



# Female Education In Debate: Educational Evolution between the 1910s and 2010s decades in Curitiba

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## ABSTRACT

The present work entitled "FEMALE EDUCATION IN DEBATE: EDUCATIONAL EVOLUTION BETWEEN THE 1910s AND 2010s DECADES IN CURITIBA" aims to analyze the evolution of female education, within the capital of the state of Paraná as a background to develop and understanding the profile of the debate during the period of time referred. While dealing with the theme, the aim is to highlight the dichotomies present in each educational model. As well as the critical analysis of the female role played in both time frames according to the formal education model undertaken in the corresponding period, conceiving and recognizing the school as an important and active Social Institution. Since the evolution of the female figure as a social individual found in education a necessary foundation and partner. Then, the first educational models found in the capital of the state of Paraná presented to the wealthy portion of females the intended civility manuals. In contrast, the construction allowed during the 20th century, opened the possibility of a quality of the democratic and critical public policies in the construction of an educational curriculum with inclusive pretensions and against gender discrimination. Therefore, architecting the possibility of an emancipatory education for the majority of girls and women from Curitiba. It is also intended to actively include themes of historiographic nature in the scientific scope of Education. The aspects discussed here are guided by the relationship between social roles and education, especially in the hermeneutic analysis of primary sources composed of teaching manuals from the first studied decade and curricula and public policies in the second. Above all, it seeks to establish a social analysis of the paths followed to an education at the service of self-government.

**Keywords:** female education, gender, historiography, curriculum, Curitiba.

## INTRODUCTION

Women's education is a theme that has been poorly explored and debated from the point of view of its processes and its historical construction. At the beginning of the 20th century in Brazil, female education and the position of women in society remained with difficulties regarding their ascension when their insertion in education occurred, even when gender issues segregated the curriculum and schooling process. However, the female insertion in education contributed to emancipation and started the transformation about their role in society.

In Curitiba in the 1910s, the school had the purpose of welcoming high-class students; its teachings were based on instructing the girls about Christian civility, morals and generally accepted practices of the time. The educational process was related to turning into girls to women with the necessary qualifications for the moment of life they were experiencing at that period. In short, they were offering instruction for the students to become good wives, with teachings pertinent to the care of the home and family morals.

This research has the purpose of deepening and broadening the knowledge about female education and the placement of women in society through authors who produced information on the subject, such as the author Pilla (1999), who focused her research in the teaching method adopted by Cajuru school to train elite girls from Curitiba. Taking exams in some primary sources like *O Livre de Piété de La Jeune Fille* referred to excerpts pointing out how the students' posture should be.

A cultural change occurs through education and the achievement of the rights that women seek. In addition, it promotes the power of women on being part of this evolution. From the moment that the woman started to be a part of the schooling process, to research, learn, and share her knowledge, thus developing the critical reflection that allowed investigating her interests and her rights to represent herself before society.

According to Freire (1996) in his work *Pedagogy of Autonomy*, teaching and learning require research and thorough investigation, it is possible to build knowledge. By research and inquiry, common sense is transformed into scientific knowledge, allowing students and educators to move forward in society. According to Freire (1996, p. 12), "it is by thinking critically about today's or yesterday's practice that the next practice can be improved. When learning becomes a practice, the internalization of new knowledge occurs and provides personal changes about the thoughts that were acquired through society in which it is inserted, and which still bears traces of the old sexist and patriarchal society, which treated women as being inferior to men". As cited by Rago (2014 p.89) "After all, the concern with your education aims to prepare you not for professional life, but to exercise your essential function: the domestic career". Therefore, the patriarchy of the time placed them in a submissive society, maintaining dominance over the females.

Addressing and delimiting the object of study of this present project on female education intends to contribute to a new vision of female education and its emancipation, demonstrating the evolution that occurred in the periods chosen for the theme of education gender.

## MATERIALS

The Bibliographic Domain is the domain of a broader bibliographic repertoire, which allows the constructive creativity of the researcher. Bibliographies provide a reading view that indicates the researcher's path through different areas of knowledge. It brings together these aspects of the treatment of the bibliography in a neat way, without analysis, without establishing interconnections, contrasts and appropriate criticisms, towards the authorial construction of a reference. Therefore, in this research, we understand that the bibliographic review is of paramount importance to situate the reader in state of the art on the subject, and that is why we have adopted it as a source of information. In summary, we emphasize that the work has, as a research nature, those above and described qualitative research. Our sources of research and data collection procedures are bibliographic and documentary, as it allows us to go deeper into the theme presented.

