ABSTRACT
The present paper aims to analyze the body autonomy of girls and women with disabilities and its influence on a sexual and reproductive life free from violence. Established in 1994, at the International Conference on Population and Development (or ICPD), the expression of bodily autonomy has entered the discourse of human rights advocates, activists, and experts. Other international texts point in the direction of "protecting and guaranteeing the right of all individuals to physical integrity, autonomy, and reproductive rights, and to provide access to essential services in support of these rights," such as the voluntary Nairobi Declaration (2019), the Convention on the Rights of Persons with Disabilities (2006), and the UN 2030 Agenda for Sustainable Development, which established, among its goals, the achievement of sexual and reproductive health and reproductive rights for all, reaffirming the importance of the theme for the development of a society with gender equality. With bibliographical research and statistical data, authors such as Gesser, Beauvoir, Butler Honneth, and Becker have been used to establish a dialogue about disability and its necessary intersectionalities, to understand the condition of women with disabilities within a patriarchal, sexist, ableist, and racist society that reifies and silences them, reducing their lives to the private sphere, as if they were objects. Thus, we conclude that education for bodily autonomy, through the emancipatory process of girls and
women with disabilities is one of the paths to be followed for the eradication of gender violence against this vulnerable group.

**Keywords:** sexual violence, women with disabilities, Convention on the Rights of Persons with Disabilities, emancipatory sexual education.

**RESUMO**

O presente artigo tem como objetivo analisar a autonomia corporal de raparigas e mulheres com deficiência e a sua influência numa vida sexual e reprodutiva livre de violência. Estabelecida em 1994, na Conferência Internacional sobre População e Desenvolvimento (ou CIPD), a expressão autonomia corporal entrou no discurso de defensores, ativistas e especialistas em direitos humanos. Outros textos internacionais apontam na direção de "proteger e garantir o direito de todos os indivíduos à integridade física, à autonomia e aos direitos reprodutivos, e fornecer acesso a serviços essenciais em apoio a esses direitos", como a Declaração voluntária de Nairóbi (2019), a Convenção sobre os Direitos das Pessoas com Deficiência (2006) e a Agenda 2030 da ONU para o Desenvolvimento Sustentável, que estabeleceu, entre seus objetivos, a conquista da saúde sexual e reprodutiva e dos direitos reprodutivos para todos, reafirmando a importância do tema para o desenvolvimento de uma sociedade com igualdade de gênero. Com pesquisa bibliográfica e dados estatísticos, autores como Gesser, Beauvoir, Butler Honneth e Becker foram utilizados para estabelecer um diálogo sobre a deficiência e suas necessárias interseccionalidades, para compreender a condição das mulheres com deficiência dentro de uma sociedade patriarcal, sexista, capacitista e racista que as reifica e silencia, reduzindo suas vidas à esfera privada, como se fossem objetos. Assim, concluímos que a educação para a autonomia corporal, através do processo emancipatório das meninas e mulheres com deficiência, é um dos caminhos a serem seguidos para a erradicação da violência de gênero contra este grupo vulnerável.

**Palavras-chave:** violência sexual, mulheres com deficiência, Convenção sobre os Direitos das Pessoas com Deficiência, educação sexual emancipatória.

