

The Sociopsychological Difficulties Faced By Women In The Brazilian Organizational Context

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ABSTRACT

Scientific research in Psychology aims to problematize the female experience in the Brazilian organizational context, using statistical and quantitative resources in the socio-interactionist modality. The analysis of women in their work functions is initiated from the historical study of women in their formal and informal labor insertion from Ancient Egypt to the present day, observing the cultural influences of a predominantly patriarchal society. This is followed by an elaboration of the working conditions experienced by women and the difficulties faced by them, as well as an exposition of the alternatives made available by Industrial and Organizational Psychology (IOP).

Keywords: Woman; Work; Organizational Context; Gender; Psychology.

Date of Submission: 28-11-2023

Date of Acceptance: 08-12-2023

I. INTRODUCTION

The purpose of this article is to seek an improved understanding of the psychological and social experiences lived by women in formal and informal work. The insertion of women in the labor market was marked by strong gender discrimination, driven by a patriarchal social model with evident expressions of male chauvinism in the most diverse cultures (NARVAZ, KOLLER, 2006). Male chauvinism is a type of gender violence that causes great impacts on a woman's life inside and outside the work environment and, currently, despite political advances, resulting from historical and feminist movements that aim to establish equal rights, it is still present in society (SILVA, 2000).

For a better understanding of the subject, it will be necessary to address the historical insertion of women in their productivity and work, limited by power relations and determination of social roles imposed by structural male chauvinism. Patriarchal society provides men with social and economic privileges, resulting in an asymmetrical organizational experience between men and women (CARVALHAL, 2002). The disposition of social advantages and opportunities for protagonism varies between genders according to the functions and tasks determined for each one: the role of women built around the standards of femininity, religious influences, subordination, and motherhood; and the role of the man directed to the function of providing, display of physical strength, virility, and absence in family functions (NARVAZ, 2009).

To deepen the phenomena that circulate the professional reality of women, in parallel with a social model fostered by patriarchal and capitalist principles, this article provides a survey of data and statistics, as well as theoretical and bibliographic products, specifically dealing with the female public, which problematize and investigate the factors that favor gender violence in the workplace. From this, the context in which women suffer from discriminatory acts in their respective professions will be investigated, seeking to define the psychological effects generated in women because of it, as well as to seek coping strategies to combat this type of oppression.

It is expected to find in the research the identification of the factors associated with gender violence in the organizational context, such as anxiety and other disorders that can be identified in the women's responses, in addition to the influence that this type of violence has on the victim, which can generate losses both for the victim and for the institution responsible for recruitment (ANJOS, 2021).

The choice of this theme came from observations and reports seen from my own experiences in predominantly male industries, especially where there is manual work, and the number of women is different from the number of men. In addition, recurrent reports and notifications about wage inequality, complaints of sexual and/or moral harassment, female evasion from work and affective disorders are worrisome occurrences due to the high quantitative flow of related data. A society must be fully concerned with its population and pay attention to

the promotion and prevention of physical and mental health. There are still not many studies that show the impacts of the violence suffered by these women, therefore, it is considered necessary to seek more tools that can contribute to the awareness of the issue and to further investigate the types of phenomena that still occur socially, this being a subject that must be frequently addressed in all environments so that at some point, We can envision a more egalitarian and just society.

The general objective of this article is to understand and evidence how gender violence occurs within the corporate environment in general - by obtaining data and recorded evidence -, to understand the reasons and factors that can influence the occurrence of the oppressive act, to understand the consequences that it may generate, to reflect on strategies that can be effective to promote and prevent the mental health of women in the professional sphere, as well as the search for empowerment and social awareness about the seriousness of this type of violence. The specific objective of this article will be to bring an understanding of the importance of exposing gender inequalities within the workplace, showing women that they should not remain silent when exposed to any type of psychological, physical, or sexual violence.

For the elaboration of the article, the tools made available by the literature and statistical data collected will be used, seeking to explore about male chauvinism throughout history and its current presence in society, approaching a psychological and social view for the analysis of the results. The present proposal of this descriptive research involves a basic theoretical study in the socio-interactionist modality, which involves the search for statistical data indexed in databases that bring together scientific communications with a quantitative approach.