This project has your greatness and relevance to the theme quoted here. A cultural change occurs through education and the achievement of the rights that women seek. In addition, it promotes the power of women on being part of this evolution. From the moment that the woman started to be part of the schooling process, to research, learn, and share her knowledge, thus, consequently develops the critical reflection that allows investigating her interests and her rights to represent herself before society.

## RESULTS AND DISCUSSION

At the beginning of the last century, the still provincial Curitiba showed itself to be focused on Christian education. According to Pilla (1999), in 1905, the sisters, as the nuns are called in Brazil, of São José, a congregation belonging to the female branch of the Jesuits of France, though it was the opportune moment to set up a school for girls. The city of Curitiba had about 50 thousand inhabitants and was in an evident growth, hosting the Cajuru School at the top of the hill. With the modernization that was happening at that time, transforming everything that existed, from the city's infrastructure to even good manners. From that time on, a concern was established with a "good education", responsible for adhering to the most critical social classes. Considered as a differentiating element and even a mark of power. For decades, this was the scenario that the daughters from the elite class graduated in order of being the most elegant.

The Cajuru catholic school opened its doors in 1907, its purpose was to provide education only to females. They did not accept students expelled from other schools or with contagious diseases. Candidates for the vacancies needed to present the birth certificate proving age and a recent vaccination certificate, together with their health record. With the objective of provide an education that prepared them to live in a society under Catholic values, adding to the desires of a social class that lusted for a school that would educate their daughters with dignity. The boarding school was run by Eugénie Jarre, who in 1900 took on the religious name of Mére Julia, as she became known to everyone. She was born in Les Chapelles, Savoy, France, in December 1882, and her sister remained as the principal of the school for 52 years, from its beginning until the 1960s.

Pilla (1999) explains that one of the pedagogical tools used by the sisters was *Livre de Piété de La Jeune Fille*. Its writing was in French and it provided teachings of good behavior, with a virtuous character. A book elaborated with Christian experiences to be built during the years at the boarding school. The French Book of Piété de La Jeune Fille was offered to the students in the 1910s and used until the 1920s, being a part of a "correct" growing. Later, its precepts were already so introjected that constant reading was not necessary and the book was consulted, the boarders were guided by the example of the behavior of the teachers and sisters, and mainly by the demands of the students and even their relatives. The school was a provider of a refined environment and there was no other in the region that was up to the task and could guarantee such good social relations. Visits were allowed only with parental permission. And they should obey a predetermined day and time: "Sunday from 9 am to 10 am, and from 1 pm to 3 pm; and on Thursdays from 1 pm to 3 pm (p.110)". Boarders could leave on the first Sunday of each month, at 3 pm, if they had parental permission. They would be taken by the Sisters to the station for the meeting with the family and were due to return to the College on Monday at 9 am. The boarders were free to leave on Christmas days, and the students were allowed, every Sunday, to write to their families.

If there was any act of noncompliance from the students, they earned some honors, allowing the awarded student to wear a crucifix on the chest or even to be awarded ceremonies for the entire school. Another way of rewarding the students was to let them participate in the presentations with their artistic talents more than once. Receiving important visits at the school was also a way of honoring their personal care and cleanliness behaviour.

When boarders went on vacation and stayed away from school doctrines, the sisters took care to indicate the prayer books, so that there was no deviation from the teachings of God. They were also advised to carry out the orders they learned during boarding at home with the family, and thus demonstrate how well they were being educated. It was also advised to use the *Book de Piété de La Jeune Fille*, which contained the teachings of what to be, what to fear and what to avoid:

"1-You must be:

For your parents:

An angel who sweetens your sufferings.

An angel that holds you home.

An angel who leads you back to God.

For your mothers:

An angel who comes and helps.

An angel who keeps you company.

An angel who consoles her.

For your brothers and sisters:

An angel who pleases and loves them.

For your domestic employees:

An angel who edifies them.

2- You should fear:

Excess of well-being, which stimulates laziness.

Idleness, which gives access to bad thoughts.

The futile readings, which rob the spirit of its vigor.

The random friendships, which open the heart to all impressions.

