

CHILD SEXUALITY: RELATIONSHIP BETWEEN SEX EDUCATION AND GENDER IDENTITY¹

SEXUALIDADE INFANTIL: A RELAÇÃO ENTRE EDUCAÇÃO SEXUAL E A IDENTIDADE DE GÊNERO

SEXUALIDAD INFANTIL: LA RELACIÓN ENTRE LA EDUCACIÓN SEXUAL Y LA IDENTIDAD DE GÉNERO

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ABSTRACT: We know that issues related to sexuality are intrinsically linked to the integral development of any individual. Considering that even today it is common to find resistance in relation to the theme, especially at school, where most of the educators feel uncomfortable or not able to deal with such issues, we intend, with this work, to raise some thoughts about the possible intertwining between sex education and the structuring of gender identity regarding children in early childhood education, based on Pierre Bourdieu's assumptions. Based on the analysis of the cultural heritage (a concept developed by the aforementioned sociologist) of three school agents, we seek to problematize in this work some discussions about the interference of this heritage regarding the sexual education provided to children in the scope of early childhood education, causing a reflection based on importance of sex education inside and outside the school environment.

KEYWORDS: Child education. Sex education. Gender identity. Child sexuality.

RESUMO: Sabemos que as questões relacionadas à sexualidade estão intrinsecamente ligadas ao desenvolvimento integral de qualquer indivíduo. Considerando que ainda hoje é comum encontramos resistência em relação ao tema, sobretudo na escola, onde grande parte dos(as) educadores(as) sentem-se desconfortáveis ou não aptos para tratar tais assuntos, pretendemos, com este trabalho, levantar algumas reflexões acerca do possível entrelaçamento entre a educação sexual e a estruturação da identidade de gênero no que se refere a crianças em fase de educação infantil, tendo como embasamento teórico os pressupostos de Pierre Bourdieu. A partir da análise da herança cultural (conceito desenvolvido pelo citado

¹ In this article, responses obtained based on interviews conducted during the development of my master's thesis entitled "TRAJETÓRIA SOCIAL E SEXUALIDADE: a estruturação da identidade de gênero na Educação infantil" (SOCIAL TRAJECTORY AND SEXUALITY: the structuring of gender identity in early childhood education) were used, defended in 2017. In this sense, the present study is an excerpt of the referred research, whose main objective was to analyze the interference that the cultural heritage of school agents may have on the structuring of the gender identity of children in the early childhood education phase, linked to them as children or students enrolled in the educational institution that served as a background for the investigation.

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sociólogo) de três agentes escolares, buscamos problematizar neste trabalho algumas discussões acerca da interferência desta herança no que tange a educação sexual oportunizada às crianças no âmbito da educação infantil, provocando uma reflexão pautada na importância da Educação sexual dentro e fora do âmbito escolar.

PALAVRAS-CHAVE: Educação infantil. Educação sexual. Identidade de gênero. Sexualidade infantil.

RESUMEN: Sabemos que las cuestiones relacionadas con la sexualidad están intrínsecamente ligadas al desarrollo integral de cualquier individuo. Considerando que aún hoy en día es común encontrar resistencias en relación al tema, especialmente en la escuela, donde la mayoría de los educadores se sienten incómodos o incapaces de afrontar este tipo de temas, pretendemos, con este trabajo, plantear algunas reflexiones sobre el posible entrelazamiento entre la educación sexual y la estructuración de la identidad de género en la infancia en la educación infantil, a partir de los supuestos de Pierre Bourdieu. A partir del análisis del patrimonio cultural (concepto desarrollado por el citado sociólogo) de tres agentes escolares, buscamos problematizar en este trabajo algunas discusiones sobre la interferencia de este patrimonio en la educación sexual brindada a los niños en el ámbito de la educación infantil, provocando una reflexión basada importancia de la educación sexual dentro y fuera del entorno escolar.

PALABRAS CLAVE: Educación Infantil. Educación sexual. Identidad de género. Sexualidad infantil.

Introduction

This article has as main objective to problematize some questions about the relation between the interference of early childhood education on sexuality and structuring of gender identity, starting from the influence of the cultural heritage of school agents on children.

It is worth noting that issues related to gender and sexuality still face barriers to be discussed within and outside the education system. The considerable gaps on these themes, as well as the precepts and cultural inheritances perpetuate the inequalities based on the naturalization of female and male roles.

