

## ARTICLE

**ANALYZING COURSE PEDAGOGIC PROJECTS: GENDER AND SEXUALITY IN TEACHER EDUCATION****EDUARDO BARBOSA DE MENEZES GUIMARÃES<sup>1</sup>**ORCID: <https://orcid.org/0000-0002-2775-8597>  
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**ABSTRACT:** The school space is uncomfortable for dissident sexual and gender performances and identities. It is common to find teachers who reproduce LGBTI+phobic violence and those who recognize their inability to deal with this issue, demonstrating an intention to deconstruct paradigms by seeking to transform their pedagogical practices. In this sense, this article aims to identify whether and how gender and sexuality are present in ten 'course pedagogical projects' (CPP) of teacher training undergraduate degrees in two public universities in Manaus, Brazil. We carried out documental research, using constructive-interpretative data analysis from a historical-cultural perspective. The results point out the little presence of the theme in the courses' design and subjects' syllabi. Discussions on gender and sexuality occur in specific activities but not transversally throughout the undergraduate course. When discussions explicitly take place, they are grounded on a biological discourse, and the theme is not concretely established in the CPPs. This work contributes to reflecting on the importance of pre-service teachers discussing gender and sexuality. It indicates the need for a pre-and in-service education aimed to deconstruct cis heteronormativity as an alternative to overcome the prejudice that interferes with the know-how in/of school as a welcoming space, open for careful listening, inclusion, and equity, which are essential to a humanizing and emancipatory education.

**Keywords:** Curriculum, Education, Teacher education, Gender, Sexuality..

## PROJETOS PEDAGÓGICOS DE CURSO EM ANÁLISE: GÊNERO E SEXUALIDADE NA FORMAÇÃO DOCENTE<sup>1</sup>

**RESUMO:** O espaço escolar recebe com incômodo performances e identidades dissidentes sexuais e de gênero. É comum encontrar docentes que reproduzem violências LGBTQIAPN+fóbicas, bem como aqueles que reconhecem a sensação de incapacidade de lidar com o tema, demonstrando a intenção de desconstruir paradigmas ao buscar a transformação de suas práticas pedagógicas. Nesse sentido, este artigo tem como objetivo identificar se e de que forma a temática gênero e sexualidade está presente em dez projetos pedagógicos de cursos de formação docente para a educação básica em duas universidades públicas da cidade de Manaus (AM). Foi realizada uma pesquisa documental, utilizando a análise construtivo-interpretativa dos dados a partir do pressuposto histórico-cultural. Os resultados apontam uma presença ínfima do tema na concepção dos cursos e nas ementas das disciplinas; percebeu-se que a discussão gênero e sexualidade acontece em atividades pontuais, mas não transversalmente ao longo da graduação; identificou-se que a discussão dessa temática, quando acontece explicitamente, parte principalmente de um discurso biológico, e o debate sobre o tema não é identificado como concretamente estabelecido no Projeto Pedagógico de Curso. O presente trabalho contribui para a reflexão sobre a importância de uma formação inicial docente que debata gênero e sexualidade e indica a necessidade de uma formação inicial e continuada voltada à desconstrução da cisheteronormatividade, como alternativa para superar o preconceito que interfere no saber-fazer na/da escola como espaço de/para o acolhimento, escuta atenta, inclusão e equidade, essenciais a uma educação humanizadora e emancipatória.

**Palavras-chave:** Currículo, Educação, Formação docente, Gênero, Sexualidade.

## PROYECTOS PEDAGÓGICOS DE CURSO EN ANÁLISIS: GÉNERO Y SEXUALIDAD EN LA FORMACIÓN DOCENTE

**RESUMEN:** El espacio escolar recibe performances e identidades sexuales y de género disidentes con malestar. Es común encontrar profesores que reproducen la violencia LGBTI+fóbica, así como aquellos que reconocen el sentimiento de incapacidad para tratar el tema, demostrando la intención de desconstruir paradigmas al buscar transformar sus prácticas pedagógicas. Este artículo objetiva identificar si y de qué manera el tema de género y sexualidad está presente en diez proyectos pedagógicos de cursos de formación de profesores para la educación básica en dos universidades públicas en la ciudad de Manaus - AM. Se realizó una investigación documental, utilizando el análisis constructivo-interpretativo. Los resultados apuntan para una presencia insignificante del tema en la concepción de los cursos y en los programas de las asignaturas; se percibió que la discusión sobre género y sexualidad ocurre en actividades específicas, pero no transversalmente a lo largo del pregrado; se identificó que la discusión de este tema, cuando **ocurre** explícitamente, se basa principalmente en un discurso biológico, y el debate sobre el tema no se identifica como concretamente establecido en los PPC. El presente trabajo contribuye a la reflexión sobre la importancia de la formación inicial docente que discuta el género y la sexualidad e indica la necesidad de una formación inicial y continuada dirigida a la desconstrucción de la cis-heteronormatividad como alternativa para la superación del prejuicio que interfiere en el saber-hacer en la/de la escuela como espacio de/para la acogida, la escucha atenta, la inclusión y la equidad, imprescindibles para una educación humanizadora y emancipadora.

**Palabras clave:** Currículo, Educación, Formación docente, Género, Sexualidad.

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## INTRODUCTION

This work aims to identify whether and how the theme of gender and sexuality is present in pedagogical projects of initial training courses for basic education teachers. By investigating these documents, it is possible to understand how the theme, present or absent, in the degree curriculum, which may or may not enable teachers to develop theoretical and pedagogical tools for discussing this topic in the classroom, using knowledge scientists, based on dialogue with their respective areas of knowledge.

Several studies corroborate the challenges of consolidating an education that guarantees the inclusion of discussions on gender and sexuality from the teacher training in undergraduate courses in Higher Education institutions (NEVES et al., 2015; ESPERANÇA et al., 2015; ESPERANÇA; SILVA; NEVES, 2015; NEVES; SILVA, 2017). By not considering current debates on the topic, discussions about gender and sexuality in classrooms seem to continue reiterating cisheteronormative models (ROSA, 2020) and stereotypical conceptions about sexual and gender singularities and dissent present in the different spaces that understand and regulate thoughts, behaviors, emotions and affections in moral categories of right-wrong, good-bad, normal-pathological (LOURO, 2015).

Throughout life, aspects related to the theme of gender and sexuality are present in basic education and higher education institutions, in which several devices are being constantly activated, in the search for regulating subjects' bodies (LOURO, 2015; MISKOLCI, 2015). In early childhood education, several games, play, and sports present gentrified divisions: playing with dolls, dodgeball, and artistic expressions for girls; and carts, soccer, and martial arts for boys. Furthermore, architectural structures make a distinction between women's and men's bathrooms, without considering bodies different from the current cisheteronormative structures. These are just a few examples of aspects that constitute different ways of experiencing identity constructions and worldviews based on the sexualization and gendering of people's bodies (MISKOLCI, 2015).

