

THE POST-CRITICAL DISCOURSE ON GENDER AND DIVERSITY: A HUMAN RIGHTS PROPOSAL

O DISCURSO PÓS-CRÍTICO DE GÊNERO E DIVERSIDADE: UMA PROPOSTA DOS DIREITOS HUMANOS

EL DISCURSO POSTCRÍTICO DE GÉNERO Y DIVERSIDAD: UNA PROPUESTA DE DERECHOS HUMANOS

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ABSTRACT: This article aims to develop a debate on the post-critical discourse of gender and diversity, by considering the proposal about them from the perspective of human rights, starting from the objective of understanding the post-critical discourse of gender and diversity within the framework of human rights. It also seeks to understand the relationship between the Universal Declaration of Human Rights and the discussion on gender and diversity, analyzing what are human rights and what is the proposal established by the Declaration when dealing with gender relations instituted and experienced by various societies, as well as to investigate the distortion between discourse and practice in the theme presented. This is a bibliographical research carried out through readings, abstracts, and annotations. We conclude that gender and diversity issues have been silenced throughout the history of human rights.

KEYWORDS: Human rights. Diversity. Gender.

RESUMO: *O presente artigo pretende desenvolver um debate sobre o discurso pós-crítico de gênero e diversidade, ao considerar a proposta sobre os mesmos na perspectiva dos direitos humanos, partindo do objetivo de compreender o discurso pós-crítico de gênero e diversidade no âmbito dos Direitos Humanos. Também busca entender a relação entre a Declaração Universal dos Direitos Humanos com a discussão sobre gênero e diversidade, analisando o que são direitos humanos e qual a proposta estabelecida pela Declaração ao tratar das relações de gênero instituídas e vivenciadas por várias sociedades, bem como averiguar a distorção entre o discurso e a prática na temática apresentada. Esta é uma pesquisa bibliográfica realizada através de leituras, resumos, fichamentos. Conclui-se que as*

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questões de gênero e diversidade foram silenciadas ao longo da história dos direitos humanos.

PALAVRAS-CHAVE: *Direitos humanos. Diversidade. Gênero.*

RESUMEN: *Este artículo pretende desarrollar un debate sobre el discurso postcrítico de género y diversidad, considerando la propuesta sobre ellos desde la perspectiva de los derechos humanos, partiendo del objetivo de comprender el discurso postcrítico de género y diversidad en el campo de los derechos humanos. También busca comprender la relación entre la Declaración Universal de los Derechos Humanos y la discusión sobre género y diversidad, analizando qué son los derechos humanos y cuál es la propuesta que establece la Declaración al tratar las relaciones de género instituidas y experimentadas por diversas sociedades, así como verificar la distorsión entre discurso y práctica en el tema presentado. Esta es una investigación bibliográfica realizada a través de lecturas, resúmenes, registros. Se concluye que las cuestiones de género y diversidad han sido silenciadas a lo largo de la historia de los derechos humanos.*

PALABRAS CLAVE: *Derechos humanos. Diversidad. Género.*

Introduction

When analyzing how the post-critical issues of gender and diversity are treated by society, it is necessary that we make an inquiry into how Human Rights treat the aforementioned theme. Therefore, it is important to consider what is present in the Universal Declaration of Human Rights (UNIC, 2009) and what concerns the theme indicated in this work. Thinking about gender relations and the diversity of human relations must go through the understanding of what would be the proposal of Human Rights when dealing with the subject. The Universal Declaration of Human Rights was adopted and proclaimed in 1948, just after the Second World War, in order that all people, regardless of race, sex, political or economic condition, belief or ethnicity, would have their human rights guaranteed and preserved. . For this to happen, the United Nations - UN was created, an institution responsible for helping the member countries in the search for peace and universal harmony.

