

**(DE) POLITICIZATION: WOMAN, MOTHER AND TEACHER IN REMOTE EDUCATION IN TIMES OF CRISIS**

**(DES) POLITIZAÇÃO: MULHER, MÃE E PROFESSORA NO ENSINO REMOTO EM TEMPOS DE CRISE**

**(DES) POLITIZACIÓN: MUJER, MADRE Y MAESTRA EN LA EDUCACIÓN A DISTANCIA EN TIEMPOS DE CRISIS**

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**ABSTRACT:** The textual writings refer to a post-doctoral internship research of the Post-graduate Program in Education of the Federal University of Ceará, Area of Concentration Brazilian Education. It aimed to understand the social and pedagogical implications of social isolation in the lives of female teachers of the Integrated High School of the Instituto Federal de Educação, Ciência e Tecnologia do Ceará (IFCE) Canindé Campus in the context of the coronavirus pandemic. The submission of women by biological and social naturalization, comes from cultural imposition for generations. This problem became even worse during the period of social isolation. Increasingly inside the home, women were overloaded with activities. Theoretical and methodological markers, assert that women need to know the social and cultural system that makes them submerged. Urge the mobilization of women with political potential of articulation for the deconstruction of oppressive, demystification social and cultural connections of female imprisonment; affirmative proposals, with compensatory actions focused on unequal differences must be effective for the achievement of gender equality.

**KEYWORDS:** Class society. Patriarchy. Intersectionality. Social estrangement.

**RESUMO:** Os escritos textuais fazem referência a uma pesquisa de estágio pós-doutoral do Programa de Pós-graduação em Educação da Universidade Federal do Ceará, Área de Concentração Educação Brasileira. Objetivou-se compreender implicações sociais e pedagógicas do isolamento social na vida de mulheres professoras do Ensino Médio Integrado do Instituto Federal de Educação, Ciência e Tecnologia do Ceará (IFCE) Campus Canindé no contexto da pandemia do coronavírus. A submissão das mulheres pela naturalização biológica e social advém da imposição cultural por gerações. Esta problemática agravou-se ainda mais no período de isolamento social. Cada vez mais dentro de casa, as mulheres foram sobrecarregadas de atividades. Marcadores teórico-metodológicos aferiram que as mulheres precisam conhecer o sistema social e cultural que as fazem submergir. Urge a mobilização de mulheres com potencial político de articulação para a desconstrução opressora e desmistificação das conexões sociais e culturais do aprisionamento feminino; propostas

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*afirmativas, com ações compensatórias focadas nas diferenças desiguais devem ser efetivadas para o alcance da igualdade de gênero.*

**PALAVRAS-CHAVE:** *Sociedade de classe. Patriarcado. Interseccionalidade. Distanciamento social.*

**RESUMEN:** *Los escritos se refieren a una investigación de pasantía posdoctoral del Programa de Posgrado en Educación de la Universidad Federal de Ceará, Área de Concentración Educación Brasileña. El objetivo fue comprender las implicaciones sociales y pedagógicas del aislamiento social en la vida de las profesoras de la Escuela Secundaria Integrada del Campus Canindé del Instituto Federal de Educação, Ciência e Tecnologia do Ceará (IFCE) en el contexto de la pandemia de coronavirus. La sumisión de la mujer por naturalización biológica y social, proviene de la imposición cultural durante generaciones. Este problema se agravó aún más durante el periodo de aislamiento social. Cada vez más dentro del hogar, las mujeres estaban sobrecargadas de actividades. Los marcadores teóricos y metodológicos indican que las mujeres necesitan conocer el sistema social y cultural que las sumerge. Instar a la movilización de las mujeres con potencial político de articulación para la deconstrucción de las conexiones sociales y culturales opresivas y desmitificación del encarcelamiento femenino; las propuestas afirmativas, con acciones compensatorias centradas en las diferencias desiguales deben ser eficaces para el logro de la igualdad de género.*

**PALABRAS CLAVE:** *Sociedad de clases. El patriarcado. Interseccionalidad. El distanciamiento social.*

## Introduction

This work resulted from a postdoctoral internship in the Graduate Program in Education of the Federal University of Ceará, Concentration Area, Brazilian Education, Line of Research History and Comparative Education.

We investigated the group women teachers working in the Integrated High School of the Federal Institute of Education, Science and Technology of Ceará (IFCE) Canindé campus during social isolation on the occasion of remote education in the scenario of the coronavirus pandemic in the years 2020-2021.

