

BISCATINHA: A DECOLONIAL VISION ABOUT THE MARGINALITY IMPOSED ON GIRLS WITHIN THE SCHOOL CONTEXT

BISCATINHA: UMA VISÃO DECOLONIAL ACERCA DA MARGINALIDADE IMPOSTA A MENINAS DENTRO DO CONTEXTO DA ESCOLA

BISCATINHA: UNA VISIÓN DECOLONIAL SOBRE LA MARGINALIDAD IMPUESTA A LAS NIÑAS EN EL CONTEXTO ESCOLAR

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ABSTRACT: This article aims to address the discussion of gender in the school routine regarding the treatment of girls and women in society. The methodology used was bibliographic research supported by decolonial authors, cultural studies of ethno-racial and gender diversity in the human and social sciences, as well as on-site observation of school routine. In this sense, we understand that the girl's body, inside the school, has been educated, conformed, dehumanized to justify an imposing model of standards of behavior and normative thinking in society, a fact that collaborates with our understanding of the urgency to promote more discussions about this theme.

KEYWORDS: Education. Genre. Women/girls. Critical thinking.

RESUMO: *Esse artigo tem como proposta abordar a discussão do gênero no cotidiano escolar referente ao tratamento dispensado para meninas e mulheres na sociedade. A metodologia utilizada foi a pesquisa bibliográfica sustentada em autores e autoras decoloniais, dos estudos culturais, da diversidade étnico-racial e de gênero nas ciências humanas e sociais, bem como a observação in loco do cotidiano escolar. Nesse sentido, compreendemos que o corpo da menina, dentro da escola, vem sendo educado, conformado, desumanizado para justificar um modelo impositivo de padrões de comportamento e pensamento normativo na sociedade, fato que colabora com o nosso entendimento acerca da urgência em promovermos mais discussões a respeito dessa temática.*

PALAVRAS-CHAVE: *Educação. Gênero. Mulheres/meninas. Pensamento crítico.*

RESUMEN: *Este artículo tiene como objetivo abordar la discusión de género en la rutina escolar con relación al trato a las niñas y mujeres en la sociedad. La metodología utilizada fue la investigación bibliográfica basada en autores y autoras decoloniales, los estudios culturales, la diversidad étnico-racial y de género en las ciencias humanas y sociales, así como la*

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observación in situ de la vida escolar. En este sentido, entendemos que el cuerpo de la niña, dentro de la escuela, ha sido educado, conformado, deshumanizado para justificar un modelo imponente de patrones de conducta y pensamiento normativo en la sociedad, hecho que colabora con nuestra comprensión de la urgencia de promover más discusiones sobre este tema.

PALABRAS CLAVE: Educación. Género. Mujeres/niñas. Pensamiento crítico.

Introduction

This article is an invitation to educators to reflect on a discriminatory expression, coined historically and politically, and used, with some frequency, in the context of the school to point out dissident girls, who do not fit the established social norms. This sexist commentary produces marginality against girls who challenge an imposed female model, not recognizing them as subjects of their own narrative, a fact that contributes to making this word a strong tool for gender discrimination.

To develop these reflections, we will seek to base ourselves on the area of decolonial feminism because we understand that colonialism shows a brutal system to which we were subjected and that, even today, it produces a series of violence, among them the psychic and the discursive, which plague women. In this way, we find relevance in such discussions because they are reproduced at a micropolitical level, in the daily life of the school. Consequently, we will refer to decolonial authors, not as a theory only, but as transformative political practices that will help us to think of girls as subjects situated in context. After all,

One of the things I learned from feminism was to suspect everything, given that the paradigms that are adopted in many academic spheres are based on male, class, racist and sexist views and logics (CURIEL; GENEROSO, 2019, p. 231, our translation).

The proposal here consists of bringing to the debate the word *biscatinha*³ while violent speech that has been used and questioned with little, if any, frequency, with the objective of promoting discussions about themes that are being made invisible, promoting marginalities and submission within the context educational.