Pride, which demeans character.

3- You must run away:

From the bad books.

Bad companies.

Of profane parties ". (Pilla 1999, p.120 apud Freres p. 729-730)

When leaving the school in the senior year or in case of moving, it was advised that they should follow the teachings of the book *de Piété de La Jeune Fille*, putting into practice everything that was learned with the sisters during their studies at the school, always following firmly with "good character, noble and elegant simplicity and kind modesty. To lead life in the best way, always busy, and to do everything in its own time, with order and method. (PILLA, p.121)".

The precepts of female education in Curitiba were nothing more than the reflection of a society that was not at the forefront and still agreed to a traditional and sexist society.

At the same time, the world was part of a big change. Women's rights are a realist part of society. In Curitiba in the XX century, this would be a road of short steps.

Taking the road beyond the traditional education, the working world opened the doors for a female public life - the first big war was a great part of this. Schools didn't have another chance in this background: new times were coming, even to Curitiba. In

many societies, the beginning of the 20th century was marked by constant social changes and transformations regarding values, practices, and roles; however, there was stability stagnating these changes, mainly regarding the female social role.

According to Almeida (2013), women of that period had attributes such as purity, kindness and submission, so these were the characteristics that defined them as good women who should care for preserving the family and Christian morals. Considered to be transmitters of culture within their homes, they were assigned the role of educators of society, given that it was the only one responsible for raising children, which could praise them for their successes. However, also blaming them for the errors of children's education.

Even in the early decades of the twentieth century in Brazil, the role of women was mainly being a housewife aiming to be a good wife and mother, that is, the woman's social place that it was destined for marriage, deposited on it the happiness and the fulfilment of her dreams. Because apparently, during this period the synonym for happiness to a woman corresponded to getting married and fulfilling her functions in marriage. Result of a historical construction that patriarchal society determined, perpetuated by socially structured stereotypes, in which men were taught to be autonomous and head of the family, while women were educated with teachings for housekeeping and submission. Therefore, the social roles of men and women at that time were still delimited; according to Rago (2014 p. 94) "The father, the husband, the leaders must be obeyed and respected by women, unable to take over the direction of their individual lives or as an oppressed social group.". Due to this need for the man to be superior, thus portraying a society in which women is unable to think and act.

During this period there was a need for women to approach the role that the Catholic Church preached, the virgin mother-woman exempt from sins, in an attempt to dominate and to drive away the tempting and sinful woman portrayed as Eve.

In this way, her role was as a coadjutant in society reduced to marriage, motherhood and submission, reserving all social protagonism for men. Subsequently, those women who were not destined for marriage and did not have a family inheritance began professionalization through the teaching profession, exercising the role of teachers. However, were still linked to the idea of educating girls for domestic chores, being a good wife and exercising the "gift" of motherhood.

The role of women in society began to change significantly when, in 1934, they obtained the right to vote in Brazil, being granted a fundamental opening for the entry of women into the political environment, achieving equal rights between genders. In 1960, with the access to contraceptive methods, women began to have better birth control, so that there was planning about the size of the family. Thus enabling the relatively greater integration of women, both in academic institutions and in the labor market, reducing the label preached to women, being a good mother and wife full time.

In addition, projects and Non-Governmental Organizations (NGOs) were created due to domestic violence against women in which more testimonials began to emerge since women were gaining their place in society where they would no longer be submissive to men. Thus, the first Specialized Police Station for the Assistance of Women (DEAM) was created, causing the follow-up to the implementation of the Women's Comprehensive Health Assistance Program. In the face of women's struggles and conquests, it resulted in a greater demand for women to enter universities, taking any courses that were previously restricted only to men. Several magazines, feminist's newspapers and presses began to being run by women, even though initially focused on demonstrating family values and glorifying the role of women of good mothers and wives. Hence, they consolidated the idea that education was consisted of a curriculum with subjects for an academic formation, in contrast to that former model's education, to reach progress for the development and emancipation of women.

The late 1980s returned the democracy to Brazil, in line with the 1990s, which brought our current constitution, dubbed the "citizen" resulting from the contemplation of social rights. In its articles and items, we can see some changes in the concept of education, whose perspectives have created a foundation for the plurality of audiences and curriculum.

