



Diversity must not be silenced: one LGBTQIAPN+ workshop at school. And can schools talk about this?

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ABSTRACT

This experience report presents the construction, development, and analysis of a pedagogical workshop entitled "Gender and Sexuality: in the ENEM (National High School Exam – Brazil) and in Life", carried out with final-year high school students from a public school on the outskirts of Salvador, Bahia, during June 2024, in celebration of LGBTQIAPN+ Pride Month. The workshop, designed and conducted by a tenured teacher at the school, emerges as a response to institutional silences and persistent gaps in addressing gender identity, sexual orientation, and the fight against LGBTphobia in schools. Aimed at promoting critical reflection, confronting prejudice, and engaging with ENEM-related content, the activity incorporated diverse strategies: pre- and post-applications of ENEM-based questions, screening of a UN "Free & Equal" campaign video, an interactive *quiz* via Kahoot, open dialogue circles, and a hands-on poster creation activity. Results revealed significant progress in conceptual understanding, reduction of misconceptions, and increased empathy toward LGBTQIAPN+ realities. Students' spontaneous participation and the positive influence of the teacher's continued presence fostered post-workshop listening and support spaces. This work underscores the importance of systematic pedagogical practices led by educators in basic education to promote democratic, inclusive, and critical education. It reaffirms the need to break institutional silences and to create school environments that embrace diversity and contribute to the construction of a culture rooted in respect, equity, and dignity.

RESUMO

Este relato de experiência apresenta a construção, o desenvolvimento e a análise de uma oficina pedagógica intitulada "Gênero e Sexualidade: no ENEM e na Vida", realizada com estudantes concluintes do Ensino Médio de uma escola pública estadual localizada na periferia de Salvador, Bahia, durante o mês de junho de 2024, em alusão ao Mês do Orgulho LGBTQIAPN+. Planejada e executada por um professor efetivo da escola, a oficina emerge como resposta a silenciamentos institucionais e lacunas persistentes na abordagem de temas como identidade de gênero, orientação sexual e enfrentamento da LGBTfobia no ambiente escolar. Com o objetivo de promover reflexão crítica, combater o preconceito e dialogar com conteúdos exigidos no Exame Nacional do Ensino Médio (ENEM), a atividade integrou estratégias metodológicas diversificadas: aplicação prévia e reaplicação de questões do ENEM, exibição de vídeo da campanha "Livres & Iguais" da ONU, *quiz* interativo na plataforma Kahoot, rodas de conversa e produção de cartazes temáticos. Os resultados indicaram avanços significativos na compreensão conceitual, redução de dúvidas e ampliação da empatia em relação às vivências LGBTQIAPN+. Destaca-se o engajamento espontâneo dos participantes e o impacto positivo da presença contínua do professor, favorecendo escuta e acolhimento após a oficina. A experiência evidencia o potencial das práticas pedagógicas sistemáticas conduzidas por docentes da educação básica para a promoção de uma educação democrática, inclusiva e crítica, reafirmando a urgência de romper silêncios escolares e consolidar espaços formativos que valorizem a pluralidade das existências e a construção de uma cultura de respeito e dignidade.

ARTICLE INFORMATION

Article Process:

Submitted: 06/16/2025

Approved: 08/19/2025

Published: 08/22/2025



Keywords:

Sexual Diversity,
Gender,
LGBTphobia,
Pedagogical Workshop,
Inclusive Education.

Palavras-Chave:

Diversidade sexual,
Gênero,
LGBTfobia,
Oficina pedagógica,
Educação Inclusiva.

Introduction

Schools, historically recognized as privileged spaces for socialization and civic development, paradoxically perpetuate multiple forms of violence against dissident bodies and identities. This is achieved through curricular omissions that silence sexual and gender diversity (Bento, 2011), as well as teaching practices that normalize everyday microaggressions (Oliveira Júnior & Maio, 2019). The school environment reproduces subtle and/or explicit mechanisms of exclusion, which contradict the official discourse of inclusion and human rights, creating a scenario where LGBTQIAPN+ students experience school as a territory of insecurity and identity denial.

