

Gender identity among adolescents in school: social and psychoanalytical approaches
Identidade de gênero entre adolescentes escolares: abordagens sociais e psicanalíticas
Identidad de género entre adolescentes en edad escolar: abordajes sociales y psicoanalíticos

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This research aimed to identify the standards and social expectations that permeate the imagination of adolescents as regards the construction of your gender identity. This is a qualitative study conducted with teenagers from a public school hall of an inner city Miner of Brazil, who used it as a data collection technique the focal group, and organization of data, the analysis of thematic content. It was found 11 categories among the teenagers, seven of which concerning the identity positive and four negative identity related. It was verified the existence of trace constituent in the formation of the indemnificatory male and female sexuality, which indicates that they are inserted in a sexual and social normative standard. A vision of male chauvinism, possibly perpetuated by the family and school was also verified. The role of caregiver, human reproduction and the pursuit of beauty at all costs, turned in the speech. Such results show the need for better training for teachers to deal with these contents, as well as the inclusion of educational actions with families for the possibility of better relations between genders, with a group on psychosocial development process.

Descriptors: Gender identity; Adolescent; School health.

Esta pesquisa teve como objetivo identificar as normas e expectativas sociais que permeiam o imaginário do(a) adolescente no tocante à construção de sua identidade de gênero. É um estudo qualitativo realizada com adolescentes de uma escola pública municipal de uma cidade do interior mineiro, que usou como técnica de coleta o grupo focal, e para organização dos dados, a análise de conteúdo temática. Verificou-se 11 categorias entre os (as) adolescentes, das quais sete relativas à identidade positiva e quatro ligadas à identidade negativa. Verificou-se a existência de traços identificatórios constitutivos na formação da sexualidade masculina e feminina, o que indica que estão inseridos dentro de um padrão normativo sexual e social. Uma visão de machismo, possivelmente perpetuado pela família e escola também foi verificado. O papel de cuidadora, de reprodução humana e da busca da beleza a todo custo, se mostrou na fala das meninas. Tais resultados mostram a necessidade de melhor formação aos professores para lidarem com estes conceitos, bem como, a inclusão de ações de educativas com as famílias para a possibilidade de melhores relações entre os gêneros, num grupo em processo de desenvolvimento psicossocial.

Descritores: Identidade de gênero; Adolescente; Saúde escolar.

Esta investigación tuvo como objetivo identificar los estándares y las expectativas sociales que permean la imaginación del adolescente en cuanto a la construcción de su identidad de género. Se trata de un estudio cualitativo realizado con adolescentes de una escuela pública municipal de una ciudad del estado de Minas Gerais, Brasil, y, que utilizó como técnica de colecta de datos el grupo focal y para la organización de los mismos, el análisis de contenido temático. Se encontraron 11 categorías entre los adolescentes, siete con respecto a la identidad positiva y cuatro con la identidad negativa. Se verificó la existencia de trazos identificativos constituyentes en la formación de la sexualidad masculina y femenina, que indica que están insertados en un estándar normativo social y sexual. También se verificó una visión propia del machismo, posiblemente perpetuado por la familia y la escuela. El papel de cuidador, reproducción humana y la búsqueda de la belleza a toda costa, es verificado en los discursos. Estos resultados muestran la necesidad de una mejor capacitación para los profesores hacer frente a estos contenidos, así como la inclusión de acciones educativas con las familias, buscando la posibilidad de mejorar las relaciones entre los géneros, con un grupo en proceso de desarrollo psicossocial.

Descriptor: Identidad de género; Adolescente; Salud escolar.

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INTRODUCTION

Recently, studying sexuality among adolescents has become one of the main focuses of medical sciences in the world, which, as they approach gender studies, cover an important theme deeply intertwined with the social sciences. The significant increase of the rates of pregnancy and sexually transmitted diseases (STDs) in the adolescent population¹ are some of the reasons that transform sexuality in one of the most studied phenomena in recent decades.

Some of the features of the transition from childhood to adulthood are striking anatomical, physiological, psychological and social transformations. Thanks to these, adolescence is one of the most remarkable and special stages in the development of a human being².

