

Filosofia e Gênero como prática de integração no Instituto Federal

Philosophy and Gender as an integration practice at the Federal Institute

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RESUMO:

O artigo apresenta a prática teórica e pedagógica do Humano Mulher em filosofia no instituto federal como um projeto que se afirma como tecnologia educativa e como atuação cotidiana requintada de prática em educação no percurso formativo. O projeto dá mostras da integração entre sala de aula, investigação científica e ação extensionista que se expande da dimensão escolar para também dimensão popular ao alcançar a comunidade externa com os saberes tradicionais. Não bastasse, o projeto que tem sua fundação na filosofia, se consolida como propulsor na lida educacional diante de questões éticas atuais ao estabelecer como matéria especulativa de investigação a mulher como categoria de reflexão, ousando, sobretudo, na relação simultânea e dialógica entre quem pesquisa e quem se pesquisa, na medida em que a mulher é o assunto e a agente pesquisadora.

PALAVRAS-CHAVE: Humano Mulher. Filosofia. Gênero. Instituto Federal. Mulher.

ABSTRACT:

The article presents the theoretical and pedagogical practice of Humano Mulher in philosophy at the federal institute as a project that affirms itself as an educational technology and as an exquisite daily practice in education. The project demonstrates the integration between the classroom, scientific research and extension work that expands from the school dimension to the popular dimension by reaching out to the external community with traditional knowledge. Not only that, but the project, which has its foundations in philosophy, consolidates itself as a driving force in educational work in the face of current ethical issues by establishing women as a category of reflection as the speculative subject of investigation, daring, above all, in the simultaneous and dialogical relationship between the researcher and the researched, insofar as the woman is the subject and the researching agent.

KEYWORDS: Human Woman. Philosophy. Gender. Federal Institute. Woman.

INTRODUCTION: PHILOSOPHY AND ITS NON-NEUTRALITY IN EDUCATION

Dealing with philosophy at federal institutes undoubtedly requires considering the epistemic reference of analysis as a lens through which to cut out the educational process. In other words, whether the subject is the presence of philosophy or the teaching of it in the institutions, one or the other, or even both, it is opportune to present the assumption that subsidizes and bases the judgments made in approaching the subject, given the multiplicity, and no less complex, reality of education.

Philosophy as a human production is inscribed in the daily life of different actions, above all in the dimension of the contingent that announces the absence of the necessary as the only path, in other words, philosophy as belonging to the dimension of culture as a human achievement. It is because of this inscription that the relationship between philosophy and education in the dimension of school teaching requires moving away from a supposed historical neutrality that imputes to both the risk of generalization and indifference to educational problems.

The territory of school teaching is made up of frequent disputes over power and epistemic narratives, which makes any analysis that closes off education as an exclusive matter of organizational forms and models naive. The pedagogical architecture involved in the logistics of running educational institutions is preceded by conceptions of society and its power relations. This precedence is also present in the areas of knowledge that together make up the curricula and training routes.

In this sense, philosophy is doubly surrounded by assumptions that precede its presence and teaching in schools, and especially in federal institutes. These presuppositions are defining insofar as they relate to the recent history of the institutes and also to philosophy as an area in the history of human thought.

As an institutional history, the founding premise of the institutes is professional training for the world of work, whose curriculum is articulated in the connection between labor training and citizen training. It should be noted that the epistemic category presupposed is classist social distinction, whose education takes place in the preparation of workers for the requirements of productive society.

qualificação para a laboralidade e pauta-se no compromisso de assegurar aos profissionais formados a capacidade de manter-se em desenvolvimento. Assim, a concepção de educação profissional e tecnológica que deve orientar as ações de ensino, pesquisa e extensão nos Institutos Federais baseia-se na integração entre ciência, tecnologia e cultura como dimensões indissociáveis da vida humana (PACHECO, 2011, p. 16).

As an area of knowledge that occupies its due space in the curriculum, philosophy has been arranged, with the exception of a few experiences, in the light of a conventional history of content

referenced by the conception of a historiography whose markings refer to a western epistemology of reason. In other words, much of the philosophy teaching content at the IFs maintains the generalization of the history of philosophy based on the chronological time frame from the greeks to contemporary times, which is canonized among brazilian academic researchers.

The presuppositions, institutional and of the area, are aggravated by the absence of what they reveal, precisely because neutrality is a symptom of the lack of an analytical category that makes it possible to review the history of philosophy and also of education, namely: gender as a source of critical examination of human achievements.

The purpose is to draw attention to the latencies in philosophy at federal institutes, whose methodologies, didactics and practices for organizing and distributing teaching activities become empty developments, resulting in educational anomalies such as a reduction in the area's workload and high retention and dropout rates, since the thinking used in educational action is aligned with strategies for the domination and annulment of bodies. In this sense, dealing with education for the world of work allied to the theoretical treatment of only philosophical thinkers, apart from an epistemological matrix that deals with differences, is to enable a descriptive figuration of formatting students for market production demands, a condition that invariably proves to be too small for the educational force of philosophy as an area of critical thinking.

In 1986, Joan Scott, in an article that has become a reference for scholars on the subject, “Gender: a useful category of historical analysis”, observes that generalist approaches avoid questioning dominant models insofar as they do not undermine their power:

Aprendemos que inscrever as mulheres na história implica necessariamente a redefinição e o alargamento das noções tradicionais do que é historicamente importante, para incluir tanto a experiência pessoal e subjetiva quanto as atividades públicas e políticas. Não é exagerado dizer que, por mais hesitantes que sejam os princípios reais de hoje, tal metodologia implica não só uma nova história das mulheres, mas uma nova história (GORDON, 1976, p. 75 apud SCOTT, 2019, p. 51).

In view of the critical force of philosophy, we are dealing here with its presence as a human technology in education that assumes its epistemic non-neutrality and takes effect in the educational territory based on gender as a category of analysis.

