

WHAT STUDENTS SAY ABOUT NON-BINARY GENDER: A COMPARATIVE STUDY AT THE FEDERAL UNIVERSITY OF SERGIPE AND THE UNIVERSITY OF MADEIRA

O QUE DIZEM OS ESTUDANTES SOBRE GÊNERO NÃO-BINÁRIO: UM ESTUDO COMPARATIVO NA UNIVERSIDADE FEDERAL DE SERGIPE E NA UNIVERSIDADE DA MADEIRA

LO QUE DICEN LOS ESTUDIANTES SOBRE EL GÉNERO NO-BINARIO: UN ESTUDIO COMPARATIVO EN LA UNIVERSIDAD FEDERAL DE SERGIPE Y LA UNIVERSIDAD DE MADEIRA

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ABSTRACT: This article presents an analysis of the non-binary gender subcategory of a comparative study at the University of Madeira, UMa (Portugal) and the Federal University of Sergipe, UFS (Brazil) on “Voices of university students on sexual and gender diversity, its relationship with co-education and pedagogical innovation.” The methodology of this research was qualitative. We applied a questionnaire with open and closed questions and the viewing of a video on the subject. We performed content analysis on the data obtained. The compared results show that both former students from the two universities claim to know the concept of non-binary gender, UMa participants present superior results. Former UMa and UFS students value the concept of non-binary gender and recognize the need to discuss it. They use identical expressions when making evaluative considerations about this concept. However, there is greater involvement of former students from the Federal University of Sergipe in the discussion of this topic. UMa participants say they rarely participate in actions on the topic. It is also observed that most former UFS students are strongly aware of the difficulties that the experience of the non-binary gender concept presents.

KEYWORDS: Education. Diversity. Non-binary gender. Academy.

RESUMO: *Este artigo apresenta uma análise da subcategoria de gênero não-binário, no decurso de um estudo comparativo na Universidade da Madeira, UMa (Portugal) e na Universidade Federal de Sergipe, UFS (Brasil) sobre “Vozes dos estudantes universitários sobre a diversidade sexual e de gênero, sua relação com a coeducação e com a inovação pedagógica.” Em termos metodológicos foi adotada uma abordagem qualitativa, com aplicação de um questionário com questões abertas e fechadas e o visionamento de um vídeo curto de enquadramento do tema. Foi feita a análise de conteúdo aos dados obtidos. Os*

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resultados comparados mostram que ambos os ex-estudantes das duas universidades dizem ter conhecimento do conceito de gênero não-binário, embora os participantes na UMA apresentem resultados superiores. Tanto os ex-estudantes da UMA como os da UFS valorizam o conceito de gênero não-binário e reconhecem a necessidade de discuti-lo. Utilizam expressões idênticas quando fazem considerações valorativas sobre este conceito. No entanto verifica-se maior envolvimento dos ex-estudantes da Universidade Federal de Sergipe na discussão deste tema. Os participantes da UMA afirmam que raramente participam em ações sobre o tema. Também se observa que a maioria dos ex-estudantes da UFS têm uma forte consciência dos constrangimentos que a vivência do conceito de gênero não-binário apresenta.

PALAVRAS-CHAVE: Educação. Diversidade. Gênero não-binário. Academia.

RESUMEN: Este artículo presenta un análisis de la subcategoría de género no binaria de un estudio comparativo en la Universidad de Madeira, UMA (Portugal) y la Universidad Federal de Sergipe, UFS (Brasil) sobre “Voces de estudiantes universitarios sobre la diversidad sexual y de género, su relación con la coeducación y la innovación pedagógica”. La metodología de esta investigación fue cualitativa. Se aplicó un cuestionario con preguntas abiertas y cerradas y el visionado de un video sobre el tema. Realizamos análisis de contenido sobre los datos obtenidos. Los resultados comparados muestran que ambos exalumnos de las dos universidades afirman conocer el concepto de género no binario, los participantes de la UMA presentan resultados superiores. Antiguos alumnos de la UMA y la UFS valoran el concepto de género no-binario y reconocen la necesidad de discutirlo. Usan expresiones idénticas al hacer consideraciones evaluativas sobre este concepto. Sin embargo, existe una mayor participación de los exalumnos de la Universidad Federal de Sergipe en la discusión de este tema. Los participantes de la UMA dicen que rara vez participan en acciones sobre el tema. También se observa que la mayoría de los exalumnos de la UFS son muy conscientes de las dificultades que presenta la vivencia del concepto de género no-binario.

PALABRAS CLAVE: Educación. Diversidad. Género no-binario. Academia.

Introduction

Individuals seek to include themselves socially by constructing gender based on what they consider intelligible genres, which are those that present coherence with their cultural matrix, in the logic of continuity between sex, gender and desire, and regulatory practice, binary relations and compulsory heterosexuality (LOURO, 2003). In this way, they become people with valuable genders and insert themselves into dominant identity groups.

But the cultural matrix that triggers the choice of intelligible genres means that some types of “identities” cannot have the right to “exist”, when the construction of gender does not derive from sex or the practices of desire do not “originate” from “sex” or “gender” (LEMOS; ANDRADE; CARDOSO, 2020).