It is during this time that sexual interest flourishes, as the individual, through his or her desires, tries to understand his own gender identity. However, the culture of our society tells people, since the earlier stage of their lives, that there are strong differences between male and female³. In this regard, numerous struggles can be mentioned in which the banner of the "Feminist Movement" was raised by women in order to fight against the context of subordination to which they have been historically submitted. In spite of many defeats and massacres, women have acquired political rights such as voting and being elected; social and economic rights such as paid jobs, studies, property and heritages. Even things which no one would have thought possible some decades ago were conquered, such as the right to their own body, to pleasure and to sexuality⁴.

The acquisition of gender identity and the overall process of socialization both of men and women are closely linked to the first experiences of an individual. Shortly after birth, the first identification of a child with her body is through their sexual organs, and from that moment on, the individual starts receiving messages about what society expects of them as a girl or a boy³.

These components take effect later in the construction of the adolescent's identity, through which is important to consider the social and cultural processes that he or she experienced, in school, religion, and other places and situations. According to Bretas et al. (2011)²: "*Identity is, perhaps, the main factor of gender and sexuality, it being understood both as a process of constant change, as well as in its implications regarding the experience of sexual life*".

It is important to consider that one's sexual initiation can be stimulated by peer influence, among other factors, since a certain pressure for the man to start his sexual life as early as possible exists as a culturally instituted behavior, whereas women are encouraged to exert a greater control over their sexual impulses and desires, reinforcing an idea of "*submission*" regarding the sexual act. Those facts reassert the relationship between genders, which is present in the scenery of sexual initiation⁵.

Teenagers are involved in a network of friendships that are inherent to the school environment, which by its turn is an essential place for the socialization and definition of one's character. Their peers are submitted to the normative standards of sexual behavior, which at the same time reinforce their connections to the group⁵.

That the school is the environment where the adolescent experiences most of their social interactions is one of the premises of this study, as well as the understanding that it is in the school that he or she is given instructions regarding values and standards of society. Also, at school the teenager is able to manifest his or her sexuality, and starts the process of construction of their own gender identity, process which soon would define the individual's social insertion.

Thus, the objective of this study was to identify the standards and social expectations that permeate the imagination of the adolescent when it comes to the construction of their gender identity, especially regarding

whether or not this individual accepts the gender to which they belong.

METHOD

This study is a part of an Extension Project related to the Research: "The Main Role of Adolescents as a Strategy for Interventions in Families and Communities in the District Residencial 2000". The activities of the project involved students from the 7th and 8th grades at a public school in the city of Uberaba, Minas Gerais, Brazil.

This is an exploratory and qualitative research, conducted with the use of a focus group technique, which makes it possible to analyze, efficiently and in a short period of time, the problems pointed out by a certain population, through the exam of their point of view, opinions, expectations, socio-cultural representations, among other things⁶.

With that objective, two groups were made: one male and another female. That was also because it was necessary for the participants to feel free to express their points of view, without the pressure that could be felt if a member of the opposite sex was present. Each group had 9 participants, aged from 14 to 17 years old, and intentionally chosen.

The dynamics of the focus group sessions included the presentation of participants; group dynamics, conducted through techniques specific to that end, and the production of knowledge itself, led by a previously prepared script. Two meetings were conducted with each group, each lasting approximately two hours, in the month of February, 2011. In the meetings of both groups (male and female), the researchers were present, and health professionals from the Family Health Unit in the region of the school also participated.

The main issues of this work were: "Why do I like to be a man?", and "Why don't I like to be a man?". And for the girls, "Why do I like to be a Woman?", and "Why don't I like to be a Woman?".

Data was interpreted through a content analysis which took into account the point of

view of Bardin (2011)⁷, who sees this technique as:

(...) a body of techniques to analyze communication processes, which aims at obtaining, through systematic and objective procedures, a description of the content of the messages, indexes (whether quantitative or not) which allow for the inference of meanings regarding the conditions of production/reception (inferred variables) of these messages.

According to the assumptions of content analysis, this technique allows one to explicit and systematize the meaning of the messages and the expression of the content of the reports of the subjects, in order for logical and justified deductions to be obtained, regarding the origin of the messages in the study, and respecting political, psychological and sociological issues within the expressions of the teenagers studied here. Thus, the thematic variables were identified for the creation of categories, up to the saturation of data, without any value judgments by the researchers.

