

Original Paper

Homotransphobia in Brazil: From School to Society

Enzo Paulo dos Santos Ribeiro¹ & Marjorie Bernardino^{2*}

¹ High School Student (Colégio Gutenberg), Mogi das Cruzes, Brazil

² Teacher at Colégio Gutenberg and Researcher at University of Mogi das Cruzes, Brazil

* Marjorie Bernardino, Teacher at Colégio Gutenberg and Researcher at University of Mogi das Cruzes, Brazil

Received: October 14, 2019 Accepted: October 28, 2019 Online Published: December 4, 2019

doi:10.22158/grhe.v2n4p129

URL: <http://dx.doi.org/10.22158/grhe.v2n4p129>

Abstract

Nowadays, it is evident the presence of patterns that impose heteronormativity, which increasingly increases the numbers of atrocities affected against the LGBTQI + community. Recently the Federal Supreme Court attributed the penalty of crime of racism to homophobia, but it is not enough only that laws are assigned. Many cases have already been recorded, and despite the progress with the withdrawal of homosexuality from the list of WHO pathologies years ago; The prejudice towards different individuals of sexuality is rooted in the Brazilian nation, which configures Brazil as the 1st country in the ranking of LGBTfobia. Starting from the Brazilian framework, this scientific article seeks to retract from the uncertain origin of the homoffective relationship, to the present time, and as it has faced several prejudices, from a society installed in standards that culminate to even in the deaths of several individuals in the community. Starting from a bibliographic review in applied and exploratory research, we have the objective of identifying the ideological divergences present in citizenship and how these are influenced based on the sociological concept of socialization. It alludes succinctly the criminalization of homophobia and how it has been applied nowadays, the reason why there is still ignorance of a singular sexuality that is impassive to be placed in restrictive parameters. And we also emphasize the uprising of data of the Gay group of Bahia, which, through annual reports, expresses the atrocities affected by the LGBTQI + community.

Keywords

Heteronormativity, Homophobia, Homosexuality, Lphobia

1. Introduction

Nowadays, it is notorious that Homotransphobia is found in several sectors of Brazilian society, in which this prejudice is rooted. Thus, producing and intensifying its effects on Brazilian social relations. Prejudice this; based on the repudiation of behaviors contrary to the principles of heteronormativity; which is based on discriminatory precepts such as: machismo and sexism (SILVA, 2017).

In the 21ST century, the concept of sexuality is something of different forms of understanding, which results in various ways for its expression. For this issue, this possibility generates in some individuals' fear/repulses, depending on their ideologies, beliefs, social cycle, etc. (TORRES, 2017). In view of the above, this article has the bias to demonstrate the Brazilian reality regarding Lgbtphobia, since every 19 hours in Brazil, we have a murder case of a member of the LGBTQI + community, thus allocating the 1st place in the world ranking of crimes Against sexual minorities.

Thus, this article seeks to clearly present the situation of THE LGBTQI + community in Brazil, in relation to its historical cultural formation, based on a theoretical basis, starting from a bibliographic review and evidencing percentage data collected from groups that host the LGBTQI + cause in the Brazilian nation, performing a critical analysis of the data evidenced and the current situation in which the Homo affective cause is found in Brazil.

2. Heteronormativity

Heteronormativity consists in the establishment of parameters of social frameworks, acting in a conciliated way to segregate individuals who do not fit the parameters imposed. The basic concept is binary logic, which understands that individuals should relate exclusively to the opposite sex, ignoring the existence of a characteristic sexuality of each individual and that it is impassive to be placed between Parameters, since sexuality is an extremely broad concept, possible to obtain countless forms of expression of it. Within Homotransphobia there is a highlight to the one committed by straight men; since currently, there is the understanding that males should be expressed with virility, presenting "crude" characteristics, an unshakable emotional, which should not appreciate literatures or movies of great commotion and that their circle of friendships is sealed to relations with individuals from the LGBTQI + community, since the involvement with the environment would cause the individual to become a member of the same.