The non-binary gender presents itself as an identification outside the current system because it is understood outside the binary model, in a discourse of discontinuity in relation to the standard model, considered the determinant and only one for the identification of individuals. For Lemos, Andrade and Cardoso (2020), in a study on gender subversion based on a discursive analysis of publications in weblogs, the non-binary of gender presents itself as a possibility in the process of identifying subjects as being neither masculine nor feminine, a fusion of both genders, or even the denial or non-identification with either gender. It can then be defined as something fluid or multiple, in view of the subjects' discourses, their positions and their experiences. In this sense, non-binary is already a construction of gender identity because it brings together the expression of gender and the denial of the duality of the binary system.

Non-binary is a form of subversion of the concept of gender. The diversity of non-binary experiences are expressions of gender that enable the analysis and discussion of the social deconstruction of masculine or feminine, which gives rise to new critical constructions of identity.

The term gender subversion thus emerges as a continuous process of resistance of subjects considered minority identities in the reinvention of the reality that oppresses them. Subversion also represents the deconstruction of patterns of exclusion, imposed on the basis of masculine/feminine, man/woman duality and heteronormativity (CARDOSO; SOARES; LIMA, 2017).

Subverting this logic means going against the different discourses of power. It is also faced with the possibility of lack of identification, or normative representation, on the conceptions and practices of gender experience. The “performance” body (BUTLER, 2013) is the point of intersection between subjectivity and the historical and cultural meanings appropriated by the subjects. Thus, gender subversion is a fundamental mechanism for producing performatively intelligible bodies and a form of resistance to the various forms of violence and social exclusion to which individuals who do not express their gender by default are regularly subjected. In this sense, it is necessary to place a dissident, non-normative lens, as a political act on gender issues, in accordance with the influences of post-identity studies (DIAS; BRAZÃO, 2021).

Social policies that address gender social inclusion in Portugal and Brazil have produced guidelines for organizations and institutions in different ways. In Brazil, despite the direction of recent public policies, the inclusion of the perspective of sexual and gender diversity in education and teacher formation has not yet been generalized in educational

thinking, nor has it become transversal in higher education, nor in initial teacher formation (CARVALHO et al. al., 2017). In Portugal, the National Strategy for Equality and Non-Discrimination 2018-2030 “Portugal + Equal”, of the XXI Constitutional Government, presented in 2018 an “Action Plan to combat discrimination on grounds of sexual orientation, identity and gender expression and sexual characteristics”. Some higher education institutions in Portugal as well as in non-higher education have been developing work in this area.

It is urgent to look at educational institutions, trying to understand how this topic is known, discussed and if there are initiatives to include sexual and gender diversity in the academic environment.

The discussion on the concept of non-binary gender is part of the comparative study at the University of Madeira, UMa (Portugal) and at the Federal University of Sergipe, UFS (Brazil) on “Voices of university students on sexual and gender diversity, its relationship with co-education and pedagogical innovation” (BRAZÃO; OLIVEIRA; DIAS, 2021). The postdoctoral project was presented by Brazão (2021)³ and is published on TheBrain.com platform, under the guidance of Alfrancio Ferreira Dias, researcher and professor of the Postdoctoral Program in Education and Diversity at the Federal University of Sergipe⁴.

For this article, we consider the discussion of the concept of non-binary gender from three basic aspects: a) The concept of non-binary gender characterized as the variation of ways of experiencing gender, beyond the man/woman polarization; b) Gender expression as the term to be used to identify the multiple visible forms of non-binary gender; c) Adequacy of language in the social treatment of non-binary people as fundamental for the inclusion of non-binary people. This implies individual questioning about the way to address people socially, such as the application of the article [*o/a*] or the application of a neutral pronoun.

Research Methodology

The research presents a qualitative methodological approach of an exploratory nature (NASCIMENTO; CAVALCANTE, 2018; NUNES, 2020; ALVES; FIALHO; LIMA, 2018;

³ BRAZÃO, P. Apresentação do projeto vozes dos estudantes universitários sobre a diversidade sexual e de gênero, sua relação com a coeducação e com a inovação pedagógica: um estudo comparativo na Universidade da Madeira e na Universidade Federal de Sergipe. *The Brain*, 2021. Available: <https://bra.in/7vA6Q3>. Access: 10 jul. 2021.

⁴ Espera-se com a pesquisa possa contribuir para a renovação conceitual e dos contextos organizacionais da prática da pedagogia (BRAZÃO; OLIVEIRA; DIAS, 2021; CARDOSO; DIAS, 2021; PALMEIRA; DIAS, 2021; CARDOSO *et al.*, 2021; SANTOS; LAGE, 2017; SANTOS; RIOS, 2021; RIOS; VIEIRA, 2020; VIVAS; BASTIDAS 2020; SILVA; DIAS; RIOS, 2020; CARDOSO; DIAS, 2020; MENEZES; DIAS, 2020; CROCIARI; PEREZ, 2019; LUCIFORA *et al.*, 2019; CARDOSO; MELO, 2021; ALMEIDA; JAEHN; VASCONCELLOS, 2018; VILAÇA, 2019).

