

**GENDER ISSUES IN PHYSICAL EDUCATION CLASSES, TEACHER EDUCATION  
AND CRITICAL-HISTORICAL PEDAGOGY**

***AS QUESTÕES DE GÊNERO NAS AULAS DE EDUCAÇÃO FÍSICA, A FORMAÇÃO  
DE PROFESSORES E A PEDAGOGIA HISTÓRICO-CRÍTICA***

***CUESTIONES DE GÉNERO EN LAS CLASES DE EDUCACIÓN FÍSICA,  
FORMACIÓN DEL PROFESORADO Y PEDAGOGÍA HISTÓRICO-CRÍTICA***



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**ABSTRACT:** Neoliberal public policies are harmful to education. Currently, the National Base for Teacher Education (BRASIL, 2019) and the National Common Curricular Base (BRASIL, 2017) are aligned in an attempt to make the education of students in public schools even more precarious. Both in basic education and higher level, an instrumental, superficial and quick technical teacher training aims at meeting the market needs. The purpose of this essay is to understand gender issues in physical education classes, by analyzing the speeches of teachers from a municipal school system in the State of São Paulo at the current moment, having historical-critical pedagogy as a reference and counterpoint. From common sense to philosophical awareness to overcome aggressive and destructive neoliberal policies for Brazilian society.

**KEYWORDS:** Education. Physical Education. Gender. Teacher Education. Critical Historical Pedagogy.

**RESUMO:** As políticas públicas neoliberais são nefastas para a educação. Na atualidade, a Base Nacional de Formação de Professores (BRASIL, 2019) e a Base Nacional Comum Curricular (BRASIL, 2017) são propostas de forma alinhada, na tentativa de precarizar ainda mais a formação dos alunos das escolas públicas. Com uma formação técnico-instrumental, superficial e aligeirada, tanto na Educação Básica, quanto nos cursos de formação de professores, em nível superior, visa atender aos ditames do mercado. Neste ensaio, objetiva-se compreender as questões de gênero em aulas de Educação Física, analisando as falas de professores (as) de uma rede municipal de ensino, do Estado de São Paulo, neste momento histórico, tendo a Pedagogia Histórico-Crítica como aporte e contraponto. Do senso comum à consciência filosófica, para a superação das políticas neoliberais agressivas e destrutivas para sociedade brasileira.

**PALAVRAS-CHAVE:** Educação. Educação Física. Gênero. Formação de Professores. Pedagogia Histórico-Crítica.

**RESUMEN:** Las políticas públicas neoliberales son perjudiciales para la educación. Actualmente, la Base Nacional de Formación Docente (BRASIL, 2019) y la Base Nacional Curricular Común (BRASIL, 2017) son alienados en un intento de precarizar aún más la formación de los alumnos en las escuelas públicas. Con una formación técnica instrumental, superficial y rápido, tanto en la educación básica como en los cursos de formación docente, de nivel superior, pretende atender los dictados del mercado. Este ensayo tiene como objetivo comprender las cuestiones de género en las clases de educación física, analizando los discursos de docentes de un sistema escolar municipal del Estado de São Paulo en este momento histórico, teniendo como aporte y contrapunto la pedagogía histórico-crítica. Del sentido común a la conciencia filosófica para superar las políticas neoliberales agresivas y destructivas para la sociedad brasileña.

**PALABRAS CLAVE:** Educación. Educación Física. Género. Formación docente. Pedagogía Histórico-Crítica.

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## Introduction

Education in the neoliberal molds makes the approach to the problematic of gender issues precarious, which is emerging, due to, among other reasons, the insufficiency of the basic and continuing education of teachers.

The process of expansion of enrollment and institutional diversification from 1990, in the government of Fernando Henrique Cardoso, began the flexibilization of teacher education in Brazil, which until then should occur considering the inseparability between teaching, research and extension, provided for in the Law of Guidelines and Bases of Education - LDB (BRASIL, 1996).

