

FOR A HISTORY OF GENDER VIOLENCE IN LATIN AMERICA AND THE CARIBBEAN: "POSSIBILITIES" FOR RESEARCH IN SEX EDUCATION

POR UM HISTÓRICO DA VIOLÊNCIA DE GÊNERO NA AMÉRICA LATINA E CARIBE: "POSSIBILIDADES" PARA AS PESQUISAS EM EDUCAÇÃO SEXUAL

POR UNA HISTORIA DE VIOLENCIA DE GÉNERO EN AMÉRICA LATINA Y EL CARIBE: "POSIBILIDADES" PARA LA INVESTIGACIÓN EN EDUCACIÓN SEXUAL

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ABSTRACT: Gender-based violence is an important topic for studies on sex education. Debating the theme in the macro-region of Latin America and the Caribbean is even more important when it proposes to think about research paths for young researchers. This is the purpose of this short text of a bibliographic nature: to indicate possibilities for a study on the historicity of gender violence in the macro-region. Two investigative possibilities are proposed: a starting point in official international documents; another starting point are the researches that speak of gender violence, since the 1970s with theories that tried to explain gender violence, such as patriarchy, southern epistemologies, as examples. The study concludes with referrals and incentives for these investigations in an attempt to find an important gap: gender violence before the European presence, which demands that a third possibility of studies in the area of Sex Education be guided by ethno-history and anthropology. The third possibility is still a construction to be developed in the area of Sex Education.

KEYWORDS: History. Gender-based violence. Sex education. Latin america and caribbean.

RESUMO: *A violência de gênero é um tema importante para os estudos da Educação Sexual. Debater o tema na macrorregião da América Latina e Caribe alcança ainda maior importância quando se propõe a pensar caminhos de investigação para jovens pesquisadoras(es). Este é o objetivo deste pequeno texto de natureza bibliográfica: indicar possibilidades de um estudo sobre uma historicidade da violência de gênero na macrorregião. São propostas duas possibilidades investigativas: um ponto de partida em documentos internacionais oficiais; outro ponto de partida são as pesquisas que falam da violência de gênero, desde os anos 1970 com teorias que tentaram explicar a violência de gênero, como o patriarcado, as epistemologias do sul, como exemplos. Conclui-se o estudo com encaminhamentos e incentivos para estas investigações na tentativa de se encontrar uma importante lacuna: a*

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violência de gênero, antes da presença europeia, o que demanda que uma terceira possibilidade de estudos na área da Educação Sexual seja pautada na etno-história e na antropologia. A terceira possibilidade é ainda uma construção a ser desenvolvida na área da Educação Sexual.

PALAVRAS-CHAVE: *História. Violência de gênero. Educação sexual. América latina e caribe.*

RESUMEN: *La violencia de género es un tema importante para los estudios sobre educación sexual. Debatir el tema en el macrorregión de América Latina y el Caribe es aún más importante cuando se propone pensar en trayectorias de investigación para jóvenes investigadores. Este es el propósito de este breve texto de carácter bibliográfico: indicar posibilidades para un estudio sobre la historicidad de la violencia de género en el macrorregión. Se proponen dos posibilidades de investigación: un punto de partida en documentos internacionales oficiales; otro punto de partida es la investigación que habla de violencia de género, desde la década de 1970 con teorías que intentaron explicar la violencia de género, como el patriarcado, las epistemologías del sur, como ejemplos. El estudio concluye con referencias e incentivos para estas investigaciones en un intento por encontrar una brecha importante: la violencia de género, ante la presencia europea, que exige que una tercera posibilidad de estudios en el área de Educación Sexual sea guiada por etno-historia y antropología. La tercera posibilidad es aún una construcción por desarrollar en el área de Educación Sexual.*

PALABRAS CLAVE: *Historia. La violencia de género. Educación sexual. América latina y el caribe.*

Introduction

The research question that opens this article is the following: is a historical construction of gender violence possible in Latin America (LA) and the Caribbean (CA), with a focus on Sex Education? And why is there a history of gender violence in this macro-region, so diverse and so complex, geographic, idiomatic, political-economic, etc.?

We start from the conception that gender violence is a sexuality device that, as Foucault (1999) states, produced a truth about sex that, in turn, implied the “naturalization” of this violence against women, in a male and female biopolitics patriarchal.

To remove or combat this truth about sex, one must start with the technologies of power that subsidize or give strength to this sexuality device that we will call, for now, “devices of sexual violence against women”.

