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DOSSIER:

THE GEOGRAPHY OF THE BODIES OF TRANS PERSONS



THE COUNTRY THAT KILLS THE MOST TRANS PERSONS

**BRAZIL
2017**

Externally

The person that judges me;
And says so many absurdities to me;
Is the one that refuses;
To let the world evolve.
Misdjudgements;
Words blown in the wind;
Rights always denied;
The choking of feelings.
In the midst of invisibility;
I get wet under the rain;
That becomes a storm;
Leaving me barely naked.
And though I am wet;
Soaked in these waters of hatred;
Alone and helpless;
Victim of vile human beings.
Troubled consciousnesses;
Coated in ignorance;
In my soul I carry the scars;
Of the limits of arrogance.
That I can live without fear;
That I can be who I am;
That I wander without fright;
That I kiss the one I love.
But hypocrisy smells fetidly;
Prejudice, it tastes bitter;
To some of them I am only sex;
To others I am sin.
In spaces long dreamt of;
That I can belong;
From school to the workplace.
I only want to win.
Hence I shout!!!, but who cares?;
They run away from the sad reality;
Transgender persons are being murdered;
With refinements of cruelty.
So enough with the silence!!!
Listen to my voice;
Because the mourning is big enough
And nobody cries for us.

Ana Paula Benete Crozué

LIST OF ACRONYMS

ATRAC	Association of <i>Travestis</i> of the State of Ceará (Associação de Travestis do Ceará)
CNCD	National Council for the Fight Against Discrimination (Conselho Nacional de Combate à Discriminação)
EJA	Youth and Adults Education (Educação para Jovens e Adultos)
USA	United States
IBGE	Brazilian Institute of Geography and Statistics (Instituto Brasileiro de Geografia e Estatística)
ILGA	International Association of Lesbian, Gay, Bisexual and Transgender persons
IPEA	Institute of Applied Economic Research (Instituto de Pesquisa Econômica Aplicada)
LGBT	Lesbian, Gay, Bisexual and Transgender persons
LGBTQI	Lesbian, Gay, Bisexual, Transgender, Queer and Intersex persons
NGO	Non-governmental organization
STF	Brazilian Supreme Court (Supremo Tribunal Federal)
Tdor	Transgender Day of Remembrance
TGEU	Transgender Europe
TMM	Trans Murder Monitoring
TvT	Transrespect versus Transphobia Worldwide
WHO	World Health Organization

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1. INTRODUCTION

In Brazil, there is a lack of studies and research related to the universe of *travestis*¹ and transgender persons aiming to acknowledge in deep the reality of a population that is discriminated against and cast aside in society. These persons have their rights violated and are excluded from the possibility of living in society with quality, dignity, respect and security, leading them to marginalization and to the perpetration of physical, psychologic and moral violence against them.

Brazil has recently experienced a paradigmatic shift for the human rights of *travestis* and transgender persons. If on the one hand rights historically reserved to a heteronormative cisgender elite have been conquered and the public debate about the existence of other ways of being and building relationships has gained momentum, on the other hand we have been witnessing the terrifying reactions of this elite, in its will to perpetuate the exclusion of these subjects and their affections (BRASIL, 2012).

Transgender people are today one of the most victimized groups in the country, the risk of a transgender person being murdered is 14 times higher than that of a gay man, and it is 9 times more likely to be a violent death. According to international agencies, more than half of homicides against transgender persons in the world take place in Brazil (TEGEU, 2016).

Nevertheless, the numbers can be even higher due to the high levels of underreporting. Many cases are either never reported or even wrongly reported as murders of “men” or “homosexuals”, therefore the numbers presented in this Dossier still are not representative of the Brazilian reality, which can be, and is, much worse.

The number of *travestis* and transgender persons who have their human rights constantly violated is not known, only the number of murders is kept record of. Every year, hundreds of *travestis* die due to the use industrial silicone or to problems caused by the indiscriminate use of hormones. Even though there has been some progress on health care policies for transgender persons, at the end very few hospitals welcome this population.

Many *travestis* and transgender persons leave Brazil looking for a better life in Europe as the country does not have a policy of income generation and employment for the population and, since early age, they are secluded from school and look for alternative spaces that could enable them to profit from better living standards.

Due to the lack of support from family members and relatives, *travestis* and transgender persons are kicked out from home at early age, thus demonstrating that the geography of a transgender person relies in being denied the right to navigate in the streets of their cities, being taken from the family, being expelled from school, being abused and violated. Many of them do not even have their birth certificates in hand when forced to leave their homes and are buried as indigents.

¹ In Brazil, the term “travestis” is commonly used as a political identity of some members of the transgender community, who have reclaimed it. This is why we are not translating the word, keeping it in its original Portuguese form instead (Translator’s note).

The lack of respect towards this population is constant throughout their entire lives, and even after they die. In social life, all sort of daily perversities are perpetrated by those who refuse to treat us in observance to our gender identity. The use of bathrooms is also restricted. After death, they are usually buried by friends or as indigents because family members do not claim their bodies. To these human beings, the right of being herself/himself is denied since their birth.

Travestis and transgender persons in Brazil share stories of social exclusion and discrimination, causing them suffering, reinforced by violent speeches and social depreciation perpetrated against them on a daily basis. This is reflected in their speeches in the form of a distress due to their daily sociability, demonstrated by daily confrontations due to the lack of acceptance by society, which can lead to suicide.

Therefore, it is urgent to acknowledge the importance of considering the living contexts of those who belong to this population, abandoned and marginalized by society, the subjects who rise against cis-heteronormative gender rules. The majority of the population of *travestis* and transgender persons in the country is still living in condition of misery and social exclusion, with no access to education, health, professional qualification or opportunities to be included in the world of work and public policies that consider their specific demands.

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2. PRESENTING THE WEBSITE

The level of social invisibility of transgender persons in Brazil is so high that researches or studies from the part of the IBGE (Brazilian Institute of Geography and Statistics) or IPEA (the Institute of Applied Economic Research) to map the population in the territory and foment the design of human rights policies, the fight against violence and the creation of public policies addressing or demands are nonexistent.

Transphobia has a multilayered character, involving much more than the actions described in the Brazilian Criminal Code. Transphobia may be understood as the prejudice or the discrimination against certain individuals due to their gender identity, real or presumed – encompassing all forms of violence derived from there. Unfortunately, there are few transgender persons who got to live more than 35 years and grow old. When they are not murdered, some other fatality often takes place, due to indiscriminate use of hormones and industrial silicone.

With my background in Geography, I noticed that students struggled to understand the content related to Cartography. As a protagonist of my own movement (besides being a teacher), I have always discussed social issues with my students, both in middle school and high school.

In 2012, in an attempt to change the methodology to teach Cartography in class, I started **THE CARTOGRAPHY OF RESISTANCE**, a project of social cartography, linked to the social and human sciences. More than a physical mapping, it deals with movements, relations, power games, confronting forces, struggles, disputes for the truth, enunciations, ways of objectifying, *subjectifying* and *aesthetify* oneself, practices of resistance and emancipation.

The first activity we developed in class regarded the number of murders of LGBT persons in Brazil, and based on these data students built charts depicting the number of murdered lesbian, gay and transgender persons, with maps disaggregating those numbers by state and region of the country.

This research was based on information gathered from websites of existing LGBT organizations which were always made reference to when presenting data of cases of LGBT-phobia in Brazil. Nevertheless, as our project proved to be successful, we kept it going for the coming years, until we realized there we were making a mistake, since transgender men and women were being counted as “gays” and “lesbians”, that is, the information was contributing to the underreporting of violence against *travestis* and transgender persons, and consequently inflating that of gays and lesbians in final reports.

By the end of 2015, in the Social Forum of Porto Alegre, Rio Grande do South, during a meeting with the President of *Rede Trans Brasil*, Tathiane Araújo and Vice-President Marcellly Malta, we came up with idea to build a website dedicated entirely to the reporting of cases involving not only the murders of *travestis* and transgender persons, but also all cases involving human rights violations, because such cases were also failing to be reported, only the cases of murder were being counted.

And so the website was launched, taking in consideration also my own interest as a researcher, the will to answer the claim of the trans population in Brazil, and also the lack of information and publications available about this issue.

In undertaking this research, we used two sources of data. First, Google News and second, crime news websites. The keywords used in the research were: “Travesti” – “Transsexual” – “Death” – “Murder” – “Assault”, plus the date of the search. At the beginning, we realized that if we searched for cases using female nouns and articles, nothing would show up. But when we used male nouns and articles, the pieces of news would show up, and they even increased when we looked for terms such as “*traveco*” (“shemale”) and expressions like “man found in feminine attire”, demonstrating the lack of respect by media professionals in the coverage of such cases.

We also noticed that when we typed in “transsexual”, the pieces of news that would come up were always about some trans people who had graduated in college, started a family, had had surgery or worked in the fashion industry. When we typed in “*travesti*”, the pieces of news were always related to sex work, pornography, assault and death.

Unfortunately, few media vehicles cover the issue of violence against trans persons, and even when they do so, pieces are coated in transphobia, objectification and vulgarization, contributing to the marginalization of *travestis* and transgender persons. Most of the pieces we analyzed did not respect gender identity or chosen names.

To implement our project, we invited the Pedagogue Euclides Afonso Cabral (Federal University of Uberlândia), to assist with the building of charts, tables and maps. The website also provided a partnership with the European organization TGEU (Transgender Europe), to which we send monthly reports of murder cases in Brazil. We also had the opportunity to take part in two trainings organized by TGEU, the first in Bologna, Italy, in June 2016, and the second in Bangkok, Thailand, in November 2016.

TGEU’s TvT Project (Transrespect versus Transphobia Worldwide) also systematically monitors, collects and analyzes reports of the murders of transgender and/or gender-diverse persons worldwide. These reports provide contextualized information about the monitoring and the reporting of the murders of transgender and/or gender-diverse persons and produce abstracts with the results. Charts present indexes about the regions of the world, country, day of death, place and *causa mortis*, age and profession of victims.

TvT’s research team regularly updates and assesses results chronologically, starting with the most recent update. The situation in Brazil is especially worrisome, since the country is responsible for 40% of all world cases since January 2008, and 42% of cases in 2016. One of the contributing factors to the rise in the reporting of the already high enough number of transgender and/or gender-diverse persons in the country is the recent partnership between TGEU and Rede Trans Brasil, which enabled a joint effort to monitor and report in a more holistic and professional way the violence against this population (TGEU apud BERREDO, 2016).



TGEU's First Training (Bologna, Italy): participants from Uganda, Brazil, South Africa, Thailand, Germany and Pakistan.



TGEU's Second Training (Bangkok, Thailand): during ILGA 2016, with trans activists from Asia, Europe, Africa and Latin America.



The starting point of the website project, during the Social Forum 2016 in Porto Alegre. From left to right, Sayonara Nogueira (Communications Secretary of Rede Trans Brasil), Tathiane Araújo (President of Rede Trans Brasil), and Marcelly Malta (Vice-President of Rede Trans Brasil).



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3. SEXUAL ORIENTATION AND GENDER IDENTITY

3.1. TRAVESTIS, TRANSEXUALS, TRANS MEN AND TRANSGENDER PERSONS

In defining the categories below, we used Jaqueline Gomes de Jesus's e-book, "Orientations about the transgender population: concepts and terms", published in 2012.

Transsexual Person

Transsexuality is a matter of identity. It is not a mental illness, a sexual perversion, nor a debilitating or contagious disease. It has nothing to do with sexual orientation, contrarily to what one usually thinks, and it is not a choice or whim. Some transsexual people recognize it in themselves since childhood, while others do so later in life due to many different reasons, especially social ones, such as repression.

A transsexual woman is anyone who claims to be recognized as a woman. A transsexual man is everyone who claims to be recognized like a man. Contrarily to some people think, what determines the transsexual condition is people's identities, not surgery.

Every transsexual person should be treated according to their gender: transsexual women adopt feminine names, appearance and behavior, they want to and need to be treated like any other woman. Transsexual men adopt masculine names, appearance and behavior, they want to and need to be treated like any other men.

Travestis

Travestis are people who live and experience female gender roles, but rather than recognizing themselves as men or women, they identify as members of a third gender or a non-gender. Regardless of that, it is important to highlight that travestis want to be treated in the female gender, and that it is an inSoutht to address them using masculine pronouns and adjectives. As *travestis*, yes. *Os travestis*, never.

Sex and Gender

Sex is the biological classification of people as male or female, based on organic characteristics like chromosomes, hormone levels, reproductive organs and genitalia. **Gender** is the personal and social classification of people as men or women. It is performed through gender roles and gender expressions. It is independent from sex.

Gender Expression, Gender Identity and Gender Role

Gender expression is the way through which someone presents himself or herself, his or hers

appearances and behaviors, according to the expectations that society builds for each gender. It changes from culture to culture. **Gender identity** is the gender with which someone identifies, which can or cannot follow the gender to which he or she was assigned at the moment they were born. It is different from someone's sexual orientation. **Gender role** is the way of acting in situations according to the assigned gender, taught to everyone since they are born. It reinforces differences between men and women. It is social, not biological.

Cisgender and Transgender

Cisgender is an "umbrella-concept" comprising everyone who identifies with the gender to which they were assigned at birth. **Transgender** is an "umbrella-concept" comprising the diverse group of people who, at very different levels, do not identify with the behaviors and/or roles expected from the gender to which they were assigned at birth.

Intersex

Intersex is someone whose body differs from the culturally established standard for male or female, in relation to chromosomes, genitalia and coexistence of testicular tissues and ovaries. Intersexuality refers to a broad set of bodily variations in what is understood as male or female. Throughout the world, intersex people have been mobilizing and organizing, so that intersexuality is no longer seen as a pathology, just as a variation, and that, as babies, they are not submitted to so-called "reparatory" surgeries that mutilate them and shape genitals that not necessarily are in accordance with their gender identities and sexual orientations.

Sexual orientation

Sexual orientation is the emotional and/or sexual attraction to someone. **Asexual:** someone who does not feel sexually attracted to individuals from any gender. **Bisexual:** someone who feels emotionally and/or sexually attracted to individuals from any gender. **Heterosexual:** someone who feels emotionally and/or sexually attracted to individuals from a gender different from that with which he or she identifies. **Homosexual:** someone who feels emotionally and/or sexually attracted to individuals from the same gender with which he or she identifies.

Non-binary identity

Some people have non-binary identities, meaning that they do not feel comfortable between strict male and female gender divisions. They might do not care about this division, and they also might feel attracted to other people regardless of their gender identity. In whichever case, this is usually referred to as non-binary identity.



Source: <https://transconnection.wordpress.com/2015/07/22/identidades-genero-e-diversidade-sexual/>

THE BEST WAY TO KNOW HOW SOMEONE IDENTIFIES AND HOW YOU SHOULD REFER TO HIM OR HER IS TO ASK THEM. SIMPLE LIKE THAT.

3.2. THE USE OF “X” FOR DESCRIBING GENDER VARIATIONS

Euclides Afonso Cabral

Before discussing such a small letter, it is important to take a look at the development of the ability to speak and to write as human beings. In every civilization, whether ancient or contemporary, in the West and in the East, writing has had a decisive importance, not to say fundamental in human evolution in all senses, religious, scientific, cultural, as well as in prolonging life, in the ability to learn and teach, among other things.

The origins of writing are dated back to 4000 b.C. They are to be found in simple systems that showed up way before than the first alphabets, such as drawings depicting the shapes of diverse objects, animals, human beings and activities such as hunting, deities etc. Alphabets would not appear until 2000 years later.

The invention of writing is not attributable to any specific society, in any exclusive or particular way. In different periods, civilizations such as the Egyptian, the Chinese and the Mesopotamic started to develop their systems of representation. Nevertheless, way before writing, the exchange of information or the teaching/educating were accomplished through verses, drawings and songs (MANACORDA, 2002), which shows that a word has more to it than letters, it touches upon individual subjectivities.

