







Reflection Article

Crisis of brazilian democracy and the everyday life of dissident people in genders and sexualities: reflections from social occupational therapy

Crise da democracia brasileira e o cotidiano de pessoas dissidentes de gêneros e sexualidades: reflexões baseadas na terapia ocupacional social

Iara Falleiros Braga^a , Késia Maria Maximiano de Melo^b , Gustavo Artur Monzeli^a ,
Jaime Daniel Leite Junior^b , Magno Nunes Farias^b , Ricardo Lopes Correia^c 

^aUniversidade Federal da Paraíba – UFPB, João Pessoa, PB, Brasil.

^bUniversidade Federal de São Carlos – UFSCar, São Carlos, SP, Brasil.

^cUniversidade Federal do Rio de Janeiro – UFRJ, Rio de Janeiro, RJ, Brasil.

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Abstract

The social life is organized on normative models according to genders and sexualities. Considering the forces that go through and determine it is a condition for occupational therapists to act from the perspective of citizenship with the populations that are opposite to the meanings and materiality of heteronormativity. Thus, this essay aims to produce reflections anchored in social occupational therapy that help to understand the constant attacks on the rights of the dissident people in genders and sexualities and how these situations of violence cross their everyday life and the praxis of occupational therapists with these populations. To this end, it takes as its starting point the debate on the *crisis of contemporary Brazilian democracy*, located from the impeachment coup of President Dilma Rousseff and the presidential successions with conservative and undemocratic agendas. Then, the bills that are materializing such controlling and disciplinary agendas of society are identified and discussed. Finally, there is a debate on how these problems lead to impediments and invisibilizations of performative activities in the various everyday life of dissident people in genders and sexualities.

Keywords: State, Gender, Citizenship, Occupational Therapy/Trends, Sexuality.

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Resumo

A vida social está organizada com base em modelos normativos no que diz respeito aos gêneros e às sexualidades. Considerar as forças que a atravessam e a determinam é condição para que terapeutas ocupacionais atuem sob a perspectiva da cidadania junto às populações que caminham contra os significados e materialidades da heteronormatividade. Assim, este ensaio tem como objetivo produzir reflexões, ancoradas na terapia ocupacional social, que ajudam a compreender os constantes ataques aos direitos da população dissidente de gêneros e sexualidades, e o quanto essas situações de violências atravessam seus cotidianos e a práxis de terapeutas ocupacionais junto a essas populações. Para tanto, toma-se como ponto de partida o debate sobre a *crise da democracia brasileira contemporânea*, localizada a partir do golpe de *impeachment* da presidenta Dilma Rousseff e as sucessões presidenciais com agendas conservadoras e antidemocráticas. Em seguida, são identificados e discutidos os projetos de leis em tramitação que materializam tais agendas de caráter controlador e disciplinar da sociedade. E, por fim, um debate sobre como tais problemáticas deflagram em impedimentos e invisibilizações das atividades performativas nos diversos cotidianos de pessoas dissidentes de gêneros e sexualidades.

Palavras-chave: Estado, Gênero, Cidadania, Terapia Ocupacional/Tendências, Sexualidade.

1 Introduction

This essay approaches the *Brazilian democracy crisis*¹ in the everyday lives of dissident people in genders and sexualities, from the perspective of social occupational therapy. This is a collective work of researchers from different regions of Brazil in which they produce different practices and researches around the themes of genders and sexualities and the articulations with occupational therapy. Here, we consider the current policies of violation of rights and destitution of the democratic Brazilian State as problems that inflict the everyday lives of all the individuals, especially those who deviate from the meanings and forms of organization of heteronormative social life.

