

SHOULD GENDER AND SEXUALITY STUDIES BE INCLUDED IN LANGUAGE EDUCATION?

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ABSTRACT: *One of the great challenges faced by foreign language education in Brazil is to deal with the multiplicity of philosophies, theories, and practices. The National Curricular Orientations suggest that we connect linguistic pedagogical practices with sociocultural and critical ones. Thus, this work investigates gender and sexuality studies (LOURO, 1997) in the perspectives of undergraduate English language students of a Brazilian Federal University. The methodology is qualitative, and the action research method was applied. Hence, based on data collected from a discipline of academic writing, we discuss how students address such themes, specially homosexuality and homophobia (BORRILLO, 2010). We also discuss if these themes should be included or excluded from language classes.*

KEYWORDS: *language education, gender studies, sexuality.*

RESUMEN: *Uno de los desafíos que enfrenta la enseñanza de lenguas extranjeras en el país es hacer frente a la multiplicidad de filosofías, teorías y prácticas. Las Directrices Curriculares Nacionales, por ejemplo, pretender reconciliar las prácticas de enseñanza de idiomas con las prácticas socioculturales y críticas. En este sentido, este trabajo investiga las cuestiones de género y sexualidad (LOURO, 1997), en vista de los estudiantes de filología en inglés de una universidad federal de Brasil. La metodología es cualitativa y el método aplicado fue la investigación-acción. Por medio de una investigación realizada en el curso de escritura académica, discutimos cómo los estudiantes de filología enfrentan estos temas, especialmente la homosexualidad y la homofobia (BORRILLO, 2010). Además, se discute si estos asuntos deben ser incluidos o excluidos de las clases de lenguas extranjeras.*

PALABRAS CLAVE: *educación lingüística, los estudios de género, la sexualidad .*

Introduction

The heterosexist and homophobic games (not rarely added as didactic resource), represent powerful hetero-regulator

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mechanisms of objectification, silencing (of the curricular contents, practices and subjects), symbolic domination, normalization, adjustment, marginalization and exclusion.

Translated by this author¹, Junqueira Dinis Junqueira

According to Junqueira (2014, p. 101), the school has become a place which is routinely surrounded by a kind of prejudice that stimulates and promotes discrimination of several orders: classism, racism, sexism, heterosexism, homophobia. Not only in school, such prejudice gets into (or is produced by) practically every social sphere: family, politics, religion and the mass media – to name but a few – are social domains where classism, racism, sexism, heterosexism and homophobia spread in various levels. Hence, we start this article with an ordinary example, in which we discuss some pictures of posts in a *Whatsapp* family group. The objective is to show how sexism and heteronormativity are present in discourses and actions:

¹ All the quotes taken from Brazilian authors (see References) were translated by this author.

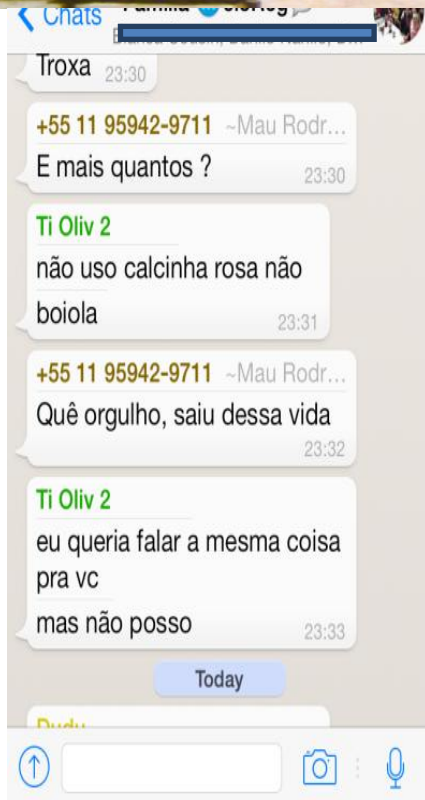


Image 1²



Image 2

Translation of image 1:	Translation of image 2:
Mau Rodr: And how many more?	Dudu: You Faggots!
Ti Oliv 2: I don't wear pink panties, you faggot!	Ti Oliv 2: you're 'very' QUEER mauricinho
Mau Rodr: How proud of you I am...you've snapped out of this life.	Mau rodr: You go f*** yourselves
Ti Oliv 2: I 'd like to say the same thing about you, but I can't	