In view of this, heteronormativity is something toxic, since it ultimately understands the different to its patterns as something abnormal, an aberration. Although Refutations affirm the return of social standardization, many still believe in them, which implies the need to fight them, since these measures are egocentric, prejudiced and anti-democratic. Contextualizing in a historical way, the homoaffective relationship has its roots throughout all historical periods, even though there was not previously a concept formulated about it, because it was a practice considered an "evolution of sexuality". In the Ancient Greek empires (500 A. C), it was titled "Paiiderastia", a form of sexual intercourse between Ephebos and older men. In the TWENTIETH century, homosexuality in the army was a form of vigor,

since they went to war to represent the state and to battle for their survival and that of their companion. When it comes to the religious realm, sodomy is focused; Biblical term that emphasizes sexual perversity mainly in the sex. According to Dourado (1967, p. 18) cited by Gomes et al. (2015), the homoaffective relationship is judged by Judeo-Christian ancestry, since its composers judged sexual issues as necessary for procreation, thus condemned the practices Homoaffective generating depreciation and persecution of homosexuals, succeeding directly in the occurrence of “homophobia” (Aguinsky, Ferreira, & Rodrigues, 2013).

3. Homophobia

The term “homophobia” began to integrate the dictionaries into 1990, characterizing the rejection/hostility against individuals outside the patterns of heteronormativity. Widely can be characterized as an irrational rejection; being homophobia (encompassing transphobia) nothing more than a segregationist ideology that creates a prejudiced/pejorative image of another as: Abnormal to the majority social standards (Borrillo, 2015).

The practice of homophobia is based on irrational acts (fact denied by its practitioners), being a fallacy adopted by them, the accusation of mental disorders and psychological pathologies arranged by the members of the community, however in 1973 the Association American psychiatry withdrew homosexuality from the list of psychic pathologies; in 1990 THE who withdrew from the list of mental illnesses of THE ICD the “homosexuality” and began to relate the same to sexual orientation and the term as a prejudiced and in 1991 Amnesty International now considers homophobic practices a violation of human rights, thus defending the free sexual option for any individual (Koehler, 2014).

Starting from the position adopted by Amnesty International, the concept of homophobia, initially tangent, according to (Steans, 2013, pp. 1-2) cited by (Terto, 2015), to the feminist movement, in which, as highlighted, the author J. Ann Ticker citing in his book “gendering World Politics: Issues and Approaches in the Post-Cold War was” the women’s attempt to ascend into the social layer due to asymmetry between social and economic positions, composing several movements that fought for equality between genders in public policy claims. In the face of certain movements, an unremarkable margin was created, focused on the debates about masculinity, and the necessary “force” for the inclusion of the LGBTQI + context in contemporary society.

4. Homotransphobia in Social Relations

Nowadays, it is notorious that Homotransphobia has a direct influence on social relations, which is part of the concept of socialization. Socializing is the act of inserting yourself or being inserted into a means of social coexistence, thus becoming a member of it. According to Berger and Luckmann (1973) cited by Ribeiro et al. (2015) there are two types of socialization, the primary that is the first socialization to which all are submitted and the person responsible for the insertion of the individual in society. And it is on the part of those responsible and family, that children acquire the first concepts about “ugly” and

“beautiful”, among others.

Within this socialization, the moral, religious and coexistence values are transmitted, and they are of paramount importance in the formation of ideologies judging the social environment in the individual. Secondary socialization occurs when the child comes out of the home, a cycle of forms, usually similar to thoughts, then departing mainly to the student environment, in which they are influenced by different influences of the primary socialization in Several individuals, being from a certain socialization that the individual starts to organize and select the primary values, together with the secondary and starts to form his own critical thinking (Ribeiro et al., 2015).