**RESUMEN**

El presente trabajo pretende analizar la autonomía corporal de las niñas y mujeres con discapacidad y su influencia en una vida sexual y reproductiva libre de violencia. Establecida en 1994, en la Conferencia Internacional sobre la Población y el Desarrollo (o CIPD), la expresión autonomía corporal ha entrado en el discurso de defensores, activistas y expertos en derechos humanos. Otros textos internacionales apuntan en la dirección de "proteger y garantizar el derecho de todas las personas a la integridad física, la autonomía y los derechos reproductivos, y proporcionar acceso a los servicios esenciales en apoyo de estos derechos", como la voluntaria Declaración de Nairobi (2019), la Convención sobre los Derechos de las Personas con Discapacidad (2006) y la Agenda 2030 para el Desarrollo Sostenible de la ONU, que estableció, entre sus objetivos, el logro de la salud sexual y reproductiva y los derechos reproductivos para todos, reafirmando la importancia del tema para el desarrollo de una sociedad con igualdad de género. Con investigaciones bibliográficas y datos estadísticos, se han utilizado autoras como Gesser, Beauvoir, Butler Honneth y Becker para establecer un diálogo sobre la discapacidad y sus necesarias interseccionalidades, para comprender la condición de las mujeres con discapacidad dentro de una sociedad patriarcal, sexista, capacitista y racista que las cosifica y silencia, reduciendo sus vidas a la esfera privada, como si fueran objetos. Así, concluimos que la educación para la autonomía corporal, a través del proceso emancipatorio de las niñas y mujeres...
con discapacidad es uno de los caminos a seguir para la erradicación de la violencia de género contra este colectivo vulnerable.

**Palabras clave:** violencia sexual, mujeres con discapacidad, Convención sobre los Derechos de las Personas con Discapacidad, educación sexual emancipadora.

1 INTRODUCTION

A life free from violence or discrimination of all forms should be the ideal of all nations worldwide. The recognition and protection of vulnerable groups by the state are outlined in the goals of the UN 2030 Agenda for Sustainable Development. In order to make the realization of such goals possible, especially when it comes to the group of women and the diverse contexts in which they live, it’s necessary an analysis of the categories intrinsic to their bodily freedom and ways of life.

In this research, bodily autonomy was elected as a category of analysis because it is an inseparable part of the concept of sexual and reproductive rights and the right to freedom, not only of women and girls but also of men and boys, considering here all groups and the various gender denominations.

The term bodily autonomy, affirmed in 1994 at the International Conference on Population and Development (or ICPD), has come to strengthen the discourses of human rights advocates, activists, and experts. Other international pieces of legislation point towards "protecting and guaranteeing the right of all individuals to physical integrity, autonomy, and reproductive rights, and to provide access to essential services in support of these rights," such as the voluntary Nairobi Declaration (2019), the Convention on the Rights of Persons with Disabilities (2006).

The UN 2030 Agenda for Sustainable Development established, among its Sustainable Development Goals (SDGs), specifically SDG 5 - Achieve Gender Equality and Empower All Women and Girls. Specifically, in its goal 5.6, it affirmed universal access to sexual and reproductive health and reproductive rights, according to the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the documents resulting from its review conferences.

The importance of the theme is thus reaffirmed for the development of a society with gender equality. For Brazil, goal 5.6, of SDG 5, also includes observing the intersections of
gender with race, ethnicity, age, disability, sexual orientation, gender identity, territoriality, culture, religion and nationality, especially for women of the countryside, forest, water and urban peripheries, as a way to better achieve SDG 5.

Understanding the concept of body autonomy and what its violations represent for women, in what translates into a healthy life, free from violations of their sexual and reproductive rights, is fundamental to the awareness that the SDGs established by the UN Agenda 2030, concerning sexual and reproductive health are a considerable distance away from being realized.

In order to achieve what was proposed for this research, which is limited to analysing how the lack of bodily autonomy can harshly intervene in the lives of women and girls with disabilities, bringing consequences for the rest of their lives, we sought to target this group and the intersectionalities that permeate their lives and family contexts.

According to the State of World Population Report 2021, prepared by the United Nations Population Fund (UNFPA, 2021), and entitled My body belongs to me: Claiming the right to autonomy and self-determination, half of the women interviewed in 57 countries do not have autonomy over their own bodies. According to the document, reported violations include rape, forced sterilization, virginity testing, and female genital mutilation. From the countries surveyed, only 71% of the countries guarantee access to maternity care, and only 75% offer complete care with contraceptives.

Through the bibliographic research and statistical data, and with the use of the dialectical material method, with authors such as Marisete Gesser, Judith Butler, and Axel Honneth as the theoretical basis, a dialogue was sought on disability and its necessary intersectionalities, in order to understand the condition of reification of girls and women with disabilities within a patriarchal, sexist, ableist and racist society that reifies and silences them, reducing their lives to the private instance.