Genders and sexualities have been emerging themes in Brazilian Occupational Therapy at the undergraduate, research and university extension levels (Monzeli & Lopes, 2012; Monzeli, 2013; Leite Junior, 2015; Monzeli et al., 2015; Melo, 2016; Monzeli, 2016; Leite Junior & Lopes, 2017; Melo et al., 2018), becoming important issues in the area, especially for the neglect and violation of human, civil, political and social rights that permeate the experience of this population. Based on these experiences, we propose a reflection based on the debate about the everyday lives of people and

¹The Brazilian Democracy Crisis is understood as a conjunctural phenomenon rooted in political, economic, historical and social forces that have legitimized and produced anti-democratic values. According to Gallego (2018, p.6, translated by us), it is "A multifaceted crisis that results in the decline of traditional representative structures and a general malaise with the current democratic functioning". Also according to the author, this crisis has *conjunctural forces* (marked by the impeachment process of President Dilma Rousseff, *antipetist* anger, the rise of neoconservative and radical right forces, among other things) and structural forces (which marks the historical instability of democracy within capitalism, the traces of authoritarian brutality and permanent penal status that plague peripheral countries, within a history of slavery, dependence and neoliberalism).

collectives whose performative activities transcend binary norms, called here as “dissidents in genders and sexualities”, that is, bodies that produce experiences beyond intelligibility, which are those that break the linearity between sex, gender, sexual practice, and desire. Such a perspective is one of the *Queer* theoretical principles (Butler, 2003).

Thus, we understand that genders and sexualities are social categories that according to Vásquez (2007), provides us a praxis in social occupational therapy, which consists of the reflexivity of the everyday life, and, according to Lopes et al. (2014), the production of strategies, practices, and resources to minimize the effects of stigmatization, invisibility², and violence that these groups are subjected.

Based on the reflection on the *contemporary crisis of Brazilian democracy*, expressed in the rise of political conservatism and in different social spheres, the objective of this essay is to reflect and understand the constant attacks on the rights of the dissident people in genders and sexualities and how these violence cross different dimensions of their everyday lives. Thus, we will discuss how we read the *crisis of Brazilian democracy*, moving on to the discussion of rights, citizenship, genders, and sexualities, in a dialogue with bills in progress in the Brazilian National Congress, which directly affect the everyday lives of the dissident people in genders and sexualities. We will articulate this with the theoretical-methodological assumptions of social occupational therapy.

We highlight that the discussion is not over and restricted to this field, since, as pointed out by Melo et al. (2018), the markers of gender and sexuality across the individuals' lives from the first moments, reproducing and deepening through the most diverse stages and everyday practices, and should be considered in the most different contexts of action of the occupational therapy.

2 Crisis of Democracy and the Rise of Conservatism

In *Education: the practice of freedom*, Freire (2016, p. 89, translated by us) highlights the historical marks of Brazilian society “colonial, slave, without people, ‘reflexed’, antidemocratic”³.

Indeed, Brazil was born and grew up under negative conditions to democratic experiences. The strong sense of our colonization, strongly predatory, based on the economic exploitation of the great domain, in which the 'power of the master' extends 'from the lands to the people too' and the slave labor initially native and African later, would not have did not created the necessary conditions for the development of a permeable, flexible mentality,

²Invisibilization is a term widely used, but not considered in the Social Sciences literature. It designates Nobert Elias' understanding of invisibility (in his book *The Established and the Outsiders: Sociology of Power Relations from a Small Community*) about power relationships between individuals and the domination action that tends to “blur” (and not erase) the establishment of individuals in a culture. Thus, invisibility would be a static term and invisibilization means a political and dynamic domination action that tries to erase the subject “outside the norm”, but does not completely erase it, since a game of power is established to feed the sense of domination of the established. See more in Mendoza-Álvarez et al. (2016).

³ “colonial, escravocrata, sem povo, ‘reflexa’, antidemocrática” (Freire, 2016, p. 89)

characteristic of the democratic cultural climate (Freire, 2016, p. 90-91, translated by us).⁴

Considering the Brazilian national formation as a historical result of colonial, imperialist, slave and patriarchal forces to elaborate a structurally Eurocentric-Christian cultural order, the crisis of democracy is taken as a cyclical phenomenon based on these forces, producing anti-democratic values (Gallego, 2018). At the same time, marked by the movements of the 2016 *coup*⁵, the crisis reflects a process that permeates and reinvents the historical tricks of the country's elites.

The 2016 *coup* was characterized by President Dilma Rousseff's impeachment on April 17, 2016. This event was founded on a political process of

[...] elastic readings of the Constitution and legal tricks of various shades, trying to show the collusion of the judiciary as legitimate with a Parliament that is mostly corrupt and a corporate media at the service of financial elites⁶ (Jinkings, 2016, p. 12, translated by us).

