



THE SOCIAL CRIMINALIZATION OF WOMEN VICTIM OF VIOLENCE

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ABSTRACT

The present paper is our reflection product on the phenomenon of social criminalization of women victim of violence, the object of our Master's research, which has its origin in the history of civilization and continues to live until today. A significant point about this phenomenon is the relentless charge by society of a previous posture from the victim the fulfillment of behavioral pattern to be followed, looking for in every way to find in their attitudes and / or behaviors the reason for the violence perpetrated, sometimes considering them an accessory or facilitator of violent action. From this viewpoint, we chose as the main goal of this research the investigation of social criminalization directed at women victims of violence and its developments up to these days. In methodological terms, the bias of the current research is quanti-qualitative. Therefore, for the empirical data gathering, we chose the quantitative technique, and afterwards we carried out a qualitative analysis of the phenomenon. In conclusion, our research is also bibliographical, allowing us to interact with important authors. This way, the preliminary results show the solid influence of patriarchal ideals that even today, are present in social speeches, frequently disguised but filled by real misogyny.

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INTRODUCTION

The phenomenon of social criminalization of women victims of violence has its origins in the civilization history, in other words in the uneven social construction between men and women since ancient times. Extending this subject, we take as references the socially built speeches that promote the prejudice and the differences between men and women, which in the end create new violence patterns. In that regard, the phenomenon of the social criminalization of women victim of violence is an outcome of the continuous charge by society of a moral posture from the victim, of the standard behavior fulfillment to be followed, looking for in all ways to find in their attitudes the real cause and explanation for the violence experienced, being at times considered as an accessory or as a violent act facilitator.

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In this violence scenario, women have been seen as guilty of the violence by the violence they suffer. This way, there is a guilt transference by the crime that was committed to the real victims, and this happens generally, due to an investigation about the past of these women, this being, of their clear moral, modesty and decency. Consequently, we may not cease to examine this phenomenon from the standpoint of the patriarchal culture that naturalizes the condition of women as inferior sex, since that from it we are displayed as heirs of a distinguished education, grounded on the differences and the inequalities between men and women. We realized that the social construction of discrimination of women is the product of an ideology of strong male domination, which was generated and rests until today being reproduced not merely by men but also by women. To Saffioti (2009), the patriarchal ideology that exists since five thousand years ago is rooted in a way of the men to ensure, for themselves and their dependents, the necessary means for survival and life's reproduction. In this regimen, women are considered as objects for men's satisfaction, heirs' reproducers, workforce provider and as new

reproducers since unlike men the women subjection entails the sexual services provision to their dominants this means that women in this system, besides being dominated is also exploited. As stated by the author, the addition of domination and exploitation is perceived here as oppression. This way, the ideology of women inferiority a heritage of the patriarchal culture, substantiated for a considerable time the gender inequality and still transports traces of male authoritarianism that perceives male violence against the women as something natural, being in most cases admitted and signed by the society.

According to Saffioti e Almeida (1995), violence against women arises in all phallogocentric societies and like in all societies, this phenomenon happens in a large or small scale, thereby confirming its omnipresence. Likewise, even if the current society isn't predominantly ruled by the patriarchal order, we may say that its marks are yet too strong and continue to be present in the social relations, often in a disguised way. For that matter, social discourses show the subjugation and inferiority of women through the objectification of the female body, of the sexist jokes masked as pranks, the stereotypes imposed to women from the unrealistic esthetic standards of the rape culture among others. Many were the struggles and victories of women throughout the centuries. Therefore, we cannot deny the social advances reached in direction to greater protection as well as in the warranty of rights. Nevertheless, these improvements achieved was not translated into practical results concerning the confrontation of violence against women that continues permeating gender relations. As it was exposed, our article dialogues with important authors, like Saffioti (2009), Minayo (2000), Andrioli (2006), among others. Additionally, we also used as analytical basis the last research on violence against women performed in Brazil, in particular the ones that deal with the social criminalization of women victim of violence.

MATERIALS AND METHODS

From this standpoint, the intention of the study was to expand our knowledge regarding woman's condition that was always to be placed in a position of inferiority in relation to men. For this purpose, we elected as main objective, the investigation of women's social criminalization, its origin and its repercussions until the current days. In methodological terms, the design of the current study is quantitative and qualitative. This way, for the collection of the empirical data, we chose the quantitative technique, carried out through questionnaires and afterwards we performed a qualitative analysis, since there was from our part an attempt of phenomenon interpretation and meanings' assignments to the data acquired with the research. In this regard, according to Minayo (2000) "The range of quantitative and qualitative data are not opposed. Unlike it, they complement one another, because the reality encompassed by them interacts dynamically eliminating any dichotomy". That way, quantitative and qualitative data complement themselves; because the reality they embrace interacts dynamically arising from it a quantitative-qualitative approach (DUARTE *et al.*, 2009). Finally, being aware of the difficulties of embracing all the original issues of the problem in analysis, our research is also bibliographic having in mind the need to base ourselves in other works, articles, books, newspapers and internet sites for better substantiation and achievement of the goals suggested in this study.