IFCE is a pluri-curriculum and multicampi institution, focused on professional and technological education in different teaching modalities, offering enrollments from high school to PhD. The Canindé campus is geographically located in the Canindé microregion, belonging to the Northern Mesoregion of the state of Ceará. Specifically, in relation to bachelor's degrees, this campus offers four courses: Mathematics, Pedagogy, Physical Education and Music. Acting in the face-to-face and distance modalities, it also offers bachelor's and graduate *courses*

*lato sensu*, in conjunction with the work of research and extension, without losing sight of the concomitance with the courses of Technical and Technological levels.

The study elected the Technician Integrated to High School in Electronics course, because its curricular matrix is of an integrated nature, in times of remote teaching, as well as by the female scarcity in action. This course aims to qualify students to act as professionals in the development of electronic projects in the subareas of micro controllers and microprocessors, as well as in the execution and supervision of installation and maintenance of equipment, in electronic systems including transmission and reception of signals (PPC, 2020).

The graduate profile includes the qualification to perform measurements, tests and calibrations of electronic equipment and execution of quality control and management procedures (PPC, 2020). Thus, the central objective of the training is to train professionals qualified to work in the industrial and service sector in the electronics area.

The analysis of the PPC (2020), based on the stocking picture, showed mostly the male presence. The discrepancy between the number of male and female teachers will be evidenced in this text by the bias of female inadmissibility in some jobs and, specifically in this case, as a naturalized aggravating factor in the area itself. The number of teachers overlaps with the number of teachers, something commonly socially validated under the myth of hard science, an area of exact sciences, something that is not appropriate for women.

We aimed to understand the social and pedagogical implications of social isolation in the lives of women teachers of the Integrated High School of IFCE Canindé Campus in the context of the Covid-19 pandemic. To this end, we chose to make decisions based on technical choices, in order to ensure the authenticity and scientific exigence of the answers, without giving up methodological ethics. We decided on the qualitative approach aligned with the case study method, with the techniques of the semi-structured questionnaire applied online by the Google Forms form, in addition to the documentary analysis, with the insertion of the PPC of the course.

The central axis of the theoretical framework lies in the feminine approach, as a starting point for analyzing the foundations anchored in North American and Afro-Brazilian theories, in order to counter the criticism about intersectional oppression by the triad gender, race, social class under the domination of patriarchy (AKOTIRENE, 2020).

In the first section we established the dialogue about women's life in the pandemic, the challenge of remote work and family care. Secondly, we bring the section of the methodological route and then the results section containing the experience of the Canindé campus. In this part of the text, we analyze the changes that occurred in the family and professional life of the female

teacher as a professional and mother responsible for the well-being of the family. Located in the working class, the teachers had their own residence for remote education and adapted rooms, invested in internet, acquired equipment and electronic appliances. Finally, in the final considerations, we highlight the perspective of resuming other points in later studies, such as the contradictions between men and women in class society, as well as the need for a study on the social position of female teacher, with a standard of living higher than the common housewife, poor, unemployed, cleaner, and black. The contradictions existing within the female class perceived at the time of current readings, by themselves, justify the resumption of this urgent and timely subject.

### **Work at home, remote activities and the lives of female teachers in the coronavirus pandemic**

The Coronavirus pandemic, started in March 2020, forced the shutdown of face-to-face classes due to the determination of social isolation. And with it, the interruption of the mutual network of help that existed among women: mother and daughter, grandmother and aunts, cousins and sisters, some relied on each other alternately to help in everyday tasks. Social distancing not only interrupted this support network, but also promoted accumulation of activities in the midst of the new routine.

The suspension of face-to-face classes directly impacted the lives of all, especially for the most vulnerable people, including women. The intensity of the work worsened and household activities tripled due to care, guidance and follow-up to children in remote education, child hygiene care, food preparation, washing clothes, and external work for family support.

The circumstances of the pandemic have placed women increasingly indoors and the consequences were immediate: precarious housing conditions, lack of access to the world computer network, coping with food insecurity, unemployment, hunger, violence, among other problems.

A survey by The Datafolha Newspaper, between May 10 and 14, 2021, showed an exponential increase in violence against women within the home itself. According to the report, 73.5% of the population believe that violence has increased considerably and 51.5% reported having witnessed some situation of violence. These indicators pointed to the female public as the most affected and defined a social profile of this public: black, separated and unemployed domestics (PAULO, 2021).

