

Where are these people?

AN APPROACH TO THE ABSENCE
AND ERASURE OF TRANSGENDER
PEOPLE IN THE EUROPEAN
HIGHER EDUCATION

por André Brasil



INSTITUTO POLITÉCNICO Escola Superior de Educação
DE BRAGANÇA



CENTRO INVESTIGAÇÃO
EDUCAÇÃO BÁSICA

**Where are these people?
An approach to the absence and erasure of transgender
people in the European higher education.**

André Antônio Martins Brasil

Supervised by:
Professor PhD. Sofia Marisa Alves Bergano

Bragança, Portugal
July, 2023

To all transgender people who resist daily for their existence and to people interested in becoming allies in this process of inclusion, transformation and social justice.

*“Any crossing, however long it may be,
always starts somewhere. (...)
We are living a globalization of indifference.
There is a culture of conflict that makes us think only of
ourselves, that makes us live in bubbles,
where love is insubstantial.
We get used to the suffering of others.
It doesn't affect us. No one feels responsible.
Who is responsible for the blood of our brothers and sisters?
"I have nothing to do with it. It must be someone else.
It's definitely not me."
When no one is to blame, everyone is to blame.”*

Pope Francis¹

¹ Speech attributed to the current world head of the Catholic church, which appears in the film *Two Popes*, from 2019, by director Fernando Meireles.

*“The change needed is so profound that
they often say that it is impossible.
So profound that it is often said that it is unimaginable.
But the impossible is yet to come.
And the unimaginable is owed to us”.*

Paul B. Preciado²

² Speech presented by the Spanish philosopher and professor PhD. Paul B. Preciado, one of the greatest intellectuals today, in the book *An apartment in Urano: chronicles of the crossing*.

Acknowledgments

This master's degree is part of a very important resumption process in my life. Through him, my concern and desire for social justice could be expressed in a technical and responsible way. New dreams, new challenges and a new life emerged. And since gratitude is a driving mechanism, there were several allies along this path who deserve to be remembered.

To Maria Augusta Ferrarezi, my mentor and friend. For seeing immense potential in me, before I could even recognize it. For the continuous and loving mentorship, under an always kind look. For being a divine instrument of spiritual connection, rescue and wisdom. All my love and immense gratitude.

To Professor PhD. Leandro Cunha, for having me in the Law and Sexuality research group at the Federal University of Bahia, UFBA/CNPq, in Brazil. Its welcome was the starting point of this resumption.

To Mariana Jatobá, for opening doors and for her usual encouragement. For introducing me to the Polytechnic Institute of Bragança and helping me to make it a possible reality. I am immensely proud of our 40 years of love and friendship.

To Tácio Bomfim, for always believing in my projects and making them seem bigger and more important. Yours vibrant, youthful excitement excites and inspires. The loyalty and complicity of our friendship legitimize us as brothers.

To Vanessa Ueta, for the complicity and partnership that unite us as a family. For teaching me daily about empathy and gratitude. For all the love and care I feel in our daily lives. To you, and all yours, all my admiration and love.

To Natasha Bastos, for each time you were a guiding thread of continuity. For your wisdom and skill in detailing obstacles. You and your family are charms that recharge me with love.

To Maria Aldenora Lima, for every message of love and the care of a lifetime.

To my friends, Cacau, Belinha and Misa. For being true gifts from Bragança. I receive and thank you.

To Brazilian friends in Portugal, for our meeting overseas and for bringing a little of the warmth of our land to Trás-os-Montes.

To the doctors and collaborators, Adrian Berenguer, Carolina Dias Cruz, Clara Jorge and Lisa, all my gratitude. Without you this would not be possible.

To PhD Professors. Ana Camões, Angelina Sanches and Paulo Resende, for making the master's lighter and more interesting by introducing me to Social Education through an inclusive and diverse pedagogy.

To Professor PhD. Andrea Marcelli, of the Niccolò Cusano University, in Rome, Italy, for reception and the high quality of teaching during the ERASMUS mobility and for the methodological validation of the interview guide used in the empirical phase. All of your knowledge of research methodologies really lent great credence to this study.

To Professor PhD. Jaqueline Gomes de Jesus, for the availability, generosity and kindness with which you responded to my contact made in search of your high degree of knowledge. Having you as the theoretical basis of this study, and also as a specialist professional who validated the content of the data collection instrument in the empirical phase, undoubtedly increased the qualitative level of this research.

To Professors PhDs., members of the scientific committee, Ana Raquel Prada, Graça Santos and Orlando Gama, for all the technique and availability that made possible a great learning experience during the dissertation support seminar.

To CIEB research colleagues and friends, for the continuous exchange and welcome in this research centre, and, in particular, for its coordination, in the person of Professor PhD. Cristina Mesquita, for all the encouragement and recognition given to me. Your workforce and leadership are inspiring.

To Professor PhD. Cristina Martins, for your sensitivity and continuous support in this academic journey. Meeting you on this walk brought the necessary lightness and enthusiasm to carry out the work.

To the partner associations, for the attention and kindness given since the first contact. The initial bridge made in contact with the people participating in this study was essential for the good progress of the research. The desires for equity and social justice observed through the work of these institutions make them indispensable to the desired social transformation.

To all the transgender people who accepted to share their experiences, to collaborate with this study. The André who speaks to you today is not the same as before. My evolution as a human being is notorious, through your reports and your experiences. Let's increase this network of resistance.

In particular, To Professor PhD. Sofia Bergano, reference in gender studies. For your continuous and indispensable supervision throughout this work. For all the technical knowledge, moral sensitivity and humanist wisdom, which were transmitted to me in a

generous, attentive and always available way. This work could not have a better scientific orientation. You really are an incredible teacher, for whom I have immense respect and admiration. Your professionalism and humanism inspire me to have teaching as a professional aspiration.

And finally, to Bernadete Martins Brasil, my mother. The first person in the family to access higher education. For giving me the opportunity to grow and evolve through her. Thank you for passing on values and principles that move me today. For always talking to me about education as an instrument of social transformation. For your strength, care and love. I feel your love in every moment of my existence and I am immensely grateful to be able to honor you and move forward. I love you and admire you.

To all of you, thank you very much.

Abstract

The reflection on the presence of transgender people in higher education and on the scarcity of academic production on this subject triggered interest in this issue and, in this sense, the general objective of the present research is to carry out an appreciation of the academic reality, about access to higher education for trans people, to recognize the absence and/or erasure of these experiences in European educational institutions, and to establish paths to be followed as a way of guaranteeing effective access to education, as a human right that guarantees dignity. For this purpose, an initial theoretical approach will be presented with the presentation of the state of the art regarding the access and permanence of transgender people in European higher education, in its social, educational and legal approaches. In this context, initially, it will be treated about human sexuality, to then, enter the theme of transgender, and finally, the rights to dignity and education will be discussed, with data referring to the current educational reality of transgender people at school and university. Continuing the investigative course, in the empirical part, we opted for a qualitative methodological approach, through the multiple case study method, aiming to value the narratives of trans people living in Europe. In this sense, 25 interviews were carried out with trans people, distributed in 17 European countries, which were then analyzed and discussed using the content analysis method. The extracted results identify the challenges observed from the intimate perception of transgenerity to the public self-declaration of these identities, and their consequences on lifelong learning; these results also point to violent data on bullying and the complicity of education professionals; and, finally, they demonstrate the consequences of these discriminatory trajectories with regard to access to higher education by transgender people. At the end, policy recommendations and suggestions for measures to promote effective social inclusion of gender diversity in higher education are presented.

Keywords: transgender; sexuality; gender identity; education and diversity; inclusive higher education.

Astratto

La riflessione sulla presenza di persone transgender nell'istruzione superiore e sulla scarsità di produzione accademica su questo argomento ha suscitato interesse per questo tema e, in questo senso, l'obiettivo generale della presente ricerca è quello di effettuare un apprezzamento della realtà accademica, sull'accesso all'istruzione superiore per le persone trans, per riconoscere l'assenza e/o la invisibilità di queste esperienze nelle istituzioni educative europee e per stabilire percorsi da seguire per garantire un accesso effettivo all'istruzione, come diritto umano che garantisce la dignità. A tal fine, verrà presentato un primo approccio teorico con la presentazione dello stato dell'arte relativo all'accesso e alla permanenza delle persone transgender nell'istruzione superiore europea, nei suoi approcci sociali, educativi e giuridici. In questo contesto, inizialmente, si tratterà della sessualità umana, per poi entrare nel tema del transgender e, infine, si parlerà di diritti alla dignità e all'educazione, con dati riferiti all'attuale realtà educativa delle persone transgender a scuola e Università. Proseguendo il percorso investigativo, nella parte empirica, si è optato per un approccio metodologico qualitativo, attraverso il metodo del multiple case study, volto a valorizzare le narrazioni delle persone trans che vivono in Europa. In tal senso sono state realizzate 25 interviste a persone trans, distribuite in 17 paesi europei, che sono state poi analizzate e discusse utilizzando il metodo dell'analisi del contenuto. I risultati estratti identificano le sfide osservate dalla percezione intima del transgender all'auto-dichiarazione pubblica di queste identità e le loro conseguenze sull'apprendimento permanente; questi risultati indicano anche dati violenti sul bullismo e la complicità dei professionisti dell'istruzione; e, infine, dimostrano le conseguenze di queste traiettorie discriminatorie per quanto riguarda l'accesso all'istruzione superiore da parte delle persone transgender. Al termine vengono presentate raccomandazioni politiche e suggerimenti per misure volte a promuovere un'effettiva inclusione sociale della diversità di genere nell'istruzione superiore.

Parole chiave: transgender; sessualità; identità di genere; educazione e diversità; istruzione superiore inclusiva.

Resumen

La reflexión sobre la presencia de personas transgénero en la Educación Superior y sobre la escasez de producción académica sobre esta temática desencadenó el interés por este tema y, en ese sentido, el objetivo general de la presente investigación es realizar una apreciación de la realidad académica, sobre el acceso a la educación superior de las personas trans, reconocer la ausencia y/o invisibilidad de estas experiencias en las instituciones educativas europeas, y establecer los caminos a seguir como forma de garantizar el acceso efectivo a la educación, como un derecho humano que garantiza la dignidad. Para eso, se realizará una primera aproximación teórica con la presentación del estado del arte sobre el acceso y permanencia de las personas transgénero en la educación superior europea, en sus enfoques social, educativo y jurídico. En este contexto, inicialmente se tratará sobre la sexualidad humana, para luego entrar en el tema de la transgeneridad y finalmente se discutirán los derechos a la dignidad y la educación, con datos referentes a la realidad educativa actual de las personas transgénero en la escuela y la universidad. Continuando con el curso investigativo, en la parte empírica, optamos por un enfoque metodológico cualitativo, a través del método de estudio de casos múltiples, con el objetivo de valorar las narrativas de las personas trans que viven en Europa. En este sentido, se realizaron 25 entrevistas a personas trans, distribuidas en 17 países europeos, que luego fueron analizadas y discutidas mediante el método de análisis de contenido. Los resultados extraídos identifican los desafíos observados desde la percepción íntima de la transgeneridad hasta la autodeclaración pública de estas identidades, y sus consecuencias en el aprendizaje a lo largo de la vida; señalar datos violentos sobre el acoso escolar y la complicidad de los profesionales de la educación; y, por último, evidencian las consecuencias de estas trayectorias discriminatorias en el acceso a la educación superior de las personas transgénero. Al final, se presentan recomendaciones de política y sugerencias de medidas para promover la inclusión social efectiva de la diversidad de género en la educación superior.

Palabras clave: transgeneridad; sexualidad; identidad de género; educación y diversidad; educación superior inclusiva.

Table of Contents

Dedicatory	i
Epigraph 1	ii
Epigraph 2	iii
Acknowledgments	iv
Abstract	vii
Astratto	viii
Resumen	ix
Pictures	xiii
Tables	xiv
Acronyms	xv
Introduction	1
Part I – State of Art	3
Chapter 1 – Human Sexuality	3
1.1 Sex	6
1.2 Gender and gender expression	9
1.3 Gender identity	11
1.4 Sexual orientation	15
1.5 LGBTQIAPN+	18
Chapter 2 – Transgenderity	21
2.1 Cisgenderity e cishnormativity	26
2.2 Transphobia	29
2.3 Social movements – Alliance and inclusion of transgenderity	36
2.4 Legal gender recognition as an anti-discrimination measure	39
Chapter 3 – Human Dignity and Education	43
3.1 Educational reality - Absence and erasure of the transgender population	48
Part II – Empirical research	56
Chapter 4 – Methodology	56
4.1 Research design	57
4.2 Objectives and research questions	59
4.3 The interview survey as a data collection technique	59
4.3.1 Interview guide	60
4.3.2 Group of participants	62
4.3.3 Carrying out the interview surveys	69

4.4 Ethical considerations	69
Chapter 5 – Analysis and discussion of results	70
5.1 Analysis categories	72
5.1.1 The process of perception and social construction of transgenerity	74
5.1.1.1 The lack of information on identity self-perception and the negative influence of the cis norm	77
5.1.1.2 The cisnormative social structure and the challenges encountered in the gender transition process	80
5.1.1.3 The indispensability of welcoming and family support, and other allies	82
5.1.1.4 Social transphobic violence and the fear that paralyzes	85
5.1.1.5 Legal barriers and institutional transphobia	88
5.1.1.6 The discovery, knowing how to name, the recognition of being trans	91
5.1.2 Everyday school violence	92
5.1.2.1 The forced genderification of the school space	93
5.1.2.2 The school as the first major dispute, through bullying and the complicity of its teaching staff	94
5.1.2.3 The lack of training of educational agents to embrace gender diversity in the school context	97
5.1.3 The battlefields in higher education	99
5.1.3.1 Higher education: a possible dream or continuation of the nightmare?	100
5.1.3.2 The cisnormativity present in higher education structures and systems	103
5.1.3.3 The absence and erasure of transgender identities in higher education	107
5.1.3.4 The lack of training of educational agents to embrace gender diversity in higher education	111
Final considerations	115
References	121
Appendix 1 - Interview Guide in Portuguese	132
Appendix 2 - Interview Guide in English	136
Appendix 3 - Interview Guide in Italian	140
Appendix 4 - Interview Guide in Spanish	144
Appendix 5 - Validation of the interview guide – Prof. PhD. Andrea Marcelli	148
Appendix 6 - Validation of the interview guide – Prof. PhD. Jaqueline G. de Jesus	149
Appendix 7 - Formal Consent Protocol in Portuguese	150

Appendix 8 - Formal Consent Protocol in English	151
Appendix 9 - Formal Consent Protocol in Italian	152
Appendix 10 - Formal Consent Protocol in Spanish	153
Appendix 11 - Indicators: Category 1: The transgender perception process	154
Appendix 12 - Indicators: Category 1: Everyday school violence	174
Appendix 13 - Indicators: Category 1: The battlegrounds in higher education	183

Pictures

Picture 1 – “Genderbread Person”.

Picture 2 – Explanatory table of the components of sexuality.

Picture 3 – Gender spectrum.

Picture 4 – Exemplary table of non-binary identities.

Picture 5 – Diversity flag of the LGBTQIAPN+ movement.

Picture 6 – Transgender pride flag.

Picture 7 – Cycle of trans violence.

Picture 8 – Map of legal gender recognition.

Picture 9 – Map of anti-discrimination policies in European education.

Picture 10 – Research plan.

Picture 11 – Strategic scheme for the formation of the group of participating people.

Picture 12 – Map of participating countries.

Picture 13 – Group of collaborating participating people.

Tables

Table 1: Category 1, subcategories and indicators.

Table 2: Category 2, subcategories and indicators.

Table 3: Category 3, subcategories and indicators.

Acronyms

AMPLOS - Association of mothers and fathers for freedom of sexual orientation and gender identity.

APA - American Psychiatric Association.

CE – Council of Europe.

CIDH - Inter-American Court of Human Rights.

CIG - Commission for Citizenship and Gender Equality of the Government of Portugal.

EAPN - European Anti Poverty Network.

EC – European Commission.

EU – European Union.

EU FRA – European Union Agency for Fundamental Rights .

EURECP - European Union's Rights, Equality and Citizenship Programme.

PACE – Parliamentary Assembly Council of Europe.

TGEU – Transgender Europe.

WHO – World Health Organization .

Introduction

This research is born out of a concern about the perception of the absence of trans people in the most diverse social spaces, which concern multicultural societies. Thus, since, for the recognition of the plurality of these social bodies, it is not enough to say ideologically that we are all equal, much less is it permissible to silence these identities, since erasure is also a form of discrimination, strategies and policies are essential aimed at fully guaranteeing freedoms and fundamental rights.

In this sense, the widespread common understanding that one has about gender and sexuality, and which divides society into a binarism between man and woman, male and female, assign sociocultural expectations to all people, and end up segregating them into a mistaken dichotomy what would be natural and what would be incongruous, and therefore unacceptable. Thus, non-normative gender identities are deprived of rights, to the detriment of an imposed social standard, which places them on the margins and makes it impossible for them to exercise human rights, including education.

That said, this research initially proposed to carry out a theoretical-scientific foundation, which will be presented through three chapters, and was based, above all, on studies on theories of gender and sexuality, feminist theories, and queer theories, to be included in this scope of the trans intelligentsia. At first, in chapter 1, we will address aspects of human sexuality, highlighting the concepts and peculiarities of its components, and then, in chapter 2, we will delve into the identity focus of transgenerity, highlighting all the social complexity that involves this identity of gender. Finally, the social, educational and legal perspectives that accompany human dignity and education will be appreciated, pointing out its challenges in the current educational reality.

In this way, then, the research will be continued, this time with the empirical part, with the purpose of describing, from their speeches, the processes of construction of the gender identity of trans people, from their intimate self-perception to the self-declaration public, and all the difficulties constrained by these processes, to then portray the school scenario in the first contact of these people with education and, finally, to verify the contemporary scenario of access to higher education in relation to non-normative gender identities. In this sense, for this phase of the investigation, we opted for a qualitative approach that valued the narratives of the 25 participating trans people, distributed in 17 European countries, positioning them as protagonists of this study, through their life stories.

The general objective of this research is to present reflections through the realization of an appreciation of the academic reality, about access to higher education by trans people, to recognize the absence and/or erasure of these experiences in European educational institutions, and to establish ways to be followed as a way of guaranteeing effective access to education, as a human right that guarantees dignity. Thus, to conduct the study, the following question-problem was elaborated: European higher education institutions represent a space for welcoming and including gender diversity, to which trans people can access and remain, with equity and preservation of the right to human dignity? Therefore, some other questions were formulated that guided the investigative process: How does the process of social construction of transgenerity take place, from intimate self-perception to public self-declaration, and their subsequent experiences?; How does the school environment present itself in the reception of trans identity?; and, finally: Are higher education institutions and their agents prepared to understand and welcome gender diversity?

Therefore, among the vast existing qualitative methodologies, the methodological option of the study of multiple cases, through the interview survey, based on a semi-structured guide, validated by specialists, as a sufficient data collection technique to give voice to the participating people, whose speeches will then be analyzed and discussed using the content analysis method, safeguarding the relevant ethical issues throughout the investigative process.

Therefore, the results obtained show how necessary and urgent it is to actively listen to the life experiences of transgender people, with a view to approaching the action of the State and its educational policies, in the training of its educational agents and the restructuring of its higher education institutions, in the sense of achieving material equality among all people, respecting plurality and promoting inclusion, through an accessible, permanent and democratic education, to effectively contribute to the generation of an inclusive citizenship.

Part I – State of Art

In the State of Art of this work, the theoretical-scientific foundation will be presented through three chapters. At first, in chapter 1, we will address aspects of human sexuality, highlighting the concepts and peculiarities of its components, and then, in chapter 2, we will delve into the identity focus of transgenerity, highlighting all the social complexity that involves this gender identity. Finally, the social, educational and legal biases that accompany human dignity and education will be appreciated, pointing out their challenges in the current educational reality.

Chapter 1 – Human Sexuality

Human sexuality is a topic that undoubtedly attracts the curiosity and attention of many people. Ignorance about some concepts on which human sexuality is based and the consequent misunderstanding by a large part of society, justified by the lack of literature and debate on the matter, ends up aggravating the prejudice and discrimination that permeate the subject, causing many sometimes feelings of suffering and anguish generated by the marginalization in which some people are placed due to their sexual conditions, in a context where greater visibility and explanation could highlight the various existing realities, and make these individuals and the community realize its diversity naturally, and never as a deviation or impeding path of human dignity.

It is important, therefore, to elucidate the idea of sexuality as a way to break down barriers to comprehension and understanding of the various conceivable forms of experience, expression and identity. This aspect of the human personality is composed of a plural and complementary combination of factors related to biological, psychological, social and cultural issues that need to be addressed due to the recognition of freedoms and rights. Throughout history, it is possible to observe that ancient nations have already experienced greater sexual freedom in relation to the modern world, where society has undergone a profound repression of human freedom, mainly due to the dogmatic strengthening of the church, which led to the implementation of determinations on bodies and the silencing of the community on several of these issues (Faro, 2015).

In this sense, sexuality presents itself as a historical device of power, which is characterized by the inclusion of sex as a system of social regulation, as a substantial parameter for the formation of identities, in a complex strategy of biological power, in which differences would be obstacles for social development, to prove opportune the elimination of 'deviant' identities (Foucault, 1988, p.100).

Foucault (1984), when problematizing sexuality with power relations, especially when addressing dissonant sexualities, observes this human aspect as a large network of interconnected factors, according to domination strategies. Thus, sexuality would be an instrument of great importance for the exercise of power, creating a situation in which, where there is a relationship of power, there is also an opportunity for resistance, with the purpose of converting domination.

Therefore, as it involves several aspects of the human dimension and the nuances of power, sexuality is a subject affected by doubts, prejudices, and stereotypes, and, for this reason, complex to be analyzed. When considering this perspective, it is urgent and necessary, therefore, to explain and debate matters inherent to the subject, to help combat the social problems resulting from ignorance and misinformation, identified in intolerance and violence, especially on those who are historically subjugated.

In this sense, considering its most varied components, the World Health Organization (WHO, 2015), defines sexuality as:

(...) a central aspect of being human throughout life that encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviors, practices, roles and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, legal, historical, religious and spiritual factors (p. 5).

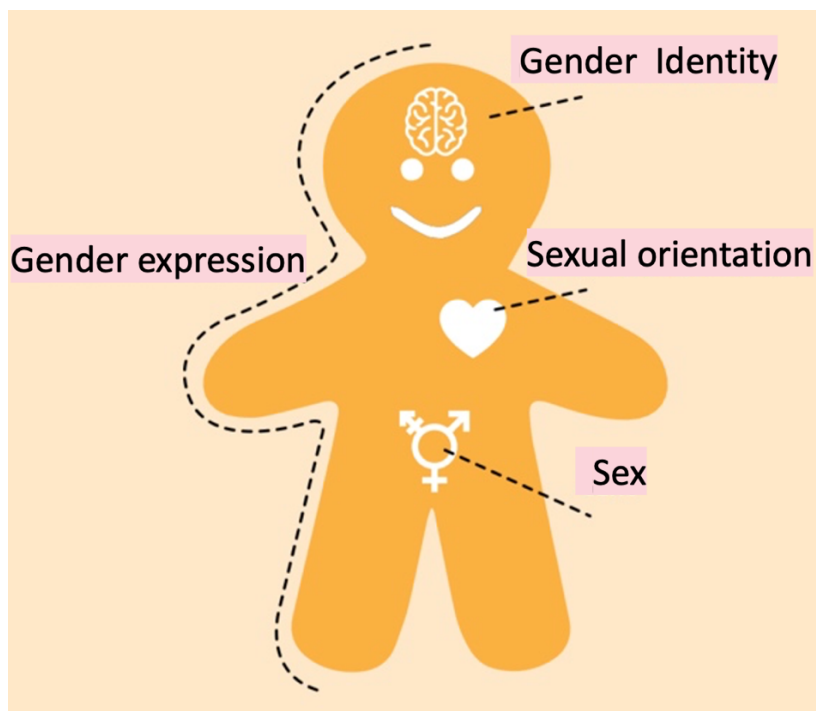
Sexuality, therefore, manifests itself in a set of behaviors of the human experience, as an integral part of each individual that contributes to the construction of identity throughout life and directly influences physical and mental health, since, it is through it that motivate different thoughts and feelings, and move actions and social interactions (WHO, 2015).

It is essential, therefore, to think of sexuality as something socially constructed from so many different perspectives and not as a simple biological fact. Following this approach, based on academic production and on what international organizations recommend, according to Cunha (2018), we can say that sexuality is formed by four distinct elements, namely, sex, gender and its expression, sexual orientation and gender identity, in a context in which the perfect understanding and knowledge of each of these

concepts are essential so that the theme can be understood in its entirety and avoid inconveniences that create obstacles to harmonious coexistence in society.

