



Challenges and possibilities of gender equality in the school space

Challenges and possibilities of gender equality in the school space

Hélio S. Azevedo

Submitted on: 15/08/2022

Approved on: 15/08/2022

Published on: 17/08/2022 DOI:

10.51473/rcmos.v2i2.338

SUMMARY

The aim of this work is to address gender equality and how it has developed in today's society, providing an overview of how Patriarchy influenced this concept and how, to this day, the implementation of public policies is important for resolving this discussion in society. classrooms, showing how behavior patterns influence these issues when it comes to the school context. Bibliographical research will be used as a basis, based on texts by some authors, so that there is a more in-depth construction on the topic. **Key words:**Schools; Gender equality; Patriarchy.

ABSTRACT

The present work aims to address gender equality and how it has developed today, performing an overview of how the Patriarchate influenced this concept and how to date the realization of public policies is important for the resolution of this discussion in the classrooms, showing how patterns of behavior influence these issues when talking in the school context. Bibliographic research will be used as a basis, based on texts by some authors, so that there is a more in-depth construction on the subject.

Keywords:Schools; Gender equality; Patriarchate.

1. INTRODUCTION

Gender issues are always implicit in everyday school life, in curricula, in training, in the relationship between teachers and students, in teacher education practice, gender is generally seen as an aspect of social relations, based on the differences that exist between genders, but it is also very present in power strategies, it can be said that there is a process of change in the school environment in relation to gender issues. Today, there are public education policies that contribute to reducing inequality, but in the Brazilian education system it is still very scarce, many people have come to understand what is happening, however, few still take action to change this role, without impacting action in schools and in individuals' lives.

In order to understand, however, the phenomenon of gender inequality, it is also necessary to analyze the concept of patriarchy, which is still part of our current context. Patriarchal societies support forms of control in which men have advantages over women, even with same conditions, therefore, machismo is something that exists in family relationships, values, behaviors, schools, churches, among other segments of our culture. In family structures, machismo is reinforced since childhood, where there is an incentive for boys to be proud of their own sex, to show it off, building up a certain narcissism, which is practically clear.

On the other hand, women adopt a more conservative stance, placing themselves in a position where girls must be modest, simple and not have an affectionate relationship with their own sex. For Bordieu (1999), the work of reproduction was guaranteed, until recently, by three main bodies, the Family, the Church and the School, which, objectively orchestrated, had in common the fact that they acted on unconscious structures. It is, without a doubt, the family that plays the main role in reproducing male domination and views; It is in the family that the early experience of the sexual division of labor and the legitimate representation of this division, guaranteed by law and inscribed in language, prevail.

These are stereotypes more defined by society, therefore, difficult to be re-educated, fully dedicated, it is a process, in the conventional system, it has an appeal so that sexist and repressive structures can continue to repeat themselves over the years. The new forms of relationships between the sexes must be explained in

way of educating people as subjects in themselves, recognizing themselves in the face of the responsibility present in their existence.

The trajectory of feminism was, and still is, permeated by confrontation and resistance with those who still use biological or theological justifications to highlight the differences and inequalities between men and women; and with those who use Marxist perspectives to defend the centrality of social class for understanding social differences and inequalities. (MEYER, 2003).

There is a struggle on the part of feminism to break down the barriers that create social inequality, as people continue to have pre-established concepts regarding the issue of gender equality, using explanations related to religion or biological issues to justify these differences. . Individuals, as men and women, use their interpersonal relationships to build a historical and social process, with elements such as our body, what we eat, what we use, rituals and the way we deal with how we They themselves are agents of culture, body language is symbolic and thus reinforce hierarchies, resulting in many questions arising about identity, about the groups to be represented, what we feel, our historical time and positions present in a subject .

The transformations that culture operates globally and in everyday life are related to the construction of our social identities and, among them, sexual, gender and generational identities. The centrality of culture in the production of our identities and subjectivities involves thinking about how we are constructed in a world of meanings, by which representations we feel challenged. (SOARES, 2008).

During the research, it will be analyzed how gender inequality is still present in the school environment and its approaches, the challenges and possibilities that this aspect of society influences, how this fight for women's rights has grown and become something consistent, but which there are still barriers to be overcome.