The experiences of discrimination and violence in basic education and higher education are present in the daily lives of several LGBTI+ subjects, highlighting situations in which cisheteronormativity permeates the relationships between social actors present in schools and universities (CAPUCCE et al., 2021; JADEJISKI; GOMES; LIMA, 2022). Some factors considered in the reiteration of this violence are the lack of support, lack of knowledge, and prejudice reproduced by male and female teachers, as well as by the institutions' pedagogical teams. In this sense, it is necessary to understand how teacher training is being worked on so that these aspects can be reduced in the educational environment.

One of the important points when discussing the educational projects of basic education schools and teacher training is the construction of curricula. In the curricular aspect, the formality of sexuality education indicates that such themes are sometimes discussed in specific spaces, such as in Biology classes when the biomedical aspects of these relationships are prioritized; sometimes in pedagogical activities related to commemorative dates that aim for a specific debate on these topics that, generally, are not found or are not discussed in depth in the curricula and/or subject syllabi (BRAGA; CAETANO; RIBEIRO, 2018).

Following Brazilian re-democratization, after the advent of the 1988 Constitution, the State created regulatory instruments that supported the restructuring of Education in the country such as the Law of Guidelines and Bases of National Education – LDB - *Lei de Diretrizes e Bases da Educação Nacional* (BRASIL, 1996) and the National Curricular Parameters – PCN - *Lei de Diretrizes e Bases da Educação Nacional* (BRASIL, 1998a, 1998b). These instruments guided basic education curricula. Attempts to include themes relating to the teaching of and for gender and sexuality were strengthened nationally from the beginning of this century, when the governments sought, together with civil society and social movements, to build more forceful prerogatives in the aforementioned themes, such as the elaboration of the National Program to Combat Violence against LGBT – “Brazil Without Homophobia” (BRASIL, 2004) which aimed at education that guaranteed the rights of subjects, regardless of their sexual orientation or identity, among other proposals. gender. However, this Program was criticized and opposed by conservative and religious groups, dubbing it a “gay kit”, to delegitimize its importance, having finally managed to block its application in educational spaces with the Government (ROSENO; SILVA, 2017). Furthermore, we currently face intermittent attempts to delegitimize the need for education in and for human rights, especially in the areas of gender and sexuality, when, for example, we witness the rise of movements such as *Escola Sem Partido*, whose discourse of political non-partisanship

and neutrality reveals an ideology that is radically opposed to a plural debate in/of basic education (OLIVEIRA; LANZA; STORTO, 2019).

Themes relating to human rights began to take shape after the 1948 Declaration, which introduced the contemporary conception of human rights, establishing their universality and indivisibility. One of the established rights would be the equality of the concrete subject, that is, one who is inserted in a socio-historical context that guarantees their specificities and particularities. This means that every person must be considered a subject of law, respected in their characteristics, and valued in their differences, by combating all forms of discrimination to guarantee the promotion of their fundamental rights (PIOVESAN, 2013).

In the pursuit of achieving the right to education in relation also to the themes of gender and sexuality in education, we find in the current LDB, in its Article 22, that “[...] basic education aims to develop the student, ensure with the common training essential for the exercise of citizenship and provide him with the means to progress at work and in subsequent studies” (BRASIL, 1996, p. 17). In Art. 26, this premise is reiterated, based on the establishment of the common national base of basic education curricula, in which “[...] contents relating to human rights and the prevention of all forms of violence against children and adolescents will be included as transversal themes in school curricula [...], observing the production and distribution of adequate teaching material” (BRASIL, 1996, p. 20).

The National Curricular Parameters (PCNs- *Parâmetros Curriculares Nacionais*) (BRASIL, 1997a; BRASIL 1997b; BRASIL, 1998a; BRASIL, 1998b; BRASIL, 2000), guidelines designed to guide educational work in each discipline, adaptable to local peculiarities, present different interdisciplinary themes, through thematic proposals, which can be included throughout the discussion of all disciplines. Despite the criticism directed at PCNs about sexual orientation, due to their biologizing focus, these documents provided some references for the discussion about gender and sexuality in the school space.

As of 2019, the National Common Curricular Base (BNCC- *Base Nacional Comum Curricular*) (BRASIL, 2018) comes into force, a document of a normative nature, which aims to define “[...] the organic and progressive set of essential learning that all students must develop throughout the stages and modalities of Basic Education” (BRASIL, 2018, p. 7). The BNCC establishes knowledge, skills, and abilities to be developed by all students throughout the basic school and claims to seek integral human formation for the construction of a fair, democratic, and inclusive society; it was built vertically and without dialogue with educators, experts, and society in general, due to public hearings that did not constitute truly participatory spaces. Therefore, no direct references to themes related to gender equality or the rights of LGBT people were included.

In line with the BNCC, CNE/CP Resolution nº 2, of December 20, 2019 (BRASIL, 2019), defines the National Curricular Guidelines for the Initial Training of Teachers for Basic Education and establishes the Common National Base for Initial Training of Basic Education Teachers, whose main objective is to guide a common language on what is expected from the training of teachers to review the guidelines for Pedagogy courses and degrees, so that they focus on classroom practice and are aligned with the BNCC. In these documents, there are also no references to sexuality and gender from the perspective of human rights.

Faced with this context, there are other challenges highlighted in the research: the lack of knowledge of the regulations before the BNCC (GESSER; OLTRAMARI; PANISSON, 2015), how few teachers understand the importance and need to deepen studies and efficient discussions about of the theme at different moments of teacher training (GRAUPE; LOCKS; PEREIRA, 2018) and the difficulty and/or antagonism by teachers in bringing the propositions of these themes to the classroom (NEVES; SILVA, 2017), point to a movement of concealment in the approach to sexuality and gender in the classroom. The difficulties in approaching the topic in curricular activities in schools are one of the aspects of the complex scenario of a heteronormative education that involves the initial training of teachers.

This work supports the understanding that teacher training in higher education, as a dialectical space-time, can enhance the formation of cultural senses and meanings (VYGOTSKI, 2001), which favor the processes of human development, training, and performance of these professionals, to promote possibilities for overcoming historical conditions that produce inequalities that generate exclusion, invisibility and other challenges faced by LGBTI+ students in their school trajectories.

