



REVIEW ARTICLE

PROFESSIONAL, REPORTS FROM MEN AND WOMEN IN THE PUBLIC/PRIVATE SECTOR OF CABINDA

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ABSTRACT

This article takes us through reflection, positioning and the role played by women throughout the history of humanity from an ethical and professional perspective, based on pertinent aspects such as the achievement of equality between women and men. Historically, men and women have always fulfilled well-defined roles. Many of these distinctions were due to biological evidence between the two, different ways are invented with each passing day in order to perpetuate ancestral behaviors, through myths, religions and rituals of historical tales. The inclusion of women in the job market is relatively recent, which was previously only available to men. From working outside the home to intellectual development, there is a long way to go, where in general women do not find a partner in the male class, if not the challenge, to conquer their place that is often overshadowed by the professional ethics represented on a large scale by the male class. As the main objective we saw, to analyze the position of women in the face of the challenges they face in the field of work, as well as their link with Ethics and professional deontology, to carry out the research in this article, questionnaires were applied to employees in the public and private companies in the province of Cabinda composed of male and female individuals whose premise was to highlight the role of women as employees in the public or private sector as well as their ethical profile. Debate issues relating to its development dating back to the beginning, equal rights between men and women, the pressure imposed on women and others. The investigation was carried out using the logic of exploratory research on the contribution of political philosophy, with a concern for optimizing ethics and professional deontology in the workplace and the place of women, in the family and in society.

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INTRODUCTION

Women were, for a long period of history, relegated to fulfilling only the role of wives, mothers, housewives, without having the possibility of studying or pursuing a career, according to Tibúrcio M. (20218) women participated in philosophy but through the back doors, as well as all sectors of active productive life in society. The function that Ethics, subsequently philosophy, has assumed, in the great classical examples that come to us from the myths analyzed, does not hide the opposite of what happens when man does not follow this natural order that they translate. (Arens and Loebbecke1997) define Ethics as a set of moral principles and values, Michael Josephoson, in his work *Ethical Issues in the Practice of Accounting* (1992) describes Ethics as the following: Honesty Integrity, friendliness, keeping promises, loyalty, justice, respect for others, responsibility of citizenship, and pursuit of excellence. Baker, (1996) considers Ethics from a philosophical perspective, as a condition that can be seen from two perspectives: deontological and theological, predicting the first correct conduct of the actions of certain

individuals. Japiassu (2001) considers modern science as the carrier of a sexist typifying dimension loaded with masculine codings whose universal prevalence is considered patriarchal. In a field that is more open to scientific views, women largely occupy places whose activity involves caring for others (Guerrin 2005) in the family or as a salaried woman and led to perform more affective work (which has the skills of educators and mediators) ranging from children's caretakers, office cleaners, nurses and, in a religious context, these are the most frequent churchgoers who dedicate a large part of their time to issues related to philanthropy. However, the role of women in the home as wife and mother does not mean that women should not work in a company or hold public positions. political parties and act in a welfare manner. Strategies must be developed that motivate women to participate in politics. The participation of men and women tends to bring important collective benefits, one cannot do without the participation of one or the other. Political spaces occupied by women also point to transformations in society and social relations. To choose the participants of this research, the selection of men

and women from the public and private sector of the province of Cabinda was considered. Link with Ethics and professional deontology, for the implementation of this article, 100 questionnaires were applied, 80 questionnaires were validated to public and private sector employees in the province of Cabinda composed of male and female individuals whose premise consisted of highlighting the role of women as employees in the public or private sector as well as their ethical profile. Theoretical studies were based on political psychology and social psychology, Sociology and Philosophy. It was concluded that the participation of women in both the public and private sectors tends to improve exponentially, with some interference from the polarization of the position of submission of women in the family sector, legislation is still favorable to the male class, with no parity of parliamentary accents, positions of Highlights are mostly occupied by men. Despite all the processes that still have to take place and be achieved, for the expansion of democracy it is necessary to have in decision-making and power spaces the presence of women and men in an equal proportion.

