

FEMINIST MOVEMENTS IN THE GEOGRAPHY TEXTBOOK: UNDERREPRESENTATION OR PRESCRIPTION?

LOS MOVIMIENTOS FEMINISTAS EN EL LIBRO DE TEXTO DE GEOGRAFÍA:
¿INFRA REPRESENTACIÓN O PRESCRIPCIÓN?

OS MOVIMENTOS FEMINISTAS NO LIVRO DIDÁTICO DE GEOGRAFIA:
SUBREPRESENTAÇÃO OU PRESCRIÇÃO?

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Abstract

This research promotes reflections on the representation of feminist movements in the #contatoGeografia textbook, used in schools in the Alto Sertão of Bahia, part of the National Program Textbook (NPT) of the year 2018. Content analysis was the methodological approach through which readings and analyzes of the aforementioned collection were carried out, seeking as an a priori category the social movements, and due to the relevance of the agendas, the feminist movement established itself as a necessary category, selected after. Given what was observed, a demonstrative table was produced in which the collected data were analyzed, tabulated and recorded, then inferences were made about the category in question and its representation. We observed that, although feminist movements are somehow represented in the work, they are rarely mentioned and in a superficial way. Aware of the influence of textbooks on school education and, consequently, on human formation as a whole, it is understood that the little space given to feminist movements is a denunciation of the still incipient policy of diversity and gender equality in the Brazilian educational system.

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Keywords: Textbook; Feminist Movement; Teaching Geography.

Resumen

Este artículo promueve reflexiones sobre la representación de los movimientos feministas en la colección #contatoGeografia, utilizada en las escuelas del Alto Sertão de Bahía, parte del Programa Nacional de Libros de Texto (PNLD) del año 2018. El análisis de contenido fue la principal estrategia metodológica a partir de la cual se realizaron lecturas y análisis de la citada colección, buscando los movimientos sociales como categoría a priori, y por la relevancia de las agendas, el movimiento feminista fue una categoría necesaria, seleccionada a posteriori. En vista de lo observado, se elaboró un cuadro demostrativo en el que se analizaron, tabularon y registraron los datos recolectados, luego se hicieron inferencias sobre la categoría en cuestión y su representación. Observamos que, a pesar de que los movimientos feministas están de alguna manera representados en la obra, rara vez se mencionan y de manera superficial. Conscientes de la influencia de los libros de texto en la educación escolar y, consecuentemente, en el desarrollo humano en su conjunto, se entiende que el poco espacio dado a los movimientos feministas es señalado como una denuncia de la todavía incipiente política de diversidad e igualdad de género en el sistema educativo brasileño.

Palabras clave: Libro de texto; Movimientos Feministas; Enseñanza de la Geografía.

Resumo

O presente artigo promove reflexões a respeito da representação dos movimentos feministas na coleção #contatoGeografia, utilizada em escolas do Alto Sertão baiano, parte do Programa Nacional do Livro Didático (PNLD) do ano de 2018. A análise de conteúdo foi a principal estratégia metodológica através da qual foram feitas leituras e análises da referida coleção buscando como categoria *a priori* os movimentos sociais, e pela relevância das pautas, o movimento feminista se pôs como uma categoria necessária, selecionada *a posteriori*. Diante do que foi observado, produziu-se um quadro demonstrativo no qual foram analisados, tabulados e registrados os dados coletados, em seguida foram realizadas as inferências sobre a categoria em questão e sua representação. Observamos que, apesar dos movimentos feministas serem de algum modo representados na obra, são poucas vezes mencionados e de forma superficial. Cientes da influência do livro didático na educação escolar e, consecuentemente, na formação humana como um todo, compreende-se que o pouco espaço cedido aos movimentos feministas se aponta como uma denúncia à ainda incipiente política de diversidade e igualdade de gênero no sistema educacional brasileiro.

Palavras-Chave: Livro Didático; Movimentos Feministas; Ensino de Geografia.

In order to begin

We live in a society organized by the binary perspective, that makes the sexual division one of its fundamental guiding principles, distinguishing human beings and their social roles from the primary differentiation between the bodies of men and women, impacting the social divisions of male and female roles. Considering gender a category of analysis that refers to the way of understanding the relations between the sexes, it is

through it that it is possible to observe the power relations materialized by the bodies, focusing on the perceptions of the sexual differences that organize the world. Thus, the reflections done in this text involve the theme of the representation of feminist movements in a collection of textbooks, specifically, in the books of the #contact Geography collection, used in schools of the high hinterlands of bahia state, part of the National Textbook Program (PNLD) of 2018.

The body, thought of as a biological reality, it is also the originator of a socially constructed differentiation that impacts in the subjectivities, individualities and social relationships. The biological difference, given objectively, between the sexes, justifies the gender difference and the difference of the social division through gender. We still can not think outside the binary division, even though we are aware of its limiting existence (BOURDIEU, 1999).

