

KNOWLEDGE ABOUT SEXUALITY – FOR A GNOSIOLOGY (THEORY OF KNOWLEDGE) IN SEXUAL EDUCATION: SOME QUESTIONS

O CONHECIMENTO SOBRE SEXUALIDADE – POR UMA GNOSIOLOGIA (TEORIA DO CONHECIMENTO) EM EDUCAÇÃO SEXUAL: ALGUMAS INDAGAÇÕES

CONOCIMIENTO SOBRE SEXUALIDAD – PARA UNA GNOSIOLOGÍA (TEORÍA DEL CONOCIMIENTO) EM LA EDUCACIÓN SEXUAL: ALGUNAS PREGUNTAS

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ABSTRACT: People's knowledge about sexuality in the area of Sexual Education (SE) is often just a starting point for research or continuing education for teachers, but almost nonexistent are the proposals for transformation into theory, and later construction of curriculum in SE, of this knowledge. In view of this, the present article, with bibliographic methodology, intends to propose the referential of gnosiology/theory of knowledge (G/TK), emphasizing the different ways of knowing about sexuality. After a brief reference in G/TK, the article surveys research on “knowledge about sexuality” and raises some questions. The main conclusion is that there is a limitation in the studies on knowledge about sexuality from the point of view of G/TK and, thus, the motivation for the formation of new researchers in Scientific Initiation is made to operationalize their investigations in the perspective of G/TK in higher education in undergraduate and psychologist formative courses.

KEYWORDS: Sex education. Knowledge about sexuality. Gnosiology.

RESUMO: *O(s) conhecimento(s) das pessoas, sobre sexualidade, na área da Educação Sexual (ES), muitas vezes, é apenas ponto de partida para pesquisas ou formações continuadas para professores(as), mas quase inexistentes são as propostas de transformação em teoria e, posterior construção de currículo em ES, destes conhecimentos. Diante disso, o presente artigo, de metodologia bibliográfica, pretende propor o referencial da gnosiologia/teoria do conhecimento (G/TC), enfatizando as formas diversas de se conhecer sobre sexualidade. Depois de um breve referencial em G/TC, o artigo faz um levantamento de pesquisas sobre o ‘conhecimento em sexualidade’ e lança algumas indagações. A principal conclusão é que há uma limitação nos estudos sobre conhecimento em sexualidade do ponto de vista da G/TC e, desta forma, se faz a motivação para formação de novos(as) pesquisadores(as) em Iniciação Científica que operacionalizem suas investigações na perspectiva da G/TC em ES nas licenciaturas e nos cursos de formação de psicólogos.*

PALAVRAS-CHAVE: *Educação sexual. Conhecimento sobre sexualidade. Gnosiologia.*

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RESUMEN: Los conocimientos de las personas sobre la sexualidad en el área de la Educación Sexual (ES) a menudo son solo un punto de partida para la investigación o la formación continua de los docentes, pero las propuestas para la transformación en teoría son casi inexistentes. , posterior construcción del currículum en ES, de este conocimiento. En vista de esto, el presente artículo, con metodología bibliográfica, pretende proponer el referencial de gnosiología / teoría del conocimiento (G / TC), enfatizando las diferentes formas de conocer la sexualidad. Después de una breve referencia en G / TC, el artículo investiga la investigación sobre el "conocimiento sobre la sexualidad" y plantea algunas preguntas. La conclusión principal es que existe una limitación en los estudios sobre el conocimiento sobre la sexualidad desde el punto de vista de G / CTy, por lo tanto, existe una motivación para capacitar a nuevos investigadores en Iniciación Científica para que sus investigaciones sean operativas. perspectiva de G / TC en educación superior en cursos de pregrado y psicología.

PALABRAS CLAVE: Educación sexual. Conocimiento sobre sexualidad. Gnosiología.