VILAÇA, 2019; ALMEIDA; JAEHN; VASCONCELLOS, 2018; FELICETTI, 2019; MEDEIROS; AGUIAR, 2018 ; ROCHA; MALHEIRO, 2019; SEVERINO, 2019; MAFRA; SÁ, 2020). In this article, we will only present a comparative study of former students' statements about non-binary gender, in the two university contexts: Federal University of Sergipe (UFS) and University of Madeira (UMa).

The questionnaires used to collect data from this category kept the same number of questions, and the text was adapted with linguistic expressions to the two contexts studied. First, former students were asked to watch the video Canal das Bee. #LGBT BasicGuide. – Non-binary gender.

Frame 1 – Transcription of the verbal content of the video Non-binary gender

... Today we're going to talk about what it's like to be non-binary ... it is always important for us to remember that there are [numerous] possibilities [of] being a man ... [or of] being a woman ... you can be both or even neither, that is, there is much more than [knowing if you should be] a man [or if] you should be a woman ... [the] people who go beyond their assigned gender ... non-binary people needed to position themselves in order to feel more presented ... hence the term binary and non-binary ... [this] is a very important thing ... things change over time ... I mean the habits and ... so let's combine and keep an open mind ... and not start judging a little friend who doesn't fit into any [category] ... otherwise we will be doing the same [as what happened in the past] ... Queer is a term used [for] non-binary people. Who are these people who don't necessarily identify as man or woman? ... [Queer is] like an umbrella term ... When we are talking about non-binary genders, we have to think about something else: separation between gender and gender expression ... as we already said here in one of the videos on the channel ... [gender expression] is how you express yourself ... there are non-binary people [who are] exercising a gender separation or more masculine or more feminine ... some of these people feel the need to have surgery or hormone treatments ... but that's not all that characterizes a non-binary person ... the important thing is that we are talking about a person ... [of] human complexity and not of a law ... one thing with which one can legislate on ... and no judge, lawyer, doctor or any other professional can have the right to judge what you are and how you identify. I was asked if the non-binary person is not comfortable with their gender ... how will I know? how am I going to treat them? ... you already know the answer ... you have to ask ... the easiest way to get it right is to ask the person how they want to be treated ... and [then] we should treat that person that way ... the most important thing is that you appreciate ... suppose the person wants to be called [one way] or [the other] these things can end up hurting people ... that's why I always ask ... for example: how do you want me to treat you? ... what pronoun [that] can I use with you? ... what's your name? ... this is a safe base because there are situations where people get a pronoun ... others prefer the neutral pronoun, as it is identified today ... do you know what this is? ... it is because the Portuguese language is very complex ... but is it available in all languages? ... people have been adapting it is very important to remember that language is changeable ... people! our Portuguese language ... today we use words and communicate in a way we didn't communicate 15 years ago ... 20 years ago let alone 100 years ago ... because it's all a matter of habit ... so how are you starting to use this one for men and is it knowing if the rules are important that you know here it's ok as long as there is time for tomorrow intention have to try to shovel so as not to offend people are your good this is any less ... to close this video I'm going to say one more wonderful sentence about being non-binary has truths and autonomy to bring our existence into our hands ...

Source: Canal das Bee (2018)

Second, two closed-response questions were presented, one with a Boolean answer (yes/no) on knowledge of the concept of non-binary gender and another with a 5-level Likert scale answer, asking how often academic participated in conversations, debates on this

concept. Finally, an open answer question, trying to get the opinion on this topic. The questionnaires are accessible through the links specified below⁵.

To collect information, Google Forms, from Google Drive resources was used. We defined two groups of convenience samples: a) former students of the Master's course in Pre-School Education and Teaching of the 1st Cycle of Basic Education, at UMa, between 2015 and 2020; b) former students of the undergraduate course in Pedagogy, at UFS, between 2015 and 2020.

Qualitative data were analyzed with the aid of a computer program that was designed to perform content analysis (BARDIN, 1997) and which includes the transcription of the graduates' justifications, the construction of the analysis categories, in tables, illustrated by the meaning units semantics (BOGDAN; BLIKEN, 2017). The textual clippings were coded with the following logic: [Country (PT or Br) (-); university campus Itabaiana (ITA) or São Cristóvão (SC); number of years in which they are after completion of the course (1...); response order number (1...)].

We used the FileMaker Pro v18 tool, a relational database builder, from Claris International Inc, developed for Windows. In addition to organizing the categorized and subcategorized clippings of the texts, the program contains connections with a data interpretation module, since it establishes a direct relationship between the analysis of the clippings obtained and the theoretical references, selected to support the interpretation of the phenomena, according to Figure 1.

⁵ For former students of the University of Madeira. Available at: <https://drive.google.com/file/d/1okl-9ue088QFOy2dBtuyvQ9xXSTLmvKi/view?usp=sharing>. Access on: 10 Oct. 2021.

For former students of the Federal University of Sergipe. Available at: <https://drive.google.com/file/d/14M7EWnjiB3-yQWtFUD-0JbJKmX1YU-0Y/view?usp=sharing>. Access on: 10 Oct. 2021.

Figure 1 – Database for content analysis of qualitative data



Source: The authors (2021)

The texts with the statements of former students were arranged by units of semantic meaning, as suggested by Bardin (1997) and Bogdan and Blikien (2017). The gender category analyzed in this article gave rise to subcategories and each of them was justified with different phenomena, as shown in Frame 1 on the categorization of results.