According to Laquer (2001), sex and body are treated from the perspective of gender, where sex is understood as a construction of gender, cultural, and not as a biological dimension, while the body is understood from the idea of gender, with cultural, economical and political differences, understanding that they are going to guide the notion of male and female in opposition. The idea of truth and the explanatory systems of bodies are organized in the perspective of gender, in which the male is treated as a reference for all social organization.

Scott (1990) highlights that, gender is a constitutive element of social relations organized on perceived differences between the sexes, the notion of dominant becomes normalized, naturalized, thus giving a common feature to relations of existing domination. When dealing with male domination, Pierre Bourdieu (1999) refers to it as the pivot of the social organization in which symbolic processes perpetuate references that maintain this relationship. Such domination is not carried out in large actions, but in everyday life, in different fields that do not necessarily refer to gender. There are always questions related to binarism, as an organizing principle, that operates the symbolic games and are always hierarchized by the principle of this domination through constant symbolic violence.

For this discussion, content analysis was the main methodological strategy through which readings and analyzes of the aforementioned collection were carried out. According to Franco (2005), content analysis consists of interpreting the manifest content of messages in the statements of speeches and information. We seek as a priori category the social movements, along with some movements that have as guidelines expensive subjects to Geography, like: the Landless, Homeless and People affected by dams. However, based on what was observed, it was understood that it would be important to work with other categories that would raise relevant discussions, mainly, before the current sociopolitical scenario in Brazil, considering that, it was selected as a posteriori category, among others, the Feminist Movement. Subsequently, a demonstrative table was built in which the collected data were analyzed, tabulated and recorded, then inferences were made about the category in question and its representation.

In order to carry out the analysis of the representation of social movements, the word was used as a recording unit, which is not, necessarily, reduced to a simple word, as it can also be a term. The registration units of this research were the terms related to the social movements present in the collection. In order to make inferences about the recording units, paragraphs, sections and chapters, among other aspects, were explored as context units, which portray the conditions in which social movements were represented. The context units are “the background that gives meaning to the Units of Analysis” (FRANCO, 2005, p. 43).

According to Stuart Hall (1959), representation is a primordial part of the process by which meanings are produced and shared among peoples of the same culture, directly linked to legitimacy and power through discourses and discursive practices. It states that language and representation produce meaning, knowledge and power capable of regulating understandings of the world, identities and behavior. It is considering the potentiality of representations in social life that we chose the (or non-representations) representations of feminist movements in a collection of Geography textbooks for high school. We understand that the ways of approaching feminist

movements conveyed in textbooks influence the ways students will understand the world, as a guide for ways of being, understanding and being.

In this perspective, the discussion here is done in some parts. In the first part, we briefly discussed about Feminist Movements and their educational potential, passing through the Textbook as an important material and curricular resource in Brazilian schools, focusing on the PNLD as an educational public policy, a governmental tool for selecting textbooks and, then, we will discuss the representation of feminist movements specifically in the #contact Geography Collection, selected in the 2018 PNLD. Finally, we make some final considerations.

We have observed that, despite the feminist movements being present in the books, they were rarely and marginally mentioned within the discussions that the subject brought. Aware of the influence of textbooks on school education and, consequently, on human development as a whole, it is understood that the little space given to feminist movements is pointed out as a denunciation to the still incipient policy of diversity in the Brazilian educational system.

Educational Processes in Social Movements: Feminism

“Social movements talk to their mystiques, their marches, their arts... with them we learn other languages.” (ARROYO, 2021, p. 02)

In the last decade, much has been said about “Gender⁵ Ideology”, an expression commonly used by people of conservative tendencies to refer to the space conquered for the concept of Gender, which has been adopted by several documents that discuss about education in Brazil. In the Parliament, for example, several events discussed the subject, such as Family, Woman and Gender in which

⁵ Gender ideology as a scientific field does not exist, the term was created in Peru, and used for the first time in 1998, in a note emitted by the Episcopal Conference of Peru entitled “Gender ideology: its dangers and scopes”. The national event that brings together bishops from all over the country is a tradition of the Catholic Church worldwide.

[...] the ideas of Dale O’Leary and Jorge Scala [authors who fight the “Gender Ideology”] about the ideological feature of the gender perspective were repeated countless times. In short, it can be said that, besides contesting the formulations about gender relations, the speakers [Catholic women] sought for compromising feminism, associating feminists to the culture of death (MACHADO, 2018, p. 9).

It is clear that this speech had effects in the Parliament, which became explicit through the parliamentary initiatives that aimed to prevent the use of the gender perspective in public policies, such as the law project that would come to be called School without party (MACHADO, 2018).