PHILOSOPHY INTEGRATIVE PRACTICE AT THE FEDERAL INSTITUTE

In 2019, the Federal Institute of the Triângulo Mineiro (IFTM), Ituiutaba Campus, reformulated the curriculum with a reduction in the workload of the philosophy curricular unit in technical courses integrated into secondary education, with the hours changed from 99 to 66, with attention to the fact that the 99 hours that were distributed over the 3 years of training became 66 hours concentrated in just

1 year. It can be seen that, although in formal terms the reduction refers to 1/3 of the workload, in everyday classroom practice the reduction refers to 2/3, since two years no longer have the area in the training course.

Faced with the new context that has consigned philosophy to a minimal existence in the multiple ecosystem inherent in basic level education, it was necessary to recompose the presence of the area so that the effects of the reduction would not allow the ghost of the withdrawal of compulsory philosophy, so recent in the history of school education, to return.

The reformulation imposed two changes on philosophy at the IF: a) reorganization of the syllabus and the selection of content that would be removed due to the reduction in time, and b) the creation of strategies so that the removal of content would not represent an erasure in the face of its diminished presence in the curriculum.

In view of this, the Humano Mulher project was created as a tactic to keep philosophy in the daily life of students, in order to extend the classroom hours. However, this extension would take place without the prerogatives of compulsory classes, and the methodology required would not resemble weekly classes. Given this scenario, the project's founding guidelines were based on guidance, reading, research and writing analytical texts on the thought of female philosophers as a proposal to put philosophy teaching into practice beyond the format of the didactic-pedagogical organization of the classroom, operating a methodology that dealt with unusual epistemic references and that tackled contemporary youth problems, as well as institutional problems of low achievement and permanence of young people at the federal institute.

This reformulation of the curriculum, which removed philosophy from the 2 year training of students in integrated courses, brought to the surface the ghost of the erasure experienced in previous years when the area was completely removed from basic education curricula; however, more than that, it highlighted the emergence of reconsidering the area itself as an educational activity that is indispensable to the training process, given the recent changes brought about by public policies in society in general.

Now, neither the school nor philosophy remain separate from social conflicts and dynamics, so when Humano Mulher was initially presented as a teaching project, it took on the category of gender as its main theme, and not only that, but also as an educational technology device to reach the students of the institution itself. We can therefore see the simultaneous double movement of revising the epistemic matrix of the area and using it as a tool for intervention in the institution itself.

In this sense, in 2021 Humano Mulher was developed as a teaching project with the proposal of meetings to study concepts of philosophical thinkers and with a scholarship for 1 integrated high school student. In the same year, 3 high school undergraduate research projects in philosophy were

developed with scholarships for students: (i) “The black woman in the philosophy of a black woman”¹, (ii) “Black women and the category of other as not being in philosophy”², and, (iii) “Philosophical analysis of the condition of women in the relationship between subject and object and the Coisa mais linda series”³.

In 2022, Humano Mulher was re-established as a teaching project with the award of two scholarships to integrated high school students. That year, it was integrated with the Artistas Mulheres teaching project⁴, as was the case in 2021, whose connection was established based on gender as a theme in both projects, one based on women philosophers and the other on women artists. The research remained aligned with the approval of 2 high school undergraduate science projects: (i) “Intersectionality and the condition of women in society”⁵, e, (ii) “The condition of black women and congado”⁶.

Over the two years, the methodological development took the form of monthly or bi-monthly meetings with dialog between the teachers, debaters and student participants. The meetings were made up of the following triad: (i) presentation of concepts, (ii) case studies based on artistic and cultural works, or empirical observation of everyday case studies, and (iii) guided and participatory dialog between students. The strategies used the analysis of philosophical texts by female thinkers to encourage the exercise of logical analysis of texts immersed in the philosophical methodology of reflection, followed by instructive debates.

In this second year, Humano Mulher branched out into the extension dimension when it was approved in an internal call for proposals to promote extension at the IFTM Campus Ituiutaba, to expand the relationship between the condition of black women and the art of graffiti in the community. Its main proposal was to buy 100 books by women authors on the subject of women in intersectional relationships with race and social class for the library collection, as well as to carry out a graffiti art intervention on the subject of black women in the congada.

Considering the accumulation of actions in the 2 years of Humano Mulher, in December 2022, during the 2nd National Week of Professional and Technological Education held by the Ministry of Education - Secretariat of Professional and Technological Education (SETEC), the project was awarded 2nd place in the presentation of academic work resulting from the presentation of scientific initiation scholarship students under the supervision of the advisor.

¹ Research Project 2021 of Maria Júlia de Moura Peixoto. Student with a research incentive grant from IFTM BIC-Jr.

² Research Project 2021 of Bruna Leandra do Nascimento Pacheco. Student with a research incentive grant from IFTM BIC-Jr.

³ Research Project 2021 of Gabriela Silva Freitas. Student with a research incentive grant from IFTM BIC-Jr.

⁴ Teaching project at the IFTM Campus Ituiutaba, coordinated by the artist, teacher and researcher, Michele Soares. Curriculum lattes: <http://lattes.cnpq.br/1049316737767885>.

⁵ Research Project 2022 of Jeovanna Gabriely Dantas Silva. Student with a research incentive grant from IFTM BIC-Jr.

⁶ Research Project 2022 of de Rafaela Martins Alves. Student with a research incentive grant from IFTM BIC-Jr.

In 2023, the project, which had begun as a complementary proposal to teaching, was consolidated as an integrating practice of teaching, research and extension, with the articulation between the 3 dimensions remaining referenced by the treatment of the issue of gender in philosophical thought. Unlike in previous years, when the teaching project took the form of open meetings to read and investigate philosophical texts, the format was now recomposed for guided listening dialogues with students entering integrated high school, and 2 teaching grants were maintained for students. The dialogues were mediated by the teaching, research and extension fellows, as well as by the teacher of the area and the supervisor. Each dialog involved the presentation of philosophical concepts by the thinker and investigated by the students in their scientific initiation analyses. After this first moment, the students were listened to using a form drawn up by the group of scholarship holders, the main subject of which was the status of women as a diagnostic question: “Who are the women students at the Ituiutaba Campus?”. In addition to the guided interviews with the students, two other interviews were also carried out, one with the female teachers of the integrated high school, and the other with the women *congadeiras* of Ituiutaba. The three interviews carried out in 2023 were directly linked to the scientific initiation research projects that were once again approved in a call for proposals with grants: “The condition of black women and *congado*”⁷, “Intersectionality and the status of women in society”⁸, and, “Indigenous women and the philosophy of absence in the social pyramid of power”⁹.