To highlight the discussion, the text is divided into four parts. Initially, a brief explanation is given about the following topics: gender; sexuality; prescribed curriculum and hidden curriculum, and teacher training. This explanation contextualizes the arguments that served as the basis for the analyses. Next, the methodological path of the research is described, followed by the presentation of the results constructed from reading the Pedagogical Political Projects. Finally, some reflections arising from the study are considered, including possibilities for carrying out a discussion about gender and sexuality throughout initial teacher training.

## **Gender, sexuality, and curriculum**

Throughout history, the term gender was constantly used as a synonym for sex, both related to the biological characteristics that differentiated the human species into dichotomous and complementary beings (male and female). This assumption of differences considered natural was also used to divide social functions into different human groups, which served to restrict women's public/political access for centuries (SCOTT, 1989; BUTLER, 2015).

Around the 19th and 20th centuries, these differences were strongly contested by feminist social movements who saw this logic as a form of man's dominance over women. In this way, the word gender begins to be used to refer to the social organization that categorizes the subject by their sex (LOURO, 2015). This means challenging the idea that there are social, psychological, or even physical characteristics strictly linked to one gender and not another. We then come to understand that these gendered social organizations are not universal: they are historical and cultural, producing different meanings and functions, depending on the time and place where they are configured.

The concept of gender is understood as a category of analysis that seeks to understand the historical, social, political, and cultural differences between women and men in different societies (SCOTT, 1989). Assuming this term as a category of analysis also means assuming that it is not exhausted but continues in the process of construction, being constantly re-elaborated to account for the countless social and political issues that continue to emerge (MEYER, 2013; BUTLER, 2015). In this context, different discourses are constantly being claimed by different groups and institutions, which we can understand as part of a knowledge-power game (FOUCAULT, 1988). Gender, therefore, is in constant dispute in the most different political spaces, both in the reaffirmation of the idea of the biological nature of genders, and in attempts to destabilize these discourses assumed around masculinities and femininities.

As well as the notions of gender and their implications in social analyses, another factor of debates and disputes is related to aspects relating to human sexuality. In addition to conceptions linked to anatomical and physiological aspects, social identities, or erotic desires, sexuality refers to a device for the dispute of subjects and bodies, ideas, and identities, which are claimed by different groups and institutions. There are three important segments in the knowledge-power disputes regarding sexualities: the church, law, and science, being co-creators of conceptions still in force today, such as moral, legal, and biological differences linked to gender, the normalization of affections and sexual pleasures and the conceptions of right and wrong related to human sexual behaviors (FOUCAULT, 1988). Each of these institutions produced and produced meanings that are often discriminatory about human sexuality.

Gender and sex are closer than previously understood, both being historical constructs used to maintain social binary logics between female x male, homosexual x heterosexual, and normal x pathological, among other binaries. When we talk about gender, we are often talking about sexuality and vice versa. This is because both are circumscribed within a proposed model of normality, which seeks to directly relate aspects relating to gender, sexual identity, and behavior, using the heteronormative model as a reference (BUTLER, 2015; MISKOLCI, 2015; LOURO, 2015). This means that the logic that is still sought to be maintained is that gender must determine its sexual object, which configures a certain expression of behavior. Any difference in this pattern is quickly established as wrong, criminal, or abnormal, as Foucault (1988) pointed out.

Among the spaces where this dispute occurs, the school is configured as a privileged place, as it is where different conceptions can be questioned, and problematized, and because it produces new/other meanings, considering that it is at school that experiences and scientific knowledge are



generally experienced, moral values, among others, clash and can provoke new ideas, in a dialogical process of permanent construction of knowledge (MISKOLCI, 2015; OLIVEIRA; QUEIROZ, 2016).

However, the school is also recognized as a space where people seek to discipline people to a current model of society, through the regulation of norms that, often, only reinforce ideas and conceptions that discriminate against those who are seen as different and try to adjust them to an ideal mold. In this sense, it is perceived as a place where there can be a crystallization of traditional models of relationships, disregarding the social and cultural transformations of its time.

Therefore, the school is part of the process of normalization and assimilation of current standards (FRANCO; SANTOS; MAIO, 2018). This process is inscribed in bodies through pedagogies of sexuality (LOURO, 2015): formal and informal, explicit, and implicit educational strategies, which aim to construct standardized bodies based on a heterosexual model of society. When we talk about formal strategies, for example, we are referring to legally supported institutions, responsible for the teaching and learning process, such as schools and universities.

Based on the foundations of historical-cultural psychology, educational processes and the conditions in which they occur are essential to human development since each subject, despite being born of the human species, only becomes humanized when he appropriates human-generic qualities (synthesis of the highest human activities) that are objectified in the historical-cultural heritage of humanity, such as science, technology, philosophy, among others (PINO, 2005; DUARTE, 2013). In this way, the implementation of basic education, intentionally organized to promote human-generic development, also depends on the objective conditions in/of school education (public policies; infrastructure; management, curriculum; didactics; characteristics of each of the students). students, teachers, and other professionals; teacher training, the interactions that each subject establishes with themselves, with others, and with the environment, and the level of awareness of these relationships. Among these conditions is how related gender issues and sexuality are understood and worked on. This aspect extends to teacher training as a constituent of the entire educational process.

The analysis of its proposals curricular is one of the possible approaches to understanding the formal educational process, its education model, and which aspects are considered for the basic training of subjects, including the values, themes, and visions of society that are privileged and/or hidden. The curriculum is “[...] every system of behaviors and values” (SACRISTAN, 1995, p. 86), whose presences and absences insert subjects into a symbolic universe, called school. These presences and absences can be understood in the various contents that will shape the educational system proposed in society, including themes of gender and sexuality. From this understanding, we can categorize curricula into two types: prescribed and hidden.

The prescribed curriculum deals with issues related to the teaching and learning of gender and sexuality in educational documents, such as curriculum matrices, subject syllabuses, and pedagogical projects. About the hidden curriculum, the pedagogical processes embedded in everyday relationships that govern the norms of gender and sexuality at school and in other spaces stand out, such as, for example, the architectural and spatial divisions of bathrooms by gender, the reinforcement of the use of gender stereotypes when referring to students, teachers, and professional staff, and even the constant jokes and embarrassment directed at subjects who do not fit into the current norm (LOURO, 2015).

Concerning the prescribed curriculum, it is necessary to reiterate some efforts that seek to include the discussion of gender and sexuality in education. Until 1996, the concept of education provided for by law aimed to prepare students for the job market, with primary education (later primary education) as mandatory education in Brazil. During the early 1990s, the country's participation in national and international events, which sought to discuss an education model that guaranteed quality and access for all, taking into account, in addition to professional preparation, citizenship learning, democracy, and human rights, resulted in the elaboration of the LDB, Law nº 9,394 of 1996, (BRASIL, 1996), which created subsidies for the construction of a common national base of education based on the PCNs (BRASIL, 1997a, 1997b; BRASIL, 1998a, 1998b).

