestría en el Programa de Posgrado - Maestría en Educación, Cultura y Territorios Semiáridos. Los análisis aquí planteados apoyan y refuerzan la necesidad de ampliar la adopción de este tipo de

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procedimiento metodológico, apuntando a la construcción del conocimiento de forma diversificada e inclusiva, con el fin de romper con las invisibilidades y silencios de género, racismo y clase social.

Palabras clave: Género; Metodologías feministas; Educación; Semiárido.

Resumo

Este artigo parte da problematização em torno da abordagem das temáticas de gênero em pesquisas científicas na área da educação, ancorando-se, para tanto, na análise das metodologias de cunho feminista, por meio da apresentação de duas pesquisas desenvolvidas no Vale do São Francisco, por mestrandas do Programa de Pós-Graduação - Mestrado em Educação, Cultura e Territórios Semiáridos. As análises aqui suscitadas fundamentam e reforçam a necessidade de ampliação da adoção desse tipo de procedimento metodológico, visando a construção de conhecimento de modo diversificado e inclusivo, para romper com as invisibilidades e silenciamentos de gênero, racismo e classe social.

Palavras-chave: Gênero; Metodologias feministas; Educação; Semiárido.

Introductory Notes

Our article aims to highlight the importance of gender as an analytical category in scientific research projects in the Brazilian semiarid region. Historically, this geographic space was conceived by a homogenizing look, which, based on certain weather conditions, prioritized public combat policies to drought. In fact, according to Paiva and Barros (2017), this procedure hid the spatial diversity existing in the semiarid region (fauna, flora and indigenous populations and quilombolas), corroborating the interregional political, economic and social inequalities that coexist in our country.

We must recognize that the Brazilian Semiarid Region (SAB) has not yet been seen by inside, with its potentials and possibilities [...]. The actions planned for the northeastern semiarid has always been the institution of drought-fighting policies in the northeast based on emergency assistance actions. The Brazilian government, in fact, did not pay attention to the need to produce a deeper knowledge of the region, in its plurality and diversity. This linear, mutilating and simplifying treatment was easier, more profitable and politically strategic for local elites, "the owners of power", including to place the action of droughts as the only problem in the Northeast. (PAIVA; BARROS, 2017, p.18)

In this context, issues related to themes such as ethnicity, race and gender are still more invisible. According to Albuquerque Júnior (1999), in the northeast, in general terms, the patriarchal model of society, rooted in the discourse of drought and the myth of desolate natural landscapes, such as dry dams and cracked ground, shaped the “northeast-cabra-da-pestre” which, in turn, corroborated for the construction of the image of the “male woman”, when the feminine is suppressed by the adversities of the climate and the story told about the region. This conception contributed to the permanence of violence against women and female invisibility in everyday, through a discontinuous processes, fragmented in the economy, in public life and in the arts, for example, nurturing a social model that tries to preserve a type of relationship between men and women that has lasted since the colonial period, therefore, naturalized.

In this social environment, it is necessary, initially, to inscribe women in history, promoting emancipations and overcoming inequalities rooted in education, which needs to strengthen practices that (re)educate our gaze, denuding how the social phenomena can be explained by gender differences.

Although, in recent years, issues involving gender and sexuality have gained ground in the education, our concerns are due, precisely to researchers/authors that define in the semiarid region, notably in the cities of Juazeiro-BA and Petrolina-PE, their work in area of gender reproducing mistakes in investigations, such as categorize your research in this field only by the presence of women as participants, for example.

Thus, it is necessary, first of all, to clarify that having gender as method of analysis differs radically from conducting a study that involves distinct forms from men and women are relating to some issue. Gender as analysis category comprises a critical reassessment of assumptions and criteria of scientific works, which should be reviewed as a political act, permeated by relationships of power, as a relational vocabulary notion; the review of theoretical foundations and practices that signal inequalities and the breaking of unique identities (SCOTT, 1986).

How does genre present itself as an analytic category?

According to Scott (1989), it is necessary, initially, when intends to investigate in the light of gender, redefining and broadening traditional notions of what is relevant, as well as valuing the inclusion of both personal and subjective experience of public and private activities performed by men and women. That is, using gender as scientific analysis category according to Davis (1975, p.90 apud SCOTT, 1986, p.3), implies “discover the breadth of sexual roles and sexual symbolism in various societies and eras, to find your meaning and how they worked to maintain the social order and to change it”.