Foucault (1999) gives us clues to remove this truth and to combat this device, within the scope of Sex Education: resources of history, the theory of history and the politics of history

(biopower). This Foucaultian idea is assumed for this study on gender violence in the macro-region.

For there to be an advance in Sex Education within the scope of discussions of gender violence, history (foreground) and theory of history, or theories that explain the historical phenomenon (background), as well as, the politics of history or the policy contexts that are combative of the biopower constituted and instituted “historically” (third plan) are fundamental, not only the analyzes, but, above all, the construction of tools against power in the development of research in the area of Sexual Education.

In an attempt to begin to answer the research question, which is extremely complex, it can be said that the history of the “appearance” or “development” of gender violence in LA and CA - but also, for their studies of combative policies - is colonial, patriarchal, of domination, predominantly European. Academic studies were perhaps the first investment towards that conclusion. But, little can be said, by the studies in evidence, about the lives of women in the context prior to the European “presence” or “visit”, for which a more in-depth study, both ethnographic and archaeological, would be of great use for studies in Sex Education.

A way also possible in the construction of a response to the problem raised in the article is the result of the positions of international bodies that “belatedly” started to consider the demands of violence against women and, more recently, against LGBT people - the multiplicity and diversity of violence gender, with specific and temporal demarcations.

Such bodies, mainly the UN and ECLAC, started working groups, usually with consultation with researchers from the macro-region, who studied the history of violence against women, since the European occupation in these lands, originally of peoples and nations which we currently call “indigenous peoples”, but which have their own ancestral names until today.

These studies of the academy, which are prior to the organizations aforementioned, were already present in many publications dating from the 1980s, mainly with researchers and feminist activists, throughout Latin America, at first, with influences by Lerner (1986) and other English-speaking international authors. Particularly in Brazil, Mariza Corrêa (CÔRREA, 1983) and Heleieth Saffioti (SAFFIOTI, 2004). In the 1990s, Saffioti and Almeida, (1995) and so many others formed what can be called the “first front line” in Brazilian studies on gender violence.

The history of gender violence is always very negative, generally linked to historical public policies, as stated by Strey, Azambuja and Jaegger (2004).

The women of these peoples and nations in the lands of the macro-region under study suffered all kinds of violence; they were abused women - using a very mild word -; peoples and nations totally wiped out. And then, under black slavery and the formation of Nation States in LA and CA, a history of “sexual” power so wide and strongly accentuated, at the same time so “silenced”, this “unique” history of speeches and “truths” about “sexual” and unequal power relations between men and women. Such considerations are supported, for example, in Lerner (1986), Fregoso and Bejarano (2010), Steves *et al.* (2017), Priore (2012), Fernández (2012), Pita (2015) and Steves *et al.* (2017).

In contrast to the negative perspective, the broader directions of this textual production is to consider the positive aspects of historical studies on gender violence in this macro-region, which are linked to an educational and formative sex education. Above all, preventive and diagnostic, which result in policy effectiveness in human sexuality against gender violence, against girls and women.

Given these considerations, it can be said that the general objective of this study is to demonstrate that the history of gender violence in the macro-region under study is the result of a history of domination, cultural, ethnic, political, etc., by force (power, in the Foucaultian concept).

Specifically, it can be pointed out that the text aims to: 1) demonstrate the historical factor of Foucault's approach to the development of the theme of gender violence in LA and CA, which is considered fundamental for the emancipation and the confrontation against gender violence, against women and girls and, in another possible study, addressing violence against LGBT people, through state policies; 2) to point out history as a driver of cultural and social changes, in the formatting of a multiplicity of analytical dimensions, above all, Sex Education policies (in human sexuality), the impacts of gender violence, in the search for new social directions that are guided by Democracy, citizenship and individual freedoms - excluding what can be said, the modus of experience between men and women in societies before the “European presence”, which would demand, and demand, studies even more specific and challenging for Sex Education in studies on gender violence against girls and women.

Proposal for a historical construction of gender violence in the macro-region

What is the theoretical position of “history” - in the Foucaultian sense - in the development of a possible theory of gender violence in the studies of Sex Education, with the purpose of subsidizing research in the macro-region?

