

## GENDER RELATIONSHIPS IN YOUTH AND ADULT EDUCATION AND TEACHER TRAINING: AN ALTERNATIVE STUDY

RELACIONES DE GÉNERO EN LA EDUCACIÓN DE JÓVENES Y ADULTOS Y LA  
FORMACIÓN DE PROFESORES: UN ESTUDIO ALTERNATIVO

RELAÇÕES DE GÊNERO NA EDUCAÇÃO DE JOVENS E ADULTOS E FORMAÇÃO DE  
PROFESSORES: UM ESTUDO ALTERNATIVO

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**Manuscript received on:** April 14, 2021.

**Approved on:** February 16, 2022.

**Published:** March 9, 2022.

### Abstract

The different issues related to gender issues challenge the school in its objective of training people who are sensitive and open to living with diversity. Such a demand becomes more urgent when dealing with Youth and Adult Education. With this study, we sought to investigate how the continuing education of teachers who work in basic education provides knowledge capable of questioning the (re)knowledge of 20 female students in situations of social vulnerability, so that teaching actions contribute to making them more aware of gender roles so that they produce a reflective knowledge capable of detecting situations of domestic violence in the environment in which they are inserted. Therefore, this is a qualitative study of narrative literature review and consists of an analysis of the literature published in books and articles in printed and electronic journals. The study is structured in two sections: in the first, we present an approach to the theoretical framework that supports the research to discuss gender as a constitutive element of social relations. In the second

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section we present discussions based mainly on the narratives of EJA graduates. Thus, we understand that control over women's bodies is processed naturally, therefore, as a cultural action in which gender roles are stereotyped and forged to meet socially constructed demands of what men and women can or cannot do to maintain the social order.

**Keywords:** Teacher training; Teaching practices at EJA; Gender relations.

### Resumen

Los diferentes temas relacionados con las cuestiones de género interpelan a la escuela en su objetivo de formar personas sensibles y abiertas a la convivencia con la diversidad. Tal demanda se vuelve más urgente cuando se trata de la Educación de Jóvenes y Adultos. Con este estudio se buscó investigar cómo la formación permanente de docentes que actúan en la educación básica proporciona conocimientos capaces de cuestionar el saber de 20 alumnas en situación de vulnerabilidad social, para que las acciones docentes contribuyan a hacerlas más conscientes de roles de género para que produzcan un conocimiento reflexivo capaz de detectar situaciones de violencia doméstica en el entorno en el que se insertan. Por lo tanto, este es un estudio cualitativo de revisión de literatura narrativa y consiste en un análisis de la literatura publicada en libros y artículos en revistas impresas y electrónicas. El estudio se estructura en dos secciones: en la primera, presentamos una aproximación al marco teórico que sustenta la investigación para discutir el género como elemento constitutivo de las relaciones sociales. En la segunda sección presentamos discusiones basadas principalmente en las narrativas de los egresados de la EJA. Así, entendemos que el control sobre el cuerpo de las mujeres se procesa naturalmente, por tanto, como una acción cultural en la que se estereotipan y forjan roles de género para satisfacer demandas socialmente construidas de lo que hombres y mujeres pueden o no hacer para mantener el orden social.

**Palabras clave:** Formación de profesores; Prácticas docentes en la EJA; Relaciones de género.

### Resumo

As diferentes problemáticas relativas às questões de gênero desafiam a escola em seu objetivo de formação de pessoas sensíveis e abertas à convivência com a diversidade. Tal demanda se torna mais urgente ao se tratar da Educação de Jovens e Adultos. Com este estudo buscou-se investigar como a formação continuada de professores e professoras que atuam na educação básica propicia conhecimentos capazes de problematizar o (re)conhecimento de 20 mulheres estudantes em situação de vulnerabilidade social, a fim de que as ações docentes contribuam para torná-las mais conscientes dos papéis de gênero para que produzam um saber reflexivo capaz de detectar situações de violências domésticas no meio em que estão inseridas. Sendo assim, este é um estudo de cunho qualitativo de revisão narrativa da literatura e constitui-se de análise da literatura publicada em livros e artigos de revistas impressas e eletrônicas. O estudo está estruturado em duas seções: na primeira, apresentamos uma aproximação ao referencial teórico que dá suporte à pesquisa para discutirmos gênero como elemento constitutivo das relações sociais. Na segunda seção apresentamos discussões fundamentadas, principalmente, nas narrativas de egressas da EJA. Assim, compreendemos que o controle sobre o corpo das mulheres se processa de forma naturalizada, portanto, como ação cultural em que os papéis de gênero são estereotipados e forjados para atender a demandas construídas socialmente daquilo que homens e mulheres podem ou não fazer para manter a ordem social.