As new ways to look at the world appear, human beings have been developing new ways to speak and build knowledge. It is well known that the more advanced a language³ is, the more advanced a culture is in that specific society; a word often gives much information and comprehension of the context, as others can be restricted only to a specific event.

Regarding the meaning of the words that, in Portuguese, define humans in two categories, man and woman, these were shaped according with different cultures in history, undergoing variations according with the place or the imposed culture, for instance, in English one can say “Men” and “Woman”, in German one says “Mann und Frau”, in Slovenian “moški in ženska”, the latter being uncomfortable and very difficult to pronounce for Portuguese native speakers.

When one pronounces the word “woman”, in our culture, one soon imagines a sweet being with soft skin and delicate body, with long hair and organs such as vagina, uterus and protuberant breasts; when one thinks about “man” one sees the image of someone with muscles, short hair, beard, hairy body and penis. Such characteristics may and should vary, but when one goes deeper and observes different social and cultural formations, one sees that few things change.

Considering the items that are meant to be used exclusively by men and others by women, that is, objects, clothes, professions, appliances etc... Starting from there society as a whole imposes that certain things are meant for “the” woman”, as some other things are meant for “the” man, all of this in cultural environments that were still considered to be archaic, considering also that they have professions exclusive for “the” men and others for “the” women.

³ In that sense, I observe that when referring to “language”, I refer to written and spoken language, considering as well all its cultural contributions.

Throughout mankind's history, women have been oppressed in many different ways, and the creation of language elements divided and put into little boxes the female and the male universes, which also contributed to strengthen male domination, for we always put men first, in writing and in day to day life.

This brief demonstration about the origin and the importance of language shows how much it can be shaped according with the progress of knowledge and also with the events in society, so with the progress in science and culture, it is now known that women and men are equivalent, and that there are variations in their sexual genes.

Still, it was not possible to create new articles or pronouns satisfactory enough, therefore the need of the replacement by the letter "X". This is one of the explanations that can satisfy the defense of the letter "X". We evolved a lot about the findings in the field of Biology, before that what defined female and male were the reproductive system, and as scientific tools evolved and due to medical science, it is possible to observe other genetic variations, for instance, the XX and XY genes, as showed by Morgan (1910) in "Sex Limited Inheritance in Drosophila", where he demonstrated those genes were responsible for determining the formation of sexual organs in individuals.

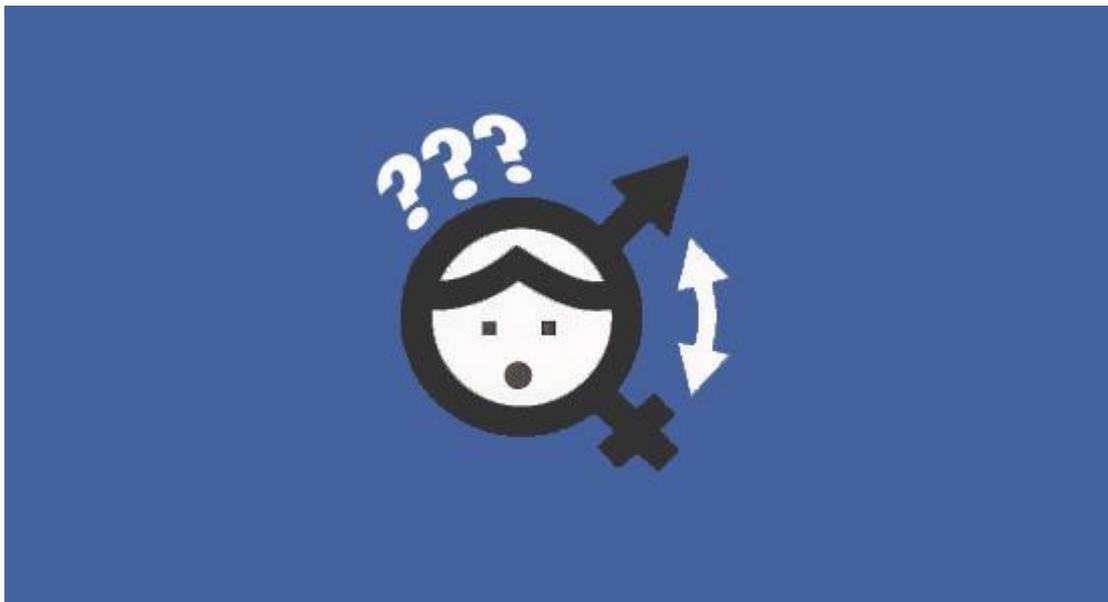
Nowadays we have another findings such as inducible genes like WNT4, which is studied by the geneticist Eric Vilain at the University of California in Los Angeles (UCLA), who states in an interview to "Scientific American Brazil" that this gene is responsible for other formation mechanisms, but it is still a work in progress requiring attention from researchers.

Therefore, we can consider the letter X as an important symbol or reference to be used in academic or non-academic texts, and for LGBTQI activists, because it is an incognito like us human beings, for we are not defined creatures, we are still at the evolution line of species, and finally a way to represent the gene that each of us carry, whether female, male or intersex.

To use neutral language is one of the main contemporary challenges. Some options exist, but to learn to speak like that is a process of personal linguistic deconstruction that may take a while, but is worth the effort.

“Todxs são iguais perante a lei, sem distinção de qualquer natureza, garantindo-se aos brasileirxs e estrangeirxs residentes no país a inviolabilidade do direito à vida, à liberdade, à igualdade, à segurança e à propriedade [...]”⁴

Article 5 of the Brazilian Constitution, in gender-neutral language



Picture: Lado A Magazine, 2016.

⁴ “Everybody is equal before the law, without distinctions of any nature, assured to Brazilians and foreigners residing in the country the inviolability of the right to life, to freedom, to equality, to safety and property (Translato’s note).

4. STORIES OF SILENCING

Tathiane Aquino Araújo

Sayonara Naider Bonfim Nogueira

4.1. TRAVESTIS UNDER THE MILITARY DICTATORSHIP

52 years ago, a civil-military coup d'état took place in Brazil, in March 31st 1964, initiating the longest period of democratic suspension that the country has ever been through as a Republic. Going down in history as the “plumb years”, the military dictatorship was characterized by the rupture of civil rights, censorship, violent repression to popular demonstrations, murders and torture.

What about *travestis* under the military dictatorship? Back at the period, methods to “measure” *travesti*'s bodies, collect their images for “investigation” and determine how threatening they could be were developed. The risk they represented, in the words of the Police, referred to corrupting the youth, besides diffusing and fomenting “despicable” practices. A direct association between sex-gender deviation and communist ideology was established. In that way, the arrest of *travestis* should be considered a priority, as one of the ways to fight against the pervasions perpetrated by “communists”.

Society preached morality and good costumes during the dictatorship, therefore *travestis* were assaulted for the simple fact of existing. They could not go out during the day or at night, because policemen would beat them and arrest them. They carried on with their lives in ghettos, so that they could be better controlled (LUCON, 2016).

“Back then we could not go out during the day, because we would immediately be arrested by the police. Some of them would just stay in front of our house waiting for us to go out. Once, I left home with a friend in daytime to buy some stuff and we ended up being arrested. Even with my Work Card, because I worked as a cleaner back then, they would accuse us of vagrancy, tear up our documents and arrest us” (Marcelly Malta, 65 years old, apud Neto Lucon, 2016).

Sissy Kelly, who is now 59 years old, reports that she was put in a psychiatric institution by her family and that she endured multiple sessions of electric shock therapy for being “effeminate”. She managed to escape thanks to a nurse who fell in love with her. Nevertheless, she faced police brutality and revealed that many *travestis* were hunt down and taken away in police vans that served as cells (LUCON, 2016).

“To get away we did many things that my body would not endure today. We would climb up to the rooftop of people's houses, and sometimes the ceiling would collapse and we ended up inside their homes. Some families emphasized with us and hid us, others would lock us up and call the police. Violence was the institutionalized policy of the government” (Sissy Kelly, 59 years old, apud Neto Lucon, 2016).

Marcelly Malta points out that *travestis* of African descent were the ones who got beaten up the most, and countless of her colleagues would go missing after being arrested by the police. Sissy Kelly states that the policemen who beat them were the same ones who would later come back to have sex with them.

“In military dictatorship, even without being involved in any political activities, travestis and transsexuals were constantly persecuted, arrested, and some of them, tortured. Going outside in day light was not an option, and just like political activists at the time, we followed some rules to avoid getting arrested. We always lived in groups and every day when we went out to buy something, we would always go alone. I was arrested many times. Almost every week they [policemen] would storm in our houses. Once I was in jail for 40 days, just because I was a travesti. Inside, we were beaten up, we were put in male units and abused. At night it was the worst, the soldiers would take us from the cells and put us in a dark room, where we could not see who was abusing us. I was taken to that room a few times and I got beaten up a lot. It was also there where they would have sex with us” (Sissy Kelly apud Sayonara Nogueira, 2016)

“In the period of military dictatorship, travestis were arrested all the time, got murdered or simply disappeared, there were no organizations defending human rights. Travestis could not go to a police station to report a situation in which they were victims, the fault was always ours. I was persecuted soon after the office of Olívio Dutra, when I taught Approach and Human Rights at the State Police Academy. By the end of Olívio’s term I was arrested because some military police authorities did not accept that a travesti would teach them how to do their jobs” (Marcelly Malta apud Sayonara Nogueira, 2016)

There are several reports of people who resisted the regime and the persecution from the part of the police and from the military. A lot got better, but there still much improvement left to be made. A great victory was the differentiation between sexual orientation and gender identity, which nowadays are distinct concepts, but that back then *travestis* and transsexuals were just a type of homosexuals (A GAMBIARRA, 2016).

In May 1980, during Paulo Maluf’s office, José Wilson Richetti took the post of Sheriff of the Downtown police station and created the “City Operation”, which had the purpose to arrest drug dealers and thieves. However, as soon as it started, newspapers would reveal that most of the 152 people arrested were sex workers, *travestis* and homosexuals.



Police sheriff José Wilson Richetti, who took the Downtown police station and led the City Operation, in a raid against travestis, sex workers and homosexuals. Photo: Juca Martins/Olhar Imagens.

In April 1st 1980, newspaper O Estado de São Paulo published a piece with the headline “Police already has a joint plan against *travestis*”, in which it detailed the plan proposed by civil and military police “to take travestis off the streets of strictly residential neighborhoods; strengthen the Vagrancy Police Station to enforce article 59 of the Criminal Contravention Law; set apart a special building for homosexuals; and destine a part of the city to relocate them, were some of the goals of the plan established to fight against *travestis* (A GAMBIARRA, 2016).

Homosexuality was a pathology, a disease which could be cured. During military dictatorship, countless gays, lesbians, travestis and transsexual persons were institutionalized, reinforcing distorted notions about who were the homosexuals (A GAMBIARRA, 2016).

“At the end of the military dictatorship I got arrested for being a travesti, I told the story to a local newspaper in 1988 and was persecuted, I hid all the time and lived in fear. Back then the Secretary of Law Enforcement had set the order to whip all of the society’s dirt in Fortaleza⁵ away. To society, we, travestis, homosexuals, lesbians, sex workers and people living in the streets were criminals who damaged Fortaleza’s image and had to be removed from Duque de Caxias, in downtown Fortaleza” (Thina Rodrigues, activist and President of ATRAC – Association of Travestis of the State of Ceará)

⁵ Fortaleza is the capital of the state of Ceará, in the Northern region of Brazil (Translator’s note).

According to Neto Lucon (2016) military dictatorship reached an end in March 15th 1985. Nevertheless, it is still possible to find vestiges of the regime nowadays. For instance, it is ordinary to see people reinforcing prejudices in the name of the “good costumes”, and even military policemen assaulting and murdering *travestis* without any punishment. Still today, in a country in which the life expectancy of a *travesti* or a transsexual woman is of 35 years old, reaching 60 years of age is a privilege few of them have.



Marcelly Malta and Sissy Kelly in the II Regional Workshop of Rede Trans Brasil – Southeast Round, in Uberlândia, Minas Gerais, October 2016. Photo: Neto Lucon.



Thina Rodrigues, President of ATRAC – Association of the Travestis of the State of Ceará. Photo: Personal Archive.

Unfortunately, Brazilian society has a short memory and many people dreading to revive the past. Those persecutions give cause to the fear and intolerance that, in the fertile soil of ignorance, develop and flourish. It is despicable, however, that so many people ask for the return of a Dictatorship in which so many innocent lives were taken and tortured.

Rede Trans Brasil regrets such episodes that took place in the country, and manifests its solidarity with all *travestis* and transsexual persons who have experienced in first hand the violence of the state of exception, holding as examples Marcellly Malta, Thina Rodrigues and Sissy Kelly, among others, who have survived such dark times. We are a democratic and transparent entity and we stand for the participation of the Brazilian people in the national decisions, supporting the Democratic Rule of Law, based in the constitution and in the implementation of the human rights for all its citizens.

4.2. THE ERASURE OF GENDER IDENTITY BE THE BRAZILIAN PRESS

Sayonara Naider Bonfim Nogueira

The majority of the Brazilian population of *travestis*, transsexuals and trans men live still in misery and social exclusion, with no access to education, health, professional qualification, opportunities for inclusion in the job market and public policies that address their specific demands.

The denial of recognition of trans identities, the rupture of family ties, school evasion, precarious working conditions and exclusion from the job market are all issues that lead to the marginalization of this population. Police Stations specialized in women rights are not prepared to address the cases of transgender women. As a matter of fact, the State is the one who commits the greatest violence against transgender people, when it denies them the recognition of their gender identities.

The Brazilian media reinforce stereotypes and reproduce violence against trans people, multiplying stigma and prejudice. Most news vehicles use terms such as “Man dressed as woman” or “homosexual”, without taking in consideration gender identity or trans citizenship.

One of the most important demands of the movement of *travestis* and transsexual women is the respect for gender identity, chosen names and treatment that suits someone’s gender. However, on day to day basis what one sees is exactly the opposite. The media, the Fourth Power of our society, reinforces stigma, increases disrespects and disseminates misinformation about this group (LUCON, 2014).

Between the lines, media vehicles states and disseminates to (an already transphobic) society that transgender individuals are nothing but “someone who wants to pass as something they are not”. An illusion, a disguise, a lie, a joke, a fetish, a mistake. Everything but a human being that went after his or hers best self, a possible and legitimate identity.

According to Barbosa (2015), although there is not a mandatory course addressing gender and sexuality in most Communications graduate schools, it is an obligation of all communication professionals to understand and to try to respect the needs of the diverse groups in the LGBT acronym, whenever they are asked to cover something some story involving such issues.