From this perspective, we emphasize that Scott (1986) implements the term gender and argues that the relationships between men and women are constituted from sociocultural processes and aspects of bodies and minds. Thus, the gender reflections raised by the feminists, discuss issues about and among women and demonstrate how society has molded men and women, even before their birth, imposing on them traditional images that reverberate in hierarchical marks and power relations. Her studies also provoked discussions about gender identity and representation, contributing to the understanding that there is no single identity between the women.

About this topic, Beauvoir (1967, p.9) pointed out that no biological, psychic or economic fate defines the form that the human female takes within society; it's the whole of civilization that elaborates this intermediary product between the male and the castrated who qualify as feminine, thus reinforcing Scott's (1986) assertions. That social construction implies the existence of values, rules, postures, obligations and duties, which express what it is to be a man or a woman in a given culture or society and provoke debate about the exaltation of one genre over another, that is, the masculine and strong men, in relation to fragile and naive women.

Louro (1997) points out issues that clarify the opposition to the concepts of male and female until then determined by biology.

It is necessary to demonstrate that it is not exactly the sexual characteristics, but it's the way these characteristics are represented or valued and what is said or thought about them that will effectively constitute what it is female or male in a certain society and at certain time historic. In order to understand the place and relationships of men and women in a society, it is important to observe not exactly their genders, but everything that was socially built on the sexes. (LOURO, 1997, p.21)

These gender differences, conclude Sardenberg and Macedo (2011), have served as a basis for building and legitimizing unequal relationships between men and women, historically, characterized by a situation of subordination of women, particularly, for its biological constitution, which allows the generation of lives and breast-feeding. These characteristics considered "natural" have imposed countless women activities related to care and education. However, if gender relations are not inscribed by biology, but by culture, they are capable of transformation, which has been claimed by feminists.

In Brazil, the theme of gender relations came with intensity in 1975, with the creation of the International Year of Women, instituted by the United Nations (UN), when, through a seminar in Rio de Janeiro, the debate about the female condition in society happened. With this social and political effervescence, (re)emerges the contemporary feminist movement (LOURO, 1997). In this period, as many activists were participants in the academic world, they ended up introducing in schools and universities the "Women's Studies".

According to Pedro (2012, p.31), it is from these studies that the emergence of "Second Wave" feminism happens, whose main claims were the issues of work and the problems of working women, even in the face of the military dictatorship, experienced in the period. Pedro (2015) also highlights the creation of "conscience groups" or reflection - formed by women, mostly married and with grown children. These groups intended to become aware of the "female condition" and "understood that it wasn't biology that defined them, but the culture in which they were raised and that disqualified them, because they were considered less intelligent and more fragile than men".

With the rise of the second wave of feminism, around the 1950s, that has been strengthened and amplified the fight for rights, considering the achievements, above all policies, from the previous wave. The demands started to interconnect the political and personnel aspects who crossed the condition of women in society, above all, in what refers to reproductive rights and female sexuality (PEDRO, 2015). Studies focused on the roots of the oppression suffered by women began, which enabled a more critical look at the multiple structures that produce and reinforce explorations and silences. Much due to these studies and theoretical discussions, about the core of such oppressions, is that the feminism experienced in this period is known as "Feminism radical", that is, which explores and discusses the root of the social problems that affect the women.

However, despite the importance and urgency of such studies and academic discussions, around gender issues, initiated in the second wave, there was no depth and the diversity needed to problematize the crossings of race, ethnicity and social class, which resulted in the hegemonization and elitization of these discourses, creating a unique category of women. Chantler (2015) highlights that

it is held that, as a dominated group, women have experiences specific to which people generally did not pay attention in the production of the knowledge. Furthermore, much of the research that claims to be universal and objective is in fact partial knowledge. (CHANTLER, 2015, p.112)

It is, therefore, as a reaction to these unsatisfactory and limited studies, centered on white and elite women, that other strands of feminism and studies emerge and gain strength, like black feminism and intersectionalism, claiming deeper and more diverse analyses, centered on the plurality of identities and differences that cross the existence of women, giving rise to the movements of third wave feminism. It is in this field that feminist methodologies, characterized, especially, by their critical approaches, concern with change social and the rescue of the female experience, as well as the use of analysis and non-language sexist, aiming at the empowerment of the oppressed, specifically, women's groups, emerge as methodological tools and strategies in the academy.