II. BRIEF HISTORY OF WOMEN'S INCLUSION IN THE SOCIAL AND PROFESSIONAL SPHERE

To achieve the objective of this research, it is necessary to understand the historical struggle for female protagonism and some important milestones that influenced the trajectory of women and their social achievements. From this, a brief historical cut will be made, covering from Ancient Egypt to the present day, analyzing the socio-cultural contexts that permeate the construct of female existence in the social body, including the formal and informal contributions in the labor market of women of each era.

The presence of women in the social and private spheres has had evident oscillations throughout the history of humanity. The attribution of a social role, determined with specificity according to the cultural context of each time and region, determined to this genre an evident limitation in the protagonism of its participation in society. The predominance of a patriarchal model, i.e., in which women are subordinate to men (NARVAZ, KOLLER, 2006), reduced the existence of women as restricted to domestic duties, reproduction, maternal responsibilities, basic health care and a behavior of submission - taking for example Ancient Egypt (2.635 BC - 2.155 BC), the Roman Empire (27 BC - 476 AD) and Ancient Greece (approximately 2000 BC - 1200 BC), that had an ideological configuration determined by the inferiorization of the female gender. In addition to the practices mentioned above, there were few possibilities regarding basic rights, such as entitlement to private property, the right to religious activity, the choice of a partner, political participation, access to education, among others (BARATA, 2021).

Despite the number of restrictions on involvement with education and work, a select group of women capable of inserting themselves in such areas emerged in the times mentioned above, generating strong mobilizations on the part of the population. A well-known case that portrays this phenomenon is that of a young noblewoman named Agnodice (IV B.C. - IV B.C.), a woman born in Ancient Greece, who disguised herself as a man to study and practice medicine, becoming the first female gynaecologist in the world. She revealed her true identity only to her patients, and eventually became popular among Greek women, who prioritized receiving treatment from a woman rather than a male doctor. However, when the public discovered that Agnodice was, in fact, a woman, she received a death sentence by a male jury. Then, a large group of women from the region rebelled and demanded that the complaint and conviction be withdrawn, succeeding and saving Agnodice's life (SANTIAGO, 2022). Agnodice's account has notorious relevance in the representativeness of the female struggle for space, as it reflects not only on the direct functioning of a society constituted by a patriarchal model - the prohibition and punishment of women's professional practice - but also on the reactivity of the female public in opposing the political and social determinations of the time. a phenomenon that has become a generating element of progression and conquest of public space in consecutive years (TEIXEIRA et al, 2021).

To date, it is possible to map some specific characteristics in the beliefs of the historical epochs mentioned above, as well as from the narrative of the case of Agnodice: the stipulated female inferiority, male domination, the determination of women's roles and capacities, as well as a submissive behavior on the part of women. Such characteristics constitute a phenomenon known as male chauvinism (it can also be called misogyny and sexism). This is the central element for the realization of this article, which permeates the experience of women throughout the chronological order recorded by primitive and current social organizations. The Federal Council of Social Service (CFESS) elaborates on the term in its book "Social Worker in the Fight against Prejudice: Male chauvinism" (2020) as follows:

Male chauvinism is the prejudice that exerts a social function of domination of men over women, inferiority them to control behavior and subjugate their existence so that the appropriation of their time, body, and work is more effective and profitable in this society (CFESS, 2020).

The definition of male chauvinism is a relatively simple and objective term, but it has a wide variety of manifestations that will be explored throughout the article. However, it is worth emphasizing, for the proper understanding of the historical path taken by women, that ideals of prejudice and discrimination have crystallized over the centuries, resulting in the normalization of a broad lifestyle linked to male domination and, consequently, the annulment of female participation in the collective universe of a social body.

Continuing the historical portrait, there is the transition to the period of the Middle Ages (476 - 1453), which entailed drastic changes - positive and negative - in the perception and placement of women in society, which resulted in their definitive formal and informal insertion in the work environment (SIQUEIRA, 2002). The debate about women's intellectual and physical capacity was recurrent, in which authors such as St. Augustine, St. Paul, Aristotle, and St. Thomas Aquinas were commonly cited to reinforce beliefs about the "female condition" as being fragile, incapable, and inferior. In addition to the figures in the field of Philosophy and Theology, the Catholic Church also had considerable influence in the dissemination of misogynistic discrimination. The doctrine used biblical accounts, especially those present in "Genesis", to represent the woman as a being similar to Eve, a biblical figure presented as responsible for the loss of Paradise, with the potential for disruptive, vulnerable and sinful temptation. These beliefs were so ingrained in the medieval population that there were frequent prohibitions against women, with whom, due to their "sinful nature", they could not actively participate in masses, were prevented from holding priestly functions and could not have physical contact with objects considered sacred (NASCIMENTO, 1997).