2. OBJECTIVES

2.1 General objective

Analyze how equality in contextschool comesbeing built over the years, its approaches, de-challenges and possibilities.

2.2 Specific objectives

- Carry out research into the difficulties faced in building equality in schools.
- Understand how the concept of patriarchyinfluencecurrently the customs of machismo.
- Understand how these discussions about gender equality gained notoriety in public policies.

3. JUSTIFICATION

The relevance of the work consists in making known the presence of inequality in schools even today, understanding the changes that still need to be made, options and advances relevant to the introduction of this dialogue and a deeper understanding of the topic.

4. METHODOLOGY

two

In order for a concrete study on the topic to be carried out, bibliographical research will be used with a theoretical framework and established sources in the area of education, based on: Articles, books, periodicals, among other works. The methodological approaches taken will be qualitative and descriptive analysis.

5. GENDER IN THE SCHOOL ENVIRONMENT

5.1 Stereotypes in childhood

Sex is something very important for people, when a woman becomes pregnant, one of the parents' biggest desires is to know whether it will be a boy or a girl, from there many options are decided, such as clothes, the color of the room, toys, among other accessories that are part of the child's birth period, from a very early age there is a division between men and women. There are actions that seem to be natural, but that reinforce issues related to gender, such as lines where girls are on one side, boys on the other, physical education classes where boys are asked to play football and girls to jump rope, the toys themselves, where boys have cars and girls take care of dolls, houses, etc. For Escoura (2016) When teachers observe girls, they idealize them as sweet and fragile, whereas in the case of boys, they are messy and quarrelsome, these characteristics are generalized and applied to students since early childhood education.

There are behaviors, activities of social interactions explicitly defined by society between men and women, such as Ballet, for example, an activity that is defined as appropriate for girls, while other team sports, such as football, are considered too masculine and violent for girls. . In front of the students themselves within schools, their social role is imposed and reinforced, since when behaviors and social standards different from those observed are observed, there is estrangement within a group of colleagues and discrimination when the standard defined by them, or In other words, a boy who is not as masculine as others can be ridiculed, or a girl who does not behave as femininely can be excluded from socializing with other girls her age, among other issues.

Schools manufacture subjects and produce class gender identities and are always represented through relations of inequalities, in which we cannot allow this to happen. This is one of the greatest and most important missions of the school, which is to interfere in the continuity of inequalities within and outside the school context." (LOURO, 1997).

Boys and girls can differ both in their learning and in their interaction, this also has a lot to do with teacher training, since learning or not learning certain content, which they will face daily in the school context, has everything to do with with this training.

5.2 The student and teacher relationship

The topic of gender equality is still little discussed in schools, due to the system that makes people very attached to a series of rules and customs pertinent to school teaching, formal behaviors that make it difficult for people to acquire a certain critical view regarding certain themes.

According to CEB Resolution No. 02/99, which established the National Curricular Guidelines for the Training of Teachers in Early Childhood Education and the Initial Years of Elementary Education, at secondary level, in the Normal modality, in its Article 5, Section 2 postulates that:

"Curricular contents intended for early childhood education and the initial years of primary education will be treated at levels of scope and complexity necessary for the meaning of knowledge and values, in situations in which they are constructed/reconstructed by children, young people and adults". (BRAZIL, 1999).

3

Therefore, in 2006, the gender and diversity program was created at school, which was aimed at public school teachers, so that they could be guided about the difference in people that is very present in classrooms, and intervene in some discriminatory attitudes. that may happen.

Discussions about childhood and gender are practically not included in the training of early childhood education teachers and, when these concepts are discussed, they are not treated in an articulated way. A first mapping of pedagogy courses showed that gender is not a category of analysis in the subjects that make up the curricula of pedagogy courses, and that dialogues and intersections between childhood, gender and sexuality are not established. (DRUMMOND, 2010, p.6).

These themes are rarely discussed in pedagogy, it becomes something very restricted, for example, the university cities, in disciplines that are specific and that it is up to the individuals themselves to look for them, something that does not have much support and that also depends on each teacher individually to delve deeper into the subject, committing themselves to the issue.