**Palavras-chaves:** Formação de professores; Prácticas docentes na EJA; Relações de gênero.

### Introduction

Gender relations are a historical construction. And this historical construction structures the way we perceive ourselves and others. Before birth, many curious people already try to guess the biological sex of the baby, giving symbolic characteristics based on the binary classification of the sexes, such as sensitivity and sweetness, expected as distinctions for girls, and intelligence and strength, associated with boys. As a child, toys and games naturalize these social relationships and qualities attributed to girls and boys: they, docile, with their many domestic paraphernalia (pots, dolls) and the boys with their cars, dolls and building materials, demonstrating the expectation that they develop strength and intelligence.

During adolescence, girls are scolded for the way they sit and walk and are excluded from tasks that require the use of force because they are considered fragile and incapable of such accomplishments. However, boys, despite also suffering oppression by gender expectations, are reprimanded when they cry, under the justification that “Man does not cry”, they are castrated in their sensibilities, all to correspond to a stereotype of a strong, competitive, insensitive. And the worst, they become executioners ! In many cases, “free” from tasks considered feminine, they have the freedom to enhance their creativity in different tasks. When in adulthood, if there is no deconstruction of this mentality, the reinforcement that limits women to domestic spaces continues, while men are destined for public spaces of power and, consequently, decision-making on women's rights, in most often marginalized.

Thus, the naturalization of gender conceptions in society provides countless symbolic, physical and psychological violence against women. If we look at the records of the Mortality Information System (SIM)<sup>5</sup> of the Ministry of Health, in 2014, we see that the state of Bahia had a rate of 4.9 homicides for every 100,000 women, higher than the national average rate, of 4.6 homicides per 100,000 women. As in

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<sup>5</sup> BRAZIL. Ministry of Health. Health Surveillance Department. Saúde Brasil 2014: an analysis of the health situation and external causes. Brasília: Ministry of Health, 2015. <https://www.uol.com.br/universa/noticias/redacao/2017/10/31/por-que-muitas-mulheres-nao-denunciam-a-violencia-domestica-que-sofrem.htm?>

almost all Brazilian states, the lethal violence recorded in the year was higher against black and brown women, emphasizing that in social spaces of greater poverty and lower level of education there can be more intense and recurrent symbolic and physical violence.

The perception coming from the personal and professional trajectory of one of the authors of this article, whose story is intertwined with her condition as a poor black woman who experienced oppression and gender inequalities, became an object of reflection and raised questions about the possibilities of transformation of reality from the school spaces and the confrontation of the issue by teachers committed to an emphatic and vigilant school practice in the deconstruction of gender stigmas through education, especially those that make women inferior in society. Based on previous research in a Youth and Adult Education class, in Palmas de Monte Alto - BA, at Colégio Municipal Eliza Teixeira de Moura<sup>6</sup>, we sought to deepen the studies for a better understanding of that school and social context. Some data from the analysis focused on the histories and experiences of female graduates who gave their lives greater autonomy.

The knowledge produced from the experiences of these women and the narratives of their life stories are sources to foster the discussion around the presence of women in Youth and Adult Education and to guide reflections in order to guide the role of women in facing the gender violence and other stigmas historically constructed in society.

In the educational process, many theoretical/conceptual, epistemological and political crossroads allow us to think and reflect on the educational process. However, in the face of these problems that make the female gender inferior, we still do not see ready and obstacle-free paths for the education of gender relations, thus, each step is an important milestone in this trajectory.