Reports were recorded and then transcribed. One researcher was conducting the group, and the others were observing other aspects, sometimes subjective, perceived as pertinent to the study. The survey was submitted and approved by the Committee of Ethics in Researches with Human Beings at the Federal University of the Triângulo Mineiro, under the Protocol No 1764/2010, in line with the Resolution 466/12 from the National Health Council. The students' participation was conditioned to the signing of the Free Consent Form by their legal tutors, since the research was developed with people younger than 18 years old.

RESULTS

After the transcription of the reports collected, content analysis was conducted, through which found three categories were involving positive gender identification among men, and four for among women. Regarding negative gender identification, two categories were

found among boys and two among girls, to a total of 11 categories.

A) Positive Identification

- Boys

In the categories exerted from the presentations on why do the boys like to be men, the following categories were identified: *Men's social freedom*; *Men relate better because of their qualities*; and, *Men do not need to do housework*.

Men's social freedom

The lines presented indicate that male freedom is socially given.

"I am more free for being a man, because society sees me in a different way.." (M5)

"I am more free and the fact that I am a man commands respect"(M6)

"Being men we are more respected, we can create laws and distractions for ourselves..."(M8)

Men relate better because of their qualities

The presented descriptions regard the characteristics the participants understand as part of the conditions of "being men".

"I like being a man because I find it easier to relate to people in the society I live"(M1)

"I think men are more loving, caring and sympathetic"(M3)

Men do not need to do housework

The impression that housework is not connected to the idea of "being a man" shows itself and seems to generate satisfaction for one's gender.

"Men don't need to clean the house, wash the dishes, etc." (M4)

"Men suffer less than women. I don't have many duties to do at home, and the things I do are priorities"(M5)

"When I get home I don't have to clean anything" (M6)

- Girls

Regarding representations on why the girls surveyed like to be women, the following categories were found: *Women are accepted for their vanity*; *Women are more secure and sensitive*; *Women are responsible for the generation of a new being and for family care*; and, *Being a woman has certain advantages*.

Women are accepted for their vanity

The issue of getting attention, usually by appearance, clothes, ornaments and others, makes clear how part of the gender identity of the participants is informed.

"I like to receive attention wherever I go, to be flirted with."(F3)

"Women can do their hair, their nails, wear big earrings, high heels, short clothes." (F8)

"It's good to change hair styles, clothes, wearing piercings, sandals and attract with only a look." (F9).

Women are secure and sensitive

Being sure of themselves and having more sensitivity are characteristics mentioned by the girls studied, according to the provided answers.

"Women get more compliments, they are more confident of themselves, and their positive spirits light up anywhere." (F2)

"(...) we are independent, sure of ourselves (...)" (F4)

"She is more sensitive and loves more."(F8)

Women are responsible for the generation of a new being and for family care

Generating a new being and caring for the family are issues valued by the girls who participated in the research.

"Women can (...) generate a child, they have maternal instinct (...)." (F1)

"They are of fundamental importance to the child and take care of the house." (F2)

"They care for their health and for that of their partners." (F9)

Being a woman has certain advantages

Bill payment and a longer life expectancy are considered by the participants as advantages of being women.

"(...) wherever I go, men always pay the check." (F5)

"Women live longer than men." (F9).

B) Negative Identification

- Boys

Nos garotos pesquisados evidenciaram-se as seguintes categorias: *Há uma cobrança social sobre o homem*; e, *Ser homem é mais sofrido, pois sofre e pratica preconceito*.

There are social demands upon men

The other side of the coin when it comes to being strong, to provide, to be responsible, among other social adjectives, was pointed out by the surveyed boys.

"Because men are too nervous and get in trouble easily..."(M1)

"Because everything that happens is a man's fault..."(M4)

"Because the man always has to take the initiative..."(M6)

"Because men have to pay for everything in their house, do the groceries..."(M7)

Being a man is harder, as they suffer with and also have prejudices.

It is possible to recognize in the speech of the boys that men have and also suffer from prejudices and, for that, they suffer more, since they supposedly have to be perceived as "strong" by society.

"Men have and suffer with more prejudice."(M3)

"Men suffer more..."(M8)

"Because of the prejudice we created (...) and because of prostate exams"(M9)

- Girls

Among the girls surveyed, two categories were found, which were: *Women suffer more, both physically and psychically*; and *Women have more family obligations and less freedom*.

Women suffer more, both physically and psychically.

Biological and developmental aspects of being a woman are indicated as negative aspects of being one, together with the issue of having higher sensitivity, including in romantic relationships.