The 2018 elections made Jair Bolsonaro the President of the Republic of Brazil, a victory celebrated by conservative groups in the country, some of them spread hate speech, prejudice and discrimination on many aspects, including Gender, also carrying with it the struggle of women for equality. What for them was considered a breakthrough, for groups such as feminist movements, the setback was sonorous, in the face of a historic struggle so that the gender concept to be absorbed by official State documents and, consequently, in citizen practice.

Through this example, it is possible to realize how much the topics of the feminist movements were depreciated, devalued and delegitimized by conservative forces that gained respect in the country in the last decade, mainly, in the political scope, and that may have reflected in the production of textbooks, through the deletion or detailing of the portrayal of themes considered subversive. With this in perspective, an analysis of the representations of such movements in the didactic collection is considered necessary, in order to put them on the schedule and observe whether their devaluation and their demands were reflected in the books in the last decade, influencing the conception that several students may have created about what they are and what they fight for.

Understanding the feminist movement, it can be inferred that:

The feminist movement has a very particular characteristic that must be taken into account by those interested in understanding its history and processes: it is a movement that produces its own critical reflection, its own theory. This coincidence between militancy and theory is rare and comes from, among other reasons, from the social type of militant that propelled, at least in a first

moment, feminism in the second half of the 20th century: middle-class women, educated, mainly, in the areas of Humanities, Literary Criticism and Psychoanalysis. The feminist movement can be known from two perspectives: from the history of feminism, it means, from the action of the feminist movement, and feminist theoretical production in the areas of History, Social Sciences, Literary Criticism and Psychoanalysis. Due to this dual characteristic, both the feminist movement and its theory overflowed their limits, provoking an interesting clash and reordering of different natures in the history of social movements and in the theories of Human Sciences in general. (PINTO, 2010, p.15)

The Feminist Movement is very broad and diverse, to the point that there are specificities in each current, for example, there is the black feminist movement, the LGBTQIA+ feminist movement, the peasant feminist movement and many others, which increases the relevance of these discussions and their relationship with the educational field and educational instruments, in this case the textbook. Feminist movements are plural and include varied topics according to the experiences of the women involved. The implications of gender oppression with racism, androcentrism, sexism, ethnocentrism, sexual orientation, religion, age, among others, challenge the idea of a single and hegemonic feminism, because the diversity of women also points to the multiplicity of feminisms.

We understand as crucial a discussion of female protagonism in Brazilian society, from the perspective of gender/power relations, seeking concepts that come from before suffrage, covering changes that have occurred over time. There are, since the Brazil Republic, many phases of women's search for participation in Brazilian society, a confrontation for existence as a subject, as a citizen with social and economic rights of equal value.

It is the deconstruction of the history of a sexual-social pact, which deals with the genesis of political right and explains why the exercise of this right is legitimized. It refers to patriarchal right or to the sexual instance: to the power that men exercise over women. It is the means by which modern patriarchy is constituted, seen as the paradigm of free agreement, in which sexual difference is a political difference, a difference between freedom and subjection, in which women are relegated to an object of contract, giving men a natural right on these in the security of civil law.

In this pact, a social contract, men became heads of the family and women did not, historically being relegated to an inferior position. The ideals of freedom and equality could not essentially exclude women. Sexual difference as a nature would justify the dominance of men in the public sphere. The biology of sexual difference provided the basis for explaining why women were already subordinate to men in the natural state and prior to the existence of social relations. The result was female exclusion from the new civil society for reasons based on 'nature'. The biological inscription that the woman brings excludes her from the possibility of the social contract, such exclusion being fundamental for the affirmation of the principle of nature as a guide for the public authority of a class, but it is also the trigger of important movements that led to the process of revolution of concepts and social actions.

Feminisms are historical experiences, founded under the aegis of the tension of a shared sexual identity and evidenced in the anatomy, but shaped by the diversity of social and cultural worlds, which in Brazil began in the 1970s as an experience of a plural and polysemic character - due to a variety of factors, such as direct and armed resistance to the military dictatorship. Feminisms enabled multiple subjective experiences, configuring new references of being a woman (SARTI, 2004). The Feminist Movement opened space for a redefinition of ways of understanding political and private power, bringing the need for new conducts, practices and concepts.

Social and political awareness is one of the most consistent paths in the search to eradicate adversities that still infiltrate society. Voting is a social function and, at the same time, a political act. It is the instrument by which the people adhere to a governmental policy and confer their consent and, consequently, legitimacy on the governmental authorities. The role of the feminist movement is political, social and emancipatory.

