

La dimensión ética en la emancipación femenina. Un reto en la educación inclusiva.

The ethical dimension in the feminine emancipation as a challenge in the inclusive education

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RESUMEN: El acceso a la educación ha sido una de las causas de las luchas feministas en el mundo. Hoy es necesario modificar la educación de modo que se estimule la cultura de la igualdad y los derechos, las potencialidades en el aprendizaje, el crecimiento y el mejoramiento humano desde una dimensión ética que permita comprender la diversidad y la necesidad de una educación inclusiva. Estos elementos constituyeron el punto de partida para la realización del presente ensayo el cual tiene como objetivo resaltar la dimensión ética en la emancipación ética en el contexto de la educación inclusiva.

Palabras clave: Feminismo; Inclusión educativa; Aprendizaje; Igualdad

ABSTRACT: Access to education has been one of the causes of feminist struggles in the world. Today it is necessary to modify education in order to stimulate the culture of equality and rights, the potentialities in learning, growth and human improvement from an ethical dimension that allows understanding diversity and the need for inclusive education. These elements constituted the starting point for the realization of this essay which aims to highlight the ethical dimension in ethical emancipation in the context of inclusive education.

Keywords: Feminism; Inclusion in education; Learning; Equality.

Introduction

Feminist struggles for women's emancipation throughout the 20th century played a key role in revealing the unequal situation of women and seeking to implant, in society, the need to guarantee their basic rights and their entry into the world of work in order to guarantee their economic rights. This transformation was preceded and accompanied by numerous social and political changes that serve as a framework for the empowerment of this workforce. Among them: the struggles for access to education, the right to vote and for women's legislative rights.

Feminism as a social and political movement that emerged in the late eighteenth century with the advent of Modernity, the Enlightenment and the French Revolution, reflects the awareness of women as a social group and human collective that advocates equal opportunities and rights for women and men in society.

The purpose of this essay is to highlight the ethical dimension of ethical emancipation in the context of inclusive education.

Development

The aspiration of the women's movements of the 1960s and 1970s that women's access to the public world was a guarantee of equality has remained unfulfilled in practice. According to Judith Astelarra, women's access to paid work and the public world can be classified as a conditioned presence and relative absence, since they maintain the domestic role and access the public world under different conditions than men, which generates occupational segregation (Astelarra, 1998).

Faced with this reality, women find it necessary to defend their rights to enter the public world on equal terms with men, to defend themselves from being placed in positions of lesser social and economic value, the unequal distribution of responsibilities in families, limited participation in management positions and opportunities for permanent improvement, all of which generate inequity in the human development of the female population.

The processes of globalization, due to their multifactorial nature, have generally influenced, on the one hand, the sustained incorporation of women into the public sphere, but on the other hand, they have had an impact on the precariousness of women's employment and the worsening of their quality of life, beyond the positive effects on their development that may be presented as opportunities (ECLAC, 2004).

In view of this situation, the International Labor Office proposes the need to become aware of this reality, which is increasingly a demand of social movements and forums, although it has not always been transformed into policies or actions in favor of creating and developing a more equitable world (ILO, 2008). (ILO, 2008)

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), in 1979, and its Plan of Action, represented an important framework in this struggle. The document

postulates two central principles: the promotion of women's rights in the pursuit of gender equality and the need to put an end to any discrimination against women in the States Parties.

The implementation of the Convention, starting in 1981, influenced the States to review and promote legislative and institutional changes, with the aim of making the women's rights enacted by CEDAW effective.

In 1995, the so-called Beijing Declaration and the corresponding Beijing Platform for Action were ratified through the Fourth World Conference on Women held in Beijing, which established a Program of Action with respect to: women and poverty; education and training of women; women and health; violence against women; women and armed conflict; women and the economy; women's participation in power and decision-making; institutional mechanisms for the advancement of women; women's human rights; women and the media; women and the environment; the girl child in a cross-cutting manner.