In the first image, we draw attention to the dialogue between the heterosexual cousins Tiago and Maurício. Tiago says that he does not wear pink panties and that he cannot say the same about his cousin. Maurício

² Authorized use of images, extracted from this researcher's *Whatsapp* family group.

answers that Tiago used to wear pink panties and that now snapped out of it. Such pink object – worn by a heterosexual man – is automatically translated, in our society, into being homosexual. Besides that, it means an insult. The dichotomy pink/blue or girl’s things/boy’s things is one of the components of the sexist/heteronormative pedagogy. Junqueira (2014, p. 110) asks himself why a pink object can bring about so much discomfort and even rage. “Why is the crossing or the blurring of gender borders so destabilizing?” Thus, we contend that the “macho men” above, anguished by not following the unattainable dictates of the hegemonic masculinity by insulting each other (“you wear pink panties”), will not have their status questioned nor will they be considered less macho (JUNQUEIRA, 2014).

In the second image there is a photograph of a dialogue extracted from Maurício’s *Facebook* page, in which he posted “little hearts” for a male friend. Dudu took the cousin’s Facebook photo and posted it in the group: “You faggots”. Tiago added: “you are ‘very’ QUEER, Mauricinho”. Junqueira (2014) and Sedgwick (2007) point, respectively, to a pedagogy and an epistemology of the closet. In this sense, the closet is a metaphor for the place where gays and lesbians are locked in for not assuming their homosexuality; it “regulates the social lives of people who sexually relate with other people of the same gender, submitting them to the secret, to the silence (...) and acts as a control system of the whole mechanism of sexuality” (JUNQUEIRA, 2014, p. 107). We highlight an essential element of the pedagogy of the insult/closet (image 2): a heterosexual man cannot show affection for another heterosexual man, as he should be away from

the girls' and gays' world, and be careful about expressing intimacy towards other men. This heterosexual man should also “make use of gestures, behaviors and ideals authorized for the macho” (JUNQUEIRA, 2014, p. 106).

Although these two everyday examples can be considered funny at a first glance, as they are part of a family group, these dialogues show two characteristics of our society: 1. The constant presence of comments, conversations, images, jokes about sex, about people's sexuality and their choices; 2. These comments, alongside images, produce visual literacies (FERRAZ, 2012) which, despite being uttered as a prank, joke and irony, produce an insult that affects the one who is different from the “norm”, and perpetuate initial levels of homophobia. These jokes sometimes camouflage homophobia, and other times reveal affronts and insults, which mark the consciousness, and are engraved on the body and memory of the victim (JUNQUEIRA, 2014, p. 107).

Reflecting on several research projects about education and gender/sexuality studies in the country (JUNQUEIRA, 2009; LOURO, 1997, 2013; 2014; SIMÕES; FAQUINI, 2009), we can affirm that the school plays a pivotal role in the production of the discourses and practices aforementioned. Junqueira (2014), for instance, advocates that

People identified as dissonant to the gender norms will be placed under the preferential scrutiny of a *pedagogy of sexuality* (LOURO, 1999), generally translated, among other things, into a *pedagogy of insult* through jokes, mockery, pranks, games, nicknames, insinuations, disqualifying and dehumanizing expressions (JUNQUEIRA, 2014, p. 104).