RESULTS AND DISCUSSION

The inferiorization of women's speeches has crossed the history since ancient times. In line with Andrioli (2006), we may affirm that this negative manner of seeing the woman is tied to a vision, whereby the deficiencies, restrictions and female inferiority derive from her own nature, and her condition as inferior being. In Brazil, the statistics on violence perpetrated against women are disturbing. Data given by the Map of violence from 2015, according to the Mortality information system (MIS), a source used for the homicide analysis in the country, between 1980 and 2013, in a growing pace over time, both in number and in rates died 106,093 women victims of homicide. Conclusively, the number of victims increased from 1,353 women in 1980, to 4,762 in 2013, a growth of 252% (Waiselfisz, 2015). Furthermore, the Institute Patricia Galvão (2017), on the Dossier of violence against women introduced a disturbing timer on violence against women in Brazil, since as stated by the research every 11 minutes a woman is raped, every 2 hours a woman is murdered, each hour 503 women are victims of assault and every 2 minutes five women are beaten up. In this scenario of violence, women besides being considered passive and submissive have been regarded as provocative, seductive, and, consequently guilty for the violence they undergo. In sum, women stereotyped as "dishonest" from the moral viewpoint, are not considered as victims and may be transformed into true offenders, being judged by society itself. In these circumstances, the victims have their rights drained and still need to justify their actions so they do not appear to be responsible for having been harassed, raped, and assaulted. Within this setting, a study performed by the Institute of applied economic research (IPEA, 2014), through the Social perception indicators system (SIPS), between May and June of 2014, in 3809 domiciles of 212 cities in Brazil about statements that have a direct relation with the "Social tolerance to violence against women", exposed that the assertion "Women that wear clothes which show the body deserve to be attacked." achieved full or partial concordance estimated in 26% of the respondents. The same research showed that 58,5% of the interviewed agree on a partial or total mode that "If women knew how to behave there would be a minor number of rape cases". That is to say, we once more realized that most of the respondents accept the idea of framing the victim as accessory or guilty of the violence suffered by her. From the data mentioned, we noticed that the discussion about the victim's guilt always comes up from the necessity to look for a justifications for the crime perpetrated. That way, the criminalization of the woman victim of violence relieves the abuser's guilt, on the other hand, it discriminates and blames the woman, turning her into a double victim. Nowadays, we have seen a wide dissemination of the social criminalization of women, mainly in the sexual crime cases. Many authors, such as Roxane Gay (2016) discuss the "rape culture"¹, a terminology that has been used since the 1970s approaching the several ways in which society frames the victims of sexual violence and naturalizes men's violent sexual behavior. Hence, deepening further into the subject, this paper brings the discussion that not only in rape crimes occur a

¹The rape culture would be the one that naturalizes sexual violence. Therefore, it is a construction that involves beliefs and behavioral norms, established through certain values that end up trivializing and legitimizing sexual violence against women, frequently framing the victim herself.

social criminalization of women victims of violence. Countless crimes that take place in our daily lives produce a social "race" of examination of the woman's previous life, particularly through the social networks, tools of the modernity that enable both the knowledge and spread the life of the victims. From experience, we may cite the recent case that happened in Brazil, the lawyer Ana Lucia Keunecke, 43-year-old who was assaulted (raped) by a man she met through a dating app. After describing all her pain, the lawyer got a series of aggressive comments and criticism from people who said that she was raped "because she wanted it", that "good women don't go through it" (Longo, 2017).

Moreover, we must not omit the collective rape case of a 16-year-old girl in Rio de Janeiro that unleashed an extensive argument on social networks. Among the messages, numerous comments indicated the girl's guilt for the assault suffered: "She should not have gone to the party, shouldn't be on the street at that time and so that why the rape happened," posted an internet user. "She was stupid, she wasn't old enough to drink and maybe she used other things, woman has to be worried about being raped," said another one. And a third comment affirmed that "if she were at her house studying, that is the right place for a 16 years girl, this wouldn't have happened." (Marques, 2016). In the mentioned cases, we evidently notice a common factor: the victim's social criminalization. So, when a woman undergoes any form of abuse or violence, society comes up with argumentative speeches, questioning her dressing ways, her attitudes, her behavior, as if their way of being and their conduct put women in a place of helper or promoter of crime. That way, these roles enforced on men and women are passed from generation to generation, naturally arriving at an almost inherent "truth". This social memory, incorporated and present in our daily lives is frequently exhibited without us being conscious of it, they are common statements, expressions and actions that we do not notice how they covered with prejudice and discrimination. In Castañeda's opinion (2006), machismo profoundly integrates the customs and speeches of common sense, which frequently becomes invisible. It acts behind the appearances, in details that if examined expose a true power relation. With this in mind, through our research we examined the strong influence of patriarchal values, which still today are present in social speeches frequently disguised but filled by real misogyny. That way, we notice that we live in a supposedly modern society, however embedded by patriarchal values that cheer the sexual differences and disseminate a male culture. This mindset inherited from the patriarchal order is imbued in the social imaginary in a disguised and deep way which is not sufficient to have a legal system for women's protection, it is needed an actual educational change in order to respect the women's rights and as a consequence, a deep deconstruction of this violent culture. Therefore, in a brief reading of the gathered data up to this moment, we may assert that both the discrimination of women and machismo, heritages of the patriarchal order, are kept alive today much more than it seems.

Final Considerations: This way, it is fundamental to bring the debate not just to the phenomenon of violence practiced against women but also the prejudice and discrimination that they endure on a daily basis.

Moreover, it is against this system of beliefs and inequalities that we should fight, in other words, it is necessary to break up with the patriarchal values prevailing. The deconstruction of the patriarchal culture and the women's blame removal by the behavior of the offenders are real issues, nevertheless we need to include not just public policies but also in the daily debates, the gender education in all social stages. Therefore, we comprehend that violence against women cannot just be studied through facts and single events, since first and foremost it is a reflection of our society.

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