The crisis in the Brazilian context has advanced rapidly, reaching fourteen million unemployed in 2021; of this quantity, 6 million stopped looking for work because they did not envision opportunity. In addition to the unemployed, forty million workers living in precarious<sup>3</sup> form with daily hours of up to fourteen hours of uninterrupted work, without weekly rest, paid vacations, health insurance and unemployment insurance (SILVA, 2021)<sup>4</sup>. At the interface of social precariousness, confined families, the virus without control, children without schools, empty education, increasingly distancing themselves from the class that needs it most (SAVIANI; GALVÃO, 2021).

Exploited, subdued or camouflaged, women played an important role in confinement, after all, they have always been in history. Therefore, the relevance in problematizing and discussing the inequalities that affect them (CRENSHAW, 2002). For a long time, women have been kept invisible in society, without access to culture, science and everything that suits man. Thus, they remained silenced for long periods, under labels of hysteria, "disabled" or demonic. Without freedom to speak in public, to do business, to work, in short, without the right to make any kind of concession, since they did not dominate their own body, soul and not thoughts. Trapped in myths, customs and traditions they were not allowed any decision (DELPHY, 2015).

Women objectified by the idea of biological naturalization remained immobilized in society, silenced and culturally imprisoned. Only men appeared socially. From this privileged place, universal thought of matrimonial appropriation applicable to women as a predatory antidote was instituted from the male class (DELPHY, 2015).

According to Holanda and Cavalcante (2013, p. 06, our translation) even today, "motherhood is seen as the greatest representative of femininity", since the nature of women should be cultivated as something delicate and fragile. This labeling aims to cover women with passive attributes, considered appropriate to the performance of the function of wife and mother.

It is necessary to reflect that even today, in Western societies, to a large extent, this understanding of women as reproductive and submissive to men persists even when the female figure is the provider of the home (HOLANDA; CAVALCANTE, 2013). At a slow pace, this imprisonment was being resized with the deconstruction of the absolute truths socially accepted and culturally validated (HELLER, 2016).

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<sup>3</sup> Working alternative to the lack of formal jobs. Workers informally use their goods and offer services to invisible employers through applications, so precarious, in the informality.

<sup>4</sup> Data extracted from the pronouncement of former President Luiz Inácio Lula da Silva, on May 1, 2021, in honor of the day of the worker, at the Central Única dos Trabalhadores, State of São Paulo.

In the 19th century, women began their first conquests, although timid, and began to be present in speeches and images. From the 20th century onto history with their presence in universities, changing the intellectual climate, with the mastery of writing, also changed the course of history (PERROT, 2007).

The challenge in the 21st century is to make women's achievements win the streets, in a written or spoken way, in words or gestures, the debate needs to gain emancipatory movement. Times have changed and this perspective of emancipated change needs to change history, starting with the economic situation of women with more jobs and financial appreciation (PERROT, 2007).

The long vicious cycle of wage inequality between men and women came with the dehumanization of the working class, especially on the poorest and the black population, which continues to be kept in degrading activities. Capital concentrated income and accumulated wealth, established a working class, leaving them without rights and more vulnerable. The triumph of capital accumulation contributed to violence, exclusion, hunger and absolute misery in big cities. The forerunners of colonialism, aligned with patriarchy, articulated themselves in capitalism, reinforcing alienation through brutalization (DAVIS, 2016).

Amid the humanitarian crisis of the pandemic, the market has become increasingly insidious, and has shaped the work with 'work from home' logistics. Physical distancing has allocated the digital industry and remote work as the new productive model (MARTINS, 2020).

Therefore, education has not been immune to remote work. The progress of the pandemic paralyzed universities, schools, jobs, tourism, among other activities classified as non-essential, which extended more space to the *Remote Work*. Education was located at the center of the health crisis, with remote education, which was proposed as an emergency for all, without everyone having access to digital goods and services.

Thus, the cruel pedagogy of the virus was standardized in an unusual way in the digital, technological and educational environment (SANTOS, 2020). The rules of confinement that determined the emergency remote education did not ensure training conditions, which further aggravated the unequal structure.

