MACHISM, PATRIARCHALISM, MORAL AND THE DISSOLUTION OF OCCUPATIONAL ROLES

MACHISMO, PATRIARCALISMO, MORAL E A DISSOLUÇÃO DOS PAPÉIS OCUPACIONAIS

MACHISMO, PATRIARCADO, MORAL Y LA DISOLUCIÓN DE ROLES OCUPACIONALES

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This study aims to reflect about results of the research on rape in Brazil published by the *Instituto de Pesquisa Econômica Aplicada* (Applied Economic Research Institute – IPEA in Portuguese), in March 2014. Concepts of patriarchy, machismo, moral principles and roles, especially the occupational ones, are discussed. The model of the patriarchal family was common in the Middle Ages, due to agricultural economic structure of that period, and it was very different from the nineteenth century bourgeois patriarchy. Machismo, in turn, emerged with the decline of Christian Morality in bourgeois society gestated at the end of medieval era and easily infiltrated in the bourgeoisie. The loss of a guiding moral and the rise of liberal and relativistic ideas did modern man lose their references and, often, their own role in the world.
Descriptors: Occupational therapy; Role; Sexism; Morale.

Este ensaio tem como objetivo refletir sobre os resultados da pesquisa sobre estupro no Brasil divulgada pelo Instituto de Pesquisa Econômica Aplicada (IPEA), em março de 2014. São abordados os conceitos sobre patriarcalismo, machismo, moral e papéis, especialmente os ocupacionais. O modelo de família patriarcal era comum na Idade Média, devido à estrutura econômica agrícola do período, e foi muito diferente do patriarcado burguês do século XIX. O machismo, por sua vez, surgiu com a decadência da Moral Cristã na sociedade burguesa gestada ao fim da era medieval e se infiltrou facilmente na burguesia. A perda de uma moral norteadora e a ascensão de ideias liberais e relativistas fez o homem moderno perder seus referenciais e, muitas vezes, seu próprio papel no mundo.
Descritores: Terapia ocupacional; Papel (figurativo); Sexismo; Moral.

Este ensayo pretende reflexionar sobre los resultados de una investigación sobre violaciones sexuales en Brasil a partir de los datos del Instituto de Investigación Económica Aplicada (IPEA) del Brasil, en marzo de 2014. Se hicieran algunas reflexiones acerca de conceptos como patriarcado, machismo, moral y roles, especialmente los ocupacionales. El modelo de familia patriarcal fue común en la Edad Media, debido a la estructura agrícola del período y fue muy diferente del patriarcado burgués del siglo XIX. El machismo surgió en la decadencia de la Moral Cristiana en la sociedad burguesa gestada al fin de la era medieval y se ha infiltrado con facilidad en la burguesía. La pérdida de un guía moral y la ascensión de las ideas liberales y relativistas hicieron al hombre moderno perder sus referenciales y, muchas veces, su propio role en el mundo.
Descriptores: Terapia ocupacional; Rol; Sexismo; Moral.

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INTRODUCTION

The *Instituto de Pesquisa Econômica Aplicada* (Applied Economic Research Institute - IPEA) is a federal public foundation that, through its research, provides rationale for government actions related to the development and implementation of public policies[1]. In March 2014, the IPEA released the survey "Social tolerance to violence against women", which generated great repercussion in the media and in academic circles as it contains results considered "sexist" and "patriarchal". On the other hand, failure in the dissemination of research results showed the impact that research has brought to the social environment.

Although some information has been rectified (as the inference that 26% of Brazilians, and not 65% fully or partly agree with the statement that "women who wear clothes that show the body deserve to be attacked")[2] others have indicated surprising results[3]. One of the data shows that 70% of rapes occur in the home, by family members or close friends. Other shows that 24% of perpetrators of children are parents or stepparents. In view of these phenomena we are compelled to ask: What does make a person to act in a good or in a bad way? What does make a person to be virtuous or to be dishonorable? What does lead a human being to sexually violate his/her child or stepchild? What has led these subjects to lose their own occupational roles?

More than brief and modest sociological thoughts to be presented in this study, it seeks to relate the moral principles of a society with the definition or dissolution of occupational roles of individuals who compose it, based on questions that emerged from the aforementioned IPEA research.