Why use feminist methodologies in education

The proposition/execution of researches contextualized with the asymmetries of gender, which are concerned with investigating in depth and carefully the social role of gender in the various scientific activities, requires the adoption of an approach of feminist nature, considering that this perspective seeks to break with old epistemological conceptions, which are limited to the categorization of knowledge. Longino (2012) reminds us that scientific knowledge is provided by a single genre; its main characteristics, such as the concept of truth, objectivity, rationality, etc. introduced into science a taint of masculinity. Thus, feminist research favors an important reflection on the production of scientific knowledge, above all, for questioning the male privileges in this process, acquired throughout of history, and also for highlighting the exclusions arising from this prerogative destined to men.

This problematization, brought by Longino (2012), not only proposes a reflection in around gender crossings in scientific activities, but also questions the most egalitarian possible ways of producing knowledge without interference from a totalitarian male voices and thoughts. This more critical look around the dominant molds of knowledge production were born from the second wave of feminist movement, which started around the 1950s and extended into the 1990s, when began the first studies on the condition of women in society and the origin of the oppressions to which women are subjected (FRANCHINI, B. S, 2017). For us, the hegemonically male production of knowledge reinforces the importance – and needed – for feminist approaches, in order to ensure greater integration and fluidity throughout the research process and, consequently, a more objective production and transparent knowledge not only in the Brazilian semi-arid region.

One of the aspects of feminist research that most favors a break with the traditional modes of social research is mainly its participatory aspect, which it allows for a horizontal and respectful relationship between researcher and researched. As we look more closely at feminist methodologies, we use the approach of Chantler

and Burns (2015), according to which there is no especially feminist methodology, but multiple approaches from which the gender can be used as an analysis category.

Feminist research methodologies are strictly linked to the histories of feminist struggles and are generally categorized as first-rate feminisms, second or third wave. Issues that are important to feminism in different historical, social and political moments influence ideas about methodology and the types of research that are carried out. However, it should be noted that there is no specifically feminist methodology. (CHANTLER, 2015, p.111)

Before we outline its main features, it is necessary to highlight the importance of adopting the feminist slant for conducting research in education, in view of its emancipatory character and facilitator of egalitarian relations, which very contribute to the educational context, since they allowed the recognition of structures of power, as well as latent gender inequalities, including in educational practices. For Louro (1997), gender relations are crucial for education, because they involve processes of continuous transformation of the identity and subjectivity of the students and educators. This understanding highlights relevant points such as the observation that the male way of being contains the female and vice versa; the indication that the male-female relationship institutes an opposition between a way of being dominant and a dominated, which taxes the warning that power exercised between the genders can establish itself in several directions; as well as the inclusion of different forms of masculinity and femininity in educational practices, in the curricula and in the teaching-learning process.

Another contributing factor to the choice of a feminist slant in research in education resides in the plurality of approaches and that they allow, through multiple instrumentalizations, such as semi-structured or unstructured interviews, research journals, case studies, interviews with target groups, among others. The technique of the interview, for Schostak and Barbour (2015, p.102), is like “a drill that can penetrate deep into the discursive structures that support the words of individuals. It's also a way of seeing or, better, a condition for seeing anything”. At the field of education, the interview is a way to delve deeper into issues that do not present so much visibility in the formal spaces of construction of the knowledge. For feminist

theories, in turn, the interview provides voice and time to silenced women, mainly marginalized groups such as prostitutes, rural workers, black women, also breaking with hierarchies in relationships that involve some research, promoting greater integration between researcher and the “subjects” of the investigation.

Faced with this plurality of possible approaches, feminist research becomes differs from other more traditional approaches and, consequently, more generalists because they are anchored in four basic characteristics, which should be considered together, during the course of the research. According to Chantler and Burns (2015, p.113), these particularities are: a) feminist research as a critical inquiry; B) 'voice' research grounded on women's experiences; c) reflexivity; and d) an ethics of care.

The first (critical inquiry) confronts the definitions already stated and secularized, allowing a more critical and questioning look around the realities analyzed and the experiences previously constructed by the subjects involved. In thesis, the critically inquiring bias of feminist research goes beyond collecting data and listening mechanics of the subjects, as it seeks to problematize the power relations that permeate their experiences in a given context and their experiences forged by them.