In this exclusionary context, education remained underdeveloped, limited, fragmented, millions of children could not get literate, fifty percent of young people did not take the national high school exam (ENEM, in Portuguese) in 2021. The progress of the pandemic did not soften the school deficit, as on the contrary, it brought more extreme poverty, violence, hunger and misery. Democratic erosion has weakened the social fabric, intensified ideological polarization

with obvious risks to Brazilian democracy, silencing universities to strengthen the inoperability of populist policies (LEMES; SANTOS CRUZ, 2020).

Regarding high school, a survey by the National Confederation of Education Workers (CNTE, 2020) found that 53.6% of the teaching class was qualified to teach remote classes and half of these teachers share technological resources with others in their home space. Another relevant data about teachers is the fact that 9 out of 10 teachers used their cell phone in holding remote classes. Broadband internet access did not reach all teachers, more than 24% had to use mobile data package to teach classes in the context of remote education.

The data also showed that 43.5% of high school teachers performed remote synchronous classes and 9 out of 10 teachers elaborated the activities to send to students. In the teaching conception: "there was an increase in the working hours spent in the preparation of non-face-to-face classes in all stages of Basic Education" (CNTE, 2020, p. 15, our translation).

Thus, remote education directly impacted student performance. Specifically, concerning high school, 45.8% of the students "[...] reduced their participation in the proposed activities" (CNTE, 2020, p. 18, our translation). In the teachers' understanding, 1 out of 4 students would not have the resources to have access to remote education, directly affecting the performance of the activities.

Taking this overview of the National Confederation of Education Workers, we seek to understand the specificities of the Integrated High School of the Canindé campus from the professional performance of teachers who volunteered to collaborate with the research, sharing the female subjectivity, from what they have lived since March 2020, when the face-to-face classes were interrupted.

### **Theoretical and methodological foundations**

Methodologically, we articulate the qualitative dimension with the case study method, which involved a situation recognized as a real problem of everyday life. Therefore, we deal with a problem based on human experiences and their social relationships, by different variables, from the point of view to the working conditions of the respondents.

Flick (2009) highlights that qualitative research has as its primacy to study complex relationships. It is an approach that seeks to account for everyday subjectivity, as a social act of knowledge construction rather than only explaining it through the isolation of variables.

Qualitative research is concerned "[...] with a level of reality that cannot be quantified. That is, it works with the universe of meanings, motives, aspirations, beliefs, values and

attitudes, which corresponds to a deeper space of relationships, processes and phenomena [...]" (MINAYO, 1994, p. 21-22, our translation).

Aligned with the qualitative approach, we selected the case study method so that it would promote the exploration of the phenomenon, leading to exhaustion, allowing clarity and the coherent sequence of decisions in the process of collection, organization and treatment of information, to later interpret the data from the IFCE case, Canindé campus (ZANELLI, 2002).

In order to collect the information, we used the methodological strategies of documentary analysis and the online questionnaire. Based on Gil (2007), documentary research uses materials that have not yet received analytical treatment, differing, therefore, from bibliographic research, which uses the contributions of various authors on a specific subject.

In this sense, documentary sources can and should be included in the course of an investigation, such as: reports, official documents, films, dossier, videos, recordings, among other records. In the present case, we look at the PPC of that Course in order to add data beyond the questionnaire.

The questionnaire, in Gil's understanding (2007), is an investigative technique composed of open or closed questions, structured or semi-structured used online or in person, according to the conditions of accomplishment and the objectives of the research. In view of the social distancing recommended by health agencies, we apply the issues virtually attentive to ethical aspects. In this sense, we emphasize that the investigation on screen went through the Ethics Committee in Research.<sup>5</sup>

After the collection of the investigative process, the information was organized and categorized. After proper treatment, they were reflected in the light of Fairclough's Critical Discourse Analysis (ADC) (2010). Thus, the analysis remained driven to exhaustion, in order to achieve density to the studied phenomenon as we will evidence below in the clipping format.

The course analyzed aggregated 23 teachers in the disciplines of the common nucleus and in the professional technical area; of this quantitative, only five were women, these being the respondents identified with the letter "P" plus the ordinal numbers in the ascending order: (P-1); (P-2); (P-3); (P-4) and (P-5). The clipping summarizes some of the excerpts contained in the report that indicate responses to social and pedagogical implications from the respondents' perspective.

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<sup>5</sup> According to Opinion no. 4,769,199 of Plataforma Brasil.



## Results and discussions: the reality of the IFCE Canindé Campus (CE) High School course integrated to Electronics

Human history has been grounded by the efforts of many women and recognizing the efforts of these pioneers helps us understand the oppressive mechanisms of patriarchy strongly grounded to sexual division, social class, and the human race (DAVIS, 2016).