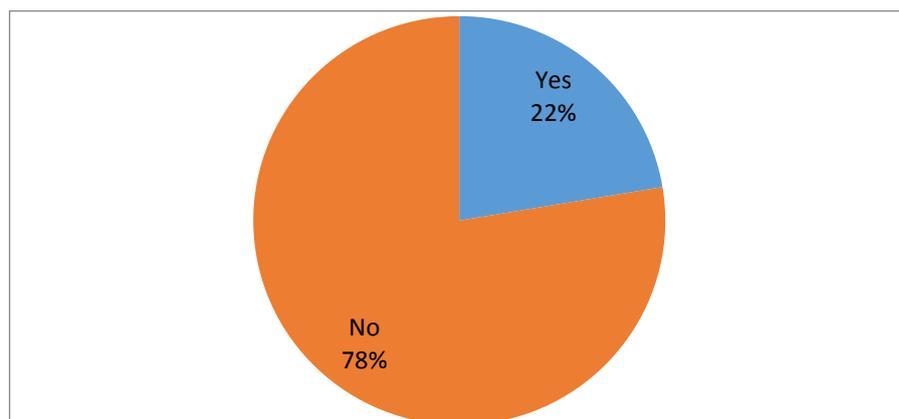
In collecting information about the cases of murder, concluded in December 31st 2016 with 144 cases, we have the following results about the observance of gender identity by the Brazilian press:

Table1: The observance of gender identity in cases covered by the press by month

Month	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.	Total
No	14	09	11	04	07	09	12	08	10	08	09	10	112
Yes	02	03	01	01	03	06	03	01	01	04	05	02	32

Source: NOGUEIRA, Sayonara N. B. 07/01/2016

Chart 1: The observance of victim's gender identities by the press - 2016



Source: NOGUEIRA, Sayonara N. B. 07/01/2016

Analyzing the above data, one realizes that only 22% of published news observe victim's gender identities, while 78% refused to show some respect for these persons even in the moment of their deaths. According to Barbosa (2015), observing gender identity, as a journalist, means understanding article 14 of the Brazilian Journalists Ethics Code and making it effective. It states that the journalist may not "agree with persecution or discrimination based on social, political, religious, racial, sex or sexual orientation reasons".

To exemplify the stated above, here are two pieces of news:

6 Polícia **MANAUS, SEGUNDA-FEIRA**
22 DE FEVEREIRO DE 2016

Travesti assassinado pelo ex-companheiro no Zumbi

Elias Miranda dos Santos foi morto com um tiro após discussão com o ex

THAÍS GAMA

O cabeleireiro Elias Miranda dos Santos, 36, foi assassinado com um tiro na barriga disparado pelo companheiro dele, João Batista Pacheco, após uma discussão motivada pelo fim do relacionamento. A Delegacia Especializada de Homicídios e Sequestros (DEHS) informou que o crime é passional e que Elias era travesti. A vítima chegou a ser socorrida, mas deu entrada sem vida no pronto-socorro João Lúcio, Zona Leste.

O crime ocorreu no beco Bom Jesus, bairro Zumbi 3, Zona Leste, por volta das 12h de ontem. Os moradores da área informaram à polícia que o casal (vítima e suspeito) teve uma discussão e Elias espancou João, que revoltado atirou no companheiro.

"Eles estavam separados por alguns conflitos e hoje (ontem) tiveram uma briga, na qual Elias agrediu João. Ele (suspeito) ficou revoltado, pulou o muro de uma casa para pegar a arma e, em seguida, atirou uma vez na barriga de Elias", explicou um investigador da DEHS.

Um policial militar da 9ª Companhia Interativa Comunitária (Ci-

com), que pediu para não ter o nome divulgado, informou que o suspeito ainda tentou atirar contra a mãe de Elias, cujo nome não foi repassado, mas a arma teria falhado. A DEHS informou que não tomou conhecimento do episódio, no entanto, familiares da vítima e testemunhas serão notificados para prestar esclarecimentos.

A vítima foi atendida pelo Samu e encaminhada a uma unidade de saúde, na qual já chegou sem vida. O caso já está sob investigação. Até o fechamento desta edição, o suspeito do crime ainda não havia sido preso.

Source: <https://issuu.com/amazonasemtempo/docs/agora-22-02-16>⁶

⁶ The piece is about the murder of a travesti by a former partner. The victim is referred to with male pronouns and it also discloses her male birth name (Translator's note).

According to Barbosa (2015), it is important to know that the acronym LGBT refers to: Lesbians, Gays, Bisexuals, Travestis, Transsexual and Transgender persons. Therefore, the LGBT community is not composed exclusively by cisgender gay men (who identify with the gender assigned to them at birth). Lesbians are homosexual women – whether cisgender or trans. Bisexuals are not indecisive people, but someone whose sexuality is not restricted to a single gender. Finally, there are trans people, who do not identify with the gender to which they were assigned at birth, and who deserve to be treated in the gender they identify with. Although understanding the trans issue might be challenging for some, maintaining the way communications professionals cover it will also keep the readers misinformed about the proper way to treat these persons.

MENU G1 SOROCABA E JUNDIAÍ TV TEM

13/10/2016 13h52 - Atualizado em 13/10/2016 14h44

Homem com roupas femininas é achado morto no rio Sorocaba

Vítima estava com saco na cabeça e sem documentos.
Caso será investigado pela Polícia Civil em Sorocaba.

Do G1 Sorocaba e Jundiaí

FACEBOOK TWITTER G+ PINTEREST



Um homem foi encontrado morto em uma galeria do rio Sorocaba na manhã desta quinta-feira (13) em Sorocaba (SP). De acordo com a polícia, a vítima usava roupas femininas e estava com a cabeça coberta por um plástico.

Segundo o delegado Acácio Leite, da Delegacia de Investigações Gerais (DIG), o corpo foi localizado na altura da avenida Juvenal de Campos, no bairro Pinheiros. O homem não possuía documentos de identidade e tinha uma

Source: <http://brasil.noticias.voxquo.com/noticia-detalle-media.asp?id=1686974&t=Homem-com-roupas-femininas-%E9-achado-morto-no-rio-Sorocaba>⁷

As reported by redetransbrasil.org and shown by the the pieces of news the website registers, trans people are treated by society and media vehicles as “foreign bodies”, less worth of respect in comparison their cisgender peers. This is reflected by many pieces of news that do not observe their gender identity and deny them any trait of humanity. Many are such mistakes, that overall promote de-humanization, objectification, ridicularization, discrimination and embarrassment of the population that is one of the most oppressed and discriminated against in Brazil.

⁷ The piece reports the murder of a transgender woman, whose body was found in the Sorocaba river, in Sao Paulo, in Brazil’s Southeast Region. The headline reads “Man in women’s clothes found dead in Sorocaba river”.

4.3. OF SOCIAL EXCLUSION

Tathiane Aquino Araújo

The concept of **social exclusion** is intimately connected to that of social inequality, once it creates poverty, misery, mortality, unemployment, violence and marginalization from society. Daily, Brazilian travestis attempt to escape from such inherently theirs social reality, and one of the survival routes imposed by society is prostitution. As if the external vulnerabilities attached to the profession were not enough, it unfortunately imposes the need to adapt to the competition in such market.

The building of gender identity is a long, never ending process. In adolescence, it starts to be interiorized, reproduced as naturalized truths first by the family, then by schools, religious institutions, workplace environments etc., thus determining, in an aggressive way, individual behaviors.

The daily need to avoid the role of foreign being among the normal people pushes travestis to identify with social standards of femininity since early age, through gestures, sensibility etc., for this is the only way they get to be perceived as legitimate individuals and allowed to be in a social context that progressively excludes them and presents them with a public health care system lacking in workforce, which assists less than 30% of the trans population in its ambulatories in Brazil, due to lack of sufficient investment that healthcare policies demands and needs for everything.

And imagine talking about industrial silicone in this context, since even with the Chosen Name Executive Order and the public healthcare system in Brazil recognizing gender identity, healthcare professionals and a major portion of health administrators simply ignore the right, many times due to the already naturalized culture of excluding from society the already excluded harassed strange being.

In the work developed by Rede Trans Brasil we acknowledge the need to build our identity in a healthcare system that does not assure this right, the need to abide for a beauty standard that allows them to earn their daily bread in the luxury and trashy market of prostitution, presented to them as a mean to survive in a jungle that was already unequal before and now signals to the total loss of their lives.

It is in this context that the evaluation we are doing points to the issue that knowledge becomes a weapon for the empowerment of an individual, making all the difference to break prejudices and paradigms imposed by an authoritarian society, which is completely coated with prejudices built socially and historically.

When one speaks about rooted prejudices, one must take in consideration that such was the result of a traditional cultural heritage, in which the subject cannot think, reflect and make his or her own decisions about determinate concepts, other than follow what was disseminated by the most elementary institutions, which never go further than common sense itself. Actually, the more one lacks knowledge, the more prejudiced they will be, and the more prejudiced, the easier it will be

to manipulate him or her.

Therefore, Brazil needs not only specific public policies ensuring the rights of trans people, but also a reform of the educational system (a decisive field in this abhorrent context of exclusion of the population), so that new judgements about gender identity can be formed, for even the word “prejudice” already points that it is a big mistake to make judgements of people in advance, only because they have a gender-diverse identity.

In this way, with great effort, the insertion of travesti and transsexual women and trans men in the job market will be assured, which is a problem that goes way beyond the tackling of prejudices and depend on the commitment of the Legislative Power, going beyond inefficient policies addressing an issue this crucial for the population and implementing mechanisms that are egalitarian, fair, human and democratic to a portion of society who lived and still lives under the rug, neglected, in obscure sections of Brazilian society.

5. TRAVESTIS IN THE LIMBO

5.1. SUICIDE AMONG TRANSGENDER PERSONS

According to the World Health Organization (WHO), there were over 800,000 suicides registered in 2015 all over the world, 75% of which in average and low income countries. Brazil is currently the 8th in the world suicide ranking, with over 12,000 cases every year.

Suicide is one of the most observed causes of death among *travestis*, transsexual women and transgender men in Brazil. Most cases involve young people between 15 and 29 years old, and mainly female individuals. Suicide is acknowledged as a serious public health issue. Nevertheless, the available data, debate and research is still insufficient to grasp the situation of the trans population. Recently, the report “Transsexualities and Public Health in Brazil”, produced by the Group of Human Rights and LGBT Citizenship and by the Department of Anthropology and Archeology, revealed that 85.7% of trans men have considered or actually attempted committing suicide (LUCON, 2016).

The international NGO National Gay and Lesbian Task Force points out that 41% of trans people in the USA have attempted suicide at some point, against 1.2% of the cisgender population (those who are not trans). Research by the Williams Institute in Los Angeles, published in 2014, estimated that 41% of trans people have already attempted suicide, while the score among the general population would be 4.6%. Research by the Columbia University points that the suicide rates are 5 times higher among LGBT people (LUCON, 2016).

Data collected by the Williams Institute gives us even greater reason to worry when other demographic factors are considered: 45% of suicide attempt cases involve young people between 18 and 24 years old; and 54% are people who declared to be multiracial. Furthermore, according to the study the main motives mentioned include, besides mental health, experiences of persecution, harassment, violence, discrimination and rejections, elements that together bring the subjects to a greater state of vulnerability (OLIVEIRA, 2016).

The Administrative Order n. 2836 from December 1st 2011, by the Brazilian Ministry of Health, created the National Policy of LGBT Comprehensive Healthcare, establishing in Article 2, among others, the following purpose:

XX – to reduce problems related to mental healthcare, drug addiction, alcoholism, depression and suicide among lesbians, gays, bisexuals, *travestis* and transsexuals, operating in prevention, promotion and health recovery.

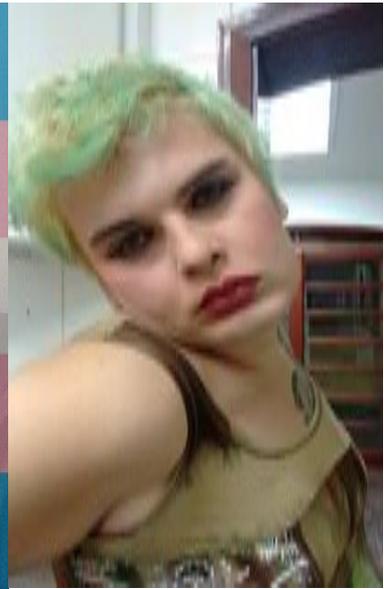
In 2016, we registered 12 suicide cases, reported in social media and traditional media. We know that this number is too small when compared with the Brazilian proportions, indicating that, as already noted by Andrade (2013), the trans population does not exist and is invisible to government, society and social movements, with the exception of rare and modest initiatives. It

is urgent to invest in suicide prevention, once that it is already contemplated by the purposes enshrined by the National Health Policy.

Suicide is evermore a social phenomenon of great importance in many societies throughout the world. Progressively more people take the way of voluntary death, and one does not always know why. Nowadays, the numbers of such cases have been increasing slowly, especially among young people, with tragic psychological repercussions to family members and loved ones.



Kayla Lucas – São Paulo (SP)



Isadora Melina – Americana (SP)



Luana – Recife (PE)



Luan – São Paulo (SP)



Bia – Tupaciguara (MG)



Milena – Itapecuru (MA)



Viviane – Caiacó (RN)



Paula Dior – Milan – Italy



Alessandra Martinelly



C. M. Novo Hamburgo (RJ)



Iuri – Natal (RN)



Márcia Medeiros – São Paulo (SP)

Source: <http://redetransbrasil.org/suicidios.html>

5.2. CASES OF INDUSTRIAL SILICONE

According with Porcino, industrial silicone is meant to be used in automobile vehicles, with the purpose to polish and lubricate parts, and it is easily purchased in specialized stores. The term “silicone” relates to a branch in the chemical industry generically referred to as “polymers”, which display great thermic and chemic stability, employed as lubricant, hydraulic fluid, de-foamer, adhesive, besides being used also in cosmetic dermatology.

When used in the human body, industrial silicone represents a great danger, causing enormous harm. Among its adverse effects are: tissue necrosis, embolism, allergic reactions, displacement to other body parts leading to deformation, and often death (LUDIASBH, 2015).

Unfortunately, there still is not enough knowledge about the use of industrial silicone in body-modelling. Its usage is part of the reality of people with low income and, above all, of *travestis* and transsexuals. Besides the risks it brings, the lack of hygiene and training from the part of those administering the procedures are alarming. As its usage is forbidden by the Brazilian National Sanitary Agency, industrial silicone is administered clandestinely by *bombadeiras*⁸, who have all kinds of inconceivable methods, including the use of veterinarian syringes (LUDIASBH; 2015).

During the procedure, the organism may develop an immediate allergic reaction, which can quickly evolve to anaphylactic shock and death, if the victim is not brought immediately to adequate health care. Sometimes belated immunologic reactions also occur, when the organism recognizes the implants as a foreign body (PORCINO).

Other factors also put the lives of *travestis* at risk when undergoing such procedures, like for instance the needles reaching veins or the syringes containing air bubbles, the duration of the procedure, smoking habits, hormone usage, besides other risk factors such as cancer, hypertension, infections, etc. (PORCINO).

As time goes by, industrial silicone undergoes changes, similar to a “petrification” process. At that point, depending of its location there is chance that it compresses organs, veins and arteries, provoking serious harms to the organism. The holes caused by the perforation of needles are afterwards sealed with cotton balls and superglue and/or nail polish (PORCINO).

Because industrial silicone is liquid and is not involved by a resistant membrane, there is also the chance that it spreads around the body. When applied in intramuscular form and in high quantities, it can lead to inflammatory processes, necrosis and ultimately requiring amputation, evolving to generalized infection and death (PORCINO).

It is very difficult to remove industrial silicone once it is inside, because it adheres to tissues and forms the siliconoma, which in most cases cannot be extracted without removing also part of the

⁸ In Brazil, “bombadeira” is the term popularly used to refer to unlicensed professionals that model the bodies of their clients through clandestine implants of industrial silicone. Due to the specificity of the term and its intimate relationship with the Brazilian context and the lives of *travestis*, we will keep its original Portuguese form (Translator’s Note).

affected skin and the connective tissue, leading to deformation (PORCINO).

Hospitals usually receive a great number of patients requiring medical attention due to the use of industrial silicone, especially *travestis*. It has been used to model breasts and buttocks, especially, but also to fill lips and cheeks. The administration of industrial silicone in buttocks usually deforms legs and feet, impairing one's ability to walk. When used in breasts, it usually "slips" down to the stomach. Needless to say it causes enormous pain, without mention to the psychological repercussions. In the worst cases, it is not viable to remove it from one's body (LUDIASBH, 2015).