This declaration favored the empowerment of women in making their own decisions about their lives and access to decision-making positions in power, highlighting the emergence of the figure of the minor as an entity in her own right.

In correspondence with the declaration, in 1997 the UN General Assembly approved strategies and practical measures for the elimination of violence against women and minors in the area of crime prevention and criminal justice.

In the struggle for the emancipation of women, it is worth highlighting the creation of "UN Women" by the United Nations General Assembly in 2010. "UN Women" is the United Nations organization for gender equality and the empowerment of women and girls.

Corresponding to the declaration its goals are proposed: increasing women's leadership and participation in the public sphere, eliminating violence against women and girls, involving women in all aspects of peace and security processes, women's economic empowerment, as well as making gender equality a central element of national development planning and budgets for development.

The 2030 Agenda for Sustainable Development, the Goals and their targets are a programmatic framework that contributes to the empowerment of women in its multiple dimensions, while supporting the creation of structural conditions to achieve a new way of making inclusive public policy, with greater innovation and effectiveness. All these international legal texts emerged to achieve the emancipation of women and make progress in the fight against gender-based violence.

Because they are generally confined to the sphere of private life, gender-based violence and the violation of women's rights are not new problems; they involve behavior that until very recently was socially accepted and little known.

Today, there are changes in the perception of the problem, which respond to the concern for women who suffer physical, sexual and psychological aggressions in the family, work and educational environments.

The social change that demands respect for women's rights must place them at the center of the transformations with their diverse ways of thinking, feeling and acting. Their historical and daily experiences must be taken into account in the reformulation of the content and meaning of human rights, since their definition and practice must not be separated from the concrete lives of individuals.

At present, it is essential to analyze the issue of women's emancipation from an ethical dimension that offers possibilities for cultural change, for which it must be taken into consideration that this is directly related to the unequal distribution of power in societies, so that profound changes are required in this area.

In Cuba, the revolutionary process has been strengthening the position and participation of women in society, for which laws have been passed that contribute to their insertion in all spheres of development and public life of the country, however, it is important to recognize that very evident contradictions persist in our society.

Proveyer (2002) states that these substantial modifications in the social position of women and in important characteristics of their gender identity cannot lead us to think that the project of intergeneric equity in Cuba has been concluded.

The reality is that Cuba still lives today, with its peculiar characteristics, the contradiction generated between the unquestionable co-protagonism of women in social life and the survival of values and social relations built from an androcentric perspective, making it impossible to radically revolutionize the concrete ways of life marked by male monopolies (Proveyer, 2002). (Proveyer, 2002)

It is important to recognize this reality and that there is a political will on the part of the State and Cuban institutions that is expressed in a social policy that guarantees rights and provides opportunities for women to achieve full equity.

The Constitution of the Republic (approved 2019): Articles 13, 40, 41, 42, 43, 46, 47, 48, 85, 86 are an expression of respect for human dignity and recognition of all the rights and duties enshrined in the constitution and the guarantees offered by the Cuban state of equality and non-discrimination, considering all persons equal before the law, protecting women from gender violence in any of its manifestations and guaranteeing special protection for children and adolescents against all types of violence.

The Governmental Action Plan as part of the Beijing agreements, the creation in 1997 of the national group for the attention and prevention of intra-family violence and the approval in 2021 of the *Comprehensive Strategy for the prevention and attention to gender violence and in the family scenario*. These are essential tools for this purpose.

The observance of the international commitments undertaken by Cuba, derived from the celebration in 1995 of the *IV UNO Conference on Women*, in Beijing, China, led to the adaptation to the Cuban reality and to our own needs and objectives, of the Beijing Platform, emanating from that event, through the National Action Plan of the Republic of Cuba for Follow-up to the *IV UNO Conference on Women*, which is endorsed in the agreement of the Council of State of April 7, 1997, which recognizes the Federation of Cuban Women as the "mechanism that has promoted the advancement of women".