The social markers between boy and girl are well defined since the composition of the clothes, including preparations and colors to reinforce patriarchal ingenuity. Boys are encouraged not to cry, not be fragile, because they are responsible for the perpetuation of the species, while girls should be reserved for marriage and destined for procreation.

Based on the participants' responses, these social and cultural markers shone in the pandemic. Women were visibly impacted by immediate changes in their everyday lives. Concerning women teachers, their teaching practices were also altered from the insertion of digital and technological resources to the adaptation of physical spaces, including illness and suffering for teachers who could not adapt quickly to remote activities.

In understanding P-1, in remote education, "there are bad days and less bad days." In making the outburst, he/she exposed his working condition in recent months, he/she pointed out the existence of a set of problems, from access, internet instability, psychological illness, anxiety and concern for the family, with the school deficit, with the students, in addition to the fear for their own life: "they are problems of a complex nature, so you can not have a good day".

In the reasoning of Santiago (2021), the chaotic context of social isolation drove people away from each other. Family and friends were prevented from social coexistence, deprived of leisure environments, remained without the physical presence of loved ones and this profoundly impacted the quality of life, bringing more professional fatigue.

Among the pedagogical implications highlighted the lack of training focused on the remote context, social inequalities, poor housing conditions, lack of access to the Internet, interference of internal and external noise; all this directly interfered with pedagogical practices. They also pointed out the feeling that the teacher potential found in face-to-face activities seemed to have changed into constant challenges for many teachers (FIRMINO *et al.*, 2021). Regarding the social life of women, P-2 replied:

*The pandemic has impacted women's lives in the pandemic in many ways. Among many factors, we can consider work overload due to domestic and professional demands that now mix during the day and have no time to finish. Women, in most families, also assume the role of caring for sick relatives and taking on domestic responsibilities. And women who are mothers*

*exponentially increased their work overload, having to take care of education and care for their children, performing domestic and professional activities. The pandemic only showed for society the work overload of women (P-2, our translation).*

The domestic production mode is at the center of the family base for the support of patriarchal structures and the system of flexible neocapitalist production. Women, in the identity of wives and housewives, assume the heavy lifting inside homes as invisible supports in the functionality of the market (DELPHY, 2015).

Without remuneration and without guaranteed rights, the woman washes, cooks, cleans the house, takes care of the children, guarantees family well-being, while the man dedicates all his time to labor. In this sense, the female class is appropriate to marriage and appropriate to the productive system under the identity of a housewife.

At the service of capital, women remain distant from training, jobs and, consequently, political militancy. Carneiro (2011) draws attention to two powerful matrices in building the potential that keeps women away from the political arena. They are the matrices of miscegenation and racial democracy. Both are responsible for the effectiveness in concealing social and cultural inequalities. The functionality of these two matrices aligned with patriarchy ensures the repetition of the past in the present through racial rigging. Therefore, the feminist challenge is not simplistic, since race and class are elements of feedback to the patriarchal system in the structuring of inequalities.

In Tabet's perception (2004), women are exchanged for ignorance as one of the main pillars of their oppression. Many of them are unaware of the level of exploitation to which they are conducted. This ignorance among women themselves is so natural, accepted by all, that women also agree with naturalization naively (GUILLAUMIN, 2003). The responsibility of women in the home issues was unanimous among the respondents.

*At first it got a lot more complicated. We already worked hard, but we had a habit of doing other things to differentiate the weekend. In the pandemic we can't turn on and stay on the computer. The main implication was the lack of the collaboration network. It greatly decreased the support of friends and family. The rest on the part of the parents, the lack of interaction by parts of the children lived in school. This affected everyone a lot, including children and social life. The woman's responsibility to everyone in the house. This is very complicated (P-5, our translation).*

Women need to be able to fight and recognize themselves as part of the fight. Female engagement cannot be reduced to clarifications that permeate women's awareness. It is necessary, therefore, a form of praxis based on affirmative practices that feed the discourse for

social change (FAIRCLOUGH, 2010). Originating from Structuralism and Psychoanalysis, Fairclough's Critical Discourse Analysis (ADC) (2010) guides the deconstruction of the mystique and the problem of structural modeling that dominates people. As a transdisciplinary area, the assumptions of the ADC bare crystallized ideologies in entrenched discourses. Thus, the ADC attributes respect to ethics, justice and coherence in the analysis process focusing on the social problem, since its objectives are always focused on the political, social and cultural dimension.