Once again, the extension was part of *Humano Mulher*, and if in the previous year it was in dialogue with graffiti, in 2023 the relationship was between philosophy and traditional music with the holding of the theoretical and practical workshop “Percussion and singing of the *congada* tradition”, based on approval in an internal IFTM public notice that made it possible to partner with a *congada* group of local culture in the municipality where the campus is located¹⁰. The project continued the presence of the *congada* on campus, which began in 2022, given its importance in the political and cultural history of the city, standing out in the local productive, human, social and income-generating arrangement in the practice of afrobrasilian traditional knowledge.

While in 2022 the project was awarded for its academic character in Brasília, in 2023 it was awarded for its extension dimension at the IFTM Extension Congress (CONEXT) held in Uberaba-MG, having been recognized among the 3 best projects presented.

⁷ Research Project 2023 of Rafaela Martins Alves. Student with a research incentive grant from IFTM BIC-Jr.

⁸ Research Project 2023 of Nicolly do Nascimento Pacheco. Student with a research incentive grant from IFTM BIC-Jr.

⁹ Research Project 2023 of Ana Luíza Matias de Souza. Student with a research incentive grant from IFTM PIBIC-EM/CNPq.

¹⁰ The workshop was given by the captain of the *Raízes de São Benedito* suit from the municipality of Ituiutaba-MG.

In 2024, Humano Mulher kept its actions in the pillars of teaching, research and extension, and maintained the guided listening dialogues as a teaching action, as well as two scholarships for students through the institution's public notice. Scientific research initiations were expanded with positive participation in calls for proposals and student scholarships were increased to four, with the projects: “Philosophy and the main ideas of intersectional structures for thinking about the condition of women”, “Philosophy and the main ideas of intersectional structures for thinking about the condition of women” and “Philosophy and the main ideas of intersectional structures for thinking about the condition of women”¹¹, “Intersectionality and the status of women in education”¹², “Indigenous women and the philosophy of absence in the social pyramid of power”¹³, and, “Whiteness as a philosophical concept for understanding gender and race differences”¹⁴.

This year, the extension work took over the social networks, disseminating content produced by extension scholarship students based on thinkers who deal with the condition of women by communicating information about local support networks and the fight against violence against women. The action was carried out following approval in an IFTM call for proposals with the award of 2 grants for students, as a sub-project of Humano Mulher entitled: “Student alliance for the community: Humano Mulher, Philosophy and Educommunication in the protection of women”.

It can therefore be seen that Humano Mulher stands out for its integrative and interdisciplinary methodology, combining teaching projects with research and extension projects carried out by and with scholarship students in the presentation of their research.

The link between Humano Mulher and the Artistas Mulheres (Women Artists) project is noteworthy, as it organizes interdisciplinary meetings in the field of art open to the internal and external community. It is pedagogically articulated with interdisciplinary integration by presenting the theme of women as a subject that crosses multiple dimensions of the curricular teaching units. It links up with the Center for Afro-Brazilian and Indigenous Studies (NEABI) by studying the thought of black women philosophers, as well as dealing with the concept of “intersectionality” coined in the history of thought by black women thinkers, as well as the Center for Diversity and Gender Studies (NEDSEG) by proposing women as the main theme and concentrating studies on women thinkers. It is also articulated

¹¹ Research Project 2024 of Yngrid Heloá de Oliveira Silva. Student with a research incentive grant from IFTM BIC-Jr.

¹² Research Project 2024 of de Nicolly do Nascimento Pacheco. Student with a research incentive grant from IFTM BIC-Jr.

¹³ Research Project 2024 of Ana Luíza Matias de Souza. Student with a research incentive grant from IFTM PIBIC-EM/CNPq.

¹⁴ Research Project 2024 of Sofia Abadia Guimarães. Student with a research incentive grant from IFTM PIBIC-EM/CNPq.

with the AGORA (Research Group in Thought, Philosophy, Art and Culture) of the IFTM, which brings together researchers from different areas.

In view of the methodological integration, the investigation of the philosophical thought of the condition of women connected to the practice of teaching, research and extension, is placed as the general objective of Humano Mulher, necessarily subsidized by the technological use of education as a strategy to discontinue the objectified condition of women in society, which implies, among the various social conditions, the abandonment or lack of access of young students in the path of school and professional training.

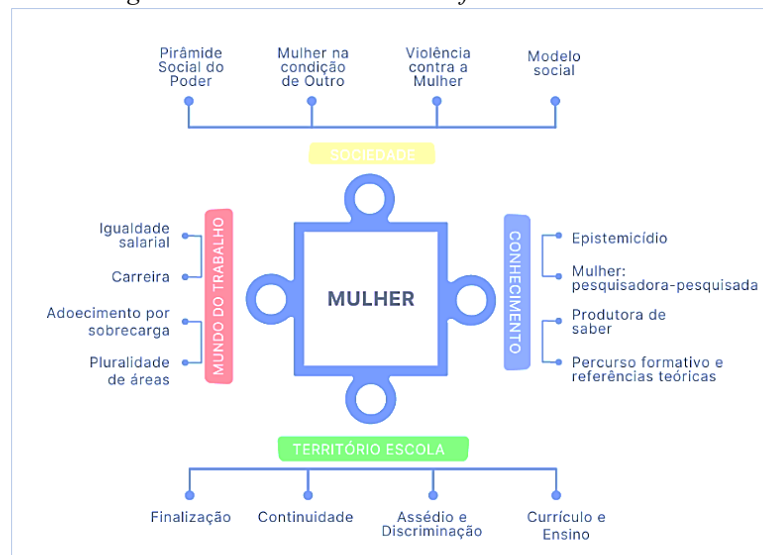
In this sense, it is essential to understand the uniqueness of Humano Mulher, which is based on the protagonism of young women as research fellows and, at the same time, as the very content of their projects. In other words, the condition of women is doubly posed as author and work, as student and researcher, as researcher and subject, as Grada Kilomba highlights as an epistemological demand “que inclua o pessoal e o subjetivo como parte do discurso acadêmico, pois todas(os) falamos de um tempo e um lugar específicos, de uma história e uma realidade específicas – não há discursos neutros” (KILOMBA, 2019, p. 58)

To the extent that the project sophisticates its methodology, it simultaneously appropriates education as a technology and as a means of reversing the power structure, the scenario of which has been the removal of young women from the student context. Humano Mulher, therefore, presents a technological conception of education as an instrument of intervention in the institution's own field, since the students are authors, investigators and subjects in their own right.