Since the Temer government in 2017, the National Education Council, the institution that deliberates on the National Curriculum Guidelines proposed by the Ministry of Education, has also favored other forms of directions to lighten and superficialize the processes of teacher training.

It is noteworthy here that, although the PNE (BRASIL, 2014) provided for a national Common Curricular Base, this should not have the characteristic of a curriculum, since in the LDB (BRASIL, 1996, our translation) it is defined in Art. 26 that:

The curricula of early childhood education, primary and secondary education must have a common national basis, to be complemented, in each education system and in each school establishment, by a diversified part, required by the regional and local characteristics of society, culture, economy and learners.

The professionalization of the teacher is not in the interest of the ruling class. However, in recent history, there has been the possibility of implementing higher education courses with professional identity, through Res. CNE CP. n. 02/2015 (BRASIL, 2015), which was a proposal democratically debated by the professional academic community. However, the outcome of the process was negative, as there was its repeal, with the implementation, through Res. CNE CP n. 02/2019 (BRASIL, 2019), of the new Curricular Guidelines for Initial Education. BNC's purpose is to align with BNCC (BRASIL, 2017). Both are based on education by competencies and for the development of skills, aiming at serving the market.

Dourado (2013) presents principles contained in Res. n. 02/2015 of the CNE/CP (BRASIL, 2015), to be considered for teacher education, of which the following stand out: the solid theoretical education in the specific contents to be taught in basic education, as well as in the pedagogical contents, the broad cultural education, teaching as the focus of education, the integration between theory and practice, research as a educative principle, the analysis of

current issues of society, culture and the economy and the inclusion of issues related to the education of students with special needs and issues of gender, ethnicity and human rights. With a reductionist and pragmatic perspective assumed today, these principles were disregarded and the entire social debate about the BNCC was lost. The reality in the diversity arising from the principles is no longer desired, with the third version of the Base, supported by the epistemology of practice, in the curricular standardization, through the theory of competencies and the disfiguring of the teacher (a) as an articulating subject (a) of the pedagogical practice. Teachers, who until Res. CNE CP n. 02/2015 (BRASIL, 2015) should have the ability to articulate different knowledge to social and scientific practice, considering the world of work, began to be approached as mediators, tutors and advisors.

The changes in the economic and political scenario are being determinant in the ongoing changes in the education of teachers, which does not attempt the development of human potentialities and does not value the fight against inequalities. On the contrary, they aim at the perpetuation of dualistic education, in which students of the working class learn skills to be productive, disciplined and subservient subjects.

In this study, through contextualized analysis of interviews conducted with Physical Education teachers from a public school system in a city in the countryside of the State of São Paulo, the treatment and knowledge of gender issues and Historical-Critical Pedagogy were investigated.

The Historical-Critical Pedagogy (SAVIANI, 2019) considers the need for unitary education for social classes, with the objective of social transformation. And it becomes very appropriate to subsidize the analysis of teacher education without losing sight of gender issues, because in this pedagogy, one starts from social practice and returns to it, after analysis, contextualization and unfolding of knowledge, which raise the understanding of knowledge in a complex and real way, by the knowable subjects. It contributes to another teacher education, favorable to humanistic and transformative education, to overcome the obstacles posed by neoliberal policies.

## Physical Education, gender issues, teacher education and Historical-Critical Pedagogy

The training proposed by Res. CNE CP n. 02/2019 (BRASIL, 2019), Curricular Guidelines for Initial Training does not interest Brazilian society, because it is illegitimate and does not meet the Constitution (BRASIL, 1988), the LDB (BRASIL, 1996), and the PNE (BRASIL, 2014). This proposal is being repudiated by the Brazilian educational scientific and teacher education associations, for attending to the economy and capital that are setting the tone for the national socio-political development, in an intense way, for having in front of it, representative of the neoliberal extreme right (DOURADO, 2016).

In the neoliberal perspective, education must be technical, instrumental and superficial, for workers, who do not acquire perspectives of social mobility. Private education is increasingly characterized as a commodity and not as a constitutional social right (DOURADO, 2013).

