

**HIGHER EDUCATION AND FEMALE EMPOWERMENT: POSSIBLE COURSES
IN TIMES OF PANDEMICS**

***ENSINO SUPERIOR E O EMPODERAMENTO FEMININO: PERCURSOS POSSÍVEIS
EM TEMPOS DE PANDEMIA***

***EDUCACIÓN SUPERIOR Y EMPODERAMIENTO FEMENINO: CURSOS POSIBLES
EN TIEMPOS DE PANDEMIAS***

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ABSTRACT: This article aims to reflect on women in Higher Education, pointing out the contribution of feminism in the ruptures and continuities of gender inclusion. To this end, we analyze the possibilities of inclusion and maintenance of actions around women in two institutions in the central west of Brazil in times of the SARS-COVID 19 pandemic. feminist waves in Brazil and in Higher Education, approaches to gender equality, and examples of the search for the maintenance and empowerment of women in Higher Education in the pandemic period. Methodologically, it presents the approaches of the feminist movement, the dialogues about Brazilian Higher Education and women, the mishaps in the face of the pandemic and the actions developed at the Federal University of Mato Grosso do Sul and the Federal University of Goiás, in the center west.

KEYWORDS: Women's empowerment. Higher education. UFMS. UFG.

RESUMO: *Esse artigo tem como objetivo refletir sobre as mulheres no Ensino Superior, apontando a contribuição do feminismo nas rupturas e continuidades da inclusão de gênero. Para tal, se analisam as possibilidades de inclusão e manutenção das ações em torno das mulheres em duas instituições do centro oeste do Brasil em tempos de pandemia de SARS-COV-19. Assim, se propõe uma análise sobre os diálogos possíveis nos aportes teóricos acerca das ondas feministas no Brasil e no Ensino Superior, as abordagens sobre igualdade de gênero, e os exemplos da busca pela manutenção e empoderamento das mulheres no Ensino Superior no período pandêmico. Metodologicamente apresentam-se as abordagens do movimento feminista, os diálogos sobre Ensino Superior brasileiro e mulheres, os percalços diante da pandemia e as ações desenvolvidas na Universidade Federal de Mato Grosso do Sul e Universidade Federal de Goiás, no centro oeste.*

PALAVRAS-CHAVE: *Empoderamento feminino. Ensino superior. UFMS. UFG.*

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RESUMEN: Este artículo tiene como objetivo reflexionar sobre las mujeres en la Educación Superior, señalando el aporte del feminismo en las rupturas y continuidades de la inclusión de género. Para ello, analizamos las posibilidades de inclusión y mantenimiento de acciones en torno a las mujeres en dos instituciones del centro oeste de Brasil en tiempos de la pandemia SARS-COVID 19. Ondas feministas en Brasil y en Educación Superior, enfoques de igualdad de género y ejemplos de la búsqueda del mantenimiento y empoderamiento de la mujer en la educación superior en el período pandémico. Metodológicamente, presenta los enfoques del movimiento feminista, los diálogos sobre la educación superior brasileña y las mujeres, los percances frente a la pandemia y las acciones desarrolladas en la Universidad Federal de Mato Grosso do Sul y la Universidad Federal de Goiás, en el centro oeste.

PALABRAS CLAVE: Empoderamiento de las mujeres. Educación superior. UFMS. UFG.

Introduction

This article aims to analyze the actions on women in Higher Education in Brazil, focusing on the contributions of the looks of feminisms (from the 1st wave to the 3rd wave) and on possible strategies in the face of the SARS-COV 19 pandemic, taking as an example two institutions in the center west of Brazil and actions around gender equality.

The intention to question the place of women's speech in higher education, how much we can reflect on higher education as a space of possibilities for dialogue, valuing people and the different ways of being and existing is constituted, in the conjuncture of times of crisis, as central to women's being-doing.

Understanding that it is from the conception of equality, empowerment, ethics, projects to overcome gender inequalities, projects that are based on the appreciation of women's social time.

The inclusion of gender in education is directly related to the need for recognition and social contestation of the inequality of rights between men and women. And in the human sciences it has implications due to the actions of feminist movements that brought about the overcoming of inequalities.