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<sup>6</sup>Professional Master's Dissertation (PPGELS): Youth and Adult Education and Violence against Women in the Alto Sertão da Bahia. (Jesus, Adélice Pereira de. 2020)

School education for diversity can be strengthened if it is aligned with the basic principle that individuals build meanings that they deem representative of their histories and experiences. According to the author Larrosa (2002),

knowledge from experience occurs in the relationship between knowledge and human life. In fact, the experience is a kind of mediation between the two. It is important, however, to bear in mind that, from the point of view of experience, neither “knowledge” nor “life” means what they usually mean. (BONDIA, 2002, p. 25-26)

As the author exemplifies, experience is what happens to us. In relational studies of gender and in the educational process, we can think about education based on experience/meaning, considering that the oppressed subject will only be aware of these violences through the ( re )signification of knowledge. Bondia (2002), in the article “Notes on experience and knowledge from experience” , reflects on the functionality of the learning process, which is based on experience and common sense. Therefore, it is imperative to insert the subject as the protagonist of reflective knowledge in studies on domestic violence at school, especially in the EJA modality, with emphasis on lived and suffered experiences. These experiences cannot be predicted, but they allow us to position ourselves in an interactive way in the face of situations, since “[the] experience is what happens to us, what happens to us, what touches us. Not what happens, not what happens, or what happens” (BONDIA, 2002, p. 21).

The school, as a social institution, conveys and reproduces the cultural values and ideals of the society in which it is inserted. However, it is necessary to highlight the fundamental role of education in the production of knowledge, in the transformation of the reality in which it finds itself and in the elaboration of effective mechanisms to combat the different forms of expressions of racism, discrimination, intolerance and prejudice. In this sense, Arroyo (2006) states that the configuration of the EJA as a specific field of public responsibility of the State is one of the fronts of the present moment. For this author, EJA is constituted as a field of research, finding favorable conditions to configure itself as a specific field of public policies, training of educators, theoretical production and pedagogical interventions.

Arroyo (2006) also reinforces that the field of Youth and Adult Education has a long history. However, this field is not yet fully consolidated in the areas of research, public policies and educational guidelines, the training of educators and pedagogical interventions. So are the studies on gender, which directed to the field of EJA, will constitute a fruitful ground for this study.

In order to promote involvement in educational practices and experiences of the student, bell hooks (2013) proposes an engaged pedagogy, capable of signifying the student's existence at school. In his research, bell hooks (2013) addresses that students from marginalized groups have had their voices silenced within institutions of knowledge. The author defends that the teacher acts with pedagogical strategies that ensure, through different tools, that students can speak. Therefore, it brings the need for their experiences to be reported in order to produce new theorizations. An education for simplicity, for mindfulness, for slowing down, which substantially promotes openness to experience.

Proposing an engaged pedagogy to EJA students, as a practice of freedom (hooks, 2013), provides that the study of gender relations in the educational space is a constitutive element of the knowledge of the experience with meaning and makes it possible for all those involved in the process - men/ women – have a leading role in knowledge for the autonomy of equality in gender relations.

When proposing an education based on the look – “educating the look”<sup>7</sup> – the idea immediately comes to us that this would be the way to help EJA students to achieve a critical and autonomous vision. However, it is necessary to recognize the school as a space for relationships, with multiple economic, political, religious, gender, class and ethnic differences and that it has a social function in the formation of critical thinking, as well as in the sociability of people, becoming, thus, a fertile place for the analysis of the aforementioned modalities of education: gender relations, quilombola and inclusive special education.

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<sup>7</sup> “Educating the gaze” not in the sense of *educare* (teaching), but of *e-ducere*, as leading out, heading out, taking out. E-ducating the gaze does not mean acquiring a critical or liberated vision, but rather liberating our vision. It doesn't mean becoming aware or awake, but rather becoming aware, it means paying attention. Masschelein (2008).

Our studies demonstrated the lack of research focused on the presence of the female student in the EJA who is aware of their gender roles in society. With this in mind, the importance of this discussion is perceived, since gender is a constitutive element of social relations and, as Joan Scott (1990) states, is a watershed in society, by influencing choices, limiting options and validating positions/ social occupations between boys and girls, between women and men.

In this way, we propose, in this article, to reflect on how the training of teachers who work in the EJA provides knowledge capable of problematizing the ( re ) knowledge of women in situations of social vulnerability, in order for them to become more aware, so that they produce a knowledge reflexive that detects situations of gender violence in the environment in which they are inserted. We hope, therefore, to contribute to the expansion of the debate and to the improvement of training around respect for diversity and the fight against forms of discrimination involving gender, inclusion and ethnic-racial relations in Brazil.

