

THE SCOPE OF THE MIL WOMEN PROGRAM AS A PUBLIC POLICY IN COMBATING FEMALE VIOLENCE: A LOOK FROM ITS EXECUTORS

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Resumo:-

Neste estudo buscou-se examinar o funcionamento, problemas, desafios e as contribuições do Programa Mulheres Mil, através da perspectiva daqueles que contribuíram para sua execução, especificamente quanto ao combate à violência feminina. Foram realizadas entrevistas, com executores do programa no âmbito do Instituto Federal do Sudeste de Minas Gerais, buscando responder questões relativas à execução do programa, atores envolvidos, filosofia e metodologia. Os resultados destacam que, devido às limitações de recursos humanos, estruturais, materiais e didáticas, o êxito obtido não contemplou todos objetivos previstos, não tendo como foco principal o controle da violência contra a mulher. Conclui-se que o PMM pode ser visto como uma política pública potencialmente indutora, com capacidade para incutir nas participantes o desejo, a motivação e a esperança para se apoderar do protagonismo de suas vidas, bem como para promover o rompimento com as relações patriarcais, de forma a garantir a autonomia no que se refere aos seus corpos e à tomada de decisões, caracterizando um empoderamento, como processo, no âmbito individual e grupal.

Palavras-chave:

Programa Mulheres Mil, Alcances, Percepções, Público Executor

Abstract:-

This study aimed to examine the functioning, problems, challenges and contributions of the Thousand Women Program, through the perspective of those who contributed to its implementation, specifically on the fight against female violence. Interviews were conducted with program implementers within the Federal Institute of the Southeast of Minas Gerais, seeking to answer questions related to the implementation of the program, actors involved, philosophy and methodology. The results highlight that, due to the limitations of human, structural, material and didactic resources, the success obtained did not include all the expected objectives, not having as main focus the control of violence against women. It can be concluded that the PMM can be seen as a potentially inductive public policy, with the capacity to instill in the participants the desire, the motivation and the hope to seize the protagonism of their lives, as well as to promote the rupture with the patriarchal relations, in order to guarantee autonomy with regard to their bodies and decision making, characterizing an empowerment, as a process, in the individual and group scope.

Keywords: - Program Thousand Women, Outcomes, Perceptions, Public Executor

1. INTRODUCTION

According to Oliveira (2013), the National Program "Thousand Women" was recognized as Affirmative Public Policy, social inclusion and equity, through Ordinance No. 1,015, dated July 21, 2011, integrating the Brazil without Misery Plan. Based on the methodology of the Access, Permanence and Success System, it is centered on a set of actions that seek to consolidate public policies and governmental guidelines for educational, social and productive inclusion of women in situations of social vulnerability.

Farenzena and Luce (2014) point out that, in the field of Social Sciences, public policies are considered as the political-administrative devices, acting on a sector of society, aiming at transforming or adapting a situation, oriented towards purposes, based on the legitimate authority of the public Power.

The recognition of the PMM as an Affirmative Public Policy was due to the positive results achieved with its pilot project, developed from an International Cooperation between Brazil and Canada, in 2007, when the process of implementation of the PMM began, in 12 states in the North and Northeast of Brazil. with the main objective, at that time, to offer the bases of a social policy of inclusion and gender, according to the following guidelines: access to education, reduction of the social and economic inequality of women, promotion of social inclusion, defense of gender equality and fight against violence against disadvantaged women.

This pilot project had as a political discourse to enhance professional qualification, improve the quality of life of these women, their families and the communities where they were inserted, which were part of the territories of citizenship, with a low rate of urban development. With several partnerships, including Federal Institutes of Education, Science and Technology (FIs), aiming mainly at the construction of local educational networks. (BRAZIL, 2017).

As Corsetti and Loreto (2017a, 2017b) point out, by analyzing the political discourse on the professional qualification of women in the PMM, by incorporating the social construction theory of target populations (or target groups), defended by Schneider and Ingram (1997), the authors recognize that policy studies should not only include the rational and instrumental elements of politics, but also incorporate value-laden components such as social constructs, logical and implicit assumptions. That is, policy design, which constitutes the content and social practices by which policies are transmitted, has a symbolic component, based on perceptions and social constructions, which can create or perpetuate stigmas and stereotypes related to women in society.

In this sense, policies/programs are affected by perceptions and social constructions, seen as essential political attributes that are generally incorporated into political discourse and elements of policy design. Thus, any policy, from conception to implementation, is influenced by different beliefs, images, and stereotypes, attributions of values to objects / people / events, expectations and interpretations of the political actors involved.

This process of influences, considered as spaces of political participation, constituted in a comprehensive way, as mediating structures of empowerment processes, as proposed by Marinho and Gonçalves (2016, page 733), *"facilitating the overcoming of conflicts and re- meaning of social relations, enabling the revision of roles and meanings in the production of daily life."*

This emphasizes the importance of knowing the perceptions of political actors, in the design of public policies, essentially those involved in the implementation of a public policy, whose objective is to minimize violence against women. This analysis makes it possible to consider the accumulated knowledge and experience, throughout the process of implementing the PMM, contributing to a characterization of its evolutionary scenario and, at the same time, its logic of operation, problems, challenges and contributions, aiming for a more close to reality, listening to those who are involved in the development of the program.