It is based on the problems raised by critical inquiry that the research of feminist nature is dedicated to the “voice” and experiences of women, not only exploring their speeches, but also the elements and contexts that interfere in the production of such speeches. Thus, it is possible, for example, besides considering the silencing of women voices in society, from the “voice” of women participating in the research, provoke developments around the speeches and/or muteness of other women through the observation of their experiences. While dedicated to the voices of these women, the feminist research is enabling more critical reflections about themselves and their discursive experiences and even more about the situations of silencing and annulment to which they were subjected. This critical analysis even allows we highlight how the various frameworks of power corroborate the legitimation or marginalization of voices and identities, through the silencing and annulment of women.

Reflexivity, in turn, is intrinsically constructed in investigative making by through the non-hierarchization of the relationship between researcher and researched, promoting a more egalitarian relationship between the participants and the adoption of a horizontal posture without attachment to the imposed premises. The reflective perspective of feminist research discourse thus allows the focus to remain on the theme and its participants, emphasizing their voices and experiences, so that a better understanding of the power relations that go through this process and, above all, to that discursive construction, emotions, beliefs and understandings of the researchers is not to be privileged.

Along with the other basic characteristics of feminist research, the ethics of care, finally, presents itself as another essential element, with a view to an egalitarian and respectful relationship that is built between researcher and participants, highlighting the importance of their performance and the fundamental role of sharing and appreciation of their experiences in order to motivate other women. Also, this particularity must excel in the deconstruction of possible stereotypes and hierarchies existing around research and the commitment to building responsible and accessible knowledge.

We further defend that the use of feminist methodologies in education still contributes to the decline of the separation of differences in educational institutions and non-formal learning spaces. Louro (1997) indicates that, historically, the modern western society has built these dichotomous differences in schools, such as adults-children; rich-poor; urban-rural; boys-girls etc., sorting, ordering and hierarchizing the subjects as students and that this division is intensified by architecture and school time, defined by capitalism and the patriarchy, delimiting "allowed" and "forbidden" places and moments for women, blacks, peasants and the disabled, among others, (re)building cultural and social factors, unfinished and repetitively oppressive. Essential, in the first place, admit that

the school doesn't just transmit knowledge, it doesn't even just produce it, but that it also manufactures subjects, produces ethnic, gender and class identities; if we recognize that these identities are being produced through of relations of inequality; if we admit that the school is intrinsically committed to maintaining a divided society and doing so daily, with our participation or omission; if we believe that the school practice is historically contingent and it is a political practice, that is, that transforms and can be subverted; and finally, if we don't feel conform to these social divisions, then we certainly find justifications not only for observing, but especially for trying to interfere in the continuity of these inequalities. (LOURO, 1997, p.86)

For us, these reflections are urgent, because before discussing notions of gender in education, we need to (re)know that we are continuously demarcated by the differences (re)inscribed by policies and knowledge legitimized by a capitalist society and patriarchal. Second, before researching relationships between women and men in education, we must reflect on discourses and methodologies that are being used to hide this (re)cognition, so that we finally adopt investigative propositions that consider social actors and actresses, and their respective contexts, such as people capable of producing and disseminating different types of knowledge, either through collective and/or individual experiences.

- Feminist methodologies in the Brazilian Semiarid

Based on these conceptions, we highlight the experiences of two researches, which were realized in the 2018/2019 biennium, in the Master's Graduate Program in Education, Culture and Semi-Arid Territories (PPGESA), inaugurating the use of this type of investigation. The two dissertation studies brought critical questions about the poetic production of women in the Vale do São Francisco and labor relations and training of rural workers in irrigated fruit growing in Petrolina, in addition to basing themselves on the voices and experiences of these women, maintaining a respectful relationship without hierarchies, in order to guarantee the protagonism, privacy and well-being of these women. During the entire research process, the researchers investigated the discourses and experiences of these women who are invisible in the Brazilian semiarid region.

In the first case, the research “Female Voices in Contemporary Poetics: Reexistence letters in the Vale do São Francisco”, developed by Erika Jane Ribeiro (2018), under the guidance of Professor Carla Conceição da Silva Paiva, demonstrated that there is a vast and plural poetic production of women from Vale do São Francisco, linked to relevant social and political issues, such as racial and gender issues, which, although characterized as re-existing, still face several obstacles regarding its circulation, including in the scholar spaces in view of the traditionalist and hegemonic teaching perspective adopted. Throughout the entire process, both the research, as well as the analysis and discussion of data, were guided by the joint observation of the basic characteristics of the methodology feminist, already detailed above, initially, aiming at the mapping and analysis of the poetic productions of women from the Vale do São Francisco, critically questioning the possibilities of using these productions in the classroom and extrapolation of limits canonical. For that, we privilege the enunciation of the researched poets and teachers, about their creative experiences and also about how gender issues cross their poetic and pedagogical actions, in order to ensure the sayability of the women searched.

