



CONDUCT OF WOMEN: WOMEN AND PSYCHIATRY IN INTELLECTUAL PRODUCTION OF PACHECO SILVA (1923-1937)

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Abstract

This study aims to analyze the medical discourse proposed by Antonio Carlos Pacheco e Silva (1923-1937) in relation to women. Director of Juquery Hospital, founded in 1898, his intellectual production oriented behaviors towards women, an approach that aims to present this proposal. The institutional foundation of Juquery was in charge of Franco da Rocha, prominent alienist in the Brazilian scene in the late nineteenth century to the twentieth. Pacheco e Silva, as his successor took over the institution in 1923, a position that allowed the conquest of highlighted and titles that have made it a leading role in the medical, social, political and academic scene, especially in the period considered what more developed in Brazil. This study of the consultation of the deposited assets in the Historical Museum of the Faculty of Medicine, University of São Paulo as the Brazilian League Bulletins of Mental Hygiene to identify and characterize the medical discourse against women. Partial search results may be concluded that the work of Pacheco e Silva was the core of psychiatric practice developed in Juquery the Hospital from its management, as inaugurated technological innovations at the time, including the participation of Egas Muniz in the implementation of electroconvulsive therapy in Brazil, among other practices and innovative medical technologies considered in the context of their professional activities. Pacheco e Silva highlighted in his work the desire to consolidate a national identity linked to the legitimacy of the Brazilian state, so that in this way Brazil could be inserted in the list of the most developed nations of the world. From a scientific point of view, allied research, moral and national development to contribute to the consolidation of psychiatry as a medical specialty and, a fundamental science to the progress of civilization. In this sense, this research discusses the impact of the medical discourse produced about women? To what extent these assumptions cross the female representation in a nation formation process?