According to Mello et al. (2011), among the LGBT population, *travestis* and transsexuals face the most obstacles when seeking medical attention in public services, not only when they seek specialized treatments, such as access to the transsexualizing processes, but in many other situations, due to aggressive trans/travesti-phobia combined with other social markers such as poverty, race, appearance and lack of access to specific healthcare.

As stated by Almeida and Murta (2013), the life of trans people should be examined under a historical totality perspective, meaning that individuals and groups have their lives crossed by cultural, economic, political and subjective determinations. Such lives experience cuts of social class, race, sexual orientation, gender, school evasion, obstacles in accessing healthcare, among others. That being, the usage of industrial silicone cannot be understood as an isolated and inconsequent individual decision, for it is part of the real societal dynamic in which trans people look for ways to resist and survive.

In 2016, we registered 7 cases reported by traditional and social media, as listed below:

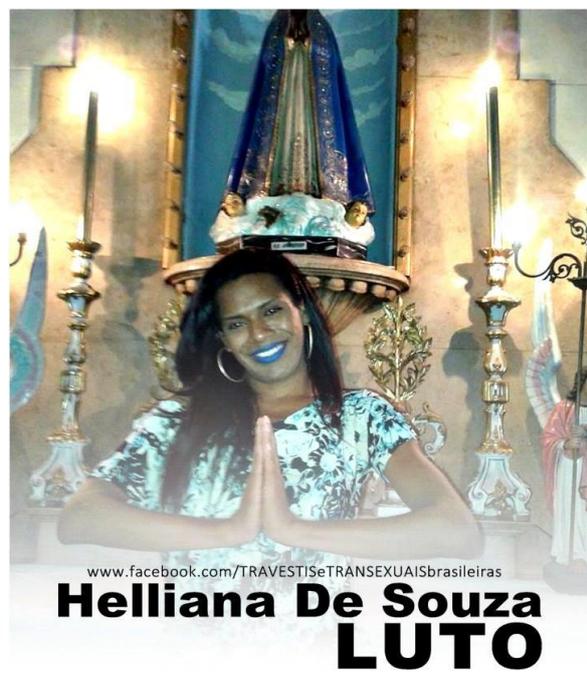


Imagem: Travestis e Transexuais brasileiras



Brenda Alberlock – Salvador (BA)



Taciane Pires – Teresina (PI)



+ LUTO +

NICOLE ALVES -

MULHER TRANS,
SILICONE INDUSTRIAL.



Nicole Alves e Carla Couto – Fonte: Travestis e Transexuais brasileiras



TRAVESTI MORRE EM MIRACEMA APÓS SUPOSTAMENTE APLICAR SILICONE INDUSTRIAL

15 novembro 2016 DESTAQUE REGIÃO

<http://natividadefm.com.br/2016/11/15/travesti-morre-em-miracema-apos-supostamente-aplicar-silicone-industrial/>

5.3. HUMAN RIGHTS VIOLATIONS

For a significant part of its population, Brazil is a State of a constant state of human rights violation. Trans people struggle daily with human rights violations. The progress was little in the perspective of legal measures to guarantee and promote the rights of trans people, deserving mention only the chosen name decree, which however is not fully observed due to lack of training of the staff of public services.

When it comes to day to day respect, dignity and acceptance, the gender identity of the trans community is still not observed in public spaces. In a recent Brazilian Supreme Court case, Justice Luís Roberto Barroso recognized the right of trans women to use women’s restrooms in places like shopping malls and restaurants. Nevertheless, the lack of sufficient prepare of other Justices was evident, when Justices Luiz Fux and Ricardo Levandowski came to the point of debating the “risk for children”, and others mistook transsexuality with homosexuality. The vote was suspended by Justice Luiz Fux’s request to further examine the case.

Although transsexuality is not considered a disease by WHO, it is still analyzed through highly medical and psychiatric perspectives. This is a human rights violation of trans people, once they have the right to freely experience their gender identity and exercise their autonomy over their own bodies, without the intervention of a medical authority.

These violations are perpetrated by the State, in refusing to observe social rights and to enact legislation in favor of trans people, seeming to give social authorization to acts of violence against the population and to the murders of *travestis*, transsexuals and transgender people all over the country. One can conclude, thereafter, that Brazil does not acknowledge its trans citizens.

Trans people are often subjected to the worst forms of disdain and arbitrariness. Because they are usually found in the lower parts of sexual stratification, more vulnerable than gays and lesbians, their rights are ordinarily denied and violated while the overall population remains indifferent.

We registered 54 human rights violations, reported by social and traditional media in 2016, as the portrayed below.

Table 2: Human Rights violations by city, state, region and type of violence

CITY	STATE	REGION	TYPE OF VIOLENCE
São Paulo	SP	Southeast	Battering
Londrina	PR	South	Physical assault
São Paulo	SP	Southeast	Battering e Attempted rape
Uberaba	MG	Southeast	Theft e Arseny
São Paulo	SP	Southeast	Battering
Campo Grande	MS	Centre-West	Assault using blades
Campo Grande	MS	Centre-West	Assault using blades
Vitória	ES	Southeast	Cyberbullyng
Limeira	SP	Southeast	Assault using blades
Cascavel	PR	South	Assault using blades
Três Lagoas	MS	Centre-West	Assault using blades
Jaboticabal	SP	Southeast	Intolerância

Salvador	BA	Northeast	Direitos básicos negados na saúde
Caxias	RJ	Southeast	Direitos básicos negados na saúde
São Paulo	SP	Southeast	Rape
São Carlos	SP	Southeast	Physical assault
Barueri	SP	Southeast	Battering
São José do Rio Preto	SP	Southeast	Physical assault
Vilhena	RO	North	Theft e Physical assault
Várzea Grande	MT	Centre-West	Hanging
Rio de Janeiro	RJ	Southeast	Physical assault
Curitiba	PR	South	Assault using blades
Recife	PE	Northeast	Theft
Bauru	SP	Southeast	Theft e Physical assault
Jundiá	SP	Southeast	Theft e Assault using blades
Altos	PI	Northeast	Assault using blades
Presidente Prudente	SP	Southeast	Physical assault
Uberlândia	MG	Southeast	Ferimento do garrafas
Maceió	AL	Northeast	Physical assault
Bom Retiro do South	RS	South	Physical assault
Belo Horizonte	MG	Southeast	Theft
Piracicaba	SP	Southeast	Agressão e Hair cut without consent
Cuiabá	MT	Centre-West	Physical assault
Boa Vista	RR	North	Direitos básicos negados na saúde
Franca	SP	Southeast	Discrimination in a public place
Rio Branco	AC	North	Physical assault
Campo Grande	MS	Centre-West	Discrimination by famliy members/relatives
Natal	RN	Northeast	Proibida de usar banheiro público
Pimenta Bueno	RO	North	Verbal assault
Várzea Grande	MT	Centre-West	Physical assault
Vitória	ES	Southeast	Discrimination in a public place
São Paulo	SP	Southeast	Discriminação
São Paulo	SP	Southeast	Discrimination by famliy members/relatives
Indaiatuba	SP	Southeast	Proibida de usar vestuário feminino
Curitiba	PR	South	Physical assault
São Paulo	SP	Southeast	Discrimination in the media
São Paulo	SP	Southeast	Proibida de usar banheiro público
Juiz de Fora	MG	Southeast	Discrimination in a public place
Rio Preto	SP	Southeast	Arrastada por veículo
Rio de Janeiro	RJ	Southeast	Physical assault
Wanderlândia	TO	North	Thwack
São Paulo	SP	Southeast	Thwack
Campo Grande	MS	Centre-West	Theft
Niterói	RJ	Southeast	Theft

Source: NOGUEIRA, Sayonara N. B. 31/12/2016. <http://redetransbrasil.org/violaccedilatildeo-de-direitos-humyearsold.html>

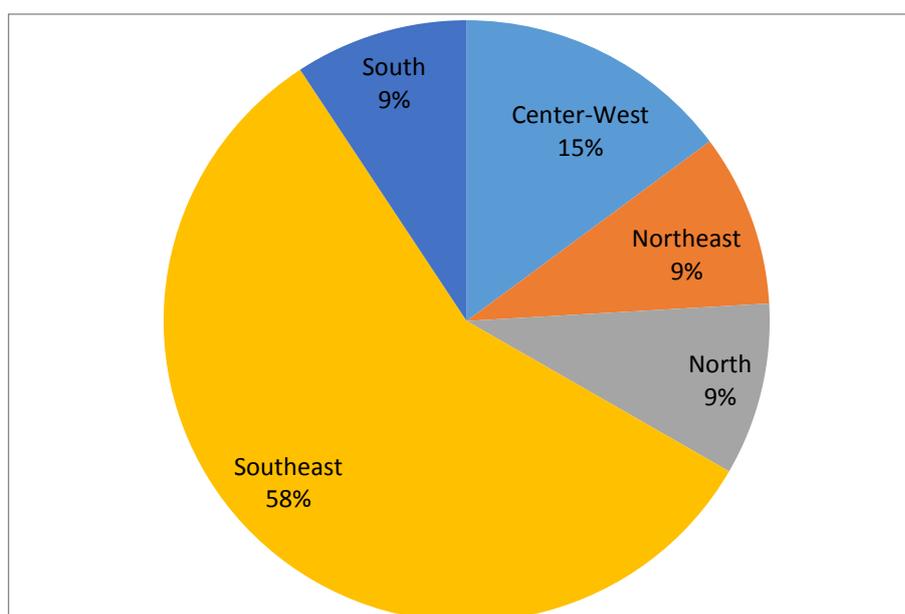
Tabela 3: Human Rights Violations by State

Estados	Nº de casos
São Paulo (SP)	21
Mato Grosso do South (MS)	05
Paraná (PR)	04
Minas Gerais (MG)	04
Rio de Janeiro (RJ)	04
Mato Grosso (MT)	03
Espírito Santo (ES)	02
Rondônia (RO)	02
Bahia (BA)	01
Pernambuco (PE)	01

Piauí (PI)	01
Alagoas (AL)	01
Rio Grande do South (RS)	01
Roraima (RR)	01
Acre (AC)	01
Rio Grande do North (RN)	01
Tocantins (TO)	01

Source: NOGUEIRA, Sayonara N. B. 31/12/2016. <http://redetransbrasil.org/violaccedilatildeo-de-direitos-humyearsold.html>

Chart 2: Human Rights violations by region



Source: NOGUEIRA, Sayonara N. B. 31/12/2016. <http://redetransbrasil.org/violaccedilatildeo-de-direitos-humyearsold.html>

Table 4: Types of violence in alphabetic order

Type of violence	Number of cases
Assault using blades	08
Verbal assault	01
Physical assault	15
Haulage by vehicles	01
Hair cut without consent	01
Arseny	01
Cyberbullying	01
Denial of health care	03
Discrimination in a public place	03
Discrimination in the media	01
Discrimination by famliy members/relatives	01
Hanging	01

Battering	04
Rape	01
Hit with glass bottle	01
Intolerance and discrimination	01
Thwack	02
Denial of access of public bathroom	03
Theft	08
Attempted rape	01

Source: NOGUEIRA, Sayonara N. B. 31/12/2016. <http://redetransbrasil.org/violaccedilatildeo-de-direitos-humyearsold.html>

Analyzing the data above, we realize that the Southeast region presents the highest incidence of human rights violations, being responsible for 58% of notifications, followed by the Center-West region with 15%, while the remaining regions account for 9% of the cases. As of the types of violence, we observe a great number of thefts and assault, including with the use of blades.

We realize that the population still struggles with prejudice, especially in the world of work, which leads up to 90% of the population of *travestis* and transsexuals to rely solely on prostitution to survive. The nighttime is extremely dangerous for sex workers, and there is not enough police patrols in such areas. Unfortunately, violence against the trans population is more common than one might imagine, and it happens in all Brazilian regions and cities. When we consider trans sex workers, the cases tend to be even more serious, leading to widespread murder cases in all over Brazil.

5.4. HOMICIDE ATTEMPTS

According to Seffner and Passos (2016) it is frequent that, in building their own narratives and stories, *travestis* and transsexuals keep referring to an undesirable closeness with violence, considered as an ensemble of practices that haunt them throughout their lives, lived in the fear of transiting and exposing themselves outside. If on the one hand the type of violence might vary greatly according to the living conditions of each person, on the other its presence is unquestionable, bringing all *travestis* and transsexuals together.

To França (2016), trans people since a very early age see that society's doors are shut to them, and narratives of being kicked out from home and having family ties cut are frequent, taking love away from their lives. The motivation to go to school is drained due to inobservance of their chosen names and prohibition to use bathrooms in accordance with their identity. Trans people who are vulnerable due to lack of school and family support are readily harassed by sex work recruiters and drug dealers who, from their part, involve them in a vicious circle of drug addiction and substance abuse, prostitution and crime, especially those related to theft.

The average life expectancy rate in Brazil in some cases reaches 25 years of age, and few are the ones who manage to overcome that barrier, what explains the lack of information regarding the aging of the trans population in the country (FRANÇA, 2016). Daily exposure to violence, which is a founding element to the identities of many *travestis*, lead them to further exposition to other types of vulnerability (SEFFNER; PASSOS, 2016).

During the collecting of information regarding attempted murders, we registered 52 cases reported by social and traditional media. It would be of great importance that the government bodies and authorities, when filling the Form of Notification of Violence, would identify this violence as murder followed by suicide, not only attempted suicide, as they often do. In changing that, authorities will contribute to the visibility of the violence suffered by trans people, and in the long term help to reduce the homicide statistics among this population.