At this historical moment, the education in higher education that spreads in the country is the private one. Several business groups offer undergraduate courses through distance education for students from the most impoverished strata of the population (DOURADO, 2018). There are several face-to-face, evening courses in private institutions and courses in public universities. For Saviani (2019), the education thus organized favors the maintenance of the *status quo*, and it is up to the subjects of the working class to defend their interests, which will only occur with the understanding of the sociopolitical context in which they live.

But conversely, what happens with teacher education is a complex process "[...] an emptying of the scientific foundations in the educational process as contents to be taught in the initial education courses of teachers/pedagogues". And also "[...] market actions take force, with education considered a highly profitable commodity nowadays and teachers considered a potential consumer audience [...]" (DA SILVA SACOMANI; COUTINHO, 2014, p. 08, our translation). Therefore, for Historical-Critical Pedagogy, teacher education assumes the commitment to humanize man, qualifying the understanding of sociocultural reality beyond what is apparent in common sense.

It is necessary to distrust what is considered as natural, because the school, historically, has been the stage for the production and reproduction of prejudiced and unequal forms (often, merely, guided by the superficiality arising from common sense), reinforcing and perpetuating hierarchical constructions about the sexes, which must be problematized and confronted (LOURO, 2003). Physical Education classes are not exempt, on the contrary, it is in the classes that the bodies – places of inscription of cultural, social, biological and power relations aspects



are related (GOELLNER, 2013; DAOLIO, 2014), are more exposed and in which the issues related to the gender universe are made explicit through gestures, speeches and silencing.

Moreover, due to the influences of a view focused on biological aspects, often, even today, the differences found were (are) transformed into inequalities, sometimes homogenizing, sometimes segregating, leading some to be fitter than others, generating unequal stimuli between boys and girls; naturalizing and normalizing the social constructions made about women and men and generating sociocultural codes that reinforce that the male universe is superior to the female (LOURO, 2003; DAOLIO, 2014; BOURDIEU, 2019).

Thus, a constant historical work carried out through the contribution of specific agents such as the State, the school, the church, the family and other institutions, reinforces male domination, acting on psychological, social and emotional factors, in an invisible and insensitive way, creating an unconscious perception of the construction of identities and differences, leaving the impression that what is symbolic (social construction), in fact it would be a consequence of the biological aspects. Through this internalization, the dominated (who do not have enough instrumentalization – critical incapacity – to act otherwise), reproduce the current ideology, unconsciously reflecting it in their lifestyles and worldviews; aspects that can be termed as symbolic violence (BOURDIEU, 2019).

In this sense, the Historical-Critical Pedagogy materializes with the analysis of social practice and the understanding of gender issues, to advance beyond the superficiality of biological difference, penetrating the scientific knowledge accumulated to reflect on reality, going beyond common sense. Therefore, reducing the teaching performance to merely biological aspects (in certain superficial cases) or arising from common sense, disregards the historical subject and its social context, leading to an impoverishment of the vision about the students, crystallizing ways of being, acting and thinking (NICOLINO; SILVA, 2013). In addition, the construction of gender stereotypes is reflected in stigmatized body practices (games/behaviors of boys and girls), which can lead to devaluation or overvaluation of these practices and their practitioners, restricting the field of action of boys and girls, men and women, causing embarrassment, discrimination, intolerance and violence (PRADO; ALTMANN; RIBEIRO, 2016).

Thus, it is understood that bodies are assigned different meanings in different times and contexts; socio-cultural constructions that can and should be confronted from the moment they plaster behaviors and propagate inequalities that lead to social ills. Moreover, in being constructions, they are susceptible to deconstruction or reconstruction, in the sense of

understanding that there are innumerable ways of being a woman and being a man, innumerable ways of being and being in the world (PRADO; ALTMANN; RIBEIRO, 2016). For this, the Historical-Critical Pedagogy presents the necessary knowledge for the decoding of reality, which is diffuse and contradictory in a society in which economic inequality generates diversity in social relations, and it is necessary to understand it.