"Women get periods and suffer with colic, and they suffer much more with the end of a relationship."(F1)

"Women always suffer, when they give birth, with PMS, at work because of the prejudice, to get dressed, in sexual relationships."(F3)

Women have more family obligations and less freedom.

Social and cultural demands to women, since the pressure of the parents, the housework and their love lives themselves are pointed as difficulties in the life of a woman.

"(...) can't do what a man can. "(F1)

"(...) has to work at home (...)" (F5)

"Men can go out more than women, we have to stay grounded at home, our fathers determine an age when we can start dating, there's a need to have sexual relationships." (F9)

DISCUSSION

This article approaches the sexuality in the genders male and female, pointing at aspects of behaviors that are framed by beliefs and values acquired from one's culture.

The field research with adolescents of both sexes gave us a base to investigate the different opinions of adolescents of both male

and female genders regarding the positive and negative aspects of being a man or a woman.

Since the most remote ages, men are more free to perform any actions, whether they be in public, social, or family life. They take more responsibility and more important roles. In spite of that, we have recently seen improvements which, for several reasons, have made it so women have better conditions. If we select some of the historical advances achieved by women regarding their own conditions in society, we can see that several aspects have improved since the Constitution of 1988, but even so it is easy to see how much is yet to be changed⁸.

It is possible that the chauvinism which is still ingrained in our society (if it is less explicit today, is no less dangerous) has been assimilated, even in unconsciously, both by men and women who practice and accept it. The possibility of better social or even romantic relationships is less based in gender and more in the quality of the personality of one, as it is built through their life. Heteronormativity⁹ brings about, through actions supposed to be "gentleman-like", aspects of a sub-reptitious chauvinism.

As part of the gender division of work and freedom, which keep the distances between genders and the inequality which victimizes women, it is important to highlight that oftentimes the mothers of these adolescents are responsible for perpetuating this chauvinism. They do this when they do not give housework for the boys to do, doing it themselves or giving it to the girls, if there are any. Not assuming part of the housework in the adolescence may make it so that this behavior is assimilated as normal, and even make it difficult for men to take care of themselves, when he is alone, need to help his wife or share with her the housework, among other situations. A Portuguese study shows that there is a tendency in young communities for men to assume more of the housework, but at the same time, in all the other age groups, women are predominant when it comes to this type of activity¹⁰. It is as if a "social and

collective naturalization" of the housework was aimed at the woman, which takes on that role from an early age. Girls see themselves as more vain and that make them feel as more accepted in society, by their families and by themselves, even if at a high cost (in several aspects - economic, social, regarding physical suffering, among others). That needs to be reassessed nowadays, as vanity is also, today, a measure with which a man can be evaluated, a measure that recently begins to be accepted. The fact that this research was done in a needy community may justify how rigidly the girls see the male gender, in a process of biological, social, cognitive and cultural development.

Being sociable and sensitive do not seem to be necessary attributes of women, but expected ones. As for the men, they are imagined as selfish, not trustworthy, insensitive, people who cannot cry or expose their feelings. Gender roles go beyond biological determinations, and are first and foremost cultural constructions¹¹. Even if that may be true in needy communities, it is possible that this is a reality that needs to be reviewed and changed, in order to generate better familial and social relationships among women and even among men, who do not need to live up to a stereotype of people who are tough and insensitive to others.

Generating a new being, as pointed out, is not something that women do alone, but pregnancy and childbirth are. Excluding men from this might overvalue his importance only along a sexual encounter and in the possible maintaining of his lack of responsibility when it comes to the care of his children, even if that has been verified along History. Similarly, thinking of men just as responsible for the economic aspect of things is, on one hand, to minimize the capabilities of male human beings and, on the other, to keep them in a comfortable position, as it makes it so that the responsibility for caring for the children is the women's alone, which overload them with responsibilities. Esta mudança (parece salutar) começar pela própria mulher - destaque aqui deve ser dado às mães destes meninos e

meninas. A study conducted in the state of São Paulo shows that gender inequality starts, in fact, during childhood, and its possible change starts with the mothers, who should teach the boys the importance of helping with the housework, and offer the girls more ways of enjoying themselves¹².