LGBTQIAPN+ youth persons are significantly more exposed to verbal, physical, and psychological aggression in the school environment, negatively impacting their self-esteem, academic performance, and retention. The "Homophobic Violence in Brazil" Report (Brazil, 2018) indicates that schools are the second most frequent setting for discriminatory acts motivated by sexual orientation and gender identity, behind only families.

Homophobia in schools often manifests itself through violent pranks, jokes, derogatory nicknames, and curricular invisibility, which naturalize discrimination and reinforce heteronormativity. As Graupe and Lins (2018) point out, these symbolic acts of violence are everyday practices that exclude dissident bodies, perpetuating a curriculum that silences LGBTQIAPN+ identities. This culture of violence compromises the right of LGBTQIAPN+ students to the full development of their citizenship and the building of a safe and inclusive school environment.

Although there are curricular guidelines and public policies that promote sexual equality and diversity in schools (Brasil, 1996; Brasil, 2018), institutional resistance and the reproduction of conservative values still hinder the implementation of affirmative pedagogical practices. Teachers recognize the importance of addressing sexuality in schools, but report insecurity regarding training and fears about the reactions of the school community. They often avoid addressing the topic in depth for fear of misinterpretation or reprisals (Barbosa & Folmer, 2019).

Schools, as a privileged *locus* of child and youth socialization, must take responsibility for building environments that embrace difference, breaking with normative logics that marginalize dissenting bodies and subjectivities. Addressing sexual and gender diversity in everyday school life is not "teaching ideology", as conservative discourse claims, but rather guaranteeing the right to education without discrimination, as enshrined in the Federal Constitution (Brazil, 1988) and reiterated by various international human rights treaties (UN, 2011).

School is a space where sexual attitudes and behaviors are intensely present, thus also constituting a space for developing sexual education initiatives. Based on these premises, the resurgence of discourses that repress or deny sexuality in schools cannot be permitted

(Monteiro & Ribeiro, 2018). Thus, pedagogical practices that address gender and sexuality from an inclusive and critical perspective are not optional: they constitute the very essence of an education committed to social transformation and the dignity of all people. As Vieira and Lage (2017) point out, the omission of LGBTQIAPN+ issues in schools only perpetuates cycles of violence and reinforces historical inequalities.

Therefore, it is up to schools, more than just tolerating diversity, to actively affirm it as a value, adopting practices that ensure respect for the multiple ways of existing, loving, and being in the world. By building spaces for dialogue, listening, and belonging, schools fulfill their primary function of developing well-rounded citizens, aware of their rights and responsibilities in a pluralistic society.

Professor Rodrigo has been a permanent member of the Bahia state school system for eighteen years, working exclusively with high school students. Throughout his academic career, always working with adolescents in diverse contexts, he has never witnessed any activities directly addressing sexual diversity, gender identity, or LGBTphobia in the public schools he has worked in.

Actions aimed at sexual education, when present, were almost always limited to preventive campaigns against sexually transmitted infections (STIs) and the use of contraceptive methods, with no room for deeper reflections on sexual orientation, gender identity or the impacts of symbolic violence in everyday school life.

In conversations with colleagues from other public schools, I realized this wasn't an isolated situation: many confirmed they were unaware of any educational activities focused on discussing sexual diversity or promoting respect for plural identities. The topic remains, for the most part, silenced by schools, families, and institutional policies, reinforcing a cycle of invisibility that spans generations.

As a homosexual person, this lack of spaces for dialogue in schools resonated deeply and painfully with Rodrigo; he also recalled episodes of bullying and discrimination he suffered during his childhood and adolescence in the 1990s, a period during which he attended high school in a school environment even more hostile to difference. While schools today still resist addressing the issue, in the 1990s, the silence was almost absolute, and the suffering experienced by LGBTQIAPN+ students was often normalized or ignored.