THE PROBLEMATIC FIELD

In constituting Humano Mulher as a sophisticated educational project, it is essential to mark the problematic field in which it is placed, determining the variants that constitute it as an educational action in the breadth of its formative scope:

Figure 01: Constituent variants of the Human Woman



Source: Author, 2025.

On the contrary, the daily lives of young students take place in a coexisting multiplicity of factors. For example, if we deal with the production of knowledge in the history of thought with the aggravating diagnosis of the erasure of women as theoretical references, this same erasure is identified in the world of work and the absence of women in senior positions in careers. In addition to this absence, there is also wage inequality. By defining the authors to be researched and analyzed as the project's theoretical reference, what unfolds directly in the students' school lives is the category of the presence of women, reversing the power relations in which men are placed as the model producers of knowledge, which in turn is extended to the world of work as the main managers of careers that are pre-consolidated as being in the field of rational intellectual exercise.

In this sense, it is important to highlight the variants, less in order to isolate them and more with the aim of understanding the connection between them and visualizing the unfolding of one in the other. Systematically, the dynamics of Humano Mulher, in the face of the multiplicity of variants, is to distinguish the axes and their nuances that the meetings and orientations fostered, strategies that punctually highlighted the variants not just in isolation, but so that when dealing with one axis, the students and participants in general, operated by extending the learning to the other axes in the face of the perception that the condition of women is a problematic field of human existence in its sociabilities. In other words, talking about violence against women is not isolated from cases of sexual and moral harassment in schools or in the world of work.

However, prior to the variants that determine a problem, there is the question of what a problem is, which in fact deals with its genealogy in the search to understand the status of the Human Woman as an educational technology by combining the current conditioning of women from the perspective of

impulses that point to actions that consolidate women's recompositions as an undiminished existence in the face of a model established as the foundation of the human. In other words, to ask about the problem is to point out the guidelines for defining what is postulated in a problematic field.

The thought of difference in the Deleuzian lineage critically approaches the category of the problem by emphasizing that there is a prejudice in posing problems as decals of already established propositions. Deleuze tells us: “os problemas são provas e seleções. O essencial é que, no seio dos problemas, faz-se uma gênese da verdade, uma produção do verdadeiro no pensamento” (2006, p. 232). This includes the solution, the resolution of a problem based on the conditions of the problem itself, the variables with which this problem is posed and developed. In other words, and methodologically, solving is always engendering discontinuities on the background of a continuity functioning as a problem. In this sense, a problematization does not bring its own solution, but rather the constituent conditions of a problem, whose combination of the subjective act and the objective act of the problem provokes the faculties to exercise creative perception as a resolute genesis.

The constituent variants of Human Woman and the philosopher's notes prompt us to ask: who is the woman in contemporary philosophical thought? In this sense, Human Woman, as a path created to deal with the problematic field presented, unfolds the central question in the (i) metaphysical: what is it to be a woman?, (ii) epistemological: what is it like to be a woman?, (iii) practical (ethical and political-cultural): why distinguish women, white, black and indigenous, from the condition of women in general? These are guiding questions in order to understand, with a view to today's philosophical framework, the assumptions that point to the condition of women in a context of colonization of thought based on the conceptualization of the other.

The objective is to pose a rhetorical question: why research the condition of women from a philosophical perspective? With less emphasis on a conclusive character that points to a resolution, this is primarily an exploratory action in the construction of a reflective map that seeks, in theoretical productions, to highlight the theoretical construct of women philosophers by conceptually modulating the reality of women, contextualized from the category of gender in the plurality of the Brazilian social context, and not only. In this sense, *Humano Mulher* has its problem field as a formative and diagnostic process of theorizing in the light of emerging contemporary issues.

In a political-pedagogical sense, the project is an action related to the IF's obligation to comply with the Maria da Penha Law of 2010, which, when dealing with integrative prevention measures, states in article 8, item V:

promoting and carrying out educational campaigns to prevent domestic and family violence against women, aimed at schools and society in general, and disseminating this Law and the instruments protecting women's human rights (BRASIL, 2006).

Another obligation fulfilled by Humano Mulher deals with the 2021 law that includes content on the prevention of violence against women in basic education curricula, and establishes the School Week to Combat Violence against Women, in its article 2, items IV to VII:

address the mechanisms for assisting women in situations of domestic and family violence, their protective instruments and the means for filing complaints;

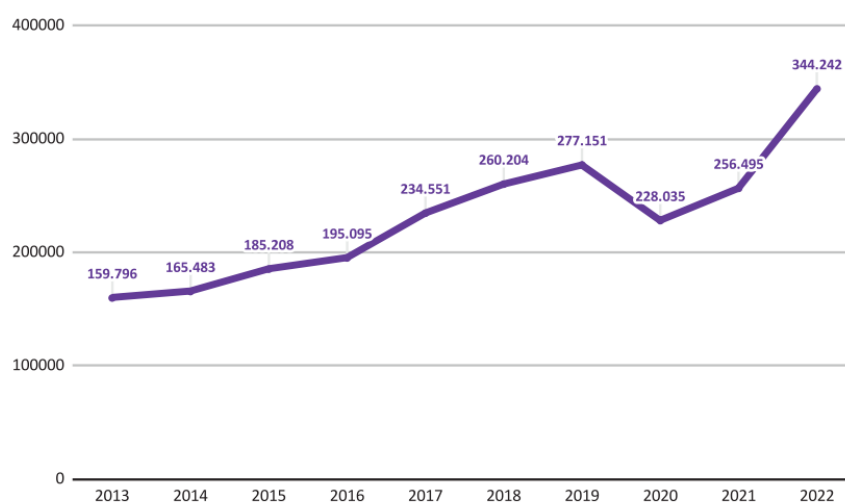
train educators and raise awareness in the community about violence in affective relationships;

promote equality between men and women, in order to prevent and curb violence against women; and

promote the production and distribution of educational materials on combating violence against women in educational institutions (BRASIL, 2021).