Being a man or a woman is the result of learning that begins in the family and continues in all institutions of society. We establish ourselves based on the expectations of what is socially right for a man and a woman, and thus gender ideologies are formed.

Thus, gender can be understood as a social organization built on the perception of sexual differences imbricated in unequal power relations, in such a way that, when this issue is discussed, it is intended to debate and transform the social and cultural construction of

relationships, in the sense of pluralizing and democratizing them, eliminating differences based on stereotyped dichotomies and hierarchies (SCOTT, 1995).

Regarding the maintenance of activities carried out by women in times of a pandemic, there are different approaches to the situation experienced, which is no different in university spaces. In this regard, Machado (2020) warns us that women were most affected by the SARS-COV 19 pandemic. This, according to the author, is because,

[...] it is clear that the closing of schools compromises children's learning and jeopardizes the resumption of economic activities for workers with children. It is a step backwards to impose a binary choice between careers and families on women again (MACHADO, 2020, p. 18).

Between the concern with the career and the families, countless women go through difficulties in their experiences and trajectories throughout the History of Brazil. of work and rights, also culminating in changes in Higher Education.

It is worth noting that there were several obstacles broken over historical time for women to be able to access formal and public education, because as stated by Rosemberg (2020, p. 334):

[...] from the sexual segregation of schools, which prevented mixed education, to the idea that girls and girls should have a more restricted education than that of boys and boys because they are considered fragile, with more limited intelligence and focused on their "mission" as mothers.

There are some advances when we analyze the issue of expanding women's rights and equality in society that can be incorporated into the University, such as what was postulated at the World Conference on Women held in 1975, expanding the spaces for inclusion and the elimination of forms of discrimination against women, re-discussed in the United Nations Convention in 1979.

The convention aimed to promote actions in which men and women had the same access and rights. In the fight against discrimination against women, Article 2 of the UN Convention contains principles that attest to the commitment of different institutions:

States Parties condemn discrimination against women in all its forms, and agree to pursue, by all appropriate means and without delay, a policy aimed at eliminating discrimination against women, and to this end, undertake to:[. ..] c) establish the judicial protection of women's rights on an equal basis with those of men and guarantee, through the competent national courts and other public institutions, the effective protection of women against any act of discrimination; d) refrain from incurring in any act or practice of discrimination against women and act in such a way that public authorities

and institutions act in accordance with this obligation; e) adopt adequate measures to eliminate discrimination against women practiced by any person, organization or company; f) take all appropriate measures, including legislation, to modify or repeal laws, regulations, customs and practices that constitute discrimination against women; g) derogate from all national criminal provisions that constitute discrimination against women (UN, 1979, p. 03).

It can be seen that there was a commitment by States, organizations, to eliminate discrimination against women in different spaces, whether social, work or educational. However, it is also necessary to point out that the legislation does not always account for people's actions, both from the perspective of professional and personal training.

Which leads us to the reflection that we still have a society guided by the Eurocentric and masculine model, and the University is also a space that reflects many of these conceptions. This is because even with the increasing number of women at the University, ethical changes in relation to sexist actions are still not effectively perceived.

The University, whether public or private, can be understood as a fundamental institution of society, as it is directly linked to various dimensions of a country's development, both as a strategy in the training of women and men through professionalization, and in the role of enabling the society a relevant critical reflection on itself. In the specific case, in this article that we are analyzing, we punctuate the approach by public higher education.

Feminisms in contexts of Public Universities

The social and cultural context that allowed the rise of women to schooling was made with the contribution of different groups. Among them, the feminist movement stands out, which we will trace the analysis of feminist waves and the possibilities they brought to female empowerment. About the schooling process of the Brazilian population, Eva Blay (2003, p. 91) clarifies that,

[...] the feminist movement was joined by a series of groups that acted daily in favor of the rights to better living conditions, for amnesty, for equal rights between men and women. The formation of entities dedicated to sheltering women victims of domestic violence did not take long to form. All over Brazil, groups of activists, volunteers, sought to confront all types of violence: rapes, mistreatment, incest, persecution of prostitutes, and endless violations of the human rights of women and girls.

The feminist movement, as a social movement, is characterized as modern, as it arises in the context of Enlightenment ideas. It directs the debates “to the space of political discussion those issues hitherto seen and treated as specific to the private sector, breaking the

public-private dichotomy, the basis of all liberal thinking about the specifics of politics and political power” (COSTA, 2005, p. 2).