Analyzing the direct influence that socialization exerts on the critical thinking of each individual, it is understood the importance of the family-school-student relationship, being defined as “natural Alliance”, being the same responsible for the formation of Citizens capable of living with the differences presented by each one. The school environment is one of the most conducive to hostilities regarding the segregation of sexual orientation, so it becomes of great importance the inhibition and alterity of segregationist and homophobic acts, in general, suitable for the school and the home of each individual, following precepts of respect for differences ethically. Both strands must act in coalition, that is, in the absence/failure of one, the other must be ready to act (Silva, 2017).

5. Homotransphobia in the Educational Environment

The Brazilian educational environment was formulated based on presumptions of a set of values, norms and beliefs of apathetic characterization towards the other, since in archaic elaboration, the student environment was not formulated thinking about the differences in class, Sexuality, etc. What framed, for the most part, a sexist, racist, homotransphobic and lastly axis, setting up a heteronormativity for gender norms, which are bases of “sexual dimorphism”. In a learning environment, heterosexism and Homotransphobia act by establishing a regime of control of sexual conduct and of expressions of gender identities (Junqueira, 2015).

A concept formulated in 1982, is still valid for 37 years; Homosexuality seen as a “contagious pathology” causes the exclusion of individuals from the social environment, since their approximation comprises an identification of others with their characteristics, thus reinforcing the decline of the LBGTQI + community for the Standardized and biased view of society (Souza, 2015).

The concept of “contagious pathology” no longer belongs to the role of homosexuality, but when referring to Transsexuality, it belongs as a psychiatric diagnosis, framed as “gender dysphoria”, according to the *American Society of Psychiatry: Diagnostic and Statistical Manual of Mental Disorders*. Starting from a certain classification, such dimensioning is under discussion for Resignification, starting from sociological, anthropological and other areas of knowledge (Terto, 2015). In the socio-moral context, the various classifications for sexual orientation and gender identity became a form that was aligned to the subjects belonging to the movement, being understood by Richard Milskolci:

“If in the years 1970 coming out of the closet “seemed necessary to fight the shame and build the homosexual movement, in the following decade, affirming the existence of a gay identity was important for the demand for State policies. From the decade of 1990, however, these two forms of the sexual politics of the past began to show their traps. Leaving the closet was revealed not a choice, rather a privilege of those who have material and symbolic conditions for that. It was also noticeable that assuming a socially rejected sexual identity does not only bring advantages, much less for people in rigid and violent moral contexts” (Miskolci, 2011, p. 50).

According to the United Nations Educational, Scientific and Cultural Organization, it appears that Brazil has around 40% of aggressions suffered by homosexuals in the school environment. It is known that bullying by homophobia causes the reduction of school attendance, early school leaving, besides causing adverse effects on the mental and psychological health of young people, increasing the rates of depression, anxiety and sleep disorders which affects directly in education, increasing the propensity of students to commit suicide in general ways. It is also worth mentioning that the episodes of homotransphobic bullying are mostly affected by students with school failure and with low school performance (Almeida et al., 2016).

“Regarding the professionals, when they face the scenes of aggression against homosexuals, of quitting students because they were victims of aggression because they were homosexual, as well as the indifference of the school in the face of this situation, it is still frequent the trivialization of the fact on the part of the teachers, as perceived in the speech of one of these professionals who evaluates this situation in the following way: But it is nothing so serious not” (Abramovay et al., 2004, p. 288).

6. Homotransphobia in the Labor Market

The labor market is composed of hierarchy relationships and the ideological positions of each company are based on them. Fact is that each company has values, ways of acting, etc. And many of them act in a homotransphobic way, working segregationally and even abusive; Harassing their employees in a moral and even physical way. Certain forms of thought in combination with the hierarchical relationships of power, generate oppression and pre-judgement of individuals. It is evident the existence of pressures to the homotranssexual contractors, as targets (often unreachable), among various forms that cause the risk to their job vacancy, since many companies disregard the professional capacity for simply labeling as the main factor the heteronormative standards stipulated as majority (Fonseca, 2014).