One of the major challenges faced by the areas of language education (English language teaching) in the country is to discuss and deal with the multiplicities of philosophies, theories, proposals and pedagogical practices. The National Curricular Orientations – OCEM-LE (BRASIL, 2006), for example, suggest that we connect the existing pedagogical practices (language teaching focused on linguistic learning) with sociocultural and critical practices (language teaching which takes into account the identities, cultures and critique by students). According to the Brazilian Educational Guidelines – PCNs (BRASIL, 2000), language is not only composed of words, but also gestures, traditions and the culture of a person or of a people.

This study is based on the revisiting of language education put forward by critical applied linguistics (PENNYCOK, 2010). As we have emphasized, (FERRAZ, 2014a, 2014b), languages can promote multiple identities in class (e.g. communicating in mother and foreign languages), and encourage the opportunity to discuss sexual and gender identities in classes. This is why we defend the inclusion of such themes in language education.

In this work, we analyze some classes from the undergrad language courses of a Brazilian Federal University. The challenge we set ourselves was to connect the themes of sexuality, homosexuality, homophobia and academic writing. Corroborating such challenge, this work investigates the social identities of gender (LOURO, 1997; ERIBON, 2008) in the perception of students of the aforementioned context.

Based on the educational proposals for language education presented by Pennycook (2010), Monte Mór (2008, 2010, 2013), Menezes de Souza (2010), Duboc and Ferraz (2011) we will discuss the activities developed by pre-service teachers, aiming to answer:

- Would it be possible to connect and discuss themes such as academic writing, sexuality, homosexuality and homophobia in language classes?
- Are pre-service teachers (some of them are already teachers) prepared to discuss such themes in their classes?
- Should gender and sexuality studies be included in language education?

Context and methodology

According to Junqueira (2014, p. 100), school daily life and curriculum are mutually and inseparably interrelated and implied, alongside a vast production of discourses, gestures, and occurrences. In these situations, knowledge, subjects, identities, differences, and hierarchies are reconstructed. In this research, we tried to bring together these themes of diversity and sexual orientation in the discipline of academic writing.

We investigated two groups from the *Letras-Inglês* course of the Federal University of Espírito Santo. This is a qualitative research, whose method is characterized as action research. The data were obtained by means of two weeks of classes, with the discussion of a video, and the application of written questionnaires. In the first group (A), 16 students of the fourth (2014/2) term took part in the research and in the second one (B), 15 students of the fourth term (2015/1). Classes were carried out mostly in English (sometimes professor and students communicated in Portuguese).

Moreover, both groups consisted of heterosexual men and women. However, in one of them (Group B), there was a student who was an openly gay man and in the other (Group A), there was a bisexual girl student. The students' names used in this paper are fictitious.

The discipline taught in the fourth term, called Written Communication and Academic Text, aimed at discussing the importance of written communication, the study of several academic textual genres, and the development of an academic article (which is developed along the semester). The classes analyzed here refer to the preparation and development of the chapter about research methodologies and methods. We designed an activity with the purpose of explaining the application of research methodologies. The activity focused on the themes of sexuality, homosexuality and homophobia. Thus, we carried out the following steps: 1. We watched a Youtube video called "A kid's reaction to a gay couple"; 2. We discussed the video; 3. We discussed the two activities and how they could be considered qualitative and quantitative research questionnaires; 4. The students answered both activities.

Based on the students' questionnaires, we intend to answer the questions initially pointed out, defending that we should look for more dialogue, reflection, self-critique and pedagogical practices which focus on gender/sexuality themes in language education.

Critical language education

In this section, we discuss some of the premises of critical language education, in the light of the contemporary theories of Critical Applied Linguistics (PENNYCOOK, 2010; RAJAGOPALAN, 2003), of the OCEM (BRASIL, 2006) and the PCNs (BRASIL, 2000). There are two arguments defended here: the first, based upon Critical Applied Linguistics (CAL), emphasizes the discussions about the new roles that language teaching/learning (or what we have been calling language education) can or should assume in times of globalization and technologization; the second one discusses, more specifically, the roles that the language teacher (or educator) can or should assume in the aforementioned contexts.