Introduction

The question in this article: how do you know about sexuality? Or, how is scientific production, in contemporary times, about knowledge about human sexuality? The second part of the problem: how can gnosiology/theory of knowledge (G/TK) contribute to the status of scientific production on knowledge about sexuality, in Sex Education, in the curriculum format for school education? What do the most recent studies on knowledge about sexuality reveal that allows the construction of a gnosiological framework that guides a theory of knowledge in Sex Education?

In this question, if a reference framework on gnosiology/theory of knowledge (G/TK) is structured, a term that is very disused, very rare to find, and sometimes confused with Epistemology of Science, but it is recovered in this article in a very initial research.

The question of this investigation is also thought to be proposed to studies, nowadays, about knowledge about sexuality, about how it is known about sexuality, the 'antecedents' of this knowledge (s), that is, its origin and its process. In other words, this article seeks to encourage gnosiological investigations that can become a curriculum for Sex Education.

With the reference in the gnosiology/theory of knowledge, it is intended to find and elaborate inquiries that direct to Sexual Education, research and studies, of scientific initiation, in the undergraduate course, which deal with the theme of knowledge construction, which happen (or should happen) in different ways, not just in the scientific/school or just school format, in the sense of 'cold collection' of data, 'punctual' data, for example, what is sexuality.

Therefore, the citizen and, therefore, political configuration of this textual proposal, is extremely challenging; the origin and processes of construction of knowledge about sexuality

are sought, which can be transformed into curricula, school education and which are born from the various spaces of socialization and also from indexing or locating information on sexuality, from the family, from religion to the computer or cell phone.

With bibliographic methodology (SAMPIERI; COLLADO; LÚCIO, 2006) the study undertaken here is of a theoretical nature, both in the construction of referentials in gnosiology/knowledge theory for Sexual Education, as well as in the survey of research that, at present, deal with of knowledge in Sexual Education. And, with the contribution given by these authors, it allows the presentation of research gaps, the origin of definitions and concepts and the forwarding of research that can be carried out, in this text there are discussions and a conclusion, with some questions for the thematic of the theory of knowledge in Sexual Education.

More than one hundred (100) articles were found in journals on *Google Scholar*, as an initial undertaking on the theme, which revealed, among other relevant considerations, the fact that they are not concerned with the way in which childhood sexuality is constructed and, not once, studies pose how sexuality is known, a fundamental and initial question for gnosiology/knowledge theory. It is not possible to forward the studies to a theoretical-gnosiological line in the area of Sexual Education, and a large part of the ‘findings’ are almost entirely in the area of health, particularly Nursing.

In order to defend the arguments for a G/TK in Sexual Education, taking into account the problem of the study, the following section presents a brief reference that is very incipient and incomplete, in the sense that there are several theoretical fronts for the study G/TK. Then, the 'findings' of the survey are detailed and the questions for the contemporaneity to be proposed to Sexual Education are presented, its researchers, mainly, the beginners, of the courses of teaching degree and formation of psychologists, to think about researches in the scope gnosiology to generate theories in the area; the search to identify, outside the school and curriculum spaces, *a theoretical corpus* in ‘places’ of the most diverse knowledge, about human sexuality, not necessarily school or scientific. In conclusion, some motivations are forwarded to the new researchers in Sexual Education in Undergraduate Scientific Initiation projects.

Gnosiology/Theory of Knowledge (TK)

Gnosiology seems to be an unused word and in full conceptual disuse in articles, dissertations and theses in Education and Social Sciences. Perhaps we are more used to the

expression 'Theory of Knowledge' (TK). Furthermore, there is a lot of confusion between TK and Epistemology, TK and Epistemology of Science; TK and Philosophy of Science.

Chauí (2000) already makes it explicit, as well as Castanõn (2007), that TK is the act of knowing the human, the thought process; describes or incorporates all kinds of ways of knowing, of building knowledge. Epistemology, on the other hand, has become synonymous with Philosophy of Science and, therefore, deals only with scientific knowledge, therefore, Epistemology of Science.

Stanislavs Ladusāns (1992, p. 32) defines gnosiology as “[...] a philosophical science in a strict sense, that is, it is a systematic set of knowledge, referring to the last necessary causes and conditions of knowledge of the truth [...]”².