“Considering the Brazilian context, a survey conducted in the gay parade of São Paulo, in 2005, by Carrara et al. (2006), obtained as a result that 16% of the 973 respondents already suffered discrimination at work or in employment. It is important to highlight that the majority group not selected for employment or dismissed because of their sexuality is the one composed by the transvesties and transsexuals (37.5%). Next, we have the groups of homosexual men (14.7%) and

homosexual women (14.0%). And lastly, bisexual women (2.1%)” (Fonseca, 2014).

These expressions are not restricted only to the corporate scope of the work environment itself, but also consist in the labor market, that is, in the selection of employees to their positions and forms of work, being of notorious expression the highlight of workers, homosexual men, for example; In branches that do not require so much strength, that is, with less labor, and they are highlights for professions such as: hairdressers, stylists, models, etc. (Santos, 2016).

7. Transsexuals: The Pariahs of the Brazilian Society

A theorization about transsexuals in the current society comprises a link (practically direct) regarding the Brazilian social stratification, which acts by setting the status of dominating groups under dominated groups, thus mercantilizing life and regressing Social relations; Since inequalities weave to everyday social relations. A binary logic, as heteronormativity ultimately generates a “male culture” in the construction of thinking of social relations, leaving excluding ideologies contrary to the supremacy of this rule, thus composing a production Disciplined by the judgment of value over the morally “good and correct”. Trans people, we obtain an expository omission in governmental conducts regarding the contribution to transforming the obscure image seen in transsexuals, thus reinforcing stereotypes and the dissemination of ignorance (Aguinsky et al., 2013).

In the case of the transsexual population, it is important to emphasize its fragility, since it is composed mostly in the lower social classes of society, which is directly reflected in the rights granted to them in the system of justice, and security of Brazil. From this, we can understand the comparison of the social position of Brazilian transsexuals as pariahs due to their social marginalization (Junqueira, 2015).

It is still advisable to remember the positioning of SILVA (1993, p. 82), which imposes the conception of the Trans Identity in a social utopia based on ephemeral contact and the isolation of individuals with the truthfulness of the trans population, since it is understood to be linked to stereotypes encouraged in an ordinary way.

Starting from an analogy to Silva, it is evident a disconnection between the identity of transvesties and transsexuals and what is identified by society, which can be noted in the form of treatment granted, as well as in the policies and affirmative actions aimed at these groups, since these individuals are not recognized based on their identity. In state perception, the same is conferred on the concept of cisgender, which implies that despite policies to sexual diversity, regarding respect, in order to mitigate prejudice/discriminatory behaviors, this aspect fails to measure in which he does not recognize and/or welcomes transsexuals/transvestites in a way with the gender to which they identify, while remaining a discriminatory character omit (Aguinsky et al., 2013).

8. Program: Brazil without Homophobia

Brazil has a public policy program aimed at LGBTQI + population, being created in 2004, through the secretariat of Human Rights of the Presidency of the Republic, owned its first national conference in 2008 and in 2013 launched the National System of Combating LGBT violence and promoting rights. The Brazil without homophobia program was only created due to the outbreak of AIDS in 1980, in the first instance, during the government of former President Lula (2002-2006); But in minutes of the multiannual plan-PPA 2004-2007, the governmental sector would understand the allocation of funds for the adoption of protectionist measures to the LGBTQ + movement, but the state is in an idle state and with a lack of responsibility in the execution of actions (Irineu, 2014).

Currently the BSH has its responsibility for Ngos of activism, which characterizes the absence of rights LGBTQ +, being determined aspect a direct reflection of the mediocre provision of services that the state says guarantee, when in fact Position itself in an omission manner (Mello et al., 2010).

The secretariat of State for Human Rights in coalition with the Human Rights Program, in 2004, formulated a minute for the Brazil without homophobia program to aim to promote LGBTQ + citizenship, based on the similarity of the rights they deem to violence and homophobic discrimination. The main objective of the BSH is to implement the program's strands in the tripartition of the public power, guaranteeing a policy that extends to the international scope the LGBTQ + cause, since such a cause is suppressed in a relapsed way by Executive Power in the formulation of public policies (Brasil, 2009, pp. 6-12).