Such documents were constructed in line with the Federal Constitution of 1988, which states, in its article 205, that education, as a right of all and a duty of the State and the family, must be promoted and encouraged with the collaboration of the entire society, aiming at the full development of people, their preparation for the exercise of citizenship and their qualification for work (BRASIL, 1988).

The PCNs suggest the inclusion of aspects relating to the debate on topics of great social importance, to guarantee “[...] the ideal of [...] equal rights among citizens, based on democratic principles” (BRASIL, 1998a, p. 13). Such questions were grouped into so-called Transversal Themes – thematic groups whose insertion in education could cross the various mandatory subjects in an interdisciplinary way. Among the areas of the organization, Sexual Orientation was responsible for discussing issues of gender and sexuality, with discussions of the body, gender relations, and the prevention of sexually transmitted diseases as guiding aspects (BRASIL, 1998).

Being part of the prerogatives that establish the BNCC, these themes should be covered throughout teacher training, to guarantee what the Constitution establishes, concerning “[...] pluralism of ideas and pedagogical conceptions [...]” (BRASIL, 1988, p. 123).

However, with the promulgation of the BNCC, it is understood that there was a setback to previous regulations, about working with and for diversity. This is because the document is based on a traditional education model, which aims only to work on content aimed at learning skills necessary for the job market, which Freire (2004) defined as banking education. In this sense, debates, and discussions around cross-cutting themes, including sexuality and gender, are strengthened in their more conservative views and weakened in their direction towards a critical and emancipatory education of subjects.

In this way, it is possible to identify that, if previously, even with the presence of guiding documents that sought to include gender and sexuality as a topic to be worked on in basic education, the implementation of this action encountered obstacles, current regulations have made such debate even more challenging, both in basic education and in teacher training. It is necessary to note that such documents include the promotion and respect for human rights, however, when specifying to whom and about whom these rights refer, the LGBTI+ population is not even mentioned in their construction (BRASIL, 2019).

Based on these reflections, the analysis of pedagogical projects of initial teacher training courses was proposed, about the inclusion of themes related to the discussion of sexuality and gender, understanding that such documents can help to understand whether and how these themes are prescribed.

## METHOD

This article is part of a broader research, entitled “The challenges of teacher training in the Amazon to promote the right to education for LGBT people”, funded by CNPq and CAPES, and one of its objectives gave body for the documentary analysis here.

Thus, to meet the objective of this work, descriptive documentary research was proposed. This type of research seeks to describe characteristics and nuances through a detailed analysis of documents, which constitute important sources of data information to provide a better view of a given problem or issue (GIL, 2007). In this case, the Course Pedagogical Projects (PPCs) of undergraduate courses were considered. Based on their analysis, it is possible to construct a perspective on whether themes relating to sexuality and gender should be included in their curricula, opening up possibilities for understanding how teachers are being trained to perceive, understand, discuss, and propose concrete interventions for a humanizing, emancipatory basic education that considers present differences.

Due to its notable quality of teaching, especially in the teacher training, its articulation with research and extension, and the offer of postgraduate courses, courses of a degree from two public universities located in the city of Manaus (AM): the Universidade do Estado de Amazonas (UEA) and the Universidade Federal de Amazonas (UFAM) were selected.

The research corpus consists of PPC degrees, considered public archive documents, and written origins, from the universities mentioned above. To this end, the consent of university institutions and their academic units, in which the courses that constitute the objects of this study are located, were requested. PPCs were collected in 2018. Contact with universities and their academic units took place via email. When there was no response from this means, the researcher went in person to the coordinators of the undergraduate courses at these institutions, delivering a copy of the project and two copies of the consent form to be signed, if there was interest in participating. In this way, consent was granted for ten

teacher training courses, five from UEA and five from UFAM (Box 1), whose documents were provided by their respective coordinations.

**Box 1 - Characterization of degree courses**

	Degree courses	Year of operation	Year of validity of the current PPC	Total workload	Training hours
<b>Universidade do Estado do Amazonas</b>	Biological Sciences	2006	2013	4,625	725
	Geography	2007	2015	3,230	885
	Arts – Portuguese Language	2005	2013	3,455	840
	Mathematics	2001	2013	2,970	915
	Pedagogy	2007	2017	3,375	*
<b>Universidade Federal do Amazonas</b>	Natural Sciences	1966	2010	2,855	1,215
	Geography	1981	2011	3,080	1,110
	History	1981	2006	2,855	1,035
	Arts – Portuguese Language	1965	2010	3,125	1,125
	Pedagogy	1961	2008	3,310	*

Source: PPCs of undergraduate courses at the Universidade do Estado do Amazonas and the Universidade Federal do Amazonas (UEA, 2017; UFAM, 2012).

\* It is understood that the Pedagogy course has teacher training as its priority, with the general and specific subjects aimed at training the educator in its entirety. Therefore, the specific workload for the degree is not possible to be accounted for.

Once we had the documents for each course, we sought to list and understand, based on the objectives included in these documents, the training proposal corresponding to each degree. Based on the syllabi, we highlight whether and how the theme of gender and sexuality was present. Throughout the analysis process, the following aspects were considered: 1) the course objectives bring the possibility of discussing sexuality and/or gender as foundations for teacher training for basic education; 2) the course syllabus presents subjects that explicitly include terms, expressions, or topics of discussion relating to sexuality and/or gender in their syllabi, objectives and/or bibliographical references; and 3) if the previous statement is not confirmed, the respective summary provides possibilities for discussing the topics mentioned through transversal and/or approximate themes (for example, human rights, groups and social movements, inclusive education, confronting discrimination, among others).

In this procedure, floating and exhaustive readings of the material were carried out, searching for elements that responded to the objective of the study and the aspects mentioned above, resulting in categories of analysis presented in Boxes 2, 3, 4, and 5. Based on these categories, we sought to deepen the discussion, dialoguing with the current literature on curriculum, gender, and sexuality from a historical-cultural perspective.

The qualitative theoretical-methodological perspective guided the data analysis and discussion, based on the constructive-interpretative analysis proposed by González Rey (2005). This choice is due to the understanding that PPCs are documents that represent the subjectivities of the social actors who constructed them, based on the legal guidelines interpreted and related to the historicity and culture in which they are inserted. Based on dialectical logic, this interrelation produces senses and meanings that permeate the proposals of how each course should be, its graduate profile, the objectives assumed, and how the paths are designed to achieve these goals. In this way, the implementation of a course also represents the subjectivity of its actors, considering that they are human productions and, as such, aim to build the world, which also realizes them as active subjects in the process. The analysis and understanding of these documents, their methodological development, and the production of zones of intelligibility also represent the subjectivity of the researcher, supported by the theoretical production produced to date, in the search to continue the process of scientific production around the proposal; in



this case, build an understanding of initial teacher training, based on identifying whether and how themes relating to gender and sexuality were present in these PPCs.