2. LITERATURA REVIEW

The literature review focused on the discussion of public policies, especially those aimed at women. According to Silva (2016), a public policy begins with the identification of a problem or a state of affairs that requires the state to intervene. This intervention will effectively become a public policy, when there is a decision-making process, through the deliberation of several social actors.

Araújo (2015, p.31), emphasizes that the definition of public policy is an abstract concept, because its materialization becomes possible through several instruments. In this way, the author argues that the PMM was created by the State, as a political strategy that enables a "conceptual discussion about gender relations and the approaches of the feminist elaboration, contemplating the different faces of the oppression of women who base social relations, so that education can glimpse citizenship."

Still, according to the author, when the State decides to face a lawsuit, it proposes to the instruments some cuts, organizing the society punctually; it being understood, therefore, that:

[...] in public policies aimed at women there is no specific look at the lack of employment opportunities - it is worth reiterating that many women are unemployed, experiencing social desfiliation. The State, through public policies, tries to organize society in a timely manner, without the intention of covering the entire contingent of unemployed women. Unemployment has reached a complex dimension, encompassing a set of problems. According to Cobb; Elder (1983: 36), this agenda of defined demands (Public Policies) is known as a formal (institutional) agenda, that is, the one that the public power decided to confront. (ARAÚJO, 2015, p.31).

In the PMM case, setting the agenda started from the recognition by the State that poverty plus gender issues should be considered as a problem of public relevance. Silva (2016) comments on this, noting that in recent times, in Brazil, a social problem that has been producing actions and government mobilization is the elimination of poverty. Thus, several instruments identified as social policies are being implemented in order to combat it.

In addition, according to Farah (2004), besides the trajectory of the women's movement in Brazil, since the 1970s, a gender agenda has been established in the country, according to the actions defined in the IV World Conference of the Conference on Women: Equality, Development and Peace (1995 Beijing Conference), which guided the content of the First National Policy Plan for Women (PNPM).

Thus, in 2004, the Federal Government implemented the First National Policy Plan for Women, in line with the understanding of the aforementioned authors on the formulation of instruments to broaden the discussions:

The preparation of the PNPM was initiated after the Presidential Decree of July 15, 2004, which established the Interministerial Working Group (IWG), composed of representatives of seven Ministries of Health; Education; Labor and Employment; Justice; Agrarian Development; Social development; Planning, Budget and Management -; of the Special Secretariat for Policies for the Promotion of Racial Equality (SEPPPIR); of the CNDM; and the Secretariats of Women of the State of Acre and the Municipality of Campinas / SP, under the coordination of the Special Secretariat for Policies for Women. (BRASIL, 2004, p. 15).

In this document, the Federal Government assumed responsibility for implementing public policies, through coordinated and articulated actions that focused on women, showing that:

Women have always been placed in a situation of inequality. Social relations and the political, economic, and cultural system have implied a relationship of subordination of women to men. This inequality has always been treated as natural, as unchanging and has been one of the ways to maintain oppression over women. As if it were inherent in being a woman to be subordinate. Unequal relations between women and men are sustained by the sexual and unequal division of domestic work, by the control of the body and the sexuality of women, and by the exclusion of women from the spaces of power and decision. Given this, the State assumes the responsibility of implementing public policies that focus on women, the consolidation of citizenship and gender equality, with a view to breaking with this unfair logic. (BRASIL, 2004, p. 31)

These discussions continued in the II National Plan of Policies for Women, which was structured as a result of the II National Conference on Policies for Women (CNPW), the 2008-2011 Pluriannual Plan and the government agenda; as well as in the III CNPW, which resulted in the elaboration of the III PNPM, contemplating the triennium from 2013 to 2015, having as guiding principles: the quest for women's autonomy and gender equity, respect for diversity and fight against all forms of discrimination, in addition to greater political participation of women and gender mainstreaming in all public policies. The plan also reinforced the development of actions for the insertion and permanence of women in the labor market, especially in non-traditional professions, with the aim of reducing the income gap (BRASIL, 2013).

However, in spite of all these actions, it is necessary to inquire how policies are constructed and to whom they benefit, since they are not neutral. That is, it is necessary to observe the traditional logic of the State, which often leads to the fragmentation of actions, as Silveira (2004) emphasizes. This practice of public policy and its problems are discussed by Haas (2004), arguing that:

All innovative actions tend to emerge from biased, tortuous decisionmaking processes that include a lot of "interbureaucratic conspiracy" and often depend on entrepreneurs willing to invest time and resources on the long trail from the initial formulation of solutions to a given problem, or to meet certain needs, until the adoption of these ideas as policies and the implementation of the programs that will give them practical consequences. (HAAS, 2004, p. 118)

In Papa's view (2012), the Brazilian federal government is not prepared to implement transversality as a guideline of government, due to the lack of institutionalized instruments. Research by the Institute of Applied Economic Research (IPEA, 2015), cited by Corcetti and Loreto (2017a), and corroborates this position, affirming that the mainstreaming of the gender perspective in the country remains much more a guideline for government action rather than as an element of policy planning and management in practice. It is noticed that, for more than ten years, after the Secretariat for Policies for Women (SPM) was created in Brazil, the country has achieved limited success in incorporating gender and / or women in a sustained and effective manner in the federal government. That is, there are several critiques of the process of analytical and methodological impoverishment of the strategy of gender mainstreaming, which has transferred the transformation of gender relations to the public policy operators (NOBRE, 2016).