Curriculum in dispute: the role of the textbook

Thinking about curriculum is thinking about a daily curriculum, since curriculum is not something limited and definable, it is a way of creating possibilities and encouraging the search for alternatives through reflective discussions about everything that happens in a school environment. Knowledge is not created only by what is already predefined for creations, it creates and remakes itself in a constant of meetings and mismatches in the course of everyday life at school. The school, like every society, lives immersed in a web of relationships in which knowledge is constructed and passed on. The curriculum is built into the concrete life of the school, within its various interfaces that meet many forms and multiple types of knowledge.

Curriculum is a real culture that emerges from a series of processes. Its control procedures are centered on the contents and skills to be developed by it, determining standards of behavior to be followed by the subjects inserted in the school context. It goes beyond studies and disciplines, favors some forms of knowledge over others, affirms certain dreams, desires and values of an ideal of selected students. The formal curriculum is still marked by a reproducing dimension of knowledge, leaving aside the sociocultural production process established in the school routine.

The textbook is one of the few widely accessible tools in Brazilian education. It is the most accessible book for most Brazilians. Its impact on the training process of students needs to be constantly debated, especially regarding to the type of content that predominates in didactic collections. What is being highlighted allied with what is being neglected. In this case, we look for representations of feminist movements, taking into account the projection they have been acquiring in national discussions in the political and social sphere. Nevertheless, such prominence of these movements is often linked to prejudices, discrimination and hate speeches of some conservative groups of society, successful, especially, in the last electoral disputes, as well as politics, that is, in legislative clashes, for example.

Thus, it is relevant to emphasize how this group of society has been dominating educational instruments, such as textbooks, for example. Aware of the National Textbook Program (PNLD), and aware that its manager is aligned with the Brazilian government, in other words, the country's dominant authorities; it is possible to infer

that those who make the curriculum based on public policies are consequently those who dictate what will be studied, for example, what is dealt with in textbooks that reach basic education, teachers and students. In order to understand the PNLD and the definitions of what it can contain in the textbook, read below a quotation made by Costa and Dantas (2016) about Veiga and Costa (2013) which states the following:

In relation to the PNLD of Geography, Veiga and Costa (2013, p. 1502) state that this: [...] constitutes a guidance tool for textbook authors, as well as evaluators and elementary school teachers, so that they can choose the textbook that is consistent with the proposal for building the student's knowledge (COSTA; DANTAS, 2016, p. 326-327).

In this excerpt, the guiding character of the PNLD is evidenced, which through public documents published by the National Education Development Fund (FNDE), offers guidelines at various levels so that one can choose and produce didactic collections. In general, the public documents guide how they will be developed, what will be addressed, what public policies will be at their bases, and indirectly what will be conveyed by textbooks. Like the school, the PNLD reflects both the current education project and the educational policy developed in Brazil.

Brazilian education has been undergoing structural transformations with the creation of the National Common Curricular Base (BNCC) and the remodeling of high school education. Thereby, it is inferred that the guidance received by textbook authors, evaluators and teachers is closer to an educational perspective linked to these reforms, many of which have a neoliberal nature in their scope.

With this in perspective, it is possible to infer that social movements, such as feminists, that fight the project of a dominant society (neoliberal/patriarchal) and its principles are neglected in terms of representativeness in public policies. That is why it is expected that there will be conflicts around the PNLD, for example, teachers who do not see themselves represented by this educational project tend to contest the didactic collections that follow this logic. Conflict is even a historical property of this textbook program, dissents between the parts, especially those involving teachers and managers of the PNLD and from the Education Ministry.

However, when it comes to publishers and their participation in these disagreements, it is necessary to point out the fact that it is not interesting for them to position themselves, what does not mean that they will not be on some side, this type of posture is aligned with the ruling class. Because it is known that, as agents of the publishing market, the important thing is to sell their books, above all, taking into account that the Brazilian textbook market is very profitable. Thus, it is noted that for companies that produce this type of manual, what matters is to adapt to the demand of the Brazilian State, one of its main customers, so it is not appropriate for publishers to participate in any way in these conflicts, only if at some point it interferes with their profits, becoming the State no longer important for their sales. However, while this is not a reality yet, we highlight:

When comparing all this data, the conclusion is obvious: the growth of the PNLD, since its creation and despite setbacks, has been greater than the increase in its target audience. In other words, the number of books received by each student enrolled in public primary schools increased – at least in theory. For publishers, this public – whose consumption of books is greater than the average consumption in Brazil – certainly represented a non-negligible slice of the market and the State, buyer, a preferential customer. (MUNAKATA, 1997, p.56-57).

Even more recently, Munakata (2012) can be mentioned again when he indicates that the PNLD is responsible for a large amount of money injected into the textbook market, that is, it still generates a lot of profits for companies.