That is why it is important to incorporate the dialogues of feminist waves and the perception of women's schooling in Higher Education, since it demands the expansion of rights and the maintenance of women's actions.

It can be said that they are implications for the sciences, as the analyzes presuppose the inclusion of changes in Public Universities. In other words, even if the worldviews of feminisms are incorporated, the context of each University presents singularities.

According to Pinto (2010. p. 15), in Brazil, the “first wave” of feminism also manifested itself more publicly through the struggle for the vote. The Brazilian suffragettes were led by Bertha Lutz, a biologist and scientist of importance, who studied abroad and returned to Brazil in the 1910s, starting the struggle for the vote. She was one of the founders of the Brazilian Federation for Feminine Progress, an organization that campaigned publicly for the vote, having even taken, in 1927, a petition to the Senate, asking for the approval of the Bill that gave women the right to vote. This right was conquered in 1932, when the New Brazilian Electoral Code was promulgated.

Pedro (2012, p. 245) states that in Brazil this “Second Wave” feminism adopted a revolutionary methodology for disseminating its ideas, the so-called Consciousness Groups or Reflection Groups, made up only of women. These meetings were held in the members' private homes, as well as in bars, cafes, offices and libraries, with the aim of discussing the problems faced by women and opposing machismo. One of the goals of the Women's Consciousness/Reflection Groups was to increase solidarity among women and improve their self-esteem.

It can be said that we have several feminist movements (from the 1st wave to the 3rd wave), but the beginnings of the feminist movement are born from demonstrations in the 19th century when, in defiance of male patriarchal power, women claim the right to vote. , education and female emancipation.

This is a period in which women were conditioned by men to remain in the process of social hierarchization over male domination. Therefore, “feminist studies were centrally concerned with power relations” (LOURO, 1997, p. 37). Still in the field of education, Pitanguy (2011. p. 38) highlights that in Brazil:

[...] the issue of education, contemplated in these plans and object of other programs and instances of national policies, constituted, at the beginning of the 20th century, an important flag of women's struggle, highlighting the

performance of Nísia Floresta. Today, access indicators point to a growing presence of women in the formal education system, even higher than that of men.

For Louro (1997, p. 15), “suffrage came to be recognized, later as the “first wave” of feminism”. The most immediate objectives (eventually added to claims linked to the organization of the family, opportunity for studies or access to certain professions) were undoubtedly linked to the interests of white middle-class women, and the achievement of these goals (although limited to some countries), following a certain accommodation in the movement.

The “Second Wave” feminist movement, from the 1960s onwards, in Brazil, adopted a revolutionary methodology for disseminating its ideas: the so-called Consciousness Groups or Reflection Groups, made up only of women, seeking to create a network of solidarity between them.

These meetings were held in the members' private homes, as well as in bars, cafes, offices and libraries, with the aim of discussing the problems faced by women and opposing machismo. In which, “one of the goals of the Women's Consciousness/Reflection Groups was to increase solidarity among them and improve their self-esteem” (PEDRO, 2012, p. 245).

This period of the 1960s in Brazilian history was the scene of intense mobilizations and demands from various social groups: workers, artists, teachers, students. In the civil-military coup (1964-1985) a dictatorship was implanted, which had its “years of lead” in 1968, “through Institutional Act n. 5 (AI-5), which transformed the President of the Republic into a dictator” (PINTO, 2010).

In the 1970s, there was the resurgence and consolidation of women's and/or feminist movements (TELLES, 2018; PEDRO, 2012; ROSEMBERG, 2020). It was still during the military regime that the first and great feminist manifestations took place. This moment is considered the “most exuberant moment” of feminism, because it was “the one capable of radically altering customs and transforming the most daring claims into conquered rights” (DUARTE, 2019, p. 41).

In 1975, the United Nations (UN), at the I International Conference on Women, in Mexico, declared the next ten years as the women's decade, and a motion in favor of Amnesty in Brazil was approved. Thus, it was referred by Terezinha Zerbini, one of the main leaders of the Amnesty movement, who contributed decisively to the approval of the Amnesty Law in 1979 (PINTO, 2010).