The creation of the workshop "Gender and Sexuality: in the ENEM and in Life" therefore emerged as an expression of a personal, political, and professional desire. This spurred the partnership with Professor Claudio Claudino, a PhD in Nursing with experience in gender and health who teaches undergraduate nursing and pedagogy programs. Both were eager to contribute, at the basic education level, to the development of a more just, more pluralistic, and more welcoming school. Therefore, for both, planning and implementing the workshop represented not only the fulfillment of a pedagogical commitment to the promotion

of human rights, but also a personal fulfillment: the opportunity to build spaces of listening, respect, and resistance that they had not encountered in their educational careers.

The workshop was held because of the urgent need to address existing gaps in the treatment of sexual and gender diversity in schools. Although there is a considerable number of experience reports in the health field, particularly from the fields of Nursing and Psychology, most of these initiatives remain limited to biological approaches to sexuality, focused on the prevention of sexually transmitted infections (STIs) and the use of contraceptive methods. These initiatives are generally part of projects linked to the Health in Schools Program and are led by health professionals who carry out specific interventions, without systematic pedagogical continuity.

The experience described here is unique precisely because it emerges from everyday school life. It was planned in conjunction with Professor Cláudio, a PhD in Nursing, and implemented by Professor Rodrigo, who works extensively in basic education and closely monitors students' development throughout high school. They subsequently analyzed the results to produce this manuscript. It is, therefore, a pedagogical intervention based primarily on the attentive observation and ethical commitment of those who share daily the challenges, silences, and potential of public schools.

This expanded educational perspective allows not only for the workshop itself to take place but also for the strengthening of bonds that enable continued dialogue and student engagement after the intervention. Actively listening to youth demands, monitoring concerns, and supporting the construction of more secure and assertive identities are essential dimensions of this project, which goes beyond a one-off project to become a permanent practice of resistance and transformation in the school environment.

The lack of experience reports specifically focusing on gender identity, sexual orientation, and addressing LGBTphobia through systematic pedagogical practices developed by basic education teachers reinforces the social and academic relevance of this work. By promoting critical reflections on the expressions of dissident sexuality in the school environment, the workshop contributed to the construction of a more inclusive, pluralistic, and human rights-committed school, responding to the historical omissions that still mark the daily routine of Brazilian public education.

The main objective of this workshop was to encourage critical reflection among students completing their third year of high school on the diverse expressions of human sexuality and gender identities, contributing to the fight against prejudice and violence, such as homophobia, LGBTphobia, and transphobia in the school environment. The workshop also sought to introduce students to fundamental concepts related to sexual orientation and gender identity, connecting these topics with the contemporary requirements of the National High School Exam (ENEM), in order to combine civic development and academic preparation.

Methodology

This experience report describes the implementation of a pedagogical workshop focused on the theme of sexual and gender diversity, developed in June 2024, the month dedicated to LGBTQIAPN+ pride, in a state public school on the outskirts of the city of Salvador-Bahia, with the objective of promoting a space for reflection, learning and combating LGBTphobia.

The methodology was based on the pedagogical workshop approach as a teaching-learning strategy that promotes the collective construction of knowledge through action and reflection. According to Paviani (2010), pedagogical workshops are effective in connecting theory and practice, allowing participants to actively engage in the educational process.

Therefore, it was planned and implemented based on the principles of meaningful learning and the promotion of socio-emotional skills, as highlighted by Nascimento and Monteiro (2024), who highlighted the benefits of pedagogical workshops on student learning, especially in the development of skills such as responsibility, citizenship, empathy, and cooperation. Furthermore, as discussed by Nascimento et al (2020), workshops can be powerful mediators in problematizing gender and sexuality stereotypes, offering formative spaces that contribute to overcoming prejudices and conflicts present in everyday school life.

Activities were developed in a collaborative environment, encouraging active student participation and critical reflection on the topics covered. Resources such as group dynamics, debates, poster production, and interactive platforms were used to provide an engaging and meaningful educational experience.