Borelli and Pessoa (2011, p. 15) state that the recent studies in Applied Linguistics (AL) have advocated “the necessity of reviewing the principles which guide the investigations of this area, as well as suggested new guidelines that would promote a more critical action on the part of applied linguists”. According to Pennycook (2010), “AL has shifted from a central focus on language teaching, testing and second language acquisition to a broader and more critical conceptualization of languages in social life” (PENNYCOOK, 2010, p. 16.1). Rajagopalan (2003, p. 80) complements that “the major innovation, with the introduction of a critical positioning in the field of AL, has to do with the growing perception that it is necessary to rethink the relation theory/practice itself”. For example, regarding the foreign language education in Brazil, the National Curricular Orientations (OCEM) suggest that we include key concepts, such as critique, globalization, digitality and participative citizenship in our educational

agendas. They advocate that these key terms should be included in the well-succeeded teaching practices focused on linguistic aspects.

Likewise, the contribution of the Brazilian Education Guidelines – PCNs (BRASIL, 2000) in relation to foreign languages has to do with emphasis on the provision of citizenship through languages, as well as on the non-structuralist view of language. We believe that such change in perspective, despite not having global reach in the pedagogical curricula and practices in the country, draws our attention to how social and educational practices might be conveyed nowadays. Furthermore, it warns us of a generation of learners (digital natives, the Y generation) that usually deals with new technologies, the multimodality and the speed with which societal transformations take place.

According to Borelli and Pessoa (2011), the teacher should not only be concerned about his classroom, but s/he himself should be a reflexive investigator. In the words of the authors, “the studies connected to this reflexive approach emphasize the role of collaboration and reflection promoted in a collaborative environment, the relevance of the teacher’s action as a researcher (...) and the importance of critique in the teacher’s reflexive process” (BORELLI; PESSOA, 2011, p. 23). In this sense, the research done in our classes sought this positioning of educator-researcher. As highlighted before, the challenge was to reconcile the linguistic learning (academic writing) and the issues of gender and sexuality (sociocultural learning).

The themes of gender/sexuality are of interest to *Letras-Inglês* students, if we consider the massive presence of gay and lesbian learners.

Still according to Borelli and Pessoa (2011), “in order to act critically the teacher needs to understand his/her role in society and his/her responsibility as a transformative agent, and try to be aware of the external forces that intervene in education” (BORELLI; PESSOA, 2011, p. 23). Building on Giroux’s (1997, 1999) idea of the teacher as a transformative intellectual, one of the practices that we have been developing is to include such themes in classes, whether polemic or commonplace. In addition, Borelli and Pessoa (2011) state that it is up to us “to question the interests that have oriented our practice, the relevance of what we teach and the way we have performed our social role” (BORELLI; PESSOA, 2011, p. 23). In this sense, Giroux (1997, p. 30) postulates that “it is also essential that the transformative intellectuals redefine the cultural policy in relation to knowledge, particularly regarding the construction of the pedagogy and the student’s voice in the classroom”. In the case of this study, we should give voice to gender and sexual differences in language classes.

Language classes, sexuality and homophobia

The first questions of the qualitative research answered by the students were: In your English classes (as a student), did your teachers talk about sexuality or gender? Do you remember any embarrassing or violent situation involving gender prejudice (homophobia, sexism, bullying, etc.)? Luciana says that “maybe because I have gay friends, I sometimes witnessed prejudice, but the most shocking situation for me happened with

my students (2 and 5 years old). A blonde girl told me she wouldn't sit beside another girl because she was ugly. The "ugly" girl was beautiful... and black!". Luciana, an English teacher in elementary school, reveals a recurring aspect in our education and certainly in the FL teaching and learning: our children are educated for heteronormativity, according to the dichotomies better (white) *versus* worse (black), beautiful (white) *versus* ugly (black). In this regard, Junqueira says that

Historically, Brazilian school was structured based on tributary assumptions of a set of values, norms and beliefs, responsible for reducing the other (considered strange, inferior, sinner, sick, perverted, criminal, the contagious), those who are not in tune with the arsenals whose references were (and are) focused on the adult, male, white, heterosexual, bourgeois, physically and mentally "normal" (JUNQUEIRA, 2014, p. 101).