5.3 Difficulties in gender relations in pedagogy

In addition to the system and the lack of incentive for critical thinking within the school environment, there is also a certain difficulty in dealing with certain topics such as gender, as it can generate a certain amount of controversy, divergent opinions and the risk of causing exposure to some students, indiscipline and school exclusion are also problems caused by this type of change. Therefore, it is important that the teacher knows how to deal with this gender issue to also be prepared with this diversity of situations that can be generated from a complicated topic like this. A social and critical look must first come from this professional, so that later can be introduced to students.

The importance of educators' position on the topic, as the models of men and women that children have around them are decisive in the construction of their gender references. Which makes us wonder how important and influential teachers are in the lives and attitudes of students. (ESPLENDOR, 2009).

In these educator behaviors, a certain awareness is necessary so that gender inequality is not reinforced instead of reduced and a study on the topic, so that teachers can clarify doubts and questions that may arise during a debate, for example. There is often a certain amount of control on the part of teachers in relation to student behavior and attitudes towards students, this comes not only from the educator himself, but from the entire school team who must be prepared to provide this support. Identifying sexist, aggressive and harassing behaviors that can occur at any time, teachers may often have never heard of this subject, without being able to really understand what it is about.

Therefore, it becomes a function of school management to bring trained professionals and specialists to a discussion with teachers, holding conversation circles, so that there is no embarrassment on either side during the discussion present in a debate, this monitoring can help educators to be more prepared for the debates that may arise. The clarification of topics to be worked on based on the Pedagogical Project of a school, actions that need to be directly related to education professionals, however, dialogue alone cannot resolve a situation, as children will have doubts, questions, questions, so take and resolving your doubts becomes important and pertinent in this case, given the themes presented and which can be considered taboos.

Students, no matter how small they are, already bring a wealth of culture, concepts, values and opinions, therefore, it is valid that there is concern, perception, understanding, and differentiated work before each student, when it comes to subjects that are so prevalent on a daily basis (VINHOLES, 2012, p. 01).

A stimulus also very present in the early childhood education phase is in relation to the games to be played by students, the types of toys can develop skills that will be important for them in the future, even their professional aptitude, if a girl has a facility for dealing with blocks and constructions can be said to have a chance of becoming a great engineer, or if a boy can have fun with dolls, he can have a good relationships with people and even understanding women well. Without one taking the place of the other, sharing two distinct universes without competition, since according to scholars, there is no gender when talking about children.

4

Seeking to question the “natural” fact that boys and girls have predetermined roles and behaviors. It presents a reflection on the exchange of sexual roles in games, discussing the toys considered “right” and “wrong” for each sex. The analysis opposes research that considers that boys and girls demonstrate behaviors, preferences, skills, and personality attributes that are more appropriate for their sex, following established norms and standards from an early age.” (FINCO, 2013, p.01).

According to the author, some games can also reinforce the idea of gender inequality, which is why a Attention must be paid not to impose punishments or intervene when a child is not playing or doing something that is not their gender, which is why attention must be paid to these small details, the point is that things can go further than a simple game, which can also involve the child's sexuality, generating confusion within their mind. Therefore, parents and educators need to know how to deal with these situations so as not to harm children's education, not placing determinations on things for boys or things for girls.

It must be remembered that men and women have some differences, but also countless similarities, there are taboos around this idea, with the expression, for example, that boys don't cry, there is a lack of information and a fear around this because parents, the influence also of the environment, of the people the children can live with, so there is nothing wrong with the activities and choices that children make throughout their lives, this will help them build their own personality. Being able to provide children with the chance to discover who they themselves are.

6. PATRIARCHY

6.1 Concept and origin of Patriarchy

The family has gone through many changes currently, being subject to some models where traditional values are broken and new changes and forms of relationships are built, however, there are still values of patriarchy that are very present, which are unlikely to change, as they are part of the people's morals and customs, what they themselves are and the way they see the world.