Differences between genders start from the social reality and it is precisely up to the Social Sciences to demystify the naturalness present in the establishment of gender roles, considering that behavior and the way of thinking are factors that suffer direct interference from social and cultural relations.

Boroto and Senatore (2019, p. 1341, our translation), point out that:

Over the centuries innumerable speeches have been formulated around the theme of sexuality. At each historical moment, such speeches were presented

as truths dictated by the State, the Church or medicine, which, through ideological speeches, were determining what should be considered “normal”.

In this sense, there are still difficulties related to the scope of gender and sexuality issues in the school environment, and this, in most cases, comes from the educators themselves, a fact that further consolidates the block they have when dealing with these. Fialho and Nascimento (2017) argue that the school, because it is considered an institution that normalizes conduct, ends up limiting the behavior of individuals, leading them to a plastered performance, mainly because it is common to be censored.

Gender-related differences are present in all areas of our society. We can verify this statement based on studies such as that of Lucifora *et al.* (2019, p. 1396, our translation),

Studies in the area of education, culture and society point to an unequal context in Brazil, with regard to relations between genders and, starting with family formation, ends up advancing through several other institutions such as school, church, hospital, media, etc., who continue to prune more just and egalitarian relationships between different subjects.

It should be noted that modern society is the result of a long historical process of repression and machismo, which insists on perpetuating itself, and this occurs, among other things, due to the lack of reflection on gender relations within and outside the school environment.

Contemporary society that relates to sex in a repressive, silent, and reproductive way of alienated models, does not have a human sexual consciousness, on the contrary, and this is because this mixture of sexual cultures is not studied and explored over the years. As well as all the main points of an important discussion for sex education, such as: machismo, taboos, guilt, sexuality as an important part in the life of the human being and consequently of the identity, culminate in a subject that ends up somehow omitted and neglected, and the lack of work and social spaces that relate to this theme becomes huge (GODOY, 2018, p. 275, our translation).

Based on current social needs, we emphasize the importance of adequate sex education from an early age, thus highlighting the essential role of early childhood education in the integral formation of the individual.

In a continuous and playful way, teachers of Early Childhood Education can monitor the needs and skills of their little ones by exploring situations in the school context in a real and positive way, and in this sense, diversity becomes a rich subject to be explored in view of the pedagogical tools and resources that this school phase allows to use (ADURENS *et al.*, 2018, p. 151).

For this study, we start from the interference that the cultural heritage of school agents may have on the structuring of the gender identity of children in Early Childhood education, where we intend to list some notes about the consequences that the concept based on androcentrism can bring to the education of individuals, since, “the strength of the male order is evident in the fact that it needs no justification: the androcentric view imposes itself as neutral and has no need to be enunciated in speeches that aim to legitimize it” (BOURDIEU , 1999, p. 18, our translation).

Gender and child sexuality: the perpetuation of social inequalities

We live in a society where it is recurrent for us to be taught or directed to act according to historically established standards. The different spheres, namely, school, family and society contribute and perpetuate such conceptions, making it difficult to accept or respect the different ways of experiencing sexuality.

Based on the idea that sexuality is a broad and historically constituted concept, we appropriate the definition brought by Maia and Ribeiro (2011), who argue that,

Human sexuality has biological, psychological, and social components and it is expressed in each human being in a particular way, in his subjectivity and, collectively, in social patterns, which are learned and gathered during socialization. Thus, the attitudes, values, behaviors, and manifestations linked to sexuality that accompany everyone from birth are the basic elements of the process that we call sex education (MAIA; RIBEIRO, 2011, p. 75, our translation).

In this sense, still according to Maia and Ribeiro (2011), although sex education can be carried out in several areas, we must consider the school as the most propitious place for it to happen, due to two main reasons: firstly because it is expected that the child enters the same from an early age and remains until the end of adolescence; and secondly, because it is in the school institution that the individual learns to position himself, reflect and question social relations.

Firstly, we must consider that children are active beings and that they are in constant learning and constitution of identity. In this sense, it is essential that they are exposed to examples and discourses that encourage respect for diversity and peculiarities. In this regard, we emphasize the importance of early childhood educators in the formation of children. In addition, the family and society in general, must comply with a posture that favors and considers the differences and multiplicity of values and customs.