This educational system has been like this since the initial school years and is reinforced by the media, family and religion, producing children and adolescents who go through an education oriented to heteronormativity, sexism and racism, probably up to adult life. As we emphasized in the introduction, we notice that these discourses emerge and are perpetuated, many times, in subtle and naturalized ways, as Louro (1997) states:

The process of production of subjects is usually very subtle, almost imperceptible (...) Our gaze should be directed especially to everyday practices in which all the subjects are involved. They are, thus, the routine and ordinary practices, the trivialized gestures and words which need to be a focus of renewed attention, of questioning and, in particular, of suspicion. The most urgent task is perhaps, precisely this: suspect what is taken as natural (LOURO, 1997, p. 63).

If what is considered natural is the dichotomy “man *versus* woman” in the precepts of the patriarchal family structure, everything that deviates from this rule – i.e. all the other sexual and gender identities – would be considered abnormal, abject, transgressor. The discourses that follow reinforce the idea that the heteronormative school is not prepared for the diversity and gender differences. On the contrary, it maintains actions and attitudes which perpetuate irony in form of naturalized “little jokes”, imperceptible by the ones who produce them, and sadly internalized by the students considered “different”. For example, Ana Paula mentions that her teacher tried to address the theme, and in the words of the student: “in high school I had a gay teacher and he tried to approach the theme in the classes, but the students started to laugh at these things”. Likewise, Juliana adds that she “remembers having a gay teacher in high school and that all the students called him ‘faggot’ and ‘dick sucker’, but never did it in front of him, always behind his back”. In this regard, Eribon (2008), states that “the insult is not only a discourse which describes. It is not restricted to announcing what I am”. It produces an “offended conscience, ashamed of itself; it becomes a constitutive element of my personality” (ERIBON, 2008, p. 28).

Some studies about gender and education (LOURO, 1997; MOTT, 2007; JUNQUEIRA, 2009; GARCIA, 2009) indicate that the relation between education, sexuality and homosexuality has to do with the religious and family traditions. These traditions have produced a very specific prejudice, homophobia. Monica, for example, mentions a religious

influence on her education and says: “I studied in a catholic school that didn’t allow the teachers to approach the theme of relationships in general, let alone homosexual relationships. I remember having been isolated from my friends because of rumors about me being lesbian (although I am bisexual). I think I was in the seventh grade”. The student denounces the *bullying* suffered and, interestingly, tries to justify the fact of being lesbian by saying that she is actually bisexual. It is clear that being bisexual is more acceptable than being lesbian. About this, Mac An Haill (1991) ponders that schools are heterosexist institutions in which adolescents and young people who are identified and/or identify themselves as gays or lesbians are almost always marginalized in the classroom.

As for the pedagogy of silence and silencing, we can explore an example emphasized by Pedro: “They didn’t talk about the subject. I remember my schoolmates calling me faggot and other names and the teacher didn’t do anything”. In addition, another student, Gustavo, states: “They – the teachers – hardly ever talk about the subject, maybe because they are afraid of going deep into the subject”. In turn, Ítalo contends that, besides the fact that the teachers do not get involved with sexuality or homosexuality issues, he himself has already suffered bullying: “I myself have already suffered bullying, but the reaction of the teacher was the same, as it was in any other conflict”. In Ferraz (2014a, 2014b) we defended that it is with deep sorrow and courage that young adults come out of the closet and assume their sexualities and gender options in a society like ours: an extremely discriminatory society which judges

homosexuals every day, but paradoxically allows its heterosexual men to dress up in women's clothes (and wear pink panties) at Carnival time, as appointed by Trevisan (2011, p. 392) in the work *Devassos no Paraíso*: "It is no exaggeration to say, therefore, that Carnival and deviation run together, either on the streets or in the ballrooms". The author complements:

In *Olinda*, we know the traditional *Bloco das Virgens*, with 200 to 300 men – previously registered – parading dressed up as women. The costumes are usually very accurate, with fancy models, wigs and high heel shoes. The participants imitate famous actresses and singers. At the end of the parade, there is a contest in which "the most beautiful and sexiest virgin" is chosen and receives a trophy offered by local industries and the City Hall. The strangest thing in this Carnival club organized by soldiers is that the rules do not allow the participation of homosexuals or excessive feminine manners (TREVISAN, 2011, p. 393).

Thus, even during Carnival and dressed up as women, heterosexuals-heterosexists do not allow gays and transgenders to mingle with them. They keep on silencing LGBT voices and stating heteronormativity as a standard. These silenced voices (the actual gays and transgenders) believe that they must remain as such and that they are the problem.

Textbook: homosexuality, family and religion

The second question asked: "In the family chapter of the materials you used to learn English (or the ones you use to teach English now), did (does) it present gay or lesbian couples as a possibility of family? Write your positioning". All the answers were unanimous: heteronormative families are usually portrayed. This shows that if the didactic material is often restricted to the textbook in the English language teaching and

learning, other possibilities of families will hardly be discussed if they are not contemplated in the books series. Interestingly, there are chapters where some taboos are discussed, such as abortion, smoking, drug and alcohol addiction, among others. Nevertheless, we defend here that the young generation of students somehow demands that the sexuality themes be approached. Ítalo claims that “I have never seen any material (as a student or as a teacher) that presents gay or lesbian couples as possibilities of families. This discussion is very recent and I think that we are right to try to include gay couples in the family chapter”. Fabiana agrees with Ítalo on the absence of these themes and believes that “nowadays people are more respectful and talk about this more often”. In the words of Lucas: “the material has never presented another possibility other than heterosexual couples. I would like to see other kinds of couples, since the books aim at illustrating real life situations”.

We perceive that imported materials, for being spread around the world and for defending the idea of inclusiveness (for example, *Interchange*, *WorldLink*, *English to Go*, among so many others), tend to avoid mentioning what they call “polemic themes”. Moreover, the family models presented in these collections are not only heteronormative, but also the model of “the perfect family” (mother, father, and children).

The only two exceptions were Luciana’s and Renata’s answers. Luciana affirms that she uses a book for children called *The Family Book* (by Todd Parr) and that the book “talks about all (or almost all) possibilities of family: adoption, gay couples, parents of a second marriage, etc”. Going

opposite the traditional views of family, some foreign language collections from the National Plan for Textbooks - PNLD (BRASIL, 2011) present, like in *The Family Book* above, several Brazilian family arrangements, which include heterosexual couples, single fathers and children, single mothers and children, as well as homosexual gay and lesbian couples. PNLD, in this sense, represents an important contribution to foreign language education. According to Jorge and Tenuta (2011),

We signal the possibility of some change. In the historical moment in which English and Spanish textbook collections are for the first time evaluated within the scope of PNLD, and this textbook starts to integrate the learning context in Brazilian public schools, a scenery change is strengthened beyond the simple use of a good quality tool in the classroom (JORGE; TENUTA, 2011, p. 131).

Renata led the discussion about family and the textbooks to another direction. She says that “as a religious person, I disapprove of the gay or lesbian behavior. However, I should discuss the theme with my students and it is not because I disagree that I hate these people. And most gays and lesbians think that religious people hate homo-affection. And it’s not true. Because if we hated them, we would be breaking the rules of God”. In this regard, Prado and Machado (2012) assure that our society severely condemned the non-heterosexuality. By establishing a hegemonic discourse which, influenced by the religious and medical-scientific discourse, legitimated institutions and social practices based on a set of heteronormative values, leading to negative discrimination and punishment of several sexual behaviors (PRADO and MACHADO, 2012, p. 12).