Organizing this maxim, in the form of the previous definition and considering Gnosiology as Theory of Knowledge (how it is known and what are the ways to know or 'know something') it is possible to point out the philosophical elements of Gnosiology/TK, which are: to think everything that may be in the relationship between subject (human) and object (what is known or is known; reality). And, from this relationship, also punctuate: a) what is the origin of knowledge or how do you get to know; b) how the process of consolidating this knowledge or knowing takes place; c) how to arrive at the truth of this knowledge - last or maximum point, within Philosophy. This initial exercise was presented in different ways and by different philosophers, initially, René Descartes (1596-1650), John Locke (1632-1704) and Immanuel Kant (1724-1804) stand out: rationalists (reason), on the one hand, empiricists (senses/experiences), on the other; realism versus idealism as antagonistic currents.

In this article it is proposed to think about this subject / object relationship, in the form of a question: how do you know about sexuality? How can the systematic study of this knowledge become a theory of knowledge, the exercise of gnosiology itself and, consequently, a curriculum of school education in Sexual Education? This, an initial study and the first reflections phase.

Gnosiology / Theory of Knowledge (G/TK) is the act of knowing or how it is known. Transposed for this research it is proposed the elaboration, from the gnosiology (theory of the knowledge), to think for the list of researches on the knowledge in sexuality, a methodology with the gnosiological foundations applicable to the Sexual Education. It proposes the construction of a Sexual Education curriculum that arises from the G/TK, that is, list and identify the origin, the construction process, the consolidation and the modification (whether it

² “[...] uma ciência filosófica num sentido rigoroso, isto é, ela é um conjunto sistemático de conhecimentos, referentes às últimas causas e condições necessárias do conhecimento da verdade [...]”

exists or not) of this knowledge. The origin of knowledge is not just school, it is not just scientific. It can be media, it can be by living together, it can be given by religion, etc. This is the defense of this article.

This area of Philosophy presents several currents of thought. We will elect some theorists for this research proposal, for example, the freirean gnosiological cycle (FREIRE, 1986; 1996; 2007), Stanislavs Ladusāns' pluridimensional gnosiology (1992) and Steiner's (2004) gnosiology. There are just a few possibilities and referrals.

Paulo Freire introduces us to the gnosiological cycle (cycle of teaching and learning), or the cycle of knowledge as a pedagogical practice, under the epistemological, historical-philosophical, political-ideological, communicative and dialogical, ethical and aesthetic, pedagogical-cultural dimensions and institutional and management. We will call in this article the Gnosiological Cycle of Paulo Freire and we will represent by the acronym 'CGPF'.

For Paulo Freire, it is the subject's curiosity that allows building knowledge about the object. And this is done by the criticality (FREIRE, 1996), by the distance, in which, a sequence of actions are operationalized by the subject on the object or, to put it another way, the subject 'focuses' on the object his observation, constructs the delimitation necessary in observation and approximation, makes the 'fence' to compare, ask, 'search'.

On the origin of knowledge, or the critical gnosiological problem, in Stanislavs Ladusāns's Pluridimensional Gnosiology (1992), in the 'First Investigation', his critical proposal of the theory of knowledge is the origin, where it came from and how it was built. What is the problem or problem of this knowledge, what is its method for consolidation and how is the answer given to this knowledge.

On these questions, the author, using some moments of a theological bias, will come to the philosophical question of gnosiology, defending the existence of a 'pre-philosophical' man who asks about the world in which he lives. A man who asks about knowledge, whether it is valid or not, but is still a pre-philosophical being. This is the gnosiology that is sought here. For the 'philosophical' man, in the sense of Stanislavs Ladusāns (1992) uses Philosophy.

But we are looking for identification of this 'pre-philosopher', even though, in our proposal, philosophical knowledge is a type of knowledge within gnosiology. But this pre-philosopher that concerns us, concerning knowledge about sexuality, has the following central question: what is the validity or value of knowledge about human sexuality? Is there the truth about this? What is the ideal systematization for the validity of this knowledge?