A complex object with multiple functions, Alain Choppin (2004) states that textbooks have four essential functions, namely: referential, instrumental, ideological/cultural and documental, which can vary considerably according to time, space and subjects. The textbook is also a commodity, a product of the world of publishing that adapts to the logic of the market with regard to its production processes. Textbooks, from their production to their distribution to schools, go through an evaluation and control process, characterizing them as a complex cultural object, involved in disputes and interests within the scope of Brazilian school education. We can therefore state that in all its complexity, the contents of textbooks are intertwined with the interests and values of those who dominate the publishing market and national curriculum policies.

Recognizing this power of textbooks in the most varied sectors, for example, in the market and in education; We then highlight the perspective of Costa and Dantas (2016), that reflect the function of the book as something beyond a tangle of contents, but a didactic resource of cultural importance full of meanings, and which has a prominent social importance in Brazilian education. In other words, it is important to emphasize that there is no neutrality in these manuals, which means pointing out that they are not exempt from ideologies, that is contained in the very choice of contents, in addition to the fact that throughout their pages some kinds of perspective is conveyed on the themes addressed in the book and these reach a considerable number of people that, due to the tradition of teaching in the school culture, see the knowledge propagated in the textbook as absolutely true, especially when we take into account that they are placed in a type of education where there is no critical bias.

Feminist movements in the Geography textbook: prescription or under-representation?

In order to understand how feminist movements have been represented in textbooks, we opted for a selection of Geography textbooks, specifically from the #contact Geography collection, used in schools in the high hinterlands of bahia state, part of the 2018 PNLD. The methodology used for the investigation was Content Analysis (FRANCO, 2005). From the results obtained, we set out to prepare this scientific paper, bearing in mind the contributions that this category made and can make to the teaching of Geography and which is little discussed. Next, these results will be worked on in more detail, based on authors who contributed with relevance to the discussion, seeking critical and well-founded points of view on the representation of feminist movements that, in turn, transformed society, especially, related to the gender perspective.

Some academic researches point out a series of problems involving the representations of women conveyed in history textbooks, denouncing the silencing and widespread stereotypes about the identities and ways of action of women in history.

According to Michele Perrot (2008), the reason for women to be forgotten and silenced would be precisely the choices and interests of those who write history. It is, therefore, also a matter of identity.

According to Hall (1959), the role of the feminist movement as an active factor in this process, considering that, over time and transformation processes, there is a crisis in the very concept of identity, with the subject being constructed by showing himself. There is, then, a revolution in the conception of humanity, which arises with the post-modern society in which there is no predefinition of subjectivity, everything is social, confirming that the subject exists in the practices and in the relationships he/she establishes.

When societies acquired a greater degree of complexity, they also assumed a more social and collective form. Laws based on individual rights and consent were forced to adapt, fulfilling the mission of adapting to a more social conception of the subject. Social practices begin to be examined and reformed in the light of existing practices. There is a restructuring in contexts and social relationships, therefore, there are social changes; for the ways of life that were set in motion by modernity ended up freeing us, in an unprecedented way, from all traditional types of social order.

With the emergence of capitalism, in the Modern State the subject is still illuminist, centered and rationalized. Over time, with the appearance of other conceptions, the first notions of democracy and the idea of the search for the humanization of the individual appear. Here we face the notion of the origin of a more social conception of the subject, highlighting the need for social relations for the constitution of identity and opening a space of study between the individual and the society, in a group view, as a field of production of the subject and his personality, we see the complex sociological subject, an open, contradictory, unfinished and fragmented identity.

As for the woman's identity, created and educated according to traditional standards, many paths were taken to reach the level where they are today. However, we must not be under the illusion that we have reached the top, as there is still a long way to go. It is true that male domination (BOURDIEU, 1999) is a cultural issue,

constructed and imputed to both sexes, with a relation of equality to the submission of women: men were made to work, dominate, command; woman, to obey, to take care of the house and to bear the children. Worshiping the machismo, to remember it historically, it becomes funny and it is necessary to understand the own (r)evolution and the achievements accomplished by women. Learning to deal with the differences between male and female and to understand them, real and naturally, is to build the understanding and generate understanding of individuals, which will be beneficial to the whole society.

According to Laquer (2001), the definition of sexual organs is the product of a construction carried out at the expense of a series of choices through the accentuation of certain differences, or their obscuration. The body is physical, however, it is given symbolically. Bourdieu (1999) questions how the social forms of domination are positioned, with the intention of not changing the place of power, but discussing it building other relationships. Thus, it is necessary to leave the division debate, deconstructing the idea of binarism, as defended by Scott (1990), finding then new possibilities and cognitive and social forms, constructed and exercised in social practice.