It was at the beginning of the colonization of Brazil, which, based on local conditions, favored the establishment of an economic structure based on agrarian, landownership and slavery. And associated with various factors, such as local administrative decentralization, excessive land concentration and accentuated population dispersion, a paternalistic society emerged. (SAMARA, 1998).

The concept of a patriarchal family is linked to the influence of men on women, where men's sexuality is stimulated and accepted as being superior, while women's sexuality is repressed, creating submission to men, therefore the assumption becomes the control of female sexuality, in which it becomes necessary only for procreation, for inheritance and succession of her descendants, the woman then becomes a docile, submissive figure, with no opinion to question her husband. However, she has a certain importance in raising her children, in their education, in taking care of the home, assuming control as head, if by chance the patriarch is not present for some reason.

Patriarchy, the family basis of the slaveholding agrarian society of colonial Brazil, gave fundamental importance to the conjugal nucleus and male authority, being the function of the patriarch, chief or "colonel", owner of economic power and political command. In other words, in addition to having economic and political power, the head of the family sought to exercise his authority over his wife, children, and other households under his care. It is possible to see the clarified image of a submissive woman and children and that of a dominating man. (apud Bruschini, 1993).

Until the middle of the current century, the best-known and predominant model in our society was the so-called traditional family, with many present traces of patriarchy, where the man becomes the head of the house and, therefore, responsible for the profits to be earned. , paid work, exercising authority over his wife and his children, the woman then dedicates herself to domestic work and her husband. Paternal authority is then based solely on the father's knowledge, acquired through his experiences, finding solutions to problems that arise in his daily life, transmitting them to his children verbally, through the knowledge learned in his past and throughout his life. In patriarchy, the father was the sole provider of the family, with his hierarchical positions within the house, in its institutional character, representing the domestic unit.

Perhaps the very rigidity of the sexual division of labor associated with male domination allowed the emergence of these two forms as alternative modes of family organization. Characteristic of this sexual division of labor is the attribution of responsibility for the home and children exclusively to the

mother: in this sense, she favors the creation of a relatively autonomous area of female activity, which can either counterbalance paternal power or be completely crushed by it. (DURHAM, 1982, p. 38).

After several changes began to occur with regard to social organization, phenomena such as urbanization, industrialization, technological advances, consumerism and the very large presence of women in the job market, society then began to break family values. traditional, where people increasingly seek individualism and immediacy regarding their needs. There is then the search for equality of individuals, where in everyday life it is not only the woman who takes care of the house, the children, who performs the domestic tasks, a division of activities begins to occur, where the man is no longer responsible for everything, the woman also becomes the financial provider within the house, relationships between parents and children also start to change, where in most cases, children also no longer have main contact with their mother, but also with their father, the man starts to have a more direct relationship with his children in some cases.

Family is a traditional field of study in Brazil and it can be seen that, over the years, the Gilbertian model of the patriarchal family gives way to other forms of marriage where, as G. Velho points out, "the individual is perceived as the potential subject of his existence, having in the construction and development of projects the possibility of realizing his life". (PEIXOTO, 2007, p.25).

6.2 The influence of the Patriarchy

Although many transformations have already taken place, some traits of the Patriarchy are still present in our current society, such as typical sexual morality, where there is a repression of female sexuality and a certain intolerance towards adultery, on the other hand, male sexual practices are accepted and even encouraged. In other words, despite the valorization of women, gender issues are still very intrinsic, however, the woman becomes less submissive to her husband within a marriage, being more modern, but no less dedicated to the home and family.

All contemporary societies have some influence, from patriarchalism, many relationships marked by violence and domination, have their origins in patriarchal society, in ancient Rome, for example, men could control the life and death of their wives, today, this It is not something allowed, nor legalized, but still the number of deaths due to femicide, violence, cruelty of all types are still practiced, representing how much this prejudice is still present in society.

This relational model is paradoxical since, although 'power' is conferred on men, this in itself is not enough and needs to be guaranteed by male physical strength. Power as a privileged position of command is understood here as an exercise, having a relational character and disseminated throughout the social structure. And where there is a struggle to maintain this power, there is resistance. (OLIVEIRA; CAVALCANTI, 2007, p. 40).