In this period, an already growing offensive from a conservative front is strengthened.

This articulation has already occurred since 2015, consolidating a trajectory of institutionalization of political and moral conservatism. As an example, there was the impeachment vote, in which a significant number of parliamentarians, including those accused of corruption, dedicated their votes to God and the family, directed by the defense of conservative tradition and morals⁷. Quinalha (2016) states that religious discourse has always permeated national politics with a significant space on the evangelical bench in previous governments. However, after the *coup*, this fact takes on a practical and symbolic proportion in government policies, inserted in the government agenda of Michel Temer, between 2016-2018, with lasting effects on the actions of the current president Jair Bolsonaro. What previously seemed to make up a hidden agenda acquires evidence and legitimacy.

Thus, the 2016 *coup* is not a point of arrival, but of resuming a project negotiated between conservative political forces for the maintenance of power, with offensive actions, such as the dismantling of social protection; the restriction of civil and political

⁴ Realmente o Brasil nasceu e cresceu dentro de condições negativas às experiências democráticas. O sentido marcante de nossa colonização, fortemente predatória, à base de exploração econômica do grande domínio, em que o 'poder do senhor' se alonga 'das terras às gentes também' e do trabalho escravo inicialmente do nativo e posteriormente do africano, não teria criado condições necessárias ao desenvolvimento de uma mentalidade permeável, flexível, característica do clima cultural democrático (Freire, 2016, p. 90-91).

⁵ We understand here that the impeachment process of President Dilma Rousseff was a *coup* because she was accused of carrying out procedures (crime of responsibility concerning the budget law and the law of administrative improbity), which have already been carried out at other times by other heads of executive power without these being considered irregular. In this sense, historians and sociologists of Brazilian society consider this process to be a *coup* to democracy in the country. Gomes (2016, p. 36) states that "There was no crime of liability intentionally committed by the president since the so-called tax pedaling is nothing more than fiscal maneuvers that, even though they are an anomaly, are not foreseen in the Constitution as liable to a crime of liability", reaffirming *impeachment as a legal coup* (orchestrated without concrete evidence of a crime) and *media* (central role in an ideological work to reaffirm narratives in favor of the *coup*), which essentially had political interest relations.

⁶ "[...] leituras elásticas da Constituição e artimanhas jurídicas de diversos matizes, que tentam mostrar como lícito o conluio do judiciário com um Parlamento em sua maior parte corrupto e uma mídia corporativa a serviço das elites financeiras" (Jinkings, 2016, p. 12)

⁷ See more in Prandi & Carneiro (2018).

rights of vulnerable groups; and the increase in the power of action and veto of fundamentalist religious sectors (Quinalha, 2016), which resulted in the election of the current president, Jair Bolsonaro, defender of this agenda.

According to Gallego (2016a, 2016b, 2018), multiple factors are generated with the democratic crisis and the reorganization of conservative groups and/or the radicalized right that threatens the most fundamental rights and go beyond impeachment. The political game is part of a process of democratic decomposition, which leads part of the population to a loss of confidence in the representative people, specifically associated with the Workers' Party (PT), which in their governments opted for reconciliation with economic, media, political and conservative oligarchies. The author stated that it converted the party as *another party*, separated from the social base of its emergence, bringing a loss of mobilization around it.

This discontent with PT does not legitimize the impeachment but explains one of the reasons for its strengthening, contributing to the event structurally articulated by the strength of political groups to maintain their privileges in an unequal society, with strategies such as the deterioration by the sensationalist press, which manipulates information in favor of economic oligarchies; the party's pulverization of Congress; the lack of responsibility and respect for the democratic processes of politicians; the legal force that extrapolates power and destabilizes balance; the illegitimate dynamics surrounding speculative, punitive and populist corruption, without respecting criminal guarantees; the penetration of the Neopentecostal Evangelical Churches as political and sociability articulators; the strengthening of the power of the Evangelical Bench in Congress, barring progressive guidelines.