Thus, this paper aims to reflect on the results of research on rape in Brazil published by the Applied Economic Research Institute (IPEA), in March 2014.

METHOD

This is a study of reflection type, based on the IPEA survey conducted in March 2014, entitled "Social tolerance to violence against women." This reflection correlates the data of this document with the occupational roles and also makes approximation with articles that make parallel with the theme.

RESULTS

This reflection as well as the approach to the literature and the IPEA document - "Social tolerance to violence against women", is presented in three topics, namely: Sexist and patriarchal results: a confusion of concepts; Morality, humanism, modernity and relativism; and Loss of occupational roles: current consequences.

DISCUSSION

Sexist and patriarchal results: a confusion of concepts

The society in general and the authors responsible for the technical note IPEA point patriarchy and machismo as originators of a range of social problems, but do not explain their historical root or constitution[2]. At the same time, the lack of knowledge on etymology can lead to misguided thoughts about this social phenomenon. In this sense, it is worthy to briefly present the concepts of patriarchal family, nuclear family and machismo, in order to understand the sense in which these words are used throughout history, in popular discourse.

The patriarchal family was a popular model until the period of consolidation of cities. It was composed by the patriarch (usually the grandfather), his children, daughters-in-law, sons-in-law and grandchildren, all living in the same mansion and tending the field[4]. Such a solid parentage was almost impossible to dismantle because the union of the members and the moral strength (usually these families met daily to pray) reinvigorated them daily[5].

In contrast, the nuclear family appears as a fragment of the patriarchal family, with the consolidation of urban centers and trade activities. This more compact family consists of the model "father, mother, children," and is consistent with the industrialization and new lifestyle that was emerging around the eighteenth century[4]. It is thus a by-product of the bourgeoisie. Because of its fragility and

dismemberment, the nuclear family is valiantly more likely to have customs, religion and culture submerged by fleeting values[5].

In turn, the term machismo seems to be a designation of modern anthropologists, however if this nomination is understood as "male sexist oppression", one may think that its origins date back to bourgeois society gestated after the end of the Middle Ages, and it is the result of traditional morale decay [4,5]. It denotes male supremacy in all areas - physical, social and psychological thus justifying that man has the power to mistreat a woman.

However, it is noteworthy that in antiquity a considerable number of pagan cores saw the female figure as naturally inferior, without freedom of choice, sexually disposable, without rights and, in many situations, mendicant, if they were fired by husbands. With the advent of the Middle Ages, the Church won for women to position they deserved: they were not maidservant, nor mistress, but companion and equal in dignity before men[6-10]. At that time the so-called "courtly love" arouse, in which being a gentleman and treating a woman well did not mean she was inferior to men, but that, being so sublime, she deserved special kindness [5,8-10].

While there was a gradual breakup of the medieval morality, there was also the beginning of the establishment of a bourgeois, anticlerical, capitalist, frivolous society and that lives keeping up appearances[4]. The bourgeoisie that arises within the trade and excessive profit no longer needs a religion to guide their conduct and ways of life. Consolidated in the seventeenth and eighteenth centuries, it reintroduces and centralizes the State, creates laws and rules guided in purely human issues and influenced by Cartesian philosophy, the bourgeoisie separates the morality from religion and states that "the faith that a man professes does not bear on his conduct"[4(p.79)]. Thus, it becomes feasible to bourgeois, increasingly stuck more to their vices than their virtues, and increasingly liberal, industrial, profit slave, to objectify women and then to gestate behavior of sexist male supremacy.

Although Brazil has been heavily influenced by European colonization, the prevailing patriarchal family in this country until the nineteenth century was extremely bourgeois and different from the typical patriarchal family of Medieval Europe. In the Brazilian patriarchal society urban life and appearances were common, with double standards to men, subjugation of women and exclusion of them from public life, as well as the maintenance of the slave system, a result of liberal capitalism[11,12].

In medieval patriarchy women participated in public life but the modern, liberal mentality had not yet emerged in this culture[8-10]. The feudal lord and vassals had very different relationships from what is known today as "employer-employee" or, in this case of "patriarch-slave" relationship[11,12]. In feudalism, vassal and liege were a kind of "associates" with similar obligations, but at different scales[10]. It is exactly the difference between men and women, children and adults, ethnic groups and peoples that embodies the machismo. These differences used to be prized for medieval morality, but in the modern and bourgeois world they were proclaimed as an argument for distinctions. This is therefore the result of a culture in process of dechristianization.