On the other hand, before 1975, some women belonging to universities and intellectual women in exile were already studying and appropriating the contributions of the feminist movement in the world. At this point, according to Rosenberg (2020, p. 340-41):

The emergence of women's studies in Brazil bears marks of the vitality and turmoil of the period, when the expansion of graduate studies in universities was stimulated by the federal government, in accordance with a specific proposal for the modernization of the country. In this intellectually rich and contradictory period, segments of the intellectual elite, inside and outside the academic world, suffered the impact of repression, generated forms of resistance to the military government, experienced exile, received amnesty and, upon returning to the country, became involved in different redemocratization projects.

Also in 1975, the International Year of Women was determined as a milestone in which the respectability of the UN was added to the performance of women university professors and feminist groups, creating new expressions of contemporary Brazilian feminism in which, among other agendas, the issue of “non-sexist education” (ROSEMBERG, 2020, p. 342; TELES, 2018, p. 95)

In this historical trajectory, it can be noted that in the context of Brazilian democracy, the struggles for female empowerment had an important reinforcement with the articulation of university feminists and researchers, which contributed to the expansion of spaces of demand and education for women.

This is because we realized that there was no maintenance of gender policies that were inserted in Brazilian higher education, there are advances and setbacks. We made some progress with the National Plans for Policies for Women (PNPM, 2004, 2008, 2011, 2016), which introduced platforms for struggles in the educational system aimed at a more egalitarian and more equitable society. With the Woman and Science Program, in 2011, we had an expansion of debates on research and studies that involved gender, race and identity relations. It can be said that in the long term we had more setbacks than achievements.

According to data from the 2016 Census of Higher Education, from the National Institute of Educational Teaching and Research Anísio Teixeira (INEP), women represent 57.2% of students enrolled in undergraduate courses. The 2017 Census showed that, of the total number of enrollments in Universities, 104,633, the number of men is 49,935, while 54,698 are women.

We found that advances in the search for gender equality in higher education were influenced by feminist movements, which problematize male domination, Eurocentrism and the patriarchal model.

So much so that in several higher education institutions in Brazil there are feminist collectives that are configured as spaces of struggle for the maintenance of rights, equality and gender equity. Thus evidencing a structural change in the perception of young women about the places of speech and resistance. In this regard, Agrello and Garg (2009, p. 1305-5) support the need and importance of changing women's posture with feminist debates in several areas of knowledge. Because, “[...] the process is slow and must start with schooling”.

The inclusion of gender in our activities is directly related to the need for recognition and social contestation of the inequality of rights between men and women. The dissemination of the concept of gender at a global level and in the most diverse social sciences arose from its association with feminist movements that brought about the overcoming of inequalities. In other words, teaching and learning without ethical behavior will lead us to reproduce a society that does not respect difference. And the education that is intended for women is one of inclusion, of appreciation, with respect and ethics, that advances with the changes that occur in all spheres of our life. Or, as Paulo Freire stated (1996, p. 77):

The world is not. The world is being. As a curious, intelligent subjectivity, interfering with the objectivity with which I dialectically relate, my role in the world is not only that of someone who observes what happens, but also that of someone who intervenes as a subject of occurrences. I am not only the object of History, but its subject as well. In the world of history, culture, politics, I see it not to adapt, but to change.

In this sense, Universities also have the responsibility to teach ethically or to act ethically, not having the prevalence of the male view. Having this ethical behavior with women of different ages, occupations, traditions, religions, social and cultural ties can contribute to the University actually exercising the practice of producing knowledge, in which the structures and actions derive for a transforming society.

Thus, we think and defend that universities are the 'locus' of dialogue, of more humanist, inclusive, feminist visions focusing on the broad debate on overcoming inequalities, representing this 'watershed' to rethink the guidelines that men and women they have equal rights, with equitable training, in which there is a university ethics that shelters the legal and moral person that it is; to be morally responsible for all actions performed.

Public Universities and female and feminist contributions: the challenges facing epidemic times

The analysis of the process of contribution of feminisms in the actions of public universities can be discussed from the insertion of feminist theories in different areas of knowledge to the inclusion of feminist collectives in Public Universities. However, our intention is to reflect on the propositions that were inserted in the two Universities under analysis. Thinking that from the contribution of feminist theoretical and methodological perspectives one can also have constructs for other paths in the future.