In this line of thought, we can say that it is the role of the educational institution to establish an adequate sexual orientation from an early age, since,

Its discussion in the school differs from other places, because, in addition to being able to develop as a collective, intentional, systematic, and continuous teaching work, it allows scientific knowledge of appropriate preventive measures for health and different views on sexuality, without imposing certain values on others (SILVA, 2008, p. 4, our translation).

According to Ruis and Perez (2017), the role of Early Childhood Education as an essential educational institution responsible for the interaction and training of young children, aims to provide and establish spaces for children to reflect on the different ways of living childhood.

In this sense, we rely on studies by Maia and Ribeiro (2011) to defend that,

[...] sex education at school should be an intentional, planned, and organized process that aims to provide students with a formation that involves knowledge, reflection and questioning; changing attitudes, concepts and values; production and development of active citizenship; and instrumentalization to combat homophobia and gender discrimination (MAIA; RIBEIRO, 2011, p. 77, our translation).

To conceptualize gender, we rely on Pierre Bourdieu (1999), who defines it as the “socialization of the biological and biologization of the social” (BOURDIEU, 1999, p. 9, our translation). This means that gender is constructed and structured by the individual based on their social relationships, encompassing relationships of struggles and dominations that permeate the social order of things, that works,

[...] as an immense symbolic machine that tends to ratify the male domination on which it is based: it is the social division of labor, a very restricted distribution of the activities attributed to each of the two sexes [...] (BOURDIEU, 1999, p. 18, our translation).

However, we can emphasize that, after the various struggles and conquests of women during the last decades, discussions related to gender roles have been gaining space in society, making imminent the need to work on the subject within and outside the school environment.

Gender formation begins in the family context but moves on to other institutions. The subjects internalize representations of masculinities and femininities in social life and understand, even if unconsciously, how to fit into heteronormativity. The family instills, since an early age, normal ways of acting in society and rebukes what is seen as a deviation (LUCIFORA *et al.*, 2019, p. 1398, our translation).

Thus, the dispositions regarding gender fit because of the social trajectory and cultural heritage, mainly in relation to aspects related to family and school culture (BOURDIEU, 1999).

According to Bourdieu (1999, p. 41, our translation):

The constitutive divisions of the social order and, more precisely, the social relations of domination and exploitation that are instituted between genders are thus progressively inscribed in two different classes of *habitus*, in the form of opposite and complementary body *hexis* and principles of vision and division, which lead to classify all things in the world and all practices according to reducible distinctions to the opposition between the masculine and the feminine.

Based on the above and supported by the principles of sex education presented by Maia and Ribeiro (2011), we endorse the idea that the school should be based on “[...] a pluralist conception of sexuality, that is, in the recognition of multiplicity of sexual behaviors and values to them associated” (MAIA; RIBEIRO, 2011, p. 78-79, our translation).

Regarding the understanding that teachers must have about the sexual manifestations of their students, it is essential that they have “[...] both the historical and cultural approach to the construction of sexuality and the scientific understanding of psychosexual development” (MAIA; RIBEIRO, 2011, p. 80, our translation).

Method

The investigation proposed here started from the unveiling of the influence that the cultural heritage of three school agents - from a medium-sized early childhood education institution in the interior of São Paulo - may have on issues related to sexuality and the structuring of the gender identity of children linked to them, either as students/children. During the investigation, the following participated in the study: a teacher, a secretary (employee who directly served students during all school hours) and the principal. In this context, a semi-structured interview divided into two large blocks was carried out in order to understand the existing relationships between the social trajectory of the participants and their relationship on issues related to gender and sexuality. The elaboration of the instrument used to carry out the semi-structured interview, started from the script constructed and used by Luci Regina Muzzeti in her dissertation entitled “*Trajetórias escolares de professoras primárias formadas em São Carlos nos anos 40*” (School trajectories of primary teachers formed in São Carlos in the 1940s) and later in her thesis “*Trajetória social, dote escolar e mercado matrimonial: um estudo de normalistas formadas em São Carlos nos anos 40*” (Social trajectory, educational dowry and

the marital market: a study of normalists formed in São Carlos in the 1940s) (MUZZETI, 1992; 1997). It should also be noted that the instrument was developed/modified based on the key concepts learned by Bourdieusian sociology, namely, habitus, cultural capital, social capital, economic capital, cultural heritage and gender.

For data analysis, the praxiological method was used, also developed by the French sociologist and his team, which aims to analyze the concepts through praxis, that is, through social relations, establishing a relationship between theory and practice.