It is important to highlight the following dynamic: individuals or institutions that have some degree of social relevance are able to determine a belief, and may become responsible for its dissemination. However, there is a direct relationship between them and the receiving public, depending exclusively on the reaction of the population to accept what is being established and the way in which this influences the popular lifestyle (BANDEIRA, BATISTA, 2002). Social Psychology observes this event as subject to a series of reactions on the part of the population, with the possibility of both reactive movements to what is being posed, as well as acts of violence against a minority in question. This occurs because prejudice exists both in the social sphere and in the psychic sphere, thus interacting with all the complexity that integrates each person individually (based on their own objective constructions) and collectively (according to the social constructs absorbed). The individual is not born with prejudiced ideas, such beliefs are developed. The establishment of prejudice only occurs from the contact between the subjectivity of the individual and the solidification of a stereotype that suffers from repetitions of the environment in which it is inserted (CROCHIK, 1996).

Resuming, it can be concluded that in the Middle Ages the perceptions about women changed their forms of expression, but continued to keep them under the domination of the patriarchal model. However, as the end of this period approached, women began to have a minimal participation in the field of work, working as caregivers for those who were considered vulnerable (the elderly, children, the sick), as well as in cleaning services and other functions of a domestic nature. Even with a formal insertion in the work market, the conditions to which they were subjected were extremely precarious, miserable and with low pay. There were, at the time, a small portion of women who belonged to the nobility and had limited access to general information. Despite this, they were commonly intended to generate benefits for their families with arranged marriages, as well as burdens linked to the administration of domestic functions (BARONI et al, 2020). Despite the limitations that existed in the Middle Ages, historical female figures who became capable of including themselves in environments that were, until then, forbidden to women, have never ceased to emerge, such as, for example, the German nun Hildegard of Bingen (1098 - 1179), who worked for many years as a teacher, informal physician, and philosopher (COSTA, 2012).

Over the centuries, each society has solidified a representation of what the female figure would become, and assigned her a specific social role. The Modern Age (1453-1789) developed a polarized perception of the representativeness of women: as a pure, religious, submissive, and maternal person; or a subversive, sinful, defiant, and marginalized person. Both constructions were boosted by acts and discourses of control, encouraging the referral of women to religious boarding schools and the constant exclusion from the work environment. Despite the intense restrictions directed at women, in 1517, with the Protestant Reformation, there were some opportunities to get involved in social practices, mainly due to the Protestant movement, which made it possible for them to enter the public sphere. This occurred due to the problematization and reflection of the dogmas that constituted the cultural context of the time, which had a strong conservative character (BENTES et al, 2018).

It is important to highlight the alignment of the beliefs existing in the Modern Age with religion, especially in the face of the Protestant Reformation and the Counter-Reformation (1545). Women who opposed the thinking of the time, were interested in education, sought to intellectualize themselves, and rejected a Catholic lifestyle were accused of witchcraft. They were persecuted, burned, tortured and excluded (GOMES, 2017). It is estimated that throughout the Inquisition, between the sixteenth and seventeenth centuries, about 100 thousand

people were murdered on charges of witchcraft and heresy (SOUSA, 2020). An extremely relevant component in understanding the relationship between male chauvinism and women is something that, during the Inquisition, governed the persecution of "witches": fear. The population feared what they did not know, especially the signs of independent, expansive, autonomous, intellectual, and libertarian behavior (BENTES et al, 2018). Fear is a recurrent emotion in individuals with prejudiced beliefs and can emerge as the basis of violence against a minority in question, such as, in this case, violence directed at women (SILVA, 2010).

Following a historical context strongly marked by religious and conservative ideals, movements such as the American Independence (1776), the Enlightenment (1685 - 1815), the French Revolution (1789 - 1799) and the Industrial Revolution (1760 - 1840) had fundamental milestones in the processes of reflection on the political, organizational and social functioning of the West. The updating of people's understanding of social roles and the main philosophical and sociological influences made it possible to put women's existence in a new light (SILVA, 2018). From then on, at the beginning of the 19th century, women came to occupy 40% of the work functions, and, by the end of the century, 80% of the textile workforce in the Americas. The women's professional practice was directed to the textile and care services sector. The similarities with the responsibilities available to the female public have remarkable similarities with the labor alternatives that have been informally assigned to them since the Middle Ages: professions with predominantly maternal and domestic characteristics (TEIXEIRA, 2009).