In April 2024, the Ministry of Women's Affairs released the Annual Socioeconomic Report on Women (RASEAM), with data for the years 2022 and 2023¹⁵ and which justify and highlight the importance of the project in view of the alarming figures on violence against women. The growing number of cases of violence against women can be seen below:

Figure 2 - Total records of domestic, sexual and other violence by year - Brazil, 2013-2022



Source: RASEAM, 2024, p. 57.

This reality is not far from the daily life of federal institutes, considering that women in the academic community - civil servants, students, family members and outsourced professionals - experience

¹⁵ RASEAM data is collected from official bodies such as: the Superior Electoral Court, National Council of Justice, National Council for Scientific and Technological Development - CNPq, Brazilian Olympic and Paralympic Committees, National Institute for Educational Studies and Research Anísio Teixeira – INEP, Brazilian Institute of Geography and Statistics – IBGE, Ministry of Labor and Employment, Ministry of Health, Inter-Union Department of Statistics and Socioeconomic Studies (DIEESE), the International Labor Organization (OIT), UN Women and others.

sexist situations of violence both inside and outside the institution. In this sense, while RASEAM shows that there has been an increase in the number of reports of violence in the country, at the institution we observed in the guided interviews that violence against women is not absent from the school reality on campus.

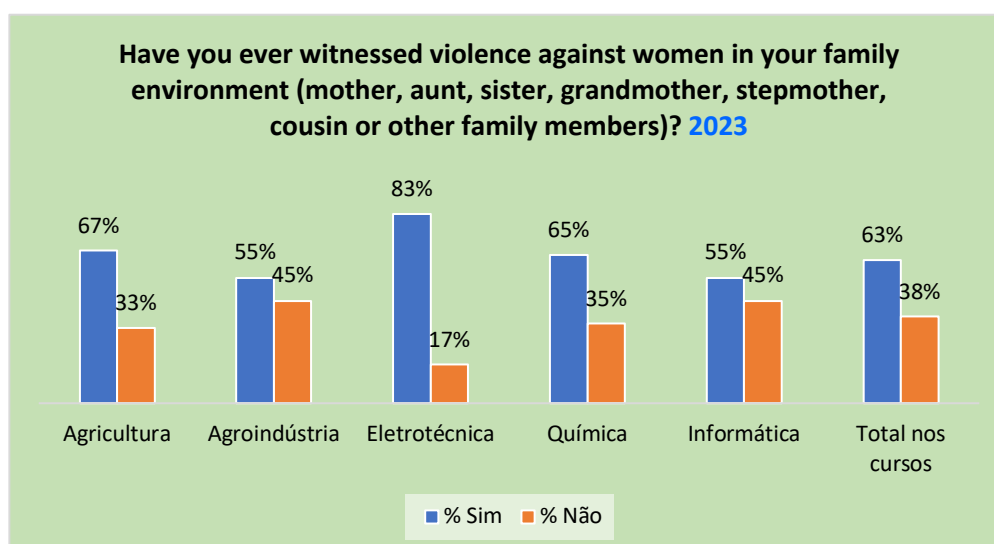
In 2023 and 2024, Humano Mulher carried out guided listening sessions with students entering the first year of integrated courses on the subject of being a woman at the IFTM Campus Ituiutaba. In 2023, 83 women students took part, and in 2024 72 women students took part. The interviews are integration actions between the research, extension, Student Alliance and teaching projects that make up Humano Mulher.

The guided listenings were mediated by a methodology of training and diagnosis. In this sense, the students in the classes were welcomed by extension, teaching and research scholarship students, who presented their projects with the aim of explaining and contextualizing the philosophical concepts and everyday problems of the condition of women in society. Quantitative and qualitative hearings were then made available for the students to express their particularities and experiences as women¹⁶.

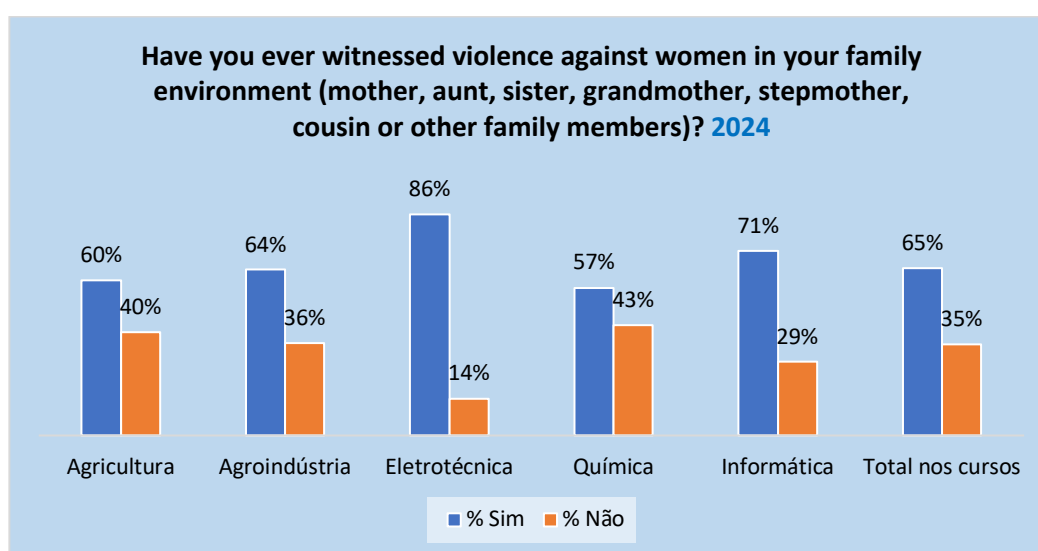
We can see below that the teaching, research and extension aspects of the project articulate the layers of study and learning of concepts, continuity and exposure of scientific initiation investigations, and internal extension that deals with the public served by the IFTM, as well as external extension, which deals with the relations of this public in everyday life that goes beyond the experiences of the IF and that directly influence the student reality. It is important to highlight the role of raising awareness through access to information on violence against women.