Frame 2 – Categorization of the speeches of former students

Category: GENDER	
Subcategory	Phenomena
NON-BINARY GENDER (+)	Appreciate the concept of non-binary gender.
	Appreciate non-binary, centered on the subjective construction/reconstruction of identity.
NON-BINARY GENDER (-)	Constraints in the experience of non-binary motivated by the influence of stereotyped social patterns.
	Constraints in the experience of non-binary motivated by the influence of stereotyped social patterns.
NON-BINARY GENDER (N)	Ignorance of the concept of non-binary gender.

Source: The authors (2021)

“Gender” was considered to be the main category that includes non-binary gender. Analyzing the responses of the participants, three subcategories were obtained: the first subcategory “Non-binary gender (+)” clustered the phenomena: appreciation of the concept of non-binary gender; appreciation of non-binary, centered on the subjective

construction/reconstruction of identity. The second subcategory, called “Non-binary gender (-)” brought together the phenomena considered non-positive, such as: constraints in the experience of non-binary motivated by the influence of stereotyped social patterns; non-valuation of the concept of non-binary gender. The third subcategory “Non-binary gender (N)” refers to the lack of knowledge of the concept of non-binary gender.

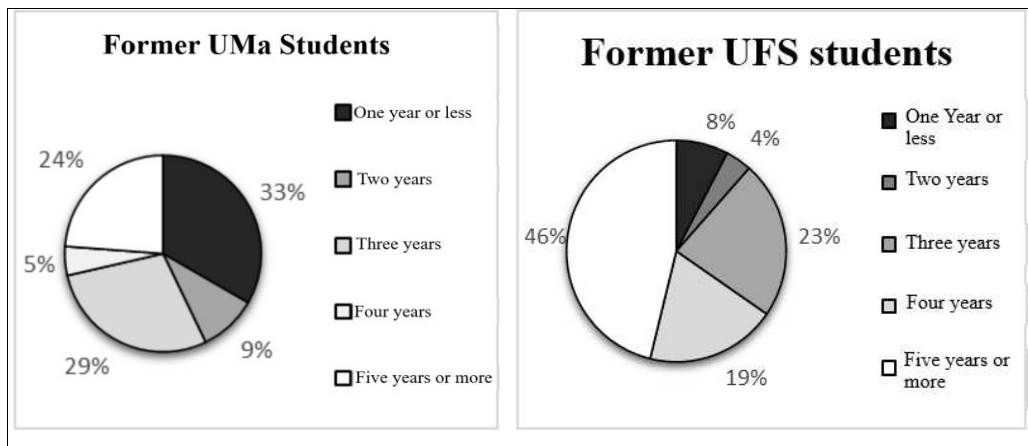
Characterization of subjects

160 former students of the University of Madeira were asked to fill out the questionnaire. Of these, we only obtained 22 responses (13.7%). Likewise, we sent it to 183 former students of the Federal University of Sergipe and obtained 26 responses (14.21%).

As for gender, in the group of former students from the University of Madeira (UMa), 95.5% identify as female and 4.5% as male. In the group of former students from the Federal University of Sergipe (UFS), 76.9% identify themselves as female and 23.1% as male.

Regarding the time elapsed after completion of the formation course at the University of Madeira (UMa) and at the Federal University of Sergipe (UFS), we also verified the following: a) At the University of Madeira (UMa), the highest percentage of participants (33%) refers to former students who completed the course one year ago or less, 29% of former students completed the course three years ago and 24% completed the course five years ago; b) At the Federal University of Sergipe (UFS), the highest percentage (46%) is composed of former students who completed the course five or more years ago, 23% of former students concluded the course three years ago and 19% completed the course four years ago, as shown in Figure 2.

Figure 2 – Time elapsed after completion of the formation course at the University of Madeira (UMa) and at the Federal University of Sergipe (UFS)



Source: The authors (2021)

Comparing the groups of ex-students, in relation to the time elapsed after completing the initial teacher formation courses, we see that the group of ex-UMa students completed their formation more recently than their peers in the Pedagogy course at UFS.

Verbal speech analysis of the video

We proceeded to an analysis of the discourse of the video used to frame the subcategory of non-binary gender, as shown in Frame 3.

Frame 3 – Verbal discourse analysis of the video “Non-binary gender”

Subcategory: NON-BINARY GENDER	
Semantic content	Considerations
... Today we are going to talk about what it means to be non-binary or non-binary	Identification of the non-binary gender theme.
... it is always important for us to remember that there are [numerous] possibilities [of] being a man ... [or] being a woman ... you can be both or even neither, that is, there is much more besides [knowing if must be] man [or if] should be woman ... [the] people who go beyond their assigned gender ... non-binary people needed to put themselves in a way to feel more presented ... that's why the term binary came up and non-binary ... [this] is a very important thing ... things change over time ... I mean habits and ... so let's combine and keep an open mind ... and not start judging a little friend who doesn't fit into any [category]... otherwise we will be doing the same [as what happened in the past]	Presentation of the concept of non-binary gender as a variation of ways of experiencing gender, beyond the male/female polarization.