A notorious reactionary participation in the struggle for women's inclusion in the social body and in the work market was the feminist movement, defined as a strand favorable to women's rights and gender equality. Demands coming from the movement pointed to a working day compatible with constitutional detriments, the right to basic health, the right to education, the increase in remuneration and the expansion of the range of responsibilities available to women. Reassessing not only the context in which women were inserted, but also the problematization of the concept of gender, were elementary in the process of reconstructing the patriarchal model, the one in which social parameters had governed for centuries (CARVALHAL, 2002).

III. THE CHALLENGES FACED BY WOMEN IN THE LABOUR MARKET TODAY

From the historical portrait addressed in the previous topic, it is possible to map a pattern of characteristics attributed to women by society and how this cultural tendency permeates the insertion of women in their social protagonism and, in turn, in the labor market. For a proper understanding of the female experience in the organizational context, it is essential to deepen the concept of gender and the multiplicity that exists in its constant transformation according to the psychological and sociological approach.

To elaborate the definition of gender, based on its respective polysemic value, the author Narvaz (2009) points out the following:

It appears sometimes as a characteristic of individual identity, sometimes as an interpersonal relationship; it can be either a mode of social organization or a structure of consciousness, a triangulated psyche or an internalized ideology, gender also figures either as a category of analysis of power relations manifested in domination and subordination, or as sexual difference, or even to refer to sexual roles and stereotypes (NARVAZ, 2009).

According to the author, the relationship between the genders is based on the social roles attributed to them, thus establishing a socio-cultural dynamic that determines their insertion in the most diverse social spheres (NARVAZ, 2009). In addition, the structuring of power relations is an evident factor in the manifestation of the cognitive constructs elaborated around the dichotomy "man" *versus* "woman", driven by the historiographical phenomena that preceded the present day (BORGES et al, 2013).

Recurrent perspectives on women are delimited by the understanding that, according to their biological and cognitive structure, their nature is strongly linked to maternal and/or domestic characteristics and abilities. The Marianist perspective (the cult of the image of Mary) determines a romanticized characterization of the martyred woman who "sacrifices herself", in which she has a submissive, passive, asexual, pure personality, determined to meet the demands of her husband and children, as well as the commitment to maintain her chastity. In the cultural context of Brazil, Marianism is a deep-rooted structural model, which results in the creation of "negative stereotypes of Latino sexuality" (DESOUZA, 2000). This collective conception of women results in the popular belief of the female gender as subject to fragility and inferiority, resulting in a negative socialization towards them. This is because such discrimination is the basis of violence against women, with exponential growth when it comes to a person belonging to other classes marginalized by society, such as the LGBTQIA+, black, brown, indigenous and poverty public (SILVA, 2009) (FACCHINI et al, 2020).

In opposition to the existence of the feminine gender, there is the masculine gender. The biography referring to the male gender has an evident epistemological differentiation, with conceptualizations commonly related beyond the sociological definition, but also biological. The male gender refers to the set of characteristics that come from the common man, such as active behaviors of dominance, assertiveness, virility, and the social role of family provider, financial support. Feminism debates masculinity in its direct interaction with male

chauvinism, solidifying social acts and behaviors interconnected with family distancing, hypersexualization and signs of aggressiveness (SILVA, 2000). The evident asymmetry in the manifestation of masculine and feminine conceptions reflects directly on the way in which both relate to each other, which permeates the other social spheres and, in turn, in the work environment. According to the author Sousa (2016):

The division of labor arising from the "social relations of sex" reserved for women the reproductive sphere and for men the productive sphere, establishing an asymmetrical relationship between the sexes that concomitantly creates and reproduces inequalities of roles and functions in society. The social relations between the sexes are unequal, hierarchical, marked by the exploitation and oppression of one sex in contrast to the supremacy of the other (SOUSA, 2016).

Within the scope of the division of labor in Brazil, the organizational participation of women in the labor market had a statistically substantial increase. However, research indicates that the assigned functions suffer from drastic variations according to gender, and, in addition, the time directed to private activities is higher on the part of women than on the part of men, manifesting a productivity of triple shifts: formal employment, domestic functions and family care (SOUSA, 2016). A study conducted in 2018 by the Brazilian Institute of Geography and Statistics (IBGE) points out that women dedicate 73% more of their time to household chores and personal care than men.