Then, this set of problems creates the possibility of strong cohesion between conservative and/or extreme-right groups, which has been worsening since the first manifestations of impeachment. This becomes a fruitful path for right-wing populism, creating an anti-corruption discourse, especially represented by the "PT" government, and asserted as a political alternative, which strengthened the support base of groups such as the "*Movimento Brasil Livre*", "*Vem pra Rua*" and Jair Bolsonaro's group.

An alarming example was the municipal elections in São Paulo and Rio de Janeiro, with the victory of João Dória (PSDB) and Marcelo Crivella (PRB), respectively. Crivella was linked to a political party with a religious business background. "In a book [...] Crivella wrote that homosexuality is an 'evil conduct' and condemned other religions as 'diabolical'"⁸ (Gallego, 2016a, p. 151, translated by us). This shows how significant the power of the evangelical church is, specifically in the neo-Pentecostal aspect, with the actions of imposing values of the traditional Christian family, challenging the rights of dissident groups and the reproductive rights of women.

This scenario has a social, political and media mobilization consequence for the election of Jair Bolsonaro, who was one of the most engaged agents for the removal of Dilma Rousseff⁹. Bolsonaro from the Social Liberal Party (PSL) was one of the most

⁸ . "Em um livro [...] Crivella escreveu que a homossexualidade é uma 'conduta maligna' e condenou outras religiões como 'diabólicas'" (Gallego, 2016a, p. 151).

⁹The current President dedicated his vote in favor of impeachment "to Colonel Carlos Alberto Brilhante Ustra, responsible for at least 50 murders and, in Bolsonaro's own words, 'the dread of Dilma Rousseff', tortured at the DOI-CODI facilities headed by Ustra. Bolsonaro also compared the ongoing process with the 1964 military coup"(Novy, 2016, p. 94).

recent fruits of a project founded on the weakening of the democratic order, becoming an extremely popular figure of the conservative right.

When researching Bolsonaro's voters, Gallego (2018) found some facts: most voters believe that policies such as *Bolsa Família* and Affirmative Actions are negative proposals, which generate laziness and a passive citizen; the individuals recognize that the black, feminist and dissident population movements of genders and sexualities suffer prejudice; however, they believe that they abuse rights because they use victimization to gain state privileges, threatening citizens who are not part of these groups.

Therefore, a violent and moralistic offensive against the agendas is being constructed, which are most frequently embraced by the Brazilian left, from the dissident people (Gallego, 2018). They also place under threat macro and micro-social aspects that concern the experiences, everyday lives and citizenship of these people, as seen in several bills (PLs) being processed in the National Congress.

3 Rights and Citizenship of Dissident People

The human rights debate had its institutional reference in 1948, when the Universal Declaration of Human Rights (UDHR) was promulgated, influenced by the effects of the Second World War, in the context of the Cold War. At that time, there was a dialogue about the institutionalization of basic and essential rights to the human condition, not referring to a specific nation-state, but to a proposal of a minimum guarantee of rights to all people, regardless of their geopolitical places. The discussion on the need to produce global norms for human rights arises in response to the violent strategies experienced, in which part of science and knowledge production was used to undertake tests on human beings and to create weapon technologies, as in the case of atomic bombs.

However, UDHR has a guideline character, behavior guiding, which exempts countries from complying with it, since it is not mandatory. This is also due to the cultural and historical character of these rights, making each country interpret and incorporate them based on their cultural reality.

Thus, we dialogue with Hannah Arendt's criticism of human rights, understanding that only collective belonging will bring about the understanding of people as a person, and, from that, with rights to have rights. For the author, the nature of the individual is only human if inserted in the political community (Malfitano & Lopes, 2014; Teles, 2012). Therefore, we understand that human rights are relevant, but also the importance of dialoguing with social rights, together with civil and political rights, since they come from the recognition of the political community.

These rights are extremely important to think about the construction of citizenship and the social participation of the individuals. In this sense, Lopes (2016) discusses rights, citizenship, and articulation with social occupational therapy. The author reminds us how a liberal society is thought of individually, with no space for collective constructions.

We understand that in a time of great setbacks, affecting the dissident people in genders and sexualities, it is necessary to resume the commitment with a perspective guided in the direction of expansive democracy, in which the expansion of individual and collective rights of groups and historically marginalized individuals, seeking to

increase collective participation in deliberations, and a greater dialogue between institutions and citizens.