[...] the knowledge that we can call praxiological, has as objective not only the system of objective relations that the mode of objectivist knowledge builds, but also the dialectical relations between these structures and the structured dispositions in which they are updated and that they tend to reproduce them, that is, the double process of interiorization and exteriorization and exteriorization of interiority: this knowledge supposes a break with the objectivist mode of knowledge [...] (ORTIZ, 1983, p. 47, our translation).

Results

According to Godoy (2018), if we start from the trajectory of sexuality, we will find different moments of advances and setbacks marked by actions of repression and sexual liberation. However, constantly, we are still faced with situations that are perpetuated in our society, marked by machismo and patriarchy established historically.

We can see that the various taboos and gaps related to gender and sexuality issues are still strongly present within the school environment and encompass all agents involved inside and outside the educational institution. Below are described some results obtained based on the data collected by the research “*TRAJETÓRIA SOCIAL E SEXUALIDADE: a estruturação da identidade de gênero na educação infantil*” (SOCIAL PATH AND SEXUALITY: the structuring of gender identity in early childhood education) (OLIVEIRA, 2017)⁴, as detailed in a footnote explained at the beginning of the text.

We will begin the analysis based on the definition of social differences brought by Bourdieu (1999, p. 34, our translation):

The regularities of physical order and social order impose and inculcate measures that exclude women from the noblest tasks (driving the plow, for example), pointing them to lower places (the lower part of the road or the embankment), teaching them the correct posture of the body (for example, bent over, with arms closed over the chest, in front of respectable men),

⁴ It is worth mentioning that the three collaborators were selected based on two prerequisites: they should be school agents from the analyzed educational institution and, at the same time, mothers/guardians of children in the early childhood education stage.

assigning them painful, low and petty tasks (they are the ones who carry the manure, and when harvesting olives, they are the ones who gather them on the ground, with the children, while men handle the stick to make them fall from the trees), finally, generally taking advantage, in the sense of the fundamental assumptions, of the biological differences that thus seem to be the basis of the differences social.

We can observe this relationship in the speech of Márcia, a teacher (not graduated), 37 years old, married and mother of three children (OLIVEIRA, 2017) who talks about being a successful man, is “[...] a man with a good profession, studying, 'like' a lawyer” (OLIVEIRA, 2017, p. 52, our translation), while a successful woman is one who feels “[...] fulfilled with her own home, her children [...] a good job that does not need to work all day, have time for you and time for children, work only part time” (OLIVEIRA, 2017, p. 51, our translation).

When asked about difficulties in talking about sexuality and gender with her children at home, the teacher says she does not talk much about it (OLIVEIRA, 2017). When changing the focus and questioning whether the themes should be addressed within the school, the participant states that they are not and should not be present in the school environment.

Contrary to this statement, the authors Giachini and Leão (2016) affirm that “[...] the school environment ends up being a propeller of different skills for girls and boys, manipulating behaviors seen as more relevant for each sex” (GIACHINI; LEÃO, 2016, p. 1418, our translation).

As we proceed with our analysis, when we question the participant Márcia about the meaning of the term sexuality, she demonstrates ignorance and doubt, claiming to have had the first information about sex on TV.

Collaborator Dolores is an office assistant at the secretariat of the early childhood school analyzed here. She is 26 years old, married and the mother of two daughters.

When asked about the fact that there are things that belong to girls or boys, Dolores (OLIVEIRA, 2017) states that the issue is currently being frequently discussed and gives her opinion, establishing the difference between genders,

[...] nowadays I see this more, because "this" is being discussed a lot, so I have concern for my daughters, but not that I discriminate if she wants to play ball, she will play ball, but knowing that is a toy that belongs to a little friend, in this case, a boy (OLIVEIRA, 2017, p. 44, our translation).

The interviewee Antonela is 41 years old, married and the mother of a daughter. She is the principal of the educational institution analyzed and was responsible for the indication of the other participants. Antonela says that there are toys for boys and girls saying,

Ah, I think, for example, the doll is more of a girl yes, the child sometimes wants to play with a doll but doesn't know that the doll is female or male and picks up and talks ah.. "- oh it's a baby, my baby"; and the ball too, several girls like to play ball and, and the ball is more for boys [...] (OLIVEIRA, 2017, p. 48, our translation).