Thus, the analysis process involves constant construction and interpretation from the first contact with the PPCs, representing the dialogue between the theoretical and the empirical moment, where the constructed zones of intelligibility will be the foundations for a new theoretical understanding of the topic.

The analyses of the categories were organized into two blocks: the first – conception of education and its implication in teacher training –, built from the objectives proposed in each course investigated, considered the model of education that subsidizes both teacher training throughout the degree as for the professional who intends to enter the job market; the second – inclusion-exclusion of topics relating to gender and sexuality – referred to the set of disciplines that mark the theoretical-practical direction, which would enable the teacher training process for each course in this topic.

## RESULTS AND DISCUSSION

In this section, there are categories based on the objectives of each PPC considering the training model proposed and used as a reference for professional teacher training. Course subjects that present concrete proposals or possibilities for discussions about gender and sexuality throughout the course are also categorized.

### Concept of education and its implications for teacher training

The ten documents analyzed brought very similar conceptions of education, to adapt to the general propositions recommended by the current LDB, PCNs, and guiding parameters of the institution. The validity of the PPCs analyzed does not yet consider the BNCC propositions, as it was approved in December 2017 and came into force in 2019, nor the DCNs for the initial training of basic education teachers, approved in December 2019, and the course pedagogical documents correspond to previous periods (Box 1).

Common themes to the PPCs were recognized and categorized regarding how institutions aim to train their professionals and how they should conceive of education in their practices. The themes are organized in Box 2 below:

#### Box 2 - Categorization of the objectives proposed in the PPCs of each course

<b>Building citizenship and combating exclusion</b>	
<b>UEA</b>	<ul style="list-style-type: none"> <li>· Active in the construction of collective, autonomous practice and political, cultural and professional identity;</li> <li>· Development of inter and transdisciplinary, contextualized, ethical, aesthetic, democratic, and socially relevant knowledge and skills;</li> <li>· Domain in the area of activity and its importance in the exercise of citizenship.</li> </ul>
<b>UFAM</b>	<ul style="list-style-type: none"> <li>· Understanding and application of public educational policies;</li> <li>· Continuous professional construction for a transformative practice;</li> <li>· Ethical, humanistic, technical-scientific professional qualification, based on the construction of a fair society;</li> <li>· Training in participatory intervention, aiming to improve the quality of life in the region.</li> </ul>
<b>Critical thinking and interdisciplinarity</b>	
<b>UEA</b>	<ul style="list-style-type: none"> <li>· Critical, political, practical, scientific, and ecological-environmental awareness of the historical formation of Brazilian and Amazonian society;</li> <li>· Reflective, problematizing, and investigative training of one's training;</li> <li>· Development of inter and transdisciplinary, contextualized, ethical, aesthetic, democratic, and socially relevant knowledge and skills;</li> <li>· Integrative work in multidisciplinary and meaningful learning for students;</li> <li>· Interdisciplinary work.</li> </ul>

<b>UFAM</b>	<ul style="list-style-type: none"> <li>· Promoting critical and active awareness in the face of social reality in its performance in basic education;</li> <li>· Critical ability to observe the theoretical-methodological foundations of their area and its consequences for teaching-learning, the democratization of knowledge and culture, and social transformation;</li> <li>· Action that makes it possible to permanently rethink their practice and their condition as an educator;</li> <li>· Interculturally competent professional in the critical exercise of teaching in the specific area and aware of the insertion and relationship in and with society and its actors;</li> <li>· Promotion of reflection and construction of inter and transdisciplinary thinking.</li> </ul>
<b>Recognition of the social, regional, and cultural specificities of students</b>	
<b>UEA</b>	<ul style="list-style-type: none"> <li>· Reflection and critical action to understand different historical-social contexts, mainly in the Amazon region;</li> <li>· Creative and recursive development to advance the educational process, considering cultural diversities;</li> <li>· Construction of knowledge aimed at understanding and solving Amazonian problems;</li> <li>· Construction of knowledge related to the Amazon reality;</li> <li>· Commitment to the public interest and contribution to training in the Amazon region;</li> <li>· Action that respects students' differences.</li> </ul>
<b>UFAM</b>	<ul style="list-style-type: none"> <li>· Understanding of political, philosophical, social, and cultural aspects essential to educational dynamics;</li> <li>· Attention to intersubjective and psychosocial processes in interpersonal relationships with an emphasis on Amazonian cultural and environmental diversity;</li> <li>· Understanding and acting in the multiple dimensions of human development and learning processes;</li> <li>· Interculturally competent professional in the critical exercise of teaching in the specific area and aware of the insertion and relationship in and with society and its actors;</li> <li>· Teaching and researching in a related area, based on the planning of activities contextualized to the economic, political, and sociocultural reality of the region.</li> </ul>
<b>Challenges of teaching for diversity</b>	
<b>UEA</b>	<ul style="list-style-type: none"> <li>· In practice, teachers faced with “[...] so many diversities, have many fears: The tension between teachers and students is evident”;</li> <li>· “[...] among the countless difficulties in this implementation, the qualification of teachers whose training, in general, does not meet new realities, such as multiculturalism, gender and ethnic issues as well as the practices of interdisciplinarity and transdisciplinarity”.</li> </ul>

Source: PPCs of undergraduate courses at the Universidade do Estado de Amazonas and the Universidad Federal de Amazonas (UEA, 2017; UFAM, 2012).

## RESULT AND DISCUSSION

In this section, there are categories based on the objectives of each PPC, considering the training model proposed and used as a reference for professional teacher training. Course subjects that present concrete proposals or possibilities for discussions about gender and sexuality throughout the course are also categorized.

In the first theme – Construction of citizenship and combating exclusion –, it is possible to notice, from the speeches present in the texts, that, about teacher training, these courses aim to train teachers who can deal with the problems related to situations that involve the promotion of citizenship and overcoming social inequalities, as they are seen as agents of social transformation in contexts of social exclusion. The contents of these PPCs have similarities in terms of the school's conception and the role of teachers, as can be seen in the excerpts of each document.