### **Methods**

This is a qualitative study of narrative literature review, as such, it consists of an analysis of the literature published in books and articles in printed and electronic magazines. In this type of study, bibliographic productions are analyzed in “a certain area [...] providing the state of the art on a specific topic, highlighting new ideas, methods, sub-themes that have received greater or lesser emphasis in the selected literature” (NORONHA; FERREIRA, 2000, p. 191).

### **Gender issues in teacher education: an alternative proposal**

The school currently has important challenges, which explain emerging demands faced in the educational process, imposing on teachers the need for better preparation to deal with the multiplicity of situations that occur in the school context. As a formative process that encompasses a multiplicity of factors that interfere in the

production of subjects, diversities, in the adjectivation process, therefore, in the construction of subjectivities, education can be challenged to open up to critical reflection of issues that permeate school daily life. Being a teacher in Basic Education gives us the ability to participate in numerous continuing education in the education network, however, few have interaction between the practice and the reality of the classroom.

Josso (2004) suggests that:

The training courses in which more or less young adults were involved are then invested with other implications, different from those initially stated in terms of conventional discourse, conveyed by the media or in commonly shared representations, namely: enrollment in a course aimed at acquisition of new social and professional skills. (JOSSO, 2004, p.415)

In this way, we understand that periodic, regular and non-exclusive training in the Youth and Adult Education modality is necessary to promote spaces for dialogue in teacher training. In these formations, it is important that the participants recognize themselves as authors of experiences, concerns and concerns, explained in the individual and collective work. The narrations of each participant allow people in training to come out of invisibility and begin to reflect on the possibility of developing new resources, strategies and solidarities capable of discovering or inventing new significant teaching practices. On this complexity of demands in the process of teacher training today, Perrenoud (2008) highlights:

[...] not all learners have the same experience. It differs according to its place, its level, its availability, its relationship with knowledge. Nobody learns alone, but their formation history is unique, because two people never approach the same situations with the same expectations, the same assets and the same limits. (PERRENOUD, 2000, p. 88)

Based on the idea asserted by the author, the identity, uniqueness and subjectivity of EJA students must be considered as a presupposition, an elementary principle, in a country with discriminatory territorial and historical dimensions, so that the particularities of the students of this modality are recognized, highlighting the



construction of pedagogical practice to minimize the social disparities of these subjects and their various social markers, class, gender, ethnic. Corroborating the author's idea, we must propose an education of the gaze as a way of helping students to reach more attentive, more critical and congruent views with their subjectivation processes.

The EJA constitutes wandering subjectivities that are moved by the fluidity of contemporaneity and open to a new self, to a self that will enable other identities, another way of being (FOUCAULT, 2004). People's sociability spaces are fertile places for an analysis of gender relations. In the wake of Josso 's thought (2004), it is possible to “think training from the point of view of the learner; learning as an integration process. The training narratives serve as material to understand the training, knowledge and learning processes” (2004, p.37). The author also claims that “Stories of Life” make it possible to highlight the references, strategies and resources used in the search for a 'know-how-to-live' existentiality itself.

In this sense, corroborates Freire (2002, p. 38), “the formation of the educator must be permanent and systematized, because the practice is done and remake”. That is, for the author, training must be continuous, since the world is in a constant process of transformation and changes permanently to the detriment of this reality, due to the lack of effective training of teachers on gender relations and their naturalization in society, they replicate in their pedagogical practices in the way they recognize the concept of gender and all issues of the social imaginary, in the face of the establishment of subjects' roles according to gender, as a way of maintaining the man/woman duality without providing equity.