Figures 3 and 4 - Guided listening with students about violence at the IFTM Campus Ituiutaba

¹⁶ In 2024, the guided listening sessions were carried out in partnership with the physical education curricular unit, whose teacher in charge, Elisa de Almeida Souza, worked to raise students' awareness of the issue of men's place in the fight against violence against women. The students were directed to the environment in which the scholarship holders and the teacher coordinating Humano Mulher carried out the listening sessions with the students, and simultaneously, the students were directed to the environment with the physical education teacher to raise awareness about the condition of masculinity and violence against women.



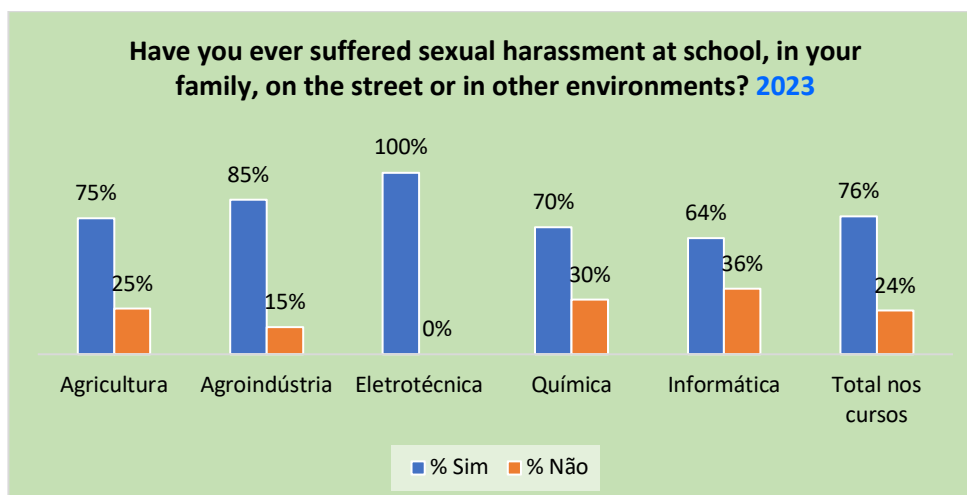
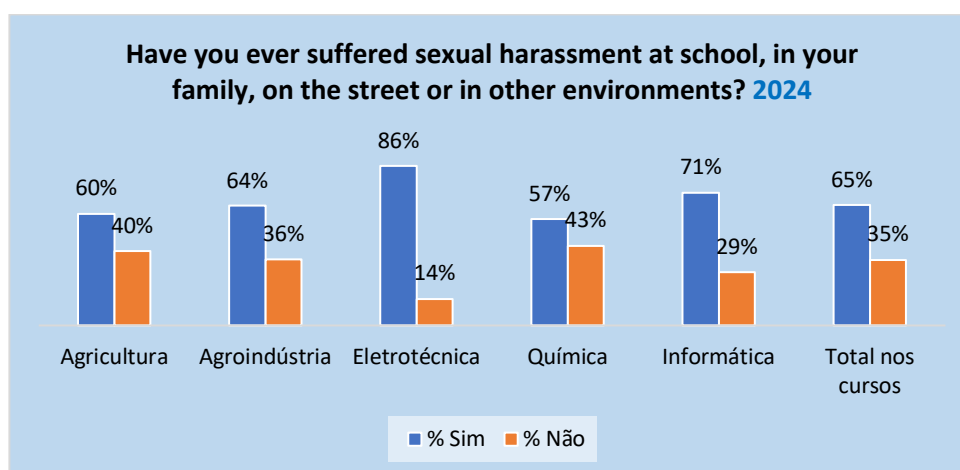
Source: Author, *Humano Mulher*, 2023.



Source: Author, *Humano Mulher*, 2024.

The graphs show the relevance of the project insofar as it is essential to reach out to women in the student community, including the students' families, and not only that, it is necessary to implement a strategy to raise awareness of the status of women, together with the network of care and support for dealing with violence.

Another worrying piece of evidence diagnosed in the listening shown in the graphs below is sexual violence experienced by students, the seriousness of which requires that the typology of violence against women be presented and disseminated to women in the internal and external communities, explaining what this violence is, the conditions in which it occurs, as well as the channels for reporting it and the facilities for dealing with and protecting women in the event of violence that make up the support and reception network.

Figures 5 and 6 - Guided listening with students about violence at the IFTM Campus Ituiutaba*Source: Author, Humano Mulher, 2023.**Source: Author, Humano Mulher, 2024.*

Given the context presented in the graphs, both nationally and in the daily life of the institute, it is essential to have a reflective understanding of women in society, who have been assigned a place of inferiority and whose erasure and violence are some of its manifestations.

PHILOSOPHY AS A GENDERED UNDERSTANDING OF REALITY

The philosophical framework that underpinned the actions of Humano Mulher was concentrated on the concepts of philosophers whose productions deal with issues related to gender, including the links with race and class. In this sense, in the dimensions of teaching, research and extension, while safeguarding their specificities, the investigative and analytical handling of philosophical texts was developed as a premise for the work of the scholarship students, since the examination of everyday life is implied in the epistemological assumption as a starting point.

Simone de Beauvoir, Djamila Ribeiro, Patricia Hill Collins, Grada Kilomba, Sueli Carneiro, Célia Xakriabá and Lia Vainer Schuman are the leading thinkers of *Humano Mulher* from 2021 to 2024 who, by addressing gender as a category of analysis, have made it possible to study philosophy in integrated high school at the federal institute, above all to implement a real, emerging and creative educational strategy.