In this sense, the UEA PPC of Pedagogy refers to the school as a trainer of contextualized, ethical, aesthetic, democratic, and socially relevant knowledge, and skills. Participation in these processes can be characterized as a praxis that seeks to transform the reality of subjects, through the promotion of

sociopolitical awareness. This means creating environments that are capable of developing forms of intervention in the fight against subordination, social exclusion, and inequalities, among other factors of domination, so that it is possible to establish a real civic experience for all (FREIRE, 2004; CARVALHO, MEIRELES; GUZZO, 2018).

This civic experience also needs to include the legitimization of sexual identities, egalitarian gender relations, and the autonomous experience of one's sexuality, a vision corroborated by the Declaration of Sexual Rights, drawn up and approved in 1999, after discussions at congresses with the participation of the World Association of Sexology (WAS) and revised in 2014, which states:

[...] equality and non-discrimination are fundamental to the protection and promotion of all human rights and include the prohibition of any distinctions, exclusions or restrictions based on race, ethnicity, color, sex, language, religion, political opinion or any other, social or regional origin, characteristics, birth status or any other, including disabilities, age, nationality, marital or family status, sexual orientation and gender identity, health status, place of residence and economic or social situation (WORLD ASSOCIATION FOR SEXUAL HEALTH, 2014, p. 1).

Thus, the role of the school and civic education is to discuss and confront situations that restrict any human rights, which makes this institution viable as a space for discussion about gender and sexuality.

The UFAM Geography PPC, going in the same direction, triggers the training of a professional with ethical, humanistic, and technical-scientific qualifications, building a fair society. Professional strengthening in search of this fairer society, from the perspective of critical social psychology, indicates a way of providing subjects with awareness of their social and political roles, to overcome a passivity that keeps them in a position of submission to structures and regimes of power, which implies denial of rights and uncritical acceptance of reality (ANSARA; DANTAS, 2010). These same conceptions about the school were evident in the UEA Biological Sciences PPC.

The PPCs of Pedagogy at UEA and UFAM recognize the school as a space for all cultures and traditions, in addition to the advancement of knowledge and science. Although there are all these notions used in these documents, the school is still evident as a space that does not recognize diversity (CARDOSO; SANTOS, 2014; COUTO; CRUZ, 2017; BRAGA, CAETANO; RIBEIRO, 2018; FRANCO, SANTOS; MAIO, 2018), in which cultures historically prescribed as official are predominant. It is noteworthy that these “official cultures” value the white, heterosexual, middle-class, and Christian population – a reality to be recognized, confronted, understood, and overcome by actions that do not do without the texts written in the degree PPCs and the legal apparatus, but that need to go beyond them, realizing the theory-practice unity as/for a revolutionary praxis (SÁNCHEZ VÁSQUEZ, 2011).

In the second theme – Critical thinking and interdisciplinarity – the emphasis on emancipatory training and collective thinking inserts the conception of school as a training space beyond technical knowledge, as it must train for life. This conception is in line with the current political context regarding schools. Mattos (2018), when discussing the fight against critical discussion in schools, promoted by religious and ultra-liberal groups, under the argument that teachers should be “neutral” in the classroom and focus only on technical content, states that gender and sexuality were used as a way to delegitimize the promotion of citizenship education, arguing that it was linked to a “left-wing ideology” and, therefore, would be contrary to traditional values. A strengthening of a traditional and conservative view of school is evident with the rise of the Bolsonaro government, starting in 2019 (LOUZANO; MORICONI, 2019), which contradicts what is characteristic of critical thinking, which encompasses the ability to analyze to form one's own opinion and with interdisciplinarity that also strives for the establishment of relationships.

In the third theme – Recognition of the social, regional, and cultural specificities of students –, it was found that the PPCs establish the recognition of personal, social, cultural, and regional specificities and, thus, the formation of a contextualized education permeates the discourses of the documents analyzed. Candau (2008) develops the idea that from the interaction between subjects with different specificities, rescuing their importance for the construction of different social identities, it is possible to build a more humanistic society project that promotes the guarantee of fundamental rights. This model of education – called intercultural – is close to what some theorists understand as “educating for differences” (MISKOLCI, 2015; LOURO, 2015), which, according to these authors, aims to question

and destabilize the idea of diversity, in which they are only considered as “different”, without problematizing the systems that support these differences and that allow some to be deprived of their fundamental rights.

The fourth theme – Challenges of teaching diversity –, the lack of qualifications to work with differences and the fear of addressing these issues in the classroom are mentioned in the UEA Geography and Pedagogy PPCs. This little preparation for issues on gender and sexuality was identified in a study on the training of pedagogues in Minas Gerais for gender and sexuality topics, carried out by Silva (2015). According to the author, few collective spaces within the courses she analyzed promoted discussions on these themes, generally occurring when teachers and researchers dedicated to these themes in their previous training or because, as undergraduates, they were interested in these topics. In this way, the discussion about gender and sexuality occurred mainly as specific activities, not as a transversal discussion throughout the course.

Based on the assumptions of historical-cultural psychology, the marks of humanity in each subject result from processes of appropriation (internalization of human characteristics objectified by humanity through its work) and objectification (a process of production and reproduction of human material and symbolic culture) of capabilities, skills, and abilities, parts of educational processes (DUARTE, 2013). From this perspective, it is important to highlight that how each person appropriates and aims what they appropriate and aim in the relationships they establish with the environment needs to be understood in the planning, development, monitoring, and analysis of educational policies, educational processes, management, teaching and learning in their specificities throughout basic education and teacher training. Each school student and each teacher in training is a unique, concrete subject, inserted in a historical and objective reality, in which they form (VYGOTSKI, 2013), act, and contribute to (trans)form or maintain. From this, when considering that each subject is historical and unique, it is also necessary to understand that development inequalities are forged in capitalist society, including in the way in which exclusionary relationships are organized within schools and teacher training courses when there is no awareness about them.

### **Inclusion-exclusion of themes relating to gender and sexuality**

Based on the analysis of the corresponding syllabi in each PPC, we quantified and categorized which mandatory and optional subjects were carried out or could enable the discussion of sexuality and gender themes throughout teacher training in the ten courses included in the research. This analysis led to the organization into two categories: explicit, where words, themes, or reference suggestions that were related to the theme in question appeared; and implicit, in which the discussion about gender and sexuality could occur due to the interdisciplinary, critical or diversity and inclusion-oriented conception, based on terms found in the disciplines offered, as shown in Boxes 3, 4 and 5, presented below.