Thus, we conclude that body autonomy, through emancipatory sex education for girls and women with disabilities is one of the paths to be taken to eradicate gender violence against this vulnerable group.

2 AUTONOMY AS A FUNDAMENTAL RIGHT

Understood as fundamental to human freedom and dignity, autonomy can be presented under different aspects, depending on the area of analysis. In the bioethical view, autonomy is a
principle, affirmed in article 5, of the Universal Declaration on Bioethics and Human Rights (2005), which states the respect for individual autonomy and the respect for the autonomy of others. Furthermore, the document states the need to take special measures in order to protect the interests of those who are unable to exercise their autonomy (UNESCO, 2005).

In line with UNESCO's Universal Declaration on Bioethics and Human Rights and other international human rights documents, the Federal Constitution of 1988 reaffirms dignity as the foundation of the Republic in art. 1, III. Based on the Kantian concept of autonomy, Barroso (2010) states that

Dignity as autonomy involves, first of all, the capacity for self-determination, the right to decide the directions of one's own life, and to freely develop one's personality. It means the power to make the relevant moral choices, taking responsibility for the decisions made. Behind the idea of autonomy is a moral subject capable of self-determination, drawing life plans and carrying them out. (Barroso, p.39, 2010)

The signing of the Convention on the Rights of Persons with Disabilities - CRPD (UN/2006) was a milestone in the fight for the rights of this group. Through a collective construction, the document counted on the massive participation of the civil society from several parts of the globe. With the social model of disability as the guiding principle of the entire Convention, respect for inherent dignity, individual autonomy, including the freedom to make one's own choices, and the independence of people were affirmed as principles of the CRPD.

The expansion of the movement of people with disabilities occurred concomitantly with other social movements that also fought against oppression and inequality, such as the black movement and the feminist movement. The latter was responsible for the adoption of care to the newly created social model of disability which, for having been idealized by white men who did not accept the medical model, only rejected the charity and medical-rehabilitative visions of the war times (DINIZ, 2003, p. 03).

The feminist movements were responsible for the struggles for women's autonomy. Simone de Beauvoir (2016, 2016a, p. 339) after analysing some myths about the feminine, states the difficulty for women to position themselves as "autonomous individuals and their feminine destiny; therein lies the source of these ineptitudes, these misunderstandings that lead them, at times, to consider themselves as a "lost sex".

Simone de Beauvoir (2016, 2016b, p. 27) when dealing with childhood and the naturalization of education dispensed to girls, who should show graceful and femininity,
forgetting the typical attitudes of boys and spontaneous behaviours, which may make them masculinized. For the girls, it was important that they reproduced the attitudes of their mothers and guardians, playing the roles of servant and idol. The author herself recognizes that the efforts of feminism contributed a lot to changing this picture, however, the strong incidence of the patriarchal system is still noticeable.

Bourdieu (2021, p. 111) tries to delineate the feminine traits expected from a woman, which are sympathy, delicacy, submission, discretion, and even social invisibility. For the sociologist, this supposed femininity is a way of conforming to the demands of a patriarchal society. However, this relational system of dependence on the other, living for the other, and here the author stresses that not only for men, becomes a structural part of this woman.

However, the success for women when performing activities previously related to the male context (sports, heavily paid work, advanced study) is only achieved when, concomitant to the success presented in the parallel activity, she still fulfils her functions of woman and housewife without losing her femininity (BEAUVOIR, 2016b, p. 27). The performance of multiple tasks by women who, in addition to competing on unequal terms with men in the labor market, need to be a mother, wife, and housewife, has been the subject of discussions, bringing the intersectionality agenda to feminist militancy and academy.

The fact of being a woman and being inserted in different social contexts is of utmost importance to evaluate the inequalities and violations of rights suffered. Intersectionality cannot be left out of feminist discussions, under penalty of creating even more socioeconomic and cultural inequalities among women. Issues related to gender, race, ethnicity, religion, social classes, and different cultures directly influence the achievement of women's autonomy.