The Universal Declaration of Human Rights, in one of the paragraphs of its preamble, reports that the letter considers faith in fundamental human rights important, believes it is necessary to value the dignity and value of the human person, as well as “[...] rights of men and women, and who have decided to promote social progress and better living conditions in wider freedom.” (UNIC, 2009, p. 03). Therefore, it is the primary function of the UN to establish that all Nations and States enforce what is set out in the Declaration and that all people are treated equally.

Therefore, the present work is based on the need for understanding between the Universal Declaration of Human Rights with the post-critical discussion on gender and diversity, seeking to understand what human rights are and what the proposal established by the Declaration when dealing with established gender relations and experienced by various societies; in this sense, this article will focus on the understanding of human rights based on gender relations, as well as investigate the distortion between discourse and practice in the presented theme.

This bibliographic review is part of the qualitative investigation of a “contemporary phenomenon in the context of real life” (YIN, 2010, p. 22), which occurs throughout society. Yin affirms the need for literature review research when saying that “the path begins with a thorough literature review” (YIN, 2010, p. 23), as it does not serve to “determine the answers about what is known about a topic”, but to “develop more insightful and revealing questions on the same topic” (YIN, 2010, p. 35). Woods also says that “literature consultation is part of the theory development process, which stimulates ideas and shapes emerging theory, simultaneously creating opportunities for criticism and stimulating study” (WOODS, 1999, p. 87).

This review began with the selection of literature for the construction of the methodological basis of the research, readings of the reference authors strictly necessary for the construction of this theory and the understanding of what was necessary to reflect, create and describe through the production of records and summaries. This part of strict importance during the course of the research was carried out based on Macedo's idea when he says that “for the qualitative researcher, there is no unquestionable theoretical framework” (MACEDO, 2009, p. 92), that is, readings cannot be understood by the researcher as truths to be followed, but as inspiration for other truths to emerge.

After all, what are human rights?

After the Second World War, in 1945, the United Nations was established: the horrors of the second great world war gave rise to the institution, which has among its main objectives to promote and encourage peoples and nations to mutual respect and human rights, as stipulated in the Charter of the United Nations, signed in the city of San Francisco, California, in the United States of America, in October 1945.

According to the UN itself, “Human rights are inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion or any other condition” (UN, 2019).

Human rights also include a series of rights and freedoms, such as: to life, freedom of opinion and expression, right to work, education, among others. Everyone deserves these rights, without any type of sanction or discrimination. Thus, the UN determines that:

Human rights are commonly understood as those rights inherent to human beings. The concept of human rights recognizes that every human being can enjoy his or her human rights without distinction as to race, color, sex, language, religion, political or other opinion, social or national origin, or condition of birth or wealth. Human rights are legally guaranteed by human rights law, protecting individuals and groups against actions that interfere with fundamental freedoms and human dignity (ONU, 2019).

International law, based on International Treaties, considering human rights legislation, determines that States act in a certain way, prohibiting or not certain actions, but this same legislation does not determine what human rights are. Thus, it is understood that human rights are rights inherent to each individual for the simple fact that he is a human being. International treaties and other modalities dealing with civil rights are often used to guarantee the formal protection of the rights of individuals or groups against actions or abandonment by governments, which may directly or indirectly interfere with their rights as human beings. For a better understanding, the website of the United Nations Organizations establishes some important characteristics for the definition of human rights:

Human rights are founded on respect for the dignity and worth of each person;
Human rights are universal, which means that they are applied equally and without discrimination to all people;
Human rights are inalienable, and no one can be deprived of their human rights; they may be limited in specific situations. For example, the right to liberty may be restricted if a person is found guilty of a crime before a court of law and with due process of law;
Human rights are indivisible, interrelated and interdependent, as it is insufficient to respect some human rights and not others. In practice, the violation of one right will affect respect for many others;
All human rights must therefore be seen as of equal importance, and it is equally essential to respect the dignity and worth of each person (ONU, 2019).

Therefore, human rights refer to everything that refers to human dignity: when violating any moral or legal foundation regarding human life, some human right will certainly be violated, as they are indivisible, interrelated and interdependent..