Expansive democracy also shares criticism regarding the liberal centralization of the individual. However, it emphasizes the right to participate without it being placed secondarily, seeking a balance between individual, group and population rights, having the notion of the individual as a participant community activities (Lopes, 2016).

Therefore, we understand that citizenship “[...] can no longer be seen as a set of formal rights, but as a way of incorporating individuals and groups into the social context”¹⁰ (Lopes, 2016, p. 39, translated by us).

In this sense, we can analyze the dimensions of citizenship regarding the incorporation of dissident people in genders and sexualities in various social spheres, for the access to public spaces, education and family constitution, through the materiality of bills that go through the National Congress.

In the access to public spaces, PL 5774/2016¹¹ criminalizes people who are dissident in genders and sexualities, by framing as a “[...] misdemeanor the person who uses the public bathroom other than being male or female”. This hurts individual rights when attending a space under their gender identity, and it also hurts collective agendas related to the recognition and respect of people who do not respond to the construction of cisgender bodies, because of the term sex, in the bill, is referring to genitalia.

In education about dissident people in genders and sexualities, the bill called “School without Parties” (PL 1859/2015¹²), proposes not developing educational policies, nor adopt compulsory or optional subjects in the school curriculum, tending to show what they call “gender ideology” – an attempt to “modify the heterosexual nature” in homosexuals. Thus, the terms “gender” or “sexual orientation” in the school context would be vetoed, with the amendment of Law 9,394/96 - Law of Directives and Bases of Education (LDB).

Justifying this, bill authors argue that the principle of freedom for some groups cannot hurt the limit of the others. This argument operates the inversion of the logic of respect for social differences since it is based on the observation that if a difference in gender or sexuality is opposed to hegemony, it should not be respected since it would constitute a violation of hegemonic individuals' freedom.

There are also other bills working together proposing limitations in the discussion in gender and sexuality in schools, such as 10577/2018¹³, 10659/2018¹⁴ and 5487/2016¹⁵. The first two aimed to prohibit the use of the terms “gender” and “sexual orientation” in all areas of municipal, state and federal education; and, the last one aimed at the prohibition of the Ministry of Education to transmit any material referring to sexual diversity.

Regarding the family constitution as an important part in the process of incorporating individuals and groups into the social context, as an exercise of

¹⁰ “[...] não pode mais ser vista como um conjunto de direitos formais, mas sim como um modo de incorporação de indivíduos e grupos ao contexto social” (Lopes, 2016, p. 39).

¹¹ Authoring of Deputy Victório Galli (PSC/MT).

¹² Authoring of deputies Alan Rick (PRB/AC), Antonio Thame (PSDB/SP), Antonio Imbassahy (PSDB/BA), Bonifácio de Andrada (PSDB/MG), Celso Russomanno (PRB/SP), Eduardo Cury (PSDB/SP), among others.

¹³ Authoring of Deputy Cabo Daciolo (PATRI/RJ).

¹⁴ Authoring of Deputy Delegado Waldir (PSL/GO).

¹⁵ Authoring of Deputy Professor Victório Galli (PSC/MT).

citizenship, some bills try to limit the possibility of access to certain rights, such as 5167/2009¹⁶ that establishes that no relationship between people of the same sex can be compared to marriage or the family entity and 620/2015¹⁷, which tries to veto the joint adoption by same-sex couples. These bills come in line with the idea of creating a Family Statute (PL 6583/2013¹⁸), for the definition of family in a limiting way and which does not represent, as Bento (2012) argues, their multiple forms of meaning and constitution.

The materiality of the bills is understood as mechanisms of public control of the performative activities of dissident people in genders and sexualities, and their inflection in the destitution of rights and exclusion from social life; which negates, above all, the possibility and visibility of their existences.

4 Everyday Life and the Praxis of Occupational Therapy - beyond Conservatism

Gender is the first identity experienced by the individual (Hall, 2000; Bento & Pelúcio, 2012), and is the main marker in which everyday life and participation in social life are structured. The gender marks the stimulus to the development of skills, regulating the use of time and the most diverse spaces, the body, the work, domestic, study, play and leisure activities, enabling the creation of life projects, among others.