RELATED STUDIES

Philosophical Conception: In the 17th century, it marks a time in which women, using the opportunities that were being offered, which ranged from attending salons, places where they had the privilege of getting close to renowned poets, writers and speakers of the time, some women managed to establish yourself on intellectual ground Tibúrcio M. (2018). And, regardless of the prevalence of prejudiced ideas that women could not possess both beauty and reason Kant I. (2006), some prioritized the improvement and acquisition of intellectual knowledge through reading. Nature made women different from men, giving them characteristics inherent to seduction, for example, it is a source of power for feminine nature and women's lack of self-determination is also intrinsic to their nature. This "18th" century is still considered as the milestone in reinforcing the image of women as beings devoid of their own will and at the same time Rousseau Jan Jack, (1995) held a discourse based on the concept that female education should be restricted. to the domestic, because, according to him, women should not go in search of knowledge, considering it to be an action contrary to their nature. This society, which fought so hard for freedom, began to demand that women be part of it, but as mothers, guardians of customs, and as beings willing to serve men.

Kant, in his philosophical conception, makes clear his positioning of women by comparing her to an object, on the grounds that women must dedicate their lives to living for men, not recognizing them as active subjects of history. He is influenced by Jan Jack Rousseau by using ideas of female inferiority in relation to their inability to reason in comparison to men, reinforcing the idea of female inferiority. In the same century, it is also notable the awareness of how women are considered to be "minor" in relation to civil matters, being primarily under the guardianship of their parents and then their husband. Kant I, (2006) in his speech about minority already mentioned women. This is verifiable in a passage that mentions the degree of difficulty in reaching such majority. The immense coming of age of humanity (even the fair sex considers the transition to adulthood difficult and, in addition, dangerous. This means that there is no restriction in the quote regarding female conditions that could prevent women from reaching the age of majority. What we see is the realization of

the difficulty of accessing adulthood for humanity in which women are included. In Kant's view, woman appears as a representation of Beauty and is thus included in the argument about enlightenment. Making an analogy to the ideas of the aforementioned philosophers, it is evident that in the "period of enlightenment", the characteristic of thinking about the difference of the feminine, accentuated by inferiority, using natural law as a reference point, is striking. For the aforementioned philosophers, there was no need to give women a political status, since for the ideology of the 18th century, man was the final cause of women. Due to Enlightenment ideas, romanticism favored the development and expression of love in all its forms. Discrimination is noted, consolidated by the discourse of fragile, emotional, loving, incapable, therefore "inferior" women, not allowing access to knowledge of this oppressive condition.

In the 19th century, a new philosophical discourse about women emerged. With demonstrations against female discrimination and the fight for the right to vote, events that predict an improvement in the perspective of women's way of living. Nitzsche (1992) considers women as failed "beings" who seek to elevate themselves by changing their own standards of conduct in society. It gives the man the responsibility of keeping the woman dependent and under his control. Thus, he understands that man has to conceive of woman as a 'possession' as property to be kept under lock and key, as something destined to serve and which is only then fulfilled. In his conception, he defines "emptyheads" as men who support female emancipation, which he considers. High point for the regression of women and their feminization. The prejudice against women, highlighted by several philosophers, will contribute to their non-acceptance in the public space, delaying access to opportunities. As history is dynamic, values and discourses are changing, in the 19th century, reflection on women expanded, permeated by law, equality and the search for emancipation, mainly with the invention of feminism, whose greatest highlight will be in the 20th century. A process that involves breaking paradigms, reviewing concepts and new ways of acting and thinking, changing mentality and behavior is slow and conflicting. Ideas, concepts and values, rooted for centuries in a society, do not disappear from one moment to the next. Feminist studies, due to their political character, left a valuable contribution through which problematizations were carried out based on an analysis of the historical trajectory of women to be recognized, valued and worthy of being discussed, in order to then arrive at the deconstruction of differences.