In this sense, in addition to criticism of a heteronormative school model, understanding the school as an institution that plays a fundamental role in maintaining a nation-state model

³ *Biscatinha* cannot be translated precisely to the English language, it is understood in this article as a way to marginalized women who go against the patriarchal norm of current society, labelling them as something like, slut, easy woman.

and, considering the nation-state as being heterosexual, from a heteronormatively produced state, mostly, by men in a position of power (CURIEL; GENEROSO, 2019). Thus, we seek to contemplate some speeches, which are still used in the educational process as a tool to promote the submission of bodies to a current social and heteronormative model.

We would like to highlight that it is not our objective with this work to produce ethical and moral valuation of teachers, but to contribute to the reflection of how the terms used, produced through interconnected relations between Colonialism and androcentrism and the lack of reflections within the scope of teacher formation, can maintain discriminatory practices that promote the subordination of bodies, silencing voices and maintaining power relations, especially in the oppression of the female gender.

Maintaining a feminine identity

Colonialism refers to a historical experience, from what was the Brazilian Colonial period, lived between the 16th and 19th centuries. A historical experience of control, through political, economic and cultural administration based on a metropolis and colony relationship (FANON, 1965). Franz Fanon (1965) highlights, in his work, the psychological consequences of colonization, both for the colonizer and for the colonized, evidencing the fact that the model that fits a certain people does not necessarily accommodate another, either harmonizes differences.

In this way, we can understand that the ways of 'being a woman' in the metropolis cannot be considered the same in other spaces or, as Fanon (1965) says, in the colony. That the forms of production of existence common to colonial spaces cannot be copied by other territories in which the diversity of experiences coexist, such as *favelas*, communities of native peoples, *quilombos*, urban peripheries, among others. In this sense, the countless ways of 'being a woman' mix through a multiplicity of voices, expressing other worldviews, ranging from the way of dancing, of dressing to the way of expressing, feeling.

The many ways of becoming a woman or a man, the various possibilities of living pleasures and bodily desires are always suggested, announced, promoted socially (and today possibly in more explicit ways than before). They are also renewed and regulated, condemned and denied. In fact, since the sixties, the debate about sexual and gender identities and practices has become increasingly heated, especially caused by the feminist movement, by the gay and lesbian movements and sustained, also, by all those and those who feel threatened by these demonstrations. New social identities become visible, provoking, in their affirmation and differentiation process, new social

divisions and the birth of what came to be known as “identity politics” [Stuart Hall, 1997] (LOURO, 1999, p. 9 -10, our translation).

In 2020, high rates of conservatism, sexual repression, discrimination and disrespect for differences coexist in Brazil. All of this provoking us to think about the need for the school to include discussions about a 'Brazilian sexual culture', expressed through official speeches and the multiple and diverse way in which the Brazilian people understand and live their sexuality, in its different territories.

Eagleton (2011) proposes to overcome the concept of culture beyond its aesthetic and anthropological meanings, considering it as 'questions of the spirit' in a philosophical definition for the concept. We consider this proposition adequate to reflect on the way in which feminism understands 'culture', being the way in which society allows, tolerates, or even trivializes suffered violence, making it the victim's fault for the violence suffered. A ‘matter of the spirit’.

Thus, when referring to an idea of 'Brazilian Sexual Culture', we are trying to encompass an entire imaginary formed about sexuality that manifests itself in sexual behaviors, attitudes and practices, varying in different historical times, however, forged since the beginning. of the existence of our people.

A 'Sexual Culture' as an experience related to historically constructed political truths, promoting meanings and moral values that provide the knowledge, norms and subjectivities to which bodies are subjected (FOUCAULT, 1984).

With this understanding of the concept of culture that we will use to end the discussions proposed in this work, we will seek to reflect on the historical and social construction of a 'being a girl' who, through misinterpretations, produces a discriminatory expression, often used in the context of the school to point out dissident girls, who do not conform to established social norms. A sexist commentary, coined along the Brazilian historical trajectory, which currently produces marginality against girls who challenge an imposed female model, as it is a strong tool of discrimination.

We must point out the fact that, eventually, when a researcher takes the path of 'minority' studies, or more specifically, studies that refer to symbolic violence imposed on young women, girls, through discriminatory expressions, ends up coming across with silencing or a shortage of sources. A fact that seems to point to the maintenance of an absence of discussions about the repercussion of the experiences lived in childhood as being able to impact the formation of the future woman.