Participating students were all third-year high school students, spanning four classes (two morning and two afternoon), totaling 87 participants, aged 17 to 20, 55 female and 32 male. The workshop took place in the school's video room during regular class hours, from 7:30 a.m. to 12:00 p.m. in the morning and from 1:00 p.m. to 5:30 p.m. in the afternoon, each class following its own school shift, allowing for complete immersion in the proposed topic.

Before the workshop, a month ago, four questions from the National High School Exam (ENEM) related to the topic were administered without prior discussion to assess students' initial knowledge. These same questions were reapplied during the workshop to measure the impact of the intervention.

The methodology adopted was diverse and interactive, including: a slideshow with images and explanatory texts on gender identity, sexual orientation, and respect for diversity; a screening of the video "UN for LGBT Diversity and the Fight Against Homophobia" (UN Brazil, 2015); an interactive quiz on the website <https://kahoot.com>; solving four ENEM questions, followed by collective analysis and correction of questions, with detailed explanations of correct and incorrect answers; a discussion circle: an open space for students to express questions, experiences, and reflections; and a practical activity: dividing students into teams to create posters. Each group received a kit containing materials such as

construction paper, paintbrushes, colored pencils, magazines for cutting, glue, and scissors. The posters produced were later posted in the school hallways, expanding the reach of the message.

This report describes a pedagogical activity in a school environment, as an educational practice, without the involvement of invasive procedures, without the collection of personal and identifiable data or interventions that require ethical evaluation, in accordance with Resolution of the National Health Council (CNS) No. 510 of 2016, which waives approval for educational activities without research purposes.

Results and Discussion

Workshop: Fundamentals and approaches

The workshop "Gender and Sexuality: in the ENEM and in Life" began with a brief contextualization of the workshop format as a pedagogical tool. Students were explained that this teaching modality, pedagogical workshops, as playful and reflective modalities, promote meaningful learning through active participation and the problematization of reality (Luckesi, 2014). Their dialogical and experiential nature makes them essential tools for educational transformation (Alves, 2001).

To engage students in this workshop, even at this initial stage of explaining the proposal, all 87 students present received a personalized notebook from the Workshop (Figure 1), with a slogan on the cover, a pen and colorful post-its (self-adhesive), chosen purposefully as such to evoke the idea of the rainbow, a symbol widely recognized and used as an identity resource by the LGBTQIAPN+ community worldwide.

Figure 1.

Personalized notebook given to all participating students in the workshop.



source: own authorship, 2024.

After the overwhelming euphoria, contentment, and joy that gripped all the students over the gift they had received, we continued with the workshop. In a provocative tone, the following question was posed during the slide projection: "A workshop on Gender, Sexuality, and LGBT people in schools? Is that allowed?" The answer was collectively constructed, based on the presentation of legal frameworks that ensure the right to education for equality of gender, race, sexual orientation, and gender identity. Key provisions highlighted included the 1988 Federal Constitution, the Law of Guidelines and Bases for National Education (LDB, 9.394/1996), the National Curricular Guidelines for Secondary Education (CNE/CEB Resolution No. 2/2012, art. 16), and the National Guidelines for Human Rights Education (2006).

Coincidentally, fifteen days after the Workshop, the Supreme Federal Court (STF) decided, on June 28, 2024, on the exact World LGBTQIAPN+ Pride Day, that public and private schools have the obligation to combat discrimination based on gender, gender identity, and sexual orientation; where the then rapporteur of the case, Minister Edson Fachin, interpreted the National Education Plan (Law 13,005/2014) to explicitly recognize the obligation of educational institutions to combat all forms of discrimination, including those based on gender and sexual orientation (Brazil, 2024).

Continuing the workshop, slides were presented showing news reports of physical and verbal abuse suffered by LGBTQIAPN+ adolescents in Brazilian schools, highlighting harmful effects of bullying and institutional silence. One of the presented data, from the Brazilian Association of Lesbians, Gays, Bisexuals, Transvestites, Transsexuals, and Intersex People (ABLGT), indicated that 73% of LGBTQIAPN+ students have experienced some form of violence in schools, whether verbal, physical, or psychological. This reality was discussed with the students in an attempt to foster empathy, awareness, and a sense of collective responsibility.