Human rights and social rights: how were women represented?

From the process of independence of the 13 British Colonies of America, today the United States, there was a heated discussion on the issue of rights, especially with regard to social rights. In the second half of the 18th century, deviating from the logic of most European colonies around the world, the 13 Colonies entered a process of separation from their homeland, England. With a war fought between colony and metropolis, in 1776, what we know today as the United States of America arises. Despite its revolutionary character, since it is historiographically considered as a revolution against political and economic submission to the metropolis, the pioneering spirit of the American Revolution arises when dealing with human rights. In Singer's words (2012, p. 201):

The American Revolution was a pioneer in the formation of human rights. For the first time, a people based its aspiration to independence on the principles of citizenship, that is, it made the preservation of the liberties of the people's members the primary purpose of the State. Elevated to the condition of political subjects.

In spite of the pioneering spirit of the United States Declaration of Independence with regard to human rights, in practice the Indians, who continued to be decimated, the blacks, who remained under slavery, especially in the south, and the women, who lay under the absence of political and civil rights, were excluded. Even though the protagonism of women in various types of activities (domestic, on the farms, as midwives, etc.) was evident, civilly and politically they were forgotten and excluded from the process that considered political rights and were not included in any notion of civil equality.

Despite the above, of the three groups totally excluded in the practice of human rights, pioneered in the United States, it is women who will become pioneers in the abolitionist struggles in the mid-nineteenth century. According to Hole and Levine (1973, p. 4-5 apud SINGER, 2012, p. 202):

It was in the abolitionist movement of the 1830s, however, that the women's rights movement had its political origins. When women began to work seriously for the abolition of slavery, they quickly learned that they could not act as political equals with their male abolitionist friends. [...] The incessant and brutal (sometimes physical) attacks on women convinced the Grimké that the issues of freedom for slaves and freedom for women were inextricably linked.

Therefore, for the abolitionist women in the USA, there was no way to fight for the freedom of black people without, at the same time, fighting for their own freedom. Following

the American Revolution, the French Revolution occurred on European soil, triggered by social and political issues that moved a large part of the French population at the time. A strong economic crisis triggered a massive revolution in France in 1789. Although chronologically dated in 1789, the revolution began much earlier, in 1774, with the coronation of Louis XVI, which coincided with a vast economic crisis faced especially by the socially and economically vulnerable populations of the country, especially in the countryside.

The French Revolution, which was preceded by a social revolution and later a political one, became extremely important in terms of social and human rights. In August 1789 the Declaration of the Rights of Man and Citizen was approved, recognized by the then National Assembly, which in some aspects resembled the U.S. Declaration of Independence. Article 1 of the Declaration states: "Art. 1. Men are born free and equal in rights. Social distinctions can only be based on common utility" (USP, 2020). But, after all, in fact, from this affirmative of the Declaration, did all the French have the same rights? We can see that they did not. The French Constitution of 1791 followed the same logic of the declarations previously mentioned, and was not generous as to the attribution of civil and political rights of the French.

In Singer's words (2012, p. 214-215):

It distinguished between active citizens, with full rights, and passive citizens, with legal and human, but not political, rights. Women, those under 25, those who had no legal domicile in a canton, those who paid no taxes [...] because they were allegedly incapable of voting freely, were deprived of the right to vote and be voted for.

That said, it is worth considering the absence of women's rights, as well as the exclusion or invisibility of the less fortunate with regard to civil and political rights. This observation is necessary because both the U.S. Declaration of Independence and the new French legislations were considered pioneers in terms of human rights; however, it can be seen that there was a selectivity in the coverage of these rights, which were available to men, whites, and the elite, even though the French Revolution was a social and political movement, there was no direct opening on the discussion of the inclusion of women and the poor in its legislation.