Everyday life is understood as the subjective construction, permeated by the collective, cultural, historical and social dimensions. It is the meeting of singular and practical needs with collective ones (Galheigo, 2003). The collectivity varies according to the context, that is, according to the configurations and functionalities of the bodies, social class, cultural ties, place, gender, sexuality, age, and race/ethnicity. It follows the rhythms and regularities of each historical period (Carvalho, 2000).

In this sense, heteronormativity works as a technology for disciplining and controlling bodies (Foucault, 2005), and ends up making the individual incorporate the normative political model in the everyday life of society. Thus, everyday life and participation in social life are organized in a binary way, and, for those who defy the norm, when transit in the gender frontier, the implications echo both in the sphere of public and private space.

In this sense, gender is configured as one of the central elements in the constitution of the everyday lives, implies considering the mechanisms that generate these conceptions, the discourses that are triggered to reiterate them, and under the “regimes of truth,¹⁹” the limit is delineated for the social participation and inclusion. We need also to consider the hierarchy of power networks that establish the relationships between the different spheres of the social, as stated by Guerra (1993).

Thus, is in these spheres, in the case of gender, that the inequalities are created and dynamized. When we talk about gender inequalities, it is about the naturalization of

¹⁶Authoring of deputies Captain Assunção (PSB/ES) and Paes de Lira (PTC/SP).

¹⁷Authoring of Deputy Júlia Marinho (PSC/PA).

¹⁸Authoring of Deputy Anderson Ferreira (PR/PE).

¹⁹According to Foucault (2007), regimes of truth are discourses that work as rules for enunciating the truth, techniques for obtaining the truth, defining a statute proper to those who generate and define the truth; therefore, a circular link between truth and power.

these inequalities, the way they are built based on a series of prescriptions and norms that are not even perceived by those who live and reproduce them.

We can think that gender relations permeate children's lives from an early age. Girls and boys learn how to *perform* their genders, through processes ranging from clothing to the construction of their life projects, or choosing a profession. In their everyday practices, this is expressed from the multiple spaces of sociability, such as the school, to the most private environments, such as the home. These norms, which dictate what we should wear, how we should identify, how we should think and act in the world, are produced repeatedly by different discourses that have their reflexes on the materiality of bodies, and that they support, based on aspects focused on morality, the processes of marginalization.

The premise of sex-gender-sexuality states that a given sex indicates a specific (and unique) gender and this gender induces the desire (also unique). In this logic, it is supposed that sex is natural and the natural is understood as given, before the culture; the same is true of gender and sexuality (Butler, 2003).

This discussion is spearheaded by many authors of the Queer Theory²⁰, based on the North American cultural studies in the late 1980s as “[...] critical counterpoint to sociological studies on sexual minorities and the identity politics of social movements”²¹ (Miskolci, 2009, p. 150, translated by us). The critical opinion of the Queer Theory in theoretical and in practical terms is about the strategies of the discipline for the normalization and stabilization of social identities and gender identities. This opinion has a direct impact on the criticism of compulsory heterosexuality – the heteronormativity - and seeks to think about the mechanisms by which these elements operate and gain resonance in the everyday life (Melo, 2016).

Thus, inserting dissident people in genders and sexualities in the praxis of social occupational therapy, as in the other sub-areas, is, according to Barros (2004), to act on the citizenship axis, which will direct therapeutic-occupational actions together to people and collectives, reflecting and managing human activities through different everyday lives, in reaching citizenship and participation in social life in the community. This implies the reflexivity of occupational therapists on how the normative processes affect the ways of living, impacting the spaces to be accessed, the lives to be built and the authorization that the State and society as a whole gain to delegitimize people and define in which margins they will transit (Melo, 2016).

Therefore, the issues experienced by dissident people in genders and sexualities imply occupational therapy besides to technical rationality related to the practice, and indeed, the therapeutic-occupational praxis, which, according to Vásquez (2007), it has critical reflexivity and the material agency on the everyday life constitutions in which these people live and the mechanisms and technologies necessary for their incorporation as participants in social life in the community.