Below we can find the table with the attempted murder cases in the year 2016:

Table 5: Attempted murder cases by municipality, state, region and weapon employed

Municipality	State	Region	Weapon used
Alta Floresta	MT	Center-West	Gun
Madureira	RJ	Southeast	Gun
Madureira	RJ	Southeast	Gun
Araguaína	TO	North	Blade
João Pessoa	PB	Northeast	Gun
Uberaba	MG	Southeast	Blade
São José do Rio Preto	SP	Southeast	Gun
São José do Rio Preto	SP	Southeast	Gun
São José dos Pinhais	PR	South	Gun
Tangará da Serra	MT	Center-West	Blade
São Bernardo do Campo	SP	Southeast	Gun
Mossoró	RN	Northeast	Gun
Salvador	BA	Northeast	Bat

Salvador	BA	Northeast	Gun
Ji Paraná	RO	North	Blade
Ariquemes	RO	North	Blade
Belém	PA	North	Battering
Belém	PA	North	Gun
Criciúma	SC	South	Gun
Porto Velho	RO	North	Blade
Ourinhos	SP	Southeast	Blade
Taguatinga	DF	Center-West	Blade
Apucarana	PR	South	Blade
Campo Grande	MS	Center-West	Gun
Campo Grande	MS	Center-West	Gun
Santa Helena	PR	South	Gun
Natal	RN	Northeast	Gun
Natal	RN	Northeast	Gun
Natal	RN	Northeast	Gun
Porto Velho	RO	North	Blade
Macaé	RJ	Southeast	Gun
São Leopoldo	RS	South	Gun
Luiz Eduardo Magalhães	BA	Northeast	Blade
Rio de Janeiro	RJ	Southeast	Battering
Bauru	SP	Southeast	Battering
São Paulo	SP	Southeast	Gun
Belém	PA	North	Gun
Maiquinique	BA	Northeast	Blade
Belém	PA	North	Torture
Ilhéus	BA	Northeast	Battering
Macaíba	RN	Northeast	Blade
Macaíba	RN	Northeast	Blade
Nilópolis	RJ	Southeast	Blade
Salvador	BA	Northeast	Blade
Curitiba	PR	South	Blade
São Paulo	SP	Southeast	Battering
Curitiba	PR	South	Run over by car
Serra	ES	Southeast	Gun
Várzea Grande	MT	Center-West	Hanging
Cacoal	RO	North	Blade
Caruaru	PE	Northeast	Blade
Luiz Eduardo Magalhães	BA	Northeast	Blade

Source: NOGUEIRA, Sayonara N. B. 31/12/2016. <http://redetransbrasil.org/tentativas-de-homicidio.html>

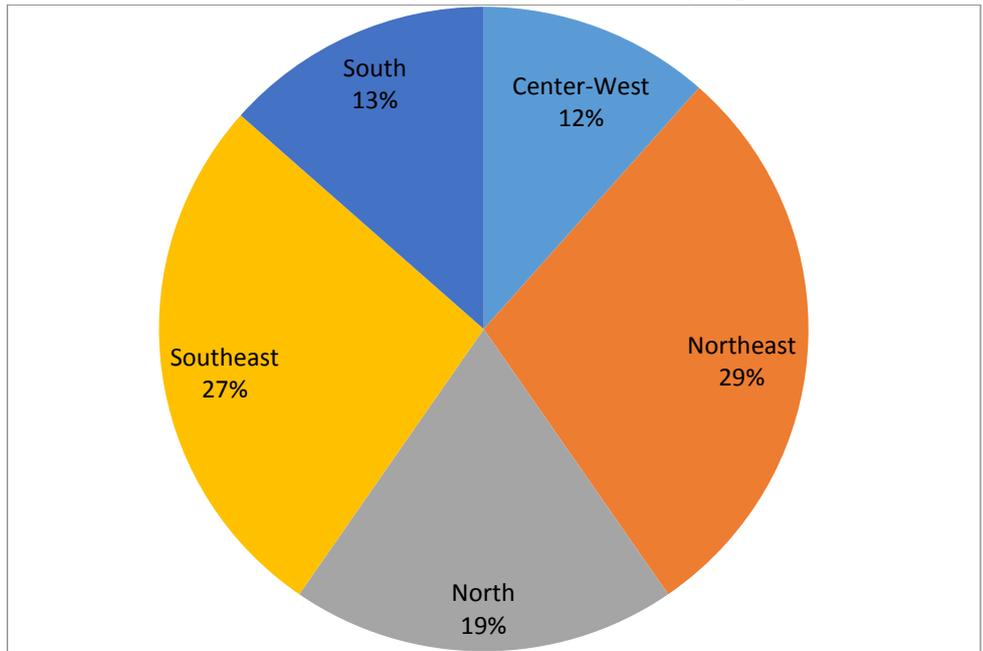
Table 6: Attempted murder cases by state

State	Number of cases
São Paulo	07
Bahia	07
Rio Grande do Norte	06
Rio de Janeiro	05
Paraná	05
Rondônia	05
Pará	04
Mato Grosso	03
Mato Grosso do Sul	02
Tocantins	01
Paraíba	01

Minas Gerais	01
Santa Catarina	01
Distrito Federal	01
Rio Grande do Sul	01
Espírito Santo	01
Pernambuco	01

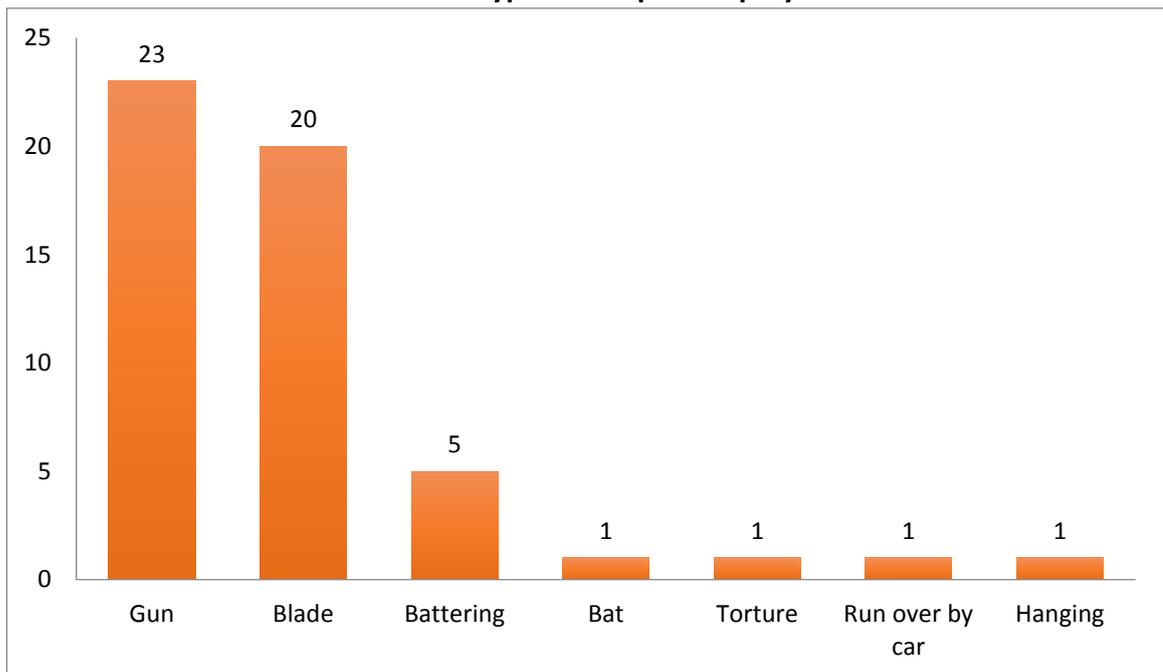
Source: NOGUEIRA, Sayonara N. B. 31/12/2016. <http://redetransbrasil.org/tentativas-de-homicidio.html>

Chart 03: Attempted murder cases by region



Source: NOGUEIRA, Sayonara N. B. 31/12/2016. <http://redetransbrasil.org/tentativas-de-homicidio.html>

Chart 04: Type of weapon employed



Source: NOGUEIRA, Sayonara N. B. 31/12/2016. <http://redetransbrasil.org/tentativas-de-homicidio.html>

Analyzing the data above, we realize that the Northeast region ranks first in the cases of attempted murder, most cases having occurred in the states of Bahia and Rio Grande do Norte, right after comes the Southeast region, with most cases having taken place in the states of Sao Paulo and Rio de Janeiro. In all registered cases, 23 of them employed fire guns, 20 of them used blades, such as knives and machetes, 5 cases involved battering and others had the use of bats, torture, running over by car and hanging.

We also realize that in most pieces of news reporting attempted murder cases, the motivation of the crime often involved a disagreement between a sex worker and a client, leading to such types of aggression which, as we can see, may lead to death.

Unfortunately, trans people remain vulnerable in the geographical space, no matter the time or the space considered. Everyday a portion of this population is murdered, battered and harassed, as Brazil is one of the countries where *travestis*, transsexuals and transgender men get assaulted and murdered the most. Heterosexism produces victims every day, and every year those numbers increase.

According to Silva (2009), trans people express in their speeches narratives of fear, insecurity and negative experiences rather than positive experiences. When ranking the spaces where the most negative experiences occur, this is the result: school, hospital / healthcare providers, clubs / nightclubs / restaurants, prisons / police stations, armed forces and churches. Positive experiences relate to the field of sex work, their homes and NGOs.

Prejudice remains present, and many people still do associate *travestis* and transsexuals to sex work, blaming themselves for the violence directed against them, simply for being who they are. The role of activism is to engage other people in the stand for the rights of minorities and other vulnerable groups, as a political and cultural progress of society. The consolidation of democracy requires equality in respect of the fundamental rights of all citizens. The current Brazilian Constitution, in Article 3, IV, establishes that one of the purposes of the Brazilian Republic is “to promote the welfare of all, regardless of origin, race, sex, ethnicity, age or any other form of discrimination”.

The violence to which transgender people are subjected is naturalized in the social imaginary, which is informed by prejudiced notions of what being *travesti* and transsexual means, letting through the prejudice and the discrimination that structure the universe of this population.

The violence against this population occur in the most varied spaces, as the data presented so far has shown. It happens in the streets, where it is more constant, since it is a space destined to socially invisible people, but it also happens in institutions, including families, schools, healthcare services and others, which represent a threat to *travestis* and transsexuals in Brazil.

6. BRAZIL: THE COUNTRY THAT KILLS THE MOST TRANSGENDER PERSONS IN THE WORLD

6.1. THE CARTOGRAPHY OF THE BODIES OF TRANSGENDER PERSONS

In 2016, we registered 144 cases of murder of trans people in Brazil, reported by social and traditional media, as well as through groups on Whatsapp. Some groups on Facebook were also of great relevance to the achievement of this report, such as *Mundo T-Girl* (T-Girl World), besides the website run by journalist Neto Lucon and the page *Travestis e Transexuais Brasileiras* (Brazilian Travestis and Transsexuals).

According to the President of Rede Trans Brasil Tathiane Araújo, despite everybody having a rough idea of the numbers of cases of murder of trans people, mostly due to reports and pieces of news, we lacked a reliable and official database to give support to our struggle against transphobia and our claims for public policies aimed at this population. We intended it to serve as a platform to support our arguments in spaces that discussed human rights violations (LUCON, 2016).

“With the data collected by Rede Trans Brasil we will have subsidies to make our claims. We will broadcast those numbers, give society a ‘reality shock’ and put the responsibility to do something at their hands. We will hold Brazilian authorities accountable for the levels of transphobia observed in Brazil. And we will also provoke international organizations to pay attention to the violence against trans people in the country, as well as the silencing thereof” (Tathiane Araújo apud Lucon, 2016).

Tathiane Araújo also states that previously to Rede Trans Brasil’s initiative, these data were collected by civil society groups composed mostly by cisgender gay men, who did not necessarily displayed any special empathy for the claims made by the transgender movement and often did not observe gender identity. According to her, many of the deaths of *travestis* and transsexual women were counted as murders of homosexuals (LUCON, 2016).

“We would go to the pieces of news to check the cases marked as homosexual and they read, for instance, ‘18 Year Old Boy Found dead in Pernambuco...’ and after reporting all the wrecked story it said in the end ‘he was in woman attire and went by as Gretchen’. And we would take a look at the picture of their dead bodies and there it was, they had female hips, silicone implants on their breasts. I mean, this really took a toll on the transgender population for quite a while” (Tathiane Araújo apud Lucon, 2016).

The President of Rede Trans Brasil also stated that up to March 2016 all cases involving the murder of travestis were counted by *Disque 100* (Dial 100)⁹ as male.

“Do you know what this means? It means that when the numbers get to the hands of policy makers they do not think twice: ‘male individuals, cisgender gay men are getting murdered the most’. Transgender men are counted as female. And they do not even imagine that travestis are somewhere in between that, because they do claim the female gender. Identity. And no one notices that travestis are getting murdered. We cannot keep on waiting until someone else thinks considers the pain we go through, or expect that other people will actually go after the pieces of news and check them in order not to erase trans people. We are doing our homework” (Tathiane Araújo apud Lucon, 2016).

All cases reported are collected, checked and counted by activist and teacher Sayonara Nogueira, with the support of her husband, teacher Euclides Afonso Cabral. They are obtained through researches on news portals, search platforms and complaints. Everything is supported through sources, data and references.

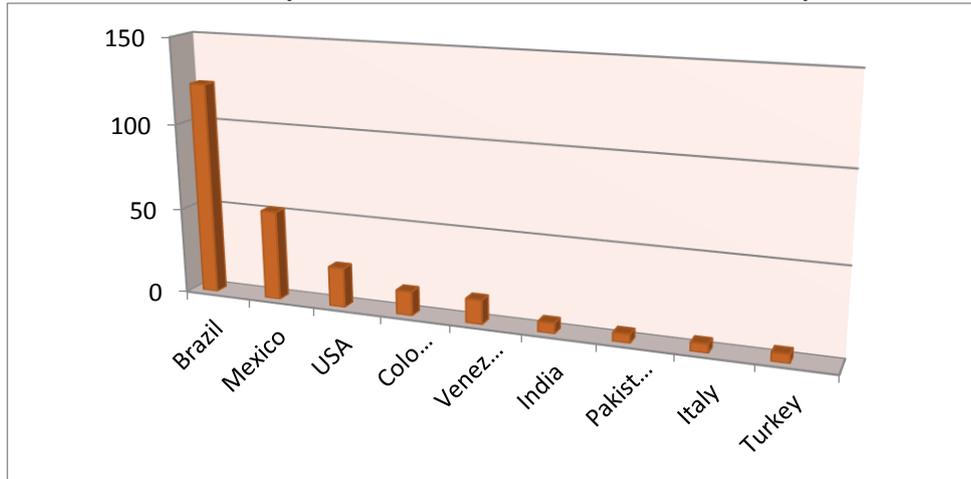
“It is not easy to be confronted with these cases and receive pictures of the bodies of victims. The murder of a travesti is never the case of ‘one single gunshot and that is it’. It is the case of several gunshots, burnt genitals, multiple stabs... It is an actual hate crime” (Euclides Cabral apud Lucon, 2016).

International NGO Transgender Europe’s (TGEU) researches point out that Brazil is the country that kills the most *travestis*, transsexuals and other gender-diverse people in the world. For the occasion of the 18th International Trans Remembrance Day (Tdor), in November 20th 2016, TGEU published an update of the results of the Trans Murder Monitoring (TMM) Observatory, in order to raise awareness to hate crimes against transgender people and to honor so many lives that otherwise would simply be forgotten (LUCON, 2016).

The 2016 TDor update unveiled a total of 295 of reported cases of murder of trans people between October 1st 2015 and September 30th 2016. This update accounts for murder cases in 33 countries for the last 12 months, most of them having taken place in Brazil (123), Mexico (52), United States (23), Colombia (14) and Venezuela (14). In Asia, most reported cases occurred in India (6) and Pakistan (5), and in Europe, in Italy (5) and Turkey (5) (LUCON, 2016).

⁹ *Disque 100* (Dial 100) is a hotline created by the former Brazilian Human Rights Secretariat of the President of the Republic. It started running in 2011, collecting complaints of human rights violation cases in Brazil.

Chart 05: Murders of trans persons between October 1st 2015 and September 30th 2016

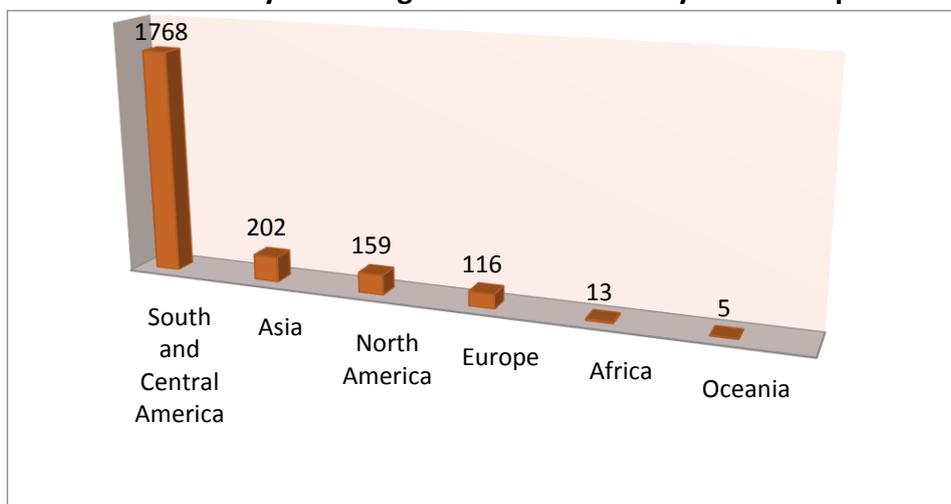


Source: NOGUEIRA, Sayonara N. B. 07/01/2017.