It is also worth mentioning the Enlightenment of the 18th century. An extremely important movement to determine the weakening of the Old Regime in Europe, it was fundamental for individuals to increasingly value scientific knowledge: there was a long debate between those in favor of continuing the monarchist governments and those who no

longer agreed with an administration that did not have the participation of the population in political decisions, even if timidly; thus, by considering knowledge as a fundamental item for the development of citizenship, the 19th century became historically known as the "Century of Enlightenment". Although the Enlightenment movement discussed in depth the presence of citizens in the political and public sphere, "Most Enlightenment men stressed the traditional ideal of the silent, modest, chaste, subservient woman and condemned independent and powerful women" (PINSKY; PEDRO, 2012, p. 267). Thus, even considering the freedom of thought and action of individuals, women were not included in this citizen perspective.

Considering the proportions, we can cite the Brazilian case, even after the Proclamation of Independence in 1822 and the Proclamation of the Republic in 1889, in both periods, women, blacks and the impoverished were not fully included in the legislations currently in force: the logic of the census vote, which had been the basis for Napoleonic constitutions and so many others that came throughout history, was also part of Brazilian legislations, which excluded, during the First Republic (1889-1930), for example, practically 80% of the Brazilian population from political processes, including women, blacks (enslaved, ex-slaved, freedmen etc.) and economically disadvantaged people. In the Brazilian case, the scenario exposed above starts to suffer changes with the arrival of Getúlio Vargas to power from 1930, when he institutes the first Electoral Code in 1932, offering women full political rights, to vote and to be voted.

Gender and diversity from a human rights perspective

As seen so far, even in the face of so many innovations in the legal field, in practice there has been no demonstration of concern for the protection of minorities, who have not been integrated into what was intended and intends to be discussed about human rights, fully and completely safeguarding the social and civil rights of social minorities - women, Indians, LGBTs, blacks, etc. When analyzing the general aspects of the documents and laws exposed above, one notices a universal character regarding social rights. On the issue of transvestites, transsexuals, and transgenders, Hogemann (2014, p. 218) points out that:

The Brazilian Constitution establishes the protection of human dignity as such and the respect for individual and social group differences in observance of the social order. In this field of protecting the rights of men and citizens, the adequate naming of transvestites, transsexuals and transgender persons points our country to integration and coherence with our Federal Constitution, in necessary observance of the precepts of Human Rights and International Law.

Even in the face of the observance of the laws to what international law says about the theme worked in the article in question, the author notes that there is no specific legislation that fully respects the social rights of the so-called trans people, especially when it comes to gender reassignment surgeries and the issue of using social names, with the need for judicial referrals, leaving these people exposed and at the mercy of each judge "[. ...] with the possibility of the result being penetrated by values, customs, moralisms, and prejudices linked to the individual condition that exists behind each toga" (HOGEMANN, 2014, p. 218).

According to Article 5 of the Brazilian Federal Constitution:

All are equal before the law, without distinction of any nature, guaranteeing Brazilians and foreigners residing in the country the inviolability of the right to life, liberty, equality, safety, and property, under the following terms:

I - men and women are equal in rights and obligations, under the terms of this Constitution; [...]

X - the intimacy, private life, honor and image of people are inviolable, being assured the right to compensation for the material or moral damage resulting from its violation; [...] (BRAZIL, 1988)

Citing only two paragraphs (I and X) of the Federal Constitution of 1988 (BRAZIL, 1988), one realizes that, according to the Law, everyone should be treated the same way with regard to civil and social rights, since the same legislation ensures the rights of Brazilian citizens; however, what we see in everyday life is a gap between theory and practice. Therefore, even though the laws are in accordance and in dialogue with international law on the subject, in practice, human rights are being disregarded day by day.