Dolores also believes that there are toys and games for girls or boys, as we can see in her speech,

I think "fight", it is a boy's game, it is always a game that is not cool, but it is a boy's game, I think that a girl doesn't have to "be" in the middle. And I think that doll, makeup, hairdresser... that my daughter loves to play with it, so it's a girl's activity (OLIVEIRA, 2017, p. 44, our translation).

In relation to homosexuality, all participants state that the father would not accept it, thus demonstrating the machismo still rooted in our society, as we can identify in the statements of Márcia, Dolores and Antonela, respectively:

My father, my father is very angry, my father does not accept [...] My mother yes, my mother is modern, but my father... my father is "hick", my father is too angry (OLIVEIRA, 2017, p. 43, our translation).

My dad wouldn't accept it, my mom would love me just the same (OLIVEIRA, 2017, p. 46, our translation).

My mom not so much, but my dad I don't think would accept (OLIVEIRA, 2017, p. 50, our translation).

Regarding the devaluation of domestic work, Bourdieu (1999, p. 117, our translation) states that, "the fact that women's domestic work does not have a monetary reward really contributes to devalue it, even in their own eyes, as if that time had no market value [...]". Such structuring of family positions can be illustrated based on the account of participant Márcia when asked about her husband's opinion in relation to her profession, "[...] He likes it, he thinks it is excellent, only he misses me being at home with the kids, which he complains about all the time, but I need to work" (OLIVEIRA, 2017, p. 41, our translation).

Dolores (2017) is the youngest participant and the only one to say that her husband helps her equally, but she says that with her parents it was different and talks about her mother, "[...] my mother never questioned, because he always bought everything needed, so ..." (OLIVEIRA, 2017, p. 53, our translation).

According to Pessoa (2012), for the school to enable quality sex education, it is essential that it be able to consolidate new forms of socialization, where the educator values this knowledge, detaching oneself from prejudices and deep-rooted values, contributing positively

personal and social education of its students. According to Argenti and Milani (2017, p. 219, our translation), it is necessary that,

[...] the teacher is considered to be a builder, subject to his own way of being and acting professionally, where all experience is considered and valued. The second assumption is that the teacher needs support, through aids, challenges and stimuli launched during the process of educator. The third is that we need to consider the school as an object of reflection and as a place for action, that is, we must see the teacher as a thinking, reflective and decision-making subject, who innovates, acts, and evaluates.

The cultural heritage of social agents reinforces the idealization of the binary view of genres, which is still strongly rooted in our society, which makes it difficult to accept the diversity of genders, becoming a problematizing factor that must be seen as a confrontation of the reproduction of social inequalities. According to Torrada *et al.* (2020, p. 58, our translation) "[...] families reproduce and permeate cultural values and social norms in which inequalities, prejudices and violence prevail".

Still according to the authors, issues related to gender and sexuality have always been present in the school environment, since it is an institution that, when articulated with others, “[...] produce values and knowledge, they regulate behaviors and ways of being, manufacture identities and representations and constitute certain power relations” (TORRADA *et al.*, 2020, p. 48, our translation).

Thus, since the school is a “gendered” and “sexualized” space, which produces and reaffirms gender and sexuality stereotypes for girls and boys, this also becomes a powerful place in which such themes are part of possible questioning, as issues to be (de)constructed with students, teachers, pedagogical and directive staff and school community (TORRADA *et al.*, 2020, p. 48, our translation).

In this way, it is up to the educator to bring constant reflection to his/her educational practice, starting from the difficulties and problems faced within the school environment, in order to remedy the gaps, prejudices and related unknowns, also issues related to the gender and sexuality.

Therefore, it is understood that the teacher is the social actor/author who has the role, at school, of helping the student to subjectify knowledge, transforming it into something personal through reflection on his curiosities and anxieties regarding sexuality. In this way, knowing their bodies, feelings and values, they can experience sexuality more fully, since young people need spaces in which they can question, develop the ability to make decisions, communicate them to others, deal with conflicts and defend your opinions, even if (or especially if) these are contrary to the opinions of others (BRANCALEONI; OLIVEIRA, 2015, p. 1448, our translation).

Several behaviors characterized by attitudes and positions within the school, further highlight and perpetuate gender-related differences.

In teaching actions, gender construction takes place daily, even if there is no intention or clarity on the part of the teachers. Classes put into circulation different notions of gender and their crossings with sexualities, which are attributed to the subjects. Genders are present in the choice of images, texts, colors, places, music and performances to affirm this demarcation between what constitutes men and women, their bodies and desires (FERRARI *et al.*, 2020, p. 224-225, our translation).