<p>... Queer is a term used [for] non-binary people. Who are these people who don't necessarily identify as male or female? ... [Queer is] like an umbrella term</p>	<p>Presentation of the term Queer as adequate to identify the concept of non-binary gender.</p>
<p>... When we're talking about non-binary genders, we have to think about something else: separation between gender and gender expression ... as we said here in one of the channel's videos ... [gender expression] is how you express yourself ... there are non-binary people [who are] exercising a gender separation or more masculine or more feminine ... some of these people feel the need to have surgery or hormone treatments ... but that's not all that characterizes a non-binary person ... the important thing is that we are talking about a human person ... of human [complexity] and not a law ... something with which to legislate ... and neither a judge, a medical, a lawyer or any other professional can have the right to judge the who you are and how you identify yourself.</p>	<p>Presentation of the term gender expression to identify the multiple visible forms of non-binary gender.</p>
<p>I was asked if the non-binary person is not comfortable with their gender ... how will I know? how am I going to treat them? ... you already know the answer ... have to ask ... the easiest way to get it right is to ask the person how they want to be treated ... and [then] we should treat that person that way ... the most important thing is that you appreciate ... suppose the person wants to be called [one way] or [the other] these things can end hurting people ... that's why I always ask ... for example: how do you want me to treat you?... which pronoun [that] can I use with you? ... what's your name? ... this is a safe base because there are situations where people get a pronoun ... others prefer the neutral pronoun, as it is identified today when we change [o/a] ... do you know what is this? ... it is because the Portuguese language is very complex ... but is it available in all languages? ... people have been adapting it is very important to remember that language is changeable ... people! our portuguese language ... today we use words and communicate in a way we didn't communicate 15 years ago ... 20 years ago let alone 100 years ago ... because it's all a matter of habit ... so how are you starting to use this one for men and is it knowing if the rules are important you know here it's ok as long as it's even time for tomorrow intention have to try to shovel so as not to offend people are your good this is any less ... to close this video I'm going to say one more wonderful sentence about being non-binary has truths and autonomy to bring our existence into our hands ...</p>	<p>I call for the social treatment of non-binary people, which necessarily implies individual questioning about the language to be adapted when addressing the person socially, such as:</p> <ul style="list-style-type: none"> - the application of article [o/a] - the application of a neutral pronoun

Source: The authors (2021)

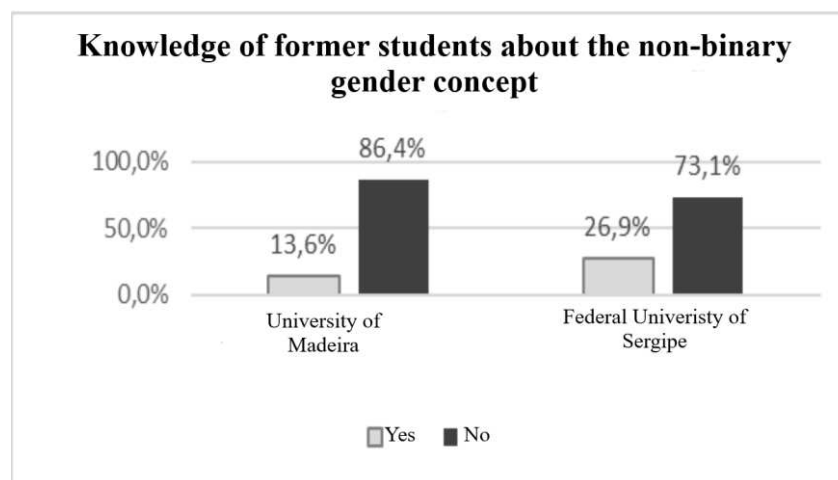
Although the transcription of the text presents many marks of orality, it was possible to systematize the following: a) The concept of non-binary gender is described as the variation of the ways of experiencing gender, beyond the male/female polarization; b) The term Queer is presented as the appropriate one to identify the concept of non-binary gender; c) The term gender expression is introduced to identify the multiple visible forms of non-binary gender; d) It is necessary to take care of the adequacy of language in the social treatment of non-binary people. This implies individual questioning about how to address the person,

namely: the application of the article [o/a] or the application of a neutral pronoun. This brief information placed the participants on the knowledge or recognition of the concept of non-binary gender, at the time they were asked to complete the questionnaire.

Discussion of results

Regarding knowledge of the concept of non-binary gender, the responses of former students from both universities are globally very close, although with a superior result in UMa participants. 86.4% of former students say they know the concept of non-binary gender and at UFS, 73.1% also say the same. Correspondingly, 13.6% of former UMa students and 26.9% of former UFS students responded that they were not aware of this, as can be seen in Figure 3.