For Beauvoir (1980), a woman becomes fully human when she has the opportunity to dedicate herself to public activities and when she can be useful to society. It is a criminal paradox to deny women all public activity, to prohibit them from male careers, to proclaim their incapacity in all areas and to entrust them with the most delicate, most serious undertaking that exists: the formation of a human being. Gaspari (2003) for this philosopher, one is not born a woman, one becomes a woman. From such a position, her followers, feminist activists, in the sixties would strengthen themselves in society.

The woman as a symbol of original sin and maternal redemption: Christianity, Eve and Mary, if on the one hand there is the figure of Eve, the cause of all the evils that affect society, on the other hand there is Mary where morals and ethics are seen in her as a symbol and image of the Mother

Goddess. It is worth remembering, that according to the model created by Christianity, virginity was at the top of the model of female perfection DUBY, (1992). Virgin Mary the personification of unconditional and merciful love, symbol of motherhood and the mediator of divinity. Let us enter this time machine called history, which allows us to come and go in temporality, in a free and democratic way, allowing us to analyze the religious situation of the female world. Let us go back in time, to the mid-1150s, when marriage was seen as a sacrament, a union of the souls of man and woman. The Church appears in an imposing and absolute way, as in the clerical view, it was necessary for sexual roles or sexual divisions to be well clarified. In this way, LEGOFF, (2006) the church began to assume total moral and organizational control of marriage and society at the time, taking measures such as: minimum age limits for marriage (12 for girls and 14 for boys), specific days of the week for ceremonies to take place, cash charges for many of the services, simple measures, but they got out of control in an absurd way. The Church came to dictate sexual rules, even determining what the couple's sexual position should be like on their sacred bed of love. And if you ask yourself, what does this have to do with women? We will see that everything, because according to the clerical orders of that time, "a man who felt sexual desire for his wife was an adulterer" the determination of sexual roles in marriage was only dictated because of the woman, in what way?. Clergy thinkers viewed sex as something necessary, an evil that needed to happen, only for the purpose of procreation, therefore, marriage became a way of controlling sexual impulses and avoiding fornication, in the view of clerical thinkers, Pope Clement of Alexandria (but Pope Clement of Alexandria, in the 2nd century) in the 2nd century. It puts women in an extremely complicated situation for the time, linking the discovery of sex by Adam and Eve directly to the woman, leaving her in a situation of domestic, sexual, social and religious imprisonment. Women were prohibited from holding or holding public positions, and a determination adopted by the Secular Law stated the reason in a derogatory way, showing women as "frivolous by nature, cunning, shrewd, attached to material (avaricious) and with very little or almost no intelligence". The ecclesiastical law, in a comprehensive, but no less diminutive, way, made clear the reason, the reason and circumstance why women could not hold public positions, it would be simply because "women were not made for this type of service, but rather, for female and domestic occupations". Lion, (1990). The drama suffered by women, which continued until the end of the century. 18th and early 20th century. XX, when in a minimal way, women began to demand their rights in search of the long-awaited female emancipation. A struggle was drawn up by women with great strength to be able to position themselves more comfortably in the male, sexist and prejudiced universe. A fight that they fight to this day to continue guaranteeing their place today.

The place of women: Family relationship, society and business: Historically, the family as a social, private institution is responsible for the protection of individuals, the emergence of the social issue with the demands for state responsibility in relation to social protection, although partially changes the framing of the family's positioning, which can occupy a dual position, private and public, simultaneously and is directly involved in the different social protection systems.