Morality, humanism, modernity and relativism

From this brief historical observation, we can infer that morality guides the actions of individuals within a society[13], for if a society is without moral parameters, how can their components be asked to act "correctly"? How can somebody tell a person, "You did something wrong," if there is no standard of right or wrong? Morality is the set of values and virtues that guide the behavior of an individual within a social body[14]. If morality failures, society as a whole suffers the consequences [13,15].

The relativism that permeates modern culture has been greatly endorsed by the humanist attempt to build a good world, but without the transcendent, that is, a world purely ruled by human actions, detached

from any religious or spiritual reality[16,17], for the man was only focused only on their actions and material consequences. It is from the decomposition of the Middle Ages that a society increasingly distant from God and from a guiding morality arises.

Moral relativism as a phenomenon does not depend on universal absolute values, but rather on the individual and subjective ethics of each individual, which makes such an element, by logic, contradictory[18]. This premise that "everything is relative" is in itself absolute. Starting from an objective and absolute premise, then not everything is relative, which makes the relativism contradictory. When the premise is also relativized, relativism also proves as contradictory.

When absolute values are relativized and the actions of a group are conformed in individual values, the notion of what vices and virtues are is lost, and there is the risk of vices being transformed into virtues. It is for this reason that relativism is linked to totalitarian systems[16,19]. Hitler managed to seduce and transform the wrong values in right ones for thousands of people at the time of Nazism. Universal morality, thus, aims to make a balance between the absolute exercise of freedom and absolute deprivation thereof.

The problem of the modern world is in fact that human being lives in a relativistic mentality - learning daily that "there is no right or wrong", while simultaneously they are absorbed by several laws, decrees and rules that determine their way of being and act[15,20].

Such rules, nowadays, are formulated under the influence of philosophies such as Humanism and also by Cartesianism, Kantianism and Positivism, which try to put all human life, the palpable and the impalpable, the objective and the subjective, in rational, methodical plans so that society has become fragmented and slave to its own choices[4,15,21,22].

In an attempt to scientifically explain all things, the human being is seen as an unstructured being: reason, intellect, emotion and feeling. In professional life, one must act free of emotions and feelings. In personal life, one must act free of rationality. Knowledge, once full and unique, is now divided into almost irreconcilable spheres: biological, exact sciences or humanities, which seem not to talk to each other, so different from other times when a philosopher was also a mathematician, physician and scientist. In this positivist, Cartesian and Kantian raving that wishes to delimit everything, modern man is frustrated and depressed when something does not develop as he had planned. They want to control the uncontrollable: feelings of others, sense of time, facts[13,15,16,20]. It is this tension between having boundaries, but not moral parameters, that modern man loses their identity and their role in the world.

Loss of occupational roles: current consequences

What does this discussion matter for occupational therapy and social practices that derive from it in the professional action? We will bring here some concepts and definitions of the roles and, from the references of the profession, we will try to make a dialogue with different ideas.

The roles can be grouped into three broader categories[23,24]. The first is the gender or sexual personal role, that is, man and woman. The second is the family/social personal role, such as being son, father, wife or friend. The last category is the occupational role[23,24]. Examples of occupational roles are worker, student and housekeeper[25].

The word "roles", as a general rule, is described as "sets of social behavior with some agreed functions for which there is a code or standard accepted"[26(p.71)].

In every society, subjects are commonly identified from the roles they play. Such roles characterize a way to design also the different cycles of human development and of being in the world.

In children, we can highlight the role of being playful; in adolescents, the role of student; in adults, worker; in the elderly, the retired, for example. The occupational roles are a social representation of the person in the environment in which they live and, and

in one way or another, in every society its members are often referred by the roles they play. This representation starts from childhood and develops related to livelihoods, culture, personal style, desires and needs of people[27].