Figure 3 – Knowledge of former students about the concept of non-binary gender

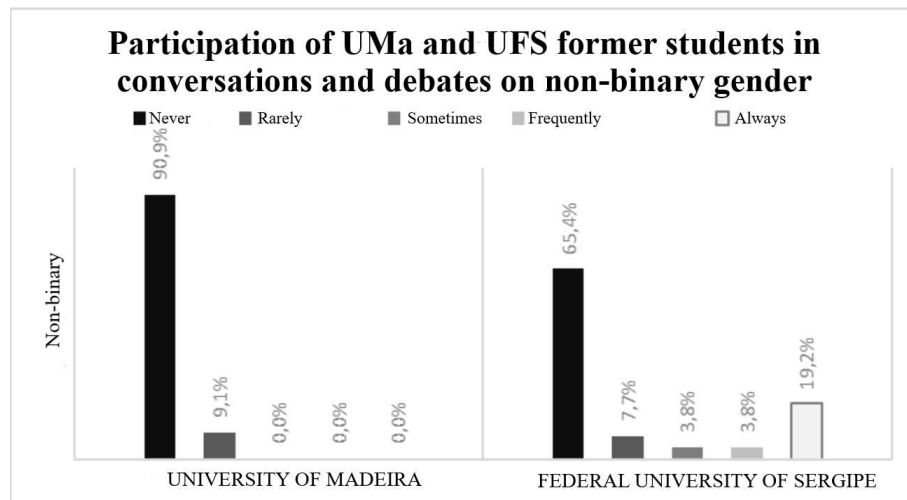


Source: The authors (2021)

The responses of former students at the University of Madeira confirm little participation. The large percentage (90.9%) of former students at the University of Madeira never participated in conversations and debates about non-binary gender. There is a small percentage (9.1%) of former UMa students stating that they rarely participated in actions on this topic, as can be seen in Figure 4.

The responses of former students at the Federal University of Sergipe also confirm little participation, although a smaller percentage (65.4%) of former students never participated in conversations and debates about non-binary gender. There are 19% of responses from former students stating they have always participated, (7.7%) of participants claiming that they rarely participate in actions on this topic and 3.8% respond that they sometimes participate.

Figure 4 – Participation of UMA and UFS former students in conversations and debates on non-binary gender



Source: The authors (2021)

Comparing the results of the two groups, it appears that both confirm little involvement in conversations and debates about non-binary gender, with the group of former students from the University of Madeira being the one that says they participate less. In the group of former students at the Federal University of Sergipe, 19.2% who said they always participated in conversations and debates about non-binary gender.

In the content analysis of the ex-students' statements about the appreciation of the concept of non-binary gender, the following responses from UMA participants were considered: “Very interesting” (PT-1-02); “We must question how people should be treated.” (PT-1-05); “Very pertinent” (PT-5-21);

At UFS, former students said: “It is an important topic (BR-ITA-3-02); “It is not enough just to say that you accept something, but it is also necessary to inform yourself.” (BR-ITA-3-03); “Well clarified, complementing some content already seen.” (BR-ITA-3-05); “It’s of great relevance to understanding how people want to be treated, so it’s critical to ask.” (BR-ITA-4-08); “Interesting form of language, for conversation with the non-binary.” (BR-ITA-4-09); “It is important to respect others as they are, and as they would like to be called, because sex does not define their real identity, much less their knowledge.” (BR-ITA-5-13); “It is important to respect your neighbor as he is, and as he would like to be called, because sex does not define his real identity, much less his knowledge.” (BR-ITA-5-13); “Important topic to understand and respect the choice of the other.” (BR-ITA-5-14); “Very good” (BR-ITA-5-15); “Important and needs to be debated.” (BR-SC-1-01); “Interesting” (BR-SC-5-04); “relevant” (BR-SC-5-05); “Very important” (BR-SC-5-07); “Relevant” (BR-SC-5-08); “The

non-binary gender is one that does not identify with any of the genders (male or female), and that regardless of sex, social class we must respect and treat the way he sees himself and would like." (BR-ITA-5-12).

The expressions used by the participants confirm their care in the adequacy and social treatment towards non-binary people. The most common word used is respect. Former students from both universities use similar expressions, although UFS participants are more effusive, as can be seen in Table 4.

Frame 4 – Comparative analysis of former students' discourses on the non-binary gender subcategory (+)

Category: GENDER Subcategory: NON-BINARY GENDER (+)		
Phenomenon:	Former UMa students	Former UFS Students
Valuing the concept of non-binary gender.	Very interesting (PT-1-02) We must question how people should be treated. (PT-1-05) Very pertinent (PT-5-21) Respect (PT-5-17) Relevant today (PT-5-18)	It's an important topic (BR-ITA-3-02) It is not enough just to say that you accept something, but it is also necessary to inform yourself (BR-ITA-3-03) Well clarified, complementing some content already seen (BR-ITA-3-05) It is of great importance to understand how people want to be treated, so it is essential to ask. (BR-ITA-4-08) Interesting the form of the language, for the conversation with the non-binary. (BR-ITA-4-09) The non-binary gender is one that does not identify with any of the genders (male or female), and that regardless of sex, social class we must respect and treat the way he sees himself and would like. (BR-ITA-5-12) It is important to respect others as they are, and as they would like to be called, because sex does not define their real identity, much less their knowledge.. (BR-ITA-5-13) Important topic to understand and respect the choice of the other. (BR-ITA-5-14) Very good (BR-ITA-5-15) Important and needs to be discussed (BR-SC-1-01) Interesting (BR-SC-5-04) relevant (BR-SC-5-05) Very important (BR-SC-5-07) Relevant (BR-SC-5-08) people need to be up to date on this. (BR-ITA-3-02)