The participating poets are members of artistic and literary collectives from Vale do São Francisco, the Clã-Virá and the Collective Vozes-Mulheres: beyond the margins, and through them, seek to strengthen their productions, reflect on their identities, as well as on the impediments and silences that permeate their experiences, in a process of (re)construction and interconnection of their plural identities, but equally crossed by gender, race, social and territorial asymmetries. Thus, we highlight the importance of feminist research and studies guided by a more complex and intersectional perspective, which considers the varied social structures and how racial, social and geographic factors potentiate gender oppression.

Intersectionality, according to Crenshaw (2002, p.177), is the concept that “is about specifically how racism, patriarchy, class oppression and other discriminatory systems create basic inequalities that structure positions relatives of women, races, ethnicities, classes and others”. So, when we analyze the speeches and actions of the researched poets and teachers, in a non-hierarchical way, but starting from the

participant observation, of fluid and affective dialogue, we built a more integrative research, which respects and considers the various experiences and emotions of women participants, ensuring an equal relationship between the researcher and the researched, and frees the frameworks of neutrality and stigmas of traditional research.

This research evidenced a vast and diverse literary and artistic production of these poets women who, despite all the obstacles imposed and strengthened by the system patriarchal, whether specifically in the creative or editorial field, continue to produce by independent mode and producing literary performances, which allow a greater interconnection with the public, with public spaces and with nature itself. Therefore, these literary productions reflect the experiences of these women in the Bahia Semiárida, showing their condition as black, peripheral women, mothers, *catingueiras* in contact with nature, proving the existence of multiple, very distinct profiles of the hegemonic categorizations that insist on limiting and nullifying cultural diversities, social, geographic, linguistic and identity of the peoples of the semiárida, especially the women. Despite this extensive written and artistic production, we confirm that school spaces still prioritize canonical voices, based on curricula hegemonic that do not consider the subjects and contexts involved in the educational process.

Beyond the literary production, spaces for strengthening identity and discursive of these women, we observed that some of them still feel insecure as to her literary production and the spaces for the dissemination of her works, with a view to all the silencing and annulment historically imposed on women, especially on authors/artists. The insecurity about her writings and her role as a poet in society tends to lead them to doubt about themselves, especially those who still haven't published books, even though the poetic discourse itself is emancipatory, demonstrating that the authors still do not enjoy the freedom and autonomy enunciated by the I-poem. This discrediting of their own literary capacity confirms that the authors, sometimes, are conditioned to the imposter syndrome, which is characterized, precisely, by the feeling of incapacity and by the feeling of fraud and

intellectual maladjustment, believing that the public judges them incompetent, even if there is opposing evidence (CLANCE; IMES, 1978).

On other hand, the dissertation "Formative Processes of Fruit Growing Workers irrigated in the Programa Chapéu de Palha Mulher (Petrolina-PE)", developed by Raiane Barboza de Sousa (2020), under the guidance of Professor Edonilce da Rocha Barros, revealed the urgency of observing the voices of silenced rural workers, since they have specific demands within each context, as well as the needed to promote integration strategies between government actions of combats social vulnerability.

These notes could only be noticed, during the investigation, by the criticality applied to the short history of the place of women in the brazilian semiarid region, mainly, in relation to salaried rural workers who were participants of this research. We prioritize using, preferably, female authors, who, in their written, already presented the criticality of literatures considered "traditional", permeated of patriarchal and sexist views, and also because these stories demonstrate in their details the respect for women who dared to fight for rights in society in the periods where they lived. Given the above, we adopted the critical approach that, according to Chantler (2015), aims to signal the realities of rural women workers in a social and political context, elucidating gender relations through the experiences of the beneficiaries'participants in the training process of Programa Chapéu de Palha Mulher of Irrigate Fruit Growing (PCPMFI), developed by the Women's Association Rendeiras do Bairro José and Maria, in the city of Petrolina-PE.