In an article on Judith Butler's critique of Beauvoir's work, Femenias (2012) reaffirms the limitations that sex imposes on women since their arrival in the world. "Being born 'woman' implies, from the very moment of birth, a set of prescriptions that limit and cut out her possibility of constituting herself as a full subject and achieving as such her transcendence" (FEMENIAS, 2012, p. 312).

The autonomy developed by women is intrinsically linked to socioeconomic and cultural factors. Depending on their origin and upbringing, they will develop it to a greater or lesser degree, depending on how interesting it is for the structural economy of male domination,
occupying their role in a game of dominators and dominated, fulfilling the social role that has been inculcated in them by patriarchal society from an early age.

Male domination, embedded in symbolic power, according to Pierre Bourdieu (2021) forms women as symbolic objects, leading them to a constant state of bodily insecurity, a symbolic dependence: “they exist first through and for the eyes of others, that is, as receptive, attractive, and available objects” (BOURDIEU, 2021, p. 111).

This corporal insecurity and symbolic dependence to which women are subjected contribute to the non-effectuation of the right to autonomy and, consequently, to the ample freedom to make choices. Within the autonomy genre, we chose to discuss body autonomy, which can have several meanings, since it is a subject that affects several areas of knowledge. Among the different ways of understanding bodily autonomy, we chose the concept developed by the United Nations Population Fund UNFPA (2021) for which bodily autonomy

The right to autonomy over our bodies means that we have the power and ability to make choices, without fear of violence or someone else deciding for us. It means being able to decide if, when, or with whom to have a sexual relationship. It means making your own decisions about when (or if) you want to get pregnant. It means the freedom to go to a doctor's appointment whenever you need to. To say no, to say yes, to say this is my choice for my body - this is the basis of an empowered life and dignity. We can come to understand who we are, fully. We don't have to shrink ourselves to adjust to choices that are not ours, to be somehow “less than” (UNFPA, 2021, p. 07)

This choice stems from the fact that the document published by the UNFPA has the direct participation of women and girls, and brings a complex study of research, experiences, and reports involving women (considered here in all the meanings of gender). It is a current report, in which numerous contexts were taken into consideration, such as country of origin, race, religion, ethnicity, economic situation, etc.

3 THE CONQUEST OF AUTONOMY X THE VULNERABILITY OF GIRLS AND WOMEN WITH DISABILITIES

If over time the achievement of autonomy for women has been arduous, for the group of women with disabilities this right seems to be even further away. The diversity within the group of women with disabilities itself is a barrier to be broken down.

Besides the differentiated body structures, unstandardized behaviors are also included in the universe of disability, attracting to the CDPD shelter all people who encounter social and
environmental barriers that prevent them from exercising their rights, whether due to lack of accessibility or exclusionary attitudes.

The bodily autonomy of women with disabilities goes beyond the concept already presented and, similar to all other women, they are not free from fulfilling their social role within the economy of bodies.

"The disabled body is discursively produced as limited and limiting, and which, although it bears signifying marks of the feminine (such as genitalia), cannot objectify the feminine in its symbolic complexity (although none can!) which, in turn, includes the reproductive and caring function, in addition to the mark of seduction. This body/individual subjected to (produced by) the violence of the norm is also materialized through the suffering (physical and psychic) engendered by this and in this process.” (GESSER, 2013, p.424)

For Marivete Gesser (2013), in anthropological research whose object of study was women with disabilities, it is possible to state that the process of constitution of the women interviewed was mediated mainly by meanings related to infantilization, to the attribution of the social place of asexual, to the denial of the possibility of making decisions in all dimensions of life, to the discrimination of the body dissonant from the current standards disseminated by medical and media discourses, to the characterization of them as unable to reproduce the gender attributions socially established, and to the limitation of access to come and go and consequent social isolation.