#### **Box 3 - Number of subjects with explicit and implicit discussion regarding gender and sexuality.**

UEA	Explicit		Implicit	
	Mandatory	Elective	Mandatory	Elective
Geography	1		4	2
Portuguese language		3	5	1
Biological Sciences	5	2	5	3
Pedagogy	3		2	
Mathematics	1		1	
UFAM	Explicit		Implicit	
	Mandatory	Elective	Mandatory	Elective
Geography			3	
Portuguese language			2	
Natural Sciences	4	1	4	
Pedagogy		3	6	1
History	5	1	2	4

Source: PPCs of undergraduate degree courses at Universidade do Estado do Amazonas and Universidade Federal do Amazonas (UEA, 2017; UFAM, 2012).

**Box 4** - List of disciplines with explicit and implicit discussion regarding gender and sexuality at the State University of Amazonas

UEA	Explicit		Implicit	
	Mandatory	Elective	Mandatory	Elective
Geography	Population geography (75h)		Educational Philosophy (60h) Educational Psychology (60h) General Didactics (60h) Educational Sociology (60h)	Health Geography (60h) Cultural Geography (60h)
Portuguese language		Thematic Studies of Brazilian Literature V (90h) Thematic Studies in Portuguese Literature III (60h)	Thematic Studies in Brazilian Literature II (60h) Children's Literature (75h) Educational Sociology (60h) History, Politics, and Organization of Basic Education (60h) Educational Philosophy (60h)	Theory of Literature III (60h)
Biological Sciences	Fundamentals of Human Anatomy (75h) Embryology (60h) Histology (60h) Basic Genetics (60h) Human Physiology (90h)	Cytogenetics (60h) Behavioral Ecology (60h)	Developmental Psychology (60h) Learning Psychology (60h) Basic Education Legislation (30h) Educational Philosophy (60h) Educational Sociology (60h)	Education and Health (60h) Educational Sociology (60h) Inclusive Education (75h)
Pedagogy	Education and Health (60h) Natural Science in Early Childhood Education and the Early Years of Elementary School (60h) Natural Sciences Teaching/Learning Methodology (60h)		Sociology of Education II (60h) Developmental Psychology (60h)	
Mathematics	Cross-cutting themes (60h)		Educational psychology (60h)	

Source: PPCs of undergraduate undergraduate courses at the Universidade do Estado do Amazonas (UEA, 2017).



**Box 5** - List of disciplines with explicit and implicit discussion regarding gender and sexuality at the Federal University of Amazonas

UFAM	Explicit		Implicit	
	Mandatory	Elective	Mandatory	Elective
Geography			Introduction to Cultural Anthropology (60h) Educational Psychology I (60h) Basic Education Legislation (60h)	
Portuguese language			Curricular Practice III - The National Curricular Parameters (60h) General Didactics (60h)	
Natural Sciences	Fundamentals of Anatomy (60h) Basic Histology and Embryology (60h) Genetics and Evolution (60h) Human Physiology for Natural Sciences (60h)	Cytogenetics (60h)	Educational Psychology I (60h) Science Teaching Practice II (60h) Teaching Practice in Science III (60h) Basic Education Curricula and Programs (60h)	
Pedagogy		Education and Sexuality (60h) Social Movements and Education (60h) Adolescent Education (60h)	Sociology of Education II (60h) Educational Psychology I (60h) Basic Education Curricula and Programs (60h) Science Teaching Content and Methodologies (60h) Supervised Internship I: Early Childhood Education (180h) Supervised Internship II: Initial Years (180h)	Human Rights Education (60h)
History	History of Brazil I (60h) History of Brazil II (60h) Historical Research Methodology (60h) Contemporary History I (60h) History of Brazil IV (60h)	History of Sexuality (60h)	Educational Psychology (75h) Modern History (60h)	History of Brazilian Social Movements I (45h) History of Brazilian Social Movements II (45h) History of Social Movements (60h) History of Social Movements in the Amazon (60h)

Source: PPCs of undergraduate degree courses of Universidade Federal do Amazonas (UFAM, 2012).

In the PPCs of the Biological Sciences courses at UEA and Natural Sciences at UFAM, the reference to sexuality and gender is more evident in subjects that traditionally address the biological aspects of the topic, related to anatomical, physiological, and genetic approaches. Given this, it is possible to privilege knowledge regarding a biological-hygienist approach throughout training, generally focused on gender differences or sexual behaviors, from an essentialist view, which seeks to explain such differences only from the naturalization of biological characteristics of the subjects (FURLANI, 2011).

The privilege of discussing sexuality and gender from a biological perspective is part of the knowledge-power strategies that seek to control and discipline subjects to stipulate those who should be seen as sick if they do not identify with the conceptions of “normality” established by science (FOUCAULT, 1988). In this way, social, political, and cultural aspects about gender and sexuality end up being devalued, to the detriment of biologizing knowledge. However, for Vance (1995), it is necessary to consider the problem that exists in restricting the debate on sexuality to the biological sphere. According to the author, this restriction can lead to the repathologization of sexual identities and practices that have already been vehemently attacked historically by conservative views, such as female sexuality, masturbation, and homosexual identities. Furthermore, restricting the debate to this field reiterates the exclusion of vulnerable groups and unequal relations between genders, a proposal contrary to the civic vision desired by the course projects.

The term “sexual orientation” as part of cultural diversity in recognition only appeared as a proposed theme in the subject “Population Geography”, part of the UEA Geography PPC, as can be seen in the following fragment:

Geografia da População e suas relações com demografia e Economia Política. As teorias demográficas e a questão do crescimento populacional. Elementos da dinâmica demográfica. Migrações no mundo contemporâneo. População e desenvolvimento e ambiente: a atualidade do debate. Políticas populacionais. População, trabalho e cidadania. Pluralidade Cultural e Orientação Sexual. População e o ensino de geografia no ensino básico (UEA, 2017, p. 110).  
Population Geography and its relations with demography and Political Economy. Demographic theories and the issue of population growth. Elements of demographic dynamics. Migrations in the contemporary world. Population and development and environment: the current debate. Population policies. Population, work, and citizenship. Cultural Plurality and Sexual Orientation. Population and the teaching of geography in basic education (UEA, 2017, p. 110).

The terms gender and sexuality appeared in the objectives of the optional subject “Thematic Studies of Brazilian Literature V”, of the PPC de Arts – Portuguese Language at UEA, inserted as follows: “Study on contemporary themes in Brazilian literature, both ethical and aesthetic, such as gender relations (sexuality), ethnicity, diversity, testimony, and literature, autofiction, memory. Practical study and didactic application of the subject content” (UEA, 2017, p. 172).

