

Binarism and heteronormativity in demarcation of patterns and stigmas: an integrative review¹²

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ABSTRACT

Societies have always been structured by standards when it comes to modes of subjectivation, many of which have an impact on and marginalize those who subvert these determinations. In the field of gender and sexuality, binarism and heteronormativity influence practices aimed at those who don't fit the standards, with stigmatizing consequences. The question therefore arises: How do binarism and heteronormativity structurally influence the maintenance/transformation of social practices within gender and sexuality relations? The aim was to develop a literature review centered on the concepts of binarism and heteronormativity, understanding how sexual and gender stereotypes influence thoughts, discourses and behaviors. As this is an integrative, exploratory review using content analysis, it was possible to clarify the importance of binarism and heteronormativity in the socio-demarcation of patterns in multiple contexts, in a trend towards the re-signification of gender and

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sexuality relations and highlighting the importance of education in promoting such transformations.

KEYWORDS: Binarism and heteronormativity. Gender and sexuality. Subjectivation modes. Integrative review.

Binarismo e heteronormatividade na demarcação de padrões e estigmas: uma revisão integrativa

RESUMO

As sociedades têm sido historicamente estruturadas por padrões que moldam os modos de subjetivação, resultando em marginalização daqueles que desafiam essas normas. No âmbito do gênero e da sexualidade, o binarismo e a heteronormatividade exercem influência sobre as práticas sociais, levando à estigmatização daqueles que não se encaixam nesses padrões preestabelecidos. Diante disso, surge a indagação: de que maneira o binarismo e a heteronormatividade impactam estruturalmente na manutenção ou transformação das práticas sociais relacionadas ao gênero e à sexualidade? Com o objetivo de investigar essa questão, realizou-se uma revisão da literatura centrada nos conceitos de binarismo e heteronormatividade, visando compreender como os estereótipos de gênero e sexualidade influenciam pensamentos, discursos e comportamentos. Por meio de uma abordagem integrativa e exploratória, utilizando análise de conteúdo, foi possível elucidar a relevância do binarismo e da heteronormatividade na definição de padrões sociodemográficos em diversos contextos, indicando uma tendência à resignificação das relações de gênero e sexualidade. Destaca-se, ainda, a importância da Educação na promoção dessas transformações.

PALAVRAS-CHAVE: Binarismo e heteronormatividade. Gênero e sexualidade. Modos de subjetivação. Revisão integrativa.

Binarismo y heteronormatividad en la demarcación de normas y estigmas: una revisión integrativa

RESUMEN

Las sociedades siempre han estado estructuradas por normas en lo que respecta a los modos de subjetivación, muchas de las cuales repercuten y marginan a quienes subvierten esas determinaciones. En el ámbito del

género y la sexualidad, el binarismo y la heteronormatividad influyen en las prácticas dirigidas a quienes no se ajustan a las normas, con consecuencias estigmatizadoras. Por lo tanto, se plantea la siguiente pregunta: ¿Cómo influyen estructuralmente el binarismo y la heteronormatividad en el mantenimiento/transformación de las prácticas sociales dentro de las relaciones de género y sexualidad? El objetivo fue desarrollar una revisión bibliográfica centrada en los conceptos de binarismo y heteronormatividad, comprendiendo cómo los estereotipos sexuales y de género influyen en los pensamientos, discursos y comportamientos. Por tratarse de una revisión integradora y exploratoria, utilizando el análisis de contenido, fue posible esclarecer la importancia del binarismo y de la heteronormatividad en la sociodemarkación de patrones en múltiples contextos, en una tendencia hacia la resignificación de las relaciones de género y sexualidad y destacando la importancia de la educación en la promoción de tales transformaciones.

PALABRAS CLAVE: Binarismo y heteronormatividad. Género y sexualidad. Modos de subjetivación. Revisión integradora.

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Introduction

In the 21st century, the world is undergoing a series of transformations marked by significant advances and unfortunate setbacks. Despite the growing recognition of identity formation and the diversity of perspectives on reality, there are recurrent movements to frame and categorize people according to imposed social norms. In particular, issues of gender and sexuality are areas in which there is a long history of standardization that imposes rigid roles for men and women (Preciado, 2011; Louro et al., 2013; Butler, 2016; Bento, 2017). Over the centuries, this standardization has contributed to the structuring of societies at a global level, establishing systems of power and control over bodies, both those that conform and those that challenge these norms.

In the context of social representations and their relationship to sexual and gender diversity, we highlight two concepts that are central to this study and that influence thought and behavior in societies: binarism and heteronormativity. These are issues that structure ways of being and, consequently, assign some people to accepted norms (Preciado, 2011; Louro et al., 2013; Butler, 2016; Bento, 2017). In light of this, it is important to reflect on this status quo that perpetuates demarcations that constitute sexual and gender binarism beyond the cisheteronormative bias, critically analyzing its epistemological foundations and who actually benefits from such practices.