During the workshop, impacts of prejudiced language and attitudes in the school environment were discussed. A striking example was a comment made by a fellow teacher: "This week we have a lecture by the teacher who talks about 'fags' at school, right?"—in this case, it was Professor Rodrigo. This type of statement highlights the presence of a "pedagogy of insult" in schools, where discriminatory expressions are used to reinforce heteronormative norms and marginalize dissenting identities. In this context, it is possible to observe that schools, while often reproducing power structures that naturalize symbolic violence against LGBTQIAPN+ bodies, also offer space for resistance when these norms are problematized in intentional pedagogical practices (Nascimento & Nascimento, 2020).

Interaction with students: Dialogues and reflections

We continued to the second stage with the screening of the video "UN for LGBT Diversity and the fight against homophobia" <https://www.youtube.com/watch?v=8qsSlomXuzE>). This video highlights the diversity of the lesbian, gay, bisexual, transgender, and transvestite (LGBT) community. The production presents LGBT people and their professions, emphasizing that sexuality is merely a nuance of the human person. This strategy speaks to the need for pedagogical interventions that connect everyday experiences with legal frameworks, deconstructing binary and essentialist logics that perpetuate stereotypes (Nascimento & Nascimento, 2020).

With students now encouraged to interrupt the lecture to ask questions or make comments, one raised his hand and asked: *"Professor, since there's so much prejudice and violence, why do people still choose to be gay or lesbian?"*. This question served as a starting point to clarify that sexual orientation is not a choice, but rather an intrinsic and natural characteristic of the individual. For this reason, the term "sexual option" was replaced by "sexual orientation," as it's not a conscious decision, but a natural inclination of desire and affection.

Next, students were asked if they knew what sexual orientation and gender identity were, or if they could differentiate between them. Only about 20% raised their hands, indicating little familiarity with the terms. When asked about the meaning of "cisgender," approximately 12% demonstrated knowledge. Therefore, slides were displayed explaining that gender identity refers to how a person perceives and feels in the world—as male, female, both, or neither—while sexual orientation refers to the direction of affective or sexual desire, whether for men, women, intersex people, or no one. The aim was to always use objective and accessible language to facilitate understanding.

We also discussed the definitions of cisgender and transgender, explaining that a person is considered cisgender when their gender identity aligns with their sex assigned at birth. Conversely, a transgender person is one whose gender identity differs from their sex assigned at birth. I used images of public figures to illustrate these differences, making the explanation more concrete.

During this discussion, a student raised his hand and shared: *"I saw on Instagram a man, or someone who calls himself a man, who was 'pregnant.' He had a beard and everything. How is that possible, professor?"*. This question provided an opportunity to

explain the distinction between biological sex and gender identity, clarifying that the person in question was a trans man, someone born with female sexual characteristics but identifies as male. I explained that, although he has a uterus and ovaries (which is why he became pregnant), his gender identity is male, and that the presence of a beard may be a result of hormone therapy.

Another student interjected: *"Oh, this trans thing and all that, so it's like the singer Pabllo Vittar, right? He's a man, but he wants to be a woman"*. I took the opportunity to clarify that, although transsexuals, transvestites, and transgenders are terms related to people who identify with a gender different from the one assigned at birth, Pabllo Vittar is a drag queen, which is an artistic expression that involves the performance of a gender, usually feminine, without necessarily reflecting the artist's gender identity. Thus, offstage, these artists can present themselves differently.

At the end of this stage, I introduced students to the LGBTQIAPN+ acronym and asked if they knew the meaning of each letter. Most students were familiar with the letters L (lesbian), G (gay), B (bisexual), and T (transgender, transsexual, and transvestite). The letters A (asexual) and P (pansexual) were recognized by a smaller, but still significant, number. However, the letters Q (queer), I (intersex), and N (nonbinary) caused the most confusion, with over 90% of students unaware of their meanings.