As for the areas of activity registered in Brazil, it is also possible to note the dissonances in the insertion of each gender in its respective area. Take, for example, the occupation in management positions: a survey conducted by the IBGE in 2022 points to the presence of a phenomenon called the "glass ceiling", in which accessibility barriers are raised in the face of the insertion of women in the market. This phenomenon shows that the composition of these positions is predominated by men, where they occupy 60.8% of the positions and women only 39.2%. Similarly, board and management positions are also exclusively dominated by men, with women occupying a 36.6% share of the industry. This occurs in areas of activity such as Communication, Executive and Legislative Branch, Agriculture, Fishing, Administration, Commercialization, Driver, Information Technology, Police Security, Militarism, and Agriculture (FEIJÓ, 2023). In addition to the areas mentioned above, the distribution of political candidacies, recorded by the IBGE in 2013, points to an occupation of men of 68.8% and that of women of 32.2%.

As for the areas dominated by women, according to the 2020 School Census, 81% of the positions are occupied by women and 19% of the positions occupied by men (GORZIZA et al, 2021). The area of Psychology, according to the Federal Council of Psychology (2022), also has a high frequency of women in the labor market, with a dominance of 79.2%, and men with only 20.1%. According to the 2015 Higher Education Census, conducted by the National Institute of Educational Studies and Research (INEP), other areas that have a greater record of work by women are Nursing, Law, Cleaning Assistant, Architecture and Urbanism, Social Work, Veterinary, and Human Resources Management (INEP, 2018).

A brief observation about the statistical records carried out in Brazil is the general nature of male-dominated professions, and these jobs are characterized by manual labor, which requires greater physical activity, as well as positions of power. In contrast, female-dominated professions are more closely related to a practice related to care, maintenance, and socialization. This pattern of tendencies in the insertion of genders in the labor market refers to a primitive social model, established over the centuries.

Regarding the financial issue posed by the profession chosen by the individual, the IBGE of 2010 points out that women receive only 58% of the salary in relation to men who have the same position. Similar to the historical context experienced by women, their professional contribution continues to be devalued to the detriment of their gender, as well as the burdens of domestic functions and child-rearing that appear as informal and mandatory jobs. This phenomenon is a reflection of the prejudice and discriminatory ideals that circulate in the popular perception of women. This sexist perspective extends to a professional context permeated by misogynistic, inferiority and aggressive attitudes towards the female public, which can occur inside or outside the work environment (VIEIRA, AMARAL, 2013).

The issue of gender within the workplace is a growing debate in the field of Organizational Psychology, due to the current demands for a professional routine that values the mental health and well-being of employees. The organizational psychologist has the function of ensuring the well-being of the team, as well as seeking ways to improve the quality of life during the workload. Practices such as monitoring, application of tests, projection, control of the flow of tasks and mediation are among the main responsibilities entrusted to it. The recognition of the organizational psychologist in updating himself by the dynamics of socialization within the company has led to greater deepening of organizational roles and, in turn, of social roles, including the problematization of gender. This process results in the stimulation of equity, the proper distribution of power and the appreciation of difference (MACÊDO, MACEDO, 2004). Fleury (1989) defines organizational culture as follows:

Organizational culture is a set of values, expressed in symbolic elements and organizational practices, which, in their capacity to order, attribute meanings, and construct organizational identity, both act as elements of communication and consensus, as well as express and instrumentalize relations of domination (FLEURY, 1989).

Thus, it is possible to observe how the presence of an organizational psychologist becomes fundamental for the improvement of the environment in the promotion and maintenance of the well-being of the hired team. In addition to the practice aimed at improving larger-scale irregularities, the micro expressions of prejudice that permeate the corporate context are also involved in the performance of the professional in question. A survey conducted by the Patrícia Galvão Institute and the Locomotive Institute in 2020 points to the following data: 40% of women report that they have suffered offenses or yelling at work, against 13% of men in the same situation; 92% of respondents report the perception that women suffer more situations of embarrassment and harassment in the workplace compared to men; 40% of women report excessive supervision, versus 16% of men; 34% of women report having earned a lower salary than a person of the opposite sex in the same position, compared to 6% of men in the same situation; criticism or jokes about one's private life were directed at 32% of women, compared to 13% of men; among a number of other reports in which women find themselves at a disadvantage within the workplace.