Kept on the sidelines of history, girls continue to be underestimated or considered to be of little importance. However, we cannot ignore the responsibility to bring about the violence

imposed on them, mainly in the form of discourse, which immersed in power relations, produces inferiority and subordination, being used in a naturalized way, even in the school space.

Biscatinha is a term that reflects a violent reality. Sometimes, its use is for the maintenance of patriarchal and sexist structures, as we will see later. Often, however, the use of this word, within the context of the school, is considered a minor, unimportant phenomenon, despite serving the purpose of maintaining the order of the established structure. An expression that maintains order.

The word *biscatinha* brings marginality, machismo and violence as a background. The uniqueness of our reflection lies precisely in showing that even unconsciously, the school, as an institution with an educational function, is not capable of being challenged by the contradictions and demands raised by an increasingly plural society. The school, for the researcher José Manuel Moran (2014), is one of the most resistant institutions to change, a fact that collaborates with the maintenance of injustices and prejudices. In this sense, we can say that the school can produce violent acts, which despite not causing death or physical destruction, can annihilate a person's self-esteem. Everything taking place, in its space, in a naturalized way.

Corroborating this analysis, Nilma Lino Gomes considers that,

Much has been discussed about the importance of the school as an educational institution, not only of school knowledge, but also social and cultural. Some scholars in the field of education and culture have highlighted the importance of school culture in the process of building social identities, emphasizing the school as another space present in the construction of the complex humanization process (ARROYO, 2000; BRUNER, 2001). From this perspective, the school institution is seen as a space in which we learn and share not only school content and knowledge, but also racial, gender, class and age values, beliefs, habits and prejudices (GOMES, 2002, p. 40, our translation).

Thus, it may have become predictable that the school will reproduce models of behavior and beauty, of what is considered right or acceptable, within certain standards already established by hegemonic groups. Models that depart from the reality of a space occupied by different social and cultural groups. In view of this, it becomes legitimate to ask us about the role that the school plays in the formation of girls' identities and subjectivities, to understand and overcome the challenges imposed by a prejudiced and hostile society.

In Arendt (1999), the theme of evil is not linked to malignancy, but in showing that we humans can carry out evil actions, which even cause destruction, without even understanding these as evil actions. The author considers that the naturalization of postures and actions by

society takes place, in a widespread and technified way. Wickedness becomes, no longer condemnable through a moral or religious view, but acceptable from an ethical-political perspective. A way of governing supported by a method that provides for the human disposability of those who are considered inadequate through discourse. But, how are these speeches constructed?

The history of colonialism and its relationship with the maintenance of a hierarchical gender structure since childhood

In this part of the work, we expose the understanding that the body and the place to be occupied by the girl in our society is built, also through formal education, through what is taught and what is denied to know. The historical silencing of gender relations in the colonial period can be a potent tool in the maintenance of sexist discourses, rooted in a patriarchalist model, which increase inequalities and violence against women. In this sense, the school has the obligation to promote discussions, through decolonized history classes, as a way of confronting the gender and racial structure established in Brazil.

When the Portuguese invaded Brazil in 1500, they came across native peoples inhabiting these lands. Not an uninhabited land or occupied by 'wild peoples' (a term coined to indicate the absence of civilized ways as understood by European colonizers), but by an indigenous society with its own culture that was different from the prevailing customs in the Portuguese social *corpus*. However, the dominators did not understand it that way, looking strangely at the customs manifested by the indigenous people.

We see that the textbooks bring another description for the moment when European culture meets the culture of the peoples from our continent, called 'discovery'. This reproduction of a mistaken idea about the beginning of our colonization produces, in the students, the formation of a false imaginary of harmonic relations.

María Lugones (2014), in her article *Rumo a um feminismo decolonial* (Towards a decolonial feminism), will reflect on gender-related issues in terms of 'gender coloniality', as she understands that the ways in which gender relations and sexuality are imposed and signified in the north of the world serve a construction of a Eurocentric gender.