In this context, public policymakers become decisive elements in the trajectory and decisions related to the implementation of public policies, as is the case of the PMM, as pointed out by several authors, such as an educational social policy, whose guidelines are: education; reduction of women's social and economic inequality; promotion of social inclusion; defense of gender equality and combating female violence.

3. METODOLOGY

The research, of a qualitative nature, made use of a semi-structured interview with the executors involved in the program, in order to collect the necessary data to achieve the objective. Specifically, the program's executors were interviewed at the Barbacena and Santos Dumont campuses and at the pole in the city of Barroso, involved in the Thousand Women Program, linked to the Federal Institute of Southeastern Minas Gerais.

For the identification of the interviewees, the following caption was used: (E1, E2, E3 and, so, successively).

The script, with open questions, addressed themes that allowed the understanding of the PMM's perceptions, functioning, challenges and contributions, to the institution, to society and, especially, to the target audience of this process, which are women in situation of social vulnerability.

4. RESULTS AND DISCUSSIONS

4.1. The Evolution and Operational Logic of the Program

The implementation of the PMM since 2011, when the program was established nationally, and 2013, with its integration into the National Program of Access to Technical Education and Employment (PRONATEC), constitutes the policy course, which can present different nuances, according to the perceptions of its executors. In this sense, we sought to listen to the program's performers in the cities surveyed, in order to understand the operating logic, the main problems experienced, the challenges to be faced and the PMM's contributions, mainly to the target audience of this process, in the case, women in situations of social weaknesses and risks, and especially those in situations of violence.

Thus, considering the methodology applied to the PMM, the first point addressed in the interview is related to the form of access to women, being reported, by the majority of the executors, that, generally, the city hall informed the neighborhoods of greater social vulnerability, according to the register by the CadUnico, which indicates the families in situations of social exclusion, coming from the CRAS and dependent on Bolsa Família.

Next, we questioned the definition of the contents for structuring the courses, by means of the following question: How were the content types of the courses to be offered by the PMM defined?

According to the executor "E1", in accordance with the methodology of the PMM, the initial interview with the women was made the prognosis of the profile, being guided by questions such as: what they liked to do, what they would like learn, among others. At the first moment, there was no definition of which course would be offered, as this would depend on the profile of the participants, their propositions and, also, according to possible local partnerships:

[...] we first asked them what they liked, the areas they liked, but did not say which course they would have, because the ideal was that, right, you first notice, see the profile of them for later during the central educational module we discovered what they wanted. (E1- Barbacena)

The offer of the courses in the city of Barroso was carried out, from 2014, under the aegis of PRONATEC, and, according to the executor "E3":

The courses were selected according to the demand. The staff did a search and saw that they needed to teach this sort of thing to women. And they were courses of school lunch, salgadeira, sweet and other. (E3- Barroso).

According to Silva (2015), the courses should be set up by competency, aiming at considering both the non-formal priorlearning of the students and the needs of the labor market, taking into account the local productive arrangements.

Another question asked in the interviews relates to access, through the following questions: How was the process of mobilization for women's access to the program carried out? Did they have a choice? What were your main motivations? According to the executors, the mobilization for women's access to the PMM was generally carried out by the dissemination in specific neighborhoods, the periphery of the city, by radio and, mainly, by word of mouth. Subsequently, meetings were held to mark the interviews and apply the socioeconomic questionnaire, and then effect the enrollment, as reported:

So we spread the program in the neighborhoods, [...] are the neighborhoods that the city council has indicated for us. So we publicized and scheduled the next day to have a meeting with them. So I presented what the program was like, what the institute was, so they knew where they were going to study and I would do this interview so I could say the socioeconomic questionnaire and then we would get in touch to enroll the selected ones. (E1- Barbacena).

From the conception of PMM by PRONATEC, in the cities surveyed, the access of the majority of the women was through the Secretariat of Social Development, specifically, the women enrolled in CRAS (Center of Reference of Social Assistance), as highlighted by E3:

[...] These women were selected based on the women who were part of the CRAS. They were already visited by CRAS. Selections were opened and most of them were already part of CRAS. There were others who did not participate yet, they were not served by CRAS. But, most were the women who were cared for by CRAS. That is, it had some kind of link with CRAS. (E3- Barroso)

In the municipality of Santos Dumont (MG), the PMM access, in the PMM- PRONATEC version, was carried out in a differentiated way. Access, in this case, can be said to have served the concept of articulation, integration and use of structures with the involvement and partnerships of local governmental and social sectors. According to one of the

executors, in that city, the PMM was a strategically planned action, elaborated, combining transversality and multidisciplinary, combining proposals, in addition to basic social service, including actions to combat violence and female empowerment, to meet social, educational and professional demands. This strategy targeted specifically those women who had been treated at the police station in recent years as victims of domestic violence. According to the executor, a survey of these women was carried out and made public among them. For the executor "E4", the PMM does not aim to empower any woman, but rather, that woman who is a victim of domestic violence and empower the person in a vulnerable situation in every way, including the economic one.

In partnership with social assistance, we took these women and started lecturing, raising awareness of what the project was, what the project's purpose was in their lives, so that they themselves could spread it. So it was done. We stayed there for a few months, because it was publicizing, here in the police station and in the social assistance, that we would give the lectures, it was even given a coffee, these talks were not like that, formal, it was a chat, slide of the program, explained what would change their lives and make this woman feel motivated to be taking the courses. [...] We sent letters to the houses of the women who were victims, so that they came to know the project. Precisely for us to keep the focus on those women who would really be the target of the program. And so the kick-off was given. (E4- Santos Dumont)

Another question foreseen in the interview script concerns the PMM implementation structure, asking: How was the space and human resources issue structured, as well as the partnerships developed for the development of the courses?