In the analysis of a given document, the BSH aims to: Guide the construction of public policies for social inclusion and to combat inequalities for the LGBTQ + community, since despite the absence of a legal code that decrees the death penalty to the community. The state understands how, even if involuntarily, heterosexuality as a practically unique strand for a healthy acceptance in society (Brasil, 2009, p. 10).

9. Brazilian Social Movements and the Gay Group of Bahia

From 1970 onwards the social movements against structural and systematic violence intensified, being one of its forerunners the movement of women, which demanded the creation of specialized police stations for women, which influenced the definition of the femicide crime. Spending a few years, the anti-racism movement is also intensified, since on January 05, 1989, Law No. 7716 is elaborated. The creation of the term "specific violence", starting from 1990, intensified the homotranssexualmovements, with the creation of groups such as: "*The Lampião da Esquina*", "*Triângulo Rosa*", "*Grupo Gay da Bahia (The Gay group of Bahia)*", "*Atoba*" among others. His expression began to conquer great representativeness, in which he imposed as achievements, rights: Legalization of Homo affective marriage, and even the promulgation of laws projects, for systemic combat to Homotransphobia.

“Starting from 200 news collected from the newspaper clippings dossier maintained by the group 28 June, from Rio de Janeiro, Carrara and Vianna (2001) found 105 records of police occurrence on homicides of homosexuals, which resulted in 80 processes in justice”. Of these, they analyzed 57. The results of the investigation were very important because-although not conclusive or statistically representative-for the first time it was possible to examine the hypothesis that the logic of “impunity” predominates in the criminal justice system when the Victims are homosexuals (Ramos & Carrara, 2006). “The Gay Group of Bahia”, the same was founded in 1980, by Luiz Mott, seeking the dissemination of a pragmatic militancy, attempting to conquer rights and the denunciation of violent acts with institutional registration by annual reports of usefulness Public. In analogy to MOTT (2006) “where explicitly or indirectly, the motive of death was the homosexual condition of the victim” dossiers collected in 1990 newspapers indicate several cases of denunciation for violent crimes against homosexuals, in which the GGB acted in a way to reveal the reality on the subject.

In Brazil we have as the central station the murder of homosexual and theatrical director Luiz Antônio Martinez Correa, in Rio de Janeiro, in which newspapers began to use the phrase “homosexual murders” to negatively polemize a new character Typological of crime, in which still several artists began to act as spokesmen of homosexuals with the aim of highlighting cases of little interest for police investigation (Ramos & Carrara, 2006).

In the year 1992 appears in the media, the expression “homophobia”, presented in a matter of the newspaper O Globo, dealing with “horror to the homosexual”, being in the second half of the years 90 released and disclosed statistical data, raised by GGB and Grupo Atobá, which Evidence the growing increase in new cases of homosexual murders (Lacerda, 2006).

According to the increase in the number of atrocities affected by Homo/transsexuals, the GGB began to disclose significantly reports that disclosed cases that would hurt all homosexuals and those who were advises to heteronormativity. However, such disclosure conveyed a sensationalist vision to the press, and that for them, the tragedies occasioned were results of the weaknesses of the community (Ramos & Carrara, 2006).

Another group of great expression as the media, is the group Somos, which was initially called “Nucleus of Action for the rights of homosexuals”, possessed as first public act sending a protest letter to the Union of journalists in which criticized the form as the press was targeting homosexuals. The relationship with the press did not occur only through criticism, but also to promote the ideals of homosexual militancy (Ferreira & Sacramento, 2019).

According to Louro (2003, p. 24): “More homosexuals are killed here than in the 13 countries of the East and Africa where there is death penalty against the Lgbts”.

Proportionally, transvesties and transsexuals are the most victimized: the risk of a “trans” being murdered is 14 times greater than a gay, and if we compare with the United States, the 144 Brazilian transvesties murdered in 2016 in the face of the 21 American trans, Brazilian women have 9 times more chance of violent death than North American Trans. According to international agencies, more

than half of the world's transsexuals' homicides occur in Brazil (Michels, 2017).