Beginning with the colonization of the Americas and the Caribbean, a dichotomous, hierarchical distinction between human and non-human was imposed on the colonized in the service of western man. It was accompanied by other dichotomous hierarchical distinctions, including that between men and women. This distinction has become the mark of the human and the mark of civilization. Only civilized people are men or women. The indigenous

peoples of the Americas and the enslaved Africans were classified as non-human species - as animals, uncontrollably sexual and wild. European, bourgeois, modern colonial man became a subject/agent, able to decide, for public life and government, a being of civilization, heterosexual, Christian, a being of mind and reason (LUGONES, 2014, p. 936, our translation).

A critical and reflective history class could provide students with a discussion on the 'finding' letters written by Pero Vaz de Caminha (no date). In them, the Portuguese describe their astonishment, for example, regarding the nudity of the indigenous people. In these letters they refer to these individuals as males and females, making them consider them 'wild', distancing themselves from the terms man and woman used in the 'civilized' world to distinguish between genders. In other words, being a man and being a woman are moral colonial ideals to be conquered, part of a civilization process and project. The importance of this discussion in the context of the school becomes relevant as it describes individuals as 'male' and 'female', bringing these individuals closer to the wildness, part of a natural world as well as the other animals sighted, promoting the animalization of these subjects.

I begin, then, with a need to understand that the colonized became subjects in colonial situations in the first modernity, in the tensions created by the brutal imposition of the modern colonial gender system. Under the conceptual framework of imposed gender, white bourgeois Europeans were civilized; they were fully human. The hierarchical dichotomy as a mark of the human has also become a normative tool to condemn the colonized. The conduct of the colonized and their personalities/souls were judged to be bestial and therefore not gendered, promiscuous, grotesquely sexual and sinful. Even though at that time the understanding of sex was not dimorphic, animals were differentiated as males and females, with the male being perfection, the female the inversion and deformation of the male. [...] The civilizing mission, including conversion to Christianity, was present in the ideological conception of conquest and colonization. Judging the colonized for their deficiencies from the point of view of the civilizing mission justified enormous cruelties. I propose to interpret, through the civilizing perspective, colonized non-human males as judged from the normative understanding of the "man", the human being par excellence. Females were judged from the point of view of normative understanding as "women", the human inversion of men. From this point of view, colonized people became males and females (LUGONES, 2014, p. 936-937, our translation).

A decolonized story provides students with the possibility to understand that gender, or what we will understand as sexual difference, appears in Latin America and other colonized lands as an animal difference and not as a gender difference. Providing students with a critical look at the speeches produced. In an interdisciplinary way, the quote by Simone de Beauvoir (1967) 'Nobody is born a woman, one becomes a woman', assumes the possibility, from the insertion in this colonialist context, to question the way in which Eurocentric thought imposes

itself on the world with the definition of being a woman. For, being a man and being a woman, according to this understanding, was something to be achieved from the insertion in a certain culture, called civilized.

We also heard references to indigenous women and the way in which they expressed a certain 'empowerment' towards women in Europe and that sexual freedom was quite significant, as the natives did not have the Christian modesty that was in force in Europe. Such discourse demonstrates the need for an education that overcomes the asymmetries caused by a stereotyped view of indigenous women.

The nudity of indigenous women was not about sexual freedom, but about a worldview of their own about bodies. When we disregard these differences, we are, in fact, reproducing colonial and ethnocentric logics.

Gilberto Freyre (1968), in his book *Casa Grande & Senzala*, tells us about the coming to Brazil of subjects 'degregated', among them, 'numerous individuals' accused of 'dishonest touching'. We can understand that many potential rapists were sent to Brazil. Now, let us imagine these guys arriving in Brazilian lands and coming across naked and innocent indigenous women.

Can we consider that, at this historic moment, a culture of putting the blame in the rape victims begins? After all, these indigenous women were not dressed. We consider this to be an excellent guiding question to trigger reflections on the part of students.

There are few historical reports, from the point of view of official history within institutions, about the behavior of white men in relation to indigenous and black women.