The importance of Gesser's (2013) research is presented in the imposition of attitudinal barriers to these women, which prevent them from making decisions about their lives, from having a dignified sexual and reproductive life, and relegate them to the eternal phase of childhood, even as adult women. In addition to attitudinal barriers concerning their bodily autonomy and their right to make choices, physical difficulties such as locomotion (wheelchair users, crutched, bedridden people), deafness, blindness, and difficulties in expression contribute to the fact that the autonomy of these women is not stimulated from childhood.

This lack of autonomy will be reflected in data on sexual violence against girls and women with disabilities. The situation of vulnerability imposed by disability makes them potential victims of this type of crime. The Technical Note No. 54/21, released by the Institute of Applied Economic Research (IPEA/VIVA/SINAN), most cases of violence against women with disabilities occur in the domestic and family sphere, and the aggressor is usually a relative (20%), a close person (27%), or a partner and ex-partner (11%). In most cases, men were the
aggressors (91%) and, as in other types of violence, black women are the majority of victims (54%).

Vulnerability is also used by Judith Butler (2017, p. 07) to demonstrate how the situation of dependence underlies domination by the other. The author states that

The desire for survival, the desire to "be," is a widely exploitable. One who holds the promise of continued existence exploits the desire for survival. "I would rather exist in subordination than not exist" is one of the formulas of this situation (in which the risk of "death" is also possible). And this is one of the reasons why discussions about the reality of child sexual abuse tend to distort the character of exploitation. It is not just about the one-sided imposition of a sexuality on the part of the adult, or the one-sided fantasy of a sexuality on the part of the child, but rather about the exploitation of the child's love, a love necessary for its existence, and the abuse of a passionate bond.

Considering the data on people with disabilities (IBGE, 2019), among the group of people with disabilities, the majority are black women who live in peripheral areas of cities or rural areas. The education rate reflects the seriousness of the situation of this group: almost 68% of the population with disabilities has no education or has incomplete primary education. The numbers make explicit the need for an intersectional approach when dealing with violations of the rights of vulnerable groups. It is evident that gender issues permeate and contaminate the entire patriarchal structure of society.

Intersectionalities also need to be taken into consideration when dealing with women with disabilities. Failing to consider the diverse contexts in which this group is inserted is to place them in a bubble that does not exist; it is to ignore that these women are, in their great majority, single mothers and live in the peripheral areas of the cities, within a reality of food insecurity, without access to public health, basic sanitation, quality education, and accessibility even to reach public transportation.

In a patriarchal and sexist society, such as the Brazilian one, it is important that girls are educated and empowered for the autonomy of their own bodies. The intersectional analysis of the different contexts that involve girls and women with disabilities imposes itself as an indispensable tool for the construction of effective public policies that can contribute to the reduction of oppression suffered by this group.
4 EDUCATION FOR WOMEN EMPOWERMENT AS A WAY TO REDUCE SEXUAL VIOLENCE

The patriarchal sexist society, whose central figure is the white heterosexual man, slaughters, invisibilizes, and makes it impossible for women to achieve autonomy. The feminist movements arose in opposition to this system and promote a new way of thinking about life and female bodies. The education of girls and women for their empowerment and autonomy is a way to reduce the high rates of violence against them.

Deconstructing patriarchy and all forms of oppression should be the goal of education for a more fair and humanized society. Empowerment through self-recognition before society is a way to rescue the dignity of historically vulnerable groups, such as people with disabilities. According to the social model of disability, affirmed by the CRPD, social inclusion, with the breaking down of physical and attitudinal barriers for the broad and unrestricted participation in society is everyone's obligation, which implies the recognition of the fundamental rights of this group. Recognition is an important step towards the realization of the fundamental rights of vulnerable populations.

For Honneth (2003), recognition is a bilateral act, dependent on interaction with various social partners.