It is assumed in this work that the history of violence against women, for the area of Sex Education, in this macro-region, is a story that,

[...] from now on, for questions of another kind: What strata do we need to isolate from each other? What types of series to install? What periodization criteria to adopt for each one of them? What system of relationships (hierarchy, dominance, scheduling, univocal determination, circular causality) can be described between one and the other? What series of series can be established? And in what context, with a broad chronology, can different sequences of events be determined? (FOUCAULT, 2008, p. 4, our translation).

The History (in the Foucauldian bias) of gender violence in LA and CA must be, in the proposal of this work, in a conception of Sex Education, a History based on discourses, on power; an “achronological” History; a History that brings from hidden biases, hidden voices and speeches; “Epistemological acts and injunctions” (bachelardian proposal), displacements and transformations (Georges Canguilhem's proposal): not chronological, but discontinuities, inflections are valid. In this way, new “validations” for the stories of power that still kill women, kill and rape girls, children, adolescents and young people

History or the historical factor for sexuality, proposed in the thinking of Michel Foucault - in which it is intended to guide one or more subsidies to studies in Sex Education, for the debate on gender violence in LA and CA, - begins, just before “*The Archeology of Knowledge*” (FOUCAULT, 2008); obviously, the set of this author's work is considered, especially volume I of the “*The History of Sexuality I*” (Will to Know) (FOUCAULT, 1999) and also the specificities of “*Orders of Discourse*” (FOUCAULT, 2004) and other texts, in their diverse production dynamics, characteristics of Foucault, which leaves a legacy for Sex Education, in particular, in the construction of a historical view, sufficiently critical, based on discourse, in power, which once transposed for the highlighted theme, gender violence, violence against women and LGBT, obliges researchers, as specialists in the area, to weave, even briefly, the modus of describing and analyzing this History, as the history of a general sexuality device.

The length of this article will not allow the deepening of the Foucaultian historical perspective commented here briefly, but it will be perceived, throughout the presentation of the sources of analysis, for a construction of the History of gender violence in LA and CA (international legislation and explanatory theories of violence against women) that this History presented by contemporary authors is no longer just a History of those resulting from European colonization, it permeates, as pointed out by Cruz *et al.* (2000), internal wars in each nation-state, in various periods, including contemporary times, as well as dictatorial revolutions and

the establishment of right-democratic governments that brought about social destabilization and also culminated in greater gender inequalities, especially in the classes economically less favored, especially the ascendants of the indigenous peoples and nations of the macro-region. Perhaps, the height of the fight against gender violence or anti-feminicide policies in Latin America and the Caribbean had a historical highlight with popular governments or women management, especially in the early 2000s.

Some difficulties in the construction of a history (of Foucault's approach) of gender violence, in the macroregion, within the scope of the Sex Education area are admitted in this work, namely: 1) the lack of specific works, at the same time, broad, that they are starting points, subsidies, to talk about violence from the historical point of view; specific and in-depth works are lacking, with a focus on history, particularly in Michel Foucault - hence the innovation of this article and why it is directed to format subsidies for the studies of Sex Education in the macro-region; 2) The absence of studies on gender violence in the Caribbean, as already indicated in other works (SILVA, 2018; MONTEIRO; SILVA; RIBEIRO, 2020); above all, there is a lack of Caribbean researchers who discuss these issues, whether within ECLAC or other sources, which include academic sources and, possibly, advance to the status of studies on gender violence prior to the European “presence” in the continent.

Anyway, the purpose of this article is to delimit a possible historical construct of gender violence in two possibilities:

- Possibility 1: starting from the productions of international organizations of the UN and ECLAC, with resolutions, empirical and statistical studies, commissioned by specialists; Declarations at events across the macro-region, among other actions.
- Possibility 2: starting from the history of European colonization in LA and the Caribbean, with all the existing diversities and complexities (“macro-diverse” region), from the “implanted” language to the “culture” developed in these spaces and today; a brief analysis of theories dealing with the issue of gender violence in the macro-region, such as the theory of colonialism (colonial genocide, gender colonialism), patriarchy and southern epistemologies, for example.

These two possibilities are the central sections of the article. In the final considerations, some challenges and subsidies are presented, which this article builds, to encourage research that seeks answers, in the history of gender violence in LA and CA and in the Foucauldian structuring of History, which enable, for the area of Sex Education, the formulation of more

comprehensive studies of untold “stories”, silenced “stories” and “underlining” stories of gender violence against girls and women.