Marina Basso Lacerda (2010), will quote in her thesis, the *bandeirante* Domingos Jorge Velho, mistakenly known, according to Carneiro (1958), as Zumbi killer and destroyer of Quilombo dos Palmares in the 17th century, as an abuser, who forced women that he found along the way, in addition to maintaining, for his enjoyment, seven native concubines.

The Portuguese arrived in the lands that we now call Brazil as conquerors, taking whatever, they wanted, at their own pleasure. Whatever stood in their way would be eliminated. And so they did. They decimated indigenous people, raped women, looted the land.

A colonialist culture was installed here. A historical, concrete, terrifying experience that extended from the 16th to the 19th century. A historical reality, of control and domination, which extended to the political, economic, symbolic, religious and cultural spheres, including the sexual sphere.

The ways in which gender and sexuality relations were imposed and signified in Brazil met this Eurocentric gender construction, in which power relations are mediated by gender.

Power relations arrived here in an imposing way. The natives had their ways of organizing and thinking about gender relations and sexuality erased, destroyed. For, we need to understand that in this clash, the dynamics of power promoted during colonization, appropriated and corrupted all organizations of local systems, corporealities, organizations similar to family structures and the organization of differences. The Portuguese arrived here imposing their European Christian conceptions.

With the advance of colonization, slavery became another practice present in this system. With enslavement, African slaves were dehumanized and subjected to the sexual practices of their masters.

In our culture, an erasure of everything that can be considered unpleasant persists. An example of this can be seen in the pages of the celebrated work *Casa Grande & Senzala*, which despite the obvious attempt to promote an ideal of mutual consent in the relations established between whites and blacks, brings some degrading stories in its pages.

Gilberto Freyre (1968) reports the notes of the physician João Álvares Macedo Junior, who in 1869, cited a strange custom. "The inoculation of this virus in a pubescent woman is the safe way to extinguish it in itself".

It was the lords of the big houses that contaminated the blacks of the slave quarters with lues (syphilis). Black women so often delivered virgins, still young girls of 12 and 13 years old, to white boys already rotten from syphilis in cities. Because for a long time in Brazil there was the belief that there is no better purifier for a syphilitic than a virgin black girl (FREYRE, 1968, p. 338, our translation).

Joaquim Nabuco (1988), in his book *A escravidão* (Slavery), considers that black, enslaved women were used for sexual pleasure and for the "reproduction of captivity", in rampant abuse and rape by these women.

There was never a consensus. But yes, suffering and pain. Rape was an everyday practice, common and unpunished. Our country was born from the practice of rape. Here people and cultures were raped, a colonialist practice still in force, still naturalized as a practice of masculine law, mainly of the white man. In this sense, an education that considers itself critical, cannot avoid offering discussions based on a decolonized history. The culture of rape established through Coloniality, remains preserved through the silencing and invisibility of historical truths. The relationships established between men and women, whites, blacks, and indigenous people are kept romanticized through textbooks

Sexual violence against women is rooted in our history, as we must understand that the right over a woman's body was established through a patriarchal right. Marina Lacerda (2010)

points out the landlord as the agent of colonization and rape. This fact will make possible the lack of punishment, because in a colonial system, women (especially black and indigenous women) are considered property and, as part of the patrimony, any violation cannot be considered abuse, but maintenance of an order and of a status quo. Gender-based violence attests to the place of power that the oppressor occupies, thus, we can infer for other logics of domination and power, be they racial, religious etc.

Thus, we consider that a critical Brazilian history will point to the fact that the indigenous woman was the first victim in this historical process, being sexually abused and enslaved. Black, enslaved women were victims of widespread rape. A culture in which sexual abuse took place in the name of pleasure and 'captivity breeding'. A history of invisible sexual relations, which denies the colonist's sadism in relation to his subalterns, the white man over black and indigenous individuals, the white European man over all women in the colony.

All this historical erasure makes us reflect on how we can think of an efficient sex education in schools, if we keep in our curricula only a Eurocentric view of history with an erasure of much of our history, both as a country and as part of a continent. An invisibility of historical processes that promoted the realization of a culture of rape in Brazil and the blaming of its victims.