Violence occurs in the domestic space, when women begin to perceive the inequality that exists within the home, questioning their rights and turning against the man, from then on, the man does not tolerate their reaction as a counterpoint to his domination, despite these social concepts are based on patriarchy, social tolerance already exists and strong feminist movements occur to provide support and solidarity in these cases. However, according to Ardaillon (1984) it becomes very difficult for women to build their own universe, to oppose men, since men still have an intermediary role, therefore the idea would be a more egalitarian conception of relationship, socially and collectively constructed, yet opposition positions in cases of violence must be

resolved also involving the State's public policies.

6

It is true, in today's society, which is still governed by a strong patriarchal conception regarding issues of gender relations, one clearly sees the beliefs of male-female domination, of patriarchy, referring to the individual level, in addition to being practiced and reinforced by State institutions, such as social and public policies, public health systems, the economy and society itself. Therefore, it is a fact that individual beliefs are influenced by an entire social conception, which represents these same beliefs, which does not allow the chance of women opposing this situation, and the use of violence, if such a reaction occurs. (OLIVEIRA; CAVALCANTI, 2007).

7. PUBLIC POLICIES

7.1 Public space and gender equality

Public space can be considered the main environment of citizenship, where debates around the planning and execution of social policies take place, citizens can thus give their opinion on matters that are of interest to them. From this perspective, the State must provide plurality and equal opportunities in relations between genders, and this is how this discussion occurs regarding the culture of feminism, for many years women were excluded from society's decisions, such as the right to vote, or participation in large companies and political positions, issues that were gradually being explored and sought every day for a better insertion of all individuals in a society.

The gender perspective gives women the ability to provide protagonism and autonomy, since women themselves have suggested a multiplicity of proposals, programs and alternative actions for contemporary social problems, derived from gender oppression and its disparities and inequities. such as: injustice, violence, poverty, ignorance and unhealthy conditions. (LAGARDE, 1996).

The IV World Conference of Women, which was held in Beijing in 1995, was a milestone for the movement, as it drew a lot of attention to the issue of gender inequality, bringing to the State the incorporation of these perspectives in organizations and areas. of public policies, for a better living condition and social growth for all women. In the context of policies for women, government officials must focus mainly on State Administration, on the positive effect that the measures to be taken have on improving women's lives and what is expected in gender democracy.

It is necessary to integrate the issues of men and women in the public sphere, delegating the same level of importance to them, whether in the family, political, social or economic sphere, fighting for a certain amount of respect for each other. Democracy aims to mainly target hierarchical and unequal relationships, facing these power relations that occur between genders would be a fair and continuous change for the empowerment of women and gender equality.

Equality means breaking with a restricted universe of non-recognition of otherness, of the other, of difference, to move towards the space of equity, emancipation and belonging". The claim for equality as a normative principle and as a right is based on the ethical principle of justice: coexistence in inequality is not fair, nor is competence in inequality fair.

Gender equity is also linked to actions to provide women with the necessary instruments to prepare them to hold positions of great responsibility, ethical principles based on reparation, equity and justice, involving social, state and public measures, where meet women's basic needs.

The field of gender equality policies is particularly complex and permeated by multiple points of tension, which concern the formulation of principles, their legal frameworks and the processes required for intervention. In this sense, it is important that women themselves, through their struggles resulting from social movements, and their representatives in the political sphere, can propose and, above all, demand public policies that are focused on gender equity. (LAGARDE, 1996, p.209).

7

For these public policies to be implemented, preparation on the part of public agents is necessary, the analytical understanding that underpins this issue, and the guarantee and perspective of gender equality, perceives governability and the perspective of gender equality is ensured in the will and political decision, incorporation with the practice of managers, in addition to the dissemination of new cultural and political values. Due to the complexity surrounding this issue, it is necessary to debate equality and equity, with debates that highlight the importance of the law for everyone.

