A PRELIMINARY STUDY OF THE TRANSVESTITES IN THE PUBLIC SCHOOLS IN THE PROVINCE OF CASCAVEL IN BRAZIL, AND THE REPERCUSSIONS IN THE CONSTRUCTION OF THE PERSONALITY OF THOSE INDIVIDUALS ARE THE TRANSVESTITES IN THE SCHOOL OR ON THE STREET?\textsuperscript{1}

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ABSTRACT
Historically, there are different ways of generating oppression by who occupies a dominant role. Race, ethical issues, gender, and sexual orientation amongst other social issues\textsuperscript{4} are examples of this diversity which has been targeted and not has been accepted. This paper approaches the sexual orientation diversity, specifically the Transvestite and their access to education in public schools in the Cascavel province. Analyzing the aftermaths of this non-access, reflects on the life of the Transvestite even though they have legal rights, but they are constantly shunned by almost all social levels.

KEYWORDS
Transvestite; Education; Equity; Public School; Cultural Studies.

Introduction

The stigmas, the prejudice and the different ways of discrimination against individuals who are part of our social context have become subjects for discussion in various spheres of knowledge. Anthropology, Sociology, Psychology and Law, amongst others to seek explanations and understand what motivates and / or “justifies” this attitude of reproach, which sometimes leads to violence and murder.

Race, ethnicity, gender and social issues are part of this “agenda” of non-acceptance. When we come to refer to sexuality, rancidity increases in proportion to the complexity of this issue. It is difficult for those who decided to have a different choice - this usually manifests itself internally - imagine how it is when this can be observed to its exterior – like in the case of the transvestites.

Considering transvestites individuals with human rights, we very often can see their rights reduced or violated by various institutions in which they have been inserted and where they may have received service, such as the family, school, hospital, basic health units as an

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\textsuperscript{4} We used throughout this work the category “Social Issues” as the set of expressions that define the social inequalities in our society. This category also appears on the XIX in Europe in order to require the formulation of public policies that would enable the confrontation, mainly to inequalities.
example. Transvestites are still part of something that society would like to expel. This statement is possible to check in much of the speeches that demonstrate a visible disgust when anyone refers to the transvestite as an individual who represents a transgression of the whole of the order. However, this same society that denies their existence assumes a critical position when these transvestites are in vulnerable situations, such as when they practice prostitution to ensure their livelihood. Is the practice of prostitution by transvestites a result of denying them of their rights?

In this situation of hostility towards those considered “non-standard”, the Transvestites are inserted into this adversity scenario. If we think that this subject should play its own history (without disregarding other historical and material determinants), we come to contextualize his environment. Thus, we question the aftermaths of the denials, which find themselves subject throughout to their formative process that is peculiar in various contexts, but may have points of convergence.

Unfolding this reasoning and considering education as a policy that allows the individual an expansion in the process of autonomy and empowerment. We ask how these transvestites are inserted in public schools in Cascavel Province and we realized that this question opened a “range” of other questions. In dialogue with teachers, educators and agents from public schools in Cascavel that are still at a preliminary stage which we understand there are no transvestites in the school. However, we know there are many transvestites of school age who do not qualify for high school and will not merit from higher education, but unfortunately will fall into prostitution.

With this knowledge most of those involved with public policies work with these issues that education is one of the most defended rights at basic level, guaranteed to all. It is part of our country’s legislation, (Federal Constitution, LDB), international guidelines and other recommendations and agreements which this country is a signatory. This is further aggravated by the fact to realize this is a subject of exclusion. And thus, if these individuals are not in the classroom and do not finish their education, who is at fault? At some point there is a conflict. How it was solved?

On the other hand, when we consider them as individuals with legal rights, it is our concern to understand why there are “abandoned” by the transvestites in the city of Cascavel / PR / Brazil. This is because if we have an increase of this population in most vulnerable areas of prostitution and do not see them in other areas, that is our view. They should take part in other social schemes which we have a reinforcement of determination of society that is still imposing. We return now to the educational issue and conflict situations in which we know that, in most cases, the “solution” found to the conflict is to remove the “problem”, which in this case is the transvestites since they are to blame for what is called “deviant behavior”.

This discussion is a great challenge because developing concepts and moral values in a sexist society that is not willing to make changes is a confrontation with what is accepted as truth. However, our purpose at this time is to provoke discussion and also demonstrate that we continue to make mistakes in the form and content which demands an urgent need for change.