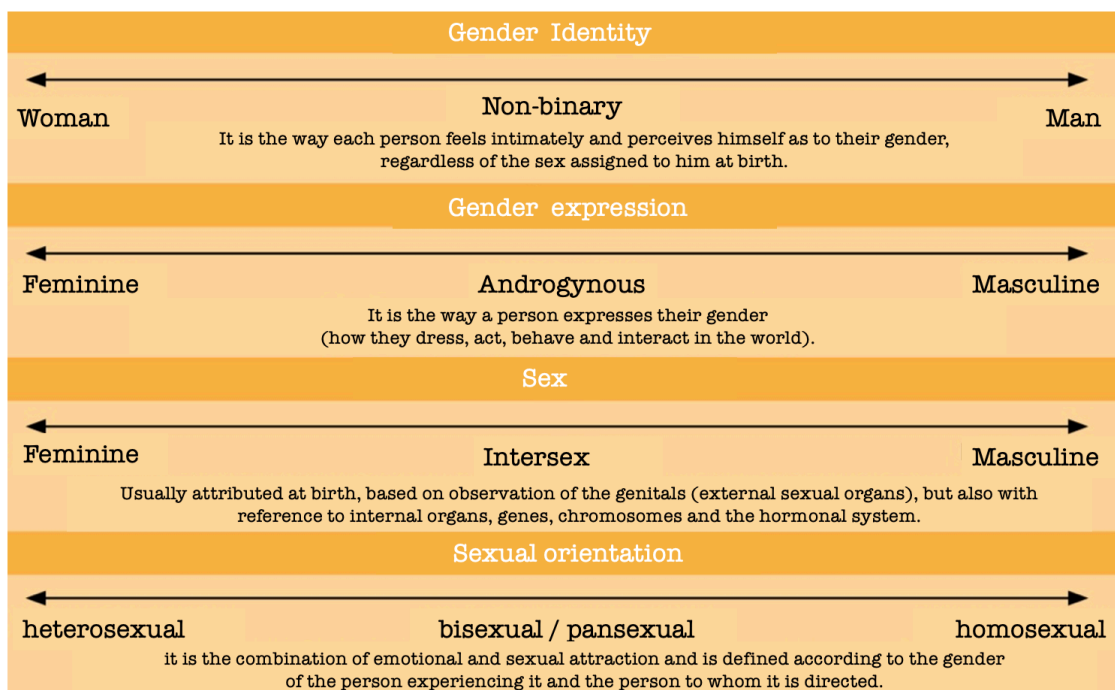
As a way of explaining and making the topic more discussed, to facilitate its understanding, activists and social movements use some strategies for a greater dissemination of the theme in society. It is common to see ludic illustrations to explain the elements of sexuality in a didactic way. The famous gingerbread, gingerbread cookies of English origin, usually molded in human shape, appear as a facilitating image for a better perception of the theme and are often used to bring the theme to the knowledge of a larger part of society. The figure used in this context (Picture 1), is renamed “Genderbread Person”, or gender biscuit, in free translation, and brings information (Picture 2) about the elements of sexuality: 1) Sex, usually assigned at birth, with based on genitals and genetics; 2) Gender, normally linked primarily to sex, and its Expression, presented to the world in appearance, actions and behavior; 3) Sexual orientation, which concerns the emotional and sexual attraction of each person; and 4) Gender identity, which refers to how each individual perceives himself as to his gender, regardless of the sex assigned to him at birth (Killermann, 2017).

Picture 1- “Genderbread Person”³ (AMPLOS, 2020).



³ Illustration based on the image called “Genderbread Person”, created by Sam Killermann in the book “A guide to gender” (2017, p. 70) and replicated by the CIG - Commission for Citizenship and Gender Equality, of the Government of Portugal, in its “Guide for Families of Trans People”, authored by the Association of Mothers and Fathers for Freedom of Sexual Orientation and Gender Identity (AMPLOS, 2020).

Picture 2 – Explanatory table of the components of sexuality (AMPLOS, 2020).



Given the relevance presented in the formation of personality and in the peaceful coexistence of the social body, each of the elements of human sexuality will be discussed below, in order to promote the adequate perception of the components that are contemplated by it. Bearing in mind the diversity that composes the theme, liable to arouse controversies about the peculiarities that involve biological sex, sexual orientation, identity and gender expression, it is essential to elucidate these concepts, so that one can create opportunities an essential understanding for the guarantee of human dignity and individual freedoms for all people.

1.1 Sex

Sex is defined, in theory, based on the biological characteristics observed at the birth of each person, or even before it, when verifying pre-birth exams, always taking into account the genitalia, hormones and chromosomes presented. In this sense, technically, sex is perceived as the verified physical or morphological configuration, which is determined and attributed a binary condition of man, if a penis is identified there as a genital organ, or woman, if a vagina is observed in that body, and beyond this binarism, intersex also arises, when a person has an anatomy different from those desired for men and women (AMPLOS, 2020; Bento, 2011; Cunha, 2018; Yogyakarta Principles plus 10, 2017).

Culturally, when a pregnant person is observed, even in the first months of pregnancy, a certain social anxiety is commonly noted for discovering the sex of the child. Some parents even decide to pay for very expensive laboratory tests in an attempt to find out as soon as possible what sex that individual will be. What life can be foreseen for that unborn child? What expectations will be created around that genitalia? In that moment of revelation based solely on the morphology of a body in formation, what was once a mere possibility becomes reality. The embryo becomes a boy or a girl, and this binary that is imposed on it generates predictions and assumptions about the future that awaits it (Preciado, 2002).

Society, culture and industry are fed by this spectacle provoked around the figure in gestation. Countless are the medical examinations, the confabulations about the shape of that belly and even the luxurious and ostentatious social ceremonies capable of unveiling that deliberative human organ of the future.

In this sense, the body gains materiality and life from the moment sex is proclaimed. From then on, an identity will be consummated in the imaginary that surrounds it, through a binary dogmatic that imposes toys on the specific colors that would be appropriate for it, in a previous determination of human subjectivity, on which it is even based for the definition of the name of that baby, and even reaches the clothing and professional possibilities of a person who hasn't even come into existence. After the discovery, identity and life-delimiting choices are made, based solely on what would be more legitimate and justified for a given sexual organ. In this scenario, a social adaptation marked by a sociocultural normativity begins and, thus, when this individual, finally, comes to the world, he will find a restricted and pre-established destiny in terms of his subjectivities. (Bento, 2011; Vergueiro, 2016)

Thus, in view of all this existential discrepancy around sex, it is important to address where this idea of the binary emerges as a regulatory social imposition. The sexual binary emerges as a dichotomy configured by identity and alterity, where the first would be the representation of the ideal, the normal, the desirable, and the second would be the counterpoint, everything that flees from the ideal, which goes beyond the limits of identity and of acceptable. Thus, being a man would directly imply not being a woman, rejecting any attribute of female identity, in a hierarchical order of rights and duties, freedoms and opportunities, privileges and resistance, within a logic of power, which is evident in different aspects, and is reproduced not only in sex, but also in gender and sexual orientation (Reis & Pinho, 2016).

The cultural and medical binary to which it is imposed finds its first hesitations in the determination of sex. In order to impose the expected binarism on biological sex, there should therefore be only the possibility of the two famous human genitalia, the penis and the vagina. But human diversity in all its aspects, including sexual diversity, confronts this indicator of normality. Intersex people exist to confront this so-called standard sexual binarity, since they are born with biological and natural sexual characteristics⁴, although statistically rarer, and that do not fully fit into the typical female or male categories, in a context in which instead to be sexually identified with the naturalness with which they should be, they usually need to adapt to this structural imposition, undergoing hormonal treatments and even sexual readjustment surgeries while still children, in a frequent pathologization of the diverse, as a corrective social diagnosis, to which bodies must bow. (Wiesemann et al., 2010)

This time, it is necessary to question the idealization of sex, under the prism of a genital determinism and, also, about the dichotomy established between sex, morphologically natural and genetic, and gender, which would be presented as a socially constructed element, once that any attempt to explain the human sexual condition would also be knowledge based on customs and social behavior. Therefore, some authors debate the rigidity with which sex is defined and finally conclude that biological sex is also culturally established for determining the nature of bodies, in the incessant search for explanations about their meanings (Bento, 2011; Butler, 2003; Reis & Pinho, 2016).

Therefore, biological sex is classified as a set of anatomical information, which consider genetics and chromosomes, reproductive capacity and the main physical and physiological sexual characteristics, in addition to the binary categorization of male and female, since, in the In the course of society's history, the sexual definition through the unique understanding of the genitals ends up generating a limiting conception of existential forms, generating devastating violence through a standard regulation of sexuality.

⁴ Physical characteristics of each person in relation to sex, including genitalia and other sexual anatomies reproductive organs, chromosomes, hormones and physical characteristics emerging from puberty (Yogyakarta Principles plus 10, 2017, p. 6).

1.2 Gender and gender expression

When investigating what would justify the subordination of women to men, Simone de Beauvoir, in the middle of the last century⁵, inaugurates gender studies and refutes the idea that biology would be sufficiently capable of creating destinies and defining people's lives. The author, when stating that “No one is born a woman, becomes a woman” (Beauvoir, 1980, p.13), classifies gender as a social construction based on the body, territory, education and, above all, on social and cultural environments. cultural, but never as a simple anatomical and biological data, which would subordinate existences, subjugated to stereotypes that legitimize the most manifest social discriminations. (Beauvoir, 1980; Saffioti, 2015).

Thus, the imposition of a standard binary, which has exclusively male and female possibilities, based solely on genital morphology, requires society to coherence between sex, gender and sexual desires, as a premise for acquiring humanity, through a social model, where “gender reflects sex or is restricted by it” (Butler, 2003, p. 24; Butler, 2010). By following this understanding, it is possible to recognize that “in any society, the body is trapped inside very tight powers, which impose limits, prohibitions or obligations on it” (Foucault, 2013, p. 132).

In view of the above, it is necessary to contest, based on the teachings of these authors, whether the archetypes of gender, determined solely by sex, would also reach people who are outside the binary model and express themselves in a different way than expected. Thus, to understand the existence of different genres from those within the social paradigm, it is necessary, first of all, to realize that every genre is socially constructed and, therefore, there is no exhaustive and complete typification of the possible existing genres, since that, when we observe that genres are conceived through social and cultural experiences throughout a lifetime, we also realize that they can be of many orders and variations. Therefore, the body itself, as a biological aspect, would not be able to determine the identity and behavioral differences experienced in all human diversity (Butler, 2003).

Thus, professionals in the biomedical field, to refer to individual subjectivity, especially in works related to intersex people, established the differentiation between sex

⁵ Published in its first edition in 1949, “The Second Sex”, in its volumes I and II, *Factos e Mitos* and *The lived experience*, is considered a landmark in the feminist thought of the 20th century, opening paths for theorization around the concepts of gender.

and gender, with the inaugural inclusion of the term in the scientific literature in the 1950s, in order to contemplate a appreciation of gender that went beyond the restricted scope of sexual characteristics. According to these scientists, given the need for approaches that also refer to social behavior, the term emerged to understand in that context a cultural and psychological perspective, arising from identity and roles played in society (Money & Ehrhardt, 1972; Stoller, 1968).

Therefore, in part of this issue, it is essential to also address gender role and gender expression. These definitions are confused and complement each other, in a binary panorama that, according to Sojo et al. (2005), conceptualizes the gender role as a set of rules that a society arbitrarily establishes for the male or female gender, when determining behaviors, functions and postures to be followed according to the designated sex, in order to sculpt the identities of individuals belonging to these groups.

The gender role brings together, therefore, all the expectations generated around a given gender, such as what is expected of the feminine with delicate postures, among other elements considered feminine, and of the masculine, with the prohibition of crying and the regulation of emotions. None of these attributions actually have a connection with the gender, after all, everyone can be delicate, rude or more emotional, and even without any logical reason, these attributes are expected and criticized, in a constant association with the gender.

About this complex network of expectations, Bento (2011) asks some questions: (...) how is it possible to say that all children who are born with a vagina like roses, dolls, toys that don't require much strength, energy and intelligence? What we evoke as a natural given, the sexed body, is the result of gender norms. How to say that there is a natural, original referent for experiencing gender, if at birth we already find the structures working and determining right and wrong, normal and pathological? The original is born "contaminated" by culture. Before being born, the body is already inscribed in a discursive field (n.p).

In this way, in the face of this social regulation, gender expression emerges, bringing to analysis the way in which the individual is directly perceived by society, being defined as "the presentation of each person's gender through physical appearance - including way of dressing, hairstyle, accessories, cosmetics – and mannerisms, speech, behavioral patterns, names, personal references, noting that it may or may not follow the person's gender identity" (Yogyakarta Principles Plus 10, 2017, p.6).

Gender expression is therefore based on the way someone presents and interacts socially, in accordance with gender roles or not, through traditionally masculine or feminine, or even outside this scheme, through androgyny⁶. It can be presented by clothing, physiognomy, faces, body language, among many other aspects, as a part of the identity that is externalized, or that one wishes to manifest, in which it is possible to observe gender identities with the widest possibility of expressions.

These clichés forced by gender roles and demanded from gender expression, from childhood police and harm people who do not satisfy these assumptions and imposed expectations. It is common, although inadmissible, to hear about violence and aggression, physical or psychological, within the family or in the most diverse social contexts, due to the simple escape from the gender role, in an orderly domination of social bodies, based on the rigidity attributed to biological sex. and what is expected of this injunction. The idealized and expected contours of genders promote hierarchy and exclusion in society, in a plot where it is socially adjusted that certain gender expressions are acceptable and assured, while others are marginalized and sentenced to a fate of injustices (Bento, 2011).

In this sense, therefore, for this work, the conception of gender as a continuous social elaboration of identity, in a process that involves the most diverse experiences and integrates an infinity of social and cultural factors, of all kinds, including the biological characters, but never only them, power relations, self-determination of identities and education, which make the concept of gender an identity instrument based on habits, postures and customs, validated by a continuous social construction of sexual bodies, under the rigidity of norms that regulate and attribute, paraphrasing Butler (2003), the humanity of each one.

1.3 Gender identity

The gender identities of all people are constructed and conceived throughout a lifetime, in a continuous chain of repulsion or repetition of previously agreed identities, where individuals take hold of the gender roles decreed for them, effecting a recognition that results in the acceptance or rejection of this pre-established identity. In this sense, as gender is discussed, addressing the different ways in which it is possible to identify with it, more individuals are able to perceive their singularities and needs, especially when they move away from the culturally established binary pattern. This debate tends to ease

⁶ Androgyny refers to the mixing of female and male characteristics in a single being, or a way of describing something that is not clearly male and female (EURECP, 2014-2020).

the confrontations generated around gender, within the most varied spaces of social interaction, favoring its understanding beyond the demarcated roles.

The term appears in the scientific body in 1968, elaborated by Robert Stoller⁷, professor of Psychiatry and founder of the Gender Identity Clinic at the University of California at Los Angeles, United States, being later accepted by Money and Ehrhardt (1972) when they established that gender identity would be broader than gender roles, since, in this perspective, individual idealizations, intimate reflections and unexpressed lucubrations were included.

Therefore, gender identity reveals the individual's feeling of belonging to their identity gender, and it is important, therefore, to emphasize that all people perform it in some way, through a subjective development through which an identification of gender occurs. itself, in a self-determination of identity that best translates the understanding of the individual experience experienced throughout life, which may or may not correspond to the biological sex, and is not related to any aspect of sexual and affective desires (Cunha, 2018; Gomes, 2021) .

In this sense, the principles of Yogyakarta⁸ (Yogyakarta Principles, 2007), define gender identity as:

(...) each person's deep internal and individual experience of gender, which may or may not correspond to the sex assigned at birth, including personal sense of body (which, if freely chosen, may involve modification of physical appearance or functionality, through medical means, surgical or other) and other gender expressions, including dress, speech, mannerisms (p.6).

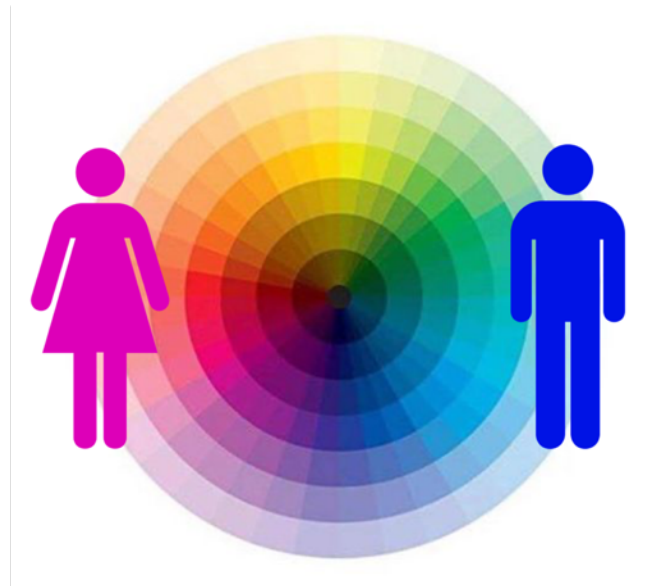
In this way, gender identity manifests the way in which the subject feels and perceives himself, for himself and for the community, through an identity instinct that can externalize an infinity of possibilities, when identifying himself as a man, as a woman, both or neither, and many other viable personal identities. Thus, to demonstrate the immensity in which gender fits, some sectors of academic literature and social activism, in order to exemplify in a didactic way and achieve greater understanding, observe gender identity at the heart of a spectrum, perceiving it as a “floating artifice” between the feminine and masculine extremes, or even outside this perspective. The gender spectrum

⁷ In his book "Sex and Gender" (Stoller, 1968).

⁸ Set of principles on the application of norms of international human rights law in relation to sexual orientation and gender identity (Yogyakarta Principles, 2007).

positions male and female at each end, as a binary pattern culturally imposed on gender roles, and perceives the incalculable forms of identity, which do not fit the gender assigned at birth, floating between these poles or somewhere else. place outside the spectrum (Bass, et al, 2018; Butler, 2003, p.24; Reis & Pinho, 2016).

Picture 3 – Gender spectrum⁹



Thus, the gender spectrum was created with the aim of freeing individuals from the standard societal structure, as a system to better organize gender experiences, in an attempt to escape the binary model to which we are accustomed. The gender spectrum therefore perceives the many possibilities of gender, from a perspective where individuals can position themselves anywhere along the spectrum, or outside it, in an important step towards recognizing the variation and complexity of gender identities. gender.

Based on this spectrum and the various authors who corroborate this understanding, only a brief survey is required¹⁰ to observe the diversity of new categories and definitions that accompany the genre, in which there is no exhaustive systematization where all possible varieties appear in unison, given the profusion of existing genre

⁹ Self-made image, based on the Gender Spectrum theory replicated by social activism and scientific literature (LGBT Foundation, n.d.; Reis & Pinho, 2016), where an illustration of a linear gradient with the male and female genders at its ends addresses the variety of identities. In the image elaborated for this work, an attempt was made to present a real spectrum instead of the gradient, where it is possible to didactically visualize the socially imposed binary pattern, but also the immensity of possibilities in the construction of gender identity.

¹⁰ The Safe To Be website, created by the Speak Out: Tackling anti-LGBT hate speech and hate crime project, funded by the Rights, Equality and Citizenship Program of the European Union (2014-2020), presents a glossary where it is possible to know the most used terminologies on gender, identity and expression (EURECP, 2014-2020).

variants. Thus, for this work, the most comprehensive terms with regard to gender identity will be addressed, whose denominations do not exclude or limit new possibilities.

The term cisgender refers to gender identity that harmonizes with the biological sex assigned at birth. Within this perspective, the cis man is contemplated, who identifies with the male gender that was conferred upon him at birth, and also the cis woman, who recognizes herself in the female gender imputed to her at birth. Cis people therefore have a conformity of their gender identity with their biological sex and sexual characteristics (EURECP, 2014-2020; Reis & Pinho, 2016).

Transgender, in turn, is considered an umbrella term that embraces all identities that do not manifest themselves in cisgenderity, that is, all people who do not fully recognize themselves as the sex indicated at birth. Under the understanding of this definition, trans women are observed, who are people who were born with a male genital organ, but who recognize themselves as women, and trans men, people born with a female sexual organ, but who identify as men. It is important to note that these people may, or may not, choose to undergo clinical and surgical transition processes, and their self-declaration as a trans person is sufficient. Still in this conception, there are also people who perceive themselves as non-binary, who are those individuals who do not identify with the originally designated sex, but who do not recognize themselves exclusively as either a man or a woman. Therefore, there are trans people, who recognize themselves as trans men or trans women, and non-binary trans people, who do not identify within this standard binary (Cunha, 2018; EURECP, 2014-2020; Reis & Pinho, 2016).

Non-binary people do not fit the binary divide of gender, male or female. In this sense, although it is configured as a trans identity, the non-binary term ends up also designating a hat denomination, since there are numerous forms of gender identities that fit in this order, such as trans male and trans female people, who although they do not identify themselves as trans men and women, they approach to some degree these gender performances, and even the identities: demigender, bigender, gender-fluid, polygender, genderqueer, queer, agender, among others, in a merely exemplary role, which can be better consulted in the picture below (Picture 4).

Picture 4 - Exemplary table of non-binary identities (EURECEP, 2014-2020; Reis & Pinho, 2016).

- **Demigender:** describes non-binary identities of someone experiencing partial connection to certain gender.
- **Bigender:** denoting or relating to a person whose gender identity encompasses two genders.
- **Gender-fluid:** A person is gender-fluid when they don't identify solely as male or female, and their gender identity changes over time. Thus, the term refers to a change in a person's gender expression (the way they look or behave), identity or both.
- **Polygender:** Polygender, plurigender or multigender is a non-binary identity in which the person experiences multiple genders.
- **Genderqueer:** a person whose gender identity does not correspond to conventional binary gender distinctions.
- **Queer:** Queer is a word that describes sexual and gender identities other than straight and cisgender. Lesbian, gay, bisexual, and transgender people may all identify with the word queer.
- **Agender:** Agender (adj.) is not having a gender or a “lack of” a gender. Agender people see themselves as neither a man nor a woman, or both. They're gender-neutral and often are described as genderfree or genderless.

It is necessary to emphasize that all gender identities, whether cis or trans, are subject to a social confirmation of their genders, through their expressions and performativities. When these identities move away from or completely deny the social and cultural binary pattern, these people tend to go through a much more complex, difficult and revolutionary process of understanding, legitimizing and accepting society. In this context, the legal, institutional and social bases prove to be unprepared to validate the existence of certain individuals, since they exclusively determine male and female for full and effective access to rights (Monteiro, 2016).

Thus, in view of the above, it is possible to clearly perceive the social construction of gender in the multiplicity observed in the self-declaration of their identities. The intimate recognition of personal individuality positions people in the fluctuating zones of the gender spectrum (Figure 3), or outside it, but, likewise, in society, through guidelines that sentence where bodies should be located. It is essential, therefore, the urgency of a social transformation that prevents the reproduction of these regulatory norms of gender and, when effecting it, understanding and respecting the plurality of people in the transit of their identities.

1.4 Sexual orientation

Finally, among the four elements of sexuality is sexual orientation, a human condition that refers to “the ability of each person to have a deep emotional, affective or

sexual attraction to individuals of a different gender, the same gender or more than one gender”. gender, as well as having intimate and sexual relations with these people” (Yogyakarta, 2007, p.7). In this sense, four groups of sexual orientations are generally identified: heterosexuality, in which the person shows interest in a different gender; homosexuality, in which the individual is attracted to someone of the same gender; bisexuality, in which the person has a sexual or affective interest in more than one gender; and asexuality, a context in which there is no manifestation of sexual interest in any gender, and there may be affective and romantic attraction, without sexual connotation. It is important to emphasize that, regardless of the nuance in which it fits, and although it is possible to choose to demonstrate it or not, sexual orientation is not a choice or option of the individual, but rather an inherent condition of the person (Cunha , 2018; EURECP, 2014-2020; LGBT Foundation, n.d.).

In an analysis of the trajectory of ancient peoples and cultures, it is possible to see how the diversity manifested in human sexuality in all its components and with its varied categories of gender and sexual orientation were once better accepted and culturally recognized. Thus, in the course of history, with the strengthening of the church, a standard model of sexuality emerges, socially idealized with a family archetype, based on an exclusively heterosexual and monogamous couple, which propagates a sexual behavior solely oriented towards human reproduction (Faro, 2015).

Heterosexuality presents itself, therefore, since then, as a social pattern based on the binarity of opposite genders, in which men are attracted to women, and women are sexually interested in men. Beyond social regulation, homosexuality manifests itself, which has always been present in all cultures, from the most primitive societies, in which men are interested in men, and women are attracted to women, and bisexuality, in which men , women and non-binary people are sexually interested in men, women or non-binary genders, or all of them. In the context of bisexuality, it is necessary to appreciate pansexuality, which refers to a sexual or affective attraction in which gender is irrelevant to define interest. The pansexual is attracted to people, with an interest in all genders. Still in this perspective, there is also the sexually fluid person, who feels that their attraction, romantic or sexual, for people, transits and changes over time (EURECP, 2014-2020; Faro, 2015).