In 1949, Simone de Beauvoir asked the central question of her famous work *The Second Sex*: what is a woman? It's no coincidence that this is also one of the questions in *The Human Woman*, whose path to an answer interests us as a philosophical achievement. Conventional definitions in response to this question present women according to codes of social behavior, which show women as a lack or absence in relation to a referent, which in turn is the referent itself, which stands and asserts itself as a positive quality. Now, the philosopher draws attention to the fact that in the history of thought, the men who have narrated the definition of the model of being, and having it as a parameter, have affirmed themselves as a model of existence, therefore, in doing so, a cultural construction is fixed as being natural to existence, that is, the necessary model of human is found in man as universality. It can be seen:

A relação dos dois sexos não é a das duas eletricidades simétricas, de dois polos. O homem representa a um tempo o positivo e o neutro, a ponto de dizermos “os homens” para designar os seres humanos, tendo-se assimilado ao sentido singular do vocábulo latino *vir* o sentido geral do vocábulo *homo*. A mulher aparece como o negativo, de modo que toda determinação lhe é imputada como limitação, sem reciprocidade (BEAUVOIR, 2019 p. 12-13).

This is a hidden assumption that in operation feeds the conception of the neutrality of knowledge based on universalist affirmations, i.e. the definition of the human being has historically been based on the existence of man: “sem dúvida, a mulher é, como o homem, um ser humano. Mas tal afirmação é abstrata; o fato é que todo ser humano concreto sempre se situa de um modo singular” (p. 10), so that it is clear that the concept or meaning of being is contingent. That said, man places himself as a subject and what differs from him is defined as the non-subject, subject as being and non-subject as non-being.

To the extent that the subject asserts itself, it does so by opposing itself, because in differentiating itself as a self, it makes other selves the object. The philosopher demystifies the condition of women as being natural by pointing out that their condition is of the other as an emptying in the face of the cultural affirmation of man as the absolute subject. Not by chance, in the same text, the author evokes the similarity of the analysis to the categories of race and class in the case of the conditions of proletarians, jews and black people, whose diminished existences have been relegated to objectification.

The Human Woman is heir to Beauvoir's understanding of the condition of women as other, whose consequences in the immanent latency of contemporary days are social differences in which

women have their lives subjected to violence, moral codes of behaviour, limitations to an active life with autonomy and freedom, unequal salaries and working conditions, intellectual erasure in various areas of knowledge production, as well as the fixation of their naturalized function as reproducers.

While the French philosopher was a theoretical source for the project at first, later on and given the particularities of the Brazilian and IF regional reality, it was essential to seek alliances with thinkers who dealt with the condition of being a woman in Brazil. From this perspective, Djamila Ribeiro became a reference for the project.

When we look at the human relationships that make up a social fabric whose main characteristic is difference in different strata, which is why we need to talk less about difference in the singular and more about differences in the broad sense of the term plural, we need to pay attention to the distinction between an organization of society based on the model of a matrix of domination or on the model of intersecting inequalities.

When we identify a social group in society that remains small and accumulates most of the power, and therefore makes privileged use of humanity's productions in terms of intellectual, scientific, financial, environmental, political and social advances, we can see that we are dealing with the matrix of domination, whose parameter principle is the domination of other social groups through mechanisms of discursive authorization legitimized as the universal model of truth. This model is presented by the philosopher Djamila Ribeiro when she highlights the social pyramid of power (2019, p. 39) present in Brazilian society, anchored in its pyramidal format:

Figure 07: Social pyramid of power



Fonte: Autora, 2025.

The social pyramid of power presented by the philosopher is based on the location of bodies in society, considering as a founding aspect the condition of existence based on the matrix 'model and copy', or even 'being and non-being'. This hierarchy has the white man at the top of the pyramid as the reference model, followed by the white woman as the other because she is not a man, then the black man as a non-

white, therefore both the white woman and the black man as the other, and at the bottom the black woman, because she is neither man nor white, therefore the other of the other.

In this model, existences that are not similar to what is established as the universal reference of the human being, whose cultural standard is the white man, are assigned the condition of otherness, in other words, they are hierarchically organized according to degrees of closeness and distance based on gender and race from the standard corporeality that crowns the pyramid.

After diagnosing the pyramidal model maintained in social territories, including the educational territory, it is essential to ask ourselves about another model whose organization is not based on the hierarchization of differences forged from a model that is self-referenced as universal.

Now, when we look at the world of work, and even at educational environments, we wonder how to act in such a way as to enable a confrontation to minimize, and progressively eliminate, sexist, racial and class discrimination? This question leads us to the problematic perception between the diagnosis of the matrix model of domination and the possibility of changing it to a model that is not constituted as a universalized standard of human beings, but one that considers human beings in the connection of their differences. This requires new theoretical and empirical analysis tools to deal with an intersectional organizational model, hence the importance of Djamila Ribeiro's indicative when dealing with the intersection of inequalities.

According to the thinker Patricia Hill Collins, what makes an analysis intersectional is not the isolated search for the metaphysical dimension of the question “what is intersectionality”, but rather, the magnitude of intersection is what it does, what it accomplishes as critical praxis. In this sense, in addition to being a theoretical tool for understanding reality, it (the tool) is supported by the practical implementation of action in institutions in the face of social problems:

Embora todas as pessoas que utilizam as estruturas interseccionais pareçam estar sob um grande guarda-chuva, o uso da interseccionalidade como ferramenta analítica significa que ela pode assumir diferentes formas, pois atende a uma gama de problemas sociais. [...] se refere às maneiras pelas quais as pessoas, como indivíduos ou parte de um grupo, produzem, recorrem ou aplicam estruturas interseccionais na vida cotidiana (COLLINS, p. 18, p. 51, 2021).

In this sense, faced with the daily problems related to the condition of women, Humano Mulher allies itself with another author by scrutinizing the conceptual definition of intersectionality to seek a theoretical understanding of the possibility of a diverse model of social organization, that is, as an intersection of inequalities, whose intersectional structures make it possible to deal with everyday issues that have been unfolding as challenging problems for institutions of public interest, especially educational institutions, considering the conditions of gender and race:

Nossa análise da diversidade no ensino público fundamental, médio e superior aborda os desafios para estabelecer a interseccionalidade como um campo de investigação

práxis em diálogo com a educação crítica, um domínio que enfrenta desafios semelhantes. (COLLINS, p. 243, 2021).