Minority rights in conquest

There are several social minorities, as explained before; there is a contradiction or confusion in the concept of minority. In many cases, there is a distortion regarding the word that, according to the Aurélio dictionary, will bring some important definitions that clarify the general understanding: "mi.no.ria: 1. numerical inferiority. 2. the least numerous part of a deliberative corporation, etc." (FERREIRA, 2008, p. 556). Thus, the vast majority of individuals end up focusing on this part of the meaning of the word minority, however, its significance goes beyond: "[...] 3. Anthropol. Sociol. Subgroup that, within a society, considers itself and/or is considered different from the dominant group, and that does not participate, under equal conditions, in social life" (FERREIRA, 2008, p. 556). Therefore, these groups (women, blacks, indigenous people, LGBTs, etc.), although quantitatively representing a

significant number of subjects, are not treated as citizens, which directly interferes in their daily lives.

Gender and diversity in the school curriculum: a post-critical perspective

The history of education is marked by assumptions and concepts that guide and ground its path. The historical context of a society and its conception of mankind establish, since its beginning, the bases by which the practice of education is justified through theories and methodologies aimed at human development. These epistemological and didactic actions define certain periods through which it is possible to perceive the relationship established between education and its conception of man and society.

However, as history runs its course, changes are taking place both within individuals and in the social context in which they are inserted. This results in changes in the meaning that is attributed to education, causing new thoughts and new actions. Since education is loaded with intentionalities, these pedagogical theories are reconfigured and acquire new forms, which leads us to think about the reconfiguration of the curriculum itself, since "all pedagogical theories are also theories about curriculum" (SILVA, 2009). However, what characterizes a new trend is not always the extinction of a previous one, but the evolution of this one, which can occur by breaking or transforming the first one.

This transforming adaptation of pedagogical intentions is characterized by social change, by criticism of the previous model of education, as well as of the vision of the changed society and of the man in this society. Hence then the educational path to be walked, from the first decades of the twentieth century, on "curriculum studies" (Silva, 2009), with the publication of *The curriculum*, by Bobbitt, a book considered a "milestone in the establishment of curriculum as a specialized field of studies" (SILVA, 2009), from which came the traditional theories, concerned with the "nature of learning", passing through critical theories, focused on "human nature" and being today directed by post-critical theories, which highlight the consideration of education on the "nature of knowledge, culture and society", essentially linked to ". . . our identity...our subjectivity" (SILVA, 2009).

The man and society characteristic of contemporaneity, fundamental parts of the new process of human, social, political and economic transformation, mobilize inquietudes about new ways and new models of thinking and doing education. This rupture in the educational paradigm allows us to observe "an intellectual movement that proclaims that we are living in a new historical era, the Post-Modernity, radically different from the previous one,

Modernity" (SILVA, 2009). Since the school is still a referential of the conceptual meaning of education, it has long been out of step with the current context, since, being a symbol of modernity, we, as a society, have already passed this era. As Silva (2009, p. 111-112) says:

Our notions of education, pedagogy, and curriculum are solidly grounded in Modernity and modern ideas. Education as we know it today is the modern institution par excellence. Its goal is to transmit scientific knowledge, to form a supposedly rational and autonomous human being [...]. In this sense, the postmodernist questioning constitutes an attack on the very idea of education.

The educational phenomenon cannot be understood as a finished reality. Mizukami comes to affirm that the educational phenomenon is, above all, "a human, historical and multidimensional phenomenon" that does not "make itself known in a single and precise way in its multiple aspects" (MIZUKAMI, 1986), although for a long time, for each period, it has focused its gaze on only one of its multiple dimensions. In a classical model of education, the focus on subject matter and method valued the technical dimension of the process. In another conceptual way, the definition of objectives, content, methods, and evaluation, in a linear and systemic way, idealized a strategic education ending in specified and observable behaviors; in this model, only the student is evaluated. However, it is necessary to consider the existence of a model that does not end in the student's evaluation, but that, in a cyclical way, also evaluates the process and the method.