In Brazil, suicide is the fourth leading cause of death among young people between 15 and 29 years old, according to research published by the Ministry of Health. Gays, lesbians and bisexuals, due to homophobia, have six times more chances of taking their own life, in relation to heterosexual people, with a 20% higher risk when living in environments hostile to their sexual orientation (Michels, 2017). Comparing the data collected in the year 2018 with those of 2017, a significant increase in the percentage of suicides occurred to the entire community was evidenced. This aspect becomes alarming in society, since the increase in the number of suicides is the result of heteronormative actions, which afflict from homophobic Bullying, even physical aggressions.

The cause of the deaths of LGBT + murders recorded in 2018 reflects the same trend of previous years, predominating the use of 124 firearms (29.5%), followed by 99 white piercing guns (23.6%) and 97 deaths caused by physical aggressions (23.1%): beatings, asphyxia, stoning, carbonized body, among others (Michels, 2017).

The suicide of LGBT persons, especially young people, should be qualified as potentialized by prejudice and discrimination by gender and gender. Since 2016, the GGB has started to account for the increasing suicides. [...] of 26 suicides recorded in 2016, increased to 58 cases in 2017 and that last year rose to 100 (23.8%) of the documented cases, meaning an increase of 42% in relation to 2017 of voluntary deaths, accompanying the same national growth, registering Brazil 11000 deaths in 2018, 31 cases per day. The global average worldwide of suicides among men is 5\100 thousand inhabitants and 8 among women. In Brazil, the total rate is 6.3/100 thousand. While in the most developed countries it is used, above all, firearm to take life, in third world countries predominates the use of hanging and poisons (Michels, 2017).

Crimes against sexual minorities are mostly caused during the night or in the early hours, in remote places or even in residences, thus making it difficult to identify the authors of the acts. In the few cases where there are witnesses, they refuse to testify, due to the LGBT prejudice. Authorities of the law, manifest their homotransphobia ignoring certain crimes, denying many of the times without plausible justifications to their homophobic connotation (Michels, 2017).

The National Association of Transvesties and Transgender has a planning in dossier in which it aims to denounce the omission of the State against the judgments of data of the atrocities affected, in which they ignore the alarming indices, and the very Violence with which crimes occur, and as much as the Federal government has imposed as a crime of racism homophobia, starting from a polarization of "culture war" as judged by the STF, it also ignores the research and denunciations made by Institutions that fight for human rights and the LGBTQI + population; and do not promote actions to combat violence against the Community (Antra, 2018).

It is not enough only that measures are imposed that will criminalize actions, should really be aware of the existence of differences, and how to live with the various forms of thoughts and conducts existing in the 21ST century. Homotransphobia exists, and it is recurrent in Brazilian society and fighting it is a

duty of any society that is entitled to be democratic, because there is no greater symbol of setback in the world than to die because of the prejudice of another individual.

10. Discussion

In view of all the bibliographic data highlighted in the course of this article, the understanding that despite the evolution during a turn of the century, the society began to improve technically and technologically, forgetting the roots of socialization, in which understanding the differences between several individuals living in society, has become more complicated than performing a programming of technological software of modern times.

Nowadays, it would not be cohesive to affirm that Homotransphobia regressed in the Brazilian nation, since in the analysis it only altered its way of being performed, since it was formerly taxed as a disease, according to the World Health Organization, currently the same it is still considered a psychic-mental disorder, according to the Diagnostic and Statistical Manual Of mental Disorders. The practice of Homotransphobia only altered its form, but remains expressive in society, since the state, rather than condemning the acts of discriminatory practice, acts in a silent and often passive way.

Homotransphobia is something constituted since its primary socialization, an influence that often comes from the home in which the individual enters, other times it is a teaching acquired in its secondary socialization, expressed mostly in environment student, in which, often in an attempt to enter into a social cycle, the individual becomes “acquiring” discriminatory acts.

