



## Body and gender education: stories, speeches and practices

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### 1 Presentation

How is education crossed by the concepts of body and gender? Or how does education cross through bodies? The answer to these questions is broad, since education is a social process that is delineated from the relations that are established among individuals in the course of their material lives. It is through social learning about being, feeling, and doing, as subjects in a given context, that education inscribes itself, constructs or may deconstruct, senses and meanings of the feminine, the masculine, and their crossings. Revealing in the weft of the concepts of body and gender the educative lines of the ways of learning to be in the world as a generified body moves the initiative of gathering researchers from different areas, theoretical and methodological approaches to reflect on body and gender education in eight articles in this dossier, entitled Body and gender education: stories, speeches and practices.

We start from the assumption that the dispersion of the body within the Human and Social Sciences (ANDRIEU, 1993) allows for a myriad of theoretical and methodological approaches that attempt, without ceasing, to account for the polysemy of embodied existence. The present dossier brings this multifaceted experience to the surface, thinking of it from the socio-historical processes through which the subject operates on himself, as a body, various techniques in order to insert himself in a given culture (MAUSS, 2003). We call this phenomenon education, whether formal or informal, school or non-school.

Embedded in the body, education alters and produces sensibilities (CORBIN, 1987), trains gestures and postures, organizes spaces and times (VIGARELLO, 2018), as well as

rationalizes and instrumentalizes the body (GLEYSE, 2018). It can also provide the individual to organize the knowledge of the world from the feeling itself, that is, from a stesiology (NÓBREGA, 2018). In this sense, education is deeply imbricated with the social fabrication of the body in the aesthetics of everyday life (LE BRETON, 2016), which, of course, is not unrelated to the operations of generification of corporeality. Being a man or a woman implies occupying a position in the order of discourse, in reference to sex as a norm/regulatory practice that produces the bodies it controls (BUTLER, 2019). The construction of identities reflects directly in and on the body (FOUCAULT, 2009). These are forms of power responsible for attributing meaning to that which has historically been bequeathed to the condition of estrangement. The body becomes what the identity dreams, desires, constructs.

In the Foucauldian way, we diagnose the emergence of these experiences - understood as "something from which we come out changed" (FOUCAULT, 2001, p. 860) - of being a generified body, through the conjunction of stories, speeches and practices. The articles that make up the present dossier witness this intertwining, in a historical scope whose archive encompasses experiences lived from the late nineteenth century to our days, images of an "educated body" (LOURO, 2010), approached from different disciplinary perspectives.

We thus put on the screen the following themes: the generification of school punishments in French institutions; feminist pedagogies in groups for the humanization of childbirth in Belém/PA; a philosophical approach to sex education; discourses on the so-called "gender ideology" in Paraíba municipalities; processes of subjectivation of male teachers; understandings about the body in teacher training; motherhood in eighteenth-century Ceará; gender equality in French education; masturbation practices and the pedagogies around pleasure in a socioeducational institution in Salvador/BA. We were also pleased to include in the dossier the translation of a previously unpublished text by Judith Butler in Brazil. In it, the American philosopher studies Luce Irigaray's analysis of certain aspects of Merleau-Ponty's phenomenology. Therefore, in an arbitrarily heterogeneous way, the body itself enters the scene in its political games, in the "circuit of affects"

(SAFATLE, 2016) without which it would be impossible to organize socially, given the libidinal economy of the societal bond of contemporary democracies.

Finally, we emphasize that the present dossier is a manifestation of intense international partnerships between researchers and research groups from Brazilian and French Higher Education Institutions over the last few years, as a result of a cooperation agreement signed between IFRN, UFRN and the University of Montpellier. More recently, the University of Pará State has joined this initiative, through PROCAD-Amazon, of which the Post-Graduate Programs in Education of UFRN and UEPA are part. With the present initiative, we hope to contribute to the diffusion of investments around the multiple ways of saying, seeing and feeling the body.

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