Education can weave a parallel between the time of slavery and the present, in which the ideals of men as owners of women are maintained, never part of a relationship between equals, between people.

This whole context leads us to think about the need to bring this discussion in an urgent way in the school spheres from basic education to graduate school in this country, not only to eradicate what is seen as gender violence, but above all to prevent it.

The shaping of the girl's body through education

Through the foregoing we understand that the school becomes one of the institutions responsible for maintaining a colonialist system and reproducing gender norms to the extent that it does not question the role it plays in the reproduction of gender. After all our reflection, we want to ask: How can education promote the emancipation of its subjects if, by taking a stand on what it means to be a girl, it continues to reproduce colonialist discourses?

Vieira (2020) makes us think. For this current school model, what does it mean to be a girl? How does this body become a girl? And can that mean everything that someone is? 'Being a girl' is in fact something or there is a path of another order, historical, social, political, that

would constitute an ideal of what a girl should be and that would impel them, through the insistent interpellation of power, to act according to what it is said 'to be a girl'.

Since, according to the transfeminist Helena Vieira (2020), these bodies do not escape from power even if they manifest an alleged condition of freedom, as this will be expressed as a condition of power, since we are constituted by power. It is the power that constitutes us as subjects, the same power that subjects us. This power that subjects us is what makes us subjects. That is precisely why it is called *subjection*. Because it is not only the act of becoming subject, but also the act of subjecting oneself.

This imaginary of a 'being a girl' that serves as a parameter to measure all forms of being is imposed on us through a hegemonic model of coloniality. Colonialist pattern that, through conservative practices, has maintained through education, inside and outside school institutions, the patterns of subordination and violence against women, started since the socialization of the gender that precedes the birth of the child, in this case, from the girls. The expression *that is a girl thing, of a little girl*, commonly spoken by family members, fathers, mothers and teachers, already says a lot about how the subjugation of the female body and everything that is associated or referred to is treated. An unequal and inferior treatment, this remains in the collective memory of society and is updated in social relations; an education that intends to be decolonized, needs to break with this logic.

For example: when we refer to a girl saying: *this is not the right behavior for a girl*, we are, in fact, analyzing her from imposed moral norms, when in fact, 'being a girl' is a physical constitution. In addition, we are categorizing its existence through specific conducts of what it means, within a given culture, to 'be a girl', based on colonialist social and cultural understandings.

But we can ask, where do the imposed moral norms that guide the way we understand 'being a girl' come from? What rules guide the curriculum and practice within the school environment that reinforce such behaviors?

It is necessary to consider and emphasize, once again, that the school is part of the social structure and that to a certain extent it tends to reproduce what is produced in social relations, including violence and the designs of social inequalities. Therefore, the school also contributes to what people tend to become. What is the school producing from this point of view? Is the school producing emancipated, alienated or oppressed women?

Simone de Beauvoir (1967) understands 'being a woman' because of a long process of formation and conformity to a social and cultural model, in which are imprinted the "marks, [...] gestures, [...] behaviors, [...] preferences and [...] dislikes [...] taught and reiterated, daily,

according to the norms and values of a given culture” (LOURO, 2008, p. 17, our translation). However, what we do not ask ourselves is what culture does this logic imposed on us come from?

We must consider that Simone de Beauvoir (1967) writes from a place occupied by an intellectual hegemony, in one of the richest countries in Europe. In this sense, the knowledge produced, through a hierarchical logic, occupies a place of added value overlapping other knowledge, a fact that occurs due to a logic of coloniality.

Of course, we should not disregard her work when carrying out studies on the theme of feminism, but when studying her we must be attentive to question or reflect on the fact of how her work imposes itself as a definition of the feminine or of 'being a woman', imposed through a logic of coloniality. Because we understand that this logic does not account for encompassing the whole variety of living conditions of these women, neither the processes that involve becoming a woman, distancing them from their real humanity.