In a broader scope, the 2016 Tdor update indicates a total of 2,264 cases of murder of trans people in 68 countries in the period comprised between January 1st 2008 and September 30th 2016. The 2016 TMM Tdor update registered cases of murder of transgender and gender-diverse people between January 2008 and September 2016 in all regions of the world: 1768 cases in 23 countries of South America and Central America, accounting for 78% of all of the reported cases; 202 cases in 16 different countries in Asia; 159 cases in North America; 116 cases in 16 European countries; 13 cases in 6 African countries; and 6 cases in 5 countries in Oceania (LUCON, 2016).

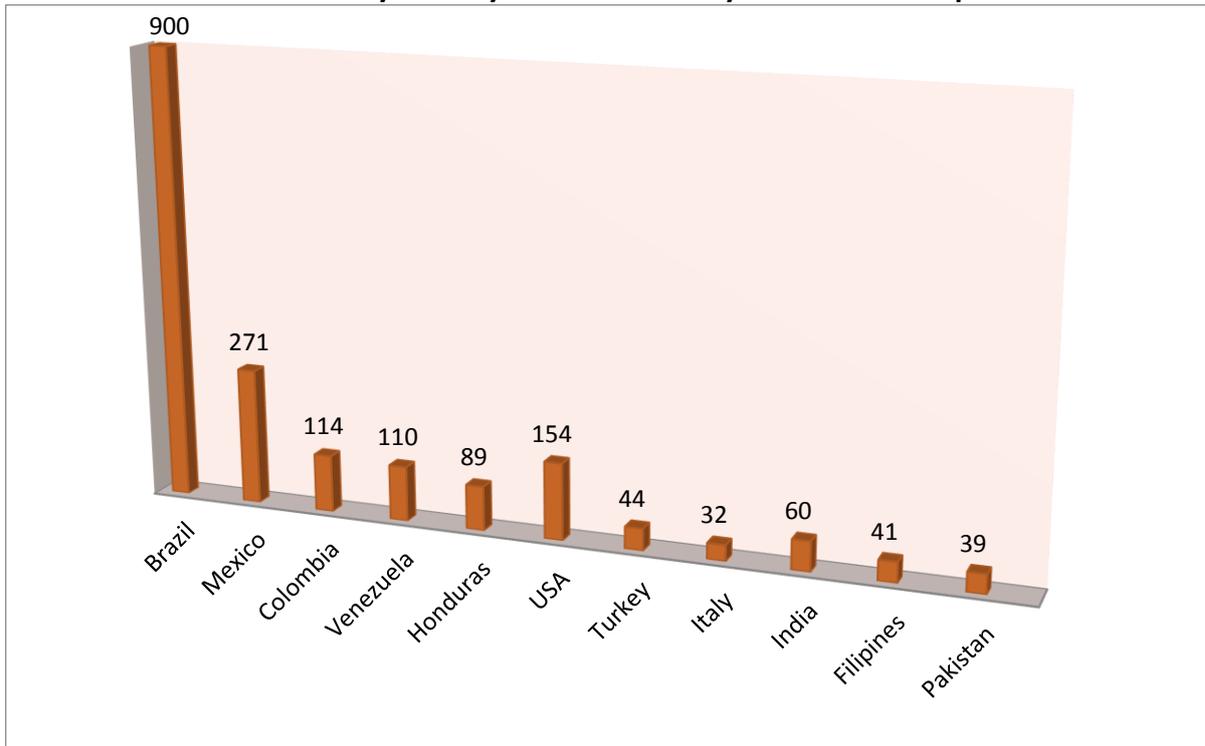
In all of those different regions, the highest absolute numbers were to be found in countries with active trans social movements and trans and LGBT organizations that carry out different levels of professional monitoring and follow up: Brazil (900), Mexico (271), Colombia (114), Venezuela (110) and Honduras (89) in South America and North America; USA (154) in North America; Turkey (44) and Italy (32) in Europe; India (60), Filipines (41) and Pakistan (39) in Asia (LUCON, 2016).

Chart 06: Cases of murders by world region between January 1st and September 30th 2016



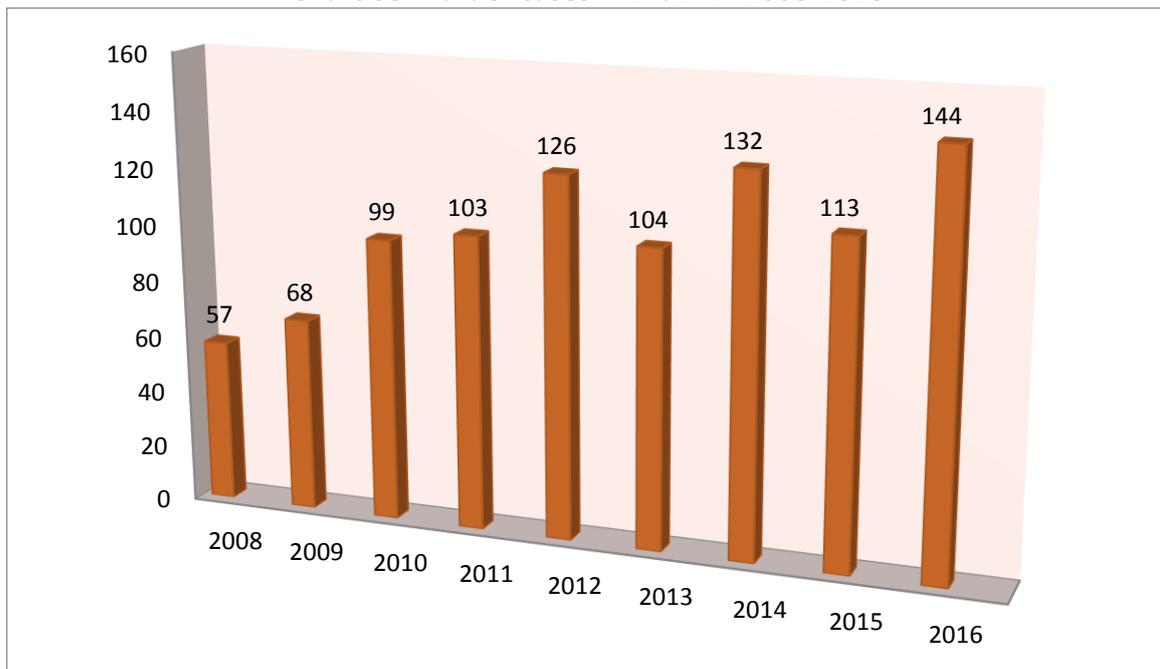
Source: NOGUEIRA, Sayonara N. B. 07/01/2017.

Chart 07: Cases of murder by country between January 1st 2008 and September 30th 2016



Source: NOGUEIRA, Sayonara N. B. 07/01/2017.

Chart 08 Murder cases in Brazil in 2008-2016



Source: NOGUEIRA, Sayonara N. B. 07/01/2017.

It is important to highlight that these numbers reflect the cases that could be searched for in researches online and in partnership with transgender civil society organizations and activists. In most countries, the collecting of data of cases of murder of trans people is not systematical, and because of that it is very hard to estimate the amount of underreporting. In relation to the actual number of murder cases of trans and gender-diverse people in the world, these numbers are just the tip of the iceberg (LUCON, 2016).

In analyzing the data about cases of murder of trans people in Brazil we will use the expression TRANS PEOPLE, therefore making no distinctions between *travestis* and transsexuals since during the collecting of the data we noticed something in the way the media vehicles made use of these two words. Transsexual is a word used to “bleach” trans people, while *travesti* is invariably connected with marginality, and therefore keeping those two terms apart would mean reinforcing an hygienist approach.

According to Nakamura (2016), many people do use the term “transsexual”, and it is important to notice the meaning of suffixes. For instance, a while ago one used “homosexuality” to refer to homosexuals, but “ism” is a suffix used to identify a pathology. Since it is not considered a pathology, now one says “homosexuality”. Therefore we could argue that “transsexual” gives the impression to refer to sexual orientation, for instance: “are you homosexual, heterosexual or transsexual?”. It makes no sense to use the word “transsexual”, because it is not a form of sexual orientation, but gender identity. Therefore I believe that the best word is “transgender”, since it encompasses your identity, and not what you like, and in the United States and in Europe “transgender” is the best term to be employed.

This is can be observed in the piece below:

R7 TV NOTÍCIAS ENTRETENIMENTO ESPORTES RECORD TV SERVIÇOSAcessibilidade



Larissa foi morta a tiros e largada na sarjeta em bairro de SP
Reprodução

Lidar com assassinatos não é para qualquer um. Mas existe uma grande diferença entre ver uma pessoa morta e uma pessoa morrendo.

E foi isso que aconteceu na frente de uma dezena de pessoas por volta das 20h desta quinta-feira (15), na rua General Jardim, região central de São Paulo, ao presenciar uma travesti baleada jogada na calçada, com uma marca de bala no abdômen, de onde escorria um fio de sangue que desembocava na valeta.

Tiros foram ouvidos. A dois quarteirões, uma viatura e alguns policiais estavam parados. Mas o som não chegou até lá. Em volta do corpo, cerca de cinco pessoas. Um jovem contava que viu a vítima ser lançada para fora de um carro modelo Fox, na cor cinza. No susto, correu, junto com uma senhora. Na volta, a travesti, Larissa, jazia alternando o movimento do peito entre suspiros fracos e outros que eram como tentar voltar à vida.

<http://noticias.r7.com/sao-paulo/mulher-trans-e-morta-no-meio-da-rua-no-centro-de-sp-19092016>

This piece reports the murder of Larissa, who was shot in the street, in downtown Sao Paulo, and it was published by news portal R7, which correctly referred to her as a trans woman in one of the very few pieces that observed the gender identity of victims.

It is evident that, in Brazil, transphobia kills. Therefore it is important to have laws protecting the rights of trans people, in view of the situations of extreme violence they are subjected to.

The piece below reports the murder of a travesti. The case took place in the municipality of Luís Eduardo Magalhaes, in Bahia. It does not observe gender identity, and we could therefore ask: what are the criteria news vehicles use to define if someone is transsexual or travesti?

TRAVESTI É ESPANCADO ATÉ A MORTE EM LUIS EDUARDO MAGALHÃES

Postado por segunda-feira, julho 25, 2016 by Fernando Pop



Um jovem travesti foi encontrado morto na manhã deste domingo, 24, por volta das 11h 00, no

<http://www.fernandopop.com/2016/07/travesti-e-espancado-ate-morte-em-luis.html>¹⁰

This next victim was counted as a homosexual both by media vehicles and by other civil society organizations that monitor murdering numbers in Brazil. Nevertheless, looking at the picture of the victim's dead body, we can see it was female, as evidenced by the clothes and attire she was wearing at the moment.

¹⁰ The piece reads "Travesti is beaten to death in Luís Eduardo Magalhaes. A young travesti was found dead this Sunday morning, 24, around 11h00". It refers to the victim using male articles, adjectives and nouns.

O CRATO DO MEDO E DA MORTE

12/18/2016 01:41:00 PM No comments

Homem e encontrado morto dentro de cemitério no Crato Foi no Sitio serraria distrito de bela vista crato foi Encontrado o corpo de um rapaz dentro de um cemitério foi identificado apenas por Beto ele foi morto a pedradas.



<http://blogdogeso.blogspot.com.br/2016/12/homem-e-encontrado-morto-dentro-de.html> ¹¹

The first element we would like to analyze is victims' age:

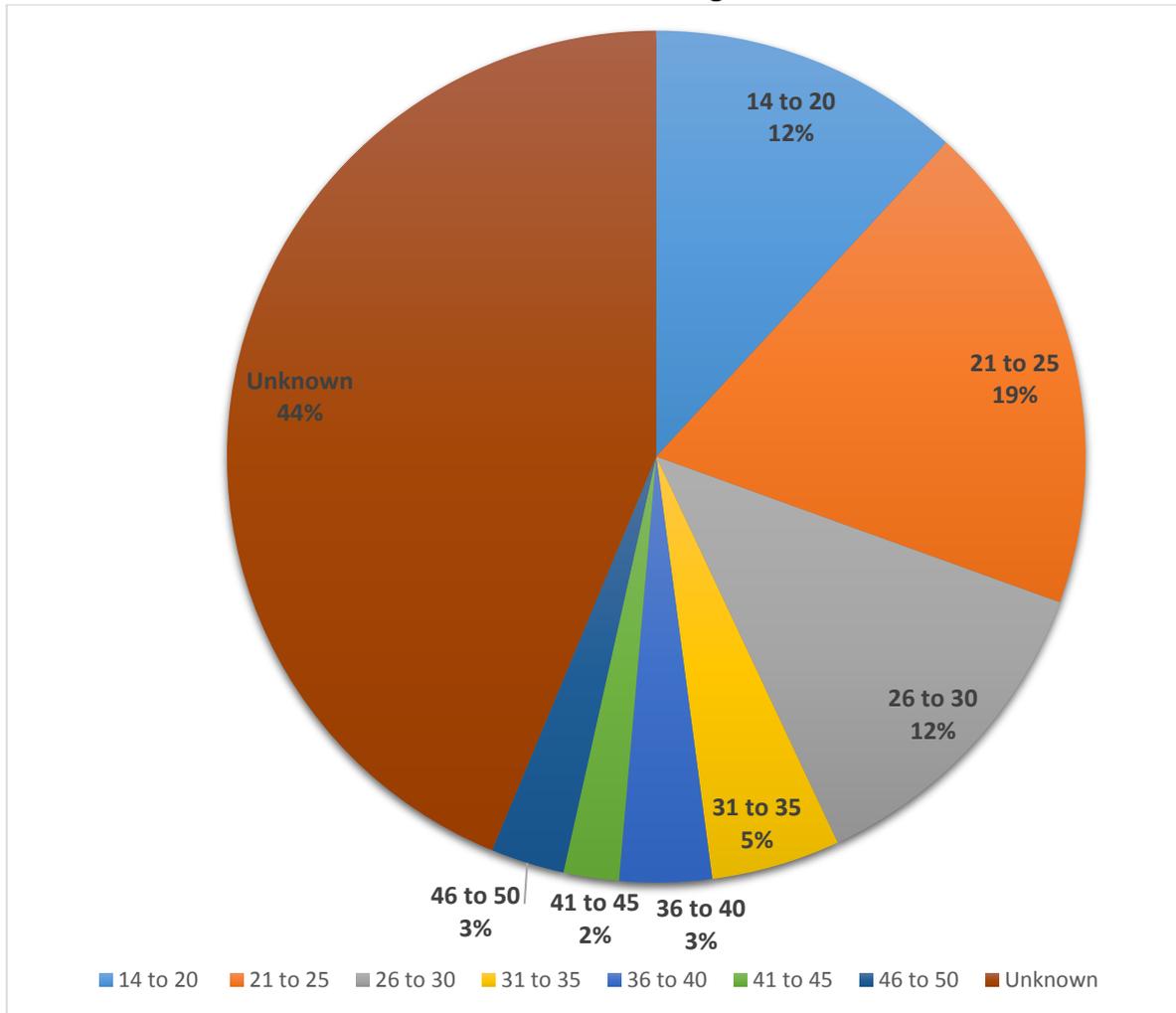
Chart 07: Victims' age

Age	Total
14 to 20 years old	17
21 to 25 years old	27
26 to 30 years old	18
31 to 35 years old	7
36 to 40 years old	5
41 to 45 years old	3
46 to 50 years old	4
Unknown	63

Source: CABRAL, Euclides A. 24/12/2016

¹¹ The piece reads "The Crato of fear and death. A man was found dead in a cemetery in Crato. It happened in Sítio Serraria, District of Bela Vista, in Crato. The body of a young male in a cemetery was found in the cemetery, he was identified as Beto, and was stoned to death".