In short, Brazil presents a series of statistical data on work market conditions, evidencing manifestations of discriminatory, misogynistic and prejudiced practices directed at women. They occur both in the determination of positions, in the distribution of functions, in the socialization process and in the salary return, among other situations (BARROS, 2019). It is important to emphasize that the perception of women and gender is not only the responsibility of a single element of the company, such as the organizational psychologist, but a process that concerns all institutional actors and also society as a whole. The construction of the concept of gender is something that has taken place collectively throughout the history of humanity, both in the public and private spheres, and this points to the responsibility of everyone in the development of respect for differences and equity.

IV. WOMEN'S MENTAL HEALTH IN THE ORGANIZATIONAL CONTEXT

From the topics previously discussed, it is possible to observe how the gender issue influences the most diverse social spheres, especially in the work environment. Despite the increase in the entry of women into the labor market, the same flow is not compatible with the reduction of inequalities and irregularities that have been punctuating women's professional routines for centuries. Data collected by the Steering Committee of the Safe Work Program of the Labor Courts, between the years 2012 and 2022, point to the most recurrent stressors for Brazilian women at work: high exposure to moral and/or sexual harassment, long working hours, traumatic events, gender discrimination, abusive goals, and excessive supervision by superiors (LABOR JUSTICE, 2022). As a result of these data, it is important to discuss the impacts that such stressors have on women's mental health. The need for this reflection arises from the collective importance of valuing the prevention and promotion of mental health, as well as from the organizational perspective itself, which has been observing, over the years, that mental illness generates losses in the productivity of the formal and informal institution (LOUREIRO et al, 2018).

Studies indicate that there are a number of variables that contribute to the decline in people's emotional well-being in the workplace, such as the personality and subjective history of each individual, salary return, sociodemographic characteristics, workload, professional atmosphere, motivation, stimuli, and exposure to stress (LOUREIRO et al, 2018). Despite the fact that every individual who has a professional routine is susceptible to suffering from the negative impacts that constitute work practice, women are more subject to emotional exhaustion than men. The mental health services startup, Zenklub, conducted a survey with 4,500 users of the platform in 2022 pointing out some indicators of this phenomenon, with women's anxiety rates 10% higher than men's, and 13% more women with depression compared to men (FORBES, 2023). In addition, the latest statistical survey of the Global Burden of Disease (2022) indicates, in addition to the recurrent institutional patterns of recent decades, the worsening resulting from the COVID-19 Pandemic, causing greater emotional damage to young people and women compared to men (PAHO, 2022).

Due to the complexity of the variables involving female illness in the workplace, research and survey institutions reflect on the statistical veracity of the pathologizing elements that are manifested institutionally. By analyzing the stressors individually, it is possible to point out how each of them interferes with the well-being of the hired woman. Observing the salary criterion, we have the following data: considering the density of salaries favorable to men (IBGE, 2014), women suffer from an affect to their self-esteem, who, due to the lower salary, report feeling their productivity as inferior to that of men. This occurrence generates the exclusion of the female gender and feeds feelings of inferiority and powerlessness. Some positions of women in relation to the asymmetry in salary return, compared to that of men, are as follows (SILVA, 2023):

"Something linked to patriarchy, the notion that women are responsible for domestic service and childcare and that men are responsible for work and politics. Women are often given care professions; and to men, senior management positions with higher competences" (Ligia Bueno Podorio, lawyer).

"You are in a meeting with five men and the woman has to say the same thing 30 times to be heard" (Ana Maria, a resident of Vila Maria, in the north of São Paulo).

"It's a very male chauvinism thing, of looking at women that people deserve to earn this, of thinking that their workforce is inferior to that of a man" (Milena Louise de Freitas, a resident of Jardim Guaracá, in the east of São Paulo).

The emotional exhaustion that permeates the devaluation of women's performance in their respective jobs is essential to understand this instance as a stressor. It is also possible to observe the associations of reduced wages with male chauvinism and patriarchy, which weave the social structure in such a way as to naturalize and allow economic discrimination directed at women to occur.

Another recurrent element configured as a stressor in women's daily work is the triple working day. The combination of traffic, workload, and domestic activities increases the fatigue experienced by women on a daily basis. A statistical survey responsible for amplifying the reported stressors points to emotional conflicts involving domestic care, showing that the presence of children in the home generates simultaneous feelings of satisfaction and frustration in parental responsibilities. The overload of so many functions has affected women not only emotionally, but also generates a decline in professional performance (SALVARA, 2021).