It is noticed that epidemics devastate society with an impact on all areas and that in Universities this is no different. We are impelled to change our stance on public health issues. In 2009, for example, during the H1N1 epidemic, the National Education Council (CNE, in the Portuguese acronym) issued Opinion no. 19/2009, which referred to educational institutions compliance with the school calendar in public health situations that interfered with their routines (BRAZIL, 2009). As in 2009, with educational guidelines in times of epidemic, because of the SARS-COV19 pandemic, educational institutions had to readjust. As a result, the Emergency Operating Committee of the Ministry of Education (COE-MEC) was created (BRAZIL, 2020).

In this sense, ordinances such as 345/2020 and n. 395/2020, and a Provisional Measure (n. 934/2020), which authorize the replacement of face-to-face classes with classes in digital media - which use information and communication means and technologies (except internships, laboratory practices and, for Medicine courses, internships).

Changes in the forms of classes in Higher Education had different implications for women. And even with the transformations arising from feminist actions, we had setbacks in this pandemic period.

For this reason, we analyzed the context of two Public Universities in the center west of Brazil, for two reasons: space for the authors to act and their research, and for the decentralization of actions in institutions that are, in regions with a wide social, cultural and cultural diversity.

In this regard, we analyzed the projects and proposals of the two public universities, in order to point out possibilities for advances and setbacks in terms of the inclusion of women and maintenance of actions for female empowerment.

The Federal University of Mato Grosso do Sul is a Brazilian Federal Public Higher Education institution, with campuses located in nine cities in the interior: Aquidauana, Chapadão do Sul, Corumbá, Coxim, Naviraí, Nova Andradina, Paranaíba, Ponta Porã and

Três Lagoas. The main campus and the administrative headquarters of UFMS make up the University City, located in Campo Grande, capital of Mato Grosso do Sul.

According to data from the University, among the 3,541 employees at UFMS, women account for 47% of the total. Among teaching professionals who work in the areas of teaching, research, extension and innovation, the proportion is 48% of a total of 1,385 professors. It is noteworthy that 97% of UFMS professors have degrees at the Master's and Doctoral level, with more than 68% holding PhDs and a large part also working in graduate studies. Among the students of the University, women occupy the largest proportion of enrollments in undergraduate courses. Among the 16,448 students enrolled at the institution in the current academic semester, 50.6% are women (UFMS, 2017).

It can be seen from the data from the University that women are the majority in the university community, which leads us to analyze the projects, programs and actions that are aimed at this audience.

In the field of ethics and social equity, there is an ethics committee at the Federal University of Mato Grosso do Sul/Brazil that meets and contributes to resolving the University's problems and processes, based on the code of ethics, with Resolution No. June 18, 2015 (UFMS, 2015).

We emphasize that even though it does not focus solely on women, it can be incorporated into feminist and feminine demands, in Art. 2, with the following objective:

I – evidence ethical conduct expected from UFMS servers; II – assist the server in the execution of actions and decision-making, when faced with ethical issues that may arise; III – protect the server from unnecessary exposure or unfounded accusations in order to consolidate the Institution's security environment; IV – strengthen the collective ethical character of the UFMS staff; V – contribute to a harmonious, cooperative and participatory work environment; VI - contribute to intensifying the respect and legitimacy of society regarding the performance of UFMS, the rectitude, honor and dignity of its servants and the tradition of its services; and VII – to favor social control, ensuring the guarantees of the democratic regime (UFMS, 2015, p. 03).

In this way, we defend that higher education has as one of the basic principles the overcoming of discrimination against women, with the strengthening of ethical and responsible behavior on how actions at the University can be guided.

The demands of students who arrive at the University at all times must be taken into account, the conditions of women in the exercise of knowledge production and that they have dialogues with professionals who work at the University, so that they understand that female know-how is different from human know-how, but not inferior. I.e.,

[...] higher education should tend to research and the generation of own and renewed knowledge of teachers and students that allow us to understand the reason for things, to accept what seems correct to us and influence the change of what analytically is considered to be overcome (ORDÓÑEZ, 2008).