All this categorization of sexual orientation into well-defined niches turns out to be an alternative to the dichotomous model of heterosexuality and homosexuality, providing opportunities for independent alternatives, ranging from exclusive

heterosexuality to exclusive homosexuality, passing through the most varied forms of bisexuality, or none of these sexual conditions yet, in an understandable reference to the gender spectrum¹¹, where these fluctuating realities can also easily be applied to affective and sexual relationships (Kinsey et al., 1948; Reis & Pinho, 2016; Storms, 1980).

That said, it is essential to observe the multidimensional aspect of sexual orientation, since it presents itself in three well-defined and independent dimensions, namely desire, behavior and identity. These dimensions do not manifest coherence or any connection between themselves, in which there is no assumption of a connection between the desire felt, the sexual behavior experienced and the self-declaration of sexual orientation. A man can, for example, feel sexual desire for men, have sexual relations with women and men, and yet declare himself to be heterosexual (Kinsey, et al, 1948).

Thus, the personal development of sexual orientation is an individual and solitary training process, especially for people who deviate from the expected social pattern. Initiated in childhood and adolescence, the chaining takes place with the desire and recognition of sexual and affective attractions, and continues during puberty until adulthood, with the practice of sexual behaviors, and the consequent self-perception and demonstration of identity. In this sense, for all people who identify as non-heterosexual, the process also involves, in the last phase, the so-called coming out from the closet¹², that is established with self-declaration in society. “However, it should be noted that this is a continuous process, in which the declaration of this identity occurs countless times, since for each family member, with each new job, with each new friend, the individual sees himself in front of other closet doors , seeing himself forced to constantly reaffirm himself as a subject outside the norm” (Monteiro, 2016, p.63).

In view of all the above, Cunha (2018) finally points out that one of the greatest difficulties in understanding issues related to sexuality lies in ignorance regarding their concepts of sexual orientation and gender identity, in which individuals, regardless of their identities , whether cis or trans, can present any of the sexual orientations that are possible for them. In this way, the adequate understanding of the concepts that are covered by sexuality proves to be fundamental in order to promote the necessary discussions, in

¹¹ Picture 3.

¹² “The closet is a way of regulating the social life of people who relate outside the heterosexual norm, functioning as a device to protect against the consequences, in the family and public spheres, that would come from the declaration of these people as subjects who are outside this norm” (Monteiro, 2016, p.63)

order to guarantee human dignity and individual freedoms, with the preservation of human rights and respect for the particular conditions of each person.

1.5 LGBTQIAPN+

In an escalation against oppression and imposed social limitations, the LGBTQIAPN+ movement reveals itself in the fight in defense of the rights of people who do not adjust to the conventional and conservative conception of human sexuality. Thus, in the daily confrontation for a dignified life and for the guarantee of individual freedoms, the effort of the LGBTQIAPN+ community seeks to penetrate throughout society, reaching allies in the fight against prejudice and violence that fuel their vulnerabilities, in a context in which it is necessary to an inclusive and continuous debate in the most diverse social media, and the academy, without a doubt, must be one of these spaces.

Ignorance and ignorance about the diversity of sexual groups are the basic justification for most of the social problems that gravitate around sexuality, in which knowledge of this wide universe is essential, so that doubts or segregating details do not spread. The LGBTQIAPN+ movement is, therefore, a political and social movement that intervenes in favor of diversity and plurality, aiming to promote the effectiveness of rights for the vulnerable population it represents, based on respect for differences and material equality. Despite not being centralized, although organized in its most diverse centers around the world, the movement is composed of a wide network of political and social activism, where there are numerous non-governmental organizations that act to offer support and increase representation. For this part of society, through the awareness of people in the most diverse sectors of civil society, despite the waves of prejudice and intolerance that occur around the world (Santos, 2006).

The acronym LGBTQIAPN+ represents the various groups of people who, due to sexual orientation, sex or gender identity, other than heterosexuality, cisgender or standard sexual characteristics, just because of who they are, end up having their rights violated and their dignity violated. The representative bias of the movement is configured through the grouping of letters, which it is worth mentioning has its ideological role in women, and for this reason, it begins with the letter "L", attributed to lesbians, women who feel affective attraction or sex by the same gender, that is, other women; The letter "G" refers to Gays, men who feel emotional or sexual attraction to the same gender, that is, other men; The "B" represents Bisexuals, men, women and non-binary people who feel emotional or sexual attraction to more than one gender, or all genders; The letter "T"

corresponds to trans people, those people who do not identify with the biological sex assigned at birth. Transvestite women, Latin American political identities, are also included in this group and it is important to emphasize that this is a female identity. It is always worth remembering that transgenerity is not related to sexual orientation, but refers to gender identity; Next, we have the letter “Q”, coming from the queer expression, which was formerly used in a pejorative way and was re-signified to cover people who move between the notions of gender and sexual orientation, and do not identify with the model of heterosexuality, nor gender binary, female or male. For this group, human sexuality is fluid, and being a man or being a woman are common sense behaviors that cause collective discomfort when outside the expected standards; The letter “I” for intersex represents individuals who are born with sexual characteristics different from the male and female sexual binary pattern, either for biological reasons, appearance or genetics; The “A” includes asexuals, a condition of sexuality in which people have no sexual interest. These people, sometimes even establish loving relationships, but without any sexual connotation, and others, not even that, are called aromantics; The letter “P” represents pansexuals, who are those people who are interested in all genders. For pansexuals gender is not important and they are interested in people; The “N” refers to non-binary people, who do not recognize themselves as female or male. These people are outside the standard binary, male or female, male or female; And finally, the “+”, in addition to the characteristics, identities and guidelines presented in these letters, which covers people who feel included or equally represented by the diversity of the movement, even without the identity expressed by the letters of the acronym, symbolizing inclusion continuation of new groups and the expansion of the movement also through allies and family members (Carmam, et al, 2020; EURECP, 2014-2020; LGBT Foundation, n.d.).

For some people in society, the acronym LGBTQIAPN+ may just be a bunch of letters gathered together that multiply each year, but we observe that the movement's objective is that an increasing number of people have their existence represented by their guidelines defended in the society, where, on the one hand, recognizing that you are part of something is a relief, on the other hand, social pressure does not decrease. On the contrary, although they have strengthened over the years as a group, each letter of the acronym represents a unique group of people, where these collectives have their own symbols and claims. Therefore, moving together does not presuppose, nor does it reproduce, a collective identity, but rather experiences that include struggles and ruptures, as well as acceptance and solidarity. In this sense, the movement's flags are ways of

seeking visibility and demonstrating pride in their identities inside and outside the community. The symbol most often associated with the LGBTQIAPN+ movement is the rainbow, created in 1978 by the American artist Gilbert Baker, in which each of the colors has its own meaning and together symbolizes sexual diversity. It should be noted that over the years there has been a complement to this very important symbol, with the colors white, pink and blue being added later to this flag of diversity, which refer to transgender pride, and also stripes that allude to the anti-racist movement, and a purple circle superimposed on a yellow triangle, in allusion to the rights of intersex people (Picture 5). Therefore, from then on, each group represented in the acronym also ended up establishing its own symbols, given the individualized demands and needs sought by its members (Soares, 2020).

In this study, issues related to transgenerity are specifically addressed, and for this reason, the trans pride flag (Picture 6), created in 1999 by social activist Monica Helms, in which the light blue stripes refer to trans men, should be particularly appreciated. , while the pink color refers to trans women, and the central white band reaches those between both genders, intersex people, those in transition from one gender to another, or even those who identify with a neutral or undefined gender , out of binary. This symbol of transgenerity, when used or presented in some way, especially by cis people, demonstrates a safe space for the reception and inclusion of trans people (Soares, 2020).

Picture 5 – LGBTQIAPN+ movement diversity flag¹³



Picture 6 – Trans pride flag¹⁴



¹³ Source: Freepik - <https://br.freepik.com/>

¹⁴ Source: Freepik - <https://br.freepik.com/>

That said, after a brief tour of concepts and terminologies referring to human sexuality, a well-settled background can be observed to delve into more in-depth studies of transgenerity. Perceiving the context in which the identity transition process takes place in the most diverse social spaces, from the family environment to school and university learning spaces, is a key aspect to understanding their claims and understanding the reason for their struggles for inclusion and respect to their particularities, especially in access to education.

Chapter 2 – Transgenerity

For this research, it was decided to use the term transgender in order to reach and facilitate the approach of the most diverse non-normative gender identities, or that move away from the binary that is imposed. Transgenerity, therefore, would be any gender identity that moves away from the compulsory linear congruence of biological determinism, between the genitals and gender identity. Thus, anyone dissident of traditional and conservative gender norms would be identified by this umbrella term, which embraces a whole plurality of transit experiences around gender.

To understand transgenerity, it is necessary first, as elucidated in our first chapter, to perceive the problematization around the idea that there are only two conceivable genders: male and female, man and woman. Identifying oneself as a man or a woman involves a conception established in time and space, in the history and culture of a given society. Society has not always categorized expressions, characteristics and behaviors in the same way it does today, through a binary dichotomy. All these variables come from a social construction, which are today mainly based on biomedicine, where an anatomy pre-conceived as natural invalidates non-normative genres, as if biology were not also justified in social and cultural aspects.

Transgender is therefore a broad and comprehensive term that is associated with people whose gender identity does not completely match the sex assigned to them at birth. The distance from the so-called normative genders, socially consecrated, or the transit between the expected dichotomous extremes, male and female, includes trans female, male and non-binary perspectives. Trans women and transvestite women, people born with male genitalia but who identify as women, and trans men, people who were born with a female sexual organ but identify as men, experience a process of social construction of their identities , in which submission to any type of hormonal treatment or specific surgery is not necessary, where self-declaration is sufficient, since changing

physiological attributes that refer to gender is an intimate and personal decision. Non-binary trans people, in turn, confront this socially imposed normativity even more, as they totally or partially repel both normative genders and distance themselves at some level from masculine and feminine, by not identifying themselves as women, nor as men, but rather present “different forms of neutrality, ambiguity, multiplicity, partiality, agenerity, othergenderness, and fluidity in their identifications” (Reis & Pinho, 2016, n.d.). It is also necessary to mention under this term, cross-dressers, who for artistic, political, or any other reasons, do not converge with the expected gender roles and dress in an atypical and unusual way, in addition to several other unstable and fluctuations, which provoke social dogmatics (Bass, et al, 2018; EURECP, 2014-2020; Gomes, 2021).

Society, therefore, collapses and demands clarification and claims about what each of these dissident bodies stands for. An immense diversity of identities and deviant information, in a reality where we can visualize, as examples, a masculinized type with abundant breasts, or even a bearded young man with a headdress in his hair and a floating walk in his flowing dress, who identify themselves according to their feelings of belonging, or the absence thereof, in an appreciable and disturbing context of gender diversity. After all, how many times have we not asked ourselves in our thoughts, which should not be verbalized, if a certain person, with all those characteristics, would be a man or a woman?

Therefore, following this segregating logic, a trans person who identifies as a man or a woman would only be recognized as such if he sufficiently demonstrates that he is a man or a woman, according to social norms, in his characteristics and gender expressions, while a trans person non-binary would be in a social limbo, within a collectivity that does not recognize it as a valid identity, in a context where transgenerity would be related solely to the visual and external presentation of these people, as conditions for social validation. Thus, binary continues to dictate the rules of the game, amidst the transit of identities, where some women are seen as too masculine, certain men as too feminine and other people as entirely undefined, and from the moment they declare themselves men and trans women, and non-binary people, are understood there by their gender at birth, in a totally contradictory perception of these identities (Butler, 2003).

The transgender experience therefore refers to the construction of an essentially non-normative identity, socially stigmatized as a pathology or “gender identity disorder” (Preciado, 2013, p. 256), where “there are subjects who are not exactly recognizable as subjects and there are lives that are hardly — or rather, never — recognized as lives”

(Butler, 2019, p. 17). In this way, distancing oneself from the perception of deviation from normality is presented as the main challenge in the face of transgenerity, in the incessant quest to protect oneself from the social identity constraint that is imposed on the gender of citizens (Reis & Pinho, 2016).

Therefore, the process of constructing a trans identity should not be seen as something abnormal or distant from human nature. Bringing it to the sphere of anomalies or pathologies makes the path even more difficult and labels people who experience this process, condemning them to a much more costly social stigma to disengage. Therefore, there are attempts and discussions about the depathologization of transgenerity around the world, as allies in the social construction of these people's identity, aiming at the total removal of these identities from the categorization of disorders, in a context in which today there is already validation on the part of international organizations that classify diseases, in the sense of total removal of gender identity issues from the classification list of pathologies and mental disorders, but still classifying them as gender dysphoria¹⁵, or, in more advanced content, such as gender incongruity¹⁶ (American Psychiatric Association, 2013; WHO, 2019).

In one way or another, what is observed in this context is a growing concern, albeit late, in relation to the definitive removal of gender identity from contexts that refer to disorders or abnormality. Previously used terms, such as transsexualism or transgenerity, have fallen into disuse based on this depathologization and with the aim of safeguarding these identities, since the suffix “ismo” is related to the pathology and the word “sexual” refers to the assigned sex, limiting trans experiences to sexual reassignments that do not always happen and that “may or may not include hormone treatments and respiratory procedures (...) of reassignment” (Jesus, 2012, p.30). In this sense, to sentence a trans person “as sick is to imprison them” and, on the contrary, to see transgenerity “as an identity experience” naturalizes this process in a welcoming and inclusive way (Bento, 2008, p. 18). Therefore, for this study, considering it to be the most appropriate, the term transgenerity was used to cover these experiences.

¹⁵ Term that refers to feelings of significant distress related to the persistent feeling of not belonging to the gender assigned at birth. Diagnostic and Statistical Manual of Mental Disorders, DSM-5 (American Psychiatric Association, 2013).

¹⁶ Gender identity left the classification list of mental disorders and is now classified as a condition related to sexual health, in the International Statistical Classification of Diseases and Related Health Problems - ICD-11 (WHO, 2019).

That said, the process of constructing trans identity, from intimate self-perception to public self-declaration, is continuous and slow. The identity journey begins with a gradual development of emotions and perceptions of individualities, through a detailed and solitary exploration of oneself for the recognition of one's own identity, and the consequent resignation of who one really is. This plunge into self-knowledge, which sometimes starts late, after the intimate understanding of not belonging to the standard gender, ends with the public manifestation of identity, in a movement of effective implementation of individual freedoms, in a context in which we understand our true essences and our genuine instincts, perhaps we would feel the burden and embarrassment that these social armors impose on these people (Bernini, 2011; Reis & Pinho, 2016).

In this sense, non-normative gender identities emerge as a “territory of power”, in which this whole process of understanding and construction of one's own identity ends up making them “political expressions more than they mark sexual practices”. The self-declaration of transgenerity in an explicitly prejudiced society is “an act of dissent”, a way of expressing a “confrontation with the sexual gender system”, after strengthening the self-esteem provided by self-understanding. After a long period with their freedoms curtailed, in which when there is any variable dissonance from the expected pattern, an attempt is made to erase it, if possible from birth, these people, when they recognize themselves as trans, are reborn in a new life, where finally they will be able to live as they really are (Preciado, 2019, n.p).

This public identity demonstration, through self-declaration and social performance, completely establishes the new identity in society. That gender that was established at birth gives way to a new reality, to which the person actually identifies and feels they belong, from which new social paradigms emerge, based on the performativity that is assumed. In this sense, the new declared identity presumes a new gender role, with its peculiar social requirements, and, therefore, an expression of gender, which assigns it a new social mask to be presented and declared. Thus, gender declaration is demanded all the time in society and in its institutions, where, whether for issuing documents, enrolling in school or accessing health services, people are forced to choose between the male and female, in an identity performance that marginalizes those outside the normativity (Monteiro, 2016; Sedgwick, 2007).

That said, this scenario configures a constant exit from the genre's closet. Unlike sexual orientation, which sometimes manages to present itself in a more reserved way, gender is displayed all the time. All people, whether cis or trans, perform their gender

expressions at all times. What sets them apart at this point is the freedom with which they express and expose their identities, in a context in which cis people perform more freely, and trans people find themselves limited and subjugated to imposed social stereotypes. It is clear, therefore, that the fearsome coming out of the closet is presented daily with regard to the gender identity of trans people, where clothing, speeches and expressions become denunciators of their bodies and divergent identities, creating obstacles in their struggle to achieve a kind of identity emancipation (Monteiro, 2016; Sedgwick, 2007).

Thus, it is true that trans people exist and resist in a society that is not yet ready to welcome them. We note the absence of an official registry in European countries, and around the world, that indicates the number of transgender people in nations across the globe. The little that is known are estimates based on research carried out, above all, by social movements, in which their data are generally based on indirect methods, such as medical reports of patients undergoing certain procedures, such as hormone treatment or surgery, and processes of legal gender recognition, in a parallel reality that mitigates the general dimension of the trans population, since not all trans people follow a medical or legal path that leaves a record (EUFRA, 2019).

Therefore, one of the biggest challenges in trying to measure the number of trans people is the criteria by which this population is measured. However, there are estimates around this number, which indicate in some studies that on average 1% of the adult world population self-declares as transgender (Ipsos, 2021). Other studies also point out that 2% of the world's population identifies as transgender, non-binary/non-conforming/gender-fluid or in another way that is not designated at birth. In Europe, in countries such as Germany and Sweden, this number increases to around three percent (Statista, 2021). In the United States, the most recent survey in the area revealed that 1.6% of American adults are transgender or non-binary and this figure increases to about 5.1% when addressing adults under 30 years old (Pew Research Center, 2022).

There are also recent studies that address the so-called feelings of gender identity in a more complex way, offering a more comprehensive idea of the proportion of trans people. Studies of this nature carried out in the Netherlands and Belgium measured feelings of ambivalent and incongruent gender identity among the general population of these countries. The results showed that between 2.2% and 4.6% of men and around 1.9% and 3.2% of women reported an ambivalent gender identity. And yet, that around 0.7% and 1.1% of men and between 0.6% and 0.8% of women reported an incongruent gender identity, which indicates that the manifestation of gender non-conforming feelings is

much more present than one imagines and suggest that the trans population is growing or revealing itself more widely (EU FRA, 2014).

Thus, regardless of the exact quantification of this part of society, it is clear that we are dealing with a marginalized minority that seeks to have its rights assured. Transgenderity allows embracing all individuals who live, express and identify their gender in dissonance with the cisnormative and binary system, which reduces and limits their identities. Hence the importance of also naming the other side of the gender dichotomy. If there is a group of people placed on the sidelines under this sexuality component, it is because another part of society, preponderant and hegemonic, determines the normative ideal to be followed, and in this case, cisgenderity, or the cisgender group of people, does so. masterfully, by representing the so-called bodily and identity normalities, from a biological perspective (Vergueiro, 2016).

In this sense, it is necessary to emphasize that all people have gender identity. It is important to refute the understanding that only trans people have a gender identity, when in reality all people play it in some way, either through the constant attempt to approximate fixed and stereotyped roles, or through the deconstruction of these references that they dehumanize those who cannot reach them. Therefore, considering that both trans and cis people experience gender identity performances, it is also necessary to name cisgenderness, as a way of exposing it as an oppressive part of the existing imbalance in power relations (Jesus, 2012; Vergueiro, 2016).

2.1 Cisgenderity and cisnormativity.

It would be unreasonable for us to address issues that encompass transgenderity without problematizing cisgenderity. Silence or even ignorance, which crosses society regarding cis terminologies in all their variables, bring with them abusive and oppressive implications. Thus, far from wanting to dichotomize gender itself, but using Foucault's thoughts on the relationship between discourse and power, a contrast between discourses is also observed in gender identities, with prerogatives and privileges almost exclusive to the hegemonic social portion. , and as a segregation technique between what would be normal, natural and true, and what is false and pathological. Therefore, naming trans identities and keeping silent about their main counterpoint naturalizes these identities to the detriment of the former (Foucault, 1984).

The term cisgender emerges, therefore, to show that both trans and cis people have gender identities. Elucidating terminologies such as cisgender, cisgenderity,

cisnormativity and cissexism is important to establish which is the group of people called the normative and ideal standard, and who, therefore, achieve privileges and benefits daily denied to those who move away from this archetype. Thus, society manifests itself through unjust, unreasonable and disproportionate conduct and postures, to any existence that confronts the dominant norm, “creating an inseparable system of power and privileges” (Lennon & Mistler, 2014, p.63; Siqueira , 2006).

The first reports of the word cis referring to the gender are from the mid-1990s¹⁷¹⁸, before the linguistic demand for a term that could antagonize the trans prefix. Cisgenderity, which later comes to be projected more strongly by the takeover of the transfeminist social movement, refers to people who declare their gender identity in accordance with the gender assigned to them at birth. It is, therefore, the proposition of congruence and conformity of gender identity with the biological sex measured at birth, through a supposed physiological, emotional and behavioral coherence, which categorizes social bodies as normal or ideal. Thus, cisgender people or cis people are men and women who identify with the gender assigned to them based on the biological sex identified at birth (Bonassi, 2017; Jesus, 2014; Vergueiro, 2016)

This time, from this concept, cisnormativity is extracted, which comes to detail the imperative that all people present in society are cisgender, in a context in which all people must identify themselves as men and women, according to the observed biological sex and gender assigned at birth, and in accordance with socially imposed gender roles. Cisnormativity, cisgender norm or cisnorm, would be, then, in the words of Bonassi (2017):

(...) the choice of a correct, moral, regular, healthy and normal way of performing a sex/gender defined and sustained by Jewish-Christian religious, biomedical and legal powers and knowledge, which acts through these same knowledge-powers and through the condition of truth that they assume in the social imaginary as a regulatory ideal (p.27).

¹⁷ Biology professor Dana Leland Defosse, in a forum at the University of Minnesota, in 1994, would have introduced the term cis to describe non-trans people, since, in biochemistry, cis isometry designates bonds of equal atoms on both sides in relation to the carbons of the double, and trans designates bonds of atoms in different positions (Bonassi, 2017).

¹⁸ In 1995, at the forum Weerzien met het VU (Meeting with the University of Amsterdam), the Dutchman and trans man Carl Winard Marien Buijs used the term cisgender to share experiences and oppressions of trans living (Bonassi, 2017).

In this sense, it is clear that this conception of cisnormativity is in perfect harmony with the ideals of heteronormativity that hover over our social body, as a fundamental basis for the conception of power and the inalterability of bodies, genders and desires. Thus, society and its institutions validate and favor heterosexual behavior as natural and standard, and in the same way they do in relation to cisgenderism, by assuming it as a reference of legitimate and healthy bodies and identities, whose effects delimit and monitor the lives of all people, in the sense of regulating them in terms of their emotional and bodily autonomy, and their gender identities and expressions (Butler, 2003; Cohen, 1997).

That said, cis normativity especially constrains dissonant experiences, as Bento (2011) rightly points out:

This process of escape from the sex-bodies prison is marked by pain, conflicts and fears. The questions “why don't I like these clothes? Why do I hate everything girly? Why do I have this body?” lead subjects who live in conflict with gender norms to find the explanation for their pain in themselves, to feel like an aberration, something impossible to exist. What are the social mechanisms that produce this feeling of abnormality in subjectivities? How do institutions operate to be effective in their attempt to naturalize genders? How does the center perversely produce and feed on the margins? (Bento, 2011, n.p).

Thus, in order to establish itself and achieve its limiting objectives, cisnormativity is based on cissexism, through a set of actions and omissions, sometimes aggressive and violent, which subordinates people who do not fit into cisgenderism, and even subordinates people cis to its effects, insofar as they move away from pre-established cis norms, as we usually observe in the usual sexism in relation to women. In this sense, cissexism therefore elects cisgenderism as an instrument of power that controls and delimits gender and individual bodies, through a segregating system reproduced by social relations, and by the State and its institutions, causing misogyny, homophobia and transphobia (Bonassi, 2017; Vergueiro, 2016).

Therefore, it is important to discontinue theories and references that support the idea of congenital identities essentially determined by biological markers. In order to extirpate cisgenderism from its bed of privileges and superiority, it is necessary to give names to the identities of cis people, calling them cis men and cis women, instead of propagating pathologizing and vulgar terms such as “biological woman, man of truth,

normal man, man born man, woman born woman” (Jesus, 2014; Vergueiro, 2014, p. 15; Vergueiro, 2016).

In this way, it is healthy to understand how compulsory cisgenderism instrumentalizes the dehumanization of trans people, since the diversity present in these identities is not consistent with the imposed normatization of gender and “the system does not achieve the desired unity.” Therefore, transgender people are excluded or marginalized, without validation of their identities, through the erasure of trans people, with the denial of fundamental rights. Therefore, they deny them human dignity, acting with violence and cruelty by attributing them mental illness, and depriving them of access to basic rights (Bento, 2011, n.p; Gomes, 2021; Leal & Mostazo, 2017).