The PCPMFI arises from the elaboration of the I State Plan of Public Policies for Rural Women of Pernambuco (I PPPMR/PE), with the proposal to integrate several areas, such as education, work and income, health, culture and safety, in addition to promoting access to assets, services and opportunities, generating social justice and equity between men and rural women as well as urban and rural women. In addition, it aimed provide social and political empowerment, through the valorization of rural women, as a subject of participation and organizational capacity, and was instituted through the Law of Pernambuco No. 13.766/2009. The Program

included the insertion of the Secretariat of Woman-PE in the promotion of gender focus and also for the insertion of financial resources for carrying out the actions, which began to benefit women in cities of Petrolina, Lagoa Grande, Santa Maria da Boa Vista, Belém do São Francisco, Cabrobó, Orocó and Petrolândia.

To successfully apply feminist methodology in this study, Sousa (2020) sought to break with hierarchical power relations between it and the participants, which despite occupying, at that time, different roles, sought to develop practices egalitarian, based on trust, respect and empathy with the life story of each one of those women. To produce responsible knowledge and add value to contributions of the participating women through the voice survey, it was still fundamental provide space for the voices and speeches of the study participants through semi-structured individual interviews.

According to Duarte (2005), semi-structured interviews are guided by some questions of interest, which "start from certain basic questions, supported in theories and hypotheses that interest for the research, and that then offer ample interrogative field" (TRIVIÑOS, 1990, p.146 apud Duarte, 2005, p.66). Alberti (2004) emphasizes that this technique is used to tell the trajectory of communities, institutions, actions etc, because, in addition to filling gaps in existing files, it clarifies content and forms of organization. According to Schostak and Barbour (2015, p.101), the interviews semi-structured allow "flexibility and the inclusion of some questions that are not conclusive", providing an opportunity to verify the real meaning attributed by the respondent. Yet according to these authors, it is also advisable that the interviewer does not impose, nor object to the research participant, thus enabling the voice of the interview to rise. "With this, the data collected and the analyzes that follow would be based on the experiences of the interviewees and not on the requirements of the research." (p.101).

Following the characteristics of that methodology, reflexivity became an advantage for Sousa (2020), who is a woman and relates directly to her object of study, which are the training processes of the Programa Chapéu de Palha Mulher, as it has similar experiences regarding the context in which participants women are

inserted, as she worked as an educator for this project for three years. In this sense, all stages of her research were directly related to an ethics of care, which starts from the choice of the locus, in this case, the Women's Association Rendeiras do Bairro José e Maria, which is an institution composed of women activists on gender issues that promote campaigns and act politically to promote of equity between men and women in society, through generation of income financial, empowerment, acting with municipal councils and in public-private partnerships. In addition, the insertion of the researcher, in the researched context, facilitated the relationship with the participants, precisely because they already have a certain relationship, which did not provoke an estrangement and even allowed to deepen issues that sought to break with stereotypes and encourage women's participation.

For Neves and Nogueira (2005), the feminist perspective of doing research would be capable of to produce particular and limited truths, and it should be the researcher's duty to carry out your study to answer questions about your responsibility, your partiality and its positioning, and it is important that it define which science is producing and for which goal. From this point, we seek to carry out a feminist science that reveal not only the importance of the knowledge of women workers in the irrigated fruit production considered dominated, but reinforcing the importance of creating specific public policies, aimed at the demands of these women, considering their differences, race, ethnicity, generation, location, education and others, such as producers of inequalities that permeate their social universe. For this, we aim to need to delve deeper into the studies of women rural workers a from an intersectional perspective to understand a little more about its everyday reality in the brazilian semiarid region.

We also consider the place of speech of the participants, defined by Ribeiro (2017, p.46), as a fundamental ethical posture for thinking about hierarchies, the issues of inequality, poverty, racism and sexism. Based on that statement, we observed that, for the most part, salaried rural workers were black women, who worked professionally in the field, but lived in a situation of vulnerability, in the urban peripheries of the brazilian semiarid region. For Ribeiro (2017), the social space

occupied by black women presents itself as an important path to think about how this intersectionality is serving to produce different experiences from other women.

We emphasize, also according to the afore mentioned author, that this does not determine that they have discursive awareness about this place of speech, but demonstrates that there is no universal vision for all women in this context, since these social conditions, above all, of gender, class, race, ethnicity allow or disallow this group to have access to other opportunities and/or places of citizenship.