Binarism consists in understanding the dispositions of the male and female sexes as models of life, unleashing a complexity of thoughts and behaviors structured solely because of these possibilities, including the attribution of a reductive limitation to the legitimacy of sex (Foucault, 1988; 2008). In addition, heteronormativity consists in legitimizing the relationship between men and women as the only and infallible possibility. In the 1990s, based on Foucauldian studies, Michael Warner presented this concept based on an understanding of the naturalization of heterosexuality and the consequent maintenance of regulatory norms (Miskolci, 2009).

In this way, it is understood that there is a significant influence of binarism and heteronormativity on multiple social behaviors, especially when looking at those who subvert these norms and are constantly neglected because they don't fit in. In contemporary times, intellectuals such as Judith Butler, Monique Wittig, Gayle Rubin, and Paul Preciado have broken with these structural and structuring thoughts, openly criticizing the binary and heteronormative models of life and helping to clarify the reasons why the hegemonic systems still insist on controlling societies (Pombo, 2017; Carvalho; Teixeira, 2019). In other words, confronting the maintenance of these practices means reliably understanding the multiple ways of seeing the world and working together to mitigate the different forms of marginalization and violence that exist.

Thinking about the impact that practices based on normative models of behavior can have on societies raises the question of How do binarism and heteronormativity structurally influence the maintenance/transformation of social practices in gender and sexuality relations?

This text proposes the development of an integrative literature review that focuses on the concepts of binarism and heteronormativity. It seeks to understand how the standardization of processes related to gender and sexuality issues influences discourses, behaviors, and social practices.

Method

As this is an integrative literature review based on the assumptions of Cooper (1989), focusing on the theoretical references of gender and sexuality studies and on the central question and objective previously presented, we sought to develop an exploratory study using content analysis for conceptual elucidation (Bardin, 2017). Articles were searched in three electronic libraries: B-On (Online Knowledge Library), SciELO, and Scopus. The search focused on finding articles that presented a contextualization of the topic and contributed to the elucidation of the aspects related to this work.

Two keywords were chosen for the study, initially in Portuguese - binarism and heteronormativity - and their Spanish and English counterparts, linked by the Boolean operator AND. Since the development of this work focused on the influence of these concepts on different social issues, the search was limited to the use of these two keywords, to broaden the results as much as possible.

The following inclusion and exclusion criteria were applied in the selection of articles

- i) Use of scientific articles as a source of information;
- ii) Consideration of publications from 2012 to 2021;
- iii) Inclusion of articles written in Portuguese, Spanish, and English;

iv) Focus on articles that focus on gender and sexuality studies, with an expansion of the topic to different fields of knowledge;

v) Open access to the selected articles;

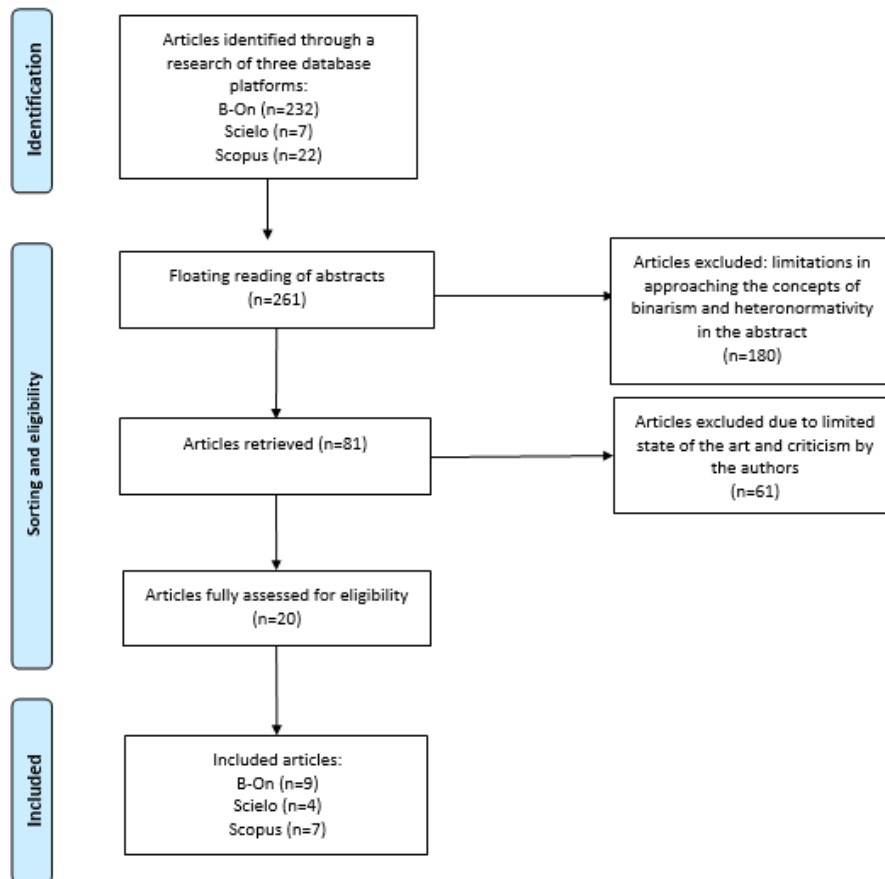
vi) Guarantee that the articles have been peer-reviewed.