The continuity of your questions is the end of any gnosiological proposal, namely, the knowledge of the truth, the validation of all knowledge (STANISLAVS LADUSĀNS, 1992).

The solution to the gnosiological problem: the subject of knowledge is the self. This is the intellectual conscience. This awareness solves the question of knowing. Self-reflection, experience. The subject verifies, describes, analyzes reliably and, finally, makes a critical examination of this knowledge. From here Stanislavs Ladusāns (1992) removes the definition of multidimensional gnosiology - answer to the critical problem of knowing: "[...] it deals with the real cognitive value of integral human science and the limits of our knowledge [...]"³ (STANISLAVS LADUSĀNS, 1992, p. 33).

Terminologies put as synonyms for gnosiology: critical (*krinein*: to judge); in ethics (*noetikós*, intelligent; general laws) and, “[...] Theory of Knowledge - from the Greek “*theoría*”, an attentive examination, the study - which deals with knowledge philosophically in terms of its real value and limits”⁴ (STANISLAVS LADUSĀNS, 1992, p. 33).

In Steiner's work (2004), supported by Goethe, knowledge is considered as something unlimited, that is, there are no limits for the human being; his power of reflection and thinking is something extraordinary. The imaginative and curious power. Steiner expands the theory of knowledge, by proposing the ‘limitlessness’ of knowledge, by building his chain of gnosiological thought or a theory of knowledge from Goethe. Rudolf Steiner (1861-1925), philosopher and educator, inaugurates anthroposophy, which, in his proposal, places the integration of objectivity and subjectivity in the process of knowing.

Knowing, therefore, is the truth that is sought about the object thought by the subject. The central gnosiological question is: what can be known and stipulated as truth? So, the subject is the conscience, the mind, in search of the truth.

There are many other knowledge theorists. Only three are presented here, but, in any case, they can be initial references in our theoretical construction to think of a gnosiology to Sexual Education that is not born at school, but in people's daily lives, in their voices and experiences; be born ‘in’ and ‘among’ the ‘street men’ as Berger and Luckmann (2001) say; are born from social and cultural realities, as presented by Parker and Aggleton (2007) and Bozon (2004) when talking about the 'sociology of sexuality'.

Among the authors of the Sexual Education area, for our gnosiological reflections that will be launched on the survey presented in the next section, we highlight Figueiró (1996; 2010) who, when dealing with 'Knowledge in Sexual Education' in his texts, helps us to justify a Gnosiology/Theory of Knowledge in Sexual Education. It will be seen, above all, how the

³ “[...] trata do valor cognoscitivo real da ciência humana integral e dos limites do nosso saber [...]”

⁴ “[...] Teoria do Conhecimento – do grego “*theoría*”, um exame atencioso, o estudo – que trata do conhecimento filosoficamente sob o aspecto de seu valor real e dos limites”

current approaches to knowledge (or knowledges) in Sexual Education, have departed much from what the author calls the 'first wave' of productions in the area. It is agreed with the author, that the challenges to the area remain urgent and urgent.

Studies on ‘knowledge’ about human sexuality

This section is concerned with presenting studies that today deal with knowledge about human sexuality.

The purpose of this scenario of surveying works published in journals, scientific events, dissertations, theses, etc., are also the very themes in contemporary times that help to build questions about how one builds or is built, knowledge about human sexuality and, what, in the final considerations, they end up incorporating the guidelines of this research, when launching the challenge for scientific initiation research in undergraduate courses and formation courses for psychologists.

About the inquiries, resulting from the brief referential in gnosiology/theory of knowledge and the survey carried out in the research, properly, a structuring of research is organized, in Sexual Education, which are supported by Gnosiology/Theory of Knowledge, in the generation of theories, theorizations.

More than 100 works were accessed, under the heading "knowledge of sexuality". Including citations, from 2018 to 2019, for an initial survey.