To obtain the results of the researchs, we also carry out analysis of contents of the methodologies addressed in the Formation of the Policy Agent Network (FRAPP) for Rural Women in Irrigated Fruit Growing, better known as Sociopolitics Course, offered by the of Programa Chapéu de Palha Mulher of Irrigate Fruit Growing (PCPMFI), which has financial resources from the State Government of Pernambuco, through the Secretariat for Women (SecMulher). To do so, we chose how research base the 2018 edition, run from June 30th to August 5th, by the Association of Women Rendeiras from Bairro José e Maria (AMR/JM), our locus of research.

For the socialization of the obtained results, we assume the division of the contents into a short history, mobilization phase, internal team building, description and analysis of the main contents, in addition to the presentation of images that add elements important research, as well as facilitating the understanding of aspects related to the study. In addition, we reconstructed the history of the Programa Chapéu de Palha (PCP) and its legal implications for the Programa Chapéu de Palha Mulher (CPM) version, applied to the reality of irrigated fruit growing. Next, we present the analysis of the main contents identified in the PCPMFI Sociopolitical Courses, executed in 2018, by AMR/JM, for rural workers women benefited by the Program and the women indicated for them. For a better understanding of the examined data, we chose to keep as main categories of investigation the main themes defined as syllabus of the Sociopolitics Courses: Gender and Being a Woman; Violence against women; Sexual division of work; Gender and Race and Autonomy, Entrepreneurship and cooperativism.

We carried out a general assessment of the Sociopolitics Course, where we observed, in general lines, that the topics covered were relevant to the beneficiaries and they were connected with feminist banners and theories. We realized that the thematic, teaching materials and applied methodologies were not chosen from randomly, on the contrary, were part of the reality of these rural women workers, among other notes that were possible to perceive, from the analysis of the interviews correlated with the main contents identified and evaluated from the Sociopolitics Courses. We also use the results obtained with the principles of intersectionality and feminist research, fundamental research bases for to realize whether the Sociopolitical Courses focused on the gender issue (relationships unequal between men and women).

In general terms, we realize that, when we seek to give visibility to the condition of rural women workers in irrigated fruit growing in Petrolina-PE, we achieved more than to outline an overview of the Sociopolitical Courses of Programa Chapéu de Palha Mulher of Irrigate Fruit Growing, taking as locus the Association of Women Rendeiras from Bairro José e Maria, we contribute to (re) think the way men and women leave their mark on the community, through the work they develop. It has been flagged that Contextualized Education for Living with the Brazilian Semi-arid Region can be added to the Programa Chapéu de Palha Mulher of Irrigate Fruit Growing, mainly on issues of gender and sexuality, taking into account the aspects of race, ethnicity and class, since the intersectional perspective, although fundamental to identify gaps in public policies and thus, seek repair the historical claims of women, especially rural workers.

We note that many difficulties were encountered by women participants to be part of the interviews, such as health problems, forgetfulness, lack of water at home, service as a day laborer (“casual job”), etc. Therefore, the results were obtained from individual interviews, realized with five rural women workers, benefited by the PCPMFI, at the headquarters of the AMR-JM. These rural workers interviewed were aged between 29 and 53 years old, being three married, one widow

and the other single. All have children, on average from two to four, and participated directly in the creation of grandchildren. When asked about the responsibility for family expenses, they were unanimous in indicate that they assumed most of the family support, an information that was repeated even among married women. The average family income of these women is located between BRL 570.00 to a minimum wage (BRL 998.00), proving that 65% of women rural workers in irrigated fruit growing live on up to a minimum wage or less, according to data from FASE-PE (2019).

All research participants live in peripheral neighborhoods, without sanitation basic, with constant lack of water, no paved streets and limited transport service. These data show the situation of social vulnerability of these women and the need for public policies that break this sad reality. For Sevalho (2018, p.179), vulnerability refers to the "sense of fragility", which occurs so much in the individual as well as in the collective aspect. This situation starts with unemployment, and "[the] precariousness of work, lowering of status and loss of roots linked to primary sociability." (KOWARICK, 2003, p.70). Meyer (2006) complements this idea, pointing out that it is necessary to take into account individual, social and institutional factors, in that these women are inserted, since the cultural and social conditions, as well as with the degree of awareness about their state of vulnerability and effective power, that they can exert to transform them, are directly related to their state of poverty.