According to Schön (1995), professional practice emerges as an opportunity to build knowledge that takes place through reflection, analysis and problematization. For the researcher, the role of the educator involves: practical knowledge (knowledge in action, know-how); reflection-in-action (metamorphosis of practical knowledge into action); and reflection-on-action and reflection-in-action (which is the reflective level). When thinking about a Youth and Adult Education for

autonomy, we understand that the school has the important function of working with the differences, with the singularities of each vibrating body. In this context, contact with the other, human and non-human, mobilizes affections in the variable multiplicity that constitutes alterity, present in debates and in the definition of actions and attitudes that allow reflections and the construction of new values based on a more fair for men and women, minimizing the differences and prejudices that foster inequalities, as highlighted by Louro (2003, p.57):

differences, distinctions, inequalities... The school understands this. In fact, the school produces this. From its beginnings, the school institution exercised a distinctive action. It was responsible for separating the subjects - making those who entered it distinct from the others, those who did not have access to it. It also internally divided those who were there, through multiple mechanisms of classification, ordering, hierarchy

Based on the above, the school reproduces inequalities, including gender, in a stereotyped construction <sup>8</sup>of the social roles of men and women in society, not recognizing the individual potential of the subjects, classifying them by categories, without respecting the multiple differences, intersectional, class and race. In this sense, there is an urgent need to discuss gender issues involved in the performance of teachers in the school context, considering self-knowledge through the bias of transformations of the being - living and knowing subject in a lifetime, through activities, contexts of life, meetings and teacher training, events in their personal and social lives. However, in order to elaborate proposals that go beyond the schooled views, Arroyo (2017, p.69) explains that:

[...] the decisive step for the reinvention of EJA is to have work as an ethical political-pedagogical reference. But, in the contemporary world, we are exposed to new media, vehicles for transmitting information in real time, as well as information and opinion content, which are part of people's daily lives.

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<sup>8</sup>Speech by the current president naturalizing the decriminalization of gender “I feel sorry for the entrepreneur in Brazil, because it's a disgrace to be the boss in our country, with so many labor rights. Between a man and a young woman, what does the entrepreneur think? “Damn, this woman has a ring on her finger, soon she'll get pregnant six months on maternity leave...”. Beautiful for c..., for c...! Who will pay the bill? the employer. In the end, he slaughtered at the INSS, but he broke the work rhythm. When she comes back, she will have another month of vacation, that is, she worked five months in a year”. (Interview with Zero Hora, December 2014).

In this way, Arroyo (2017) understands that there is a need to promote educational pedagogical policies from the perspective of everyday information and experiences of the social environment of students, collaborating with the assimilation of content significant role in the education of these young people and adults. We also show that educational spaces represent privileged fields of socialization, and should receive “special attention to the way in which subjects, in social relations crossed by different discourses, symbols, representations and practices, build their identifications, (re)building their places social, their dispositions, their ways of being and being in the world” (DIAS, 2014, p. 64-65).

For Butler (2008, p. 200)

gender should not be constructed as a stable identity or a *locus* of action from which various acts derive; rather, gender is an identity tenuously constituted in time, instituted in an external space through a stylized repetition of acts.

In this sense, analyzing the importance of historicity in the social constructions of gender highlights the importance of discussing gender issues in the continuing education of teachers in basic education, since, “[Our] school tradition has been marked by a structure that contributes to maintaining a hegemony of a white western culture endorsed by the elite, and therefore, discriminatory” (FURTADO, 2006, p. 49). This leads us to recognize that the narratives of women who graduated from the EJA and their new gender symbols constitute important tools for analysis in teacher training courses that, as they involve who trains and who is trained, teachers and students work in interaction that can assume complex contours.

Official Brazilian educational documents such as the National Curricular Common Base (BNCC), The National Curriculum Parameters (PCNs), recommend the inclusion of gender issues (BRASIL, 1998) in curricula, however there is a mismatch between the law and the educational reality. For the law to be effective in the pedagogical planning of schools, among other initiatives, it is necessary to invest in the initial and continuing training of teachers to provide an epistemological verticalization about concepts such as gender, sexuality, feminisms and difference, so that, in the exercise of teaching, are able to recognize such demands and deal with them properly.

When it comes to Youth and Adult Education, the school needs to understand the reasons that lead social subjects of this modality to interrupt their studies at some point in their lives, as well as to know the goals of their return. With the perception of these motives and objectives, the school will be able to carry out planning and promote engaged education<sup>9</sup>. Arroyo (2007) states that EJA is marked by denials to these individuals who have evaded or rejected regular education, who will later be regulars in this modality. This fact makes it possible to take measures so that the same phenomenon does not occur again with these individuals, considering that one of the skills to be developed in Basic Education, according to the National Curricular Common Base (BRASIL, 2018, p. 10), is that students learn to “know themselves, appreciate themselves and take care of their physical and emotional health, understanding themselves in human diversity and recognizing their emotions and those of others, with self-criticism and the ability to deal with them”.