In addition, it is necessary to understand that the theme related to gender issues is not limited only to the determination of male or female behaviors, but that it is engendered in structures, groups and social sectors that impose their interests (due to their privileged position), using strategies and subtle mechanisms of control and domination, aiming at maintaining the *status quo* (SAVIANI, 2019; BOURDIEU, 2019).

With this in place and understanding that neoliberal and market principles, which move education away from criticality and social issues – such as gender, influence the current educational scenario and deny its transformative character (FREITAS, 2018), reinforces the urgency to pay attention to basic and continuing education that pedagogically addresses the theme to teachers in general and specifically Physical Education, because by offering didactic-methodological contributions, knowledge is offered that enables an understanding of its magnitude and influence in the various social sectors. The discussion and deepening of the theme of gender, by teachers, in the light of Historical-Critical Pedagogy, in the classes of Physical Education instigate, in this way, the understanding and problematization of the functioning of the lived reality.

## **Dialectical Analysis: knowledge about gender issues by Physical Education teachers and Historical-Critical Pedagogy**

We resorted to field research that was conducted through semi-structured interviews, which according to Ludke and André (2004, p. 34) "unfolds from a basic scheme, but not rigidly applied, allowing the interviewer to make the necessary adaptations".

The municipal education network of the city has about 52 physical education teachers, who work in both early childhood education and elementary school. Of these, 9 (P1 to P9) participated in the research. Most of them graduated from private institutions and 2 from public institutions, between the years 1993 and 2003, having an average of 20 years of initial training (shorter time 17 years and longer 27 years). They had an average of 18 years of teaching in Basic Education. All the interviewees declared to have some type of continuing education.

To try to understand the complexity of the phenomenon and analyze it in the face of the historical-social reality in which it is found, help was sought from the perspective of the historical-dialectical method. The method is considered as a logical instrument of interpretation of reality, so research means, thus, reflecting on social reality taking as a reference the empirical and, through successive movements of abstraction (theoretical elaborations), arriving at the concrete thoughts. Moreover, the primary characteristic of this method is the contradiction, considered as the motor of the dialectic. Being that, as opposites, the opposites strain each one to build a different kind of society; and this interaction, even being oppositional, results in the simultaneous presence of opposites in the essence of the phenomenon (SAVIANI, 2008; TRIVIÑOS, 2010).

That said, it is considered that gender issues present, within the social reality, historical-cultural constructions that determine identities, behaviors, places and non-places that, at the same time that they are accepted as natural and incontestable facts by a portion of society, propagating prejudiced and discriminatory treatments, reinforcing the maintenance of the *status quo*, can be, for this same reason, questioned and problematized in a pedagogical way when they inculcate in people, through symbolic violence, forms of domination that are incorporated, inscribed in the bodies, unconsciously and that lead to a secondary and inferior character everything that is related to the feminine universe, causing normalized inequalities, including consented violence (DAOLIO, 2014; PRADO; ALTMANN; RIBEIRO, 2016; BOURDIEU, 2019).

This contradiction is also present in the Physical Education classes at school, in their bodily practices, in the speeches, attitudes and silences of the students and students, in the



posture of the teachers, in an unplayful web that, sometimes can perpetuate the ideals of common sense, sometimes lead to the deconstruction of imposed paradigms. One should pay attention to the fact that everything is related, that there is a whole in a movement of reciprocal action and that one should try to understand the phenomenon in a concrete totality (SAVIANI, 2008; GADOTTI, 2012).

Therefore, when there is questioning or concern about gender issues present in Physical Education classes, there is also the need to relate them to various aspects present in the social reality, so that one can try to understand them in a more complete and complex way and, thus, each time this exercise of distancing and approximation is done, it returns to the beginning, but on another plane, adding new elements, new knowledge, which determines its development. "The process of knowledge construction goes from the whole to the parts and then from the parts to the whole performing a circle of synthesis according to the context [...]" (SAVIANI, 2019, our translation).