The supposedly positive side of being a woman (the man is responsible for the bills), or even the fact that they live longer, do not seem to be on par with the directions mankind seems to be taking, as it aims at an equal relationship among the genders, and a greater quality of life for all. At the same time, certain social demands may be a burden to men. When people from the gender itself recognize that, it may be a sign that it is not something that they want perpetuated, especially if they aim at being happier and at having a better relationship with the other gender. It does not seem ideal, as well, assuming that men need to be tough, insensitive, and always responsible for everything. This may lead to men who are more stressed, explosive, and who can develop chronic diseases which can not only decrease their quality of life (through the complications of chronic diseases, for instance), but also lower their life expectancy. A study indicates that there are biological and social aspects, not to mention the psychic ones, which change the life expectancy of men and women¹³. Remarkably, the social roles attributed to each gender are serious psychic influences and must be understood in order for us to get closer to gender equality.

It does not seem to be an overstatement to say that men are, since an early age, trained to be cruel with each other, that they are in a constant disloyal dispute (which is stimulated by their families, and sometimes reinforced by society). This rigidity in their behavior is not healthy, nor is it compatible with a good quality of life. Crying, experiencing defeat and loss, seem to be situations which are not compatible with being men in the context of the answers given by the boys and girls who were interviewed. Recognizing such pre-conceived notions might be an opening for

changing this reality into a plural and inclusive society. The possible historical completeness of men, which is a social determination of a group and of a culture, brings along inequality and, at the same time, the weight of the gender, both on women and men, and this weight needs to be reflected upon, historicized, understood, and matured, in order for a change to be possible¹⁴.

Biological events common to the female gender were emphasized by the group of girls who participated in the survey, showing how certain ways of "suffering" were naturalized and badly known, to the detriment of biomedical technology for the control of these events. That may be because their ancestors transmit to them the idea that these discomforts are expected to happen to every woman, as it happened to them in the past.

To that, it can be added a sexist point of view from the girl herself, regarding some naturalized events such as a greater sexual satisfaction felt by the man, prejudices against women, their taking on all the housework, and staying home.

Familial obligations and less freedom are things which the girls already naturalized, and things that need to change in families, in new familial arrangements, and even in public policies aimed at women. Family obligations have to be negotiated, shared, or even taken on by a third party, if both people in a couple choose to work outside. The care for the children can work in the same fashion, as it can be carried out in the free time of the partners, or in an institution of caring and education (a daycare, for instance). The reassessment of familial organizations and the necessary, sometimes difficult, grief for traditional family arrangements. In addition, this "new family" has conscious and unconscious significant which generate a social order¹⁵. Reviewing these various possibilities and the other realities the world has been going through can, even in debates, improve the perception girls and boys have of the world we live in.

According to gender theory, there are constitutive identifying traits in the

construction of male and female sexualities, and that indicates their insertion in a normative social and sexual pattern. Sigmund Freud's theoretical vision¹⁶ does not consider gender as sexual, even if it is a cultural process, as an element which constitutes sexuality.

Sexuality, to Freud, is the result of unconscious representations lived in the earlier stages of one's life (from 0 to 8 years of age). It is a system which organizes the psyche, and it does not refer just to sex, but also to the constitution of a personal and singular identity. The process of acquiring sexuality, specifically, is a complex and enigmatic one, which, according to psychoanalytic theories, does not depend on the genitals and social aspects, but on subjective and unconscious representations¹⁶.

Freud's sexual theory is bisexual. Freud states that human beings have "*characteristics which are male and female at the same time*"¹⁶, and present anatomic and psychic traces of that. Genital organs and social aspects do not guarantee masculinity nor femininity. Both genders are constituted in a phallic organization, which has the phallus as its center¹⁷.

The penis acquires the status of a difference which directs libido and identifies the Ego and the sexuality. Freud calls this process Oedipus Complex. The Oedipus Complex is a period in the earlier stages of childhood (4 to 6 years of age) along which the child searches for a personal and sexual identity. The boy will identify himself with his or her father, and feel sexual desire for the opposite sex (the mother), whereas the girl will identify with the mother and have as an object of desire the opposite sex (the father). It is a complex form of organization which will direct the libido to a heterosexual, homosexual and bisexual constitution, which will depend on how will the child deal psychically with the Castration Complex. That is how Freud theoretically shows that sexuality is unique and depends on the unconscious identification processes that come from relationships of dependency between the child and their

parents. For them, the difference between the genders is based on an articulation between the Oedipus and the Castration Complexes^{16,17}.