On one side were the women dedicated without reservation to the industrial process, where the jobs they found there were the least qualified, the least well paid, with the salary they received, at most they were able to feed themselves, the more difficult it was for them to take care of their children all the more so as men found themselves in the position of not being able to replace their jobs with women, at least vulnerable to unemployment and in any case victims of a process of disqualification from work that made them lose their privileges over women and children, with this your responsibilities. Unsurprisingly, in some cases men chose most of the time, the tendency to send women and children in their place to live at their expense, leaving their health and strength to wither away Donzelot (1977). On the other hand, there are women who tried to safeguard their contractual capacity by acquiring a dowry and preserving their honor by seeking their integration into religious ateliers or an industrial convent, the considerable proliferation of female religious communities in the mid-19th century, must the persistence of the role of the dowry where religious ateliers were considered as workshops for women's work organized by religious congregations whose role was to continue preservation in retribution for the plundering recorded during the revolutionary period. Between the two ways of maintaining good customs, philanthropic moralists stood out and feminists more or less crudely denounced the existence of a kind of circle of vices that engendered and reproduced the physical and moral decadence of the poor population instead of conjuring it. Every woman, and especially a common woman who is most exposed to struggles and faces dangers, must have willpower and firmness of character. Despite an education that does not fulfill these faculties, it does not fulfill its purposes. The logic of preparation for family life must, however, follow that of preservation for marriage by developing domestic education, enabling young women, widows, and occasionally wives, to have direct access to remunerative work, opening the best specific careers in order to prepare. They effectively serve the family, preventing female workers from falling into prostitution and, ultimately, reducing rivalry between men and women, thus women's social careers are part of the extension of their domestic activities. According to Jacques Donzelot (1977), he states that caring implies not only the transfer of material resources, transmission of a cultural field involving habits, values and behaviors necessary for a good family or so that they do not become uncontrollable adults of the orders, mainly through behavior considered violent delinquents, Criminals, although their composition is diverse, to be considered a good family, they must be able to provide financially and establish positive emotional bonds without domestic violence. Reproducing in a variety of ways between social groups of different social classes, as well as race/ethnicity, religion, among others, however, the vicissitudes exist and are associated with patterns of domination, so that women experience in these varied spaces, albeit in different ways, the combined effect of class exploitation and sexual dissemination within this perspective, when we talk about the poor or poor families, it is important that we have the perception of identifying gender cleavages. To understand the role of women and men, even considering that inequalities are reproduced by a multidimensional structure that is based on the gender relationship, it is still credible that we talk about a women's issue insofar as men still concentrate economic and political power in most of the world and women are largely responsible for the family and for

taking care of the children in the house and increasingly for the family's finances.

METHODOLOGY

For this research, 80 questionnaires applied to men and women from different public and private sectors in the province of Cabinda were considered validated. Regarding the sex of the interviewees, it was found that 45% were female and 35% were male.

Table 1. Women and men perform functions in the different public and private sectors of the province of Cabinda in different public spaces

GENDER	%
Male	43.75
Female	56.25

Regarding the ages of the interviewees, it was found that 30% were in the range of 30 to 40 years of age, 27% of whom were in the range of 40 to 50 years of age, 13% were from 20 to 30 years of age, 8 % are between 50 and 60 years old and 2% of them are over 60 years old. This means that most interviewees are mature in understanding the questions. As for the institution in which it operates, it was found that 72% of those work in the public sector, 7% are in the private sector and 1% of them are from the public-private sector. Regarding the length of service of the respondents, it was found that 37% have worked for 1 to 10 years, 34% of whom have worked for 10 to 20 years and 9% of whom have worked for more than 20 years. Regarding the respondents' occupation of a leadership position in their institution, it was found that 60% of them answered no and 20% said yes. A questionnaire divided into two parts was prepared for this purpose. The first part aims to carry out demographic characterization consisting of 7 questions. The second part aims to know and understand the opinion on a set of 15 statements. For this purpose, a closed questionnaire was used, consisting of 3 alternatives, namely Yes, No and Maybe. The collection of information totaled 100 surveys, however, for statistical analysis only fully completed and validated questionnaires were considered, representing 80 surveys. The questionnaires were made available on paper at the selected institutions and respondents were invited to participate via a letter covering the investigation. The signing of a consent form was requested, but the confidentiality of the data collected was guaranteed.