In this sense, Renata seems to reinforce the inclusion and acceptance discourse stating that she does not hate gays and lesbians, but accepts them, because if she did not, she would be “breaking the rules of God”. In a study about male homosexuality and Pentecostal religious experience, Natividade (2005) shows that a more detailed analysis of biographies of gay men who decide to follow a Pentecostal religion allows us to understand that, “even though the cure for homosexuality is not the main reason for religious admission, it is one of the main struggles in the spiritual battle for the constitution of an identity of chosen by God” (NATIVIDADE, 2005, p. 254). In the same study the author states that for Pentecostal religion “homosexuality would be the consequence of socialization of dysfunctional homes, unstructured families; producing a personality distortion and an identification with the inadequate roles of gender” (NATIVIDADE, 2005, p. 260). For this reason, we still see problematic discourses such as Renata’s above: “we should not hate them, but accept and forgive them, once they are dysfunctional, distortions of the norm, unstructured and inadequate”. Therefore, the textbook – often considered a “bible” of foreign language teaching – could embrace multifaceted views about themes like gender, sexuality, family and religion. We think that it is up to us, educators, to problematize the inclusion or exclusion of these themes. It is up to us to discuss the interpretations and the epistemologies in which our pre-service teachers rely on.

Final considerations

I suggest [that the politicization of abjection] is crucial to creating the kind of community in which surviving with AIDS becomes more possible, in which queer lives become more legible, valuable, worthy of support, in which passion, injury, grief, aspiration become recognized without fixing the terms of that recognition in yet another conceptual order of lifelessness and rigid exclusion

Judith Butler, *Bodies that matter*.

Inspired by Butler's words above, we defend that there is no more room for exclusion based on gender and sexuality in our society, as there is no more room for exclusion of gender and (homo)sexuality in language education. In the title of this article we asked whether gender and (homo)sexuality could dialogue in a class of academic writing. The answer is yes. We think that teaching and researching are many times difficult and mazy. Difficult, because the themes discussed here, relevant to the society and to our young learners, are usually excluded from school. Mazy, since when we started this research in our classes, we also did not know the reaction and the impact it would cause. According to Prado and Machado (2012),

Based on the logic of superiority and inferiority of social groups, the public space in Brazil has been characterized as hierarchical and authoritarian. It is a very broad topic to be deepened here, but it becomes relevant as the ranking follows a chain of hegemonic values which will contribute to the positioning of homosexual subjects in subaltern places, even though these places are often camouflaged by the logic of eccentricity and disguised prejudice (PRADO; MACHADO, 2012, p. 11).

Positioning oneself in favor of gays, lesbians and transgenders can bring about new postures of the transformative intellectual (GIROUX, 1997) and the educator-researcher (BORELLI; PESSOA, 2011) supported here. Differences, distinctions, and inequalities. The school understands these concepts very well. In fact, the school produces them. From the beginning, educational institutions have exerted a distinctive action. They took charge of separating the subjects (LOURO, 1997). “Brazilian teachers prefer to ignore that the school is populated by individuals who differ from the conventional norm. Brazilian schools do not allow pedagogical practices that reflect upon these differences” (JESUS, 2012, p. 155). Then, should gender and sexuality studies be included in language education? We do believe so. We think there is room for diversity, critique, and dialogue in language classes. As presented here, it is possible to connect and discuss linguistic teaching to themes that are relevant to pre-service teachers. The future educators of this research are prepared to discuss such themes in their classes. They signal new educational times.

Kalantzis and Cope (2008, p. vxi) have supported a new learning and an art of teaching which – as vocation and profession – do not simply reproduce and reflect the secular heritage and practices of the traditional school. This research, interwoven with pedagogical practices, sought to rethink language education by defending the urgent inclusion of gender/sexuality studies in teacher education.

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