An example that can be used to illustrate this statement is the speech of the participant Antonela who, when asked about the reprimands exercised on the students inside the school as principal and when confronted about gender-related issues, says that she had never done so, but if necessary, it would be done without hesitation. Regarding difficulties in talking about the subject with her daughter, Antonela claims to have none, unlike her husband who, in her words “[...] is machista” (OLIVEIRA, 2017, p. 50, our translation).

When asked about the work of gender issues at school, Antonela says that they are not explored, but,

[...] there is supervision by the coordinator, so I believe that if there is something that will interfere like, in the thought ... then we get in touch with the parents and the teacher, all in a group to be working to see what's going on with this child (OLIVEIRA, 2017, p. 50, our translation).

Antonela also defends that such themes should not be worked on in the school and reaffirms that they should be treated “[...] at home that is why I call the parents, maybe at home the child likes to play, then we will discover the cause” (OLIVEIRA, 2017, p. 49, our translation). In this sense,

[...] it is essential to reflect on the practices and mechanisms present in the education of boys and girls, adopted for the introjection of concepts and models related to gender, as well as how gender differences are inscribed in their bodies, how they standardize, regulate, and control their behaviors, attitudes etc. (RUIS; PEREZ, 2017, p. 286, our translation).

Most of the time, the separation between genders occurs naturally and without reflection on the part of educators/school agents, and occurs in several ways, whether with the availability of toys, in the reproofs about the behavior or in the interdictions that occur throughout the children's stay in the institution.

According Sciotti (2019, p. 1570, our translation),

Gender relations are always present in the school environment, being observed in the expectation that this social institution manifests regarding the performances, attitudes, ways of acting and the conduct of its students, since it is expected that they show different behaviors.

It is at school that social differences are perpetuated. Therefore, it is necessary that the practice of educators, as well as that of all members involved in the school environment, is constantly reflected and restructured in order to follow the needs of students.

For this formation to be effective, some assumptions are necessary. The first is that the teacher is considered a builder, subject to his own way of being and acting professionally, where all experience is considered and valued. The second assumption is that the teacher needs support, through aids, challenges and stimuli launched during the educator process. The third is that we need to consider the school as an object of reflection and as a place of action, that is, we must see the teacher as a thinking, reflective and decision-making subject, innovates, acts, and evaluates (ARGENTI; MILANI, 2017, p 219, our translation).

Final discussions

Deconstructing historically rooted prejudices and taboos is not an easy task, however, it is up to everyone, especially educators, to constantly incorporate the importance of adequate sexual education to contribute effectively to the integral education of children, which involves issues related to gender and sexuality.

Detaching from old conceptions that disadvantage certain individuals or that perpetuate the conditions of dominated and dominant, from an early age, meaning that the work of such issues must begin in early childhood education. For this, it is essential that educators, family and society are united in favor of an emancipatory and positive education regarding the development of children.

It is common to hear that there are professionals who are better suited to work on issues related to sexuality and gender within the school, but who are and where are these professionals? We must be aware that each and every educator must be responsible for the personal and social formation of his/her students, and sexuality must be present in this range of knowledge, since, talking about the thematic is to talk about life. For that, it is necessary that the education professional is in constant reflection and self-analysis inside and outside the school environment.

The urgent need to work on issues related to sexuality and gender is imminent and family and society must be linked in favor of a sexual education that effectively considers the multiplicity of life. The discussion about the theme is present inside and outside the school,

which leaves something to be desired, however, it is an emancipatory and effective discourse, to contribute to the integral formation of students.

But it is not enough to just say. Doing it, that is, the attitudes and stances adopted by professionals working within the school environment must be effective strategies that require constant evaluation and re-elaboration. It is within the school that differences and peculiarities are experienced, experienced and legitimized.

Even though the fear of working on issues related to gender and sexuality are still strongly present in the professional performance of most teachers, it is necessary that they identify themselves as professional producers of knowledge and not simply reproducers of static and immutable techniques.

In support of these educators, it is extremely important that research involving gender and sexuality issues in childhood is carried out and shared with society in general, contributing intrinsically to the development of all individuals.

In this sense, in order for us to achieve a more egalitarian society, it is essential that all social spheres, and especially the school, understand the importance of addressing issues related to sexuality and gender inside and outside the educational institution.

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