As reported, by the executors of the Federal Institute of Southeastern Minas Gerais, at the Barbacena campus, the structuring began with the training of coordination, the creation of the physical space, destined exclusively for the students of the program:

So, when we did the training there (Brasilia-DF), I demanded that I have an access office for the program and a multidisciplinary team. [...] It was a reception room with individual attention, and another room in case I needed something else [...] (E1- Barbacena).

At the Santos Dumont campus, unlike what happened at the Barbacena campus, a specific physical space was not available for attending to women and, due to the fact that the campus was in the process of remodeling buildings, the place of classes also happened in places varied. The hiring of human resources to meet the demand of the program, in the opinion of one of the executors, was one of the factors that made it more difficult for women to be followed, considering the incompatibility of the professional profile to accompany the target public, in the case of women in situations of vulnerability.

The places we worked for had no reference. Another thing that the project predicts was not that it was that daytime psychosocial care, a room, that a professional stayed and if the woman felt any need to refer or vent she would have that professional. That did not work, although they held the position, which was busy, but there was not, this person she could not create a link with the girls so they would have this freedom to tell about things. This was also lacking, that assistance provided for in the project,. (E4- Santos Dumont)

Another challenge, highlighted by the executors, concerns the profile of professionals (teachers and technicians). It is considered that there is a need to promote the selection of professionals with an appropriate profile, in order to meet the specific needs of the students, considering that it is dealing with a socially deprived public that is at various stages of learning.

The problem with this program is that it is very social, right? And, usually the teachers, right, the teachers and the servants who take it from the heart are rare. (E2- Barbacena).
The selection process, when they did, they forgot to put an interview, for example, to see if the person had the profile. It's no use, it's not the type of job you give because that teacher has a master's degree. It's not that, is not that the type of job that has to be the person with the profile of dealing with that audience, with that type of student you put a person who has signed up for administrative service, who has no girdle, who has, sometimes, prejudice; who does not see that woman as the goal of the course itself, does not go forward. And we came across some professionals who really did not have the profile to deal with it. (E4- Santos Dumont)

The investigators' reports present common points with the results of Ribeiro's (2013) research, when reporting the experience, difficulties and challenges of the PMM, in the Luziânia campus, as exposed:

In this first moment of implementation of the Thousand Women Program in the IFG, campus of Luziânia, some difficulties prevailed. The main ones were: the campus did not have teachers in the food area, nor did it have a kitchen where practical classes could be taught. The lack of physical space was solved through an agreement with the Municipal Department of Education, which provided the kitchen of the Center for Integral Child Care (CAIC), but its use was restricted on Saturdays. This agreement also provided the transportation of the

students to the campus and, in exchange, 20 places were reserved to be assigned, priority, to the lunchrooms of municipal schools. The second difficulty was overcome with the arrival of a teacher and two trainees of the course of kitchen of the campus of Goiânia. However, they had only one day a week, so the practical classes were held with all the students at the same time. (RIBEIRO, 2013, p. 60-61).

Another point addressed in the research is related to the issue of school dropout. The executors were asked to report on the evasion process, answering: What was the average percentage of evasion of the courses? Were they differentiated? Assigned to what factors / difficulties faced? In addition, it was questioned about the process of staying in the PMM, asking: What was the percentage of graduates who continued their studies, after the completion of the courses? In your view, for what reasons? Would these women have a differentiated profile?

According to the executors, many factors and facts contributed as much to the promotion to those associated with evasion as to permanence, ranging from structural reasons to the understanding of the profile of the PMM target audience, their daily lives, anxieties, concerns and, mainly, of their family reality. One of the main causes of evasion is related to women's living conditions, schedules and day-to-day routines, caring for young children and marital relationships. In addition, there was the fact that the course was not or not adequate to the demands of women, according to the following statements:

In the first group it was because of the professionalization, they arrived thinking that they were going to do what they wanted and the first group, although explaining that was what most wanted, when it said so, will be that, they moved away. Personal problems. Many personal problems, son, financial condition even, had no one to leave the child, distance, husband, then these same conditions of life away from them (E1- Barbacena)

*But it was a lot of woman her husband forbade to go (E2- Barbacena).
[...] we had only one course in a shift. So not all women were able to leave the house at night for this course. [...] One was this and another thing, the lack of whom to leave the children with. 95% of these women have children and they had no one to leave ... and we had a vacuum, a space within the program that was destined to that specific qualification, an improvement in the study of the person in relation to Portuguese and mathematics, which was also only applied more towards the end, and became quite deficient (E4- Santos Dumont)*

The question of the violence suffered by the woman, especially as to her inability to escape the situation, was also a contributing factor to the evasion, as observed by the executor "E4": "this woman gave up on her husband, who did not accept that she left home and continued to practice violence, this woman could not study, could not improve." In another report the executor commented:

The first drop out of the course we had was really a woman who had to move out of town. She already had a protective measure, already had an investigation, she was already in justice all her case and she cannot continue because she had to leave Santos Dumont. She really went to stay with the relatives there in São Paulo so she could not be the victim of a worse statistic, which in this case would be death. (E4- Santos Dumont)