Chart 09: Victims' Age



Source: CABRAL, Euclides A. 24/12/2016

According to a 2013 IBGE research, the life expectancy of the trans population is not higher than 35, less than half of the national average, which is 74.9 years old. The Inter American Commission of Human Rights also reported that the life expectancy of transgender people in Latin America is 35 years old. According to the Violence Report, a great number of trans women are murdered, while trans men fall victims of their own families.

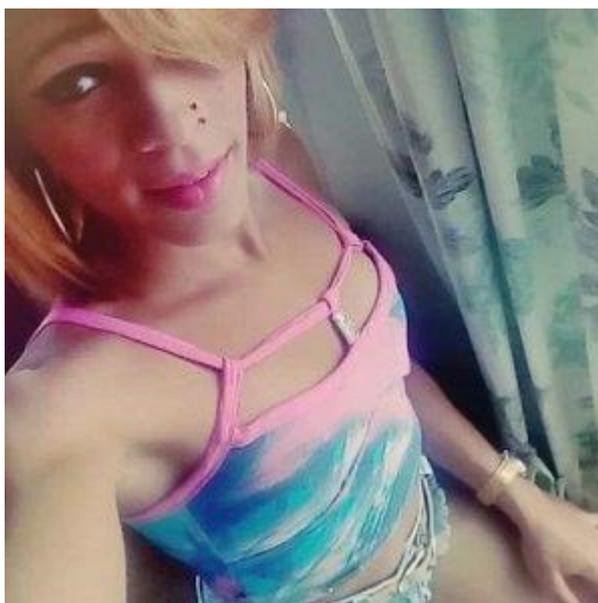
By adding the first three categories of Chart 07 – Victims' age, we realize that 44% of the reported victims were less than 30 years old, while 43% remained with their ages unknown because they were not carrying an ID at the moment of their deaths. The most moving cases involved the cold blooded murders of three trans persons younger than 16.



M. M., 16 years old, was found dead, beaten up with construction wood in Sinop, state of Mato Grosso, in March 20th 2016.



Luana Biersack, 14 years old, was raped, beaten and drowned in Novo Itacolomi, state of Paraná, in April 23rd 2016.



Pamela, 16 years old, died after being shot 5 times in Conceição do Jacuipe, state of Bahia in September 09th 2016.

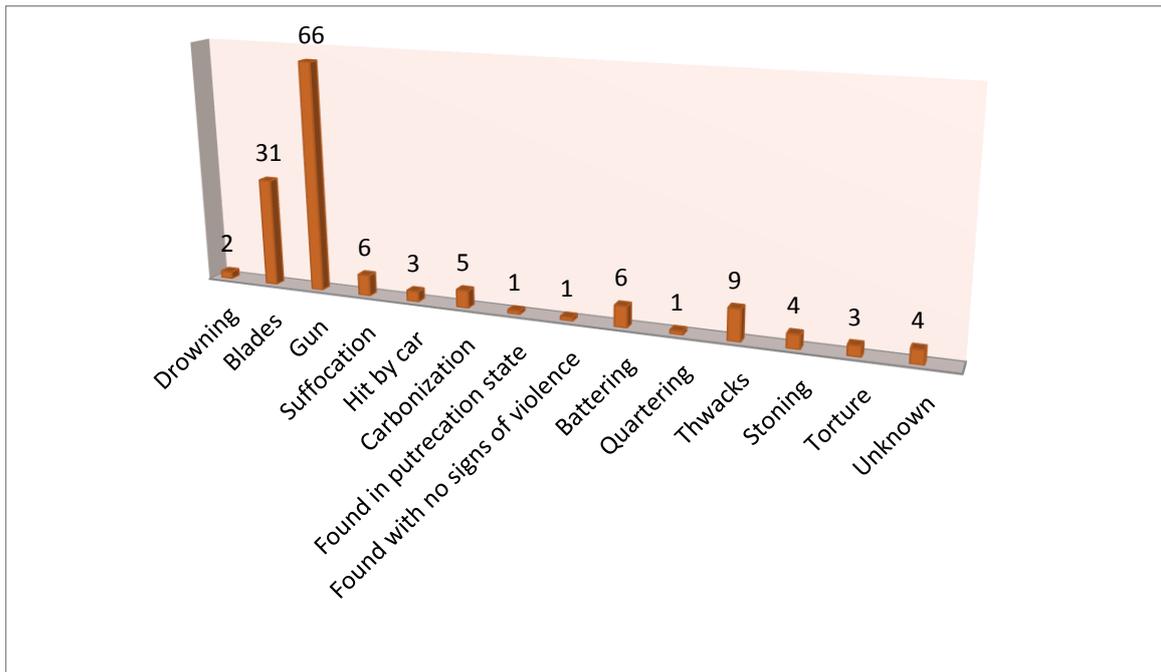
The second element we would like to analyze is the type of weapon and/or violence employed. According to Seffner and Passos (2016), the crimes against the lives of trans people are usually committed with impressive refinements of cruelty. Assaults are usually multiple and employ instruments that allow for several strikes before the victim actually dies, and many of the strikes focus on their faces and genitals. Violence and oppression are omnipresent in everything that is said and experienced by this population.

Table 08: Type of weapon/Violence employed

Type of weapon/Violence	Total
Drowning	02
Blades	31
Gun	66
Suffocation	06
Hit by car	03
Carbonization	05
Found in putrefaction state	01
Found with no signs of violence	01
Battering	06
Quartering	01
Thwacks	09
Stoning	04
Torture	03
Unknown	04

Source: CABRAL, Euclides A. 24/12/2016

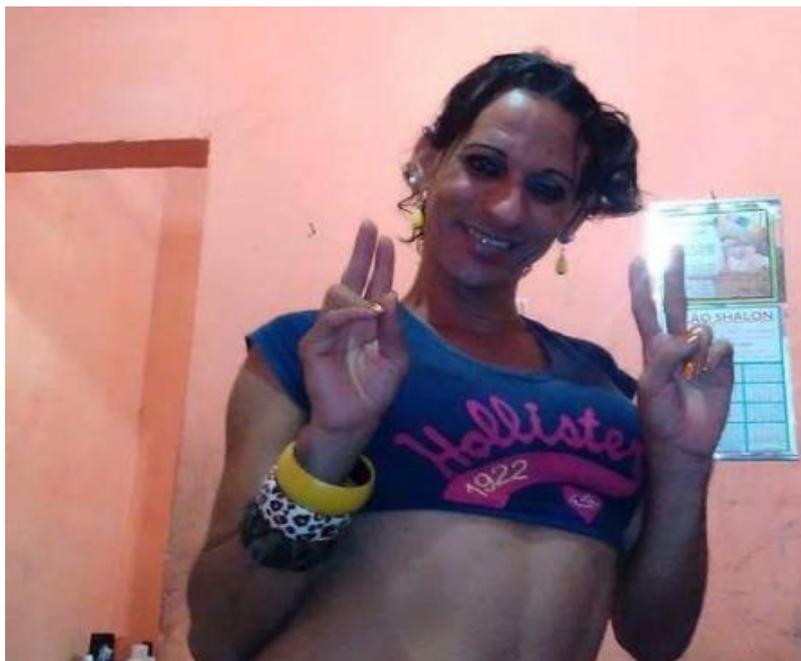
Chart 10: Type of weapon/Violence employed



Source: CABRAL, Euclides A. 27/12/2016

The data above shows that a great deal of cases involve guns, followed by blades (knives, machetes, sickles) and thwacks. In some cases the resources and means employed are multiple, as we indicate below.

Cicarelli, 36 years old, was stabbed 20 times, stoned and had one of her ears mutilated in Joao Pessoa, state of Paraíba, in February 16th 2016.



<http://g1.globo.com/pb/paraiba/noticia/2016/02/corpo-de-travesti-morta-facadas-e-encontrado-em-joao-pessoa.html>

The second example is Tiffany Rodrigues' case, hair stylist, 23 years old, who faced an attempted murder in January 2016 and was effectively murdered in August 8th 2016. She was tortured, had her genitals burnt with cigarretes and then suffocated to death.



<http://g1.globo.com/mato-grosso/noticia/2016/08/travesti-e-achada-morta-com-sinais-de-enforcamento-em-cidade-de-mt.html>

The table below ranks the states with the highest number of murder cases. At the top, Sao Paulo (18), Rio de Janeiro (12), Rio Grande do Sul (12), Paraná (11), Goiás (9) and Minas Gerais (9).

Table 09: States with the highest number of murder cases

Estados	Total
São Paulo	18
Rio de Janeiro	13
Rio Grande do Sul	12
Paraná	11
Goiás	09
Minas Gerais	09
Amazonas	08
Bahia	08
Minas Gerais	09
Ceará	06
Paraíba	06
Pernambuco	06
Rio Grande do Norte	06
Sergipe	05
Alagoas	04
Maranhão	04
Mato Grosso	03

Pará	03
Distrito Federal	02
Mato Grosso do Sul	02
Acre	01
Amapá	01
Espirito Santo	01
Piauí	01
Santa Catarina	01
Tocantins	01

Source: CABRAL, Euclides A. 27/12/2016

During our research, we also identified the cases of 3 trans Brazilian persons living abroad, thanks to information shared with us by activists living in Europe. Two of the victims were in Italy and the other was living in Spain, all of them were sex workers.

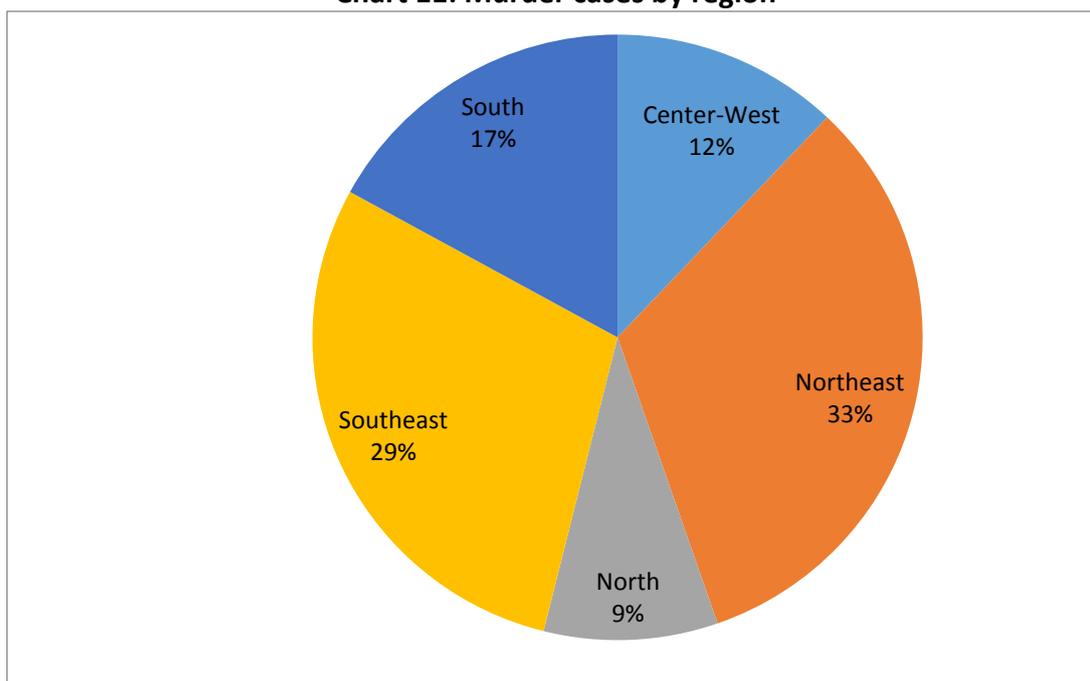
The table below portrays the number of murder cases by region:

Table 10: Murder cases by region

Region	Total
Center-West	17
Northeast	46
North	13
Southeast	41
South	24

Source: CABRAL, Euclides A. 27/12/2016

Chart 11: Murder cases by region



Source: CABRAL, Euclides A. 27/12/2016

Therefore, the Northeast region leads the national rank of murder cases, responsible for 33% of them, followed by the Southeast region (29%), South region (17%), Center-West region (12%), and finally the North region (9%).

The next element to be analyzed is the place of death of such victims, as demonstrated below:

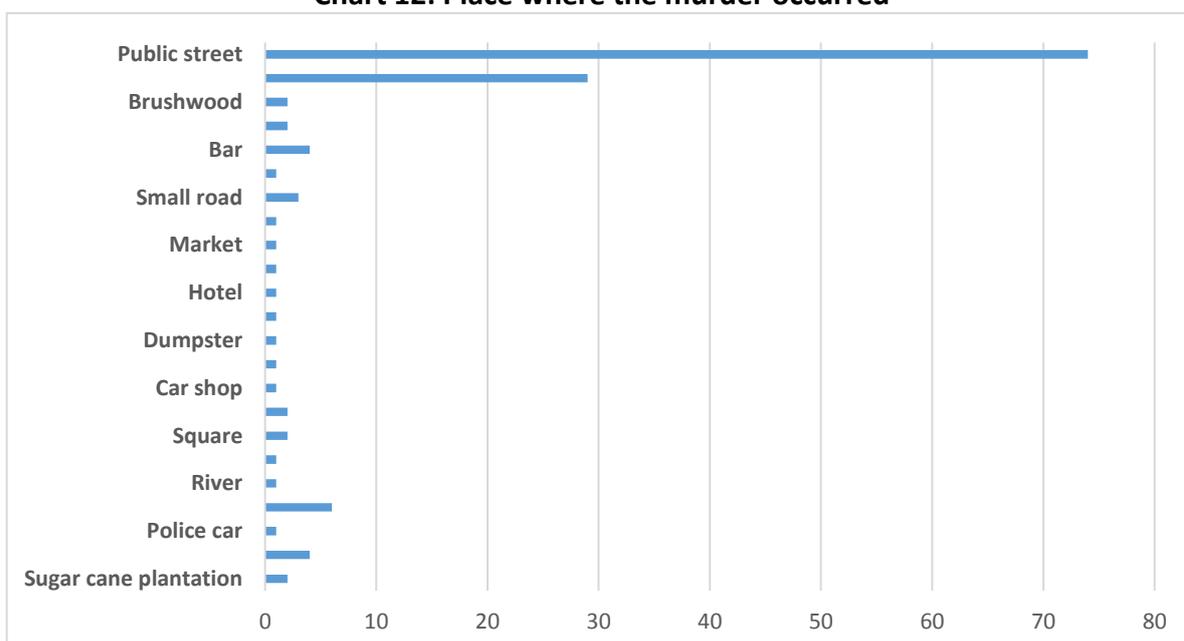
Table11: Place where the murder occurred

Place of death	Number of cases
Public street	74
Home	29
Brushwood	2
Rural area	2
Bar	4
Cemetery	1
Small road	3
Farm	1
Market	1
Party	1
Hotel	1
Lake	1
Dumpster	1
Construction site	1
Car shop	1
Gas station	2
Square	2
Penitentiary	1
River	1
Wasteland	6
Police car	1
Federal road	4
Sugar cane plantation	2

Source: CABRAL, Euclides A. 27/12/2016

The number of cases that happened at the street deserves to be highlighted, adding up to 74 cases. 29 of the cases happened at the victims' own homes.