If, according to Scott (1990), gender is a constitutive element of social relations based on the differences between the sexes, as the first way of giving meaning to power relations, then it is extremely important to analyze it, with reference to the presence, or absence, of feminist movements in the textbook. In the book 2 of the analyzed collection, the authors, when dealing with the difficulties that women face in the job market bring a text called “Poverty has sex” by André Campos, which points to the fact that the macho culture is still an obstacle when it comes to this subject, in addition, of course, mentioning the feminization of poverty. In a certain section, it points to the perspective that members of the **Feminist Movement** have in relation to this situation, as can be seen below: “For militants of the **feminist movement**, the devaluation of women's workforce is the result of a cruel reality, in which myths and prejudices still form invisible barriers to their professional ascension” (CAMPOS, 2005. apud. MARTINEZ; GARCIA, 2016a, p. 130, emphasis added).

This paragraph taken from that text is part of a topic, from **Unit 5 – Brazilian Population**, called **Women and the job market**, from the **Geographical Context – Point of View** section, which highlights the various difficulties that the woman face to work and sexism in the job market, pointing out, among other things, that even if the level of education of women is higher than the men's, this does not reflect in benefits within the Brazilian professional world, where, for example, women don't have bigger value. The feminist movement, in this context, is quoted as a protagonist in unveiling the devaluation of women's workforce based on myths and prejudices, that is, it exposes the interference of the machismo, rooted in the society, in the professional condition of women, helping them to fight it.

The problematization of this issue is important, so that students can understand how the Brazilian patriarchal society hinders the professional ascension of women. Evidently, it is important that teachers reflect on texts like this one in the classroom, not just mentioning, or simply silencing the whole discussion about gender roles and the professional marginalization of women, but promoting reflections that aim to breaking stereotypes and prejudices, which some people have in relation to women in the job market and the feminist movement, which, as previously mentioned, suffered and suffers a lot with stigmas propagated by a conservative group of society.

Above all, in this context of neoliberal reforms in education, it is important that teachers promote such reflections, because in view of what has already been presented, there is a tendency to minimize these discussions. Knowing that:

The State, within this capitalist logic, understands education as a way to develop human capital to act as a qualified workforce in the job market. So, teachers facing this scenario have new responsibilities, among them that of educating for work (SOUZA; COSTA, 2022, p. 16).

Therefore, valuing this perspective of educating for work intentionally puts the notion of citizenship education in disfavor, which is so important for the training of students, because it is so relevant for male and female students (or even more so) than knowing to work is to be aware of the rights, duties and diversity of subjects that exist

in the society with the objective of guaranteeing social justice. And it is with teachers aware of this that debates on gender inequalities can continue.

In the case mentioned, the collection is contributing to the promotion of the debate about women in the job market, despite doing so briefly, as it uses only one page of the book to elucidate the topic. Before moving on to other sections, it is interesting to mention that the existence of this topic in the didactic collection is not just an interest of the authors to address it, it is not in the book by chance, on the contrary, it is the result of the struggle of the feminist movement that managed to themes like this were introduced in formal education, as highlighted by Brabo (2015):

We can also add the distance training courses for teachers, coordinated by the MEC, the inclusion of gender in the official curriculum of the State of São Paulo, the National Plan for Education in Human Rights (BRASIL, 2007), in addition to the Curriculum Guidelines for Education in Human Rights (BRASIL, 2012), as already mentioned, which contemplate human rights in a broad perspective, including the demands of social movements, among them, the gender perspective to be worked in all areas of knowledge and levels of teaching (BRABO, 2015, p. 124).

So, in order for the gender perspective and all the discussions derived from it to have space in textbooks, in Brazilian education, in general, it was necessary to fight for social movements, even if there is not still fully education for gender equality as Brabo (2015) points out, the social relevance and the political strength that the feminist movement conquered, made them get, in a certain way, to put their demands in the moments when public policies were being drafted, especially, policies aimed at education, that is, the society only made minimal progress in this debate and in achievements for women, thanks to their efforts, and not to the benevolence or “miraculous” awareness of the Brazilian political elite.

Even, if it is relevant to infer, the conservative/reactionary reaction of calling it “Gender Ideology”, as mentioned earlier, it is an attempt to maintain the patriarchal order that has served for so long and continues to serve for the maintenance of positions of power of this political elite, made up of white and wealthy men. Because, in the face of the questions that the gender perspective throws at society, it will inevitably affect the position of a few privileged people who, on the other hand, do not want to lose the power and ideological dominance of the masses.

In addition to this excerpt, in another time the authors present a text called **Gender Inequality** in which they report some of the diverse social classes in which it exists, for example, in the already mentioned, job market, and in politics. The quotation in question is highlighted below, which is found in volume 3 of the collection, in **Unit 4 – The Underdevelopment**, in the section **Geographic context – Point of view**, which says the following: “Since the **feminist movement** of the 1960s, women have been fighting for causes that ensure the effectiveness of their full rights, but many of them still suffer discrimination, despite the advances already achieved” (MARTINEZ; GARCIA, 2016b, p. 104).