In view of the above, it seems appropriate to say that highlighting cisgenderity highlights the absence and erasure suffered by trans people in different social, cultural and institutional spaces. Therefore, recognizing cis identity, in an extremely transphobic society, is an important and necessary movement so that studies related to gender gain more and more visibility and the marginalization of transgenderity loses strength in this kind of moral and social order. Therefore, realizing the maintenance of privileges that accompanies cisnormativity and the impacts that misinformation and prejudice cause in the lives of transgender people, must free society from the thought of identities and bodies incarcerated in biological sex, and make it see the natural diversity observed in the gender.

2.2 Transphobia

Understanding gender diversity and the results of discriminatory experiences of trans identities means recognizing that these people are not safe in the most diverse social spaces. The social transgression of cis normativity promotes and underpins the exclusion and marginalization of these experiences, causing the violation of fundamental rights and freedoms of this vulnerable group. Therefore, transphobia emerges as an episode motivated by prejudice towards trans people, or the deduced trans social identity, since, to experience transphobic violence, it is not necessary to identify oneself as a trans person. In this way, the most effeminate cis man and the most masculine cis woman, whatever their sexual orientation, can experience transphobia, because they inappropriately reproduce their cisgenderness (Calderon-Cifuentes, 2021; EU FRA, 2019; Podestá, 2019).

Transphobia is perceived, therefore, as a revulsion or aversion towards people who do not fit the standards of cisnormativity, through subtle or overt demonstrations,

revealed in offenses, embarrassments and threats, which diminish and disqualify trans people from a category subhuman. Therefore, transphobia can emerge in different ways, namely, institutionally, reflected in public policies, legislation and institutional practices that discriminate against trans people; socially, represented in the rejection and mistreatment of trans identities by others; and in the form of hate crimes, specifically reasoned and directed at transgender people. In this way, analogous to homophobia, at the core of sexual orientation, transphobia indicates irrational action and repulsion to divergent gender identities, through physical or psychological violence, which even eliminates the lives of those who dare to cross gender boundaries. In this sense, it is important to recognize transphobia as the prejudice that surrounds the daily life of trans people and that can be materialized in the most different spaces of socialization, from the family environment to educational institutions and workplaces, which results in continuity aggression against these experiences, restricting their right to human dignity (Hill & Willoughby, 2005; Nagoshi et al, 2008; TGEU, 2015).

That said, it is important to emphasize that segregation and helplessness are present in the lives of trans people from a very early age. Many of them challenge the negligence and intolerance of their own families, in experiences that reach the denial of their gender identities, through emotional and psychological violence, and pervade physical and moral aggression, which result in the expulsion of their parents' home. . Thus, devoid of family support and assistance, these people are forced into a cruel context of food and housing insecurity, in which it is estimated that one in three trans people has already endured homelessness at some point in their lives, and it is estimated that family rejection due to identity was the main reason (Shelton, et al, 2020; United Nations, 2015).

In this sense, it should be noted that parental abandonment is one of the main factors responsible for the psychological and emotional instability of trans youth, and that it justifies the incidence of depression and suicide attempts in this vulnerable group, in a scenario where it is considered that 77% of trans people have thought about committing suicide and 25% of them have actually committed to taking their own life. All these issues inherent to family hostility reveal aspects that lead trans people to a path of serious difficulties in accessing education, leaving them even more prone and vulnerable to social discrimination, and increasing the possibility of financial precariousness in the future (Anderssen, et al. al, 2020; EU, 2023; Stonewall, 2018; TGEU, 2017).

It is opportune to emphasize that gender expression is usually more evident during childhood and adolescence, which coincides with the school period. Thus, for most trans

people, it is in this circumstance that many of the nonconformities and identity manifestations emerge that can make them the target of social ridicule. In that learning space, the first gender demarcations appear, and with them, the beginning of episodes of violence and embarrassment, in which even before the intimate self-perception of their trans identities or without any indication of the transition of their bodies, the intolerance, through offenses, teasing, and physical or verbal aggression, in a sum of provocations, which positions the school as one of the most unsafe and sickening places for trans people, simply for moving away from the gender that had been assigned to them. Unfortunately, a space that should be welcoming and citizenship education often presents itself as the first contact of trans people with multiple forms of prejudice, bullying and lack of representation (Bento, 2011; Hunt, 2012; Junqueira, 2012).

This time, it is estimated that 69% of trans people have already felt discriminated against in the most diverse areas and, mainly, in education, in a context in which, between trans men and trans women, and non-binary identities, from 25 to 39% of these people experienced some kind of discrimination, and even physical and sexual aggression, involving someone from the school or university, which means that educational institutions do not represent safe spaces for the trans population. Therefore, it is important to emphasize that in this educational environment, trans people face very specific identity barriers, such as the recognition of their gender identities, in an educational reality, in which LGBTQIAPN+ students in general are three to five times more likely to be targets of discrimination, bullying and violence, which causes school dropout with a severe impact on their lives (Calderon-Cifuentes, 2021; EU FRA, 2019; UNESCO, 2019).

In this sense, Bento (2011) states that:

When talking about school, everything appears under the invisible cloak of evasion. In fact, there is a desire to eliminate and exclude those who “contaminate” the school space. There is an expulsion process, not an evasion process. It is important to differentiate evasion from expulsion, because by pointing out more precisely the causes that lead children not to attend school, it will be possible to effectively face the dilemmas that constitute everyday school life, including intolerance (np.).

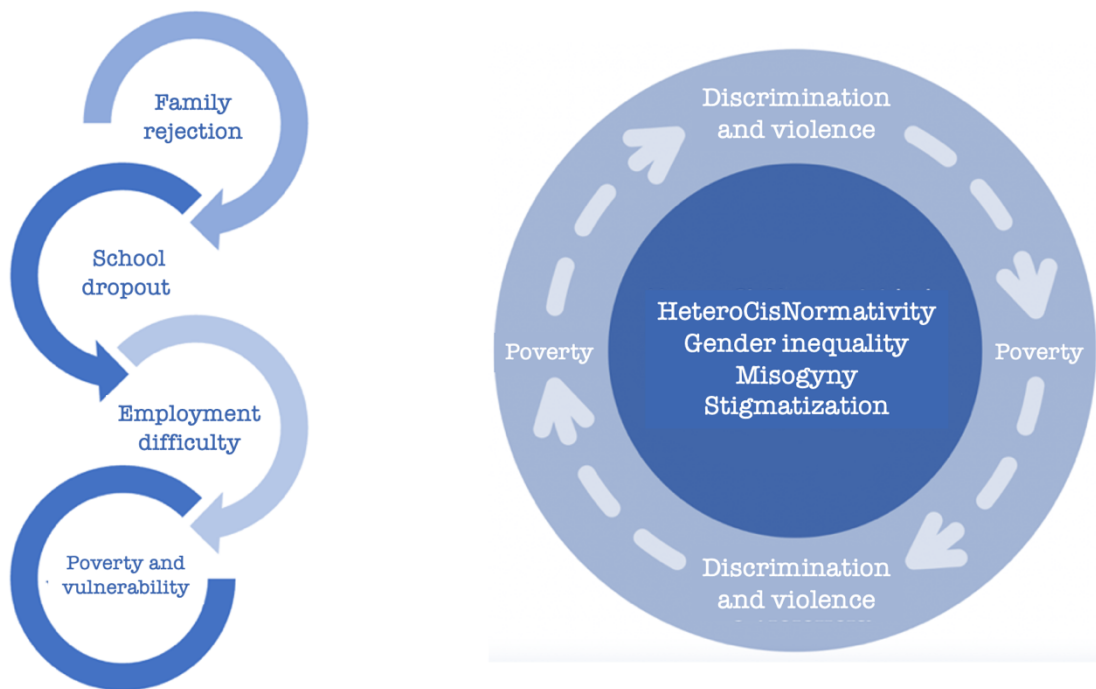
Thus, if for most trans people staying in the school environment is subject to many challenges, not attending these institutions contributes even more to the collapse of the personal qualification process, and the consequent difficulty in entering the formal job market. Therefore, it is estimated that 25 to 43% of trans people experience some type of

discrimination when they are looking for a job, and 34 to 36% of them have already felt discriminated against in their workplaces when they are employed. . Thus, as a consequence, it is estimated that unemployment affects 73% of trans people, and less than a third of these people have formal paid employment, due to a widespread suppression of access to legal work (Calderon-Cifuentes, 2021; EUFRA, 2019).

That said, in search of survival, trans people are directed towards unhealthy lives and informal work in criminalized areas, such as sex work. Thus, pushed into prostitution, the stigmatized trait of this work increases the risk of exposing these people to multiple forms of violence, which, combined with the entire discriminatory context, makes the trans population the most vulnerable part of the LGBT community. In this sense, it is estimated that one in three of these people has already been harassed or suffered physical or sexual aggression, and it is estimated that trans women are the most affected. That said, structural, social and institutional discrimination, and all the violence evidenced in the most diverse social spaces, in a life of absence of any social and family support, can lead trans people to a permanent cycle of poverty, exclusion and violence (Calderon-Cifuentes, 2021; EU FRA, 2019; Karsay, 2021; UN Human Rights Council, 2019).

When confronting cisnormativity, a sequence of violence of all kinds affects “trans lives, so long erased, raped and murdered”, showing that “citizenship is an insecure and rather inconsistent term, unattainable for millennia for historically discriminated groups” (Jesus, 2019, p. 258). It is clear, therefore, that those living on the poverty line are more likely to have their rights violated and those disproportionately affected by discrimination and violence are more likely to live in poverty (Picture 7) (Karsay, 2021; UN Human Rights Council, 2019)

Picture 7 - Cycle of trans violence (Karsay, 2021; UN Human Rights Council, 2019).



Therefore, there are several factors that underlie and aggravate transphobia. In addition to these, the public self-declaration of trans identity is another aggravating factor. In this sense, people who approach cisgenderism and do not appear to transgress the cis norm would be safer and less inclined to experience transphobic violence, which leads them to hide or conceal their sexual orientation or gender identity for some time after it is perceived, as a way of dealing with the fear of violence. Thus, the greater passability¹⁹, or greater proximity to the pattern of cisheteronormative privileges, the more protected these people are. Therefore, it is estimated that one in three trans people do not publicly declare their gender identity, and the effect of this concealment of identity aspects, such as gender or sexual orientation, is costly and very harmful to the mental health of these people, beyond illusory, since recent studies show that one in two trans people who do not declare their gender identity, experience discrimination on the basis of their sexual orientation, in which, in addition to transphobia, they also support homophobia (Brennan, 2021; Calderon-Cifuentes, 2021).

Thus, despite the range of negative experiences they experience, trans people are still affected by very specific violence that must be repudiated. Genital exposure for

¹⁹ Passing or passability is the ability of a person to be considered a member of a group or identity category different from their own. Being passable can result in privileges, rewards or an increase in social acceptance. Thus, passability can serve as a form of preservation or protection in cases where expressing identity could be dangerous. That is, it is the ability of a trans person to pass socially as cisgender, for example. (Leal & Mostazo, 2017; Renfrow, 2004).

gender validation; disrespect for the chosen social name; the retaliation suffered in the presentation of a document that reveals the legal gender; banning the use of bathrooms in the gender they identify with; the stigmatization and pathologization of their identities; the hostility of radical feminism; the reduction of life expectancy and quality; the fallacious neoconservative discourse of gender ideology²⁰; among other compulsory social strategies, reinforced by sexism, for the regulation and domination of bodies (Blettcher, 2007; Heyes, 2003; Jesus & Oliveira, 2019; Miskolci & Campana, 2017; Platero, 2014).

In this sense, identities that dare to infringe the conduct of the prevailing gender social standard must be removed, made invisible or, in the best of scenarios, restored to the cis norm, under penalty of suffering from lack of access to fundamental rights and exposure to violence, ranging from invasive comments and questions to murders with refinements of cruelty. Therefore, 375 trans people were murdered around the world in 2021, exclusively due to their gender identity, with proven social and institutional necropolitics²¹ related to this portion of the population. It is worth mentioning that 96% of the people murdered were trans women or transfeminine people, and of those people whose profession was known, 58% worked in prostitution. In Europe, 14 murders of trans people due to transphobia were found in the same period, in which 43% of these people were immigrants, which confirms the oppressive link between social markers (Jesus, 2014; Mbembe, 2003; Reis & Pinho, 2016; TGEU, 2021).

Therefore, transphobia almost always accumulates with other social pillars that reinforce inequalities and intensify discriminatory violence. Social markers such as xenophobia, racism, misogyny, sexism, classism and homophobia must be observed together with transphobia, in view of the intersectionality of oppressions that further increases vulnerability and the risk of facing discrimination and violence (Crenshaw, 1989; Hooks, 2018).

Given the above, even in the face of the large number of crimes motivated by transphobia, there is no official systematization of information on transphobic crimes by

²⁰ Term that reproduces a binary and biologizing thought, and most of the time religious, regarding the diversity of human sexuality, under the bias of a conservative political perspective that belittles an entire theoretical production already established in gender studies (Miskolci & Campana, 2017).

²¹ Necropolitics is a philosophical concept that refers to the use of social and political power to determine how some people can live and how others must die. Necropolitics is often related to "biopower", a concept created by philosopher Michel Foucault to refer to the use of social and political power to control and discipline people's lives (Mbembe, 2003; Foucault, 1988).

the State. The collection of data on violence against trans people is almost always carried out by associations of allied social movements, in a continuous investigation effort, despite the lack of necessary apparatus. Therefore, the current situation allows us to deduce that the number of reported murders is underreported and the reality is even worse, since, added to this, it is estimated that 78% of trans people did not report the last physical or sexual aggression suffered, in reason for distrust of the police (31%) or fear of a transphobic attitude (32%), in a scenario of anguish and fear, which makes it difficult to develop public policies to confront this violence (Calderon-Cifuentes, 2021; Fedorko & Kurmanov, 2021 ; Nascimento & Felix, 2020).

Thus, the human rights and fundamental freedoms of trans people are hampered by threats and impediments, in intimate coexistence and, also, in access to public spaces. Going out on the street configures an exercise in negotiating the right to come and go. Between offensive comments, threatening gestures and inappropriate views, discrimination is imposed on a daily basis in adversities when accessing a cafe, a restaurant or a disco; when renting or buying a house or an apartment; or even in the regular performance of physiological needs, such as simply going to the bathroom (EU FRA, 2019).

In this sense, it is also worth highlighting the inherent difficulties in accessing health care for trans people, in which almost 25% of these people do not feel comfortable declaring their gender identities in front of doctors and health agents. Thus, as another manifestation of structural and institutional discrimination, it is estimated that around 30 to 46% of these people have already felt discriminated against by a health or social service professional and more than 3% of them have suffered physical or sexual violence when accessing to these services. It is clear, therefore, that we are facing yet another, among so many unsafe environments for this part of the population that sometimes needs access to very specific health services, such as reassignment surgeries and use of hormones. That said, there is a major State failure in the availability and accessibility of these services, which leads trans people to seek private clinics and hospitals with very high costs, pushing them into a context of financial instability and physical and mental malaise (EC, 2020; EUFRA, 2019).

Therefore, it is noted that disobeying cisheteronormativity is, therefore, putting oneself in trouble. Trans people are constantly denied human dignity, since only through a supposed coherence between the elements of sexuality: sex, gender, sexual orientation and gender identity, would people be able to receive the assent of humanity. Thus, once

the discontinuity of these elements is perceived, inhumanity emerges through the erasure of dissonant identities, or the banishment of their bodies. In this sense, the forms of elimination are cruel and inhumane, and trans people are often the target of torture and heinous and disproportionate violations, in which it is not enough to eliminate them, it is necessary to punish them for disobeying the cis norm (Butler, 2003; Jesus, 2013).

In view of all the above, it is clear that any life that deviates from the male and Caucasian social pattern will experience some degree of difficulty or marginalization at some point in its existence. Cis or trans women embitter sexism and misogyny; black people suffer from structural racism; gays, lesbians and bisexuals support homophobia and biphobia; among so many other vulnerable groups who resist daily in favor of a dignified life. Therefore, when dealing with gender identity, between cis people and a whole variety of trans people, it is clear which social group is excluded, marginalized and violated because of their identity. Thus, transgenerality agonizes the effects of cis normativity, through transphobia that erases, silences and kills it, and therefore calls for allies in the struggle for survival.

2.3 Social movements - Alliance and inclusion of transgenerality

Social movements around the world are a strong and powerful tool for the desired social transformation, since the rights and guarantees of vulnerable groups are routinely violated, and state action, through legislation and public policies, does not satisfy the guarantee of these human rights. Thus, activists and their associations act continuously in defense of the fundamental rights of marginalized minority groups, acting to strengthen their movements and acting simultaneously with other progressive groups. In this sense, it is salutary and commendable that the movements that protect these so-called minorities act in partnership and are committed to discussing and also transforming the rights of other groups in the same situation of oppression.

This time, these allied movements emerge in the face of common situations of inequality and oppression, and in the face of unsatisfactory social, political and economic issues, through the organized association of people who constitute a certain group and seek solutions, through collective action, to the social outrage that unites them as a marginalized minority. Therefore, the social movements of trans people emerge as a support group, alliance and representativeness of these identities, in order to present proposals for inclusion and integration, which challenge the current social reality, and,

also, with a significant disposition to confront the exclusion and the social erasure that perpetually violates these experiences (Aultman, 2021).

It is known, therefore, that social movements have been fundamental for the fight and the realization of metamorphoses in society, with regard to gender issues, since the visibility proposed by these organizations, through an inclusive citizenship, breaks down barriers and obstacles impossible to overcome individually. However, despite the link established based on common violence and oppression among members of the most diverse movements, prejudices related to their social markers are so ingrained in the social structure that it is possible to observe the existence of discrimination even among these movements. groups that feel such deep pain (Aultman, 2021).

Thus, transgenerity finds hostility in the most diverse social movements in which they reveal aspects of their identity, and above all in the one of which it is an integral part and carries its representative letter, the LGBT movement. This collective in which trans people actively participate since its inception, and therefore help to give it the visibility and importance it has today, should be exclusively welcoming, but ends up becoming, through some of its members, yet another environment of exclusion and insecurity, where cis people, who make up the movement, call into question the full inclusion of transgenerity and its guidelines. Therefore, although many of the members of the LGBT movement realize the fact that they also violate cisheteronormativity, trans identities are not fully included and welcomed by the community, despite the undeniable link between transphobia and homophobia, in a context where at the time of the approach, the oppressor does not question the gender identity or sexual orientation of the oppressed person, he confronts him simply for disobeying the social standard, whatever it may be (Aultman, 2021; Mottet & Tanis, 2008).

In this way, the current situation demonstrates that it is necessary to reconsider the approach of groups that support and fight for LGBT rights in relation to transgender people. It is necessary to deconstruct the cisheteronormative nuances present within the movement itself, so that more and more people are included and feel represented, otherwise, the rights and freedoms of non-normative gender identities will continue to be violated, including by people equally affected by oppression of the norm. Therefore, the coalition between the members of the LGBT movement needs to go beyond their personal identities and aspirations, and must focus its objectives on the effective opposition to discriminatory violence and on the activities that must be carried out to achieve the

freedom desired by all marginalized people, who seek support and shelter there (Preciado, 2018).

In the same sense, similar issues are observed within the feminist movement. Feminism, despite all its political significance, as a movement that confronts power relations and the exploitation of women, ends up also representing a battleground for trans people, when it does not fully embrace them. It focuses a lot, once again, on the subjective identity discussion of who could or could not participate in the movement, and forgets the libertarian content for which it was founded. Thus, it ends up imposing obstacles to the acceptance of the diversity and plurality of female identities as a whole, in a context in which, a predominantly white and economically stable feminism defines who can access it, and denies trans women their femininity and, therefore, , humanity, in an orchestrated movement of “identity politics tyranny” that hinders the inclusion of trans agendas within feminism (Cazeiro et al., 2019; Hooks, 2018; Jesus, 2014; Preciado, 2014).

As mentioned throughout this work, feminism is at the base of gender and sexuality studies, and, therefore, in order to delimit the identity conceptions of the feminine, over the years this movement has expanded and organized into well-defined parts, such as liberal feminism, black feminism, trans feminism or transfeminism, and also radical feminism, which is based on deterministic and biological approaches, which do not allow the understanding of subjectivity in the construction of identity feminine. In this sense, trans-exclusionary radical feminists²², defend the rejection of trans identities as women, and the exclusion of trans women from spaces and agendas, which, according to them, would be exclusively feminine (Jesus, 2014; Pearce et al., 2020).

Thus, it is precisely from these divergences that the division and segmentation of social movements emerges. Transfeminism arises, therefore, to put on the agenda specific demands of trans women, with the creation of support and reception networks, but also, and mainly, to protect these identities from violence motivated by transphobia within feminism, by promoting debates on the biologizing determinism of gender and propose a new way of understanding feminism, in all its plurality and multiplicity. In this sense, when trans women face gender equality, they also do so for the benefit of all other women, in harmony with the sisterhood so popularized by feminism, through alliances and mutual support between women, to strengthen the movement (Jesus, 2014; Koyama, 2003).

²² The term TERF, an abbreviation of trans-exclusionary radical feminist, is used to characterize a minority of radical and trans-exclusionary feminists (Pearce et al, 2020).

However, proving the existing counterpoints between the movements, black feminism questions some of these ideas of alliance, and assumes that this bond of sisterhood between women must also consider the intersection between social markers of gender, race and class. In this sense, anti-racist feminism elaborates the concept of pain, considering that sisterhood does not include the particular pains of black women. Following this reasoning, it is necessary to discuss the different faces not only of feminism, but also of all other social movements, understanding that humanity is diverse, multiple and plural, with its own peculiarities and claims, based on the impacts of oppressions interconnected, and therefore need to be considered and problematized in a timely manner, under penalty of erasing experiences, as occurs in the day-to-day life of transgenerity (Hooks, 2018; Jesus, 2014; Piedade, 2019; Platero 2012).

In view of all the above, it is therefore necessary to strengthen the union and acceptance of the most varied social movements among all people, so that these environments become attractive, and these political and social organizations can shelter the plurality and diversity of more efficient and humane way. Because, only in this way, will it be possible to include and safeguard the agendas related to the fundamental rights and freedoms of trans identities, as an integrated part of the contribution of these collectives to an effective social transformation. In this sense, it is necessary, therefore, to transgender all social movements, at the same time that these collectives are also racialized, so that, under a bias of equity and justice, there is a conscious confrontation of the problems that make a dignified life impossible for women. trans people.

2.4 Legal gender recognition as an anti-discrimination measure.

It is common knowledge that many transgender people face unique challenges in everyday life because of their non-normative gender identities. These challenges tend to accentuate and become even greater when the legal gender expressed in their official documents does not correspond to the real identity performance of these people. In this sense, the presentation of these official documents, which, as a rule, contain information about gender, is legally or customarily required before authorities or third parties, in various situations of life. Therefore, in order to access fundamental rights, duties and freedoms, such as the health system, access to work, or the simple act of enrolling in a university or boarding a plane, it is necessary to present information that, in the case of

trans people, sometimes expose an incongruity capable of generating discomfort and inconvenient circumstances, which may result in harassment and violence.