<p>Valuing non-binary, centered on the subjective construction/reconstruction of identity.</p>	<p>The most important thing is that everyone feels good. (PT-1-04) People should be treated as they feel best. (PT-1-07) People should not be judged, but respected and integrated. (PT-2-08) These people are not understood because there is not much information on this topic.. (PT-3-12) People must be respected (PT-5-20)</p>	<p>always remember how people want to be treated. (BR-ITA-3-05) That we should respect others and ask how to be treated (BR-ITA-3-06). And also to know how to treat and refer a non-binary gender person asking how best to treat them in relation to the gender they identify. (BR-ITA-5-14)</p>
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Source: The authors (2021)

Regarding the appreciation of non-binary, centered on the subjective construction/reconstruction of identity, there are the statements of former UMa students: "People should be respected by others" (PT-1-03); "The most important thing is that everyone feels good." (PT-1-04); "People should be treated as they feel best." (PT-1-07). Former UFS students said: "always remember how people want to be treated." (BR-ITA-3-05); "That we should respect others and ask how to be treated." (BR-ITA-3-06); "...and also to know how to treat and refer a non-binary gender person asking how best to treat them in relation to the gender they identify." (BR-ITA-5-14).

Regarding the constraints related to the experience of the non-binary gender, former UFS students express estrangement in the face of the complexity of the topic and mention the following: "Because when you talk about being accepted, it seems that they are people from another world and the are not, we are all people and like everything with different tastes, experiences, lives and loves. We see that no one wants to be like the other, but most want to demand that they be cisgender and straight." (BR-ITA-4-11); "It is a question that is not widely publicized, many are not aware of the cause, which makes it more difficult to understand." (BR-SC-5-03); "be on top of things so you don't end up "accidentally" judging or committing an act of prejudice with someone." (BR-ITA-3-03); "I understand that people can be one thing or another, or both, but people who are one thing or the other are still unknown. For me, I have little information on the subject." (BR-ITA-3-04); "But respect, fight and change for what you believe and think matters. Portuguese is already complex and it still changes vowels because the person doesn't identify, I respect people, their gender and each one's sexuality but I don't think this is necessary, LGBTQI+ people have a lot of struggle for people to respect them. Because when it comes to being accepted it seems that they are people from another world and they are not, we are all people and like everything with

different tastes, experiences, lives and loves. We see that no one wants to be like the other, but most want to demand that they be cisgender and straight” (BR-ITA-4-11); “It is a question that is not widely publicized, many are not aware of the cause, which makes it more difficult to understand” (BR-SC-5-03).

There is a strong awareness of most ex-students of UFS for the constraints in the experience of non-binary, motivated by the influence of stereotyped social standards. This is justified in the reference to social contexts with taboos on this subject and that make it difficult to experience the genre freely.

In the comparative analysis of the discourses, it is observed that both former UMa and UFS students value the concept of non-binary gender and recognize the need to discuss it. They also use identical expressions when making evaluative considerations about this concept. However, there is a strong awareness of most ex-students of UFS regarding the constraints in living the non-binary gender. It is the former UFS students who most mention that the constraints are caused by the influence of stereotyped social patterns.

Frame 5 – Comparative analysis of former students' discourses on the non-binary gender subcategory (-)

Category: GENDER Subcategory: NON-BINARY GENDER (-)		
Phenomena:	Former UMa students	Former UFS Students
Constraints in the experience of non-binary motivated by the influence of stereotyped social patterns.	People should be respected by others (PT-1-03)	Being on top of things so you don't end up "accidentally" judging or committing an act of prejudice with someone. (BR-ITA-3-03) I understand that people can be one thing or the other, or both, but people who are one thing or another is still an unknown. I don't have much information on the subject.. (BR-ITA-3-04) But respect, fight and change for what you believe and think matters. Portuguese is already complex and it still changes vowels because the person doesn't identify, I respect people, their gender and each one's sexuality but I don't think this is necessary, LGBTQI+ people have a lot of struggle for people to respect them. Because when it comes to being accepted it seems that they are people from another world and they are not, we are all people and like everything with different tastes, experiences, lives and loves. We see that no one wants to be like the other, but most want to demand that they be cisgender and straight. (BR-ITA-4-11) It is a question that is little publicized, many

		are not aware of the cause, which makes it more difficult to understand. (BR-SC-5-03)
No appreciation of the concept of non-binary gender.	confuse (PT-3-15) I think the more concepts you create, the more confusing it becomes to understand. Why simply can't each one be as he is, without having to fit into a certain concept? (PT-2-09)	I believe that God created male and female. (BR-SC-5-06) A little disjointed. (BR-ITA-3-04) It is a somewhat complex topic. (BR-ITA-2-01) I don't think it's very relevant, no, I don't know if because it's not me, I don't have that need. (BR-ITA-4-11) Confuse (BR-SC-5-09)

Source: The authors (2021)

The lack of appreciation of this concept, although with less emphasis, is expressed in statements by former students from both universities. The justifications are very similar: “confused” (PT-3-15); “A little disjointed.” (BR-ITA-3-04); “It is a somewhat complex topic.” (BR-ITA-2-01); I don't think it's very relevant, I don't know if because it's not me I don't have that need.” (BR-ITA-4-11); “Confused” (BR-SC-5-09). “I think the more concepts you create, the more confusing it becomes to understand. Why simply can't each one be as he is, without having to fit into a certain concept?” (PT- 2-09). It is possible that the continued questioning caused some fatigue among the participants. However, expressions of estrangement regarding the concept of non-binary gender are present. Estrangement takes a radical position in this participant's voice: “I believe that God created male and female.” (BR-SC-5-06) The participant changes the topic to show total unwillingness to continue discussing this concept.