They then learned that "queer" is a broad term for sexual and gender identities considered non-normative, anything that deviates from heterosexuality; "intersex" refers to people born with sexual characteristics that don't fit typical definitions of male or female, such as genitals or chromosomes; and "non-binary" describes individuals who don't identify exclusively as male or female. The complexity of these concepts surprised and hampered students' understanding, especially in the case of "intersex."

Using the Kahoot platform as an interactive assessment tool

Kahoot is a game-based learning platform that allows for the creation of interactive and dynamic quizzes. This gamification tool has proven effective in teaching, as it promotes student participation (Sacramento; Menezes, 2022). During the workshop, the platform was used to administer a quiz consisting of nine questions related to LGBTQIAPN+ issues, aiming to assess students' understanding of the concepts covered, as shown in Chart 1.

Chart 1.

Questions about gender and sexuality, Applied on the Kahoot platform to 87 participating students in Workshop.

	Questions	Alternatives and Successes
1	GENDER IDENTITY concerns how a person sees themselves, feels, whether as a man or a woman, for example.	True (80/87) False (7/87)
2	A TRANS MAN, that is, a person who was born biologically female, but sees/feels like a man, can get pregnant.	True (85/87) False (2/87)
3	A person who expresses and feels differently than the biological sex they were born with, for example Tammy, son of singer Gretchen.	Bigender (10/87), Transgender (67/87), Cisgender (10/87)
4	In the acronym LGBTQIA+ the letter "A" means:	Agender (7/87) Antisexual (0/87) Asexual (80/87)
5	Being HOMOSEXUAL is an example of:	Sexual orientation (65/87), Gender identity (22/87)
6	The definition of CISGENDER is a person who has a relationship with another person of the same sex.	True (57/87) False (30/87)
7	Sexual orientation characterized by attraction to two or more genders, but not all.	Heterossexual (0/87) Intersexual (7/87) Polisexual (80/87)
8	The man who dresses extravagantly, usually an artistic character, like the singer Gloria Groove is:	Transgender (12/87) Drag Queen (70/87) Trans Female (5/87)
9	The direction of affective/sexual desire, whether for men or women, is a choice for each person, that is, it is a SEXUAL OPTION.	True (67/87) False (20/87)

source: own authorship, 2024.

Kahoot's dynamic allows students to answer questions in real time, see whether they got them right or wrong, and track the number of correct answers per question. At the end, the platform generates a podium with the participants with the highest scores, encouraging healthy competition and engagement. Students who appeared on the podium were rewarded with chocolate bars and markers (Figure 2), both for participating on the Kahoot platform and for those who excelled in solving ENEM questions, which will be mentioned later in this experience report.

Figure 2.

Gifts given to those who answered many questions correctly on Kahoot and ENEM.



source: own authorship, 2024.

The quiz results indicated a good level of student understanding of the concepts covered during the workshop. Most questions had a high correct answer rate, reflecting the effectiveness of the pedagogical strategies employed. This dynamic corroborates studies such as that of Silva and Nascimento (2018), which highlight the use of interactive technologies (such as quizzes) to deconstruct gender and sexuality stereotypes, as they allow active participation and immediate review of concepts, reducing initial resistance. Questions with a high correct answer rate: Question 2 - the statement that a trans man can get pregnant was correctly identified as true by 85 of the 87 students, demonstrating an understanding of the distinction between biological sex and gender identity. Question 4 - the majority of students (80/87) correctly recognized that the letter "A" in the acronym LGBTQIA+ stands for "Asexual," and Question 7 - the option "Polysexual" was correctly chosen by 80 students, indicating familiarity with the diversity of sexual orientations.