Another observation about evasion, related to the issue of domestic violence, also reported by the "E4" executor, is due to the lack of infrastructure and logistics by the institutions. Many partnerships took place with institutions where there were a contingent of men, such as military barracks. This factor put the woman in difficulties of participation, considering the troubled relationship with the partner. According to the executor,

The lack of resources and logistics was problematic and made the students drop out because we did not have a specific place to give classes and the Campus was under renovation. So we went to different places, [...] for example, in the army, here comes the problem: what does the army have? Men. And then for this woman to enter the army where there are men of all ages, tell me if in passing, for my husband there was no problem, but for the husbands of those women who already feel the owners of the woman. See what happens to the head of this man, he sees his wife wanting to improve life, going home to study and even going to a class inside the army, where there is a lot of man. Of course, this man will be nervous when she gets home. So this was a serious problem, some of them were not going to classes that happened inside the Army (E4- Santos Dumont).

As for the reduction in school dropout, it was observed that it was very associated with the commitment, dedication and efforts mainly of the managers and executors, who not only welcomed the women but also, somehow, sought to mitigate the problems that interfered in the absence of program activities, as reported below:

In the second class of 100 (women) we formed 92, because it was "what's your problem, why are not you coming?" To go back know, three days "where are you?" "Ah, I'm sick, so I'll

*wait for you tomorrow, come here in my living room." She understood, even going after the student, and we would go back, if we had to go to the house, we would go "what's going on?" "Ah, no, my husband does not want me to go, ah, I'll talk to him, "I had to talk to her husband and say," Look in the living room, it's just a woman, no problem, what's the problem? "" No, because she's leaving home very early ""No, so you'll come in a little bit later?" There he would open his hand from one side to the other, beauty, he came back. There was a problem with "I do not have anyone to leave my son with," "it takes", "our EI is crazy, if I fall and hurt here", but there is no one to leave with, so I brought it here, adapting to their need to try to bring it back. So I know they were 8 only that they did not form [...] Yeah, there was a husband who came after me here. (E1- Barbacena).
Then we called to talk. I would set a special time for them to be attended to separately. Some, at the beginning of the course, gave up. Some did not feel capable of overcoming violence, or empowering themselves. [...] We went back, I called the coordination that one of the coordination functions also if the missing student you go to her house to know why she was not, I charged this. (E4- Santos Dumont).*

Another point about the reduction of evasion, which is worth mentioning, also reported by the "E4" executor, is the format of the classes. This differentiated treatment, with specific public; this is, classes composed only by women, in the opinion of the executor, was very interesting, in the sense of allowing the permanence of that woman with record of situation of domestic violence.

And, it was interesting because a lot of women did not go out to qualify because husbands did not allow them to study with men. So, since it was a female group only, then the men accepted that these women were to study was not jealous because it was only female that also is a differential that gender issue of only having women inside the room and very interesting. (E4-Santos Dumont)

On this issue of avoidance, Pereira (2015) explains that this phenomenon is incomprehensible to the academic community, due to the non-observance of the possible daily lives that surround the life of the target public, in the conception of the pedagogical project. Thus, the responsibility always lies with the women participating in the program.

Although there is a predominant discourse of success around the program, there is considerable quantitative avoidance, which is often misunderstood by the academic community. The responsibility for avoidance, for example, ends up falling individually on the women participating in the program. (PEREIRA, 2015, p. 40).

Curi Guerra (2016) emphasizes that evasion can result from a sum of factors, such as, classes on Saturdays; problems with transportation; misunderstanding of the participants about the importance of citizen training; the delay in receiving the scholarship and also the personal, family difficulties; in addition to emotional, financial and health problems.

According to the author mentioned above, according to the methodology of the PMM, the institution offering the program has a fundamental social role, since it must employ mechanisms that prevent evasion, through knowledge of the reality of the participants, monitoring and response to demands personal. When it is not possible to offer these social services directly, it is therefore necessary to seek partnerships.

Concerning the success of the PMM, the executors affirm that there are positive results, which are timely and relate to issues of an immediate nature. These questions are directed directly to self-knowledge, with emphasis on the change in self-esteem and motivation to understand themselves as subjects. They also report on the difficulty in quantifying the results related to schooling and employability, since it is necessary to follow up the graduates, aiming to verify what would be the achievement of all objectives of the PMM, as shown in the following statements:

You do not have the followers, you do not know where they are, but during the six months or so that they stay here you see the difference in them. So, this empowerment, of knowledge, of rights, of opportunity, of seeing a horizon for their lives, in these six months you see. (E2-Barbacena).

[...] For sure. But, it was even by themselves, they said that their lives, so before the show was one thing and then another. Because there in the program itself, many of them like that, had depression problem. So, only of them go to the program they already had a great improvement. It makes a very big difference. [...] The project itself is great. He thus rescues the woman very much the woman. Even more women living in difficult phases of life, just as I said. In every city has it, right? I believe that in a small town even more so, you see more than in the big city. So the project is very good, it rescues the woman a lot. So, what makes me want to, as I said, that I should have followed up on these women in the labor market? That's what you do not have, right? The program ends there, the program is over. But, it is very good. I see them on the street they want other courses, passes and asks: what day is

going to have another? I said it, then, for now it does not have (laughs), right?? (E3-Barroso).