Homotransphobia, currently, is inserted in several scenarios, from the student environment, to the labor market, which causes extreme concern about Brazilian critical thinking, since even the judiciary itself acts in a way Silent facing the raise of various complaints and cases covering the LGBTQI + community. Alluding to the creator of the Gay group of Bahia, one of the most expressive currently, Luiz Mott, positions himself in a simple and concrete way, about the eradication of Homotransphobia, in which, part of precepts that should be taught since the primary socialization, which it consists in the sexual orientation, understanding and transmission of knowledge about human rights, among others, for example, the elaboration of laws aimed at LGBTQI +.

Brazil assumes the first ranking of Homotransphobia, which does not make it more alarming than the other countries. The judgment by aversion to heteronormativity is a world expression, and unfortunately its combat still does not reach total efficacy, and with raise of the Gay group of Bahia, and several news, every 19 hours, a case of murder against Lgbts is registered, which results in an average of 461 deaths per year. It is not only a direct death that haunts the community, but also the high rates of suicides, which is the second cause of death, being stimulated by several factors that are based on Bullying and its aspects, even physical aggressions that cause Not only physical damage, but often irreversible psychological impacts.

An understanding of the historical past of the uncertain emergence of the Homo affective relationship, with data demonstrated by sources such as GGB and an allusion of the current situation of the community in Contemporaneity, was carried out, to support a prejudice that is rooted in Brazil, and thus, in an attempt to demonstrate that while there is discrimination, while there is standardization to a feeling, the human being will be trying to standardize the human being, as well as program their technologies, but a Standardized feeling will never be felt, so an understanding that the concept of heteronormativity, nowadays, is not a viable thing, since it presupposes the intellectual advancement of beings over time, a standardization of beings is nothing more than a time-lock so that we can progress, after all, as long as mankind does not understand the differences it possesses, it will never be able to really advance as civilization.

References

- Abramovay, M., Cunha, A. L., & Calaf, P. P. (2009). *Revelando tramas, descobrindo segredos: Violência e convivência nas escolas*. Brasília, Brazil: RITLA : Secretaria de Estado da Educação, GDF-Governo do Distrito Federal.
- Aguinsky, B. G., Ferreira, G. G., & Rodrigues, M. C. (2013). Travestis e segurança pública: As performances de gênero como experiências com o sistema e a política de segurança no Rio Gra-Transvestites and public safety: The performance of gender as experiences with the system and security policy in nde do Sul. *Textos & Contextos (Porto Alegre)*, 12(1), 47-54.
- Almeida, H. R. A. de., Maia, L. M., & Chaves, H. V. (2016). Homofobia na Escola: Algumas posições assumidas por instituições de Psicologia no Brasil. *Revista Psicologia Política*, 16(35), 71-85.
- Benevides, B. G., & Nogueira, S. N. B. (2018). *ASSASSINATOS E VIOLÊNCIA CONTRA TRAVESTIS E TRANSEXUAIS NO BRASIL EM 2018*.
- Borrilo, D. (2015). *A homofobia*. Retrieved from <https://hal.archives-ouvertes.fr/hal-01242485/document>
- Brasil. (2008). *Anais da Conferência Nacional de Gays, Lésbicas, Bissexuais, Travestis e Transexuais-GLBT*. Retrieved from <https://www.direito.mppr.mp.br/%2Farquivos%2FFile%2FIConferenciaNacionaldeGaysLesbicasBissexuaisTravestiseTransexuaisGLBT.pdf&usg=AOvVaw1uS3uy8kAhGVNFcHqDL3We>
- Fernandes, T. (2006). Louro, Guacira Lopes, Um Corpo Estranho-Ensaio sobre sexualidade e teoria queer. *Revista Crítica de Ciências Sociais*, 76, 145-147.
- Ferreira, V., & Sacramento, I. (2019). Movimento LGBT no Brasil: Violências, memórias e lutas. *RECIIS-Revista Eletrônica de Comunicação, Informação e Inovação em Saúde*, 13(2), 234-239. <https://doi.org/10.29397/reciis.v13i2.1826>
- Humanos, B. P. da R. S. E. dos D. (2009). *Plano Nacional de Promoção da Cidadania e Direitos Humanos de Lésbicas, Gays, Bissexuais, Travestis e Transexuais*. Retrieved from <http://bibliotecadigital.planejamento.gov.br/xmlui/handle/123456789/1006>