These works presented in Table 1, intertwine to a proposal in gnosiology/theory of knowledge, partially. Many elements are missing, the main one, perhaps, is the origin of the knowledge produced by adolescents, the elderly, teachers, health professionals, so on. Supported by Freire (1996; 2002; 2007) these ‘informatives’ on human sexuality should pass through the sieve of political, aesthetic, historical and social dimensions. It is precisely in this sense that this research is conceived, as presented in the problem and are configured as limitations of the research.

Let's go to Table 1 which presents Axes and some references extracted from the survey.

Table 1 - Axes and respective references

<p>AXIS 1: Knowledge of health-related sexuality: diseases, infections <i>STD, HIV/AIDS</i> <i>Infections</i> <i>Prevention workshops</i></p>	<p>Cruz <i>et al.</i>, (2018) Fernandes <i>et al.</i>, (2018) Carvalho, Pinto and Santos (2018) Spíndola (2018) Santos <i>et al.</i>, (2018) Silva (2018)</p>
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<i>Knowledge about sexuality among adolescents/young university students, teachers, health professionals and other areas.</i> <i>Contraceptives</i>	Silva <i>et al.</i> , (2019) Soares and Monteiro (2019) Evangelista (2019) Morais (2019) Ferretti <i>et al.</i> , (2019) Noro, Crespi and Nobile (2019).
AXIS 2: Knowledge of sexuality in the elderly <i>Sexuality among the elderly</i>	Oliveira <i>et al.</i> , (2018) Aguiar (2018) Malaquias (2018) Pereira, Ponte and Costa (2018) Pereira, Ponte and Costa (2018) Araújo <i>et al.</i> , (2018)
AXIS 3: Knowledge of sexuality linked to teenage pregnancy <i>Teenage pregnancy</i> <i>Knowledge of human sexuality during pregnancy</i>	Jesus (2019) Florido (2019)
AXIS 4: Knowledge of sexuality and disability <i>Sexuality of people with SD</i>	Maia and Vilaça (2018) Souza and Abreu (2018)
AXIS 5: Knowledge of sexuality linked to public policies <i>Knowledge policies on human sexuality and the school curriculum</i>	Carrara, França and Simões (2018) Zampero <i>et al.</i> (2018). Silva, Costa and Müller (2018)

Source: Devised by the author.

Two books stand out in the survey: '*O corpo educado: pedagogias da sexualidade*' (The educated body: pedagogies of sexuality), by Guacira Louro, published in 2018. This book has 1373 citations, which deserve further investigation for the next level of research. The other book is also by the author Guacira Louro, also published in 2018, with 1700 citations: '*Um corpo estranho: ensaios sobre sexualidade e teoria queer*' (A foreign body: essays on sexuality and queer theory).

A deepening of this research is to move on to the citation references. Many of the references in Table 1 already have eight, five and even three citations. These quotes are important to demarcate the impacts of research and how they are interlinked in the issue of knowledge about sexuality, which helps considerably in the gnosiological construction proposed as a methodology in this article.

The gnosiological look at these works, under the perspective of Stanislavs Ladusāns (1992), is an indication of the value that this knowledge(s) given by the investigated actors and that reflect knowledge or the knowledge of Berger's 'street man' and Luckman (2001).

The question within Paulo Freire's gnosiological cycle, which would be central in the search for the original configurations, would be the historical and social aspect of knowledge.

The following themes or fronts are very absent in the survey and this draws a lot of attention to the area of Sex Education:

- the knowledge about sexuality from the family.
- On the online opening pages of journals, the absence of complete works and the excess of references based on other journals. This reveals the lack of more specific authorial productions, mainly in Gnosiology, a term, almost in disuse, mainly in Education.
 - The emphasis is on what, what is, but never, how, what is the process, interest of the gnosiology that is proposed in this research, for the advancement of knowledge in Sexual Education.
 - And perhaps the most specific absence of the word and the referential 'gnosiology' or 'theory of knowledge'; do not appear at any time, that is, a concern of studies on what to do with the data, in addition to analyzes on the lack of knowledge or superficial knowledge is the objective of the gnosiological research that is being promoted with this article, above all, boosting Scientific Initiation in teaching degrees and formation courses for psychologists.