By adopting social norms that regulate the cooperative relations of the collectivity, the growing individual not only learns what obligations they have to fulfill in relation to the members of society; they acquire, in addition, a knowledge of the rights that belong to them, so that they can legitimately count on having some of their demands respected: rights are in a certain way the individual claims of which I can be sure that the generalized other will satisfy them. (HONNETH, 2009, p.137)

Recognition before society induces the subject responsible for the other, for his community, to the point of making him see himself as a member of that grouping. Judith Butler, invited to comment on Honneth's work, states that the most important thing in his conception of recognition is that it is founded on affective relationships, such as involvement, concern, interrelationship, and forms of care. For Butler, the counterpoint of these caring attitudes negates all social engagement and has as a consequence the reification of the other. (HONNETH, 2018, p.138)

Girls and women with disabilities tend to have lower or out-of-age level education and positions at lower wage levels. Research related to the work and income of people with
disabilities in developing countries points out that this group generally lives in poor families, as they have lower levels of schooling and, in general, the disability that limits activities contributes to lower school attendance and participation in the labor market for 15- to 24-year-olds in Brazil. The study reveals that barriers imposed by health conditions or discrimination made it difficult for people with disabilities and activity limitations to access education and professional qualification, which probably resulted in a disadvantage for this group in the labor market. (BECKER, 2019, p. 42)

Autonomy is directly linked to a quality education that not only meets the normal educational curriculum but also forms citizens who are responsible for each other and for society. Understanding that a woman's place is beyond the domestic circle, breaking patriarchal patterns, and teaching, from childhood on, body care and how girls and boys can protect themselves from sexual abuse should be part of school and family education, especially when research shows that most violations of rights to physical integrity occur within the family context.

Social movements fighting for the rights of people with disabilities seek to bring emancipatory sexual education as a way to reduce cases of sexual violence in which girls and women of this group are victims. Laureane Costa (2020, p. 60), in a publication for the Helen Keller Feminist Collective highlights, in this sense, that emancipatory sex education understands sexuality beyond the biological, permeating the historical, social, and political aspects. Through observation of reality and perception of the oppressions in which they live, women are encouraged to transform their reality, aiming to "combat all forms of oppression and discrimination, confront gender inequality, sexual violence and prejudice".

The contribution of feminist movements has been of great value in the fight against sexual violence against girls and women, encouraging them to report any kind of violence. However, women with disabilities face barriers such as the lack of accessibility of means of transport, police stations, and service centers (ramps, Brazilian Sign Language 'Libras' interpreters, accessible restrooms), the lack of credibility of their speech (a result of their infantilization and social invisibility), prejudice, and sexist and empowering discrimination.

Fighting against the hegemonic system of a patriarchal society means breaking a century-old structure, strengthened by the powers of capital and religion, which naturalizes the maintenance of women under male domination, as essential gears for the operation of a machine.
5 FINAL CONSIDERATIONS

Understanding bodily autonomy as a fundamental right, the basis of sexual and reproductive rights and freedom, imposes transcending the understanding of the body as a biological structure only. The female body has been constructed and objectified over the years to serve a social structure based on a patriarchal system, maintained by capital and the church.

Feminist struggles, which introduced the issue of care to social movements for the rights of people with disabilities (previously headed by white, mutilated men of war) seek the recognition and eradication of discrimination and violence against women. Women with disabilities are among the most vulnerable groups to sexual violence, occurring primarily within the family context.

The lack of bodily autonomy of more than half of girls and women in the countries surveyed (UNFPA, 2021) reflects the empire of patriarchy, which carries in its core a ballast of conquest and violation of the most fragile bodies, through a symbolic power inculcated in society. The naturalization of the domination and invisibility of vulnerable groups ends up making them, historically, targets of all kinds of violence, a fact that social movements struggle to reverse, seeking their recognition and the affirmation of their rights.

Within the scenario that is presented, it is possible to understand that poverty, the low levels of education and employability of most girls and women with disabilities, in addition to the lack of bodily autonomy, when analysed in conjunction with the statistics on violence against this group, show that it is possible to understand that the lack of access to quality education and to the job market, associated with physical and attitudinal barriers such as infantilization, incredibility, and social invisibility, imposes the maintenance of these women as the greatest victims (in percentage) of sexual violations.
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