The other as the condition of women does not end the problem with the intersection of inequalities; on the contrary, the point is to deal less with women in general and more with a first analytical diagnosis unfolded at the intersections of race and social class. In this sense, the thinker Grada Kilomba develops the condition of women by showing that it is essential to consider the differences between women, because the difference that places them in relation to men in the place of not being is further replicated when it comes to racialization between white women and black women, since if the black woman is other because she is not a man, she is also other because she is not white, having her condition as a black woman as the other of the other:

mulheres negras, por serem nem brancas e nem homens, ocupam um lugar muito difícil na sociedade supremacista branca, uma espécie de carência dupla, a antítese de branquitude e masculinidade. Por esse ponto de vista, percebe o status das mulheres brancas como oscilantes, pois são mulheres, mas são brancas; do mesmo modo, faz a mesma análise em relação aos homens negros, nessa perspectiva não são nem brancas e nem homens, e exerceriam a função de outro do outro (RIBEIRO, 2019, p. 38).

It can be seen that the categorization of the other as the location of women in the social pyramid is crossed not as a general use of understanding, because otherwise all women would be other, and it is precisely by using the distinctions of race and social class that we ask about the location of women, and therefore of women. In 2023, Humano Mulher started a new theoretical alliance to deal with differences, and specifically with the location of indigenous women in society.

In this sense, the indigenous thinker Célia Xakriabá presents the racism of absence in relation to indigenous peoples, and we also extend the reflection to the sexism of absence in relation to indigenous women: “Um país que tem 523 anos e nós somos vítimas não somente do racismo da presença, [mas também] do racismo da ausência, quando, mesmo sendo únicas, as pessoas perguntam se somos de verdade” (XAKRIABÁ, 2023).

We problematize the location of indigenous women, which reveals society's understanding of the invisibility that defines the existence of indigenous peoples, and in particular indigenous women, exclusively on the basis of their territories, as if their existence were confined to the territory and the actions of public institutions that deal with guaranteeing the rights of the population should not be drawn up precisely by the bodies for which they are intended.

Considering the social pyramid, the question arises as to the location of indigenous people, and specifically where indigenous women would be positioned in the social hierarchy. Based on the thinking of Djamila Ribeiro, we point to the social location of the indigenous man in 5th position, due to his ethnic-racial condition, which, combined with the data on indigenous absence in the policies and

structural organization of brazilian society, doubly highlights the condition of other, that is, other because he is indigenous and other because of his absent existence in society. In sequence, the indigenous woman would be in 6th position by gender, race and ethnicity, and by her absent existence in society, that is, being neither white nor black, she will now become the base of the pyramid.

We observed that, in alliance with the theoretical construct that highlights the intersection of inequalities, Humano Mulher needed to ask about the differences between women, especially in relation to gender and race. In this sense, contributions from indigenous thinkers and black thinkers were requested, and not only that, but also the investigative work on the singularity of white women from the point of view of the notion of whiteness.

Author Lia Vainer Schuman highlights the importance of “perguntar quem é o branco e como a ideia de raça, bem como o racismo operam a constituição dessa identidade” (SCHUCMAN, p. 13, 2016), to understand the variants that make up racism without designating it as a creation of the population. On the contrary, the author's path deals with whiteness as a producer of symbolic and material conditions that reinforce a conception of itself as superior to other racialities.

The definition of the concept of whiteness is indispensable to support the dialogues and guided listening of Humano Mulher, and much earlier, so that the investigation can result in an instrument that enables the institution itself to take ownership and reflect on how to confront social injustices and inequalities in everyday school life. See the author:

Definir o que é branquitude e quem são os sujeitos que ocupam lugares sociais e subjetivos da branquitude é o nó conceitual que está no bojo dos estudos contemporâneos sobre identidade branca. Isso porque, nesta definição, as categorias sociológicas de etnia, cor, cultura e raça se entrecruzam, se colam e se descolam umas das outras [...] Ser branco e ocupar o lugar simbólico de branquitude não é algo estabelecido por questões apenas genéticas, mas sobretudo por posições e lugares sociais que os sujeitos ocupam (SCHUCMAN, p. 23, 2016).

In this sense, we see the location of whiteness as a social position, which maintains social and political conditions that are not possible for all people who differ racially from it, and establishes itself as a privileged social group.

Sueli Carneiro, a woman, black and philosopher, in a dialog with Lia Vainer Schucman unequivocally demonstrates the context of racial privilege.

branquitude se constitui em um sistema político não nomeado que assegura a supremacia branca [...] Esse sistema opera como uma fábrica de produção e replica dominadores e dominados. [...] e as pessoas brancas são todas elas beneficiadas desse sistema [...] porém nem todas as pessoas brancas são, necessariamente signatárias desse contrato racial. Aí, que, para mim, reside a possibilidade de diálogo (SCHUCMAN, CARNEIRO, p. 44, 2023).

Therefore, we observed that for philosophical work that deals with interracial relations in the educational context, it is necessary to conceptually locate the analysis of whiteness, so that it can result in a diagnostic and formative conclusion built on the nexus between the theoretical construct and the daily empirical reality of female students at the Institute.

Philosophy in federal institutes reveals a major challenge that was not inaugurated in 2008 when the federal network was set up. This challenge is related to the problem of philosophy as a human achievement, and therefore linked to the contingencies of its time. In this sense, its presence as a curricular unit in integrated secondary education requires uninterrupted epistemic, political and pedagogical articulations from the area, given that the ghost of the end of compulsory education in the curriculum has not yet been dispelled.

This ghostly situation has two faces, namely: (i) the legacy of the times when philosophy was withdrawn and totally absent from the formative path of generations of students in Brazilian education, and (ii) the insecurity of the paths to be taken, so as not to become rigid as an expository description of content that is detached from our time, which in itself is a reproduction of concepts, although it could once have been autonomous and creative thinking of concepts.

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