There is a predominance of the Health area, particularly Nursing, as the area that investigates how it is known or what is the knowledge on sexuality, of adolescents, young people, the elderly, health professionals. Education comes in second place, but with very few studies seeking to investigate the knowledge of teachers in continuing education courses, but never in initial formation courses, in teaching degree courses. However, the emphasis of the few localized works, in discussing public educational policies concerning Sexual Education and the curriculum, is interesting.

'Health' appears twenty-four (24) times in the survey, followed by School (10 times) and Sexual Education, only twice. The low frequency of the word 'Sexual Education' is the main warning sign in the findings. Education, only twice.

The word 'sexuality' appears 54 times, followed by 'knowledge' 45 times and 'knowledges' (in the plural) 11 times, which leads us to consider that 'knowledge' our main keyword in the search, appears 56 times. Gender, only 11 times.

Thus, as in Figueiró's (2010) studies, the knowledge about sexuality arising from the religious approach, remains little explored, which is interesting, for the current times, considering, for example, the gender ideology and all the resistance in dealing with the theme in the school space. On the other hand, it remains on the rise and, in fact, dominates the

'findings', STDs (Sexually Transmitted Diseases). But sexuality as a pleasure, unlike the 1980s/1990s, is completely absent; sexuality seems something negative, which suggests that Foucault's reading about the History of Sexuality and the urgent need for a 'counter-power' in sexuality discourses is even more interesting. There is a negativity in the knowledge that is provided to adolescents, mainly in Axis 1; a production space, totally dominated by health professionals.

The knowledge about sexuality of the elderly (Axis 2) is something recent, as a result of the expansion of HIV / AIDS contamination, among this public, in recent years. Axes 3 and 4 are interesting, especially the detail of the theme of teenage pregnancy that appeared as an element displaced from Axis 1. Axis 5, although it is not what is initially sought in this work, it is important, in insofar as it positions the State as to what it understands and proposes in terms of knowledge about sexuality. And, in this Axis, the area of Education is highlighted, as previously stated.

Altogether, all Axes deal with only part of gnosiology, namely observation and observation, but not the origin and processes by which this knowledge became information for description, critical analysis, conditions for consolidating it as 'truth', comparison possibilities, etc. In this regard, both Paulo Freire (1986; 1996; 2007) and Stanislaus Ladusãns (1992) can be used to build a G/TK in Sexual Education, with these data collected in the research to talk about the origin and the process of 'fixation' knowledge about human sexuality among adolescents, young people, adults.

The G/TK would help in the first place to allow us, researchers beginners and non-beginners, to escape from science, from the school curriculum (if possible), and move towards the discovery of these sources of knowledge obtained under diverse by the children, adolescents, youth, adults and the elderly, parents, teachers, psychologists, nurses, doctors. The G/TK in Sexual Education is, therefore, to be thought about the different ways in which these people build their knowledge in sexuality. Gnosiology would focus on the origin of this knowledge, the processes by which they were established and, at a later stage, how they change or are possible to be modified, postures, speeches, actions, etc.

What basis, in G/TK, can be undertaken so that in a cultural cut and as far away from the school curriculum as possible, processes are identified by which human sexuality is known? Perhaps, if it starts with the choice and definition of a gnosiological current, among many possible ones, such as Paulo Freire's gnosiological cycle or another. The main caution: these are not epistemologists of science, but authors of Philosophy who follow the guidelines of gnosiology/theory of knowledge, as in this brief reference, presented in this article.

These are the questions that lead to the end of this initial research that brings a word and a somewhat disused category, gnosiology, to a centrality in the construction of a research project for beginners of undergraduate and Psychology courses. What are these questions in the contemporary world that is based on G/TK?