Historical possibilities for gender-based violence in Latin America and the Caribbean

Possibility 1: research data and statistics from international organizations - UN, ECLAC, CLADEM - and several sources of data in “networks” and observatories

From the contribution of History in the Foucaultian perspective, it is decided to start a history of gender violence in LA and CA from the international bodies, UN, ECLAC and CLADEM, reiterating that the process of this construction is due to the worldwide feminist movement that, in each location of the macro-region, or, at least in some of these countries, it happened in different ways and, for this reason, the analysis and the historical construct cannot happen linearly. In any case, for Sex Education, it is necessary to “demarcate” and the choice is made by the official documents of the international organizations charged with outlining policies and funding for issues of human rights and citizens' freedoms related to women, even if they were late, as a result, publications and studies, especially by feminists, are well before their actions, thematic coordination and network policy management.

Beginning with the UN, nation-state concerns about women only began in the twentieth century and did not represent a total, but a few countries, starting with the right to vote.

Among the events, in the 1970s, the First World Conference on the Legal Condition of Women, in 1975, in Mexico City and the same conference, in Nairobi, in 1985, in which the Declaration on the Elimination of Violence against Women.

From the productions of these events and the coordination of international organizations, it is agreed to call Gender Violence as any action against women that ultimately causes death, or, otherwise, damage or suffering, physical, sexual or psychological.

Still in the breadth of this definition derived from international documents, such as the Convention of Belém do Pará, gender violence can be understood as everything that women suffer as a result or as a result of being a woman.

In 1993, the UN launched the Resolution on the Elimination of Violence Against Women (General Assembly Resolution 48/104 of 20 December 1993). A first legal instrument against violence against women and a first historical pillar.

The UN institutes a “Special Rapporteurship on Violence against Women, its causes and consequences” from the Human Rights Commission. This Commission is responsible for

several reiterations of Resolution 48/104, such as, for example, Resolution 62/133 of 7 February 2008 (FERNÁNDEZ, 2012).

The last World Conference on the Legal Status of Women took place in Beijing (1995) when some important issues for the empowerment of women in the world are consolidated: equality between men and women; gender-based violence as a “scorcher” of human rights principles; the obligation of nation-states to take responsibility for protecting girls and women from all violence.

The progress of UN resolutions after 1995 demonstrated the advancement of “political” and public health understanding, as well as public security in everything related to the term “gender violence” and all its scope.

With each Resolution, girls (children, adolescents and young people) are slowly incorporated, as well as contributing to issues such as prostitution and the sexual trafficking of women. They are important themes for Sex Education, under the thematic bias of gender violence. Added to the themes of violence against migrant women (phenomenon of migration in LA and CA).

These Resolutions, as well as the various political meetings and “agreements” over the years have contributed to the drafting of important laws to combat gender-based violence in some LA and CA countries, such as those presented in Table 1, above all, and particularly, after the 2000s.

Table 1 – National laws to eliminate Violence against Women

PAÍS	LEI	ANO
Brazil	Maria da Penha Law (Law 11,340)	2006
Costa Rica	Law to penalize violence against women	2007
Venezuela	Organic Law on the right of women to a life free from violence	
Mexico	General Law of Access for Women to a Violence-Free Life	2008
Guatemala	Law against femicide and other forms of violence against women	
Colombia	Law 1257 on Violence against Women	2009
Argentina	Comprehensive protection law to prevent, sanction and eradicate violence against women in areas where they develop their interpersonal relationships.	

Source: adapted from Fernández (2012)

These laws represent advances in local policies, but are not comprehensive across the macro-region, in efforts to eliminate violence against women.

With influential documents for the whole world, the peak of UN efforts was the creation in 2010 of UN Women. Currently, UN Women is an excellent database of publications on violence against women, especially in the areas of the macro-region under study.

ECLAC through the Gender Affairs Division for Latin America and the Caribbean and the Economic Commission for Latin America and the Caribbean is also a decisive space in studies on gender violence, for example, data from observatories aimed at eliminating gender violence, statistical data on violence against women, etc. (PONTE, 2017; ECLAC, 2019; 2020).

Another important international institution is CLADEM – *Comité de América Latina y el Caribe para la Defensa de los Derechos de la Mujer*.

Regarding networks, observatories, declarations and programs to eliminate violence against women, in the macro-region, the following can be mentioned: Map of violence against women; *Red Chilena contra la violencia hacia las mujere*; Red SEMLAC – *Servicio de noticias de la mujer de latinoamerica y el Caribe*; ACNUR; CAIRO+10; Belém do Pará Convention (Inter-American Convention to prevent, sanction and eradicate violence against women); “*!Ni una más!*” Program, presented by Montaña (2007).