According to the excerpt of the following article taken from the 1988 Federal Constitution:

Article 6. Education, health, food, work, housing, transportation, leisure, security, social security, maternity and child protection, assistance to the destitute, as provided for in this constitution, are social rights (BRASIL, 2015, s / p).

In line with the 1988 Federal Constitution, it allowed progress to be made on gender equity in Brazil to guarantee social rights for all. A milestone in the feminist struggles that aimed for their emancipation and as subjects of law. Education as a social right, allows the full development of individuals, attributes their insertion in the Democratic State and qualifies them for the professional context, by providing education for all, it acts as a transforming agent of society and contributes to the construction of a more just society.

Over the years, the female gender fought for their rights, resulting in many achievements that provided many benefits for the life of the current women. However, it is necessary for them to keep fighting for their rights in order to achieve better results and always ensure that progress happens. Therefore, according to the National Plan of Policies for Women (PNPM) (2005), which was founded on 1 January 2003, there was a new ministry with the name of Special Secretariat of Policies for Women of the Presidency of the Republic (SPM / PR). The Plan contains 199 actions, contemplating 26 priorities which were defined after debates of the I National Conference on Policies for Women (I CNPM). These actions were organized by a Working Group,

coordinated by the Secretariat (SPM / PR) and members of the Ministries of Health, Education, Labor and Employment, Justice, Agrarian Development, Social Development and Fight against Hunger, Planning, Budget and Management, Minas Gerais and Energy and the Special Secretariat for Policies for the Promotion of Racial Equality (SEPPIR), the National Council for the Rights of Women (CNDM) and representatives of state governmental spheres - represented by Acre - and municipal - represented by Campinas / SP. From the inauguration of this ministry, a contemporary moment began that would remain in the history of Brazil, focusing on the formulation, coordination and articulation of policies that would promote equality between women and men.

In July 2004, the First National Conference on Policies for Women (I CNPM) took place, creating a new context on women's rights; about 120 thousand women ended up sticking together to organize proposals for the elaboration of the National Policy Plan for Women.

In order to combat social inequalities between women and men in Brazil, in 2004, it was implemented in the National Plan of Policies for Women by the President at the time Luiz Inácio Lula da Silva, who, through public policies and actions, underpinned its commitment to the Brazilian nation. The PNPM is guided by some fundamentals, such as equality and respect for the diversity of women and men, leading to equality and respect for cultural, ethnic, racial, social insertion, economic and regional situations. Equity guaranteeing equal opportunities, autonomy, and the power to decide what is best for your life and body and enable conditions for women to participate in the country's public sphere. Furthermore, despite religious principles, the secularity of the State must guarantee the rights enshrined in the Federal Constitution and international instruments and agreements signed by Brazil, thus ensuring access to social, political, economic, cultural and environmental rights for all women.

There is a need in the PNPM planning for the benefit of women, as well as their entire community, with changes that ensure a new reality, but do not rule out that the joint work for its effective implementation comes from the Federal, State and Municipal Governments and the whole society. It also mentions that Indian women, black women, lesbians, older women, young women, women with disabilities, gypsies, sex workers, rural, urban, among others, need to participate actively in society. The actions that constituted the Plan were divided into four lines of action: autonomy, equality in the world of work and citizenship; inclusive and non-sexist education; women's health, sexual and reproductive rights and, finally, the fight against violence towards women, all of which are considered essential for a dignified life for women.

In 2005, the PNPM created a committee concerned with verifying the development of the Plan's actions in all government agencies. The committee also investigated whether women's specific needs were met within this population. Because of all these citations in the PNPM, it is evident that at that time, there was a greater concern with the insertion of rights and with the protection of the feminine figure to which they were attributed to the female sex and also constantly checking if they were meeting the needs and how they were being fulfilled before government agencies, which ends up reflecting in the whole society.

In the decade of 2010, women had lived in a different context about education than they lived at the beginning of the previous century, according to data from the Dynamic Reports website, concerned with the valorization of women in society, pointed out the indicators of schooling in literacy, teaching elementary, middle, superior, master's and a doctorate in the city of Curitiba. The data demonstrated that in the literacy rate, the age group of women between 5 and 9 years old presented a literacy rate of 82.43% and at 80 years old or more, with 86.26% of the literacy rate. Pointing out that in this decade of 2010, women had almost equally with the male gender the right to study.