The concentration of recommended bibliography regarding gender and sexuality issues in mandatory and elective subjects was greater in the History course at UFAM, in the subject “History of Brazil II” (UFAM, 2006): History of Virility, by Alain Corbin; History of Women of Santa Catarina, by Antônio Emilio Morga; Gender, Sociability and Affectivity, by Antônio Emilio Morga and Cristiane M. Barreto; Intimate Stories, by Mary del Priore; History and Sexuality in Brazil, organized by Ronaldo Vainfas. The highlighted references are part of the complementary bibliography of the discipline, indicating the possibility of using the texts; however, it is not mandatory, with the choice being up to the teacher responsible for the discipline at each moment.

It is worth highlighting the existence of only two subjects whose nomenclatures explicitly express the construction of specific knowledge concerning sexuality: Education and Sexuality (60h) (PPC of Pedagogy, UFAM, 2009) and History of Sexuality (60h) (UFAM, 2006).

The subject “Education and Sexuality” of the UFAM Pedagogy course aims to “[...] understand the importance of sexual content and its articulation with cognitive content for a better understanding of the teaching-learning process” and its syllabus includes the “Development of sexuality: bio-psycho-historical and social aspects. Sexuality and generation. Gender, race, and social class. Pedagogical practices in sexuality education: Sexual orientation at school; Educator’s stance” (UFAM, 2009, p. 54). Of the body of courses and disciplines analyzed, this was the only one that referred directly

and objectively to the topic studied. The subject “History of Sexuality” (UFAM, 2006) does not present a syllabus, objectives, or bibliography described in its syllabus, suggesting either that such writing is available in other documents not available to the researcher or that the subject proposal comes from the teacher. It should also be noted that both subjects are part of the optional matrix of the respective courses and may or may not be offered to each new group of students.

Most of the subjects in which a discussion about sexuality and gender can occur in the courses researched were found in implicitly mandatory subjects (see Boxes 3, 4, and 5), as they do not mention them directly. However, there is the presence of themes referring to the study of different social groups, cultures, public policies, and democratization, among other theoretical concepts that may encompass the themes of gender and sexuality. It is not clear whether the topic is, in fact, part of the debates throughout teacher training courses.

It can be understood that the invisibility of sexuality and gender issues in curricula explains what should or should not be prioritized in academic training. Although there is a desire to strengthen the humanist conception of education, in practice, technical content ends up being prioritized in course documents, leaving critical discussions about already established theories to the background. With this idea, it is worth agreeing with some studies that address the existence of a social logic between established outsiders (TORRES; PRADO, 2014; CIDADE, 2010), an unequal relationship of power, where what is established and validated by society as a positive value it tends to disqualify what does not fit into this possibility. Therefore, it is interesting to note the outsider position on both topics related to gender and sexuality and the inclusion of studies referring to the LGBTI+ population, given the low visibility of the topic in explicitly mandatory subjects. When explicit discussion occurs, the documents that indicate the obligation of this discussion are restricted to Biology and Natural Sciences courses, to indicate that such courses have specific knowledge about human sexuality and gender discussions, also from the point of view of sex, with the discussion based on inclusive, humanizing and emancipatory assumptions of a socio-historical and cultural conception of human development in areas other than those of Human Sciences being only a remote possibility. Even there, there is no guarantee that the social, historical, and cultural debate will take place, relegating this theme from an emancipatory and transformative proposition to the position of the outsider in the scientific field.

## FINAL CONSIDERATIONS

This work sought to identify whether and how the theme of gender and sexuality is present in the pedagogical projects of initial training courses for basic education teachers. From the analyses, it was identified that there are contradictory discourses throughout the training proposals that influence the construction or not of opportunities for training the necessary characteristics for these professionals to work in Basic Education from a humanizing perspective.

If, on the one hand, the conception of an education aimed at building citizenship, through the promotion of fundamental rights of children, young people, and adults, was present throughout the writing of these documents, as well as ideals of interdisciplinary education, combating exclusion and critical thinking in the approach to different disciplines; on the other hand, the idea that these concepts are applied to issues of gender and sexuality seems to be negligible, according to what was seen in the analysis of the syllabuses of each course.

The disciplines that make up the matrices of the PPCs suggest that the critical, emancipatory, and citizenship-oriented stance of socially vulnerable groups is more present in courses related to Human Sciences and Education (History, Geography, Portuguese Language, and Pedagogy) than in courses in the areas of Exact Sciences (Mathematics) and Natural Sciences (Biological Sciences and Natural Sciences). This may indicate that, upon arriving at the school environment, only some teaching areas carry out a basic and critical reflection on sexuality and gender, while other subjects continue to reproduce content and traditional models of these themes, as suggested by several similar studies.

We can think that, when seeking to achieve an interdisciplinary ideal for educational practice, discussions in different areas would have a more comprehensive reference on certain subjects, including sexuality and gender. However, many of the disciplines where such a discussion could occur are not

present in their bibliographic reference books or texts referring to different conceptions and approaches to the topic.

However, the discussion of these topics can happen both through mobilizations of higher education professors willing to talk to students about such topics, and through their willingness and interest in problematizing such issues during their graduation, which leads us to reflect that sexuality and gender come more from an individual or collective interest of subjects and groups interested in the topic than from a formal education policy aimed at including the topic in comprehensive teacher training.

It is important to note that, if discussions regarding gender relations, sexual identities, violence, and prejudice against those who are different, among other approaches linked to gender and sexuality, were already considered insufficient to deal with the problems in the Brazilian context today, the social, cultural and political context of this historical moment can prevent the few spaces for discussion and construction of knowledge about gender and sexuality from being able to move forward with projects for a more humane and truly civic-minded society.

Dialectically, for teachers in training to be able to generate new and heightened needs to know, act, and interact, a training process organized as an intentional and revolutionary work is necessary, which coherently combines texts, processes, actions, and intentions, generating contradictory movements in institutions and in the same society that alienates to contribute to overcoming them.

Therefore, it is necessary to understand that any attempt to provide a critical dialogue, which seeks the autonomy and full citizenship of all subjects, considering and including all their differences, is configured as an act of resistance, in the sense that it is necessary to find different strategies to address such issues and invest in the formation of critical awareness among teachers, which will have an impact on the training of students in schools. Only in this way will we be able to realize the almost utopian desire to build a truly fair and egalitarian society for everyone.

Finally, it must be remembered that this study is not closed or finished. Many reflections are still possible to be carried out based on the analysis of these documents, as well as the possibility of searching for other themes that can deepen, corroborate, or refute the interpretations presented here.

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Author 1 – Conceptualization, investigation, active participation in data collection and analysis.

Author 2 – Conceptualization, Project coordinator, methodology, writing - review and final editing of the text.

Author 3 – Supervision, data curation, participation in data analysis, and text review.

Author 4 – Research, participation in data analysis, formal analysis, and text review.

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