According to Biroli (2018), it is necessary to observe these indicatives from the intersectionality perspective, moving away from the concept that vulnerability is an issue feminine, but, yes, becoming women, where it is necessary to take into account "the correlation between unpaid work, paid work and family arrangements [the which] have different effects if we consider black women and white women, in addition to access to education and the prestigious occupations of these groups, as well as the significant number of women in precarious working conditions (p.40).

That author also states that it is essential to observe "the position of different women (and men), taking into account the relations of class and race." Only then will it be possible "understand how certain groups and subjects become, at a given time and place, more susceptible to certain injuries than to others." (p.37). Meyer (2014)

indicates that these susceptibilities can be noticed from the experiences of each woman, taking into account the individual and collective factors that affect each one of them and in what way (p.892).

Considering these aspects, during the interviews, some of these women still made more worrying statements, indicating that they do not have their own home and that, despite not being benefited by the PCPMFI, their financial resources, from the Bolsa Família Program (PBF) were cut off. This transfer program income, PBF, was created in 2004, through Law No. 10,836, and is intended for families in a situation of poverty (per capita family income between BRL 89.00 and BRL 178.00) and extreme poverty (per capita monthly family income of up to BRL 89.00). Both, in turn, receive the basic benefit, in the monthly amount of BRL 89.00, while the first group receives variable benefit, in the monthly amount of BRL 41.00 per beneficiary, up to the limit of BRL 205.00 per family, for family units that are in a situation of poverty or of extreme poverty and that have in their composition pregnant women, nursing mothers, children among 0 (zero) and 12 (twelve) years or adolescents up to 15 (fifteen) years. However, families that have teenagers aged between 16 (sixteen) and 17 (seventeen) years old, linked to an educational institution, can receive the benefit in the amount of BRL 48.00 per teenager and up to BRL 96.00 per family. The payment of benefits provided for in this Law is made preferably to women, in accordance with the regulation (BRASIL, 2018).

In order to preserve the identity of the women interviewed, we adopted the names of five grapes cultivated in the irrigated perimeters of Petrolina-PE to name them, they are: BRS Vitória, BRS Isis, BRS Núbia, BRS Cora and BRS Magna. According to Embrapa (2019), these cultivars were developed especially for the semiarid Brazilian, by the Improvement Program 'Uvas do Brasil'. These grapes are characterized by high productivity, different production cycles and high resistance to diseases that attack the vine crop.

Finals Notes

We observe, in general terms, that, for these two researches, feminist research and the principles of intersectionality and point of view theory were used, through participant observation, semi-structured interview, diary field and documentary research, as well as photographic and audiovisual records, so to ensure greater appreciation of the voices of participating women and greater reliability to the constructed speeches, as well as the reactions and emotions of the participants. In both investigations described by us in this article, the intersectionality, which is grounded in the interweaving issues of gender, class and race, was used as a technique of data analysis, which when combined with feminist methodologies, made it possible for us to observe various violations of the human rights of black women, such as invisibility of intellectual work and socioeconomic vulnerability, for example. That methodological choice indicated that when vulnerabilities are not considered intersections of marginalized women, as in the case of rural workers in the Irrigated fruit growing, research in education camouflages structural and dynamics such as the lack of financial independence and the low level of education of the women in the Brazilian semiarid region.

The Theory of the point of view, according to Harding (1987 apud CHANTLER; BURNS, 2015), recognizes that society is marked by various forms of oppression. Because of this, is necessary to promote scientific studies that recognize the partiality of all researches, concerned not only with capturing the voices of those who were silenced but also also promote emancipation from critical contexts. Therefore, this approach requires an epistemological posture very close to the Critical Discourse Analysis - ACD, seeking to investigate power relations and struggles from different perspectives and accounts of marginalized peoples, such as women poets, for example.

Finally, we highlight that the two researches, although they have problems, objectives, participants and distinct locus, share both the thematic approach of gender, such as the use of a feminist methodology with the scope of ensuring the

discursive and identity protagonism of women, in addition to reinforcing the importance and need for this type of studies, in order to identify the main generating relationships of gender, class and race asymmetries. Above all, we point out, in this article, the need to endorse and share new paths for research in education as viable strategies for confronting patriarchal oppression, including in academic spaces, breaking with the traditional molds that reaffirm the inequalities between the different types of genres and that disregard social, political and power relations that permeate the construction of knowledge, especially in the Brazilian semi-arid region.

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