It is important to note that bibliographic references in the articles were not used, focusing the search on the results directly available on the platforms. In addition, the decision to limit the search to articles published between 2012 and 2021 was made with the aim of addressing the most recent literature available and providing an analysis relevant to the contemporary context.

Corpus of analysis and results

Initially, two hundred and sixty-one articles were identified in the research sources. An initial analysis was carried out by reading the abstracts. In order to refine the corpus, it was considered necessary for the abstracts to clearly present at least one of the central concepts of this study (binarism or heteronormativity) and its social impacts. After this pre-analysis, twenty articles were selected for full reading, nine of which were obtained from the B-On platform, four from SciELO and seven from Scopus. During the analysis, the theoretical advances of each paper were valued, as well as the criticisms and interpretations presented by the authors. Figure 1 shows a PRISMA flowchart with the results of the research.

Figure 1: PRISMA flowchart - Selection process and results



Source: Prepared by the authors, 2023.

After a thorough analysis of the twenty articles, some characteristics stand out:

i) In terms of areas of knowledge, the corpus includes articles from the areas of Biology and Health (four articles), Economics (one article), Humanities (fourteen articles) and Languages and Codes (one article).

ii) Seventy-four keywords were identified, especially those cited at least three times: Heteronormativity, Gender and Education, Identity/s and Transgender people.

iii) In terms of languages, articles written in Portuguese predominated (fourteen articles), followed by English (five articles) and Spanish (one article).

iv) As for the countries where the research was carried out, Brazil participated in thirteen articles, Spain in two articles and South Africa, Australia, Scotland, Italy, Peru, and Portugal in one article each.

Table 1 below shows information on the articles selected for the corpus, organized in alphabetical order by the last name of the first author.

Chart 1: Analysis corpus

Author	Title	Year	Magazine
ABREU, Paula Daniella de; ARAÚJO, Ednaldo Cavalcante de; VASCONCELOS, Eliane Maria Ribeiro de; MOURA, Jefferson Wildes da Silva; SOUSA, Josueida de Carvalho; SANTOS, Claudia Benedita dos.	Transsexual “womanhood” and the emergence of transfeminism: HIV/AIDS rhetoric in the light of queer theory.	2019	Enfermagem Texto e Contexto, Florianópolis (Brasil)
CALLAHAN, Sarah.; NICHOLAS, Lucy.	Dragon wings and butterfly wings: implicit gender binarism in early childhood.	2019	Gender and Education, London (United Kingdom)
COSTA, Benhur Pinós da.	The geographies of struggles for social recognition: phenomenology and the problem of the constitution of homosexual identity in forbidden spaces and microterritorialities.	2020	Espaço e Cultura, Rio de Janeiro (Brasil)
DEVÍS-DEVÍS, José; PEREIRA-GARCÍA, Sofía.; FUENTES-MIGUEL, Jorge.; LÓEZ-CAÑADA, Elena; PÉREZ-SAMANIEGO, Víctor.	Opening up to trans individuals in Physical Education-Sport Tertiary Education: two case studies of recognition in queer pedagogy.	2018	. Physical Education and Sport Pedagogy, London (United Kingdom)
DUARTE, Marco José de Oliveira; OLIVEIRA, Dandara Felícia Silva.	LGBTQI+, precarious lives and necropolitics in times of Covid-19: intersectionality and queer theory on the scene.	2021	Revista em Pauta, Rio de Janeiro (Brasil)
FERNANDES, Luís Antonio Bitante.	Bodies that speak - Biopolitics and LGBTQI health.	2019	. Fórum Linguístico, Santa Catarina (Brasil)
FERRARI, Federico; MANCINI, Tiziana	Gender Binary Thêmata in Social Representations of	2020	Sexuality & Culture,