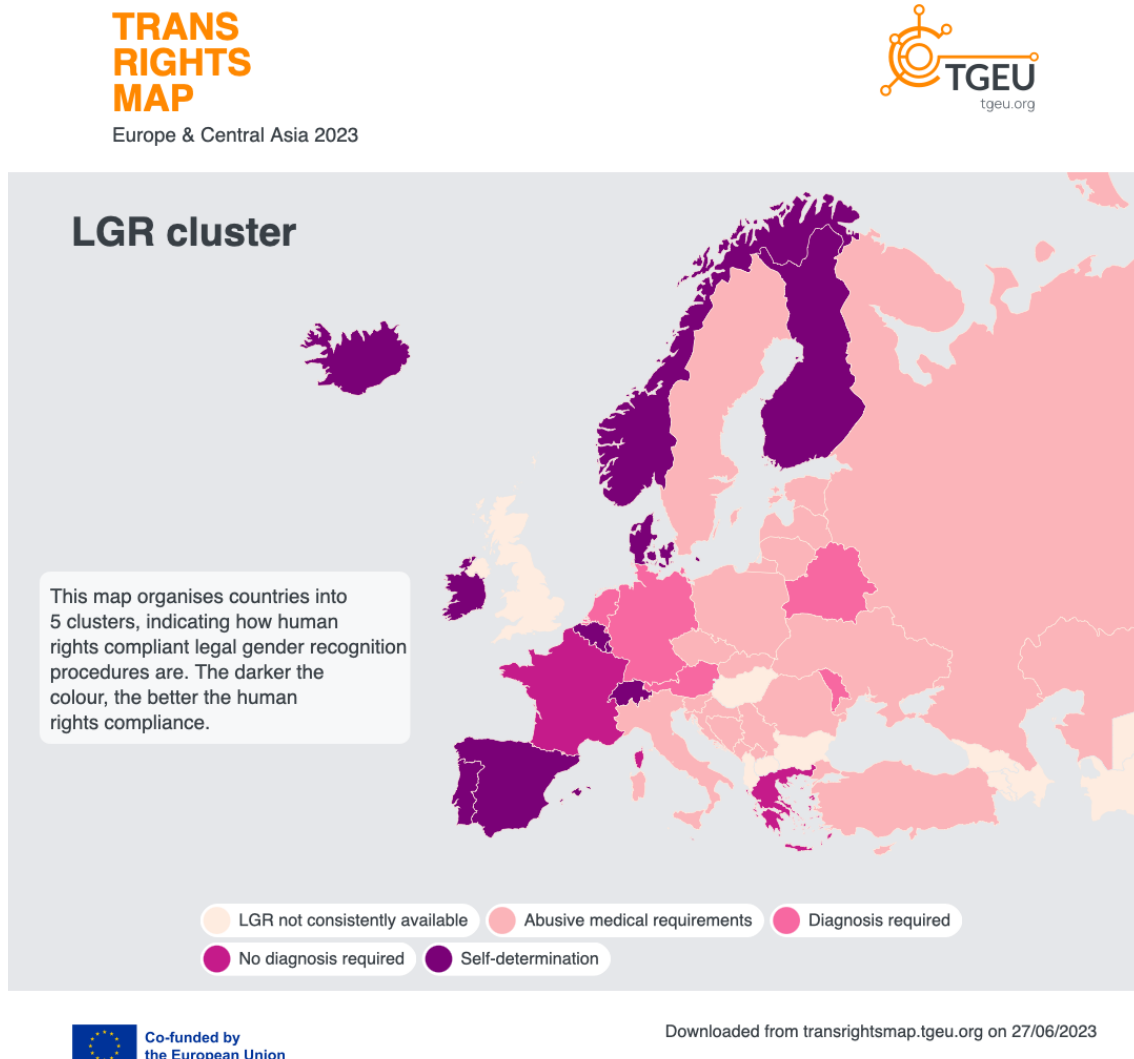
The procedure for legal gender recognition arises, therefore, to remedy this need that emerged in the lives of trans people, and regularize the legal and documentary disposition of their gender identities, by assuming “the opening of a procedure to change the mention of sex in the civil registration and the consequent change of one's name, upon request” (Law nº 38/2018, art. 1), representing an essential anti-discriminatory measure, as well as access to specific health services and the criminalization of hate speech, so that many trans people can live their lives with dignity and respect (TGEU, 2022).

According to Gomes (2021), the right to self-determination of gender identity is closely connected to the right to personal identity. Therefore, all people have the right to live as they see fit and, therefore, they also have the right to determine their own identities. In this sense, European organizations have been consistently producing actions to promote the inclusion of trans people, in order to ensure their individual rights and freedoms. Thus, the Council of Europe demands that its member states make available the juridical-administrative tool of legal gender recognition, to all people who wish to access it, without age discrimination, safeguarding the best interest of the child, in a situation where, currently in Europe, thirty-nine States make the device available, but of these, many still require decisive, and sometimes abusive, prerequisites for the recognition of gender identity (Canotilho & Moreira, 2007; CIDH, 2017; Köhler, 2022; TGEU, 2022).

In this sense, there are several aspects that can be determined as prerequisites for this legal mechanism, which can make this procedure a long, costly process that violates human dignity. Thus, the ideal would be a mechanism that would have the personal self-determination of gender identity as a requirement, denoting a swift, accessible and transparent administrative procedure, in which the change of name and legal gender is entirely based on the applicant's self-declaration. However, what can be observed in countries where this important anti-discrimination measure can already be implemented, as shown in Picture 8, below, is a set of requirements that limit individual identity aspects, such as mental health diagnoses, medical interventions, divorce and the age limitation, with the intervention of third-party institutions, such as the courts, health services or the families involved, in total dissonance with what is recommended by international

organizations, in a context in which only nine European countries have adopted models based solely on personal self-declaration of identity (CIDH, 2017; TGEU, 2022; CE, 2022).

Picture 8 - Map of legal gender recognition (TGEU, 2022).



In Portugal, for example, there is legislation in line with the most recent international guidelines in the field of human rights, on the right to self-determination of gender identity and expression and the protection of each person's sexual characteristics, with express protection against the requirement of interventions or medical checks, hormone therapies or psychological or psychiatric diagnoses, to exercise this right. It is also verified in the Portuguese context, the inclusion of minors, from 16 to 18 years old, this time with some limitations, with the requirement of parental consent and the medical

or psychological certificate, which attests to the free will and decision-making capacity of the minor. (Law No. 38/2018; Gomes, 2021).

These legal tools emerge, therefore, as measures capable of mitigating the structural marginalization, discrimination and violence experienced by trans people, since, while sex or gender are still registered in official bodies and documents, there should also be in this scope the right to rectify this information, regarding name and gender, without so much bureaucracy, in order to safeguard basic and fundamental rights, through inclusive policies and with the confrontation of abusive conduct. Thus, mainly due to arbitrary, inaccessible procedures, with binary limitations and violating requirements, a scenario can be observed in the European Union where it is estimated that three out of four trans people living there have not made use of legal gender recognition. In this sense, it appears that most identity recognition proposals in force still exclude, or only partially include, some groups of people, such as migrants, minors and non-binary people (Yogyakarta Principles +10, 2017; PACE, 2015; PACE 2017; EC et al., 2020).

This time, non-binary people are the largest number of identities within the group of trans people, and the absence of available options of identity markers beyond the gender binary, leads these people to not access the legal recognition of their identities. Thus, it is estimated that about 95% of non-binary people do not use legal gender recognition measures, in a reality in which of the European Union countries that offer this mechanism, only Iceland, Germany and Malta allow full recognition of gender. a non-binary identity. In view of the above, it is urgently necessary to adjust the official systems and provide solutions beyond the gender binary, with the introduction of possibilities for a third gender or non-binary legal marker, or even the removal of the marker of official documents (Calderon-Cifuentes, 2021; EC et al., 2020; EU FRA, 2019).

In this sense, several countries have been including a third gender option in their official documents. Germany, for example, allows the choice of a third possibility in its passports, referred to as “X”, thus expressly recognizing that gender would include more than just men and women, or male and female. Therefore, in its most recent decisions, the German court declares the right to gender identity as an integral part of the right to personality, noting that the legislator would have sufficient freedom to even abolish gender entry systems, taking into account the vulnerability that affects trans people (Markard, 2018; Gomes, 2021).

That said, personal self-determination of gender identity should function as a sufficient requirement for its legal recognition, since most trans people are already deeply

immersed in a cycle of violations, and would not be able to deal with the unfair requirements and , sometimes violent, which may be required in these procedures. In this sense, recent data suggest that the number of people who accessed the legal gender recognition tool after the implementation of norms based exclusively on their self-determination is immensely greater than the number found in previous contexts, as in Belgium, where about 70% of all legal processes of gender recognition in the country, happened only after the banning of inappropriate requirements (Bento, 2011; TGEU, 2022).

Even so, as an explicit manifestation of structural institutional transphobia, most European Union countries still do not provide for the provision of legal gender recognition in a quick, easy and economical way, and that is based solely on personal self-determination of identity. Therefore, the complexity that can accompany this tool directly affects the financial stability and the physical and mental well-being of trans people, since the demonstrated incompatibility between the documents and their identity performances makes it impossible to access a whole range of other rights, in addition to exposing them to more discriminatory situations during their processing, which is often long and financially costly (TGEU, 2022).

It is therefore necessary to expressly provide for, in the ordinary legislation of all European countries, the right to self-determination of gender identity and the right to equality and non-discrimination on grounds of gender identity, since it must not be denied trans people the right to be recognized in their identities, nor to have their freedoms curtailed. So when we address these questions about personal identity here, we are talking about humanity. The humanity of being able to make public aspects of the personality, and with that, reach the fullness of human dignity, with access to rights that need to be ensured to all people, such as the right to education.

Capítulo 3 – Human dignity and Education

The principle of Human Dignity is the fundamental principle of law, which makes all others owe obedience to it. The right to human dignity is conceptualized as the recognition of the right to safeguard rights. It refers, therefore, to a quality inherent to the human being, of safeguarding life and against all degrading and discriminatory practices, aiming at a minimum condition of survival and social coexistence. Thus, its relevance for society as a whole is indisputable, as a result of its primary objective of promoting and enforcing norms of a social nature (Sarlet, 2005).

In view of this approach, it is first necessary to emphasize the global use of this right in the Universal Declaration of Human Rights (United Nations, 1948), which established guarantees for the essential rights of the person, making express reference to human dignity by saying that “All human beings are born free and equal in dignity and rights” (art.1º). Still in this sense, when using Portugal as an example, the theme was consecrated, later, when it gained normative and coercive force, in the Constitution of the Portuguese Republic (CRP, 1976), which expressly recognized it in its article 1, when saying that “Portugal is a sovereign Republic, based on the dignity of the human person and the popular will, and committed to building a free, fair and solidary society”. Thus, from the recognition of the historical bias of human rights, we observe a complex process of naming the diversity of subjects of law, which somehow, due to their vulnerabilities, end up not achieving dignity, like the elderly, people with disabilities, and trans people, without this illustration fragmenting the universal address of this principle.

By inferring human dignity as a universal foundation of several nations around the world, it is asserted that the principle is the sustaining basis of the democratic State of law and constitutes an essential value for the social individual, and must, therefore, be observed by society and guaranteed by the State, as well as by its norms, as a necessary measure for the recognition of the human condition. Canotilho (2008) points out that the dignity of the human person means that “the Republic is a political organization that serves man, it is not man who serves the political-organizational apparatuses” (p.225). In this way, the human person is placed at the center of the legal system and, as such, deserves protection and attention from the State.

In this way, it is extremely important to observe that the right to dignity, the basis of the central axis of guarantees of fundamental rights, comprises a component capable of enabling citizens to seek their own idea of happiness, choosing their existential projects, under the right of not suffer discrimination based on their identity and their human conditions. It is also worth emphasizing that the Federal Constitutions, which accompany international human rights legislation, are, in essence, inclusive normative orders, whose contents must not be interpreted as capable of recognizing and admitting any form of discrimination, with a view to protecting ordinary citizens, as the Yogyakarta Principles point out, in relation to sexual orientation and gender identity, by providing that:

All human beings are born free and equal in dignity and rights. All human rights are universal, interdependent, indivisible and interrelated. Sexual orientation and

gender identity are essential to the dignity and humanity of every person and must not be grounds for discrimination or abuse (Yogyakarta Principles, 2007, p.07).

Therefore, according to Sarmiento (2016), the main deficit in the effectiveness of the dignity of the human person derives from the rooted culture, which does not conceive of all people as equally worthy, but enshrines privileges for some, at the expense of undignified treatment for others. Because, when it is said that it is the duty of the State to protect the dignity of the human person, trans people must also be included in this shelter, since they are in an aggravated state of vulnerability and marginalization, being fundamental, therefore, a special attention to their condition as a human person, to the extent that it would be more appropriate to assert that it is everyone's duty: family, society and even the State, to protect these identities from any offense or act that threatens their dignity. In this system, the State and society elect worthy bodies to enter the sphere of human rights by claiming them, in a kind of hierarchy, in which trans identities occupy the base of the pyramid. "It's as if there was a subtext: who told you to behave like that?". The non-normative gender identity is, therefore, riddled with guilt, in an attempt to deprive it of any humanity, since the norms of the social standard only attribute empathy to those gender performances that are consistent with the expected roles (Bento, 2011, n.p).

In this way, it is necessary for the Law to promote justice and the inclusion of all citizens, fulfilling their social function, regardless of their gender identities. Therefore, the realization of human dignity and real citizenship, to all individuals in society and, in particular, to transgender people, the object of our study, is a path that crosses the awareness of the rupture of patriarchal ideology, of a domination exercised by sexist ideals, which foment prejudice and discrimination, so that basic and indispensable rights are guaranteed to all people. In this logic, for the whole community to have dignity, it is imperative that a minimum normative base of basic social rights be assured, where the right to education, as a fundamental human right, must be observed in line with the principle of the dignity of the person human life, and as an immediate consequence of it, without any distinction of sex or gender (United Nations, 1948; Sarmiento, 2016).

Education emerges, therefore, as an essential mechanism for the development and learning of all people, and as a substantial tool to achieve the category of dignity, since when this fundamental right is denied to a certain portion of the population, other rights are consequently rejected for this group of people. Thus, when accompanying an initial

phase of self-discovery and personality evolution, education needs to ensure that its action centers offer the necessary security and confidence to attract all human beings.

In this sense, the Universal Declaration of Human Rights (United Nations, 1948), declares the right to education as one of the assumptions of human dignity by stating that:

All human beings have the right to education. (...) Access to higher education must be open to all in full equality (...). Education must aim at the full expansion of the human personality and the strengthening of human rights and fundamental freedoms and must encourage understanding, tolerance and friendship among all nations and all racial or religious groups, as well as the development of activities of the United Nations for peacekeeping (art. 26).

In the same vein, European nations also recognize the right to education without any restriction, as can be seen from the Charter of Fundamental Rights of the European Union, which states that “Everyone has the right to education, as well as access to professional and continuous training” (EU, 2010, art. 23), reproducing this content in the national legislation of the member countries, as in the Portuguese context, when it says that: “Everyone has the right to education with the guarantee of the right to equal opportunities for school access and success” (CRP, 1976).

For Acioli (2014), when considering education as a decisive component of social construction and development, it can become a mechanism to instigate those involved, by promoting citizenship, or, in the worst scenario, an agent of erasure and exclusion, above all, of those people who are identified as diverse minorities, highlighting here, trans people. Thus, EAPN – Portugal (2009) states that it is essential to prepare everyone:

(...) for a culture of non-discrimination, non-violence, for the affirmation of the rights and duties of each one, for the values of tolerance, coexistence, dialogue, diversity and, above all, for an active solidarity in the face of possible difficult situations facing each other (p.3).

It becomes evident that equality and non-discrimination are fundamental values of the European Union, where its Commission, its Parliament and its Council, together with its Member States, assume responsibility for safeguarding fundamental rights and guaranteeing equal treatment for all. However, trans people are still the target of discrimination across Europe, in a context of identity insecurity that prevents them from being themselves without feeling threatened. Thus, in order to undertake efforts to better protect the rights of trans people, the European Union adopts strategies to build a nation

where diversity is exalted as an integral part of its collective heritage, where there are no risks of discrimination, exclusion or violence (EC , 2020).

Following this perspective, it is legitimate to affirm that “all people are free and equal in dignity and rights, being prohibited any discrimination, direct or indirect, due to the exercise of the right to gender identity and gender expression and the right to protection of sexual characteristics” (Law No. 38/2018). Therefore, it is important that education be problematized beyond the panorama of formal education, and the idea of non-formal and informal education is also included, covering the process of personal personality development, in addition to the duty of availability and cooperation of the State, but also as a fundamental duty of parents to educate and guide their children. For all these reasons, following the holism present in social and educational interventions, the Member States of the United Nations recognized the importance of implementing actions and strategies that address key issues to enable sustainable development and guarantee the human rights of current generations. and future, and to that end, established as one of the main objectives the guarantee of quality education for all people, the promotion of gender equality and the reduction of inequalities (Gomes, 2021; CRP, 1976; United Nations, 2015) .

This time, taking into account the urgency of State actions, in order to allow the full development of the personality of transgender children and young people, Law n° 38/2018 of Portugal states that:

The State must guarantee the adoption of measures in the educational system, at all levels of education and study cycles, that promote the exercise of the right to self-determination of gender identity and gender expression and the right to protection of people's sexual characteristics, namely through the development of:

- a) Measures to prevent and combat discrimination based on gender identity, gender expression and sexual characteristics;
- b) Detection and intervention mechanisms on risk situations that endanger the healthy development of children and young people who manifest a gender identity or gender expression that does not identify with the sex assigned at birth;
- c) Conditions for adequate protection of gender identity, gender expression and sexual characteristics, against all forms of social exclusion and violence within the school context, ensuring respect for the autonomy, privacy and self-determination of children and young people who make transitions social identity and gender expression;
- d) Adequate training aimed at teachers and other professionals in the educational system in the context

of issues related to the issue of gender identity, gender expression and the diversity of sexual characteristics of children and young people, with a view to their inclusion as an integration process socio-educational (Art. 12º).

It remains demonstrated, therefore, that in view of the recommendations of international bodies, as well as the detailed regional regulation of the right to education, we are facing an evident conflict between the imposition of the eugenic, biologizing and segregating social standard, which privileges and attributes rights only to a fragment of society, and full and effective access to education. From this perspective, a cisheteronormative and cissexist society is not concerned with giving dignity to transgenerity, given that, by restricting the right to education to their identities, due to intolerance of gender diversity, it presents itself as a driving agent of the absurd scenario of violence borne by transgender people, which makes it impossible to realize human rights (Bento, 2011; Junqueira, 2012).

Therefore, discussing the issue of transgenerity means recognizing and making visible transgender people as holders of rights, which are guaranteed and evidenced in the most diverse legislation in force around the world, in which the State's duties regarding the protection of the dignity of the person remain established. and to abstain from practices that violate any rights arising therefrom. In view of the above, in view of the vulnerability that affects trans people, it is urgent to consistently consider and debate this human rights issue, so that obedience and the preservation of the fundamental rights and freedoms of this group can be promoted and strengthened. of people.

3.1 Educational Reality - Absence and erasure of the transgender population

A safe and supportive educational environment, where there is a complete understanding of the components of human sexuality and the presence of its diversity, is essential for the development and well-being of transgender people. However, contemporary educational reality configures a scenario of discrimination and violence, based on real or perceived sexual orientation, gender identity, gender expression or sexual characteristics, and represented at various levels of educational centers, as a major obstacle to fundamental right to education.

This time, the central axis of effective applicability of human rights is not able to recognize non-normative gender identities the full exercise of basic and fundamental rights. In different regions of the world, and also in the Member States of the European Union, issues related to sexuality and, above all, gender identity and expression in

educational environments, are continually neglected and do not grant transgender people the enjoyment of the right to education in its entirety. Thus, these people are often deprived of access to higher education, or at most are forced to hide or disguise their gender identities, due to fear, and facing violence by fellow students, employees of institutions of teaching, and even their teachers (Rocha et al., 2022).

Thus, the absence of information and debates in the classroom, at all levels of education, on respect for the multiplicity of gender diversity, on the part of teaching entities and their agents, results in the most different reports of discrimination suffered by trans people in the educational routine of continued processes of exclusion. Therefore, the lack of integration and reception in learning centers makes students not feel safe and included, and they end up abandoning education, without any institutional attempt to prevent them, in an environment where there is a lack of interest and unpreparedness. for understanding the complexity of trans bodies and identities (Bento, 2011; Vergueiro, 2017).

In this way, in the current educational context, different international organizations demonstrate the importance of including in schools, universities and other educational spaces, training for human sexuality that covers sexual and gender diversity, in order to significantly reduce the risks of aggression. physical and mental health for the trans population, with the provision of simple and direct information on the components of sexuality and mainly gender identity issues and sexual orientation, and also including the review of teaching approach methods (Gomes, 2021).

Therefore, trans people, who are rejected, neglected and excluded in their social experiences, for the most different and absurd reasons, face daily situations that harass and traumatize them in the most varied relational environments. In this sense, recent studies indicate that the personal development and well-being of trans people would be closely related to the support given to the declaration of their identities, which would enable them to reach the same level of personal satisfaction as cis individuals. Therefore, the lack of effective policies to protect students by the State, as well as family parental abandonment, transfers to educational institutions the responsibility for direct social intervention to guarantee respect and acceptance of transgenerity, through a transformation in all instances of the educational process, in what is perceived of the components of human sexuality, and based on the recognition of diversity and the immensity of identity possibilities (IGLYO, 2022).

Thus, the normative construction of cisgenderism and heterosexuality as a social standard, imposes that any deviant action of cisheteronormativity, whether in terms of gender identity, gender performance or sexual orientation, entails situations of exclusion and social stigmatization. Therefore, professionals in charge of the care and well-being of students also end up discriminating against those who dare to transgress the heterocis norm. It should be noted that recent studies on homophobia and transphobia present in educational centers assert that, given the diversity presented in these learning spaces, cis male teachers manifest higher levels of homophobia and transphobia, as well as those who have some religious conviction or sympathize with the extreme right. On the other hand, people who declare themselves to have non-normative sexual orientations, such as gays, lesbians and bisexuals, are apparently less homophobic and transphobic than those who identify as heterosexual (Amigo-Ventureira et al., 2023) .

In this sense, the school phase is presented as the most critical moment in the education of trans people, in which the first contact with the diversity present in classrooms and school yards demonstrates the cruelty and inability of institutional agents and, also, of students in dealing with difference and plurality, positioning the school as a space that reflects gender norms and uncivilly invites trans identities to withdraw from that space, for not resisting the environment of hostility and helplessness. Therefore, education silences and erases the multiple identity possibilities regarding gender, thus invalidating the social performances of trans people, in a path diametrically opposed to the exaltation of cisgenderism as a norm, and therefore failing to structure it as a space for the formation of an inclusive citizenship, based on respect and acceptance of diversity (Albuquerque & Oliveira, 2021; Bento, 2011).

Currently, it is estimated that one in two LGBTQIAPN+ young people are bullied in the school context at least once, due to their sexual orientation, gender identity, gender expression or variations in their sexual characteristics. Thus, trans people are even more likely in general to suffer transphobic or homophobic bullying, from other students and even from teachers and other employees of educational institutions. In this sense, it is estimated that 89% of people who suffered transphobic bullying felt that this experience had a negative impact on their learning process and 42% of trans people dropped out of education due to bullying, which is verified in all types of environments. educational institutions and in their most varied instances, where it is estimated that 50% of trans people experience these attacks due to their identities both in school and college, 38% experience them during higher education and 30% in the context of adult education . It

should be noted that it appears that the bullying suffered by trans people in universities most often translates into episodes of insults and harassment, but, however, it is estimated that 5% of trans people even endure physical aggression in these contexts. Therefore, transphobia in educational environments must be monitored and officially registered as such, so that the issue can be precisely addressed in the field of education (IGLYO, 2022; LGBT Foundation, 2017).

In view of the above, trans people who drop out of school or university, or simply fail to access these educational environments, do so for a variety of reasons, such as lack of belonging to the context, health problems, lack of family and social support, and the absence of support from the school or university. As observed in the school context, in the higher education context there is a complete lack of data about the presence of trans people in higher education, in which the number of trans students who access this socio-educational environment is not known for sure. Investigative estimates indicate that 44% of transgender people have completed some course in higher education. However, these data tend not to reflect reality, given the online nature of these investigations and the very high level of vulnerability in which most trans people find themselves, thus preventing access to these collection instruments. of data. Thus, obviously, there are trans people who, fortunately, are already inserted in higher education, but even so, it turns out to be a minority, who, by luck or resistance, managed to enter these spaces. (IGLYO, 2022; LGBT Foundation, 2017).

Therefore, even though the university environment has been changing over the years, as a result of the struggles and advances of social movements, it is certain that only a small portion of trans people effectively access these higher education spaces. Even today, the high-level qualification and the presence of transgender people in the academic environment causes astonishment and surprise in a society that is not used to seeing these identities in the occupation of this educational nucleus.

Therefore, it is known that many trans identities face major obstacles and negative experiences throughout their formative paths, such as the incorrect use of names and pronouns, often validated by the educational institutions themselves, which, in most cases, do not provide policies internal administrative procedures for changing the name and gender in their data systems, and when they do, they are not made available in a clear and objective way, which can cause trans people to be constantly embarrassed, due to easily solvable failures, demonstrating more institutional contempt and indifference (IGLYO, 2022; LGBT Foundation, 2017).

Faced with this reality, many trans people leave higher education for a later opportunity, at a more advanced age, when they have already acquired a greater degree of confidence, or passability, or even, it is estimated that 70% of trans people declare their identities only after the end of the school cycle, a period in which they usually camouflage their gender performances, through a continuous erasure of their identities, despite their intimate perceptions which, according to research by partner social movements, occurs around 14 years of age . Thus, transgenerity is seen as a rock or a hard place, in which, justified by fear and lack of support, one must choose between suppressing their identities or delaying their educational trajectory, since trans people who decide to gender transition during the period in which they attend educational spaces increases the risk of social isolation and mental health problems (LGBT Foundation, 2017; EU FRA, 2019; Oliveira, 2018).

Thus, for access to higher education to become a positive reality in the lives of transgender people, in terms of dignity and human rights, it is essential to guarantee the formation of the entire school collective and higher education for the social construction of inclusive, non-binary and safe educational centers, with the continuous confrontation of everyday gender constraints, ranging from the attribution of clothing and the distribution of bathrooms, to participation in curricular classes distributed by gender, among many other binary oppressions to which trans people are subjected (Gomes, 2021; Seelman, 2019; United Nations, 2019).