RESULTS

Of the women and men surveyed, they perform functions in the different public and private sectors of the province of Cabinda in different public spaces. Depending on the place and way in which this power is expressed, the limits experienced by women will be greater or lesser. Women's performance takes place differently and they need to deal with the limits and benefits of their actions, but power combined with capital expands the space for intervention and influence. A common factor relating to women's performance concerns the process that triggers the exercise of leadership. Regarding the sex of the interviewees, it was found that 45% were female and 35% were male. Regarding the ages of the interviewees, it was found that 55% were in the range of 30 to 40 years of age, 25% of whom were in the range of 40 to 50 years of age, 3,75% were from 20 to 30 years of age, 16,25% are between 50 and 60 years old and 3,75% of them are over 60 years old.

This means that most interviewees are mature in understanding the questions. Regarding the length of service of the respondents, it was found that 46,25% have worked for 1 to 10 years, 42,50% of whom have worked for 10 to 20 years and 11,25% of whom have worked for more than 20 years. Initially, social recognition addressed to them is necessary, because, as others authorize them to exercise leadership, this power is exercised and, in fact, recognized by themselves and by social groups. Make sure that the women surveyed express different levels of opinion. Those opinions were categorized as can be seen in the Table 1 and with the trend of opinion showed in the Table 5. Table 5 illustrates the variables in analyzes were grouped into 8 components, explaining 63.2% of the variability of opinions. In this analysis, the first components are the most important, as they explain most of the total variation. The composition of each component will be illustrated below:

Table 5 illustrates the variables in analyzes were grouped into 8 components, explaining 63.2% of the variability of opinions. In this analysis, the first components are the most important, as they explain most of the total variation. The composition of each component will be illustrated below:

Component 1: With 14.772% of weight, with 6 variables, 5 of which are positively correlated (Time of service, Occupies a management position in your institution, Have you ever held a management position in your life, Do you think the best is being led by men, It is wrong for women to go out with coworkers to socialize), and a variable negatively correlates, implying that they have a positive impact on the place of women in History on ethics and professional development reported by women in the public/private sector in Cabinda.

Component 2: With a weight of 13.023%, with a total of 5 variables, 4 of which are positively correlated (Type of institution in which you work, Have you ever been forced to fight for your rights in your work environment, Do you think the best is being headed by a woman, do you think it's a good idea to trust a man with a work secret) and a negatively correlated variable (Age), have a strong impact on respondents.

Component 3: With a weight of 7.021%, with 3 variables, two of which correlate positively (Do you think that men perform their tasks at work with greater zeal, Do you think that women who wear provocative clothes should not complain if they are harassed at work) and one variable correlates negatively (Do you think men perform their tasks at work with greater diligence).

Component 4: With a weight of 6.477%, with a total of 3 variables, of which the two variables correlate positively (Considers women in themselves as a privileged being in the workplace, Thinks that marriage can hinder women's career development) and one variable correlates negatively (Legislation provides that 40% of seats in parliament must be occupied by women, this number is sufficient).

Component 5: With a weight of 6.298%, with two variables, which have a positive correlation (Education, Do you think that women have been treated as inferior beings over time).

Component 6: With a weight of 5.489%, with one variable, it has a positive correlation (Do you think it is a good idea to trust a woman with a work secret). Normality tests are used to determine whether a set of data for a given random variable is well modeled by a normal distribution or not.