The phenomena are immersed in a historical context, which has material social relations and are permeated by power, characterized by contradictions and that need, for there to be a transformation of reality, to go beyond appearances, despite starting from them, but seek to overcome them, thus seeking praxis: a thoughtful, reflected practice, one that transforms the existing reality. Based on this premise, there is an understanding that the way the teachers participating in this study manifested themselves presented close and inseparable relationships with a greater totality.

In general, most of the participants interviewed openly declared that they were not clear about the theme (P2 to P9), presenting difficulties in understanding or identifying terminologies that permeate gender issues, in knowing how to deal with conflicting situations involving the theme in their classes, not being able (due to lack of knowledge) to identify exactly what they do not know or presenting contradictory and mistaken concepts.

"Oh [...], gender... when I say gender... Is it just man and woman?!" (P6).

"[...] I can't tell you what's missing... because I think there's so much, we can right... that we can, we can learn" (P3).

"Well, I'm not clear on the gender issue [...] Now we have several terminologies, but I don't, I don't know each one of them, there are many [...]" (P2).

Thus, it is understood that this lack of knowledge of reality is confronted with an educational activity that is intended to be intentional and effective, because for this to be

effective there is a need to be clear about the theory that permeates the decisions (SAVIANI, 2008).

The educator, according to Luckesi (2011), needs to have enough knowledge so that he can understand and assist the students in the process of cultural elevation. In this way, the pedagogical praxis becomes precarious, because if the teacher himself does not have a theoretical-practical framework so that he can offer possibilities of transformation and emancipation to the students, he (a) may be hostage to spontaneity and common sense.

On the other hand, even though they did not outline a clearer understanding of the theme, the interviewed teachers recognized and demonstrated awareness of its presence, considering it as important for Education and Physical Education, and understand that gender issues are directly related to body practices in their classes. They also showed that the school, in general, is not prepared to deal with the theme, which is little addressed or misinterpreted. "I consider it relevant and I think it has everything to do with bodily practices [...]" (P8). "I think it's important within the classes, within the school environment right... it is part of Physical Education, because Physical Education [...] at all times right... we're there dealing with the relationships of the body..." (P1).

"Oh no, we need it, for me it's missing, it's... the theoretical support there, but like this, ours is total, there is no way to escape, no... the kids so there, they have different families... [...] within our practice..." (P6).

However, from certain statements, it is perceived that the theme is surrounded by (pris) concepts that are disseminated by common sense and that distance themselves from the social function of the school defended here.

The knowledge exposed in these statements is consistent with ideas that when dealing with gender issues with students in the school environment, teachers could interfere and/or distort family teachings, stimulating conflicts related to sexuality, including, it is perceived that gender and sexuality seem to be treated as synonyms – another of the misconceptions generated by common sense – and there is also the reinforcement that it is only the family that has to deal with issues related to sexuality. In addition, P4 identified himself as a religious person – "[...] *because I am religious [...]* " – and who participated in some courses promoted by the church related to the theme, which he considered as a way of continuing education – "*some courses were offered by the church itself, because the church also cares about this [...]* " – stressing that Judeo-Christian-based religious groups approach the issue pejoratively and uncritically, calling it "gender ideology" (MISKOLCI; CAMPANA, 2017).

This type of thinking, based on the idea that there may be within the school environment an indoctrination (the so-called "gender ideology", now this is nothing more than common sense), when it comes from the teachers themselves – those who are supposed to assist in a critical reading of reality, in a way meets what Luckesi (2011, p. 134, our translation):

[...] For the dominant and conservative sectors of society, it is important that common sense prevails in many corners of social and cultural life, especially in those that are aimed at the great masses, as is the case of education [...].