	Sexual Minorities: A Ten-Year Scoping Review.		Louisiana (United States)
LEONARDO-LOAYZA, Richard.	"Love is never wrong". The LGBTQ children's story in Peru: the cases of Veronica Ferrari and Lakita (Blanca Canessa).	2021	Literatura: teoria, história, crítica, Bogotá (Colombia)
MARX, Djenifer Samantha.; SOUZA, Mériti de; MIGUEL, Raquel de Barros Pinto; FRANCISCO, Rayza Alexandra.	Gender discourses in My Name is Ray: deconstructing identities, binarisms and hierarchies.	2021	Revista Estudos Feministas, Florianópolis (Brasil)
NGABAZA Sisa.; SHEFER, Tamara.	Sexuality education in South African schools: deconstructing the dominant response to young people's sexualities in contemporary schooling contexts.	2019	Sex Education, London (United Kingdom)
OLIVEIRA, Rosana Medeiros de; DINIZ, Debora.	School Teaching Materials and Epistemic Injustice: on the heteronormative framework.	2014	Educação e Realidade, Porto Alegre (Brasil)
PAULINO, Danilo Borges; MACHIN, Rosana; PASTOR-VALERO, Maria.	"That's how it was for me: homosexual, transvestite and now trans": trans performativity, family and health care	2020	Revista Saúde e Sociedade, São Paulo (Brasil)
RIOS, Pedro Paulo Souza; DIAS, Alfrancio Ferreira.	"Our life story is built from our body": the production of the queer body in teaching.	2020	Revista Ibero-americana de Estudos em Educação, Araraquara (Brasil)
ROCON, Pablo Cardozo; RODRIGUES, Alexsandro; ZAMBONI, Jésio; PEDRINI, Mateus Dias.	Difficulties experienced by trans people in the Unified Health System	2016	. Ciência & Saúde Coletiva, Rio de Janeiro (Brasil)
SANTOS, Marinês Ribeiro.	Gender and material culture: the political dimension of everyday artifacts.	2018	Revista Estudos Feministas, Florianópolis (Brasil)
SOUZA, Eloisio Moulin de; PEREIRA, Severino Joaquim Nunes.	(Re)Production of heterosexism and heteronormativity in labor relations: Discrimination against homosexuals by homosexuals.	2013	Revista de Administração Mackenzie, São Paulo (Brasil)
TAYLOR, Yvette; CUTHBERT, Karen.	Queer religious youth in faith and community schools.	2019	. Educational Review, London (United Kingdom)
TEIXEIRA, Teresa; CARNEIRO, Nuno Santos.	Making fun of genders: for a queer listening to gender non-binarism.	2018	. Ex æquo – Dossier Transações de gênero: ressonâncias e

			saberes trans, Lisboa (Portugal)
TORRES, Mariana Coelho; SILVA, Augusto Cesar Pinheiro da.	Are Women's Prisons Women's Spaces? The Power of Heteronormativity in the Carioca Prison System.	2014	Revista Latino- americana de Geografia e Gênero, Ponta Grossa (Brasil)
WISNIEWSKI, Rudião Rafael.	Gender and Diversity: Education and LGBTQ (in)visibility in urban spaces.	2020	Revista Atos de Pesquisa em Educação, Blumenau (Brasil)

Source: Prepared by the authors, 2023.

For a more structured organization of the corpus, the articles were grouped into four distinct categories of analysis:

- i) Groups, institutions, and stigmas;
- ii) Normativities and resistance;
- iii) Normativities and representativities;
- iv) Transidentities and dissidence.

These categories were not defined in advance, but emerged from the combination of the theoretical frameworks on gender and sexuality studies adopted in this study with the analysis of the corpus. This methodological approach enabled a deeper and more contextualized understanding of gender and sexuality issues, as well as their multiple normative crossings. This has contributed to a critical and sensitive analysis of the socio-political dynamics that permeate these experiences.

Groups, institutions, and stigmas

In this first category, in light of the assumptions of Butler (2016), Foucault (1988, 2008), and Preciado (2011), we sought to observe how the dynamics of power and social control involved in the reproduction of norms and standards can perpetuate binarism and heteronormativity and operate in different contexts. It has also been possible to understand how sexual and gender prejudices can be internalized, reproduced and contested by people, and when the formation of a contradictory scenario between internalization

and denial can determine the medicalization and pathologization of dissident bodies.

Structural prejudices have a strong impact on societies in different ways. And when thinking about minority groups, discrimination can come from the general population as well as from institutions, either through the support provided to the population or in the consideration of individuals and their working relationships. Souza and Pereira (2013), through semi-structured interviews with openly homosexual people, drew attention to the heteronormative practices that are perpetuated in work environments and how this process leads to the reproduction of discriminatory acts, including among individuals belonging to minority groups.

The authors drew attention to the reproduction of heterosexism as a power device in labor relations in the Brazilian context, where those who do not conform to the standards end up suffering retaliation. The complexity of these power relations, in the context of the process of identity formation based on gender and sexuality, shows how heteronorms can be reproduced and even manifested among LGBTQIA+ people. It is essential to understand how these dynamics are organized to help tackle everyday situations that encourage discrimination and prejudice, both in the workplace and outside it.