In correspondence with these international commitments made on gender equality, the National Program for the Advancement of Women (PAM) was approved by PRESIDENTIAL DECREE 198/ 2021, conceived as the *Agenda of the Cuban State for the advancement of women* and integrates in a single document actions and measures that correspond to the principles and postulates recognized in the Constitution of the Republic of Cuba and in the new scenario of updating the Cuban Economic and Social Model of Socialist Development.

This national program promotes actions, measures as well as the elaboration of communicational strategies for its knowledge and dissemination, with this purpose it has the general and specific objectives aimed at achieving greater comprehensiveness and effectiveness in the prevention and elimination of violent manifestations against women.

The emancipation of women from patriarchal violence in universities is an issue that must be addressed from the different key areas of development, which have the responsibility within the action plan and measures to treat it. Area 3 of the (PAM) related to education, prevention and social

work; aims to consolidate and deepen the work of promotion and education to train teachers on gender issues, sex education, equality and non-discrimination and incorporate at different levels of education, practices that deconstruct the patriarchal culture and form new values in the new generations to build a society free of violence, leading to a more sustainable life with greater physical and emotional well-being and greater equity between men and women.

Violence in the educational context

According to the World Health Organization, violence is a concept with multiple dimensions and connotations that includes the "intentional use of force, physical power, or threats, against oneself, another person, or against a group or community, the result of which is highly likely to result in injury, death, psychological sequelae, or misbehavior" (WHO, 2004).

As a complex process, violence is a multicausal, multifactorial phenomenon. It manifests itself not only in physical blows, but also in more subtle forms, which can be as destructive to the personality as those that hurt physically, so it is recognized as having diverse manifestations and dissimilar consequences.

In the educational context, the study of the consequences of gender-based violence poses a set of challenges to be considered by teachers, and universities from the different key areas have responsibility within the plan of action and measures.

The daily practice, recent studies, of teachers and professors from various institutions, reveal that among adolescents and young people that we have in our centers, there are beliefs about violence on which we must reflect and act promptly from the planning, organization and control of our activities.

Young people do not relate lack of love with mistreatment. They think that it is possible to assault and hurt someone they love. They do not identify behaviors of psychological abuse as violence. When they think of abuse, they think of serious physical aggressions, those that put a woman in the hospital or kill her.

They consider jealousy as a normal sign of love that will be present in all relationships. They do not detect controlling behaviors as indicators of violence. Some sexist stereotypes are still present among young people (such as the stereotype of the "object woman", which is very present among young people).

They are able to identify situations of discrimination against women in society and in their environment, but in their own relationships they do not always identify abusive behavior and minimize the importance of situations of violence. However, in the classroom, the main contemporary social problems are expressed and the profound inequalities that characterize the school experience of students are made evident, and spaces conducive to the exercise of symbolic violence are distinguished.

Several studies reveal that, as in other social and cultural spheres, in universities there are discriminatory situations against women that can lead to harassment and violence. Discrimination is not always visible; it is more subtle, normalized and naturalized in everyday discourse and practices (Spitzer, 2004).

These characteristics make it more difficult to identify. Even with this complexity, it has been possible to verify the existence of a high percentage of physical, psychological, verbal and even sexual aggressions among university students.

Sometimes the sexist ideology of the man who exercises gender violence is not taken into account. We equate this violence with other types of violence that we know and fight, without understanding that gender-based violence has some distinctive features that make it totally different.

Gender-based violence is ideological, which is why it is so difficult to eradicate; it is instrumental because the aggressor uses it to teach the woman and make it clear who holds authority.

It is conscious, because the aggressor is not unaware that his conduct deserves reproach; and it is also selective, because he selects the victim and the aggressions are directed at him. Those aggressions that are always unjustified, disproportionate and excessive and are extensive to other people with whom they share the coexistence.

In this context, the need to prevent gender-based violence with education from the ethical dimension is revealed, in order to link education with the economic, political and social relations of society, in accordance with the need for individuals not only to appropriate a system of knowledge, but also to be able to apply it.