Thus, we can emphasize that when we relapse our concerns on themes that question the *status quo*, destabilize social structures and bring to light the knowledge that "in class societies, differences are treated as inequalities [...]", thus making it possible to include the voice of excluded subjects (MIRANDA; SCHIMANSKI, 2014, p. 69, our translation), notably mechanisms and strategies emerge, in this case, discourses that generate a moral panic, leading to the understanding that society is under threats putting at "risk the family and children" (MISKOLCI; CAMPANA, 2017).

Soon, it was found that even the participating teachers admitting their own lack of knowledge – "*Oh, then, understand, understand, I do not understand [...]*" (P.7), signaling an understanding that the theme is important to address in the school environment – "*I consider it an important theme [...]*" (P2) and that Physical Education classes are directly related to it – "*[...] it is part of Physical Education [...]*" (P1), tend, in general, to trivialize their presence and the scientific knowledge linked to their studies. This is in line with a research conducted by Nicolino and Silva (2013, p. 109, our translation) with students, teachers and educational managers of public schools about the body and gender issues and one of the results presented was that reflections made by most teachers evidenced little scientific knowledge regarding the theme, showing itself mostly a knowledge based on "[...] personal and particular experiences of their religion, family, social identity, class, age, ethnicity, etc. using little scientific knowledge". Since, the authors continue, "this fact becomes worrisome because they are educators with higher education, with a significant number of postgraduates and almost all with improvement courses in continuing education" (NICOLINO; SILVA, 2013, p. 109-110, our translation).

[...] I think the day to day that makes us, ends up doing it, because so... **so many things are talked about in college**, in undergraduate, that get lost and stay for this very reason, I think that the day to day and the practice even that will end ... I think what **makes the difference is the practice** (P3, emphasis added).

[...] It was the **family education**, the education that my mother gave me, my father gave me, that... **that no one is better than anyone and everyone has to respect each other** [...] Now I, for me, as I had **a lot of family background**, I took it to college, you know?! I took it into my profession (P7, emphasis added).

"[...] I have **some knowledge about gender**, in this theme that I am understanding here, I think that to solve my doubts in relation to, the professional issue **at this time is enough**, but **maybe** going forward it needs to be more in-depth ..." (P4, emphasis added).

Physical Education, as well as the other curricular components, must base its pedagogical practice on an intentional action allied to scientific knowledge, which maintains a dialectical relationship between theory and practice, until reaching philosophical consciousness (SAVIANI, 2008).

Everyday knowledge is not sufficient in terms of a reliable understanding of reality. Therefore, the objective of school education is not to remain in everyday knowledge, subjugated to the appearance of phenomena and hostages of what is sensorially perceived, but to expand them with a view to their overcoming in the direction of scientific knowledge [...] (DA SILVA SACCOMANI; COUTINHO, 2014, p. 08, our translation).

In this way, Bourdieu (2019) and his symbolic violence are resumed to illustrate the passive acceptance of rules, discourses and beliefs that are shared as if they were "natural", this type of violence explains the adherence of the dominated in a consented form of domination, and these present a critical inability to recognize the arbitrariness of the impositions made by the dominants, in this way, "the dominated apply categories constructed from the point of view of the dominant to the relations of domination, thus making them be seen as natural" (BOURDIEU, 2019, p. 64, our translation).

In addition to and in defense of an education focused on gender and sexuality issues, but guided by scientific knowledge, respecting the level of understanding of students, we corroborate Furlani (2013), who insists that there must be a problematization of the processes by which differences are produced, thus discussing how the subordination of some identities to the mechanisms of exclusion occurs, sexism, homophobia, discrimination and prejudice, making clear the power relations, which cause asymmetry and inequality between the various types of identities, seeking to destabilize unique truths and the intentional play that exists in the construction of these.

Another important point to highlight is the issue of diversity and its relationship with the school; When questioned, some participants demonstrated to have knowledge that there is a lack of preparation in dealing with their aspects, in general.