In the midst of our studies, The importance of continuing education for Youth and Adult Education teachers is highlighted so that teaching in this modality becomes meaningful, in order to promote opportunities for students/teachers, such as the construction of curricular, reflective and affective political knowledge. Because, it needs planning, application of financial resources, whether in teacher training, or in teaching appreciation and political will of the rulers.

Including significant themes such as gender issues in the initial teacher education curriculum provides classroom dialogues that enable the achievement of a more egalitarian society in cultural plurality. Dinis (2008, p.489) writes that:

[...] In this way, a new pedagogical exercise is an invitation to reinvent our relationships with others and with ourselves, to detach ourselves from ourselves, to release life where it is imprisoned, to become-other, to become something else. The permanent production of subjective forms that deconstruct the binary and excluding structures of the adult-child, man-woman, heterosexual-homosexual, other-myself type.

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<sup>9</sup> Engaged pedagogy (hooks, 2013), which moves towards promoting actions of freedom, deconstruction of the old, the Cartesian, binary logic, right or wrong, stigmas, labels, the “normal” and the “abnormal””; In short, an engaged pedagogy is a pedagogy of transformation, of openness to the new, to become constant, to what is not, but can be.

Based on the above, the author asserts that through education, through interactive pedagogical planning, we will be able to deconstruct this discriminatory barrier between genders, in addition to other obstacles, and also apply inclusive pedagogical exercises that help to overcome the distances between ages and sexuality and, why not, break down ethnic, racial and social class barriers.

Recognizing the peculiarities of EJA women and the problem of symbolic gender violence permeated in the subjects' daily lives requires effective training of teachers, capable of promoting changes and signifying the practice of those involved in the process for an education for gender equity. According to Barreto, Álvares and Costa (2006), the world view of a person who returns to studies as an adult, after a time away from school, or even of one who begins his school career at this stage of life, is quite peculiar. Protagonists of real stories and rich in experiences, the students of Youth and Adult Education experienced different processes of subjectivation. These are women who arrive at school with beliefs and values already constituted as products of formative existential baggage.

Thus, it is necessary that gender issues be debated in a multidisciplinary approach to dialogue with the different areas of knowledge and take advantage of specific aspects of each in the fight against social inequality. If from a very early age social subjects do not have a notion of their rights to equality, regardless of gender, class or race, we will have as a reflex a sexist society in which the biological beacons of sex will impose superiority of the masculine over the feminine and the contempt for diversity. of ways of being present in educational spaces.

### **The role of education in the (des) construction of hegemonic gender subjectivities**

Everyday life is a powerful formative temporality that reveals, in the context of belonging groups, values and beliefs assimilated in a non-critical way, ways of thinking and acting rooted in society, with reflections on the ways of being and being in the world. Given the framework of sociocultural transformations, gender issues are increasingly visible and reaching different social classes.

What was once restricted to the academic world of the humanities and social sciences has increasingly gained the world. In this way, it is urgent that the educational process promotes critical educational research that does not primarily aim at *insight* and knowledge, but which increases the awakening or awareness of social subjects, a work that opens space for existential issues, a concrete space for practical freedom, that is, a space for possible self-transformation (FOUCAULT, 2001, p. 1268).

In parallel to Foucault, Dinis (2008) points out a new way of seeing education, as a true way of transforming society, making them reflect on the other and on themselves. Dinis (2008, p.489) goes on to say that,

an exercise of resistance would require seeing oneself in new ways, saying oneself in new ways, experiencing oneself in new ways, finding the image reflected in the mirror strange that cuts out our infinite possibilities, refusing any mirage of identity that makes us limited. Rehearse curricular forms that can invite the production of new forms of subjectivity, new aesthetics of existence, creatively deconstruct sexual and gender boundaries. And perhaps, one day, this issue of sexual and gender differences will lose its importance in teacher training and become just another meaningless issue in the education space.

According to the author's idea, the teaching and learning process changes the world and people. Breaking down gender barriers will only happen through the knowledge produced. It is with her and with social movements that women claim their spaces in society, actively participating in political decisions and, thus, gradually changing the course of human history. This is how we build equity, not letting sexual, racial or social class differences define who we are and what our places are in society.