Table 2. Agedistribution of the interviewees

		Frequência	Percentage	Valid Percentage	Cumulative Percentage
Valid	From 20 to 30 yearsold	13	16,25	16,25	16,25
	From 30 to 40yearsold	44	55,00	55,00	71,25
	From 40 to 50 yearsold	20	25,00	25,00	96,25
	From 50 to 60 yearsold	3	3,75	3,75	100,0
	Total	80	100,0	100,0	

Table 3. Educationof the interviewees

		Frequency	Percentage	Valid Percentage	CumulativePercentage
Valid	HighSchool	13	16,25	16,25	16,25
	Graduation	44	55,00	55,00	71,25
	Mester degree	20	25,00	25,00	96,25
	Doctorate	3	3,75	3,75	100,0
	Total	80	100,0	100,0	

Table 4. Service timedistribution

		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	De 1 Ano à 10 anos	37	46,25	46,25	46,25
	De 10 anos à 20 anos	34	42,50	42,50	88,75
	De 20 anos à 30 anos	9	11,25	11,25	100,0
	Total	80	100,0	100,0	

Table 5. Component Matrix

	1	2	3	4	5	6	7	8	
Sex	-,482	,335	,188	,108	-,016	,148	-,044	-,371	
Service time	,497	-,441	,359	-,268	-,146	,369	,163	-,123	
Do you hold a senior management position at your institution?	-,515	-,284	-,286	,055	-,236	,076	-,203	-,050	
Have you ever held a management position in your life?	-,555	-,319	-,316	,185	-,211	-,058	-,020	-,195	
Do you think it's best to be led by men?	,484	,379	-,258	-,123	-,214	-,178	-,043	,194	
Do you think it's wrong for women to go out with coworkers to socialize?	-,544	,002	,317	-,029	,172	-,323	-,421	,099	
Age		-,574	,171	-,291	-,073	,136	,325	,109	
Type of institution in which it operates	,157	,491	-,197	,301	,000	,182	,005	,181	
Have you ever been forced to fight for your rights in your work environment?	-,114	,410	,320	-,080	,264	-,353	,215	-,166	
Do you think it's best to be led by a woman?	,128	,503	-,008	-,367	-,143	-,051	-,285	,264	
Do you think it's a good idea to trust a man with a work secret?	,327	-,518	,391	-,071	-,081	,336	-,230	,057	
Do you think men perform their tasks at work with greater care?	-,489	,161	,425	,313	-,055	,246	,201	,449	
Do you think men perform their tasks at work with greater care?	-,469	,116	-,426	-,156	,353	,100	-,014	,311	
Do you think that women who wear provocative clothes should not complain if they are harassed at work?	-,360	,150	,386	,229	-,334	-,380	,057	,193	
Do you consider women to be privileged in the workplace?	-,298	-,066	,057	,489	,198	-,294	,146	-,020	
The legislation provides that 40% of seats in parliament must be occupied by women, do you think this number is enough?	-,241	,431	-,018	-,470	-,025	-,123	,297	-,270	
Do you think marriage can hinder women's career development?	-,488	,212	-,204	,530	,029	,148	,207	-,135	
Education	-,483	-,398	,328	,105	,388	,042	,014	,069	
Do you think that women throughout time have been treated as inferior beings?	-,393	,157	-,114	-,169	-,590	-,163	,260	-,013	
Do you think it's a good idea to trust a woman with a work secret?	-,426	,343	,048	,074	,431	-,455	-,270	-,230	
Do you think clothing could be a reason for a woman to be harassed at work?	-,136	,479	-,125	-,043	-,172	,188	,524	,163	
Do you think it's normal for a woman to have a relationship with a co-worker?	-,409	,383	,117	,068	-,303	-,067	,009	-,430	TOTAL
% ofvariance	14,772	13,023	7,021	6,477	6,298	5,489	5,212	4,922	63,214