The school does not know how to deal with diversity. She talks all the time about diversity, about the inclusion of diversity, but she is not prepared... It is not prepared for this, it puts everything in one cake, in the same cake and treats everyone the same, it does not treat it as diversity! (P2).

No! Honestly no! At least within my professional reality, no! The school is not prepared for this issue of diversity... why? Because I think it was all played, it was thrown inside the school and there was no training for teachers, coordinators, for the staff in general within the school ... adapt to this issue of diversity, it was just throwing themselves in there as a storehouse of things, you know?! [...] (P4).

This perception of the teachers corroborates concepts previously debated, when it was verified that the education that is currently offered to the poorest layers is governed by business/neoliberal precepts, which reduce it to a commodity, and in this way diversity is devalued in the name of individualism, without a perspective of humanization or social transformation, resulting in the standardization and homogenization of the school view about its public, which, certainly, disregards the existing particularities in it (FREITAS, 2018).

Another important fact to be stressed in relation to the (dis)knowledge of the participating teachers associated with the universe of gender issues is that biological aspects (still) permeate and predominate in most of their discourses, which can reduce the possibilities of expanding the criticality related to the theme of gender, because by anchoring the teaching practice in biological knowledge, differences are not perceived or are justified as the fruit of nature, diversity is despised, historical and social contexts are ignored, and there is a distancing of questioning and problematizing approaches to cultural conditioning, which plaster ways of being, thinking and acting, thus reinforcing the hierarchization of differences (NICOLINO; SILVA, 2013; DAOLIO, 2014; PRADO; ALTMANN; RIBEIRO, 2016).

[...] I work a lot with human development... When we see this phase, that we take this phase of second childhood, from 6 to 10, from 6 to 12, it is... apart from the fifth year, until the fourth year... Boy and girl is very similar anatomically, morphologically. So, we, myself particularly, can work in a neutral way, in the vast majority of my classes [...] (P8).

Remembering that Louro (2003) stated that the school not only reproduces but also produces differences, distinctions, inequalities and that the imposed "naturalness" prevents us

from seeing what is behind it, including, from seeing that there is the possibility of men and women, boys and girls expressing in a varied way their way of being/being in the world.

Therefore, with this said, we obtained the notion that the universe of gender issues is somewhat nebulous for the participants of this study and others as well, which proved to be nothing new, because as verified by Vianna (2018, p. 97, our translation) and already stressed in this study, "[...] the place of gender and sexual diversity in public education policies is a place that has never really existed."

As in the case of the suppression of the term gender from the final version of the National Common Curricular Base (BRASIL, 2017), which can be considered as a setback led by some social sectors of conservative/religious bias, which disregard the diversity existing in schools. It is understood that suppressing the term does not suppress all the conflicts, problems and injustices that surround the theme and that are present in the school day-to-day; this suppression made it clear that only some sectors of society were heard, despite the fact that it is stated in documents such as the BNCC that there was extensive social discussion before its approval.

However, in addition to education, there is a need for teachers themselves to be available and willing to learn and invest time in studies that allow them to better present and structure their pedagogical practices.

It is also important to consider the working conditions, often precarious, with remuneration below the needs.



## Final remarks

In view of the above, we understand that, in order to exercise teaching, there is a need for teacher education with theoretical reflection on didactic-pedagogical practice to account for the contradictions of the school reality, which reflect and reproduce the contradictions of society. Therefore, the issue of education (initial and continued) and its relationship with pedagogical practices was an item that stood out in the interviews, permeating the statements of the participants at various times and even serving as a justification for the superficiality in which gender issues are treated in their classes.

The relations of capitalist exploitation cause social problems that are covered up by common sense. The professors participating in the research do not see gender issues beyond their appearance. The process of basic and continuing education based on Historical-Critical Pedagogy seeks a theoretical foundation to think about reality, through successive abstractions, until one reaches the philosophical consciousness, on gender issues, which fully understood are characterized as the concrete thought, thus raising the action and overcoming of the problems arising from the socioeconomic model, with a perspective of historical-social transformation.

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