This last model considers the educational system as the result of a didactic system that conceives evaluation, contents, objectives and methods, but which has a relationship with the psychological system of the being, concerned with development, learning, memory and motivation. This critical perspective comes from the understanding that the educational system is not isolated from many other systems that surround it, such as the scientific, technological, religious, cultural, ideological, economic, and political systems. Hence the post-critical ideas about the curriculum, which understand the school as a territory of clashes "that press, still, to enter the territory of legitimate knowledge the experiences and knowledge of these collective actions, so that collective subjects of memories, history and cultures are known" (ARROYO, 2011). Knowledge is, therefore, converted into "a territory of disputes" (ARROYO, 2011).

The current clash resulting from the necessary paradigmatic change and the glaring reality that still exists with teaching molds based on mistaken concepts about the symbiotic relationship that should exist between school and society raises a delicate, deep question that requires an emergency response: what should be the basis of teaching action in a period when

the sociocultural territory emerges within the school? Another question that deepens this reflection is the following: how long will society be changing conceptually and the ideals expected by education will be trying to keep up with this accelerated pace of change while the teaching practice, its reality, continues blindfolded? "We are in a promising process of rethinking ourselves as professionals. Our work is more complex. Being a teacher has become more tense" (ARROYO, 2011).

When dealing with post-critical issues of curriculum, what should draw teachers' attention is that Silva (2009), in his book *Identity Documents*, outlines a panorama of the complex issues arising from the present time that should be contemplated in the curriculum: multiculturalism, gender relations, ethnicity and race, queer theory. He considers that the foundation of teaching action in a post-critical reality should consider that what really "counts as official knowledge" is not the hegemonic curriculum, since under the phenomenon of multiculturalism, "equality is not obtained simply through equal access" to this curriculum, but in its modification in order to contemplate actions that value the identity of "dominated cultural groups" (SILVA, 2009).

Another crucial issue in the teaching role in the fight against inequalities is based on gender relations and feminist pedagogy. By breaking with the idea of an "educational curriculum" that "reflected and reproduced the stereotypes of the wider society" (SILVA, 2009), both disciplines considered naturally male or naturally female, as well as professions and social functions directed specifically to men or women, bring out the need for reconceptualization of the teaching role so that it goes beyond the class dynamics, This would ensure women not only the "access to patriarchal institutions and forms of knowledge" (SILVA, 2009), but also guarantee them the opportunity to transform these spaces, since access would simply introduce them to a place built under masculine concepts.

Another very present aspect in contemporary discussions about the transformations that have occurred in society concerns not only the thinking about gender and the breaking of the historically and culturally established masculinized culture, which does not purely and simply go through the biological factors that define us as men and women, but in a whole conceptual construction that establishes and segregates the genders as if, because they are biologically distinct, socially they should "work", also, in a distinct way. The discursive factor in question involves sexuality that, "although strongly present in school, is rarely part of the curriculum" (SILVA, 2009), is also finessed on the free-for-all between sexual boundaries by conceiving homosexuality not as a "deviation from the dominant, hegemonic, 'normal'

sexuality," but to "question, problematize, contest all well-behaved forms of knowledge and identity" (SILVA, 2009).

The word queer means "strange", "weird", "singular", "eccentric", "suspicious", but that, in the homosexual movement, as a theory, is recovered and, despite the pejorative appearance that it may transpire when dealing with homosexuality as something "strange "weird", is seen as "positive form of self-identification" (SILVA, 2009), because it does not deal specifically about the sexual connotations, but aims to "complicate the issue of sexual identity and, indirectly, also the issue of cultural and social identity. Through 'strangeness', one wants to disturb the tranquility of 'normality'" (SILVA, 2009).

In the same way as queer theory, queer pedagogy intends, in a more general way, and here the teaching work is also focused more specifically, to understand the issues of sexual identity and sexuality in a "broader question of knowledge" (SILVA, 2009), forcing

[...] the limits of dominant epistememes: a curriculum that does not simply question knowledge as socially constructed, but ventures to explore that which has not yet been constructed. Queer theory - this "queer" thing - is the difference that can make a difference in the curriculum (SILVA, 2009, p. 109).