- 1) Why should knowledge about sexuality reside only in issues related to STDs and the emphasis on HIV/AIDS?
- 2) Why does this knowledge about sexuality rest only on informational prevention, as if sexuality were only for sexual intercourse and the issue of disease?
- 3) Does knowledge about sexuality occur only at school and in health projects? What about the educational space of sex educators formed in teaching degree courses, especially Pedagogy?
- 4) Why are families out of studies on the topic? Does the family not 'inform' or 'form' for sexuality? And why are the children out? Doesn't religion educate sexually?
- 5) How can a gnosiological proposal, therefore, of a theory of knowledge, which overcomes preventive measures for adolescents and the negativity of presenting sexuality as a public health problem, be thought of? More importantly: a gnosiological proposal outside the school space and more comprehensive for social spaces, mainly, social movements and actions of political parties that are more progressive and focused on political-based formation and gender empowerment? In what way do we 'flee' from reports that the result is already known to transform information data into theories of knowledge in Sexual Education to be transposed into the school curriculum?

Taking, initially, as a theoretical model, the Paulo Freire Gnosiological Cycle (CGPF), a (possible) methodology for thinking, for example, these same researches, as continuities or restarts, as an exercise for research beginners, in the area of Sexual Education, it is suggested the emphasis on the origin and the process of construction of knowledge, of knowledge about sexuality. The objective is/would be, then, to organize the origin, the processes, the consolidation and the changes of knowledge(s) in sexuality. It is believed that this exercise is more efficient or becomes effective to the extent that it also contributes to understanding new strategies for deconstructing prejudices, discrimination, etc.

In the construction of the dimensions of the CGPF, this exercise of gnosiological configuration, of the theory of knowledge in Sexual Education will already be included. It

would remain, guidance, with experienced researchers, for the consolidation of a curriculum in Sexual Education.

Another gnosiological perspectives or currents, such as those cited in this article, would require more specialized guidance, especially in partnerships with philosophers who reflect on the boundaries of G/TK with Philosophy of Science, Epistemology of Science.

Final considerations

The questions pointed out at the end of the previous section are initial ideas that help to return to the meaning of knowledge gnosiology/theory and organize it within the scope of Sexual Education.

There are limitations to this study. The main one is the need to expand the referential sources, in order to verify the origins and ways of building the knowledge by which people 'know' about sexuality. It is necessary to find in the literature, how they happen and how they have been appropriating or building knowledge about sexuality, in order to organize reflections for new researchers in Scientific Initiation and, above all, motivate them for these investigations, of a nature gnosiological. However, this initial survey allowed the conduct of investigations under the gnosiological character in the area of Sexual Education.

The theme needs, therefore, continuities and deepening, especially the construction or choice of a theoretical and empirical gnosiological/TK methodology that elaborates a solid discursive/expository corpus in Sexual Education, to be transposed to the school curriculum, expanding the knowledge(s) in human sexuality to the spaces "outside" of the school, and only then, for her to return, in the form of a curriculum and based on gnosiology, in the form of the theory of knowledge in Sexual Education.

Gnosiology and the production of knowledge in Sexual Education need to be expanded outside (exclusively) the school spaces in which information is 'captured', representations about sexuality. For the proposal undertaken here is the gnosiological basis first and the curriculum later. In this sense, talking only about teenagers - nothing is said about children and young people; with young people, very little - it is very limited and, somehow, understanding this "knowledge" of the elderly about sexuality deserves a look from researchers in the area of Sexual Education. Broadly speaking, it is necessary to think gnosiologically/theoretically about the way these knowledges are constructed socially and historically, as they are omitted in the investigations and little is seen as a theory in the area of Sexual Education.

We are facing a challenge for the area, that is, to expand the formative spaces in knowledge 'of' and 'about' human sexuality, in the various formative social instances and we bet on an anthropological research project, in principle, and, how much if you can, the furthest away from school education for this project - paradox? - this is an even more interesting challenge for researchers, especially in Scientific Initiation, in undergraduate teaching degree courses and formation of psychologists: knowing, knowledge in its origin and processes of construction/consolidation, transformed into theory, theorizing, in Sexual Education .

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