Moral and/or sexual harassment in the workplace is also of quantitative relevance in the assessment of women's well-being in the workplace, resulting in recurrent complaints related to the incident. Discrimination stemming from the misogynistic culture that prevails in Brazil is a repeat occurrence: in 2023, the Labor Prosecutor's Office reported that it received, between January and July, 8,458 complaints of moral and/or sexual harassment - a higher number than the number of complaints received in 2022. Brazil is a country that demonstrates a modality of expression of harassment linked to male chauvinism, in which women are socially demanded of standards of femininity, and men with social demands of performance of masculinity:

The differences between the sexes show that women are the ones who suffer the most from bullying. For them, the abuse and verbal aggression are in the crude jokes about clothing and physical appearance; for men, in jokes related to virility, the ability to work, and the maintenance of family subsistence (ANDRADE, ASSIS, 2018).

Another aggravating factor in discrimination, which drives cases of harassment in the organizational context, is directed at black women who are victims of prejudice more often than white women, in addition to being exposed to more precarious jobs with lower salary returns. Homosexual women, similarly to black women, tend to suffer more from symbolic violence in the workplace compared to white, heterosexual women. Despite the variations presented according to the diversity of race, ethnicity and sexuality in the complaints of moral and sexual harassment, the female gender continues to be a direct target within the work environment compared to the harassment of men, demonstrating, once again, harassment in Brazil as having a sexist and misogynistic character (ANDRADE, ASSIS, 2018).

The set of stressors experienced by women in the workplace leads to the development of mental disorders, syndromes and symptoms of anxiety. Take, for example, the Burnout Syndrome (or professional exhaustion), characterized as a "negative reaction to chronic stress at work", presenting symptoms of physical/psychological exhaustion, lack of motivation, irritability, gastrointestinal symptoms, low self-esteem, among others. The direct consequences associated with the syndrome involve socioeconomic, physical and psychological losses in workers from the most diverse professional sectors (VIEIRA, 2010). According to a survey carried out in 2021, 42% of the women interviewed had symptoms of the disease, against 35% of the men interviewed (MARQUES, 2022), again pointing to a prevalence of female illness compared to men.

Synthesizing the set of data collected in recent years, it is possible to observe the institutional and socioeconomic need to emphasize the current aspects of women's mental health within the work environment. Therefore, it is necessary to start a reflection on the responsibility of the work market to ensure their well-being with regard to everything that constitutes work practice (HELOANI, 2003). As previously mentioned in this article, Organizational Psychology emerges as an alternative in the dynamic functioning of the institution's members. In addition to this, there is a specific area responsible for promoting workers' health, as well as valuing their satisfaction, which is Organizational and Work Psychology (POT). Considering that the female public has been showing alarming signs of illness to the detriment of the demands of the service provided in the most diverse functions employed, it is important to observe the appropriate approaches of the POT in the direct treatment of institutional actors who need any help related to psychoneurotic decompensations (TONNETO, 2008). Briefly, the priority of the organizational and work psychologist is:

Seek ways to plan actions in order to make the organizational process faster, less bureaucratic and more accurate, as well as to reorganize the sector itself so that the work has an intense progress. Thus, it is necessary to renew strategies, overcome visions, modify attitudes to obtain better results, forms of production, management, and organization, in addition to providing a better organizational climate so that professionals are satisfied with their work (ANJOS, 2021).

Objectively listing the main forms of approach proposed by the POT, there is a model focused on the promotion of Quality of Life at Work (QWL). This involves, above all, directing methods that provide a physical and psychological environment for employees. First, to determine a relationship between the employee and the

company, nurturing in the employee a sense of belonging and adequacy, as well as enabling him to recognize himself as a collaborator of the institution. In other words, it is relevant to emphasize to the individual that his importance as a contractor goes beyond the formal and bureaucratic practice of his function, but also a subject who carries a series of unique and subjective characteristics that give a mouldable character to the environment in which he is. This includes working not only with the obligations and potential of the contracted subject, but also with their physical and psychological limitations (ANJOS, 2021).