Table 2. Trend of opinion, extracted by Kolmogorov-Smirnof normality test

Variables	N	Normal Parameters ^{a,b}			TestStatistics	SignificanceSig. (2 tails)	OpinionTrend
		Mean	Median	Mode			
Sex	80	1,56	2,00	2	,372	,000 ^e	Female
Age	80	2,45	2,00	2	,217	,000 ^e	From 30 years to 40 years
Education	80	4,16	4,00	4	,300	,000 ^e	Graduates
Type of institution in which it operates	80	1,11	1,00	1	,524	,000 ^e	Public
Service time	80	1,65	2,00	1	,294	,000 ^e	From 1 year to 10 years
Do you hold a senior management position at your institution?	80	1,25	1,00	1	,467	,000 ^e	No
Have you ever held a management position in your life?	80	1,39	1,00	1	,399	,000 ^e	Yes
Have you ever been forced to fight for your rights in your work environment?	80	1,35	1,00	1	,433	,000 ^e	No
Do you consider women to be privileged in the workplace?	80	1,55	1,00	1	,332	,000 ^e	No
Do you think it's best to be led by men?	80	1,95	2,00	2	,253	,000 ^e	Yes
Do you think it's best to be led by a woman?	80	2,13	2,00	2	,287	,000 ^e	No
Do you think that women throughout time have been treated as inferior beings?	80	1,41	1,00	1	,412	,000 ^e	Yes

Continue

Do you think men perform their tasks at work with greater care?	80	1,93	2,00	1	,253	,000°	Yes
Do you think marriage can hinder women's career development?	80	1,91	2,00	2	,348	,000°	Perhaps
Do you think clothing could be a reason for a woman to be harassed at work?	80	1,53	1,00	1	,377	,000°	Perhaps
Do you think that women who wear provocative clothes should not complain if they are harassed at work?	80	1,59	1,00	1	,335	,000°	Yes
Do you think it's wrong for women to go out with coworkers to socialize?	80	1,99	2,00	2	,308	,000°	No
Do you think it's normal for a woman to have a relationship with a co-worker?	80	1,66	1,00	1	,328	,000°	Yes
Do you think it's a good idea to trust a woman with a work secret?	80	2,30	2,00	3	,292	,000°	Perhaps
Do you think it's a good idea to trust a man with a work secret?	80	2,38	3,00	3	,334	,000°	Perhaps

Carrying out the test, it was found that all variables have a normal distribution, meaning that the prevailing opinions will be obtained based on the median. When analyzing specific cases, such as the brief examples discussed here, it is concluded that, at each time and context, invisibility remained parallel to the relative increase in gaps and opportunities in society and in the scientific field (Lopes 2006). Objectivity, universality, Scientific neutrality and technological determinism are some of the characteristics of science most criticized by feminist epistemology. The proximity of the results obtained should not be interpreted based on a single factor, as it results from a plurality of factors in which personal aspirations and concern for others intersect with pressures of varying degrees, ranging from the impact of survival, to social norms, without derogating from the ethical concept.

CONCLUSION

All of recent history could be explained by the advances and setbacks in women's positioning in the job market, family and church and the confrontation between defenders of the liberalization of gender parity in all sectors. The work of time would have served to eliminate the ideas the new ideas of your candors of your excesses of your utopian part. The social inquiry in fact establishes a bridge between the administration of assistance and the legal apparatus, but more to discriminate between those who will depend on one or the other than to establish a continuous and functional circuit between the two (men and women). But one can therefore possess an emancipatory potential that resides in its critical strength, once rejected and even marginalized, nowadays there is a fierce effort on the part of women to free themselves from the constraints imposed on them by traditional moral education and by religion. The woman feels that the time has come to free herself from captivity, to leave the cave, that is to leave the obscurity to which she has been subjected, by religious and social standards throughout time, to dare to think about herself, facing the possibility of recovering her experiences, ideas and knowledge. The joint participation of men and women must be valued so that the positive aspects of difference can be extracted. It is a fact that women politicize new themes, that is, they recognize needs previously not considered or represented by men in the political space (Avelar, 2001). However, the expansion and democratization of new themes will depend on the growth of awareness of both men and women so that real priorities can be addressed and resolved politically.

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