But, as Fernández (2012) rightly points out, there are limitations in the use of the statistical data of these international institutions on gender violence in LA and CA, particularly, data on deaths, assaults, the various complaints and condemnations filed by local, regional courts and by countries, for example.

The data are dispersed at first, according to Fernández (2012). The main factor is the lack of sensitivity or interest in the matter of public agencies that manage the issue. However, it is these data, which place the macro-region under constant alert regarding the effectiveness of policies already developed and approved, but which are not in line with international agreements, that is, they are not effective. This is due to the high demands for such policies, resulting mainly from the deaths of women, femicide - a legal term (LAGARDE, 2004) - and coping policies.

The historical demarcation based on possibility 1 breaks down some “sub-possibilities”, considering the considerations based on history, from a Foucauldian perspective, very important and innovative, for the area of Sex Education.

- “Sub-possibility 1” addresses the laws of the countries of the macro-region and the history of their effectiveness from the major UN agencies, ECLAC and CLADEM, starting with them and expanding to other institutions in the territory. For the Brazilian case, for example, a historical study on the historical effectiveness of the Maria da Penha Law. The area

of Sex Education will find many works, in several areas of knowledge, especially in Law, which can subsidize a history of gender violence in Brazil before and after this Law. What could, for example, be a comparative study with laws similar to the Maria da Penha Law, in other countries. Therefore, studies of comparative investigations in Sex Education.

- “Sub-possibility 2” is related to investigations in the production of networks, of statements originating from events in the macro-region, as well as observatories of gender violence; local policies, annual reports from women's police stations, for example; statistics on deaths of women and girls, statistics on gender violence in its various forms, which would include, for example, gender violence against transvestites and transsexuals.

It is argued that possibility 1 is at least a more general starting point and, at the same time, more "adequate" in relation to a certainty of "inflection" in a possible historical construction of gender violence, which is excluded, as already stated, the construction of history before the European arrival in the macroregion, which would require an ethnographic, archaeological study, at first.

Possibility 2: the history of European colonialism in the macro-region and some theories

As complex as possibility 1, the search for a construction of the history of gender violence based on European colonialism and the theories concerning and competing with this violence, studied mainly by feminist activists and researchers, find in our Foucaultian historical proposal an important question: can we only talk about violence against women after colonization? And before? And, in relation to the peoples and nations that lived here? It resumes, our question unanswered.

In the historical proposal that is being built for the area of Sex Education, it cannot be considered that the macro-region only came into existence with the colonizing Europeans. There was already life here, there were people. One possible way out would be, at the present time, to seek together with indigenous ancestors, of all peoples and nations, throughout Latin America and the Caribbean, the ways in which women lived and their speeches, their ascending speeches about sex, about sexuality, on the roles and functions of women.

It can already be seen, from this angle of the question, how audacious the research project in the area of Sex Education is, in building a Foucaultian history in which gender violence cannot be simplified and, in this way, a possible path is regression, starting from the present time, 21st century, and searching in the records the expansion, time to time, place to place, context to context, in continuous fragmentations and inflection points, timeless, above

all, in the attempt, still minimal and reduced of a possible history of gender violence from the times before colonization. Simultaneously with this “regressive” search, the organization of innovative theories that explain, “from here” and “here” our “history”, the story told, first and exclusively, by women, “women of the south” - to paraphrase Boaventura de Sousa Santos. The female protagonism over themselves.

Alongside this “utopian” proposal, at first, one can think of this “Possibility 2” to study, apply and deepen (who knows, change) the theories about gender violence already built, especially in the Social Sciences and Anthropology, which can explain or provide basic guidance for a history of gender violence in the macro-region.

See Table 2.

Table 2 – Some theories for the study of gender violence in the macro-region

THEORY	AUTHORS
Patriarchate	Muraro (1995); Saffioti; Almeida (1995); Amorós (1991)
Coloniality of power	Quijano (1992)
Gender Coloniality	Lugones (2008)
Epistemologies of the South	Santos; Meneses (2010)
General sociological perspective	Pita (2015); Modena (2016)

Source: Developed in the research

Even before theories of colonialism and its variants, it is known and understood in this paper that gender violence is rooted in historical inequalities between men and women. That is, structural relations of inequality, whether by ethnicity, culture or social condition. In this way, the idea of culture must permeate the historicities of gender violence in Latin America and the Caribbean, which implies that Sex Education researchers pay greater attention to the details and contributions of ethno-history and anthropology, especially feminist studies, produced by women, in the macro-region.