So mostly on the personal side I think it had a lot of results. In the part of quality also had, some results, I do not have numbers but there are the results. In professionalization, maybe not so much, because many are still where they were when they started the program, but there are, there are several cases of employability, but I do not have numbers. That's what I'm telling you, because what was not possible, was this follow-up after the program. This is not possible to complete the whole methodology, because of the evaluation of success. But, we know that the program is worth it for you to see the change of the students during the program until graduation. So, I believe the program a lot, I like it, I'm even suspicious to talk, because I like the program so much. (E1- Barbacena).

The success of the program would therefore be in the application of the Access, Permanence and Success methodology, capable of producing changes in the lives of women, as long as it is continuously monitored and evaluated.

But, he needs to have the methodology and the essence of it. You cannot work with numbers and you cannot work just for the money, you have to work for them, I think that's the big difference. And I think it's worth it, but it needs to have an endorsement, it has to have a structure, because it is very difficult to work with volunteering, it is very difficult. We cannot lose the methodology, because the initial methodology works, but we have to have the support of the staff. (E1- Barbacena).

As can be seen in the speech of the PMM performers, the answer is basically the same; have partial data with no measurable results; that is, the lack of resources and structure limited the monitoring of the graduates, jeopardizing the verification of the permanence and the success of the program, as foreseen in the methodology. That is, there is no follow-up of the graduates to check how their lives are at the moment, both in terms of schooling, as well as professionalization, insertion in the labor market and autonomy; what exists are punctual facts that make it difficult to feed data into an effective statistical analysis.

Specifically, with regard to the objective proposed by the PMM, related to the minimization of violence against women, some questions were presented to the executors, expressed in the following questions: In the program there were cases of women victims of domestic violence? What were your reports about the violence suffered? Have you taken action in this case? Can women's participation in the program be a strategy to control violence? As?

For the "E1" executor, at the Barbacena campus, the entity had knowledge of the violence experienced by the participants through the interviews, held at the beginning of the selection process, as well as during the psychological care, that took place with the multidisciplinary team and in groups of studies carried out by the students of the psychology course of an educational institution partnership. The detection of problems related to violence, such as alcoholism and drugs, occurred in the form reported by the executor:

Yes, many did not. Some of us knew in the interview and we had the right part of the woman, she showed what she could do, sometimes the Maria da Penha law entered and such, but we detected that she even had the violence through psychological care. It was very difficult for someone to come and talk to me, we saw that the person was not cool, and such, and there she would say: "Ah, I wanted to talk to the psychologist" and I would schedule it with her and that was where she really opened. Some came and told even they did not care [...] But concrete data of this we do not have. [...] we detect problems of alcoholism, drugs and violence. In the second group we had a working group, we made a partnership with UNIPAC, they sent the psychologists to us, psychology students, with guidance, and there were the students who did the study groups with them. So they'd come in an hour early and then work on the themes, you know? We had very good improvements, because the demand of the psychological area was very large, very large. (E1- Barbacena)

At the Santos Dumont campus, as reported in the access item by the "E4" executor, the victimized women were prioritized, according to reports of occurrences of denunciation at the Women's Police Station, which, according to the disclosure, were invited to participate in the PMM.

We focused precisely on women who were victims of violence or on women who were not directly abused, but they were from a family where the mother or grandmother, the aunt, was in any way directly involved in being a victim of violence [...] in all had reports, mostly, of threat. In general women, thus, 9 out of 10 have already been victims of some type of violence and the majority really is the threat. (E4- Santos Dumont).

Regarding the measures taken for the cases of violence reported, the executor "E4" stated that most of the women, participants of the PMM in Santos Dumont, had already been attended by CRAS, CREAS and, some of them, attended, including by the Women's Police Station. Thus, it is understood that having the care in social assistance organizations is

already configured as a providence. Concerning the questioning related to participation in the PMM is considered a strategy for the control of violence against women, the executor "E4" reports:

Look, no doubt. Because, first we heard wonderful reports during the course. Reports of women reporting that they were victims of violence, not only from her husband, but incredible as it may seem from her children, that they were despised. That in addition to everything the program made them have the courage that they improved as a person. The relationship with another type of woman who has also experienced the situation with me, for example, that I have experience of another 20 years in the women's police station, made these women have the confidence to talk about it. [...]. So the first 100 women, who were not all victims of violence, were women who relied heavily on each other, women who wanted to combat it, and wanted to improve their lives. (E4 – Santos Dumont).

Considering the characteristic of the first PMM group, in the municipality of Santos Dumont, the executor "E4" reports that the main types of violence experienced by women were related to moral, physical and psychological violence. It also highlights that the situation of violence was not limited to a specific age group or level of schooling; moreover, that this violence against the woman could be caused by another family entity, because the aggressor was not only in the conjugal partner. It also reports on the frequency of this situation of violence, and that the records of the occurrences were mostly in the home itself and that, in order to reach the condition to denounce the perpetrator, the woman had already suffered violence for some time, as evidenced in the following speech:

We had women victims of 45 years, 30 and little, as well as had victims, in this case the girl who went to Sao Paulo, is a girl of 22 years. So we have all sorts of criminality covering all age groups. Some older women report more moral violence, not only from their partner, but from their children and even from the other side, it's interesting, from other women in the family who also despise and do not believe in her strength so that she can leave the family. violence, empowering her to improve her life ... As often as this situation occurred, this issue is somewhat impaired because it is very comprehensive. Here we had 100 students, but for you to understand, the violence was generally in the residence of each one and the frequency, I say that when a woman comes to report, to make an inquiry at the police station, she has already had a very large frequency of violence. A woman never denounces the first time she is a victim, she is revived several times until she comes to have the courage to denounce (E4-Santos Dumont).