In the context of increased incarceration, Torres and Silva (2014) discussed how the reproduction of heteronormativity has a transversal impact on the Brazilian women's prison system. Through observational analysis and interviews with openly lesbian ex-prisoners, the authors highlighted the frequent reproduction of binary and heteronormative ideals in the maintenance of relational patterns among inmates, with the demarcation of gender roles. The maintenance of this practice is so intense that the authors pointed out that inmates who do not conform to this normative dynamic suffer even more in the already hostile environment of prison systems. This work highlighted the importance of studying the phenomena of binarism and heteronormativity in women's prisons and how the maintenance of this logic is capable of reproducing relations of hierarchy

and inequality. This research points to the need to think about strategies for transforming these prison spaces, which are strongly rooted in heteronormativity, through educational initiatives and public policies that help mitigate the harmful effects of structural normativity.

In the context of health care for this population, outpatient spaces are also included as perpetrators of normative practices. Rocon et al. (2016) conducted a study in which they presented the forms of discrimination reproduced in public health care spaces for trans people in Brazil. Through semi-structured interviews with trans people, they concluded that there are practices that disrespect their respective transitional processes, whether through biased care procedures or the mandatory maintenance of psychopathological diagnoses as a condition of care in healthcare spaces.

It is worth noting that by highlighting the difficulties faced by trans people in accessing available health services and reflecting on the importance of encouraging gender-sensitive approaches that are attentive to maintaining discrimination, the authors point to a need for changes in the current health system, including a review of policies and practices that guarantee universal, comprehensive and equitable access to the services offered. There is an urgent need for an in-depth assessment of the structural projections of heteronormativity in healthcare spaces, with the need for multidisciplinary teams in these services to promote practices that contribute to strengthening empathetic relationships and sensitivity to trans-identity experiences.

Educational spaces are no exception to the normative status quo. In a study of South African schools, Ngabaza and Shefer (2019) attest that the theoretical aspect of education, understood as a tool for social transformation through multiple forms of knowledge, is very different from practice. In a survey of teachers and students, the authors observed that the topic of sexuality education is not adequately addressed in schools. Thus, instead of using the space to welcome insurgent questions and re-signify certain perceptions, it ends up serving as an instrument of disciplinary control and legitimizing binary and heteronormative thinking on issues related to gender

and sexuality. In this way, the authors reflect on the challenges faced by South African schools in implementing inclusive sexuality education and point to the need to rethink the practices of formal classrooms. It is necessary to structure more critical approaches in the field of diversity and its intersections with heteronorms, as well as to value young people's experiences, contributing to the promotion of equality, social justice and more effective and sustainable institutions.

Still in the field of school practices, Taylor and Cuthbert (2019) investigated the impact that British religious schools have on queer youth and their ways of breaking with patterns that tarnish their ways of thinking and acting. Through a comparative analysis between religious schools and secular schools, they concluded that the perpetuation of dogma is linked to the structuring of binary and heteronormative ways of thinking about life, confronting the processes of subjectivation of dissident groups. Moreover, the authors highlighted the consequences of this relationship, since religious institutions, which often act as a welcome to the group, at the same time use anti-LGBTQIA+ rhetoric. While it is important to avoid generalizing religious schools as supposedly risky places for queer youth, it is worth noting that there is a need to adopt educational policies and practices in these spaces that are more inclusive and sensitive to the intersectional and cross-cutting assumptions about the identities of the student population. It is a complex question whether religious schools based on fundamentalism can adequately address issues of diversity.

Wisniewski (2020) drew attention to the relationship between large Brazilian urban centers and the erasure of LGBTQIA+ people who inhabit these spaces. Analyzing this dynamic in light of the work of Michel Foucault and Judith Butler, the author highlighted the evils of heteronormativity that exist in urban spaces and marginalize minority groups. At the same time, against this process of invisibilization, the LGBTQIA+ community itself is responsible for organizing spaces in large urban centers to welcome people in conditions of vulnerability, highlighting that even in the face of the process of

stigmatization that occurs in these spaces, there are important initiatives that are attentive to the harm of normative practices. Therefore, to mitigate the problem presented, it is necessary to recognize and value the diversity that takes shape in large urban centers, giving visibility to the LGBTQIA+ people who make up the social fabric and with actions that promote respect, equality, and inclusion.