This excerpt highlights (including underlining) the fact that since the feminist movement of the 1960s, women have been fighting for their rights to be enforced. Thus, the authors give centrality to the performance of the social movements in the process of conquering rights through the struggle for various causes that contribute to this, it is considered difficult to deal with women's claims without mentioning the feminist movements in which many of them are organized and which were essential for several of their achievements in the various social classes.

However, it is considered inadequate to deal with the feminist movement that only gained notoriety from the 1960s onwards, the action of this movement is older and since the 19th century it has fought for women's rights, such as, the right to vote. This conception is defended by Brabo (2015) when he points out:

as stated by Pierucci (2007), Carvalho (2010) and Pedro (2005), among other authors, the history of feminism is recorded in successive waves. The first wave was characterized by the Suffragist Movement, the struggle for women's vote, from the second half of the 19th century to the first decades of the 20th century, preceded by the conquest of women's right to education (BRABO, 2015, p. 111).

This period that the authors of the didactic collection use as a reference is what Brabo (2015) calls the second wave, which is basically, marked by the Women's emancipation Movement of the 1960s, which was dismembered into a few lines, such as: the liberal; the radical and the socialist. The author describes some of the topics that this wave advocated, which are mentioned below:

at that time, the flags of struggle, expressed in the motto the personal is political, were equal rights for women, as well as specific issues: job rights (equal payment for equal work); co-responsibility for domestic work and care/education of children; reproductive rights; own body control; access to contraception and legalization of abortion (under the motto our body belongs to us); as well as the right to pleasure (BRABO, 2015, p. 111).

Taking this subject into account, it is possible to infer why Martinez and Garcia (2016b) use this period as a reference. In the paragraph after what was highlighted about the existence of the feminist movement since the 1960s, the authors mention the insertion of women in the job market⁶ and that this provided them with greater financial autonomy; A right conquered largely thanks to the work of this second wave of the feminist movement, it is possible to infer that it was responsible for making this movement be considered by Manuel Castells, as Brabo (2015) points out, the most important of the last quarter of the 20th century.

Still in volume 3 of the collection, in Unit 9 – Nature, society and the environment, in the topic The awakening of ecological awareness, there is another brief quote, but which focuses on the emergence of environmental movements:

The emergence of environmental movements erupted along with a set of other manifestations of a social nature, which include the women's, black and pacifist movements, through certain social segments engaged in the struggle for better conditions of existence and life in the planet. (MARTINEZ; GARCIA, 2016b, p. 226, emphasis added).

As seen earlier, when it comes to the women's movement in this period, that is, the 1960s and 1970s, it is inferred that it is referring to the second wave of the feminist movement that really advances in discussions about women's rights, it is not restricted to voting or job rights, but also focuses on reproductive and pleasure rights, for example.

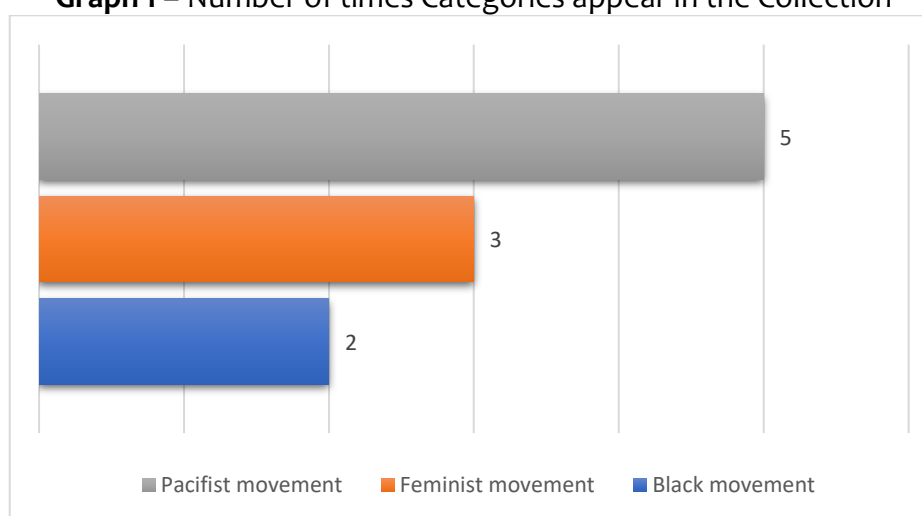
The authors, again, even without deepening, highlight the feminist movement in the recent history of the struggle for rights, although the focus of the topic is the environmental movements, space was opened to record that at the same time other struggles of social nature also broke out, placing the women's movement as one of the

⁶ It is important to infer that this moment of the second wave of feminism refers to the insertion of white women in the job market, since many black women were enslaved and became a mode of production much earlier than white women.

examples; thus, Martinez and Garcia (2016b) highlight the relevance of the feminists during this period. From this it is possible to infer that this movement was placed as one of the protagonists of this uprising of struggles for social and civil rights.