Chart 12: Place where the murder occurred



Fonte: CABRAL, Euclides A. 27/12/2016

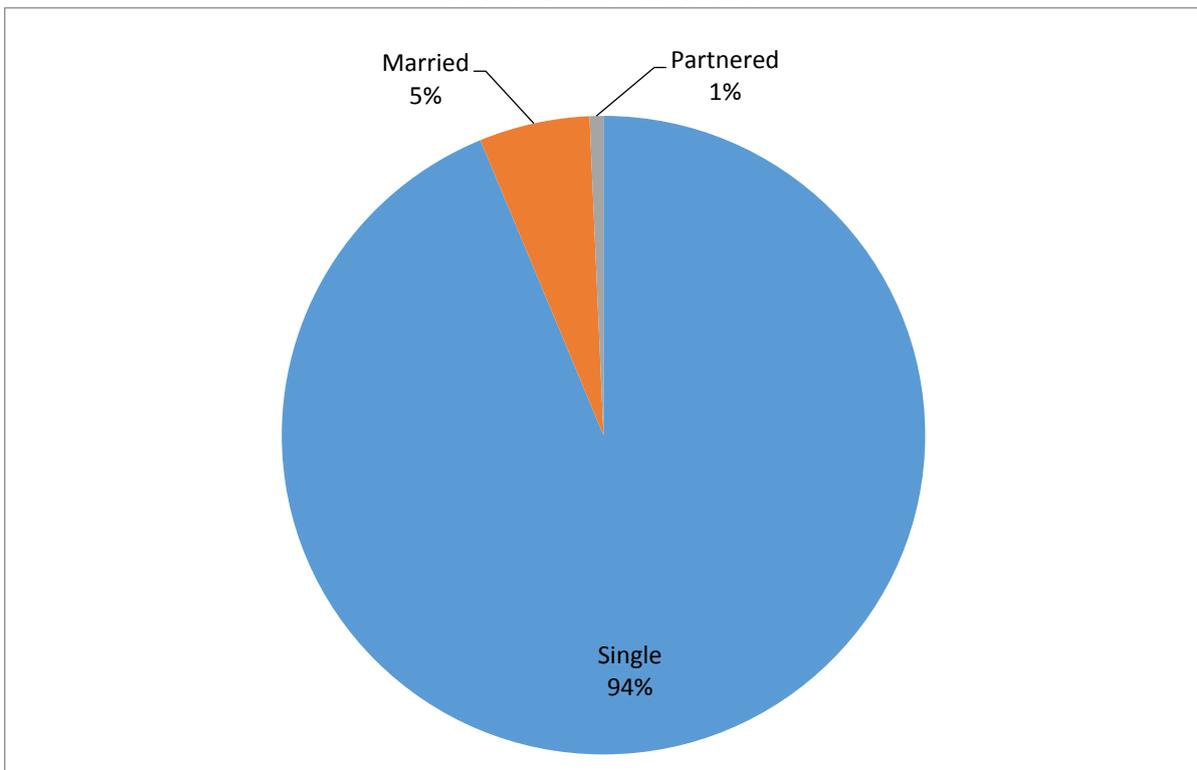
The data below refers to the marital status of victims. Almost all of them are single (94%).

Table 12: Marital status

Marital status	Total
Single	135
Married	08
Partnered	01

Source: CABRAL, Euclides A. 27/12/2016

Chart 13: Marital status



Source: CABRAL, Euclides A. 27/12/2016

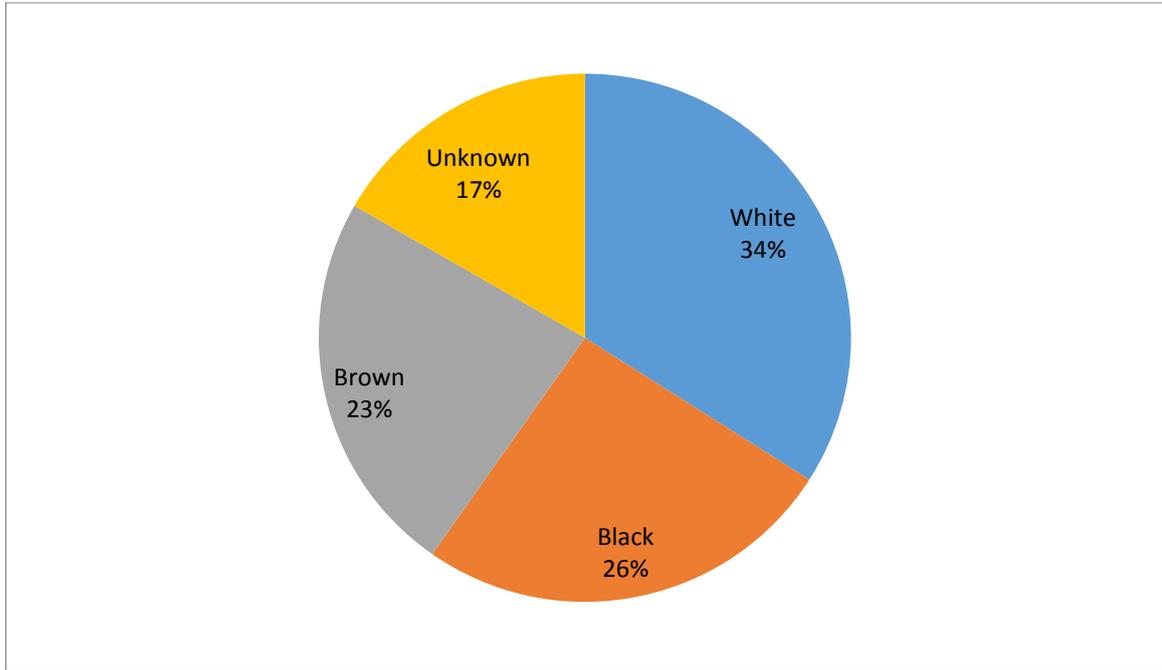
Regarding the race of victims:

Table 13: Race

Cor	Total
White	49
Black	37
Brown	34
Unknown	24

Source: CABRAL, Euclides A. 27/12/2016

Chart 14: Race



Source: CABRAL, Euclides A. 27/12/2016

We therefore assume that 34% of victims are white, followed by black (26%) and brown (24%) individuals.

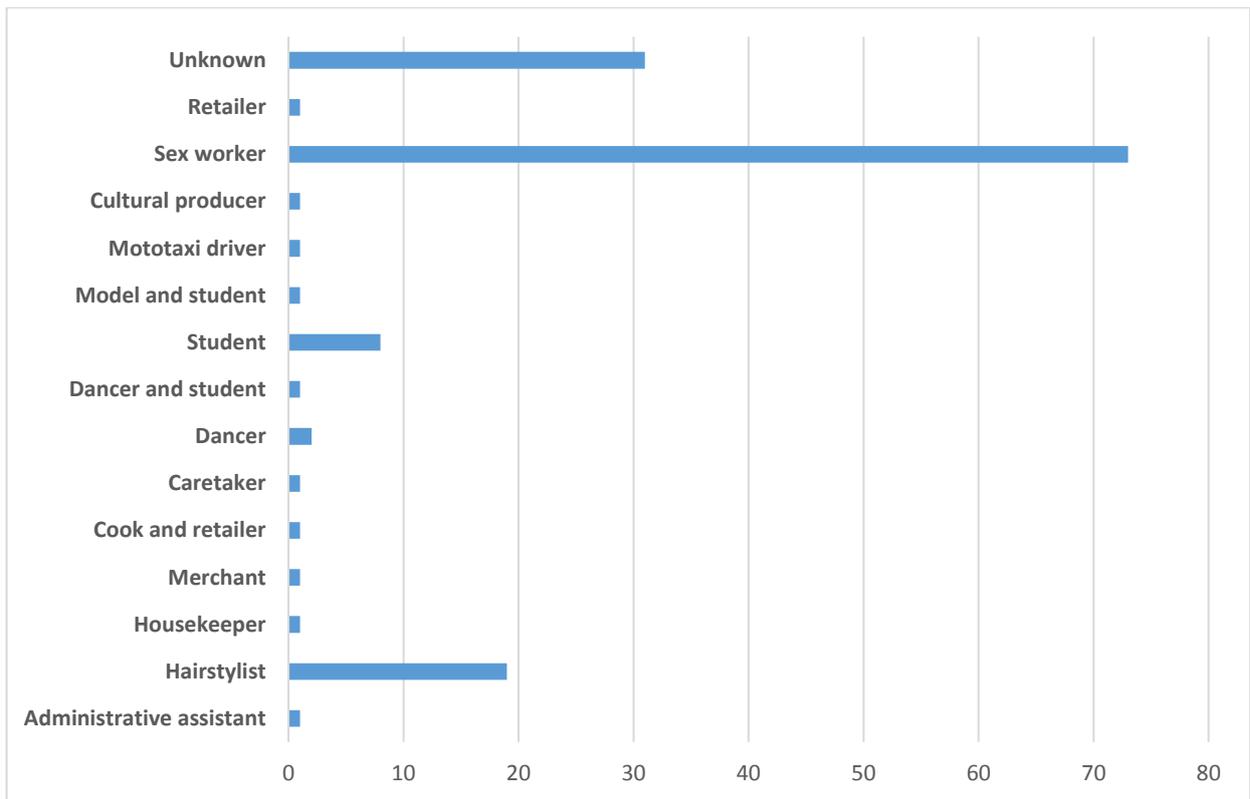
In what concerns victims' professions, the data below indicates that more than half of the cases (73 out of 144) involve sex workers, followed by hair stylists (18) and unknown (31).

Table14: Victims' Professions

Profession	Number of cases
Administrative assistant	1
Hairstylist	19
Housekeeper	1
Merchant	1
Cook and retailer	1
Caretaker	1
Dancer	2
Dancer and student	1
Student	8
Model and student	1
Moto taxi driver	1
Cultural producer	1
Sex worker	73
Retailer	1
Unknown	31

Source: CABRAL, Euclides A. 27/12/2016

Chart 15: Victims' Professions



Source: CABRAL, Euclides A. 27/12/2016

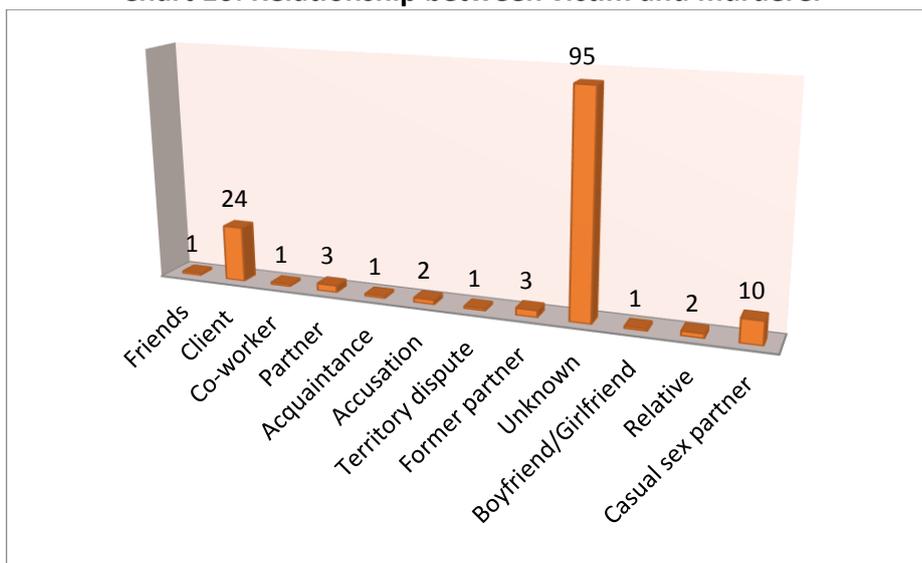
The next element of analysis refers to the relationship between the victim and the murderer, as portrayed below:

Table15: Relationship between victim and murderer

Relationship	Total
Friends	01
Client	24
Co-worker	01
Partner	03
Acquaintance	01
Accusation	02
Territory dispute	01
Former partner	03
Unknown	95
Boyfriend/Girlfriend	01
Relative	02
Casual sex partner	10

Fonte: CABRAL, Euclides A. 27/12/2016

Chart 16: Relationship between victim and murderer



Source: CABRAL, Euclides A. 27/12/2016

As we look through the numbers above, we realize that most of the pieces (95 out of 144) did not mention the relationship between the victim and his/her murderer, stating only that the case was under investigation. Ranking second, we have the client who himself had hired the services of trans sex workers. In third, we have casual sex partners.

In what refers to the gender identity of victims, out of 144 murder cases registered at Rede Trans Brasil's website, 10 were of trans men, and only 2 of them were correctly identified as male by media vehicles, while the other 8 were identified as women. Trans men are among the most erased from violence statistics, and besides murder cases they are also recurrent victims of rape and domestic violence.

According to Barbosa (2010), many trans people have nowhere to go, and they are often housed by co-workers or end up renting bedrooms in pensions. Leaving home happens either due to one's own will or to being kicked out, usually the latter.

The social reaction to the insult to "decency" and "good costumes" can be highlighted in many narratives told by trans people. They are not accepted at school, the job market discriminates against them, and prostitution often ends up becoming the only way to survive. Thus those "kicked out from life" turn to the disputed sex work points at streets as a means to make ends meet.

According to Barbosa (2010), the construction of the identity of a trans individual is connected to the social space, understood as a territory where the many social relationships are established. Prostitution points are not only a legitimate place to generate income, but also to socialize and learning, as a condition to build group identity, which plays a role in body modification, as evidenced by cases of death related to the usage of industrial silicone.

Still according to Barbosa (2010), in the universe of sex work, the daily goal is to survive, since the streets are a place filled with uncertainty and traps. In most cases trans people are scarred by a significant share of fear and insecurity due to the risk of the stoning of the "shop windows" were they showcase their bodies.

The bonding between these subjects may be understood as a way to assure minimum security and survival amidst the harsh reality of the streets, as well as a form to create networks and to set a local territory, since the space that from afar may look homogeneous is in matter of fact quite heterogeneous due to the formation of different networks, which always causes instabilities and struggles for power (BARBOSA, 2010).

As stated by Carrara and Viana (2006), in cases of murder of transgender people, the protocol followed by police detectives is usually to gather information about the victim in moral zones often occupied by other trans people, which leads to negative results. The large proportion of open cases seems to be the consequence of many conjoined elements, among which gender and class, that intersect to place trans people in the least privileged social groups.

In cases of execution of trans persons, there is always the evocation of a scenario of urban disorder, where the double sexual deviance (travesti/transsexual and sex worker) is connected to poverty, drug trafficking and *favelas*. Trans people end up being murdered and very few efforts are made afterwards to solve the cases (CARRARA; VIANA, 2006).

The indifference of police authorities in investigating most of these cases seems to echo the negative representations of trans people as some sort of acute homosexual deviants, so that their deaths, usually much younger than that of victims of robbery followed by murder, is understood as a consequence of a life style dangerously close to criminality, combined with the fact that there is little pressure from family members and relatives to follow up on these cases and bring them to trial (CARRARA; VIANA, 2006)

For trans people, in light of the daily presence of the risk of death, the meanings of life are established in relation to the present, and rarely they connect to plans for the future. In Brazil, trans people whose income comes from sex work are the most vulnerable. The few chances to achieve economic survival put a great portion of them as sex workers, enhancing their chances to be murdered.

As long as society does not recognize gender identity, trans people will remain as victims and being marginalized. It is important to reinforce the universality of Human Rights, reassuring the need of specific affirmative actions and public policies for trans people, especially the realm of law enforcement. Full exercise of citizenship is only ensured through the universality, indivisibility and interdependency of Human Rights.

The Brazilian State has to act in order to, at first, tackle the violent discrimination against trans people and offer them equal conditions in education, work, housing and life. The principle of human dignity and subjective rights ensure the right to physical and psychological integrity, to privacy and to autonomy over one's own body. Therefore, we demand effective action from the part of the State in order to enable our population to enjoy the rights enshrined by the Universal Declaration of Human Rights and by the Brazilian Constitution.

*“Cada um sabe a dor e a delícia de ser o que é
Não me olhe como se a polícia andasse atrás de mim...”¹²*

Caetano Veloso

¹² “Each of us knows the pain and the delight to be who we are / don’t look at me as if the police was coming after me...”- Excerpt from song by Brazilian singer and songwriter Caetano Veloso.

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