In 2020, in the face of the SARS-COV 19 pandemic³, the Federal University of Mato Grosso do Sul launched a biosafety plan, with the objective of: “first, the preservation of lives, aiming to reconcile the face-to-face activities (academic and administrative) of UFMS and the prevention of the spread of the new coronavirus” (UFMS, 2020, p. 04). There is no specific definition of the work of women at the University, nor to the female student public. We highlight two items of the biosecurity plan that can be used to maintain women's rights:

UFMS should maintain in the “Campanha Eu Respeito” a specific and permanent action to disseminate information about Covid-19 and prevention measures. The server will be entitled to telework when they have children of school age or below and who need the assistance of one of the parents, while the local rule is in force that suspends school activities or day care, for reasons of force majeure, related to Covid-19 (UFMS, 2020, p. 06).

It is noticed that there are still actions to be incorporated in the process of gender equity, one of the pillars of the feminist struggle. Even with regard to the use of language and also in the process of understanding women as mothers, heads of the home, teachers, researchers, in which conditions are still not equitable at the University in relation to men.

That said, it is important to analyze that the number of women at UFMS is significant in relation to the number of men. According to the institution's report:

Among the 3,541 servers at UFMS, women account for 47% of the total. Among teaching professionals who work in the areas of teaching, research, extension and innovation, the proportion is 48% of a total of 1,385 professors. It is noteworthy that 97% of UFMS professors have degrees at the Master's and Doctoral level, with more than 68% holding PhDs and a large part also working in postgraduate studies (UFMS, 2017).

In this sense, we point out two actions that were included in the pandemic process that may represent advances with regard to women. One is the ‘Ser Mulher na UFMS’ program, coordinated by the Pro-Rector of Student Affairs (PROAES), in 2020, which aims to build an equitable space in relation to female know-how at the University. And the other is the

³ SARS-COV19 is an infectious disease that mainly attacks the lungs and was more lethal, detected in China in 2020.

course offered by the Dean of Personnel Management with the title: Inclusion and Cultural Diversity in Higher Education, which addresses gender discussions at the University.

From this perspective of analysis, in which the University must guide its actions from the social, cultural, economic and political demands that come from society, it is understood that the path of inclusion and equity around the experiences of women, especially in times of crisis as in the SARS-COV 19 pandemic, showed how much progress we still need. Whether in pandemic times or not, inequalities are always present. Or as Helen Lewis (2020) states: “The coronavirus is a tragedy for feminism! [...] all over the world, women's independence will be a silent victim of the pandemic” (LEWIS, 2020).

The Federal University of Goiás (UFG) is a Brazilian Public Higher Education Institution located in the state of Goiás, mainly in the city of Goiânia, with operations in the municipalities of Aparecida de Goiânia, Goiânia, Firminópolis and a future unit in Cidade Ocidental.

According to data from the University, although women are the majority of professors, with 51% of the total of the 2,887 active professors, they occupy only one third of the management positions of administrative bodies, academic and special academic units, in the proportion of 19 women to 38 male directors (PORTO, 2019, p. 8).

This data of 51% of female professors leads us to analyze the actions that are aimed at this public, as many professors work in undergraduate and graduate courses. Artes (2018, p. 15), when analyzing the Postgraduate Index in Brazil (IPG), shows us that “women have a greater participation, especially in the Midwest region. This result requires a separate study to understand the change observed between 2000 (parity) and 2010 (171 women out of every 100 men).

Still in the field of social equity, in the search for more equal access for the Brazilian population to Higher Education, there is also a Program at the Federal University of Goiás/Brazil, created in 2008, approved and based on Consuni Resolution nº 29/2008 (UFG, 2008).

This program is called “UFG Includes” and was implemented in 2009, being linked to the Dean of Graduation (Prograd). Its functioning was changed or complemented with resolutions 20/2010 to include the reservation of places for the Language Course – Libras for deaf candidates and with resolutions of 18/2011 and 31/2012 (UFG, 2012), “[...] indicating an important period for the implementation of inclusion policies at UFG and even in the country” (HERBETTA, 2018, p. 321).