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5 At this time, the questions were performed by sampling only in some state schools in the city and informal dialogues since we had no instrumental built research.
A preliminary study of no access by transvestites to public schools in the city of Cascavel Province / PR (Brazil)

Dealing with sexuality is talking about life experiences, which is pervaded by countless issues of a social nature, and not accepted in higher values, beliefs or desires. It is much to define concepts and to set identities. Therefore, there is no way to deal with sexuality without this exchange of history, or society, it is in this exchange that we acquire our knowledge. Yet if we make this exchange into a political debate and recognize in this debate that something is not finished.

When we refer to homosexuality or any other definition of gender orientation out of cisgender context, the relations will now be based on the logic superiority and inferiority of social groups, as the groups considered “normal” start to enjoy a hierarchical authoritarian and imposing position.

... This hierarchical logic follows a chain of hegemonic values that contribute to the positioning of homosexual subjects in subordinate places, though these places are disguised, often, by the logic of eccentricity and prejudice. (PRADO; MACHADO, 2008, p.11)

Despite the increased visibility and appearance of these individuals, homosexuals in general, transvestites, transsexuals, drag queens, social, political, cultural and economic agendas, show that we are far from these situations being translated into acceptance and by the way, we may not have crossed the limit of tolerance.

In a survey conducted by the Gay Group of Bahia (MOTT, 2000) we coexist with homophobic prejudice. Consequently, with an absurd number of murders of homosexuals, whose motivation is homosexuality and no other issues, as well as other institutional violations that pervade with educational institutions, religious, military and others.

The first argumentation (if we can call it argumentation) for such a stance is their own prejudice about the “different”, the “unknown”, or the “out of the norm.” For Baroque (1996, p. 83) prejudice constitutes a “[...] form of moral alienation because it implies the negation of morality as a form of objectification of critical consciousness, the free choices, the construction of theirs singularity.”

In this line of reasoning, it is looking “tame” and the postures considered deviant. Thus, it was in medicine when it was tried to change the behavior with invasive treatments that would allow changing the orientation. That was the case in the field of psychology, when for a long time typified homosexuality was considered a disorder or disease. This still remains so, while in other areas, such as in the classroom, for example, normal speeches are legitimated.

The meaning of normality on the body and about sexuality of the individuals are professed and justified as right, true and legitimate. Therefore, the school has put into operation control strategies to become a “normal” or “abnormal” body. It is usually maintained a bond of sexuality with reproduction, in order to affirm heterosexuality as the norm, silencing and denying practices and bodily desires of / the students / those that do not conform to this pattern socially established [...] (Longaray, RIBEIRO, 2013, p. 181).

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6 Jesus (2010), cisgender are / the individuals / whose gender identity is according to their biological sex
Clearly what is perceived is the dictatorship of one standard over another or, as said initially, is a relation of subordination. This is because we also understand that when it says who should occupy this or that place, tacitly determine the place that this or that subject should or should not take.

[...] Conceiving heterosexual identity as normal and natural, denies that any identity (sexual, ethnic, class or gender) is a social construction that all identity always in process, so never finished ready or fixed. It is intended that the identities are in some magical-frozen moment. (BAY, 1997, p. 141-141)

The fact is aggravated if the subject “transgresses” before our eyes. And that’s why the transvestite character still constitutes a larger “affront” to the society. Affront so much that often even the family - primary instance of the individual - can support this social pressure and happens to be the first to deny it, to leave it on the sidelines. It is in the family that starts the foreclosure process.

Lima (2011) explains that the idea that heterosexuality (and its consequences) is the natural, instinctive still remains in our society. Any other variance with this concept or approach is inconsistent. Thus, to follow this line of reasoning, heterosexuality is a virtually compulsory standard. If we also consider our religious perspective (although our state be considered secular) and our patriarchal characteristics we realize that the scenario worsens.

[...] Man is educated from childhood to be virile: virility is the collective and individual expression of male dominance. The man who adopts virile attitudes, with certain characteristics that are expected female, suffers discrimination-known homophobia. This is considered a form of social control that is exercised over all men, from the first steps of male education. (MOLINIER; WELZNER-LANG, 2009, p. 102)

We realize in this statement how complicated the process of building their own identity is when we are not part of this male-dominated model. Throughout the construction process, the individual goes through processes that tries to deconstruct it as a subject seeking deconstruct to it from what he is, what he feels and how he recognizes itself. The term itself (transvestite) is going through reinterpretation over time in our country, and with a lot of effort is looking for a stigmatization and its rightful place.