- Irineu, B. A. (2014). 10ANOS DO PROGRAMA BRASIL SEM HOMOFOBIA: NOTAS TÉCNICAS. *10 ANOS DO PROGRAMA BRASIL SEM HOMOFOBIA: NOTAS CRÍTICAS*, 14(28), 193-220.
- Junqueira, R. D. (2015). *Pedagogia do armário e currículo em ação: Heteronormatividade, heterossexismo e homofobia no cotidiano escolar*, 1(1), 278-305.
- Koehler, S. M. F. (2014). Homofobia, cultura e violências: A desinformação social. *Interacções*, 9(26), 129-151. <https://doi.org/10.25755/int.3361>
- Lacerda, P. (2006). *O Drama Encenado: Assassinatos de gays e travestis na imprensa carioca*. Retrieved from https://www.academia.edu/35327258/O_DRAMA_ENCENADO_ASSASSINATOS_DE_GAYS_E_TRAVESTIS_NA_IMPRENSA_CARIOCA
- Mello, L., Avelar, R. B. de., & Brito, W. (2014). Políticas públicas de segurança para a população LGBT no Brasil. *Revista Estudos Feministas*, 22(1), 297-320. <https://doi.org/10.1590/S0104-026X2014000100016>
- Michels, E. (2017, 2018). *GGB-HM-2018/2017*. Retrieved from <https://homofobiamata.wordpress.com/homicidios-de-lgbt-no-brasil-em-2018/>
- Miskolci, R. (2011). *Não somos, queremos—Reflexões queer sobre a política sexual brasileira contemporânea* (Vol. 1). Leandro Colling.
- Mott, L. (2006). Homo-afetividade e direitos humanos. *Revista Estudos Feministas*, 14(2), 509-521. <https://doi.org/10.1590/S0104-026X2006000200011>
- Fonseca, L. A., & Neto, H. L. C. (2014). *Discutindo homofobia nas organizações e no trabalho*, 161(14), 1-10.
- Ramos, S., & Carrara, S. (2006). A constituição da problemática da violência contra homossexuais: A articulação entre ativismo e academia na elaboração de políticas públicas. *Physis: Revista de Saúde Coletiva*, 16(2), 185-205. <https://doi.org/10.1590/S0103-73312006000200004>
- Ribeiro, P. T. (2015). Processos de socialização da criança: Algumas considerações teóricas. *Anais 9 Simposio de Ensino de Graduação*, 1-4.
- Santos, R. L. de M. (2016). *A discriminação de homens gays na dinâmica das relações de emprego: Reflexões sob a perspectiva do direito fundamental ao trabalho digno*.
- Silva, H. R. (1993). Travesti, a invenção do feminino. In *Rio de Janeiro: Relume-Dumará*. ISER.
- Souza, J. M. de., & Silva, J. P. da. (2014). HOMOFOBIA: DISCUTINDO A DISCRIMINAÇÃO NO MEIO ESCOLAR. *Revista Fórum Identidades*, 9(9). Retrieved from <https://seer.ufs.br/index.php/forumidentidades/article/view/2075>
- Terto, A. P., & Souza, P. H. N. (n.d.). De Stonewall à Assembleia Geral da ONU: Reconhecendo os direitos LGBT. *Monções: Revista de Relações Internacionais da UFGD*, 3(6), 120-148.
- Torres, M. A. (2017). *A diversidade sexual na educação e os direitos de cidadania LGBT na Escola*. Autêntica.