From the postmodern and poststructuralist perspective, the curriculum to be built should break with the model of Modernity by considering knowledge not through watertight, segmented, objectivist and realist subjects, but through subjectivity, through the relationship between scientific knowledge and everyday knowledge, through an epistemology that does not segregate social groups rigidly between "'high' culture and 'low' culture" (SILVA, 2009), that strives beyond the emancipation and liberation of the individual and collective subject, that takes away from the comfortable situation all radicalized concepts and all dominant conceptions of knowledge, because "postmodernism marks the end of critical pedagogy and the beginning of post-critical pedagogy" (SILVA, 2009).

Under the post-structuralist perspective, the discourse made by a theory does not define it as something that simply describes it, but produces it, because by describing it linguistically and symbolically, the theorist actually becomes the author of an object that is new, the result of his descriptive and reflective production. The view that theory would simply be responsible for representing a reality that exists outside it, ending its duty in the mere description of a pre-existing and external object, is no longer applicable. The idea of theory, under the discourse conception in a post-structuralist view, conceives that the effects

of reality occur from what the theorist defines as reality, since the effects of reality, in fact, end up producing a new reality.

In this way, under the teaching conception, the function of this professional facing the post-critical issues of the curriculum is not the mere representative of a reality or of pre-established knowledge or dictated by an external source, but the producer of a new and authorial curriculum, based on their own teaching experience in direct relation to the experience of other actors and authors of the educational process, valuing the human dimension of beings who are also social, cultural, ideological, political, economic, and identity, because it is in discussing this curriculum that "we end up becoming what we are", because

[...] in everyday discussions, when we think of curriculum, we think only of knowledge, forgetting that the knowledge that constitutes the curriculum is inextricably, centrally, vitally, involved in who we are, who we become: in our identity, in our subjectivity (SILVA, 2009, p. 15).

The vision of a Queer curriculum leads faculty and students to questioning and estrangement from the status quo. This action results in a "deconstructed" look at gender issues. *Queerizing* the School is to provide the school environment with a critical view of its curriculum (DIAS; BRAZÃO, 2021). It also adds that the development of a Queer curriculum can minimize inequalities in gender and body relations at school. From the point of view of the politics of differences and identity processes, new possibilities for the promotion of inclusive cultures for pedagogical practices arise, in the form of critical citizenship (DIAS; BRAZÃO, 2021).

In short, the essence of what should be included in the curriculum is the human essence itself, with all its minutiae, disputes, conflicts, achievements, conquests, and pleasures. The teaching action should be an opportunity for the voice of individuals. Education, under this perspective, gains new color, new life, because the content of life is us, the subjects of life are our lives and experiences, the paintings of life are the portraits of our own history built with struggle, with sweat, with meaning. "The content of the painting cannot be separated from the sensation of its surface" (DUMAS⁴ apud SILVA, 2009), nor can the content of life be separated from its living.

⁴ Marlene Dumas is the author of the paintings that illustrate the cover of the book by Tomaz Tadeu da Silva referenced here.

Final remarks

In light of the above, it is worth pointing out that the achievements of the civil and social rights of minorities often need to be debated in order to guarantee them with greater emphasis. The reason for pointing this out: current society lives in a political and social context that, despite there being a series of laws that guarantee the social, political, and civil rights of individuals, in many moments they are forced to fight for the guarantee of rights that are already legally established. Thus, there is a constant struggle to maintain the guarantee and, also, an action to make these rights effective.

Through the above, one can consider that gender and diversity issues have been silenced throughout the history of human rights. Even the sets of laws considered pioneers regarding social, civil, and political rights, for women in their diversity, was relegated the space of invisibility and silence; it is worth pointing out here, in the words of authors Pinsky and Pedro, that: "In certain moments of rights expansion and democratic progress, women have not been favored in the same way as men" (PINSKY; PEDRO, 2012, p. 265). Reflecting on the denial of civil and political rights that considered gender issues, a question arises: when, in fact, were gender and diversity issues incorporated as an agenda for human rights?

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