However, we had questions that needed strengthening, which were: Question 6 - the definition of "Cisgender" was incorrectly identified as true by 57 students, indicating confusion between gender identity and sexual orientation. Question 9 - the idea that the direction of affective/sexual desire is a choice was incorrectly considered true by 67 students, revealing the persistence of misconceptions about sexual orientation. These findings echo studies such as that of Silva and Nascimento (2018), which identified similar difficulties in deconstructing binary and essentialist notions of gender and sexuality even after pedagogical interventions.

Their experience reinforces that such concepts require continuous and multimodal approaches to overcome entrenched views.

Practical activity: application and creative experience

The pedagogical practice adopted in this workshop included the administration and discussion of four questions taken from the National High School Exam (ENEM), previously selected for their direct addressing of topics such as sexual diversity, masculinity, homophobia, and intolerance. The questions were administered in printed form, and each student received a copy of the questions. The answers were completed individually, followed by collective correction, with open discussion of the content and alternatives, as shown in Chart 2.

It is important to remember that these same four questions had already been administered weeks before the workshop, a month ago, as a diagnostic tool, allowing a direct comparison between pre and postworkout performance. This strategy, in addition to measuring the workshop's effectiveness, enabled students to gain a more solid understanding of covered concepts.

Chart 2.

Comparison of students' correct answers before and after the workshop on ENEM questions related to the Workshop's theme (n = 87).

	Central theme of the ENEM Question and the correct alternative	Correct before	Correct later
01	GPH (Group of Homosexual Parents) meetings discuss the various forms of misunderstanding and intolerance that still characterize certain views on sexual diversity. In response, groups like this were created out of a need to overcome fear and discrimination.	63	81
02	An assembly of clergymen held in Salvador, Bahia, in 1707 referred to homosexuals as a "nefarious sin" (Text I) and also presented data on the growing number of murders of homosexuals in Brazil (Text II). In response, it stated that this rejection and contempt for the sexual orientation of others is due to a past marked by the demonization of the body and intolerance.	42	75
03	A young woman's secret—that she's a lesbian—is revealed to her by her cousin at the table with the whole family during a meal. The tense situation leads to the correct alternative being that after the revelation, silence prevailed in the name of family balance.	32	52
04	It discusses various nuances of masculinity, exemplifying that men who take dance lessons are immediately associated with femininity. The question leads to the answer that men who dance contribute to the recognition of different masculinities..	31	45

source: own authorship, 2024.

Os dados evidenciaram um aumento significativo no número de acertos em todas as questões após a Oficina, o que reforça o impacto positivo da atividade na compreensão dos conteúdos por parte dos estudantes. A maior variação foi observada na questão 02, com um salto de 42 para 75 acertos, sugerindo que o debate sobre a história da homofobia e as violências estruturais gerou grande impacto entre os adolescentes. Também se destaca a questão 01, que apresentou um bom índice inicial de acertos e ainda assim teve avanço expressivo (de 63 para 81), indicando que os alunos já possuíam certa sensibilidade sobre o tema, mas puderam aprimorar sua compreensão.

Data showed a significant increase in the number of correct answers across all questions after the workshop, reinforcing the positive impact of the activity on students' understanding of the content. The greatest change was observed in question 2, with a jump from 42 to 75 correct answers, suggesting that the debate on the history of homophobia and structural violence had a significant impact on adolescents. Question 1 also stands out, having a good initial correct answer rate and yet experiencing significant improvement (from 63 to 81), indicating that students already had some awareness of the topic but were able to improve their understanding.

Questions 3 and 4 had the lowest performance, both before and after the workshop. This can be explained by the fact that they require a higher level of textual interpretation and understanding of cultural and family nuances, which demands a more critical and contextualized reading. Even so, the improvements recorded (from 32 to 52 and from 31 to 45, respectively) demonstrate that the content was assimilated in greater depth after teacher mediation and the listening space provided by the workshop.

To conclude the workshop, students were divided into groups to create posters with phrases on the theme of "diversity, respect, and inclusion." Each group received materials such as construction paper, paintbrushes, magazines for cutting, glue, and scissors, and was encouraged to express their ideas through phrases, collages, and drawings, which would later be used to create a panel (Figure 3). The proposal aimed to stimulate creativity, collective work, and critical reflection on lessons learned throughout the meeting.