Furthermore, according to the data from the Dynamic Reports website, with women conquering the right to education, their level of education has grown significantly; females aged 18 to 24 were 18.95% elementary school graduates against 22,01% male in the same age group. Of those women, 56.94% were secondary school graduates, against 53.09% of men and finally, 11% of women completed higher education, against 7.95% of the population of the opposite sex. Unlike the beginning of the 1910s, where women did not receive a school education for academic and professional purposes, and when they gained the privilege of entering school, they saw themselves receiving teachings intended exclusively to make them good housewives and good mothers. On the other hand, the year of 2014 demonstrated a spectacular leap in the insertion of women in the job market, as there was 50.59% of enrollments of women against 49.41% of men in vocational courses.

In addition, on 2015, the city of Curitiba approved the Municipal Education Plan (PME), which will run for 10 years, from 2015 to 2025, aiming to prioritize an education without educational inequalities and overcoming all forms of discrimination, as well as stimulating respect for the human rights of men and women. According to the Curitiba Municipal Laws website, outlined in Art. 3:

III - overcoming educational inequalities, with an emphasis on promoting citizenship, family values and overcoming all forms of discrimination;

IX - promotion of the principles of respect for human rights, cultural diversity and socio-environmental sustainability, with the right to biological identity (of men and women); (Curitiba, 2015, s / p)

Hence, the implementation of laws like the ones mentioned above ensures better living conditions for society and for women, who, through various struggles, seek their emancipation and for a place with more dignity before society. Moreover, by being supported by legislation, it guarantees the gradual transformation of a society characterized by sexism and machismo, the consequences of a patriarchal historical legacy.

Through new primary sources, we can verify and compare the significant changes in the society of the capital of Paraná in the 21st century, being possible to observe in the map of the Municipal Schools Curitiba - 2019, that there are municipal educational institutions spread throughout all the regional areas of the city, so far it has 185 municipal schools that offer education to all citizens, regardless of gender.

Therefore, education in the 21st century is for everyone, it does not seek restraint from peers. Nowadays, girls and boys have the same subjects and teachers, as well as the classrooms which are made up of both genders. It is necessary to emphasize that basic education, free and compulsory, occurs from 4 to 17 years old, being a right guaranteed by LDB 9394/96 – a great achievement for education's law in Brasil.

Since the document represents the growing offer of education, symbolizing an advance for the whole of society, that from this perspective, it can be considered that the advances are promising. Then, in a joint analysis of the historical setting already presented in the previous pages demonstrating the rate of literacy and female professionalization, these results are consequences of the transformation in our society.

The gradual advance of female emancipation and the achievements for gender equality built the basis for a possible and desired equality in schooling and the labor market since even in the current molds, women encounter certain obstacles. The possibility of competition between women and men in society encompasses a greater perspective of encouragement so that there is always an incessant search for women's rights before society. These rights provide the evolution of the primitive patriarchal inheritance. Whence, only men could provide for the family, while women were entrusted with the care of the home and children's education.

Thereby, the education and professionalization of women show that females have the same capacity as men to act in society. Consequently, it is at the discretion of government agencies to assist in this struggle to recognize gender equality. In Brazil, the United Nations office foresees some achievements until 2030 to insert public policies with sustainable development objectives that seek to achieve gender equality and empower women. In order to end all forms of discrimination, sexual exploitation, trafficking and violence against women in public and private spheres. As well as to promoting a shared responsibility in the family, to valuing and recognizing assistance work and unpaid domestic service. So, to ensure participation and equal opportunities for leadership at all levels of decision-making in political and public life. It also aims at accessing sexual and reproductive health and reproductive rights, ensuring equal rights to economic resources. And to provide women with an increase in the use of basic technologies, in particular information and communication technologies, and promote sound policies and legislation to promote gender equality that assist in the empowerment of all women and girls at all possible levels. These conquered objectives helped women to guarantee their rights as active citizens of society, and ensure more security and protection, since today they still suffer from discrimination of the opposite sex.

As it is an aspect present in several Social Institutions and has been part of the culture of Western and Eastern societies for millennia, formal and informal education is based on different and relevant aspects that integrate and figure as the support of society. Through this characteristic, it is plausible to apply the thesis that only through education will we bring about the changing face of society.