²⁰The English term queer is old and originally had a negative connotation against those who broke norms of gender and sexuality (Miskolci, 2007). Queer studies take the construction of the binomial homosexuality/heterosexuality as an object of analysis, in which heterosexuality will be revealed at the same time as a producer of homosexuality and the parasitic structure of its perverse other (Bento, 2006).

²¹ “[...] contraponto crítico aos estudos sociológicos sobre minorias sexuais e à política identitária dos movimentos sociais” (Miskolci, 2009, p. 150).

The State, the institutions, and corporations will produce and control the everyday lives of individuals and collectives, subjecting bodies to disciplinary, normative and normalization processes (Galheigo, 2003). Thus, thinking about the heteronormative and binary conceptions produced by society requires reflecting the harmfulness they have in the construction of everyone's everyday life. Also, when people and collectives build their experiences outside these norms, there is a lack of legitimacy, which can be considered as abject human beings²², targets of prejudice and violence (Butler, 2003).

Occupational therapy is inserted and produced in the social context. Thus, a social life organized in a binary way also has repercussions on therapeutic-occupational praxis, whether in the control and maintenance of heteronormativity or the facilitation of the processes of emancipation and legitimization of dissident performances.

Considering the importance of the human activities in the processes of occupational therapy and the institutionality that they conform to everyday life, putting them under analysis, and under the axis of citizenship is important to consider the crossing and determination of the various political-cultural mechanisms.

The family as a primary institution, for example, also centers its organization based on heterosexual and monogamous meaning, generating control mechanisms to hide dissidents manifestations (Toledo & Teixeira Filho, 2013). Similar to the State, the family mostly reproduces the normative and violent grammar so that heteronormative premises are fulfilled, not only of sons and daughters, so that they adapt to the gender performances corresponding to their biological sex, but also to their maintenance of the traditional hegemonic values of "being a family".

When denying the existence of a dissident human being in gender and sexuality, problems of family coexistence can arise. This is often the case when members do not accept or demand that sexual orientation and/or gender identity are not public. This can compel these people from their homes in a compulsory or expulsive way, breaking the relationships of community life or even culminating in suicide. When possible, survival strategies are launched, self-propelled and/or with social support networks, besides the normative vision of the State, which gives friendship a unique character in the construction and maintenance of affective bonds (Bento, 2012; Sedgwick, 2007).

Even in the face of a normative, controlled, organized and distributed discourse (Foucault, 1999), we have strategies of resistance, agency, and micro-powers that go against the hegemonic premises, creating new forms of conjugality, coexistence and being a family.

Distancing from victimizing discourses or even from identity traps, the geopolitical place and the political-body of the statements need to be privileged. In other words, talking about gender inequalities is not only problematizing the intricacies of the social life of subjects who, as a result of gender, have their lives marked, marginalized and dehumanized. It is also necessary to problematize the cultural gears that allocate individuals in marginal places, producing and reproducing material arrangements, codes, and representations, taking heterosexuality and the male universally as a measure of the human, and then to think about the intervention strategies in the field in which

²²For Butler (2003), this concept is related to all types of bodies that have their lives not considered "lives", and whose materiality is understood as "not important".

life happens so that they move between the macro and the microsocial (Miskolci & Pelucio, 2011).

Therefore, in the praxis of occupational therapy, the dimensions of space should be considered based on their physical, symbolic, cultural, and, above all, political perspectives since they materialize the mechanisms of coexistence in social life and determine everyday lives through restrictions of the performativities of the human activities of dissident people.

Finally, resuming Leite Junior & Lopes (2017), we need to think about training and professional practice in a sensitive and empathic way, so that ruptures are built in the exclusion and historical stigmatization of these individuals. It is up to us to build bridges, to be social articulators for qualified and ethical strategies to then design the path we will propose to build in occupational therapy, between reinforcing gender stereotypes and making other differences invisible or jointly producing openness for as many ways as life can take place, incorporating knowledge that deals with different social demands (Leite Junior & Lopes, 2017).

This reflection is essential for thinking about our commitment in the current times when there are policies that weaken the democracy, corroborating the tearing of the everyday life existence of dissident people in genders and sexualities.

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Author’s Contributions

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Corresponding author

Iara Falleiros Braga
e-mail: iarafalleiros@gmail.com