In the face of this, some countries are trying to evolve considerably to ensure a more inclusive education for all people. In this sense, in recent years, 32 European countries have implemented some legislative initiative or anti-discrimination action plans in the area of education, taking into account real or perceived sexual orientation, gender identity and expression, or variation in sexual characteristics, for example forecast revisions and curriculum improvements, teacher training and the official collection of data on bullying and harassment, in a European context where, however, so far, only Luxembourg, Malta, Holland, Norway, Portugal and Sweden provide most of these measures (IGLYO, 2022; Seelman, 2019).

This time, the mandatory inclusion of sexual and gender diversity in curriculum plans and learning materials would enable the transmission of positive perspectives of diversity and the consequent abandonment of stigmatizing stereotypes, in order to confront the damage resulting from identity erasure and lack of recognition. trans representation in schools and universities. That said, we know that teachers play a very

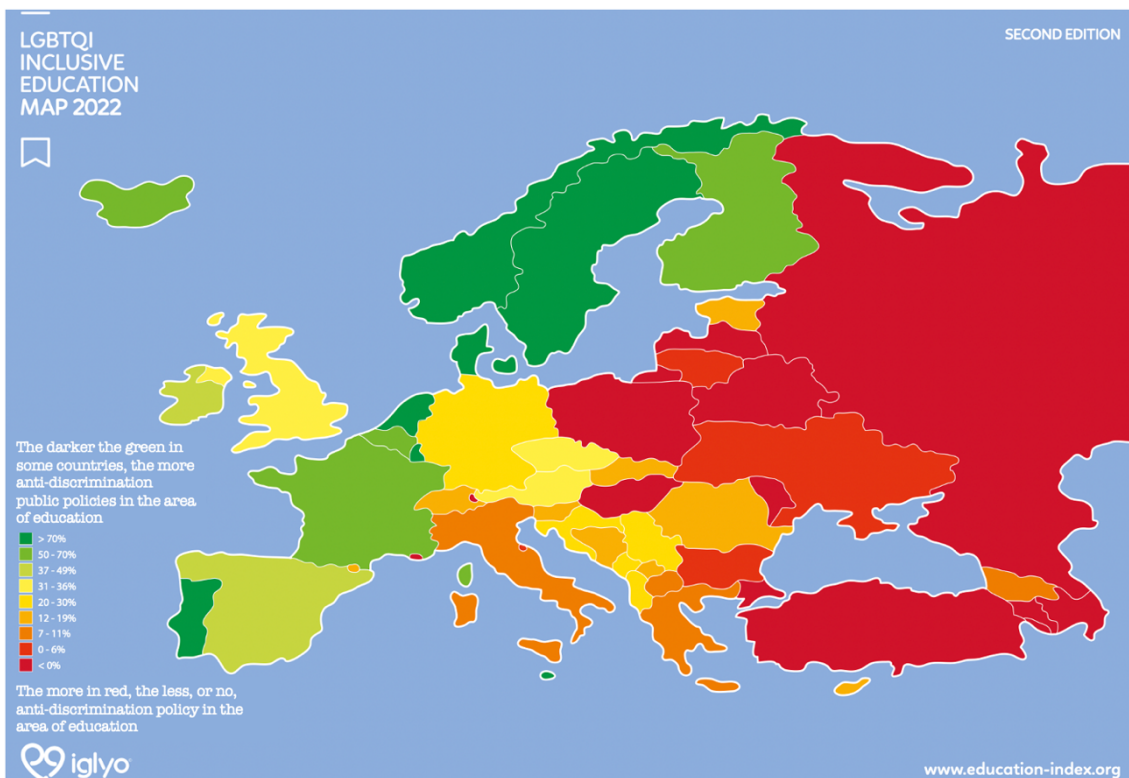
important role in building a safe environment for all students, but, however, many of these education professionals still report that they do not have sufficient preparation and training to support and discuss the components of sexuality. Therefore, a training program for teachers and other educational agents about the understanding of human sexuality is essential for the inclusion of gender diversity in universities, since, although there are reports that more than 24 countries provide some type of training for these topics to their teachers, only Norway and Sweden have included mandatory training for in-service teachers in their public policies (IGLYO, 2022; Seelman, 2019).

In view of the above, the marginalization of trans people is often institutionalized and emerges as a reflection of the behavioral stance of the university collective as a whole, from its president, directors and coordinators, passing through its professors and administrative staff, and reaching the students who make up that educational universe. Therefore, divergent identities are systematically marginalized and negatively affected in various ways, from the explicit erasure that does not see their existence, to violence and the denial of opportunities and access in that context. Therefore, when we say that the university is also transphobic, it is in the sense of blaming and naming those who instrumentalize this violence, given that the people who represent institutional power, with their actions and omissions, inside and outside the classrooms, they also sentence the marginal fates of trans people. Therefore, it is important to understand that the people who regulate and conduct student experiences in European higher education have cisgenderism as an identity element and cisnormativity rooted in their professional conduct, reproducing practices of intolerance, in a context in which there is practically no hiring of employees. and trans teachers, habitually depriving this educational environment of any institutional representation of gender diversity (Seelman, 2019).

Therefore, despite being too slow, the progress that has been observed in society as a whole, as gender and diversity issues are increasingly debated, is very important. The media evolution of social movements, with the mass dissemination of information through networks, offers greater visibility to the problem and facilitates access to representativeness and knowledge of the most varied gender identity possibilities. Therefore, the presence of trans people in certain structures, such as universities, for so long denied and neglected, needs to be widely demanded and finally have the doors open for the inclusion of gender diversity, through a mix of resistance and confrontation , without which “one gives up being a student, or creates some survival strategies” (Oliveira, 2018, p.119).

Thus, it is currently possible to visualize a certain evolution in the rights of the LGBTQIAPN+ community in the field of education, with the implementation of measures that include: an inclusive curriculum plan; mandatory teacher training on awareness of sexual and gender diversity; legal gender recognition; the official systematization of data on bullying and harassment; support for young students; the provision of information and guidance on the components of sexuality; the inclusion of diversity in the educational environment; and commitment to international recommendations. However, it is also possible to observe a worrying trend of backlashes against a more inclusive education, which coincides with an advance of the extreme right, and which indicate a stagnation of trans rights in the sphere of education, almost absolute, in the entire region of the Council of Europe, in the last 5 years, in a scenario where ten Member States have not yet implemented any of the recommended measures and, to make matters even worse, six European countries have implemented laws that make it impossible to disseminate information about sexual and gender diversity in educational centers and only six Member States provide most of the proposed measures, as shown in the map below (Picture 9) (IGLYO, 2022).

Picture 9 - Map of anti-discrimination policies in European education (IGLYO, 2022).



In view of all the above, throughout this theoretical foundation, it is necessary and urgent, therefore, that there be a process of democratization in European universities, in order to make higher education a plural, diverse and inclusive reality, which transgender people can access, safely and welcoming. In this way, only through the anti-discriminatory action of educational institutions and their agents, as well as through state public policies for the inclusion of diversity, will it be possible to transform the current educational reality, with the creation of strategies based on respect and social justice , to safeguard human dignity in European higher education establishments.

Part II – Empirical Research

In the first part of this work, we analyze the existing literature about the components of human sexuality, the peculiarities inherent to transgenerity and current quantitative data referring to the educational reality experienced by transgender people. Thus, the empirical investigation, which is presented below, aims to describe the processes of construction of the gender identity of trans people, from their intimate self-perception to public self-declaration, and all the difficulties constrained by these processes; to portray the school scenario in the first contact of these people with education; and verify the current panorama of access to higher education in relation to non-normative gender identities, with the aim of, through the discourse of the people who participated in our study, carry out an appreciation of the academic reality regarding access to and permanence in higher education in trans people, to recognize the absence and/or erasure of these experiences in European higher education, and to establish paths to be followed as a way of guaranteeing effective access to education, as a human right that guarantees dignity.

Empirical research, also called field research, can be understood by the requirement of real verification of a paradigm, especially through the collection of data, from personal experiences that have lived or have knowledge about a certain topic, and that can add argumentative strength in the approach and understanding of it, resulting in the appointment of recommendations and guidelines for the solution of the problem studied. Therefore, the empirical investigation submits the collected data to a scientific validation, in parallel with the conceptualization that founded and justified the study, so that everything that was previously presented theoretically can be sustained and enriched, through the analysis and discussion of the results obtained. (Greenwood, 1965).

Chapter 4 - Methodology

The complexity of the issues, which encompass gender identity, is easily observed in everyday social life, in which these identities are constructed. Thus, whether they are cis or trans, people follow a complex and individual constructive path, through their particular experiences, including education, to identify with one or other gender possibilities. Thus, qualitative research, with all its tendency to consider the subjectivities and specificities of human experiences, enables the understanding of an epistemology formed from the perspective of the people participating in the study, as the main focus of the investigative process.

Therefore, for this study, a holistic appreciation of the experiences of the participating trans people is necessary, which encompasses the construction of their identities, their school experiences and access to higher education, through the careful analysis of their narratives, making the qualitative approach the perfect *modus operandi* for achieving our goals. In this way, a qualitative investigation proves to be a tool capable of understanding the life course that revolves around transgenerality, in an evident “appreciation of discourse (...), always with the concern of contextualizing their experiences” , and to praise the voices of trans people as the central axis of this study (Bergano, 2012, p.186).

In this sense, in order to understand how the trans trajectory and the mishaps that accompany it influence access to higher education, we opted to carry out an investigation with a qualitative approach, so that the life stories of these people could be analyzed in depth, who volunteered to collaborate with this research.

4.1 Research design

Within the scope of qualitative methodology, there are many possibilities for investigative methods. According to Greenwood (1965), “by research method, it is understood the plan, the ordering scheme, the strategy with which the researcher approaches the problems he studies” (p.314). Thus, among the vast existing qualitative methodologies, the case study appears opportune as an intense and profound method of analysis, whose main purpose is to obtain a broad and integral understanding of the problem studied.

Greenwood (1965), when talking about the case study, points out as the main attribute of this methodology:

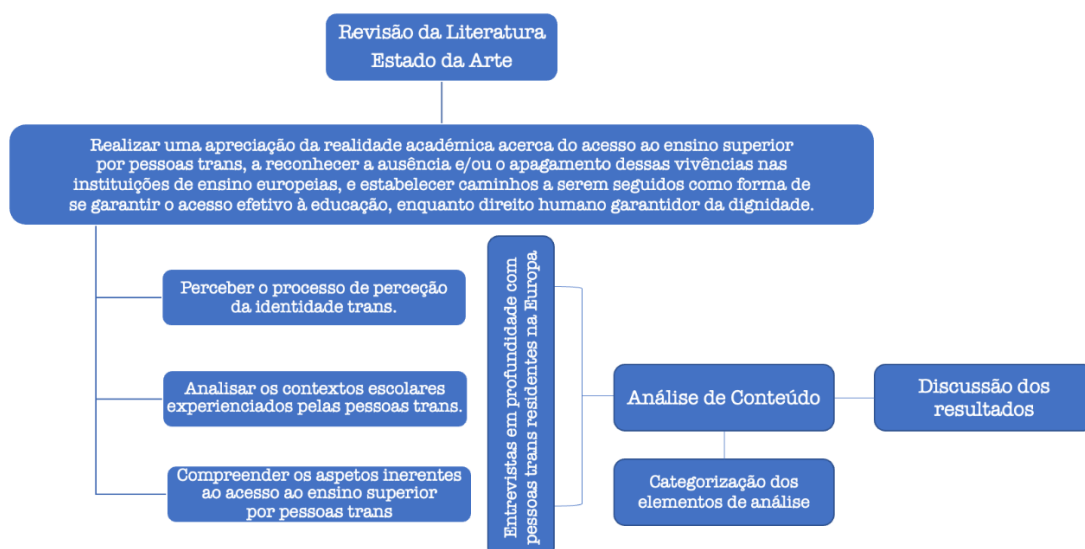
(...) its intensity. The intensive character comes from the great breadth and depth of the inquiry. Breadth is achieved by observing as many aspects of the case under study as possible. Since the purpose of the study is a broad understanding, there are no restrictions that limit the researcher as to the number of facets to be explored. (...) For, the greater the multiplicity of aspects of the inquiry and the greater the degree of information obtained through it, the better it will be possible for him to understand the case. (...) Not only is the state of the case examined in all its ramifications in a given conjuncture, but the same examination also moves to the past, in order to apprehend the history that determined the current form of the case. Given the variety of techniques he uses and the intensity of research, the

case study methodologist inevitably accumulates (...) an extraordinarily varied and rich set of data (p.334).

In this sense, the case study can also encompass the analysis of multiple cases, simultaneously, under an expanded instrumental perspective of the investigated context, which allows the researcher to perceive the similarities of the experiences that share that same social marker. Therefore, the methodological option of studying multiple cases seems opportune and efficient, considering that “due to their holistic nature, they tend to reflect the complexity of the phenomena they study” (Amado, 2017, p. 125) and “ it allows starting from the point of view of the participants, valuing their reading of reality” (Bergano, 2012, p.202).

Therefore, in this investigation, we chose to use a qualitative methodological approach, initially through the appreciation of the state of the art, with the literature that has already been produced on the subject, to include here in this context the citation of academic works authored by transgender people, in the in order to access knowledge from the studied minority, and as a way to exalt the importance of the presence of the trans intellectuality in spaces that are often denied to them, such as the academy and the construction of scientific knowledge. Finally, in the empirical field, we decided to enter it through a multiple case study, which managed to portray all the idiosyncrasy inherent to transgenerity and its life experiences, since this research design efficiently adapts to the intended purposes and objectives, as can be seen from the investigation plan shown in the figure (Picture 10) of the scheme proposed below.

Figura 10 - Plano de investigação



4.2 Objectives and research questions

After a vast and in-depth analysis of the existing literature on the subject, we established for the present investigation the general objective of carrying out an appreciation of the academic reality regarding access to higher education by transgender people, recognizing the absence and/or erasure of these experiences in European educational institutions, and establish paths to be followed as a way of guaranteeing effective access to education, as a human right that guarantees dignity. In this sense, in order to verify the current panorama of European higher education, it was necessary to establish objectives underlying this investigative process, such as: understanding the process of perceiving trans identity; analyze the school contexts experienced by trans people; and understand the aspects inherent to access to higher education.

In this sense, to conduct the study, the following question-problem was elaborated: European higher education institutions represent a space for reception and inclusion of gender diversity, to which trans people can access and remain, with equity and preservation of the right to human dignity? Therefore, some other questions were formulated that guided the investigative process: How does the process of social construction of transgenerality take place, from intimate self-perception to public self-declaration and its subsequent experiences?; How does the school environment present itself in the reception of trans identity?; Are higher education institutions and their agents prepared to understand and welcome gender diversity?; and, finally, the question that gives the work its title: Where are these people? - in order to justify the absence and/or invisibility of these identities in higher education.

All these questions, and also the objectives that arose from them, position trans people as protagonists and the main focus of this investigation. Thus, when we listen to the narratives of their life stories, performed as non-normative gender identities, we seek to enable the understanding of the reality that accompanies them, from their intimate and private experiences, to access to school and higher education, under a holistic, comprehensive and in-depth view.

4.3 The interview survey as a data collection technique

To plan the steps to be taken in order to reach the proposed objectives, taking into account that “the technique is the specific application of the methodological plan and the special way of executing it” (Greenwood, 1965, p.314), we decided to use, among so many data collection instruments, the interview survey, in a semi-structured form, to

access the experiences lived by trans people, through their first-person reports, because as Foucault (1999) questioned, “(...) what is there, finally, so dangerous in the fact that people speak and that their speeches proliferate indefinitely? Where, after all, is the danger?” (p.8). It is time, therefore, for subordinate people to verbalize their pain.

Therefore, considering the reality that surrounds transgenerity, the methodology used for this investigation intended to highlight the mishaps experienced by these identities, giving voice to transgender people through the interview survey technique, in which, according to Poupart (2012),

(...) it would be an important instrument to denounce social prejudices and discriminatory or exclusionary practices against certain groups considered different, deviant or marginal. Thus, the method would have the advantage of allowing not only to highlight what these people experience in everyday life, but also to give them the floor and compensate [...] their absence or their lack of power in society (p. 220).

In this way, in the current investigative study, data collection was carried out through in-depth interviews, in the semi-structured modality, with the objective of initially understanding the perception of transgender people participating about their gender identities and realizing how this identity construction affects their most varied social environments, and above all, education and access to higher education. We seek, therefore, to exalt the speeches of trans people who decided to participate in this study, listening to them and observing them carefully, for an accentuated and integral understanding of their experiences.

4.3.1 Interview guide

For the execution of the data collection technique of this investigation, a semi-structured interview guide was created, initially in Portuguese (Appendix 1), and later translated into English, Italian and Spanish (Appendices 2, 3 and 4), with pre-established blocks, categories and objectives, based on the literature used as the basis for this study. Therefore, based on the state of the art presented, categories were constructed and questions formulated that would allow obtaining sufficient information to achieve the intended objectives.

In this sense, the script was prepared with the constitution of eight categories and the following objectives: Characterize the group of participants from the sociodemographic point of view; Knowing the interpretation of the participants on the

categories of sex and gender and the way they position themselves on the gender spectrum; Understand how the construction of gender identity is perceived and identify the obstacles perceived throughout this process and the resources mobilized to achieve it; Realize how the cisnormative social standard affects trans experiences and understand how cis people could become allies in the search for equal rights; Identify how transphobia is present in the lives of trans people and understand how fear and episodes of violence can hinder access to education; Understand the importance of social movements as instruments of representativeness; Realize how much trans people feel protected by legislation and public policies aimed at guaranteeing rights and freedoms; Understanding the school context experienced by trans people and realizing how the experiences of this period interfere with their education throughout life; Carry out an appreciation of the academic reality in higher education for trans people and check for the absence and/or erasure of these experiences in this context; Understand trans people's perception of what can be done to improve access to higher education.

Therefore, forty-seven questions were elaborated that would allow the construction of an open narrative by the participants. Thus, after its formulation, the data collection instrument was sent to two specialist professionals for analysis and validation. The PhD professor, Andrea Marcelli, from the Università degli studi Niccolò Cusano in Rome, Italy, through all his technical knowledge in research methodologies, analyzed and validated the tool regarding the structure and disposition of the subjects to be approached (Appendix 5). As for the material content of the interview guide, Professor PhD. Jaqueline Gomes de Jesus, from the Federal Institute of Rio de Janeiro, Brazil, through all her internationally recognized activism, and all her professional experience that made her a reference in gender and diversity studies, evaluated and validated the instrument, making mention of the excellence with which it was prepared (Appendix 6). That said, some changes were suggested, which were considered for the final version of the interview guide.

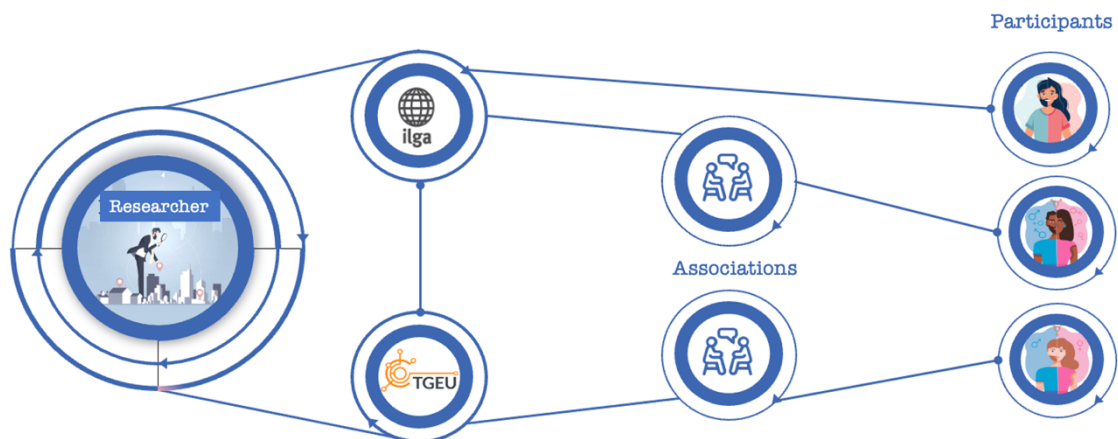
Thus, continuing the execution of the works, strategies were set up for the formation and characterization of the group of participants, and an average duration of 45 minutes was foreseen for the interviews to be carried out, which would be carried out remotely, through the meetings application Google Meet.

4.3.2 Group of participants

For the construction of the group of participants, we took into account, as selection criteria, exclusively the legal majority, residence in a European country, and the transgender identity of the collaborating people. Thus, we developed strategies for selecting trans people interested in participating in the study, with the care and sensitivity required by the subject, in order to avoid invasive contacts and embarrassment to these people, whose experiences already include unacceptable embarrassments.

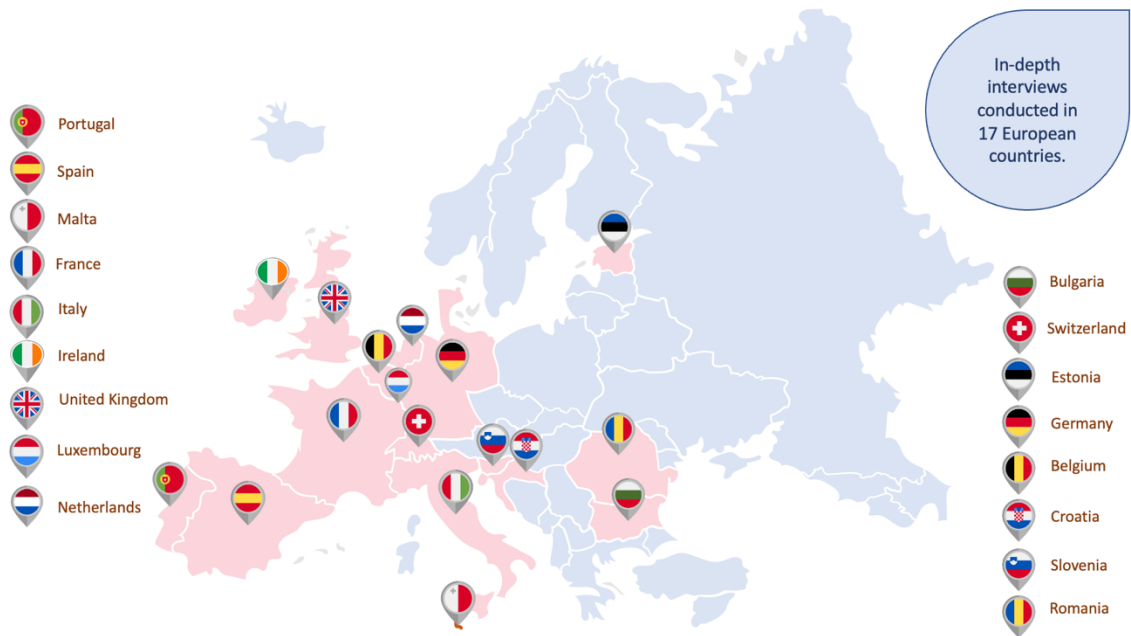
In this way, we approached two major international organizations that work in the fight for the rights of transgender people to request their support for the formation of the group of participants. First, we contacted the largest social organization fighting for the rights and well-being of transgender people in Europe and Central Asia, Transgender Europe, based in Berlin, Germany, and then we sought support through ILGA, but specifically ILGA-Portugal, another large international organization with effective work in the area, in a more general context of struggle for the LGBTQIAPN+ population. Thus, both organizations referred us to regional associations in the most diverse European countries, always disseminating this study with great availability and attention. That said, we sent messages by email to local associations based in the most varied countries in Europe and the vast majority of them were very kind enough to publicize the study among their members. After that, trans people associated with these social entities, who were interested in collaborating with the investigation, contacted us showing availability and great interest, above all, in being heard. Therefore, in the picture below (Picture 11), it is possible to visualize the strategic scheme for building the group of participating people.

Picture 11: Strategic scheme for the formation of the group of participating people.



In this way, we were able to select 25 participating people, distributed in 17 European countries (Picture 12) – Italy, Slovenia, United Kingdom, Bulgaria, Croatia, Holland, Switzerland, Portugal, Luxembourg, Malta, Romania, Estonia, Belgium, Germany, Spain, France and Ireland – of different nationalities, aged between 20 and 55, who have or have not accessed higher education, and who have agreed to collaborate voluntarily and confidentially with this investigation. In this sense, as can be seen from the figure below (Picture 13), we identified each of the participants with a fictitious name indicated by them, plus their respective countries, which represent their surnames, in order to humanize their experiences, naming their identities.

Picture 12 – Map of participating countries.



Picture 13: Group of collaborating participating people.



Thus, we will make a brief characterization of the group of participants, based on their narratives and postures during the interviews, with the signaling of aspects that we consider important for a greater understanding of the context that will be revealed from the data.