7.2 Policies for women

The 21st Century can be considered the Century of women, but it is still an objective that takes a while to be achieved, when we talk about gender equality, there is also a phenomenon called the feminization of poverty, where 20 million women at a Internationally, they live below the poverty line, suffering violence and exploitation, migrating from one place to another in search of survival and the guarantee of their rights. Public decisions end up directly affecting women, as they are victims of male impositions and preferences, despite being made for women, they tend to perpetuate the role of women as social reproducers, in raising children, domestic care, family life, in short, ideas that favor the capitalist system.

Gender policies go beyond conflicts between men and women, but influence social inequalities culturally produced on people, involving negotiations and interpersonal relationships that permeate the theme, female subjectivity which is one of the components for the condition of a subject, of your identity. There is no position contrary to public policies, but a recognition that, by focusing only on the figure of women, they direct their actions only towards them, often not realizing the needs of users so that there is a resolution to the situations. Security policies, for example, which are aimed at violence against women, often focus on assistance to the victim, but exclude assistance to the aggressor, in this case, the problem is not resolved definitively, but until the moment when the woman will return again with the same demand.

Therefore, specific policies for women do not exclude gender issues, in the case of gender policies, when they are placed as men and women, they recognize the relationship between difference and equality, something that does not only have to do with the distribution of goods, but with a more active participation in society.

Dialogue between women when it comes to equal opportunities requires greater awareness of the social and cultural inequalities that separate women and the adoption of measures aware of differences and redistribution of resources and opportunities. (HENRÍQUEZ, 1996).

Current gender relations require new forms of public policies, which incorporate gender equity, neutralizing violence, one of the spaces that contributes most to these proposals are the rights councils, or the Women's Rights Councils, at the Municipal and State levels. and Federal. In the 1988 Constitution, the Councils began to have the purpose of controlling public policies, an achievement for the democratization and universalization of rights.

According to the State Secretariat for Women (2008):

The main responsibilities of the Women's Rights Councils are: to propose policies, plans, programs and projects related to women's issues in the economic, social, political, cultural and legal aspects, with a view to ensuring conditions of equality; establish criteria, forms and means of monitoring the policies implemented by the municipality, observing the recommendations of national and international conventions and conferences; formulate and monitor the Municipal Women's Rights Policy; monitor the preparation and execution of the Municipality's budget proposal.

It is mainly a State policy, to which all democratic governments must be committed, hence the importance of equality and respect for differences:

8. CONCLUSION

8 During the research it was possible to see how much gender equality issues relate to the current panorama of our society, the differences between men and women have been marked for a long time by the very strong presence of Patriarchy in society, a model of culture where men exercise domination over their home, women initially had no rights, they suffered various types of abuse with nowhere to turn, but little by little these barriers were broken down and This situation was changing.

Today, the evolution of women has already become something very present, in political and business issues, it can no longer be said that they only take care of domestic tasks, quite the opposite, currently women work outside the home, take care of the family's financial issues, while the man began to perform many functions that were considered specific to women, such as taking care of the house, children, relating to his family, losing the traditional concept

to be the provider of the house.

In classrooms, there are already teachers and specialists who address this type of subject, but they have restrictions, inequality and patterns of behavior are still present in student models and need to undergo reformulations so that they can be changed and developed as time passes. years.

But there are still very pertinent questions when it comes to gender equality, since violence against women, despite already being prohibited by law, still occurs in extreme quantities, due to prejudice, machismo, customs inherited from the Patriarchy that they still exercise. influence, however, more than that, it becomes a decisive factor in the insertion of public policies that are more pertinent to the current framework.

In addition to relevant legislation and public policies, it is fundamental for gender equality and the reduction of violence, a change of mentality, which begins with discussions, debates, demands made by the feminist groups themselves who have played an important role in these cases, Therefore, machismo and gender inequality is not a simple issue that has a concrete resolution, but it still needs many studies on it, constant struggles and a more present role of the State.

REFERENCES

ARDAILLON, Danielle; CALDEIRA, Teresa. Woman: individual or family. New studies, V. 2, São Paulo: CEBRAP, 1984.

BOURDIEU, P. Male Domination. Rio de Janeiro: Bertrand Brasil, 1999.

BRAZIL. National Education Council/Chamber of Basic Education. *CEB Resolution*° 2, establishes Curricular guidelines for the Training of Teachers in Early Childhood Education and the initial years of Elementary Education, at secondary level, in the Normal modality. 1999.