Thus, from the concept of roles, it is understood that it stems from a social and behavioral perspective. The role is a concept of Social Psychology that emphasizes the roles of playing, working, studying, keeping a house and retiring. These roles help organize productive behavior by providing personal identity and convey social expectations for performance, organizing the use of time and placing the individual within the social structure[28]. Roles determine responsibilities and the nature of occupational performance at different times to an individual in their life course[25].

A role also refers to a number of behaviors which are normative or culturally defined and expected for a person in a certain social position[29]. These rules may influence the occupations and roles played by people. The role is a position that the subject occupies in society and that contains a number of expected responsibilities and privileges. These expectations serve as an input to an individual in their role and influence in their behavioral possibilities. The individual then determines the choice of their output performance. These roles have important influence on the construction of social relations and not always have the same social representation when comparing different cultures. Each performance is compared to the expectations of both - individual and society. This feedback can be used to change the system by the influence of future expectations and performances[30].

Applying moral relativism to theories of roles, it is inferred that both the expectations and the performance of individual roles become mere meaningless obedience to social conventions and these conventions, in turn, originated from positivist or Cartesian delusions.

In today's mentality, it is conceivable that culture influences lifestyles. But it cannot be conceived that it absorbs an objective and universal morality. For example, in some Middle Eastern groups women are still seen with the role of their husbands' slaves, and can suffer aggression and violence of them, since man are protected under the laws of that group. If there is objective moral, it can be said that this husband deprives his wife's own freedom and denies her universal values such as kindness, charity, love and respect. Through the prism of moral relativism, however, such treatment provided from the husband to his wife would be acceptable, as it is part of rules and values of that group, which would make lawful violence against women in that society.

The loss of morality, therefore, loss of values and virtues induces subjects to the loss of their references, as they do not know exactly what to do, do not know what is good and what is evil, or take evil for good, reversing roles, reversing the objective moral, such as in countries where violence against women is allowed in a culture different from ours. Losing up references, one may lose the reason to act in a certain way, and therefore, one may lose their own roles, including occupational ones. So there is loss of one's identity, which can lead individuals to crises of meaning of their own lives.

Some consequences from this crisis are propagated in social problems such as aggressiveness, depression, addictions, violence, crime and tendency to suicide, so common to modern man. It is as Chesterton[15(p.171)] stated:

> *For modern man, the heavens are actually underground. The explanation is simple: he is upside down, which is a little tough pedestal to lean on. But when he rediscovers his feet, he will know that.*

In occupational therapy, studies on occupational roles are still being developed from the bias of disability, illness and institutionalization, perhaps because they have traditionally been part of the intervention of this profession since its inception[31-39].

CONCLUSION

This essay presents a reflection on existing studies adding the criticism of the theory of occupational roles as a contribution to the foundation and practice of occupational therapy.

It is believed, however, that reflecting on the loss of roles due to the phenomena displayed throughout this study from a more traditional understanding of the world, based on moral, not on moralist values, may further out the look at the social representations and at different forms of intervention in occupational therapy, to beyond clinical practice that involves illness, disability and institutionalization.

However, this more traditional understanding must have historical and philosophical foundation, which is not contradictory, as the relativistic theory is, since when relativism says that "everything is relative", it is making an absolute statement with the "everything" and contradicting itself, allowing, as seen, the justification of injustices.

In addition, in clinical practice, this can be applied as a critical thinking about therapists who passively accept the values of their customers and do not question if these values are aligned to a universal guiding morality. Thus, the therapist does not stimulate processes of change in the subject or does not makes customers to get out of themselves to reflect on such processes, which can result in intervention approaches often not effective. Importantly, accepting the culture of the subject is different from accepting their values.

Culture is linked to methods and peculiarities of life of a person or community. On the other hand, values, despite cultural variations, are universal, timeless and unchanging: love, respect, justice, gratitude, charity, kindness. Culture can involve values and soften their applicability, but it cannot submerge them, otherwise it will characterize cultural relativism, which was criticized here.

It is for the occupational therapist to discern which the values of their clients are, how they are surrounded by their culture, and whether these values are morally acceptable or whether they need to readjust to the real world we live in. Adjusting these values also means making the customers leave their individualism and see the world and the collective that surrounds them.

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CONTRIBUTIONS
Letícia Maria Barbano worked in the conception, design and wording of article. **Daniel Marinho Cezar da Cruz** participated in the design, wording of the article and critical review.