- 1- **Am. Italy** is a bisexual trans woman, born in Italy, whose elegance and friendliness fill the environment. At age 52, Am. is a nurse and works in the emergency room of a hospital in Milan, the city where she lives. Buddhist and mother of two children, twins, she considers herself a normal person and perfectly integrated into society;
- 2- **Aleks Slovenia** is a super successful professional trans woman. Declaredly heterosexual, Aleks, who is white and currently 27 years old, is a Slovenian citizen, master in economics, and through her work she gained independence, despite the mishaps arising from transgenerity;
- 3- **Jack United Kingdom** is a 45-year-old British trans man who raises and educates four children alone. Jack is a PhD, serves as a university professor

and is proud to be the first academic generation in his family. Aware of his privileges, his sympathy and humor are contagious and visible when declaring himself to be queer, or incredibly gay, and reporting an inspiring life trajectory, despite the challenges he had to face, due to his identity;

- 4- **Robin Bulgaria** is 20 years old, bisexual and identifies as a non-binary person. Robin has an engaging narrative, which must be justified by their activism in LGBTQIAPN+ causes. They mention the school period as a very difficult phase, which they had to overcome to reach their goals, and is currently attending a degree in psychology;
- 5- **Vuk Croatia** is a 20-year-old Croatian trans man who has toured internationally, which according to him is very queer, which has transformed his life. Vuk, who calls himself a pagan and pansexual, considers it very difficult to live as a trans person and recognizes this identity experience as a major social struggle;
- 6- **Clarence Naber Netherlands** is a trans man, bisexual, who is 27 years old and has dual nationality, Dutch and German. Currently, he works in academia, in the research area, and is developing his doctoral thesis, in biology. Clarence considers the family welcome he received essential and has an emotional memory of the support received by his grandfather, a conservative German, who told him that if God made him that way, it was because he could live that way;
- 7- **Júlia Switzerland** is a 41-year-old trans and lesbian woman who is proud of her educational and professional career, which has led her to live in different countries, but considers that this is due to an attempt to escape from herself. Júlia is a master and politically she is on the left, or as progressive as possible;
- 8- **Martim Portugal** is a white, heterosexual, 23-year-old boy who doesn't like to be labeled. His “without labels” speech, acquired since the period he lived in England, makes this Portuguese man an interesting, intelligent and very communicative trans man. Martim is characterized by great resilience, built after the death of his parents and the experiences he had as a transgender;
- 9- **Lucy Luxembourg** is a trans woman, born in Luxembourg, who considers herself a very straightforward person with a different view on some subjects. White and pansexual, aged 21, welcomed by family and friends, she is studying higher education;

- 10- Francesco Malta** is a 23-year-old non-binary young person with a lot of courage and determination. Born in Malta and of white ethnicity, Francesco declares themselves to be a queer person, with a lot of gender fluidity, feeling sometimes more masculine, sometimes more feminine, sometimes, simply, Francesco;
- 11- Alex Romania** is a 20-year-old trans man who is currently studying computer science. White, Caucasian, this Romanian signed the pronouns he/him, and declared himself bisexual. On the left, Alex sees himself as a stronger man than he thought he was, and today he assumes he can do anything he dares to dream of;
- 12- Verônika Estonia** uses her Caucasian and lesbian female voice to educate society about transgenerity. At the age of 33, this trans woman, born in Estonia, believes that TV, newspapers, the internet and other means of mass dissemination can be allies in the fight for the rights of transgender people;
- 13- Bamboo Belgium** is a 55-year-old non-binary person, passionate about education. Of Belgian origin, the country where they have lived their entire life, after experiencing a burn out, for which they had their work disability declared, they returned to university, around the age of 50, to dedicate themselves to education. Bamboo lives in a stable marriage with their wife, with whom they have been in a relationship since they was 17, and with her they have two beautiful daughters, fruits of that love. Aware and very proud of his transgender identity, they define themselves as a bit anarchist and expresses the captivating desire to change the world;
- 14- John Germany** is 26 years old and identifies as a non-binary person. Super intelligent and with well articulated reasoning, John was born in Germany and, despite having faced hunger and homelessness, today, they have a degree in three different languages, in addition to a master's degree. When asked how they declare their sexual orientation, They joke, laughing, and say that they simply do not declare it, but considers themselves a queer person. Of white ethnicity, they consider themselves an anarchist and assume activism and politics as fundamental precepts of their existence;
- 15- Sarah Spain** is a non-binary Caucasian person who considers her femininity more intense. Spanish, bisexual, and 24 years old, Sarah has postgraduate

studies, and considers herself a lucky person, because she understands, today, that she does not have the need to fit into imposed social standards;

16- Noah France is a trans man, whose continuous effort and intelligence led him to attend, currently, at just 22 years old, a PhD in Political Sciences, after having already completed a master's degree. This Frenchman, white, identifies as a gay man, but points out that he still hasn't felt safe enough to declare his transgender identity in public. Noah struggles with anxiety attacks and depression peaks, resulting from his gender identity, and which, according to him, sometimes cause him some impediments;

17- Dylan Ireland is a trans man, socialist and progressive, very connected with the fight for the rights of trans people. This Irishman, whose life story was set with obstacles that led him to attempt suicide, has a sweet look and a lot of perseverance. At 22, Dylan, who is bisexual despite all the setbacks he's faced, has just finished a degree in arts study and is currently pursuing a master's in education;

18- Noah Croatia is a 25-year-old white trans man who declares himself to be asexual and not at all religious. Resilience could be the second name of this Croatian, of Bulgarian descent, who faced a psychiatric hospitalization in his absence and lived a true nightmare during the period of one year, in which he was hospitalized. With a lot of therapy, Noah rose from the traumas of the past and, today, he attends the master's degree in Pedagogy, which refers to a large part of his identity;

19- Miguel Portugal is 22 years old, is about to finish his degree, and identifies himself as a male trans person, who perhaps fits into the non-binary zone. Portuguese and Caucasian, Miguel is in a process of discoveries, in which he recognizes himself as pansexual. He grew up in a very Catholic and conservative environment, and he believes that this factor has a great impact on the process of building his gender identity;

20- M. Romania is a trans, gay man who also identifies as non-conforming gender. At the age of 22, this Romanian, white, and who does not describe himself as a religious person, has a degree and is in the first year of the master's degree. M. does not see the slightest sense in gender binary, as he believes that people should be allowed to be who they are, regardless of social standards.

21- Max Romania is a trans man, heterosexual, of great faith, who believes in God and in the premise that this deity loves all people unconditionally, and regardless of gender identity, color, race, or any other identity characteristic. This 26-year-old Romanian, Caucasian, has a degree and believes that the trans identity was also created by God.

22- Nuno Portugal is a 25-year-old trans man, who was able to realize his transgender identity early on, but only when he went to university and was able to spend more time alone, away from the cycle in which he lived, was he able to feel more comfortable to explore their gender identity. White, Portuguese and heterosexual, Nuno, who has a higher technical course and is finishing his degree, completely disagrees with cis normativity, which marginalizes those who are not restricted to this compulsory model.

23- B. Spain is a Spanish citizen, Caucasian, 24 years old, who has completed his master's degree and is currently studying for his doctorate. A trans man, he recognizes that he is still in the process of discovering his sexual orientation, positioning himself between bisexuality and homosexuality. B. is a social activist, atheist and leftist, who considers the imposed gender model to be very restrictive and meaningless, as it restricts individual rights and freedoms.

24- Adrián Spain is a social activist, very spiritual and concerned with mental health issues. For this 24-year-old Spanish guy, social issues are very important and need to be discussed. In pursuit of this, Adrián, who is a trans and homosexual man, graduated in social work and worked directly with trans people for two years, until his disability was declared.

25- Marttim Portugal is 27 years old and feels real frustration for all the social issues involving gender diversity. Of Portuguese nationality, Marttim, despite being a non-binary person, considers himself a lesbian, because he is attracted to women. Of Caucasian ethnicity, she declares herself on the left and emphasizes the courage needed to cross the boundaries of masculine and feminine.

We reached, therefore, a group of participating people with a thirst to be heard. We observed from their trajectories, the occurrence of countless obstacles arising from their gender identities, which reflected directly on their educational paths. Thus, despite having a group of considerably successful people with a high level of education – which is justified by the methodology chosen for their selection, based mainly on ethical issues

and the safeguarding of these identities – it was possible to verify the worrying reality of access the education.

4.3.3 Carrying out the interview surveys.

The interview surveys were, for the most part, carried out remotely, using the Google Meet tool, and some of them took place in person, such as some interviews carried out in Portugal, Spain and Italy, on a date and time chosen by each person. participants. The communication took place mostly in English, but there were also communications in Portuguese, Spanish and Italian, whose audios were all recorded via cell phone, with the authorization of the people interviewed, and the due indication of the guarantee of anonymity, as well as, the explanation, once again, of the objectives of the study, for the later transcription and analysis of the data, with the appreciation of the narratives presented, from the interview guide (Appendices 1, 2, 3, and 4).

Thus, more than 30 hours of recordings were extracted from these meetings, with the shortest interview lasting 36 minutes, and the longest lasting a total of 210 minutes, or 3 hours and 30 minutes, with an average of 84 minutes. for each interview. In this sense, the narratives presented during these interviews represent a set of experiences that showed very rich and profound data about transgenerity and its implications for access to higher education.

4.4 Ethical considerations

As we have already had the opportunity to mention, at times throughout this study, several ethical issues were evaluated and taken into account during the course of the investigation. From the inclusion of trans intellectuals in the state of the art that underlies this work, through the strategies formulated to select the participants, who came to us spontaneously, to the language used in the interviews, we have always sought to safeguard the rights and guarantees of identities trans in general, and especially from people who collaborate.

Therefore, from the beginning, we tried to position trans people as protagonists of this investigation, through the choice of its methodology and data collection technique, with the aim of valuing the voices of these subordinated identities. In this sense, we seek to humanize these identities, naming them, in a fictitious way, and characterizing them based on their experiences, to make it clear that human people are portrayed there, and to facilitate the understanding of their life stories.

That said, the interviews were conducted and recorded in audio with the formal consent of the participants. From the first contact, always made by e-mail, we immediately respond to the collaborators, with the explanation of the objectives proposed by the study and the information of the questions related to the interview, with the sending of a protocol of formal consent (Appendices 10, 11, 12 and 13), which should be signed and sent back, where the main objectives of the study were clarified and it was stated that there were no correct or incorrect answers to the formulated questions, but opinions and reports about the experience were sought. of life for each participating person.

On this occasion, the willingness to participate in the study and the audio recording of the interview content were also highlighted, in order to facilitate its subsequent transcription, also informing them about the possibility of withdrawing at any time and whenever they deemed it appropriate, without this decision being reflected in any harm to these people. Therefore, the participants were informed that the data obtained in this study would be analyzed and could be published in activities of an academic nature, safeguarding the secrecy and confidentiality of their identities.

Finally, to confirm the consent of the participants, at the beginning of the interview surveys, all this information was repeated and these people were asked, once again, if they were in agreement with participating in the study through that interview. In this way, we are entirely concerned with questions related to the ethics of this investigation, aiming to preserve the trans identities that agreed to collaborate with this study, in attention to the moral sensitivity that the subject requires.

Chapter 5 – Analysis and discussion of results

Faced with the depth of the narratives presented by the trans people participating in this investigation, which constitute an enormous wealth of data for the production of scientific knowledge, it was decided to examine the information collected through the technique of content analysis, which allows the appreciation of discursive contents or textual, with the construction of inferences from the narratives presented, beyond the merely descriptive analysis (Bardin, 2011).

According to Bergano (2012), it is assumed that,

(...) the material subject to content analysis is seen as the result of a complex process, in which it is up to the analyst to build a model capable of allowing inferences about the very conditions of information production. In this way,

content analysis assumes the deconstruction of a discourse and the production of a new discourse (p.214).

Thus, among the existing possibilities of content analysis, thematic analysis emerged as the best alternatives for this investigation, in which a confrontation between the deferred narratives was carried out, and the enunciation analysis, whose “central focus of study is discourse, as a dynamic process, and communication is understood in a procedural way and not as mere data” (Bergano, 2012, p.216).

In this way, it was intended to value the life stories presented by the participants, with all the particular nuances of each experience, often in speeches characterized by expressions of relief, anguish, or even riddled with a lot of emotion, as they refer to memories and traumas from mishaps inherent to their processes of perception and construction of their gender identities.

For data collection, twenty-five surveys were carried out by interview, based on a script organized in a semi-structured way, with pre-defined categories and objectives. After carrying out the interviews, we made, exclusively by us, their respective full transcripts, from the recorded audios, and taking into account the notes that were made during their occurrences, in order to also highlight the implicit reactions denounced during the course of the interviews. of these communications, through the consideration of non-verbal elements.

The process of transcribing the interviews, carried out for the most part without the help of software, proved to be time-consuming, difficult and, at times, emotionally costly. The audios that evidenced the participants' reports were heard a few times, with the aim of achieving a completeness of their narratives, and a complete understanding of the language in which the communications were carried out, so that, simultaneously, the respective translation into English could be undertaken. Portuguese, of those interviews conducted in English, Italian and Spanish. The translation was carried out freely by the researcher in charge of the interviews, and at times it was necessary to use translation mechanisms, such as DeepL²³, for the full contextual understanding of more regional and colloquial languages, with due appreciation of culturally established terms and slang.

Based, above all, on the narrative heritage extracted from these interviews, three categories of data analysis were constructed, namely: 1) process of perception and construction of transgenerity; 2) everyday school violence; and 3) battlegrounds in

²³ <https://www.deepl.com/translator>

higher education. In this sense, these categories were created based on the speeches of the people interviewed, and, from them, subcategories were systematized and indicators generated, which allowed understanding the life trajectory of these people until education, according to the investigative plan and the literature. which underlies this study.

5.1 Analysis categories

Continuing the process of content analysis of the information obtained in this investigation, in view of the categories proposed for analysis, subcategories were built, based on the life stories entrusted to us, in order to establish a certain appreciative unity, which would allow us to confront the different transgender experiences and conceive the common points observed between these experiences, for the discussion and production of scientific knowledge.

A priori, we established the categorization of an initial phase in these people's lives, designated, 1) The process of perception and construction of transgenerity, which portrays the scenario observed from the intimate self-perception of their identities, to the public self-declaration, and all the difficulties inherent to this process, generating revealing subcategories of what we proposed, and their indicators, as shown in table 1.

Table 1: Category 1, subcategories and indicators.

Category	Subcategories	Indicators
1) <i>The process of perception and social construction of transgenerity.</i>	1.1) <i>The lack of information on self-perception of identity and the negative influence of the cis norm.</i>	- References to the lack of personal understanding about the components of sexuality. - References to the initial perception during childhood and adolescence, without being able to name it. - References to lack of representativeness. - References to the negative influence of the cis norm.
	1.2) <i>The cisnormative social structure and the challenges encountered in the gender transition process.</i>	- References to the gendered structures of social spaces, languages and provision of services. - References to the lack of social understanding about the components of sexuality.
	1.3) <i>The indispensability of welcoming and family support, and other allies.</i>	- References to the indispensability of foster care. - References to the importance of support from social movements. - References to therapy as an allied neutral space.
	1.4) <i>Social transphobic violence and the fear that paralyzes.</i>	- References to emotional, physical and sexual violence. - References to the fear of experiencing transphobia. - References to fear of romantic encounters with strangers. - References to homophobia. - References to passability. - References to gender conversion therapies.
	1.5) <i>Legal barriers and institutional transphobia.</i>	- References to the abusive requirements of the legal gender recognition procedure.

		<ul style="list-style-type: none"> - References to the timing and cost of legal gender recognition. - References to institutional transphobia, especially of health services.
	1.6) Discovery, knowing how to name, the recognition of being trans.	<ul style="list-style-type: none"> - References to professional psychological help. - References to contact with LGBT people. - References to internet searches.

Then, category 2) Daily school violence, exposes the reality experienced by trans people, within schools, as the first discriminatory social space, through bullying and cisnormative structural complacency, which can be observed through the subcategories and indicators cataloged in table 2.

Table 2: Category 2, subcategories and indicators.

Category	Subcategories	Indicators
2) Everyday school violence.	2.1) The forced genderification of the school space.	<ul style="list-style-type: none"> - References to bathrooms and changing rooms. - References to uniforms and clothing. - References to the execution of school activities.
	2.2) The school as the first major dispute, through bullying and the complicity of its teaching staff.	<ul style="list-style-type: none"> - References to discrimination in the school space. - References to bullying by cis students. - References to the action or omission of teachers. - References to the school dropout
	2.3) The lack of training of educational agents to embrace gender diversity in the school context.	<ul style="list-style-type: none"> - References to the lack of training of education professionals to embrace sexual and gender diversity. - References to the lack of understanding about the components of sexuality on the part of education professionals. - References to conservatism. - References to the need for compulsory training.

Finally, for category 3) University battlefields, the subcategories and indicators detailed in Table 3 were considered, with the intention of reporting the challenges of the current European academic reality, regarding access to higher education by transgender people, and the reception and the inclusion of gender diversity in these spaces.

Table 3: Category 3, subcategories e indicators.

Category	Subcategories	Indicators
3) The battlefields in higher education.	3.1) Higher education: a possible dream or continuation of the nightmare?	<ul style="list-style-type: none"> - References to expectations around higher education. - References to the incidence of transphobic episodes in higher education. - References to higher education institutions as a more welcoming space when compared to the school environment. - References to stressful situations.
	3.2) The cis-normative structure and system of higher education.	<ul style="list-style-type: none"> - References to the possibility of changing the name and gender in university systems. - References to the importance of implementing gender-neutral toilets. - References to the representativeness of education professionals. - References to the absence of a university posture that welcomes sexual and gender diversity.

	3.3) <i>The absence and erasure of trans identities in higher education.</i>	<ul style="list-style-type: none"> - References to school dropout and deprivation of access to higher education - References to the absence of gender diversity in higher education. - References to the fear of transphobia. - References to passability and the desire to be welcomed.
	3.4) <i>The lack of training of educational agents to embrace gender diversity in higher education.</i>	<ul style="list-style-type: none"> - References to the lack of training for educational agents to welcome and integrate gender diversity in higher education. - References to the lack of understanding about the components of sexuality on the part of education professionals. - References to the creation of policies to promote acceptance of gender diversity. - References to suggestions for educational measures to be implemented by the governing body of higher education institutions.

Therefore, after the entire process of transcribing the interviews, and the consequent understanding of the speeches expressed by the participants, through the treatment of the information gathered, the final categories of analysis were outlined, the results of which are presented in Appendices 14, 15 and 16. In view of all the above, below, we will begin the analysis and discussion of each of the aforementioned categories, where the collected data were analytically treated and presented, despite considering that, in people's lives, they are related to each other.

5.1.1 The process of perception and social construction of transgenerity

It is important to start this analysis with an appreciation of the process of perception and social construction of transgenerity, which denotes a challenging and painful path for the vast majority of transgender people. Therefore, from our group of participants, it was proven in the 25 reports some degree of difficulty arising exclusively from their non-normative gender identities.

Thus, we chose to initially present, below, two narratives that make us realize a little of the complexity of the process of social construction of trans identity and how necessary a personal and social understanding of the components of sexuality is to guarantee and preserve the rights and freedoms related to personality.

“(...) thinking about who I was as Jack growing up as a kid and being forced into the binary system in terms of sexuality. I was really prejudiced and especially growing up in the UK in the 1980s and 1990s. It was illegal to talk about homosexuality as a normal thing. It was illegal to promote the idea of homosexuality as a positive thing. And it wasn't just sexuality, it's gender. It's being queer, transgender. I grew up in a quiet period. These issues were not

discussed. There were no examples, no representativeness, not even on television. You realize that you are different, but you don't know how or in what sense. And that's very difficult when it comes to sexuality and gender, and understanding your identity. You are consistently presented with the idea that you are someone unworthy or something else, and that is simply determined when you are born. And when you realize you're different, you don't know why or how, and that's incredibly traumatizing, both in childhood and adolescence. (...) when I was a child and I reached 10, 11 years old and my body began to develop in a way that I didn't like. That's when I realized that I wasn't a boy the way other people said it was to be a boy. And I didn't have the language to understand what I was. There was no discussion of anything about sexuality or gender. So I just felt different and I didn't understand why. (...) And the moment I understood my gender identity, I decided to revisit my past, visit that child from my past, to embrace that boy that I was as a child. And then tell him that today I understood him and that everything made sense, everything fit together. Putting it that way, it even sounds beautiful, but it took me 40 years to get to this place, because of all the silencing and invisibility. It all boils down to that phrase that "we can't be what we can't say" (Jack United Kingdom).

"I know my identity since I'm very young. I think I was 4 years old when I realized that I was a little different. (...) And it was very difficult, really very difficult for me. When I was about 12 and I saw my body start to change because of puberty. And I remember saying, "I don't want to be like my dad. I don't want to have hair, a beard", and then I also didn't have the idea of wanting to be like my mother, or like my sister or brother. I had my body. And then at 17 I met my wife and I realized it was the path for my life. If I was with a woman, then I was a man. That's right. I will be a father, I will have a family. and so I did. I did everything that is expected of a man in society. (...) my wife (...) is my first and only love. For all my life. She was with me by my side throughout the transition process and stayed with me. (...) I'm still married and everyone is a little surprised because I'm transgender and I'm still married to my wife. And I have two daughters. (...) And after more than 30 years, in 2015, I realized my true identity, after a burnout at work. (...) when I had the burnout, I realized that something had happened. Everything fell apart. I worked with technology and information technology, and I was always very busy,

my head was full, and suddenly my mind was empty. (...) This fact was very important, because I stopped everything. My identity was completely lost. My mind had a blackout. It was completely empty, and I thought, "Now I can rebuild myself and realize what's the matter with me." I was 48 years old. And I decided to go to the LGBT community, to a psychologist and ask him what was wrong with me. And I told him that it wasn't okay... that maybe I didn't like being just a man, and that there was a girl inside my mind. I said it out loud. That there was a girl in my mind, she exists and she needs to get out of there and live a life. I never told you that I was a woman. I told him: "there is a girl living in my mind. Maybe I have a split personality. I don't know". And they calmed me down and told me that wasn't it, that I didn't have a split personality. (...) That if there was a girl, or a boy, or a mix, that person was me. And the psychologist told me: "it will be good for you to go around the community and meet people like you, different people, with different labels, different names. They can explain to you who they are, and maybe you can relate, or find characteristics similar to yours". And that's what I did. (...) and then I discovered a new world for myself. And when I heard the word non-binary, I thought, "Maybe that's what I am, something between male and female. I don't see myself as a woman. I am not a woman. I remain the same. I am that mix". And I spent two years to understand all this well. (...) And then, 5 years ago, in 2017, I started taking hormone therapy. I took estrogen, a female hormone, and I read a book by Paul Preciado that tells his story with hormones, and I thought it was all very interesting. Because he started, and he stopped, and he thought about whether to take a little more or not, and he took a little more. And I thought I could do the same. So I started taking estrogen for two months, and I felt good with my breasts growing. I was happy in the mirror, but I didn't want to look totally like a woman. I just wish that when people looked at me, they didn't see a man. (...) burnout made me open pandora's box. Through him, I discovered myself. I knew that if I opened the box, everything would change. (...) My transition took place so late because of cisnormativity. Definitely. (...) my wife has told me a few times: "if you don't speak up, people will think you're a woman. The problem is when you speak", and I tell him: "that is not a problem. That's me. The problem is people's closed minds. I am a non-binary person. I don't want to be a woman. I just like to wear some girly clothes." I'm much more open-minded today than I was before. Before my identity was tied to me, today it is free, exposed. That girl

I told the psychologist about got what she wanted. She got out of there. She is free. And people, today, are able to understand what goes on in my mind: “that person is queer, strange, feminine, I don’t know...”, but that person is me (Bamboo Belgium).

It was possible to verify, in these life stories, several samples of violations of rights and, above all, of human dignity, configured in the absence of initial personal information about the understanding of the components of human sexuality; in cisnormative, social and structural impositions, suffered during this process, and throughout life; the importance of welcoming and emotional support that should be offered by support networks; in transphobic violence of various kinds, which were described in detail, ranging from invasive questions, social rumours, stares and persecution in public places, to physical violence, with spitting in the face and reports of sexual violence; the insufficiency of legislation and anti-discrimination public policies; and in the institutional transphobia observed in the unpreparedness of its agents, which demonstrates a complete agreement with the relevant data presented by social organizations and also by the scientific literature, contained in Part I of the present investigation. That said, the data collected in the different subcategories will be explained below.

5.1.1.1 The lack of information on identity self-perception and the negative influence of the cis norm.

When dealing with the circumstances that emerge from the process of construction of the trans identity, with regard to the lack of information about the understanding of the components of human sexuality and, above all, gender issues, during the initial phase of intimate perception of their identities, it was observed that all the participants did not have knowledge about the inherent aspects of human sexuality, stating that the topic would be a kind of taboo, which is not talked about and, therefore, not understood. Thus, lack of knowledge about these identity aspects was demonstrated in these stories, as can be seen in the reports below.