In addition, we can reflect that,

Butler's first strong objection to Beauvoir is that, if the sex/gender distinction is consistently applied, the Beauvoirian explanation does not allow to see clearly whether a given sex *necessarily* (causally) becomes a given gender. Because, if being a woman is a cultural interpretation of being female, then, according to Butler, it can be concluded that it is not any body that is arbitrarily the *locus* of the gender “woman”, but a body already defined previously for such effect (BUTLER, 1986, p. 37). In this sense, the sex/gender distinction would imply a radical heteronomy of natural bodies and genders would be constructed in such a way that "being female" and "being a woman" would be two different ways of "being". The copulative verb "to be" would ensure a fixed and identical relationship, in the manner of excluding disjunctives. However, Butler continues, one is never a woman in the same sense: such an identity is not possible. On the contrary, if, by definition, gender is *the cultural variable that interprets sex*, it lacks firmness and leaves open the interpretative characteristics of identity. Therefore, being a gender (man, woman or, in Butler's terms, parodic) is above all being committed to a cultural *interpretation* in the use of bodies, positioned dynamically in a field of cultural possibilities (FEMENÍAS, 2012, p 315-316, our translation).

Therefore, according to Femenías (2012), we can propose the questioning based on what Butler (1986) reflects: Even if gender could be printed on a body, would this be a merely passive agent? How does this genre fall on this inert body? Thus, for the author, Beauvoir is not able to explain how the state of dependence of this body occurs to a gender reproduction. Nor is it really what the author has as a function, but thinking from education, as a science that is concerned with human formation and learning, it is necessary to be concerned with educational

processes, situated in social practices, that trigger learning that disrupts with this logic of domination of the woman's body, enclosed by society in the western patriarchy loop.

In a westernized world, the role of women implies a series of challenges imposed by relations of power and senses produced by them. Hierarchical binomials such as 'civilized' x 'uncivilized', 'dirty' x 'clean', 'right' x 'wrong'. Power practices engendered by Colonialism that do not depend on the person's qualities and that maintain those who dare to manifest behaviors that deviate from the imposed norms, systematically subject to the violence of an oppressive model. A process that occurs through intersectionality, the crossings promoted by the concepts of race, social class, and gender. A non-uniform, plural, non-static process.

Consequently, a process subject to a system of oppression that makes invisible or marginal other forms of existence than those that fit the hegemonic gender patterns, those that are established through mechanisms of power (FOUCAULT, 2004). In view of this, thinking about how oppressions combine and intertwine, generating other forms of oppression, is fundamental to thinking about other possibilities of existence.

Nowadays, girls from all social classes have become part of the revolutions that contemporary society has gone through, manifesting modes of behavior considered bold, in the way they dress, behave, confronting a stereotyped view of the submissive woman existing in the social imaginary, as an ideological role legitimized by the colonial historical tradition.

The model of school that we reproduce still mirrors the macho colonial model, maintaining an idealized model of 'good girls'.

Historian Stuart Schwartz (1988) draws attention to the fact that, in the strategies of wealthy families in Colonial Brazil, the choice of a right wife was fundamental. It was a family resolution without the woman's participation. Marriage had the meaning of patrimonial union. And the economic, financial and political alliance interests between the families that came together, as was the reproduction of what happened in the European nobility. Women to marry were given a dowry. Its value depended on the quality of the union that this woman could achieve.

Currently, an imaginary constructed during the colonial period continues to classify as 'good girls' those who behave in a modest and silent way. 'Good' girls to marry. In this way, the 'others' should be considered enjoyable, flirting, sluts, also serving the same imaginary constructed historically and reproduced through the family and school institution. In this context, prejudiced and sexist speeches assume the sense of conforming to the norm, giving rise to thoughts and postures that meet social rules. In this sense, unfortunately men produce machismo and many women, due to the education poisoned by patriarchy, tend to reproduce it

without even exercising critical thinking about what is said against women and girls. An uncritical attitude towards reality.

Furthermore, we must consider, based on the understanding of Franz Fanon (2008), about the condition of 'other', that the woman, in a society dominated by a sexist model, assumes the condition of 'another'. Other than not 'being a man', therefore, subject to submission to its system of interpretation and dominance. A 'man being' who objectifies the female body, since childhood, making it obedient to your desires and your worldview.

The girl's body, inside the school, is being educated, conformed, dehumanized to justify an imposing model in standards of behavior and normative thinking in society.

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