Costa, Serafim and Nascimento (2015) corroborate with the argument presented by the executor "E4", highlighting the prevalence of psychological violence, followed by physical and moral violence. The authors emphasize that psychological violence is usually caused, in a continuous way, by a family entity of the victim, in the residential area, as shown below:

In the present study, most of the victims were attacked in their own home, from which they expect an affectionate, welcoming and refuge environment against external violence. However, for these women, their domicile became a residence of fear, tension and aggression because of the constant threats to which they were exposed. The home becomes the most dangerous place for women beaten by husbands or companions, and affective, family and financial dependence makes it difficult to formalize complaints and, consequently, to conclude the violent process. (COSTA; SARAFIM; NASCIMENTO, 2015, p. 553)

Another point addressed by the research is related to the perception of the executors regarding the contribution of the PMM to the reduction of violence against women. In their view, the PMM, in the version that preceded the inclusion of the program in PRONATEC, worked positively, confirming part of the success of the program, when it helps to encourage the woman participant to understand that she is able to claim her rights, that she is the protagonist of her own life.

[...] with regard to empowerment, their self-knowledge, they understand themselves as subjects, of rights, because they are inside their little world and think that's the way it has to stay. So, mainly in the personal part I think it had a lot of result (E1- Barbacena)

[...] this empowerment, knowledge of rights, of opportunity, of seeing a horizon for their lives (E2- Barbacena)

It contributed greatly to the empowerment of these women, in the sense of having more courage to show themselves worthy of their rights, knowing their rights, and not accepting that it was the object of men. So many had yes, they changed completely. We had cases of women who left the course and who were finishing high school to go to college. So I see the program as one of the great points to reduce violence against women, to make women understand and get out of that little world, that comfort zone of her and make her understand that there is a world out there. This is the main thing we had, was to show them, that they had to have the courage to leave the comfort zone. From the comfort zone of the no-money, depend

on the husband, to accept any kind of things in the house. So the project I'm passionate about the project. But, so the project it only had positive thing, it has no way to negatively impact, it does not have. I just think that the professionals chosen to work with this cannot be that technical criterion, she is a teacher of this, such, put there. No. Because it is a job that is really a kick, the woman does not leave a professional there. It is the beginning of a new life for her. (E4- Santos Dumont)

Based on the experience and experience acquired during the execution of the PMM, in addition to the observed and reported points, the executors recognize that the PMM can contribute significantly, both to alleviate violence against women and to achieve the other objectives. They consider the program as the starting point for the understanding of women as citizens, their empowerment and even their overcoming.

According to the statements of the executors, the greatest contribution emerges from the format proposed in the methodology and dynamics contemplated especially in the "Central Educational Module":

The objective of the central module is the empowerment of women. [...] The central module is the introduction of the program for the students, we make the reception for them, so they already know where they are, so they feel welcomed, very cozy even, it is the reception even it is part of the methodology too, then after they are already accepted yes we go with the Map of Life. In addition to the Map of Life, we do that interview with them, they present themselves [...], there is self-esteem, there is the entrepreneurship part, we are seeing according to what they need here, in this reality, people added a lot of psychology, self-esteem, self-knowledge, women's health, ... we were going to see what they needed, "ah, this group here needs to give an uninhibited, let's go the theater", "this one not". Makeup lesson, these things to give a raise in them even. [...] On the map of life they talk about past, present and future, what they lived so far, what she so living, what they want. Oh you see what they want. In the central module, we work this is all health, there are crafts that we are realizing what they need. (E1 – Barbacena)

In the sense of enlightening the woman, that there is life out here, outside her home. That she can remain married, with her husband, but that she be respected, that she be recognized, that she does not allow her to be a victim of moral and psychological violence, which is what happens most every day. This ends up causing serious harm to women's health. [...] We had an exciting report, [...] crying she said that she was very moved by what the simple fact that she read to a class for her was an overrun, [...] when she told her family that she would take a course she suffered from everyone's mockery. So that to her was a moment of overcoming. We vibrated with her ... and she said that she was someone else after she had started the course and seeing that other women also have many problems. This works equally vigilantes of the weight, when the person is losing weight, one goes supporting in the other, and was really what happened was a fight also that we had against prejudices. (E4 – Santos Dumont)

In the opinion of the executors, personal empowerment can be evidenced, considering the increased opportunities available to women, so as to take advantage of existing capacities and acquire new experiences, which Santos (1999) calls empowerment as a process.