Graph 1 is shown below, with the frequency in which three categories selected a posteriori, that is, Pacifist Movement, Feminist Movement and Black Movement appear in the mentioned collection. What is observed is a small number of times these three social movements are represented.

Graph 1 – Number of times Categories appear in the Collection



Source: IC Research Database (2020)

When analyzing the textbook, we propose to understand the representation of the feminist movement category, but when making a comparison with two other social movements, we notice that the pacifist movement leads, when these three categories are put in analysis. The pacifist movement is far from the reality of the Brazilian student, but it has a leading role in the textbook, which stands out compared to other social movements that permeate society and the demands of the Brazilian people. There is a tendency for didactic authors to maintain outdated processes, contents and discussions, not that the pacifist movement is not important, as well as understanding its history and implications in Geopolitics. But when someone thinks about territory and the conflicts of struggle within geopolitical relations, the student of the informational scientific technical society demands much more identity, emancipation and critical reflection of geographic science.

Final considerations

This analysis was carried out attentive to the representations of Feminism in the Geography textbook, most of the time silenced in the official school curriculum, which denotes the lack of interest and/or the purpose of echoing this silence, due to the non-recognition and legitimation of feminist movements and women's struggles throughout history and in the present time. Much more than lack of knowledge or under-representation, this silence can denote a curricular prescription of what should not be present in textbooks, as is the case of feminist movements.

In the field of education, the textbook is an instrument of great support in the school environment. Therefore, it is the main or often the only material that teachers and students have to help in the learning process. Recognizing and analyzing the way in which Geography textbooks deal with this theme, makes this research important, since the school, teachers and textbooks also have great power to disseminate representations that educate our identities and ways of seeing, dealing with and relating to feminist movements in the present time. With this paper, we hope to contribute in some way to the debates on the representations of feminist movements and their formative aspect in education for the recognition and appreciation of feminist struggles and achievements in the present time.

It is necessary to take into account the fact that feminist movements are not necessarily being minimally addressed in textbooks, it would ensure that teachers put them up for debate in the classrooms, especially taking into account the controversies that surround them, above all, people aligned with the School without party Movement; for example, when debating the struggles of the Feminist Movements and having to talk about the gender issue, the teachers could be accused of being “indoctrinating” the students with the “Ideology of gender”. Despite these issues, it is important to raise these discussions, even more so when someone understands that access to various forms of information generates reflections and discussions that, if done critically, can be at the service of combating intolerance, prejudice and all types of discrimination.

Silence in history is political and not talking about women and feminist movements constitutes a discursive strategy of power and domination. Everything that past history does not say, becomes absent, non-existent in present history. The silence or shortened treatment of feminist movements in textbooks is a denunciation and says a lot about what is understood at a given time as essential as a theme of Basic Education. What appears and what does not appear in textbooks speaks of dominant rules, models, perspectives, narratives and epistemologies and their choices. Gaps are constantly produced in terms of understanding the role of feminisms and women for equal rights, both in the past and in the present.

Saying that in the 21st century the machismo has been eradicated from our society is to watch over and allow its perpetuation. Obviously, the picture today is different and for some time we have found revolutionary women who do not accept the position to which they were historically subjugated. With the historical process of creation and strengthening of social movements and the politicization of a culture, feminist movements were and still are holding great responsibility in the role of conceptual decentralization of the Cartesian and sociological subject, deconstructing the idea of social, public and private binarism. With the adage “the personal is political” feminism kicked off the discussion of the formation of sexual and gender identities. Its search is for social identity, subjectivity, identity and the identification process.

Among its claims is the political contestation based on the essence of social division: differentiation between men and women, also discussing the production of gendered subjects, that is, the formation of sexual gender identities. Feminist movements in the textbook were clearly marginalized, there are important mentions about them in this collection, which do not reproduce stereotypes or prejudices, even placing them in positions of social protagonism. However, they are cited few times, only three, even more taking into account their relevance in socio-spatial transformations both on a global and national scale.

The authors do not carry out more in-depth discussions that could stimulate debates in the classroom, even knowing that the decision to debate them also passes through the teachers, it is understood that if there was a more elaborated approach

about the feminist movements, there would be more probability of discussing it, thinking about the influence of the textbook in this context, because it would be more difficult to make it invisible. This representation demonstrates how these movements, despite their importance, are little highlighted due to, among other things, the national political situation in recent years of the rise of conservative/reactionary forces allied to the neoliberal project of society, as well as the foundations of our society which are patriarchal capitalist, having few territories in basic education to think about and discuss the role of women and the social movements in which they are organized.

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