Even though it is not a program aimed only at women, it also covers feminist and female demands, since, in relation to equity in access to Brazilian public and private Higher Education Institutions (HEIs), it appears that women have had greater benefit in policies that aim to finance higher education in private courses and, proportionally, less progress in policies for access to public HEIs. There is, therefore, a greater concentration of women in the private network (BARRETO, 2014, p. 14-15), which impels us to rethink the policies of inclusion and also of women's permanence in public universities.

The UFG Includes program bases its purpose and objectives from the socio-political and economic context where the Federal University of Goiás is located, in the Brazilian Midwest.

UFG has a previous history with pioneering experiences of inclusion; even if in isolation, such experiences already indicated a fruitful scenario for inclusion policies, such as, for example, the graduation in Law for Beneficiaries of Agrarian Reform, in 2006, in the city of Goiás, and the graduation in Licentiate in Rural Education in 2007, as well as the Takinahakỹ Nucleus of Higher Indigenous Training (NTFSI):

NTFSI has been in existence for ten years and has about 250 indigenous teachers from the states of Goiás, Mato Grosso, Tocantins and Maranhão. Most of them work as teachers in the schools of their communities. [...] The number of new entrants [...] varied over the decade, stabilizing between 2013 and 2015 with the offer of 60 vacancies per year. Such vacancies are offered in a specific annual entrance exam, which is held at the end of each year in some different centers, such as Imperatriz (MA), Palmas (TO) and São Félix (MT), according to indigenous demand. The entrance exam is organized by the Selection Center, but it is different from the one offered by UFG for other courses. It usually has an essay with a theme related to the Brazilian indigenous issue, an interview and the analysis of titles, valuing the candidate's teaching experience (HERBETTA, 2018, p. 317-318).

In addition to these experiences, UFG has been modifying the process of including these populations, historically excluded from quality higher education, also in graduate programs, such as the Postgraduate Program in Sociology (PPGS/UFG) and the Graduate Program in Social Anthropology (PPGAS), both from the Faculty of Social Sciences (FCS), offering vacancies with selections that value the specific experiences and experiences of candidates from these populations.

But, even in the face of the advancement of such actions, programs, resolutions, we know that it is necessary to overcome the obstacles to the process of inclusion and permanence in the Brazilian public university, especially in the current context of the pandemic. If we think about the inclusion and permanence of women, the obstacles are even

greater, as they are assigned the role of caregivers of the house, children, the elderly, overloading them with work and reducing their free time, an important aspect of dedication to university preparation and training.

The situation of women has worsened during the pandemic with the remote work of many public schools and universities, intensifying domestic work and other family demands. Regarding the work of teachers, according to data from Parent in Science, the difficulties of academic production (in particular, submission of articles) of black teachers (with or without children) and white teachers with children (mainly aged up to 12 years) are perceptible. who had their academic productivity affected (PARENT IN SCIENCE, 2020, p. 12).

We realize that there is fertile ground in UFMS and UFG for the construction of inclusion, reception and permanence policies for women, which must be sought and deepened, but which still require many struggles.

Final remarks

The purpose of this article was to carry out an analysis of the contributions of the feminist movement and the empowerment of women in higher education, in times of crisis, such as the SARS-COV 19 pandemic. the 1st wave to the 3rd wave, to understand the advances and setbacks on female empowerment, and its practical implications in two Public Universities in the central west region of Brazil, since women in Universities, especially teachers, had their professional lives and personal experiences crossed by differences in everyday actions.

And if there are no instituted projects around gender equality, it is clear that we are overloading, silencing or even 'bureaucratizing' the rights that have been proclaimed by feminisms over historical and social time.

The intention to talk about the process of implementing actions in two higher education institutions, in this case the Federal University of Mato Grosso do Sul and Federal University of Goiás, was given as a basic principle to highlight the practices of effective struggles and empowerment of women in higher education.

Considering that many women, whether teachers, technicians or students, have working hours and academic requirements that have been accentuated with the pandemic, with the implementation of Remote Teaching (RT), many have extended the workload from the public to the private, with no more borders. Therefore, it is clear that the trajectory of conquests made by the struggles of the feminist movement contributed to support the

inclusion of women in higher education, but, somehow, there is a long and arduous process of understanding gender differences, which is configured as a challenge for Universities: to think and design policies of valorization and female and feminist equity.

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