Still from the perspective of the fragmentation of minorities, inserted in the context of the pandemic by covid-19, Duarte and Oliveira (2021) warned of the worsening of discriminatory episodes directed against LGBTQIA+ people in Brazil. In the light of Judith Butler's concepts of precarious life, Achille Mbembe's necropolitics, and the intersectionality of black American feminism, the authors spoke about LGBTQIA+ bodies, stating that there has been a worsening of stigmatizations in the pandemic, considering the increase in conflicts in family environments due to the conditions of isolation, the reduction of support from LGBTQIA+ host groups, and the precariousness of job opportunities, which aggravates the levels of anxiety, depression, and stress of minority groups. Thus, understanding the authors' critical reflection on the detrimental impact on the LGBTQIA+ population in a pandemic context, we call for a counter-offensive that rethinks affirmative policies and actions aimed at minority groups in conditions of vulnerability, based on the intersectional aspects of gender, sexuality, race and social class.

Norms and confrontations

In this category, we sought to correlate the analysis with the ideals of Bento (2017), Butler (2016), and Louro (2013) regarding heteronormativity and its consequences in processes of demarcation directed at minorities. In addition, it was possible to establish a link with the understanding of the importance of movements that question the practical bases of binarism and heteronormativity, and how this deconstruction can be mediated by educational practices that seek to make diversity visible.

In addition to highlighting the negative consequences of binarism and heteronormativity, it is essential to highlight the ways in which societies resist the perpetuation of these practices. In the educational context, it is crucial to examine whether the teaching materials used in schools continue to reproduce heteronormative norms. Oliveira and Diniz (2014) conducted a study on the pedagogical proposals of the Brazilian Ministry of Education, evaluating the teaching materials distributed to schools on the topic of gender, sexuality and human rights. The authors pointed out the need for a more effective deconstruction of normative ideals and a reassessment of the way we view minorities. The heteronormative bias present in these teaching materials reproduces the logic of exclusion and hierarchization that perpetuates the heterosexual order. Breaking with this status quo, which is the basis for the perpetuation of gender violence, means recognizing the new configurations of gender and sexuality, which is essential to redesigning the epistemic foundations of education to promote diversity.

In the field of social relations, Teixeira and Carneiro (2018), based on queer studies and in a Portuguese population context, focused on the behavioral analysis of people who question binarism daily, through the concept of the constitution of the self and the maintenance of peer relationships. Through interviews with openly queer people, the authors looked at narratives that go beyond the organization of binary thoughts, where, as a result of a break with such discourses, they are seen socially in a position of nonconformity, displaced in the limbo of misunderstandings. Thus, a reflection in the light of queer theory on the social, emotional and political implications of establishing gender non-binarism, since this movement of deconstruction is crucial for overcoming inequalities and recognizing the multiple possibilities of existence in societies. Therefore, thinking critically and deconstructively about binarism and heteronormativity is key to challenging the power structures that perpetuate the marginalization and invisibility of non-binary people.

Ferrari and Mancini (2020) are more optimistic about the possible transformations in modes of subjectivation and social interactions that occur at the confluence of binarism and heteronormativity. Through a systematic review based on the theory of social representations in a global context, they understood that when considering the views directed at homosexual and transgender people who break the norms, it suggests that there is a growing social acceptance beyond normative biases. In other words, by thinking about the evolution of social representations, there are concrete possibilities for opening up a more coherent understanding of the already evident plurality of societies. However, since it is still clear that sexual minorities are strongly marginalized, it is necessary to deconstruct this structure that still hinders the perception of dissident groups. To do this, it is necessary to ensure that the population is more sensitive to identities that subvert norms.

Normativities and representativities

In this segment of the study, it was possible to correlate with Bento (2017), Foucault (1988, 2008) and Louro (2013), regarding the influences on the process of identity recognition, crossed by the maintenance of normative discursive practices, for example, in an educational context, which seek to establish social control. The following articles are undeniable elements of the dynamics of subjectivity formation in contemporary societies, which at the same time internalize and are capable of questioning gender and sexual norms.

Examining the impact of binary and heteronormative thinking on education and formal teaching environments, Callahan and Nicholas (2019) investigated how this process manifests itself in kindergarten classes in Australian schools. By analyzing the interactions between educators and children, the authors found that practices aimed at children are permeated by gender binarism. This occurs both through the creation of hierarchical situations between peers and through educational activities, suggesting a

tendency to reproduce ideas that reinforce the roles socially assigned to children. Given the need to prevent educational practices from reinforcing this norm, it would be important to promote a collective awareness of this process, following the example of other cultural contexts that promote gender neutrality in childhood. Therefore, there is an urgent need to review practices in early childhood education in order to develop more contemporary and inclusive approaches.

Santos (2018) reflected on the relationship between materiality, which consists of the practical, everyday interaction between subjects and their respective environments, and gender issues. Returning to Butler's thinking on the construction of thought related to the concepts of sex and gender, the author highlighted how evident the influence of binarism is on material cultural formation in Brazil, in a consequent demarcation of masculinities and femininities. In other words, faced with a scenario in which groups construct material artifacts according to heteronorms, it is worth problematizing the maintenance of ideals of opposition and complementarity between male and female bodies. This highlights the importance of carrying out the interrogation of such entangled relationships between material culture and gender norms proposed by the author, as well as the need to identify the ways in which material artifacts configure the full reproduction of heteronorms and identity binarism.