Figure 3.

Preparation of the Panel with posters created by participating students in the Workshop.



source: own authorship, 2024.

The poster creation process was marked by moments of cooperation, laughter, debate, and surprises. Many students demonstrated enthusiasm for applying the concepts they had learned to visual representations. The activity concluded with the posters being displayed in the school hallways, making them visible to the other 1st and 2nd grade classes, thus extending the workshop's impact beyond the direct participants.

Strengthening knowledge and affections: closing the workshop with guidance and encouragement

Aware that many adolescents who already identify as LGBTQIAPN+ face challenges related to family acceptance, we concluded the Workshop by sharing some strategies for dealing with potential adversities. We suggested initiating dialogues with family members who are more receptive to the topic, avoiding direct confrontations in hostile environments, and prioritizing education and financial independence as a means of autonomy. We emphasized that happiness and personal well-being should be priorities, regardless of external acceptance.

We also address how to combat bullying in schools, advising students to talk to aggressors, express their dissatisfaction, and request that the attacks cease. They should seek support from school administration and pedagogical coordinators, and, in persistent cases, use reporting channels such as Disque 100 (Brazil, 2023). We emphasize that homophobia and LGBTphobia are crimes and that seeking support and justice is essential. For situations of

emotional distress, we provide information about the Center for the Valorization of Life (CVV), available at 188.

This final part of the workshop was marked by a sensitive and empathetic approach, acknowledging the realities experienced by students and offering practical tools to face challenges. We believe that sex education should go beyond simply transmitting information, promoting acceptance, respect, and appreciation of diversity, as advocated by scholars in the field.

At the conclusion of the workshop, we reinforced our commitment to inclusive and transformative education that recognizes and celebrates multiple identities and expressions of gender and sexuality. We believe that by providing safe and informative spaces, we contribute to the development of more aware, respectful, and empathetic individuals.

Final Considerations

The workshop "Gender and Sexuality: in the ENEM and in Life" proved to be a powerful, sensitive, and necessary pedagogical experience in the school context. More than a one-off event, the workshop materialized as a practice of resistance, acceptance, and civic development, breaking historical silences and challenging the conservatism that still permeates the approach to sexual and gender diversity in Brazilian public schools.

Throughout the activities, which included interactive presentations, videos, group discussions, interactive quizzes, solving ENEM questions, and creative activities (poster creation), students demonstrated a genuine movement of listening, learning, and reframing. A comparative analysis of the questions asked before and after the workshop revealed concrete progress in understanding the content covered, demonstrating that participatory, affective, and engaged methodologies can bring about transformation in everyday school life.

More than simply transmitting information, this workshop aimed to address subjective, affective, and ethical dimensions that often remain marginalized in teaching and learning processes. The recognition of sexuality as a constitutive dimension of the human being, respect for dissident identities, and the confrontation of LGBTphobia were addressed with seriousness, sensitivity, and political commitment.

As gay educators, developing, proposing, and executing this workshop was also a gesture of reparation and personal fulfillment for both authors. In a space where they were so often silenced or made invisible, they were able to affirm the power of diversity, build bridges with students, and open the way for a more just, pluralistic, and welcoming future. This experience reaffirms that schools should not only tolerate difference, but celebrate and protect it.

It is urgent that Brazilian public education assume its role in addressing the inequalities and violence that affect the LGBTQIAPN+ population, especially in contexts marked by social

vulnerability, as is the case for the majority of students in the state school system. Schools must become places of listening, care, and affirmation of the multiple ways of being and existing.

Thus, this experience report is not self-contained. It is, at the same time, a memory of a pedagogical gesture and an invitation for other actions like this to multiply, gain strength, and occupy school spaces with dialogue, empathy, and a commitment to human rights. May we continue to break silences, educate for diversity, and build, together with our students, a more just, free, and loving world for all existences.

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