In this way, it is understood the importance of dialoguing on the subject in teacher training courses, in EJA education, with those who, among others, will have the task of meeting the demands related to gender issues in the context of the school. Teachers and teachers need to be prepared to carry out a reflection exercise on what is done and thought in the school environment. They can (re) signify their personal values and their epistemologies, in order to examine, from a gender

perspective, existing issues in planning and curriculum, in their pedagogical practices, in the policy of hiring and promoting the body. teacher, in official documents and in the policy that directly influences the field of educational work (ZOHAR, 2006).

It is worth emphasizing the importance of “human training”, as Arroyo argues, and that teachers are imbued with the values and commitment that will guide their educational practices. For the author: “Pedagogy is born when it is recognized that this training, involving the idea of manufacturing the human world, is part of a project, an intentional, conscious task” (ARROYO, 2004, p. 226).

According to this position, it is possible to affirm that, in a broad sense, the formation of teachers involves the inclusion of experiences that accumulate in the trajectory of life. In this sense, the confrontation with gender issues must avoid the domination/subordination binomial as a single terrain of confrontation. Despite the persistence of common sense in reproducing forms of male domination, female performance is felt through complexes against powers: maternal power, social power, the ability to expand their networks of sociability with other women and “compensations” in the game of seduction. and the female reign (SOIHET, 1989, p.37). In this sense, the methodological proposal of studying the private and the public as a unit is configured as a powerful one, quite refreshing in the face of the traditional “private versus public” approach.

Pierre Bourdieu (2003) emphasizes that symbolic gender violence and domination persist because they are inscribed in male and female habits - bodily, emotional and mental dispositions produced by the structures of domination and unconsciously reproduced. He also points out that “Women can only be seen there as objects, or rather, as symbols whose meaning is constituted outside of them and whose function is to contribute to the perpetuation or increase of the symbolic capital held by men” (BOURDIEU, p. 55). , 2003). These symbolic conceptions about gender roles promote harmful violence in the female subconscious, depriving women of recognizing social rights. That's why we propose, here, an alternative way to minimize such ills, based on the training of teachers to work in the EJA modality.

In the midst of our studies, we exemplify that further research is needed to study and explain teaching knowledge and to enable the formation of a repertoire of knowledge that underpins a pedagogical work. This type of proposition is being investigated in our current research and will contribute to the recognition of gender roles in society among subjects with autonomy and respect.

### **Final considerations**

Analyzing different methods and previous research and based on a broad view of contemporary society, we can see that one of the ways to change the world is through the school. Education continues to be one of the main means of training human beings, with great possibilities of breaking down barriers between gender differences in the teaching and learning process of our children, adolescents, youth and adults. Therefore, it becomes increasingly necessary and it is an obligation of education professionals towards society, to transform it into something always better and meaningful in the EJA modality.

Working with young and adult people requires from the teacher, in addition to initial training, which should be at the undergraduate level, continuous training, understood as in-service training, represented by the completion of replacement courses and/or updating the curricular contents of teaching aimed at this target audience, that is, for teachers who work in Youth and Adult Education - EJA. The EJA teacher needs to master techniques and methodologies capable of not only entering the universe of students but also of making them understand that their quest to complete their studies is worthwhile.

In this way, the foundation of EJA aims to contribute so that each subject inserted in the educational process develops their potential. The teacher has the role of acting as a mediator between knowledge and their students. In order to promote quality Education for Youth and Adults, it is necessary to train educators in this modality, with significant practices for the diversity of gender studies, in order to



guarantee the permanence of students in school, enhancing the formation of citizens conscious, critical, reflective of gender equity (TOLEDO, 1998).

There is an intimate relationship between gender, teacher training and EJA, an expanding triad as an object of study. In view of this fact, with this article, we seek to understand precisely how education can minimize gender violence in society, especially among young people and adults who seek training in specific conditions, from a pedagogical practice in which these subjects' experiences can be appear as guidelines in teacher training, with the intention of influencing, in the future, the achievement of goals, autonomy and success for women attending EJA.

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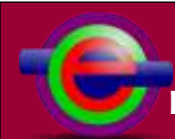
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