Frame 6 – Comparative analysis of former students' discourses on the non-binary gender subcategory (N)

Category: GENDER Subcategory: NON-BINARY GENDER (N)		
Phenomena:	Former UMa students	Former UFS Students
Ignorance of the concept of non-binary gender.	This theme is turning out to be deeper than I knew. Completely unaware of the term used. (PT-3-11) I didn't know this term. (PT-3-13) Did not know. There are many concepts and difficult to understand. (PT-3-14) Seems strange (PT-5-19) I didn't know this topic (PT-5-22) This concept is not very well known.. (PT-3-10) The concept of non-binary gender is not well known. (PT-3-12) Unknown term, but easy to understand, upon clarification. (PT-1-01)	I don't have an opinion yet, but know that you have my respect (BR-ITA-3-07) We need to have more knowledge about it, as it is something we don't hear often about it, so we don't get to the point of offending due to lack of understanding. (BR-ITA-4-10) I didn't know much about this genre. (BR-ITA-5-16) No [knowledge] (BR-ITA-5-17) It is a question that is little publicized, many are not aware of the cause, which makes it more difficult to understand. (BR-SC-5-03)

A topic that doesn't make me any confusion. (PT-1-04)

Source: The authors (2021)

Regarding the lack of knowledge of the concept of non-binary person, UMA participants are the ones who most say: "I was unaware of this term." (PT-3-13); "Did not know. There are many concepts and is difficult to understand." (PT-3-14); "It looks strange" (PT-5-19); "I didn't know this topic" (PT-5-22); "This concept is not very well known." (PT-3-10); "The concept of non-binary gender is not well known." (PT-3-12); "Unknown term, but easy to understand, upon clarification." (PT-1-01).

The UFS participants, in smaller numbers, also say they are not familiar with the concept: "I don't have an opinion yet, but know that they have my respect." (BR-ITA-3-07); "We need to have more knowledge about it, as it is something we don't hear often about it, and so not get to the point of offending for lack of understanding." (BR-ITA-4-10); "I didn't know much about this genre." (BR-ITA-5-16); "It is a question that is not widely publicized, many are not aware of the cause, which makes it more difficult to understand" (BR-SC-5-03).

These data show the need for informative actions in the field of education and in the academic environment so that the concept of gender, in its most varied expressions, gains another familiarity.

Final considerations

Former students from both universities reveal that they know the concept of non-binary gender. The answers are globally very close, although with a superior result in the UMA participants.

The responses of former students at the University of Madeira confirm little participation in conversations and debates on this topic. The vast majority have never participated in conversations and debates about non-binary gender. There is a small percentage of former UMA students stating that they rarely participated in actions on this topic.

The responses of former students at the Federal University of Sergipe also confirm little participation, although with a lower percentage of responses. We also highlight a small group of former students who stated that they always participated.

Comparing the results of the two groups, it appears that both confirm little involvement in conversations and debates about non-binary gender, with the group of former

students from the University of Madeira being the one that says they participate less. There is a group of former students from the Federal University of Sergipe who stated that they have always participated in conversations and debates about non-binary gender.

The responses are similar in the former students of the two universities, although more effusive in the UFS participants. Regarding the constraints related to the experience of non-binary gender, former UFS students refer that those are caused by stereotyped social patterns.

There is a strong awareness of most ex-students of UFS for the constraints in the experience of non-binary, motivated by the influence of stereotyped social standards.

In the comparative analysis of the discourses, it is observed that both former UMa and UFS students value the concept of non-binary gender and recognize the need to discuss it. They also use identical expressions when making evaluative considerations about this concept. However, there is a strong awareness of most ex-students of UFS regarding the constraints in living the non-binary gender. It is the former UFS students who most mention that the constraints are caused by the influence of stereotyped social patterns.

UMa participants are the ones who most claim to be unaware of the concept of non-binary gender. Some UFS participants, in smaller numbers, also say they are unaware of the concept.

There is also less emphasis on phenomena of non-valuation of the concept of non-binary gender. One participant showed complete unwillingness to continue discussing this concept.

Since the participants of the two universities value the concept of non-binary gender, it is deduced that they are in favor of gender subversion, as an aspect considered legitimate and important for the affirmation of subjects in the production of performatively intelligible and critical bodies. However, the participants did not express themselves about the social treatment of non-binary people as fundamental for their inclusion. This operative care for the inclusion of sexual and gender diversity implies the adequacy of language and individual questioning about the way to socially address non-binary people.

It is concluded that there is a need for informative actions in the field of education and in the academic environment so that the concept of non-binary gender gains full familiarity and knowledge.

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