In a discussion of the subjective formation of openly gay Brazilian teachers, Rios and Dias (2020) used (auto)biographical research to examine the constitution of these teachers' bodies, which have always been traversed by the evils of normativity and have been constructed in the transgression of norms. The authors have shown the constitution of these subjects and their 'queer bodies', constantly breaking with socially imposed silences and digressions where, through the educational spaces in which they work, they raise awareness through their experiences. (Auto)biographical narratives are highly effective in the process of subjective construction, and are particularly important in revealing stories from the reflective perspective of each

individual. Such is their importance in broadening the understanding of gay teachers' experiences, highlighting how their bodies have been, are, and will continue to be constructed in a movement of resistance to the consolidation of heteronormative experiences that are reproduced among teachers.

In the relational construction between will, pleasure and happiness, Costa (2020) reflected on the existential differences between those who live and those who don't in the face of cisheteronormative norms, in an understanding of the formation of microterritorialities for those who openly break with these norms. Costa presented the difficulties experienced by homosexuals living in Brazil, where their ways of being are crossed by looks, discourses and non-acceptance from society, maintaining an environment of social segregation for those who struggle for simple self-recognition. This is a vision of the struggle for identity recognition in which Costa highlights the links between subjectivities and social demarcations, examining the influence of micro-territorialities in this process and reinforcing the importance of social relations that transgress heteronorms in order to mark the conflicts between individual desires and the compulsory identities of everyday life.

In his perceptions of the world of literature, Leonardo-Loayza (2021) discussed children's stories with LGBTQIA+ themes in Peru, noting that in a conservative, hegemonically LGBTphobic and heteronormative country, there has been a significant increase in references in this area that seek to raise awareness through stories aimed at children and adolescents in their educational environments. The author emphasizes the importance of this process, which makes Peruvian literature a promising field for representation, combating prejudice and valuing human rights, contributing to the education of children. In an analysis of the scope of representation of these characters in the face of an ideologically conservative society, the production of children's stories functions as a device that contributes to overcoming the contradictions of the binary and heteronormative models of life. In other words, these works function as a bold proposal to help disrupt the foundations of structural patterns, replacing pragmatism with the use of

magical and playful solutions. It is undoubtedly a significant contribution to the understanding of LGBTQIA+ children's literature in Latin America.

Transidentities and dissidents

In this last category, relating to the queer studies of Bento (2017), Butler (2016) and Preciado (2011), it was possible to see the multiple harms arising from the spread of transphobic thoughts, closely related to structural norms and the transposition of trans and transvestite bodies. We have also sought to highlight the experiences of transidentities in the face of the rupture with dominant discourses and practices, valuing the subjective overcoming achieved in response to the domination of the cisheteronormative status quo.

In a study on transgenderism in the light of queer theory, namely in the perception of bodies that are often rejected by societies, Devís-Devís and collaborators (2018) analyzed the practical activities of a physical education subject at a Spanish university. Reflecting on the dissemination of transphobic thoughts through opinions on hypothetical situations with pedagogical purposes involving trans people, the vast majority of participating students express a clear rejection of dissident bodies when analyzed through the prism of narratives that normalize bodies that conform to standards.

This research alerts us to the need for awareness-raising actions in formal teaching spaces that allow for an understanding of sexual and gender diversity in its broad spectrum, as well as an awareness of structural normativities, through the use of queer pedagogy. Although the aim of the activities carried out was to promote empathetic imagination in relation to transidentities, the authors recognize the limitations imposed and highlight the urgency of deeper changes in university spaces about inclusion. Fernandes (2019), in a Brazilian study that included testimonies from trans people, reflected on current biopolitics and how these people are intersected by imposed gender violence. The author warned that trans people and transvestites are the main victims of social projections organized because of

binarism and heteronormativity, where, in addition to everyday restrictions, acts of physical violence are evident and lead to loss of life. Fernandes also noted a slight tendency to deconstruct these normative bases, with a growing appreciation for the life stories of trans people who radically break with the discourses of domination. Reflecting on trans and transvestite experiences means giving due importance to a language that both supports dissident subjectivities and critiques practices that place this group within the biases of psychopathologies. It is essential to understand the complexity and depth of these experiences in a movement that values representativeness.

Abreu et al. (2019) highlighted the context of vulnerability in which Brazilian trans women are marginalized due to HIV/AIDS infection. Through interviews with HIV-positive trans women, it was possible to perceive reports of situations of abjection experienced by these women, with an emphasis on the reproduction of heteronormative bias in affective relationships and the reproduction of conditions of subordination. The consequences faced by trans women, who often already suffer from the drastic absence of social support (family, friends) and the lack of affirmative policies, warn of an intersectional set of oppressions. We really need to put affirmative action into practice to empower these women and absolutely guarantee their access to health services and other basic rights.