When we refer to the ethical dimension we must start from the area or line of analysis of the problematic object of study, in this case we refer to the ethical dimension of female emancipation as a challenge of inclusive education.

Ethics, derived from the Greek term *Ethos*, which means, habit, custom. Moral, derived from the Latin term, *mores*, meaning habit, custom. Both are etymologically synonymous, however, in the history of philosophical thought, of human knowledge, there has been a distinction: Ethics is the philosophical knowledge that reflects and grounds morality and makes normative prescriptions on human behavior.

Morality is the set of principles, norms, values, customs and social traditions, which are expressed in the attitude, feelings, conduct and qualities of people in their daily lives and Moral Value: Positive social meaning, good, as opposed to evil, of a fact, which guides the attitude and behavior of man towards doing good and human improvement.

To guarantee the preparation of the education professional in issues related to gender-based violence, in the university context must start from strategies focused first of all on preparing teachers to reverse the inadequacies of the managers in charge of carrying out the substantive processes, the institutional policy and the prevention work from the ethical dimension of female emancipation in this sense, when we refer to the preparation process and the preventive work from the ethical dimension.

One of the most important measures is to include from the initial training of children, adolescents and young people in their own curricula, starting from the potentialities offered by the integration of the contents of the disciplines, issues related to gender equality, inclusion and prevention of the various manifestations of violence through training and awareness mechanisms through workshops, courses and training programs mainly aimed at the student community with the objective of achieving progressively and consciously behavioral norms that show a change of attitude towards situations of aggression; an improvement in dialogue skills among young people and a real emancipation of young women in the face of the various manifestations of gender-based violence.

Another important measure in the opinion of the authors would be the educational work from the diversity of social projects with influence in the community and especially with the family from properly designed strategies that can overlap the preventive and educational work that we can do; to dismantle many of the "cultural" myths that justify acts of violence against women and contribute to female emancipation and the necessary knowledge so that these violent women can seek help.

In this conception, Ethics assumes the unity of the theoretical and the normative, as an expression of the link between theory and practice and of theory as knowledge and the method to act and transform. Therefore, these gender stereotypes must be addressed and worked on in a cross-cutting manner throughout the education of girls and boys, from early childhood, which is significant because otherwise they grow up with wrong role patterns that are strengthened, and then it is difficult to break with these patriarchal schemes.

The implementation of comprehensive sexual education is a very useful tool and plays a fundamental role in the disarticulation and breaking of gender stereotypes and their consequent allocation of roles to be fulfilled, so that from the planning, execution and control of teaching activities, education is intended to be based on the inclusive diversity of girls and boys.

Ethics, together with Education and Culture, are revealed today as never before, as inseparable and necessary instruments in the creation of conscience with science and the search for alternatives for the understanding of the complexity of phenomena and the concretion of actions and ways of exits to the transformation of the "postmodern" reality, for the sake of a world of solidarity, fairness, equity, dialogues, human understanding and sustainability of development. (Chacón Arteaga, 2006).

The civilizing proposal of the 2030 Agenda proposes a transition to a culture of equality and rights based on educational systems that achieve worldwide transformations, from the perspective of diversity, in order to respond to prevention from different angles, when a whole movement of school integration begins, and with it, education in diversity.

From the point of view of violence prevention we have challenges to address.

1. The relationships between the different institutions and organizations in charge of prevention and care require articulation, broad and deep knowledge of this social problem to train the staff that directs the task.
2. Dismantle from the collective imaginary the sociocultural factors of acceptability, through sensitization, dissemination and awareness-raising actions.
3. The need to improve and/or create specialized services that provide comprehensive care to victims of violence.

Conclusions

Ethics, together with education and the preservation of culture, become necessary tools for the emancipation of women. The deconstruction of cultural stereotypes from the ethical dimension in the formation of young university students is today a task of the first order in our educational centers. The transition to a culture of equality, rights and respect for diversity in an inclusive society is a priority task for humanity.

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