Starting from the perspective described above and guided by governmental public policies and in line with the UN (United Nations), the trajectory of female education presents itself as a faithful mirror of its time, being this the biggest historiographical factor presented here: women were the product of their time, the material world made up of laws and phenotypes found in women a place to dump their taboos and brakes. However, the different perspectives presented in this chapter tell us the urgency of effective emancipation, even if gradually.

### **CONCLUSION:**

Hence, when drawing a parallel between the decades of 1910s and 2010s, the role played by women at the time is questionable; we can observe that women had no voice; their education, however, was based on the teachings for taking care of the home, in which the rest of their life would be dedicated to marriage and motherhood, they did not have power over themselves and they occupied a place of oppression and submission about a sexist and patriarchal society, where the woman owed obedience to their father, their husband and was considered unable to conduct their own lives or any position vis-à-vis the social group in which it was inserted—reinforcing the idea that men were superior to women. The research encompassed the city of Curitiba with a focus on the teachings of Colégio Cajuru, which was exclusively designed to educate, with virtuous character, the girls of the city's elite, using the Free of Piété de La Jeune Fille, being concerned with the teachings for taking care of the home and how to behave before society.

The gradual emancipation occurred through many struggles and various female conquests, which contributed over time to significantly occupy their place in society. At the end of the 1980s, changes in education took place, opening space for the diversity of audiences and expanding the curriculum. In 1988, in the reformulation of the constitution and the democratic rule of

law, the concern with the concept of the full development of the person was perceived to form better citizens, emancipated and aware of their rights, providing the intellectual and moral development of the citizens, allowing them to exercise their citizenship.

In 2010, education was different from the previous century; at that time, there was already a greater appreciation of women in society, which started coming close to the male gender about educational rights and insertion in the labor market.

This research aimed to contribute to the historiography of education, focusing on female education in Curitiba, providing a broader view on schooling, female emancipation and gender equality, explaining the various developments that occurred during the periods mentioned. According to Ivashita (2014, p. 69) apud Bloch (2001, p. 75), "the past is, by definition, the fact that nothing else will change. But the knowledge of the past is something in progress, which is constantly changing and improving." The past is defined by something that cannot be modified, but the knowledge gained in the course of the research provides a new view on how to take a different path than what has already been taken.

According to the research carried out, female education was understood as a path of gradual progress, which contributed to the re-signification of the role of women. The construction of a society with gender equality is still in a continuous process, even if it is slow, however in our daily life, this purpose seems to be much closer than it was a century ago.

It is necessary to know the history of female education to understand that women were the product of their time, all taboos and restraints were imposed on them, and some labels of submissive, dependent and incapable that persist until the present day. However, with each achievement over the autonomy of the body itself, freedom, independence, education and professionalization, it contributes to the process of female emancipation, contradicting the roots historically grounded in patriarchy.

This research does not intend to exhaust the issues that involve female education, as the authors have the perspective that the theme can still be deepened and contribute with greater knowledge for society. It is advised that others interested in the theme can learn about this relationship which happened in these or other decades, instigating the interest in providing more collections, which can contribute to new surveys on the subject studied and also favor advances that help women to conquer more dignity each day before a society that recognizes it, not only in terms of gender equality but as women who can take care of their family and have their space in the different faces of society.

Enabling an awareness that the male gender also has a duty to assist in household chores and with the care of children, understanding that they are fulfilling before their family and society what really is the burden of both men and women. Ensuring that women have their rights, as well as equal treatment between the sexes in order to permanently end this gender gap, which unfortunately is still visibly rooted in households, in the public and private sectors and even within the judiciary, considering that the latter sector needs to provide protection to the victims and is still suffering from the 'machismo' covered by male power over the female sex.

Thereby, women constantly fight for their rights and deserve respect, to be recognized as people who are absolutely capable of acting equally in all spheres and mainly in the aristocracy, thus increasing the chances of conquering a constitution that prevails, enforcing rights that strengthen them before society, giving voice and power to the female gender. In this perspective, benefit a new society that is rebuilding in contemporary times.

Education is the main instrument for changing a society, the walls of the school had, have and will always have the social role of promoting a free human being and citizen. Textbooks are not just letters on thick paper, but a beginning of a civil journey; teachers are not mere antique dealers full of impractical information, the walls that hold so much history, evolution and knowledge provide the necessary support and foundation for the construction of a vanguard society.

Education and emancipation: these are the desire of the authors.

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Authors declare no conflict of interest.

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