QWL is composed of eight fundamental categories capable of ensuring the employee a healthy work environment, with effects on the company's productivity. They are: fair and adequate compensation (remuneration compatible with the given position), working conditions (adequate working hours and workload, as well as availability of safe instruments necessary for the performance of the function), opportunity for growth and security (organizational policies that enable development and security), social integration in the organization (mapping of existing equalities or inequalities), use and development of capacities (participation of the organization in exploring the potential of the employee, being able to work with motivation and stimuli), constitutionalism (preservation of labor rights), work and the total space of life (balance between the worker's personal and professional life) and the relevance of work in life (analysis of the relationship between the company and the employee) (FERNANDES, 1996).

Objectively, the criteria mentioned above are the main rules in the constant maintenance that occurs in the labor practice of the subject employed together with the institution that hired him. In comparison with the current scenario of women's mental health in the organizational context, the existing flaws in the Brazilian work environment are evident, as the criteria mentioned above are rarely put into practice. The current economic and production model in Brazil is geared towards the demands of cheap labor, a phenomenon resulting from the capitalist system that is geared towards low-cost production (ANJOS, 2021). It is important to point out that: there are theoretical studies and healthy working models for the work environment, however, there will not be entirely positive working conditions if institutional priorities are focused on a dehumanized and capitalist perspective of employees.

V. FINAL CONSIDERATIONS

From the data gathered about the socio-psychological difficulties faced by women in the Brazilian organizational context, it was possible to observe a series of irregularities - historical and current - present in women's work practice. Brazil has evident cultural remnants of a patriarchal social model that places the female population in a subordinate and inferior place to men, manifesting evident signs of gender inequality and violence. This phenomenon reflects directly on the most diverse social sectors and, according to the theme of this article, on the work environment, whether formal or informal. Surveys carried out in recent years on the stressors involved in the work environment reveal the urgency of the issue, since the statistics disadvantage women too much.

The main objective of this article is to understand the elements involved in the women's daily work, seeking to evaluate the genesis of the complaints presented, as well as the search for organizational alternatives to improve their physical and mental health. In addition, the importance of highlighting society as a parallel entity in the accountability of prevention and promotion of women's health. Thus, it is the cultural phenomena that are responsible for the development of cognitive, behavioural, and ideological patterns in the population about the existence of women and their insertion in the labor market.

The results obtained in the research carried out to achieve the objectives mentioned above point to the notorious presence of structural male chauvinism in Brazilian society. This leads to manifestations of physical, psychological and economic violence often directed at women, both inside and outside of work. Structural sexism, resulting from the patriarchal model, enables the development of submissive behaviour on the part of women. This occurs through repetitions of a socialization strongly linked to ideals of prejudice, where women's productivity does not have the same value as that of a man, as well as the establishment of the female social role as restricted to domestic and maternal functions. The exhaustion involved in the high demand for domestic and family activities, salaries lower than that of a man in the same position, prejudice on the part of the institution and the actors belonging to it result in the psychic and physical illness of women.

Another element found throughout the studies carried out is that the woman herself, who is in a state of stress or illness due to the difficulties faced, is not the only one to suffer the consequences of gender inequality - the organization that hired her also suffers from economic losses with her illness from the drop in productivity. Similarly to the financial factor mentioned, capitalism presented itself as an obstacle in the search for egalitarian rights and in the social advances suggested for the benefit of the female public. The search for cheap labor and little (or no) financial resources directed to organizational sectors responsible for preserving the mental health of employees is a common reality in the Brazilian labor market. This neglect of employees prevails in the current labor market and interacts with a culture strongly linked to misogynistic principles, socially crystallized over the centuries, resulting in the asymmetry of women's work experience in relation to men's.

It was pointed out, at the end of this research, that there are highly functional alternatives to improve the quality of life in the work environment, using, for example, the performance of Organizational and Work Psychology. However, for this to become possible, it is necessary to have money and investment to ensure the well-being of the contracted employees. Specifically dealing with the female public, which has alarming data in terms of health and social inequalities, it is extremely important to value the well-being of a minority that suffers from a high number of stressors, resulting from the set of social demands charged to the detriment of their gender. Although the company has a direct responsibility towards the employee who is facing frustrations related to gender violence, it is extremely important for society to also move and reflect on the inclusion of women and how they play a leading role in the most diverse existing areas. Finally, it is also worth highlighting the role of Psychology in analysing in more depth the effects of misogynistic socialization of the general population, as well as seeking means of promotion and prevention of mental health when related to the same theme.

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