In the same sense, Kleba and Wendausen (2009) corroborate with the author when they emphasize that personal or psychological empowerment flows after the individual experiences new experiences:

The experience of psychological empowerment occurs when the person experiences his power in situations of lack or rupture. Through this experience, she recognizes not only personal or collective resources and possibilities, but also her capacity to leave a position of impotence and resignation, often predetermined by a social script, converting this knowledge into social action and the conformation of her environment. In addition to strengthening their skills, the person develops new skills to face in their everyday uncertainties, adversities and situations of risk (KLEBA; WENDAUSEN, 2009, p. 739)

Even with the success of the program, especially with regard to female personal empowerment and the self-valorization of women, it presents a number of challenges. As the E4 executor reports, one of the major challenges is still to convince women to empower themselves, to empower them to believe in themselves, their abilities and potentialities:

I think the biggest challenge is understanding how to bring women to your empowerment. To say that she may be entering the job market, that she will take care of the house, that she will give account of work she will handle to improve her degree of study. But they understood that it was not there for anyone to go out, it was a kick for the person to understand that she was able to do something much better, that she could get out of her comfort zone, so the well-being I believe has demonstrated. [...] Anyway, with all the problems that the program had, I tell you that it was such a success, the women were so happy, they felt so good to know that it had a policy aimed at improving the woman. So the program works very well in this

empowerment of the woman, for the woman to discover her own potential. (E4 – Santos Dumont)

Corroborating with the above account, Diniz (2015) pointed out that the educational institution is an empowerment space, which allows women to discuss, know and prepare for a liberating emancipation. However, this projection of new dreams, the utilization of social potential and opportunities through educational:

The need for alignments with regard to quality and commitment to professional and personal training, with human and political training, because in learning, the subject has the opportunity not only to interact, to re-signify their position in the world, but also to project new dreams in relation to their professional life as a bridge to social inclusion. (DOS SANTOS, et al. 2016, p. 78).

Likewise, Marinho and Gonçalves (2016) find that positive results of the development of empowerment processes by women, involved in research on women's empowerment practices in Latin America, are found in practices generated from the local reality, or from the people involved in the process of empowerment.

Practices generated from data on local reality, such as the intervention research analyzed, or from the people involved in the empowerment process themselves, were workshops on rights, workshops on reconstruction of local history or culture, workshops or spaces of reconstruction of life histories, spaces for reflection on daily life and / or on gender roles and participation in political groups. The analysis of these strategies found positive results regarding the development of empowerment processes by the women involved. (MARINHO; GONÇALVES, 2016 p. 86)

According to Kleba and Wendausen (2009), empowerment presents itself as a dynamic procedure, involving cognitive, affective and behavioral aspects from the dimensions of social life at three levels: psychological or individual; group or

Organizational; and structural or political. According to the authors, as reported below: Personal empowerment enables the emancipation of individuals, with increased autonomy and freedom. The group level triggers reciprocal respect and mutual support among members of the group, promoting a sense of belonging, solidarity practices and reciprocity. Structural empowerment favors and facilitates engagement, co-responsibility and social participation in the perspective of citizenship (KLEBA; WENDAUSEN, 2009, p. 733)

Thus, Moreira et al (2012) complement that the three levels are interconnected by power relations, and the empowerment process can begin at any level. For the authors, due to the mutual pressures, having modifications in one of the levels can cause in changes and adaptations in the others and, also, to allow the generation of reaction of another. The authors also point out that empowerment is consolidated through actions that go beyond social assistance and seek the mobilization of broader networks, ensuring the survival of excluded groups, affirming that female empowerment still presents itself as a challenge, considering the relationships of patriarchal domination.

In the perspective of Sen (1997), coading with objectives proposed by the PMM, those of the first steps to allow the social and political inclusion of women in a similar way, education and work.

5. FINAL CONSIDERATIONS

Whereas the objectives of the MTP were based on the idea of allowing access to education; contribute to the reduction of social and economic inequalities; promote social inclusion; to defend gender equality; besides combating violence against women through higher education, combined with vocational and technological training, from the perspective of the public performing the PMM, the results show that the program, as a political educational strategy presented limitations, since the success achieved did not meet all the expected objectives.

They consider that the institutional approach, narrowed by the restriction of human, structural, educational and didactic resources, has limited itself to offer the short-term vocational courses, with emphasis on the previous experiences of the women. From this perspective, by setting the level of care only in terms of professional insertion and employability, it was hoped that women's social opportunities and economic autonomy could be increased.

However, were confirmed. the PMM's positive effects on female personal empowerment, considering the elevation of self-esteem and greater social integration, with self-knowledge of themselves and their rights, as social subjects; not the same with regard to professionalization, since many are unemployed and have not continued their studies.

With regard to combating violence against women, it can be said that the matter was not treated as a priority; although the theme was incorporated into the context of the PMM, which provided socialization and reflections, as well as access to information, greater awareness of women's rights and improved well-being. Even though it is a slow and embryonic process, it can be said that the empowerment of women benefited by the PMM was leveraged, especially at the individual and group level, with the capacity to break with patriarchal relations and guarantee autonomy, their bodies and decision-making.

In view of the research findings, the PMM can be thought of as a potentially inductive public policy, motivating in nature, promoting the self-valorization of women that can precede so many other actions and programs aimed at social well-being, both personal and family. This observation is supported by the applied methodology, prior to the insertion of the program in PRONATEC, especially in the "Central Educational Module", according to the guidance contained in the Methodological Guide to the Access, Stay and Success System, which conceived the PMM.

Thus, it is possible to infer that the PMM can be seen as an initial strategy to instill in the participants the desire, the motivation and the hope that they can seize the protagonism of their lives and, with that, contribute to the achievement of the other objectives of the program.

In this sense, the PMM's structural, conceptual and daily conditions would need to be re-evaluated, so that both institutional and social interests are realigned and, in fact, the PMM axis (education, citizenship and sustainability) in female training and autonomy.

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