On the other hand, Jacques Lacan, psychoanalyst who was a contemporary of Freud, questions: What does it mean to be a woman? What does it mean to be a man? For him, sexuality goes beyond phallic logic, the realness of gender is inaccessible, and what matters is that sexual identity is symbolically recognized by the words of the Other, who gives support, gives shelter, and takes care of the children in the world¹⁸.

To say that men and women have characteristics which allow them to say what is characteristic of males or of females, is to limit both by ignoring psychic singularities. It can be inferred that, during the research, the answers given by the teenagers of both genders were manifested according to their psychic representations, which are acquired in their relationship with the parents, to which they are subjected, unconsciously, to a phylogenetic order; we are spoken from this place¹⁹.

In a study conducted in the United States, it was found a significant incongruity among behavioral and identity dimensions, of sexual orientation, that varied from sex to race/ethnicity. Considering that girls were more likely to identify themselves as bisexual, the boys have shown to believe in a strong association between homosexual and bisexual identities. Also, according to their identity, behavior, and sexual orientation, they understood differently what it meant to be a man or a woman²⁰.

Apart from the reflection we propose here, it is important to worry about the use of practical and theoretical knowledge to incite, support and foment the use of difference to justify inequality — whether it is from the point of view of psychoanalysis, gender theory, theology, anthropology, philosophy, or psychology. We mustn't use knowledge to weaponize preconceptions and pseudo-scientific practices. The difference among genders and their attributes can only be considered inside of a historic perspective and psychic

constitution; thus, it is dangerous to trap the subject inside of one severe meaning. That would be forgetting that there are unique traits.

CONCLUSION

This study aimed at identifying the social norms and expectations which permeate the adolescents' imagination regarding the construction of their gender identity.

Adolescence by itself presupposes a series of social, cultural, and biological issues, which form a context when put together with the emotional aspects of the construction of their identities.

The construction of their psychic life can start in previous moments of their lives — even in childhood, especially when it comes to sexuality (a basic assumption from a psychoanalytic perspective), since the kid is under the influence of the father and the mother from an early age.

Additionally, sexuality will also be defined, when it comes to one's psychic structure and gender identity, by facts as different as school insertion, family structure and religion, social group and religion, among several other aspects.

In a specific sociocultural dynamic, there are definitions of how a man or a woman are thought to be. Going against this rules may mean to start conflicts which will, for certain, interfere in the adolescent's life, since they still are not physically and emotionally mature.

The issue of sexism among adolescents is reflected in their speech, and sometimes it points at things which favor men (not doing housework, for instance), but also unfavorable (as having to be responsible for the finances), among other issues, such as creating and suffering with their own prejudices.

In the case of the female adolescents, issues that were mentioned regarded physical beauty, domestic responsibilities, less freedom, not to mention biological issues.

It seems that the aspect of human primacy should be the pursuit of a more

dignified life, less burdened with social, cultural, and emotional charges.

The pursuit for a greater interaction between both genders is a necessity, and the school has a fundamental role in achieving this, building it with people who are still consolidating their lives.

On the other hand, while this bypasses the limits of this study, it is possible that working with the teachers aspects linked to recognizing that difference should not be an element used to make a gender suffer more than the other. Seeing completeness in the difference would perhaps be a more human way of living. Besides school, families are shown to be a place for psychosocial interventions aimed at recreating more friendly and healthy relationships among genders.

Not to recognize gender differences is, perhaps, to deny them. Even though, to be a man or a woman is not to be very different, and it is possible to live in a community and in a family while respecting the differences, in the pursuit for a better life. To consider this when it comes to a person who are still in process of development (especially in school environments), is to reassess the necessities of family and teacher support, in order to pay more attention to these adolescents.

Another important aspect is that health services need to abandon the comfort zone in which "gender relationships are not their responsibility", and recognize that the definition of gender roles may be aspects to cause losses in quality of life, somatization, and even the appearance of diseases. It seems that the most coherent course of action would be to create a joint work involving the health and education sectors.

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Rodrigo Eurípedes da Silveira was responsible for the work of field, workshops, analysis and final writing of the article. **Álvaro da Silva Santos** coordinated the project, it participated of the workshops, critical analysis of the text and final writing of the article. **Araceli Albino** acted in the critical revision of the data and in the final writing of the article.

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