[...] In Brazil transvestites in the 1940s were seen as transformers, associating the term cross dresser to an artistic performance. Since the cross dresser category, while gender identity, it has been used since the 1980s currently, the term cross dresser is related to prostitution, crime and marginalization due to the vast majority of cross dressers are in the prostitution. (BARBOSA, 2013)

This fact - that the Transvestites also relate to prostitution - shows how much stigma still weighs on the Transvestites. It also demonstrates that despite the many elements we have to deal with to continue promoting inclusion movements that prevent the subjects seeing themselves as equals within their peculiarities. This is because our values (or, in a Kantian perspective, our “duty of be”) always will be guided by what we understand as “right” or “normal”, and then the discussion takes the most varied (and unexpected) ways. Thus, we
believe it is necessary for searches of deconstruction of concepts, myths, fetishes\(^7\), which is only possible when we have the inclusion of the subjects-all of them - in spaces that are of all, or in the problematic proposal for this work should be.

Men must live as men and women as women. And transvestites lives like?

\[\ldots\] the transvestites live in the world without reference and without references, feel lonely. What to do, where to turn and what to look for? It also has the coup de grace: when some parents, to truly discover the difference (emphasis added) that child over the other, do not hesitate to expel him from home. \[\ldots\] But the transvestites need to survive and embraces the war. Begins his battle no job, no school-no you do not want to study, but the school is worse than your home-without regard to their identity, without respect of his peers and his superiors to get there? Work in what? After all, he did not finish the formal education. \[\ldots\] (SIMPSON 2011, p. 111)

Clearly there is no free space of the manifestations of prejudice that still pack requests for help, even if tacit of these subjects. Even those who, in theory, would be the first to promote the deconstruction of the processes (like the school) or comfort (like the family), most often cannot deal with this issue.

For this reason, it is necessary to conjugate the work and continue to expand the various areas of knowledge so that the debate is becoming less academic and occupy increasingly formal and informal educational spaces because insofar as we approach these spaces we believe that interventions (and perhaps answers) occur.

Final Considerations

“I am what your eyes see.” This phrase of Janaina Dutra, a lawyer and activist who served as head of the Ceará Transvestites Association, which represents a little of what we seek to bring this work to conclusion. That is because perhaps one of the biggest challenges for the transvestites is still in the deconstruction of the stigmas built on the image of these individuals.

When we set out to develop this study, our approach was guided on education policy - specifically in the public schools of Cascavel Province / PR / Brazil. We began our search for professionals who work in this sphere and that could to base our way of research, preliminary, we initiated dialogues. What we perceive during our conversations and in this initial walk is that both the school and the society are still unprepared to discuss the matter.

Undoubtedly, we recognize that progress has been made in this discussion on diversity and inclusion. However, homosexuality still carries the weight of prejudice and discrimination, but noted that more and more homosexuals are “coming out” or more people “assuming different sexual orientation” (and increasingly earlier). Still, we are far from eliminating rejection and homophobia, and even worse, we still are hygienists, especially before the

\(^7\) A priori, we argue that the “function” of myths and fetishes has been the strengthening and / or the creation of stigmas; thus the figure of the “perfect enemy” is created (the one that has defined cause aversion shape and is dangerous). Wacquant (2005) draws our attention to these subjects and calls the underclass urban, according to the author, are described as a “fierce subculture,” a “concentration deviation” a “tangle of pathology” or “a nation apart \(\ldots\).
transvestites figure because it causes an affront to society and continues to offend and embarrass.

Choosing the Education system to be used in our study and think of an element that could act as a guide in the process of valuation of these subjects, we do not see Education as redeeming or as solely responsible for the solution of all conflicts, dilemmas and problems of the transvestites. However, we understand that Education is a fundamental element, from the understanding of these subjects (their identity), its construction with social rights holder and hence we can derive the process of autonomy of the transvestites.

To determine this scenario increases our unease. We see the transvestite as a guy to walk one way and set their places, not by her, but by society that excludes, criminalizes and judges contrary to all the principles laid down in human rights and education policies. Moreover, it is inconsistent with the principles that we advocate to repair the damage caused by the education denied to these subjects.

In this preliminary study, we intend to continue the analysis and dialogue with the individuals who are part of the educational policy in the city of Cascavel Province, Paraná / Brazil. We also intend in this proposal to participate in educational settings in order to modify this setting, allowing a greater role to Transvestites.

References