Conclusion

Pointing out the beginning of studies of a possible history of gender violence in the macro-region, based solely on academic feminist productions in the areas of social sciences and anthropology and, within the scope of political militancy, since the 1970s, for example, would be a hard work and would take a lot of time from researchers in the field of Sex Education. In addition to that, one would risk disregarding the wide production in AL and CA prior to this period, even if they were punctual.

Starting from the 1990s, the date that marks the “late” insertion - this observation is repeated strongly - on the UN agenda and other agencies on the theme of gender violence. The development of coping policies seems to indicate a more plausible possibility as indicators for planning research in the area of Sex Education.

The two possibilities presented in this text are, in this way, a small contribution of historical demarcation, in a Foucaultian perspective, in which it is considered that there is, indeed, a possibility of talking about a history of gender violence, within the scope of policies, but also, within the scope of social practices that allow, no longer a “saying” or speech only in the “closed” spheres of the world feminist movement, but the debate is now widely considered, beyond this one movement, that is, aligned with other social movements, especially those focused on the theme of sustainability and, more specifically, for areas of the school curriculum and non-school spaces in Sex Education for the macro-region, based on the current scope of what is conventionally called, “politically”, empowerment (empowerment of women) or empowerment of girls and women.

Neither possibility is an easy path for our broader research proposal for Sex Education, which is to discuss and innovate the theme of gender violence in this macro-region, by having, for this, the contributions of Michel's discourse and power Foucault. But they are complex and possible research paths.

The answer to this research question is "Yes". Yes, there is a possible initial path to the history of gender violence in Latin America, which can be started, with the historical and statistical data from international organizations and, therefore, the work of statistical research, observatories, data organization, which will allow time to “regress” and demarcate what Michel Foucault calls the “discontinuities” of history. Similarly, the search for reports, data on violence, etc.

Another way: the bases and foundations given by authors of the macro-region, in articles, chapters of books and books, anchored at the UN, ECLAC or universities, which point to the issues of European colonialism in Central America, the Caribbean and America mostly from the South, dominated by the Spanish, with the Portuguese, in this case, colonizing Brazil and, especially in the Caribbean, with Dutch, English, French influences (particularly, in the South, in Guyana).

The history of the macro-region encounters another challenge that is the particularity of each place: the history is possible, in a foucaultian bias of History - conception of this work -, to start with the statistical discourses and their cultural and anthropological implications, above all.

Scholars in this area will have to be willing to organize this Foucaultian historicity of gender violence under a “spirit” - concept of Gaston Bachelard - discontinuous of history: starting with contemporaneity, having as a landmark, international policies for the macro-region and, as far as possible, build the particularities in each Nation-State, identifying the similarities, comparisons, distances and differences.

If, from the point of view of the beginning - from the theories of colonialism - gender violence has a common link, the development and current affairs of the issue, at least, apparently, are not characterized by inflection points and common points, unless, the confrontation itself and the policy, for example, of the UN, Agenda 2030, on the empowerment of girls and women, etc.

A challenge, based on the history of the development of the theme of gender violence in the macro-region, is the construction of social programs for men and women, in a proposal for School and non-school Sex Education, uniting multifaceted actions of the public administration in a proposal for the prevention of violence .

Other referrals of subsidies for research in Sex Education on gender violence in the macro-region is to organize the research project or program, of possibility 2, initially based on the studies and investigations produced in the macro-region and by native researchers and delimit in the history of these productions that emerge, especially from the social sciences, the moment of insertions of international policies, which was “late” and, in this “archaeological” exercise, to interpret and describe the current situation, with the effectiveness of confronting gender violence, violence against girls and women.

That the proposal for the “device of gender violence” mentioned here may be a motivation for studies in the area of Sex Education, as a proposal for “possibility 3” in the construction of a history of gender violence before the “European presence”, before colonization, with support in ethno-history and anthropology - who knows, in archeology.

Together, the two proposed possibilities and the third possibility, as a “device”, produce formative impacts both for the school curriculum and for non-school spaces, in the struggle, for the end, above all, of violence and femicide of girls and women. May this text contribute to the debate on female empowerment in the studies of Sex Education.

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