The ADC approaches relational dialectics as a dissociated element of representative language that inferiorizes conservative practices. The relational recognition of the differences in everyday relationships needs to be related to new fair and cohesive social practices capable of sustaining the humanized social construct in the context (FAIRCLOUGH, 2010). Thus, society does not reproduce unequal reality because it resizes conservative practices for social change through real facts expressed in social events, that is, through actions beyond discourse.

Based on Fairclough (2010), the social characterization of discourse is immanent to the social context itself, part of it and turns to social reality. The inefficiency of the humanizing articulation strengthens the mystique and deepens the social problem through the modeling of the domination that reproduces oppression.

The P-4 respondent realizes that it is not easy to free women, especially those who are in vulnerable situations. It is precisely these women who need protection the most and do not escape harassment, violence, hunger and exclusion of any kind. Recognizing this situational state, the strategy is to reflect on what can be done and how it will be possible to advance collectively in the debate on policies and actions aimed at the women's class. Respondents stated that it makes no sense within the female class itself some women do not care about others, so the inequality of the class itself is intolerable.

Domestic responsibility in the family environment manifests itself in an indisputable way, which evidences the purpose of ideological reflection on the difference of sex in order to shift the social power conferred on men by sexual division and work. It is not a question of placing men and women in overlap, but of studying them in a relational and dialectical way without contradicting women as unique beings, but within a sociopolitical set (FALQUET, 2014).

Guillaumin's studies (2003) assert the existence of a legal arsenal that ensures the perpetuation of female responsibility. Collective appropriation takes place through marriage and, in a customary manner, domestic duties are guaranteed as a masculine right to detain a woman equipped with the logic of private property.

With this cultural logic, man takes possession of the right, determines the conditions of confinement, the use or not of physical or psychic violence, sexual coerce with or without consent. Thus, marriage oscillates between flowers and silence, based on contractual law contrasted in naturalized inequality as if nothing could be done. In the concrete and material appropriation of marriage there are flowers, worship, religion and, the law guarantees the appropriation of the body and religious worship to the soul (GUILLAUMIN, 2003).

It is important to understand the dynamics of violence imbricated in gender as something broad, socially constructed (AKOTIRENE, 2019). We need to understand the different types of threats that reach women in jobs, on the streets and in society in order to create educational strategies, such as the formative model, wise politics that can be a viable alternative (MAHDI; PIRANI, 2021).

These are situations that present classification levels and leave deep marks, and it is necessary to strengthen the network of reception, protection and qualification so that these women occupy more space in the debate and recognize themselves as part of the struggle in women's unity.

### **Final considerations**

The Coronavirus pandemic has advanced rapidly, impacting people's health, education, economy and way of life worldwide. The epidemiological situation triggered the humanitarian crisis, bringing direct consequences to human life. By paralyzing essential and non-essential services, work relationships have been profoundly altered, and the logic of the Remote Work is inserted, such as telemedicine and emergency remote education itself.

The changes altered people's routine and the consequences were immediate, especially for the most vulnerable individuals, including children, women and the elderly. Many women were able to remain confined, while others faced hard work, violence, exclusion, hunger, abandonment, physical and psychological illness.

Socially cloistered, the participating teachers, although with an assured income, also answered that they experienced challenges. They had to adapt physical spaces, reinforce internet packages, learn to use digital strategies, guide their children, make their own food, in addition to pedagogical tasks.

The research indicated that women were hit hard because they saw their support network reduced, as well as challenges such as unemployment, domestic violence, social abandonment, without encouragement and support for their own family, directly ruining the feminist struggle.

We conclude that women remain separated by differences. Several aspects interfere in their lives and characterize experiences by social markers. The ideological implications and lack of knowledge due to the lack of access to culture favor male domination. Thus, since most women are unaware of their rights, they easily renounce what is already guaranteed to them.

Domestic unity is one of the places in which male oppression manifests itself in an indisputable way, preventing the development of the consciousness of the oppressed. The emphasis of this research evidenced the experiences of women teachers who made their experiences available and who also admitted the inequality between women themselves from social markers.

Among their respective speaking places, the respondents recognized that, although faced with the challenges of remote education, they have a quiet life concerning the social well-being of the family, aware that food, safe housing and family security are not applicable to the totality of women.

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