In a similar context, Paulino and colleagues (2020) reflected on the experiences of trans people, highlighting the influence of factors such as social support and regular access to health services. By observing the construction of the story of Marilda, once a homosexual man and now a trans woman, they understood the difficulties experienced in terms of acceptance by family members and the contrasts in care within health spaces, a reflection of the normative conceptions of most societies. Even against this background of instability, the authors noted that Marilda was able to conquer her space by using her body as an instrument of struggle. This glimpse into the daily experiences of trans and transvestite people, who are often deprived of family ties, proper inclusion in society, and the necessary care for their physical and

mental health, reveals the challenges they face in their quest for acceptance and access to different social spaces. This study contributes to highlighting the need for the population to be attentive to the practice of empathy and welcome.

In the realm of representation expressed through art, Marx and her collaborators (2021) entered the screen through a provocation to hegemonic models. In a reflection on the 2015 film "My Name is Ray," which tells the story of a teenager in the process of gender transition and the events of his life, the authors, motivated by the perspectives of breaking with binarism and heteronormativity proposed by Jacques Derrida and Judith Butler, pointed to the importance of the film in terms of reflecting on heteronormative domination and the urgency of thinking about initiatives that stimulate a more sensitive view of society. In other words, the authors affirmed that art is an important strategy for transgressing this scenario and warned against the inertia of societies when faced with issues that transcend human rights. The intersection between Butler's and Derrida's perceptions contributes to an assimilation of the constitution of transidentities and their relationship with dominant structures. Thus, this study discusses the inevitability of recognizing trans and transvestite experiences as a way of problematizing sexual and gender norms and their impositions that are still in force today.

Final considerations

With this study, it has been possible to conclude how thoughts and behaviors are still strongly crossed by binarism and heteronormativity, to understand analytically its multiple unfolding, and to verify the impact of this hegemonic system on the modes of subjectivation of societies. It is a fact that there are still conditions for maintaining practices of erasure and discrimination against minority groups, caused by a part of the population that seeks to legitimize its positions according to supposed core values.

In the analysis of the corpus, it became clear how structural normativities cross human beings in their different stages of development, from childhood (Callahan; Nicholas, 2019; Leonardo-Loayza, 2021) to adulthood (Costa, 2020; Paulino et al., 2020). Furthermore, It is clear that this scenario continues in different social spaces, from the work environment (Souza; Pereira, 2013) to the confinement of the prison system (Torres; Silva, 2014). It is also considered that this process is exacerbated when situations of vulnerability are considered, such as the stigmatization of HIV-positive trans women (Abreu et al., 2019) and the consequences of the pandemic context for exacerbating the exclusion of LGBTQIA+ people (Duarte; Oliveira, 2021).

Another aspect was a look at transidentities and transvestites and how they are still disadvantaged by conservatism combined with the inefficiency of the state in implementing affirmative policies (Rocon et al., 2016; Abreu et al., 2019; Paulino et al., 2020). In other words, heteronorms promote the practice of transphobia, intercepting dissident subjectivities and, consequently, having multifactorial effects.

However, in the face of a bleak scenario caused by the imposition of normativities, we must consider some significant advances that have been analyzed. A look at the LGBTQIA+ population living in large cities and the growing structuring of shelters for minorities in vulnerable conditions (Wisniewski, 2020), the incessant struggle of dissident groups for social recognition in the face of the segregation of micro-territorialities (COSTA, 2020), and the contributions of children's literature and art to the re-signification of normative practices (Leonardo-Loayza, 2021; Marx et al., 2021).

It was also possible to analyze the transgressive role of education in the rupture with norms, both in terms of the initiatives that take place in formal teaching spaces (Devís-Devís et al., 2018; Rios; Dias, 2020) and in terms of the protagonists and pedagogical resources used (Oliveira; Diniz, 2014; Devís-Devís et al., 2018; Ngabaza; Shefer, 2019).

Thus, it has been possible to elucidate the existence of a tentative transition between the maintenance of practices based on binarism and heteronormativity and movements of rupture coming from part of societies. And it is inevitable to think about how education, through its spaces, can contribute to the re-signification of practices, even with the need to resort to continuous self-evaluation, rethinking strategic issues such as training and teaching practices. To see the globality of a full and transversal understanding of inclusion, with the appreciation of diversity and the promotion of respect, means to exalt the importance of education in the effort to deconstruct exclusionary practices and in the effort to reach everyone with empathy, striving for the respect of existential pluralities and, consequently, for more sustainable societies and institutions.

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