BRUSCHINI, Cristina. Critical Family Theory. In: AZEVEDO, M. A, GUERRA, VNA (org.). Childhood and domestic violence: frontiers of knowledge. São Paulo: Cortez Ed, 1993.

DRUMOND, Viviane. Is it a girl or a boy? Gender and sexuality in early childhood education teacher training. 2010. Available at: <http://docplayer.com.br/6696307-E-de-menina-ou-de--menino-genero-e-sexualidade-na-formacao--da-professora-de-educacao-infantil.html> Accessed on: Aug. 2022.

DURHAM, Eunice Ribeiro. Family and Marriage. Proceedings of the III National Meeting of Population Studies, 1982.

EPLENDOR, Elizabeth Vieira dos Santos; BRAGA, Eliane Rose Maria. *Pedagogical conduct on gender issues at school*. Paraná, 2009. Available at: <http://www.diaadiaeducacao.pr.gov.br/portals/pde/arquivos/2274-8.pdf>. Accessed on: Aug. 2022.

FINCO, Daniela. *Childhood, citizenship and gender equality – challenges for early childhood education*. Santiago - Chile. 2013. Available at: http://actacientifica.servicioit.cl/biblioteca/gt/GT11/GT11_FincoD.pdf Accessed on: Aug. 2022.

HENRÍQUEZ, Narda. Gender equity in a new generation of policies. Crucified with knowledge. Gender studies in Social Sciences. Pontifical Catholic University of Peru. p 213-230. 1996.

JAKIMIUI, Vanessa Campos de Lara. The construction of gender roles in the school environment and its implications for constitution of masculine and feminine identities: A dynamic of power relations. X National Congress of Education – EDUCERE, Pontifical Catholic University of Paraná. Curitiba, 2011.

9

LISBON, Teresa Kleba. Public Policies with a gender perspective – affirming equality and recognizing differences. Diasporas, Diversities, Displacements. São Paulo, 2010.

LAGARDE, Marcela. Gender and feminism – human development and democracy. Madrid, Horas & Horas, 1996.

LINS, Beatriz Accioly; MACHADO, Bernardo Fonseca; ESCOURA, Michele. *Different, not unequal*. São Paulo: Revira Volta, 2016.



LOURO, Guacira Lopes. *Gender, sexuality and education. A post-structuralist perspective*. Petrópolis, RJ: Vozes, 1997.

MEYER, DE Gender and Education: Theory and Politics. In: LOURO, GL; NECKEL, JF; GOELLNER, SV (Orgs.). *Body, Gender and Sexuality: A Contemporary Debate in Education*. Petrópolis, RJ: Vozes, 2003.

OLIVEIRA, AP G, CAVALCANTI, VRS Domestic Violence from a gender perspective and Public Policies. *Rev. Brás. Growth Human Development*, 2007.

PEIXOTO, Clarice Ehlers. Preface – Family transformations and the sociologist's perspective. In: SINGLY, François de. *Sociology of the contemporary family*. Rio de Janeiro: Editora FGV, 2007.

PINHEIRO, Leonardo José Cavalcanti. *The Patriarchy present in contemporary times: Contexts of violence. Doing gender, body, violence and power*. Florianópolis, 2011.

SAMARA, IN *The Brazilian Family*. São Paulo: Brasiliense, 1998.

SECRETARIAT OF STATE FOR WOMEN – Government of the State of Maranhão. *Guidance booklet for creating Municipal Councils for Women's Rights*. 2008.

SOARES, R. *Cultural Pedagogies Producing Identities*. In: *Education for Gender Equality. School TV. Leap to the Future*. Department of Distance Education. Ministry of Education. *Pedagogical Proposal. Year XVIII – Bulletin, 26 – Nov. 2008*.

VINHOLES, Aline. *Gender and identity: reflections on the school context*. 2012. Available at: http://www.portalanpedsul.com.br/admin/uploads/2012/Educacao_e_Infancia/Trabalho/07_42_15_2216-6670-1-PB.pdf Accessed: Aug. 2022.