“I didn't have any trans references. I was 14 and I didn't have any representation, and I remember wanting to dress like my brother, and I remember wanting to be like the boys in my class. (...) and I didn't say anything to anyone. (...) And then I started to feel very alone, but I didn't know what was going on” (Adrián Spain).

“I realized my identity early on, but because of the environment I lived in, I didn't understand very well what was going on, I didn't know what that was” (Nuno Portugal).

“Like many queer people, I went through other labels before realizing I was trans. It took a while for me to understand that I was trans, mainly because when I was a child, there were practically no resources that made me understand these issues. There were no apparent resources available to address sexuality and gender, (...) this was rarely talked about. (...) There were no serious discussions about these issues. We never talk about queer people as people. (...) I know a lot of people say that, but I'm one of those people who always knew. From a very early age I knew. I never liked to be referred to in the feminine. (...) But it took a long time for me to find out why it bothered me” (M. Romania).

“The main difficulty for me was that until I was 28 years old, I didn't have any information about these gender issues. The lack of information was the biggest difficulty. (...) And that all made everything much more difficult, so that I could realize myself, so that I could realize my identity. (...) if I could realize my identity from a very young age, it would have saved me a lot of problems” (Verônika Estonia).

In this sense, this lack of knowledge about these gender identity elements, linked to cisnormativity, which imposes on all people the conformation and unalterable establishment around the gender assigned to them at birth, cause immense discomfort in these people's lives. Not knowing what is going on with them or understanding the gender through a purely biological bias, causes mistaken intimate perceptions and the false impression that there is something wrong with their lives, during this generally long process, staggered in stages in search of self-acceptance and understanding.

“(...) there is nothing wrong with being a man, or being a woman, but rather the way these are thought to be the only possible categories. (...) I see examples of people, who fight for a long time against their identities to accept themselves as lesbians, when in fact they are trans men. (...) Particularly, there were many internships until I realized my real gender identity. And since then, I've been developing and exploring the meanings of my masculinity. What does it mean to

be a man. What does it mean to be a bisexual man, who usually prefers dating other men. (...) growing up was very difficult, since I didn't know it was possible not to be cis. (...) I thought all the girls felt the same as me” (Clarence Naber Netherlands).

(...) I'm one of those cases of trans people I've always known. But I only became aware of the term trans, when I was around 13, and I instantly identified with it. (...) after that, I had a non-binary phase, where I didn't want to accept my real identity very well, because I knew it was going to be the hardest thing in my life to process and settle down. And I still think that's the hardest thing. (...) Maybe if I hadn't experienced so much transphobia, I would have a more neutral gender today, or I would be more feminine. So I think all of that made me more masculine. Not masculine, but more masculine, to try to get through unscathed” (Alex Romania).

“It's a big fight. (...) I did not understand these questions. I thought everyone felt the same way I did. (...) I just thought that every woman hated being a woman, and I thought it was all normal. (...) It was very difficult for me [pause], to express myself” (Vuk Croatia).

We could observe, therefore, explicit references to socially established cisnormative impositions, which position, in many cases, transgenerity as something that one did not know how to name, and therefore approached a feeling of inadequacy, most often perceived from a very early age. early, still in childhood and adolescence, in line with investigations carried out by international organizations, which claim that this identity perception usually occurs around the age of 14 (EU FRA, 2019). In this way, the cisnormative, social and structural impositions suffered during this process generate a behavioral charge of a standard, which is unattainable, even for cis people. In the process of social construction of gender, as Bento (2011) asserts, gender roles are constantly demanded socially and confronted with the particular expressions of each person, which, to the extent that they move away from this ideal, receive, therefore, the signaling of marginality.

“I compare myself a lot to other men, also to other trans men who are quite advanced in terms of testosterone, and then I give up (...). I compare myself a lot.

For example, I think that at 23, I would already have to have a huge beard, like you. Because it's the default. After a certain age, you already have a beard, you already have a deep voice (...). And so, it seems that I'm stuck on certain things, and I can't move on others. Nothing seems to progress” (Martim Portugal).

“(...) I like to observe other men, to see if I'm doing something wrong, like my posture, the way I walk, the way I speak. And that is very limiting. I don't want to commit a fault, because if I do, I stop being read by society as a gay cis man. So, I think I follow social standards of masculinity, but in a gay way, which is much less oppressive than a heterosexual way, for example. And I do it. Also because heterosexual masculinity is a nightmare and I wouldn't pursue it, not even if I could. But I think that if I wasn't gay, if I wasn't socially perceived as gay, I think I wouldn't be the same trans person that I am today. I wouldn't follow the male standards that I do. I think maybe I would be more queer, in the sense of political activism. I would embrace trans identity more and I don't” (Noah France).

Thus, it appears from the speeches presented, express references to the negative influence of the internalized cis norm in the process of identity construction of transgenerity, and more, that without education regarding the components of sexuality and the understanding of aspects related to gender, understanding the Gender identity itself becomes a complex and painful journey for trans people. Because, by moving away from social expectations of gender in a structurally cisnormative society, these people are subject to a conceptual confusion about their own identity, combined with unfair self-demand and the daily confrontation of countless challenges in this process.

5.1.1.2 The cisnormative social structure and the challenges encountered in the gender transition process.

With regard to the cisnormative social structure, it should be noted that the lack of information on gender issues, found in the personal identity processes of trans people, is also reflected in society in a structural way, in line with the studies by Cunha (2018). Thus, the people interviewed in the most diverse European countries, with their geographic and cultural peculiarities, presented problems that are socially rooted, as can be seen from the literature by Sarmento (2016) and also from the records below.

“We have an extremely binary language, and society is extremely patriarchal. So basically it affects every aspect of our lives. Wherever you go, everywhere, there are always only two options. Intersex people still have surgery as babies, are mutilated as babies. (...) In my family, women can have a career and men can cook. But, I still had to be and behave like a woman, (pause), or, now, like a man, all because of the binary nature of society in general, and this cisnormative social standard. The feeling of inadequacy comes from this cisnormative social norm, and not because there's anything wrong with me specifically.” (Robin Bulgaria).

Structurally, cisnormativity is presented in elements such as informal family education, language, public spaces and access to basic and fundamental institutional services. Most of the participants mentioned structural social barriers that challenged them in their identity construction journeys and still challenge them throughout their lives. The quoted quotes illustrate this cisnormativity, in terms of language in the first situation, and in terms of access to health services in the second.

“(...) It's interesting because I'm not going to buy a train ticket and I'm going to be asked about my blood type. But they will ask me my sex. (...) My language, like Portuguese, is a very gendered language, so it was a little complicated for them (friends and family), including those closest to me, at first, to formulate sentences in the feminine. It wasn't just the pronouns” (Aleks Slovenia).

“There are many trans people and many different ways of being transgender, and different needs, and different issues. (...) There are trans women with prostate cancer who need health care. (...) It is necessary to “degenerate” the system (...). (...) I, for example, as a trans man, need to go to the gynecologist. And when I got there, they asked me why I had scheduled the appointment. And I needed to justify myself and tell a whole story around that. So it's a daily try. try to live with dignity” (Clarence Naber Netherlands).

That said, it was reaffirmed in this study through these narratives, with references to the lack of social understanding about the elements of sexuality, and also to the availability of the cisnormative structure that accompanies the various social spaces and services, which had already been presented before by the literature produced by Reis and

Pinho (2016), as well as by Leal and Mostazo (2017). Therefore, the enforceability of cisgender norms expose trans people to daily challenges.

5.1.1.3 The indispensability of welcoming and family support, and other allies.

The process of perceiving a non-normative gender identity encompasses very particular emotional issues, mainly regarding belonging to the social nuclei in which that identity was constructed. Thus, acceptance, understanding and respect from their families, friends, and society in general are essential for the mental and emotional health of trans people. In this sense, all the people interviewed indicated in their speeches the relevance of this support, and some of them pointed out the consequences of the lack of this support.

“The process of perceiving a non-normative gender identity encompasses very particular emotional issues, mainly regarding belonging to the social nuclei in which that identity was constructed. Thus, acceptance, understanding and respect from their families, friends, and society in general are essential for the mental and emotional health of trans people. In this sense, all the people interviewed indicated in their speeches the relevance of this support, and some of them pointed out the consequences of the lack of this support” (Noah Croatia).

“My grandmother kicked me out of the house at Christmas and (...) she said to me: “if I could I would change everything, but since I can't, it won't be at my house. You have until January. If you want to do your thing, do it only when you leave this house”. And she was like that, she didn't send me away that day, but gave me a period of one month to leave the house [the interview took place in December and the participant was preparing to leave his grandparents' house]” (Martim Portugal).

“My mother kicked me out of the house. I came out at 14, she couldn't handle all that. (...) And I even felt hungry. (...) I ended up getting food, or vouchers to pick up food at some places. I would also go to a food bank and get a box of food items. (...) I needed help to have something to eat. I remember well that, in the first few months, I ate only those little tuna cans” (Francesco Malta).

“(...) It was a very repressive family. (...) I cut ties with my family for 2 years. (...) My family did not accept me. My mother told me that I was trying to destroy the

family, that I was a fool, that I was a horrible, selfish person and that it was my fault that she wanted to commit suicide. (...) I had lost everything here. I lost my boyfriend. I lost my family. I lost my home. I no longer had a home. (...) So, for 2 or 3 months, I was homeless. A friend let me sleep there (...). But the real big crisis, the biggest of all, was a year ago. I had problems once again with my family (...). And I had to prostitute myself for 4 months. Because I was out of a job and I didn't have the money to pay even the rent.” (John Germany).

It can be seen, therefore, from the narratives presented, that the lack of personal information, associated with social ignorance, regarding the understanding and naturalization of gender identity aspects, result in the lack of acceptance of trans people in the family nucleus, and cause a context of greater vulnerability to the lives of these people, pushing them into a vicious circle of violence and fragility, which is widely discussed in the literature of Calderon-Cifuentes (2021), EU FRA (2019) and Karsay (2021). The observed rejection, in some cases even expulsion from home, constrains trans people to a context of total emotional instability, since they end up deprived of basic subsistence devices, such as the emotional and financial support of their families, the which justifies the postponement of the disclosure of their identities publicly.

“I was in the closet for a long time, until I could have my home and my job stable, because I knew that when I came out, my parents wouldn't understand. (...) The biggest problem I would say was my parents, as I already imagined. But I planned for it. I looked at them and said, “Okay, look, it is what it is. We can shake hands here and go our separate ways.” They fought to change my mind for half a year or so and we didn't speak and we broke up as a family.” (Aleks Slovenia).

“(...) it all made me feel like there wasn't a place for me, or I could think about gender transition, or something. And all this made me very depressed (...). So, I started looking forward to the end of school, so I could move out of the house and start transitioning and coming out properly. (...) when I turned 18, and graduated from school, I thought: “ok, now I can try a transition, because I can take the risk”. That's when I felt safe to try” (Dylan Ireland).

In this way, trans people initially face all the internalized personal issues related to the perception of their gender identities, and, later, they still need to socially confront

their entire social circle, with the public declaration of transgenerity, and all the stigma that it carries. . It was noted, therefore, that reception and support are essential, and in the face of contempt and helplessness, the people participating in the study who signaled this experience, needed to seek other allies for the necessary support for their journeys.

In this sense, social movements and professional therapeutic help were often mentioned as an important partnership during this process, especially when other social markers are present, which leave transgender people exposed to an even greater degree of vulnerability, such as femininity. and blackness. In this sense, throughout the narratives presented, we were able to observe reports of important considerations about the intersectionality of these social identity cuts, which demands from these social movements, and especially from feminism, a more comprehensive welcome to all identities that involve higher or lower levels , of femininity.

“I did a lot of therapy. I keep going to therapy. Psychiatric help too, and from social movements. And LGBTQ+ support groups in Malta. This all helped me a lot. (...) I wasn't totally homeless, because I had people who helped me right away, people from the queer community and friends” (Francesco Malta).

“(...) we are a very easy and frequent target of transphobia and homophobia, and also of the misogyny of society. We need the protection of social movements. I also think that there needs to be an inclusion of people of color in social movements, in the feminist movement, and also really including trans people in all these movements, trans people of color. Trans people have very particular struggles, very own demands, and trans women even more so, trans women of color even more so. So there still needs to be some progress. (...) One thing I want to say is that, when I worked with gender studies in the master's, there was a lot of racism in this spectrum of feminism. I think it's important to talk about it” (John Germany).

“(...) There is indeed a concern about transphobia within the LGBT movement. We cannot go back. (...) Most feminists I know are completely trans inclusive. And I think that's what we have to realize. That it's everyone's fight and needs to include trans people, black people, and people with disabilities” (Jack United Kingdom).

Thus, in view of the literature of Hooks (2018) and Jesus (2014), and following the teachings of Piedade (2019), who brought inclusive concepts as important as sorority and pain, for this investigation, in view of the impossibility, in some cases, of inclusion of transgenerity in these denominations, we dare to complement these concepts, thus highlighting the specific pains of the trans female population, through a sorority that also covers the particularities of trans experiences, in this alliance that is so relevant among women. And yet, in this study, we would dare to name the term *Transdorority*, with the aim of including trans female blackness in this protective link.

5.1.1.4 Social transphobic violence and the fear that paralyzes.

The situation of vulnerability exposes trans people to a reality of daily discrimination and violence, and these occurrences make these people even more marginalized, excluded and invisible. Among the people questioned in this investigation, all of them, without exception, detailed the occurrence of transphobic episodes, whether in a lesser or greater degree of violence, from comments and rumors, to physical violence, even though some of these people did not know how to name or identify them. them under the cloak of transphobia, due to the naturalization of these events. Thus, in full consonance with what emerges from the works of Hill and Willoughby (2005) and Nagoshi et al (2008), transphobia tears trans identities apart throughout their lives, causing these people to live under constant alert and waiting of the worst. In this sense, the reports below represent alarming data, such as the experience of hospitalization in absentia and the occurrence of recurrent sexual violence suffered by Noah Croatia and other examples, including references to gender conversion therapies.

“I was hospitalized for about a year, in a psychiatric hospital, here in Croatia [Participant's family admitted him to a psychiatric hospital because of his gender identity}. (...) My smallest problem was when they didn't call me by the name I had chosen, or by the pronouns with which I recognized myself. That was the least of my problems. My biggest problem was the aggression and sexual physical violence by the employees, which were recurrent during my stay there. It even happened a few times while I was there [breathless speech]. Verbal attacks were daily. And there was also a nurse who wouldn't touch me because she said I had something contagious and I could pass that trans disease on to her. And she always tied me to the hospital bed because she didn't want to take any chances. The employees were really horrible. (...) And there was a time when they increased

the doses of medication and I was kind of doped up, unable to speak, unable to move. I couldn't ask anyone for help” (Noah Croatia).

“Transphobia? From all over. People rejecting you. Teachers at school, Employers at job interviews. When you go shopping. Everyone knows? And I'm not even mentioning the people on the street here. I've lost count of how many times people follow me, or point fingers, or laugh at me, or even spit on me” (Aleks Slovenia).

“(…) most of the time, they see it as a disease that needs to be cured. When my mother found out I was trans, she took me to unconventional gender conversion therapy places. Many religious therapies, to try to cure me. And she also took me to a psychiatrist here in Romania and there they tried to medicate me, and I had a lot of reactions to the medication. And that was all mind-boggling, because it made me think I was really sick, and it took me a long time to realize that I wasn't.” (Alex Romania).

Another preponderant factor in the speeches presented is the constant fear of transphobia, which paralyzes the lives of these people and makes it impossible for them to access social spaces safely, especially when they do not have a passability that brings them in some way closer to the binary social pattern. In this sense, the fear of experiencing transphobic episodes, mainly through the public declaration of their identities, robs them of opportunities and experiences, since even those who have never experienced physical rape claim to have heard of cases of devastating violence, due to of transgenerity.

“Let's say that fear is always there. We live in fear. But we moved on. This fear arises especially when I come home from work at night alone. Especially, too, when people stare at us, give us the wrong look, or when I think someone might find out I'm a trans person and choke me (...). Let them find out and be aggressive and violent. (...) My fear is born out of prejudice, the prejudice of people” (Am. Italy).

“I'm scared especially when I go to public toilets. We never know how that bathroom trip is going to turn out. We never know what awaits us. I avoid walking

the streets alone. One thing that scares me the most is when I see groups of male teenagers. I'm always so scared” (B. Spain).

“I am constantly afraid. I seem to live waiting for that day, like something that could happen at any moment. This worries me a lot. I worry a lot about intimate encounters with strangers. I'm afraid of becoming transphobic. I am very careful and avoid these encounters. And I'm scared too when I go out at night. I am afraid of being attacked as a supposed cis man and then being exposed as a trans man” (Jack United Kingdom).

“I don't know anyone personally who has died from transphobia, but I do know people, who know people, who have. It's always right next to us, you know? I know several people who have been attacked, who have been hit in the face. (...) I'm lucky, actually, that this hasn't happened yet” (Clarence Naber Netherlands).

We therefore observe references to everyday and constant fear, including during romantic encounters. In this sense, the respondents referred to passability as an anti-discrimination mechanism, and to the statement that in addition to transphobia, they also support homophobia, according to Brennan's work (2021).

“(...) now that i pass ok as a man, i still have experiences with people being homophobic, just like they were before. If I go on a date with a guy, or if I go out with my friends, some people tend to bully us in the same way” (Dylan Ireland).

“When I go out at night, when I walk alone, I suffer homophobia, because since I'm not seen as trans, because I already have passability, people see me as a cis gay man” (Noah France).

Thus, we could also verify, in some cases, a tendency towards resignation that details transphobic events, as something that was part of the process. For some of these people, everyday verbal aggression is naturalized and is recognized as part of the combo that involves the declaration of transgenerity.

“I heard some comments from strange people (...). But, nothing I could be worried about. It was at work, I work as a Cashier, so I see hundreds of customers every day. So some of them end up making transphobic comments. I know a person who

suffered physical violence, she had her jaw broken. (...) but since I started the transition, and I decided that I would not live another day of my life as I lived before [refers to the male gender that he expressed earlier], I realized that all the consequences of that, I would have to accept them. It's worth the risk to live my identity” (Verônika Estonia).

Thus, we were able to observe the most varied references to verbal, physical and even sexual violence in the interviews. In this way, it was also possible to perceive that fear is a determining factor in the lives of trans people, and, sometimes, it paralyzes their trajectories of building their gender identity, preventing them from expressing their identities for a long time.

“It's very difficult to open up to the world if it's not a safe place out there. I know many people who waited until they finished their education, or left work, retired, and only then began the transition process. “Only now, when I don't have to frequent these dangerous spaces, can I be who I really am”. I know some people who acted like this [Participant only realized and declared his identity after a burn out, when he was 48 years old]. The fear of transphobia paralyzes the lives of many people” (Bamboo Belgium).

Therefore, this constant feeling of anguish and apprehension strikes the individual freedoms of trans people, and constantly undermines their fundamental rights. Thus, as observed by Butler (2003), trans people are denied the category of humanity on a daily basis, and therefore, it is appropriate to take an academic perspective here that also encompasses trans human experiences, which in this study we call transhumanity.

5.1.1.5 Legal barriers and institutional transphobia.

We now enter the subcategory that deals with legal obstacles that make it difficult for trans people to access their rights, and also institutional transphobia, which justifies and validates these barriers. In this sense, the people who collaborated in this study reported, for the most part, that they did not feel protected by State policies, through legislation that violates the rights to identity and privacy, through invasive and impeding requirements for the legal recognition of gender, in line with the content observed in the investigations by Gomes (2021), Köhler (2022) and TGEU (2022). Thus, it will be

possible to visualize, through the speeches transcribed below, some of the impediments and obstacles to which trans people are subject.

“(...) I don't want to change my documents now. I am waiting for the gender information to be removed from the documents in order to change my documents. Because I don't want to change from male to female. For me, it wouldn't change much [participant is a non-binary person]” (Bamboo Belgium).

“I changed my documents. For me it was an extremely stupid procedure. I can't find another word to describe it. You need to go to psychotherapy with a psychologist and a psychiatrist for at least a year, until they give you approval to change your documents, and then hormone therapy. And not only that, you still need to spend a year using testosterone, and doing all the hormone therapy to be able to change gender. And yet, we need to go to social services to prove the change that will be in the document. And after all that, you go to a council that will give the final opinion. And for me, that took about 2 and a half years.” (Noah Croatia).

Therefore, there is a lack of facilitating institutional mechanisms for the legal recognition of gender, in a current reality in which only 9 European countries offer the legal change of name and gender through self-declaration of identity and only 3 European countries recognize non-binary identity, while the other nations set obstacles to this recognition. Thus, it is also observed that state institutions, in many of the countries where the study participants live, are not able to provide public services in general, in a dignified manner, to trans people, in a context in which the lack of knowledge about the components of sexuality also affects this sector of society, through the conduct of its agents, as we can see in the reports below.

“As you know, probably in almost all of Europe, a psychiatric diagnosis is required for the determination of gender identity. And it's very humiliating, because the doctors started asking me stupid questions (...). (...) It's important to say that when I needed to see the psychiatrists, and that whole issue of gender dysphoria, I had to be absent from the university and I had to attend an extra semester to finish the course. (...) It was a very difficult, long, humiliating and confusing process. (...) the psychiatrists (...) made everything more difficult. The whole process took about 3 years” (Aleks Slovenia).

(...) I suffered institutional transphobia, again, in health departments. Because for some reason, basically, when I changed my name and gender on my documents, those changes weren't seen by the health departments. In their system, my old documents are still there, so all the doctors only see my old documents, with the old name, the old gender. And they always ask a lot of questions, very invasive questions. They want to check what genitalia I have. These are very embarrassing and unacceptable situations. They just don't believe me. It still happens today” (Noah Croatia).

Therefore, we also hear direct references to the absence of specific protective legislation regarding transphobia, and also to the structural flaws in the provision of public health services by the State, which is unable to serve all trans people, with endless queues, which then compel the application of therapeutic hormones to make them themselves.

“(...) I can't afford the cost of medical care. It's all very expensive, and without support. I'm only 20 years old. So, part of my doses, testosterone doses, I do it myself. So I had to study a lot of biochemistry and all that, to know what the right dose was. (...) we suffer from irregular administration of hormones and things like that. I had, for example, no safe place to inject testosterone, so I used to do it myself, in public restrooms, and based on internet tutorials” (Alex Romania).

“(...) as for the criminalization of transphobia and hate crimes against minorities in general, there are still no policies aimed strictly at these issues. (...) And the public health system, whose structure is definitely not good, with very long and long waiting lists, and with employees who are not prepared to assist trans people, and who tend to ask them inappropriate and embarrassing questions. (...) I was very stressed, because I wanted to take testosterone and I couldn't, because it's quite expensive. And I'm on the public waiting list, but it's super crowded and it takes a long time to get it. you are never called” (Dylan Ireland).

It remains proven, therefore, that the structure of the State is not prepared to provide its services to this part of the population, marginalizing it even more, through the direct action of its public agents. State legislative support and its structurally cisnormative system, corroborate the pathologizing understanding of trans identities and violently

expose the intimacy of these people, through confusing and ignorant questions from institutional medical professionals and health agents, who should be prepared to deal with issues related to gender diversity, with the necessary sensitivity to perceive the difficulties of this group of people.

5.1.1.6 The discovery, knowing how to name, the recognition of being trans.

During the analysis of this entire category and its subcategories, we could see that the process of construction and social establishment of transgenerity proves to be costly and exhaustive, through a constant attempt to achieve social acceptance and protection of gender identity, through from the revelations and continuous declarations of their identities, as asserted by Monteiro (2016), when transgenerity is finally understood and named, personal identity recognition is finally achieved, which allows them to name their identities and express them socially.

“I participated in a very queer Erasmus in Berlin. There, I made a lot of friends, and I talked to them about it. And they said to me, "all this stuff you're telling me makes me sound like you're not cis". (...) So, I thought about all these questions and realized myself as a trans person, a trans man. For a while, I felt a little strong, I guess, because finally I had figured out and realized my whole gender thing, and realized why for so many years I acted that way, or preferred some things over others. . And after all that, I felt proud and not ashamed about my identity...” (Vuk Croatia).

“(...) I was working and a colleague told me that her boyfriend was trans and I googled what it was like to be trans, and that's it, I started to identify with it a lot more. Much more indeed. I had already seen trans people on tiktok, but after I saw it here in Portugal. Around 19, 20 years old, I said, “I think this is it. That's right, I'm a trans man.” From the moment I cut all my hair, everything really changed about me. My way of dressing, even of speaking. I tried before to speak with the thinnest voice. And this is really my voice, I don't take testosterone yet [participant shows pride in the lower voice]” (Martim Portugal).

“I was single, after being a father, and certain impulses I felt inside of me, I couldn't control them anymore. And I realized this through psychoanalysis, psychotherapy, and also when I met other people who felt the same sensations.

That's how I realized my transsexuality. So I understood that I was a trans person”
(*Am. Italy*).

In view of the above, after a long process of self-recognition and social identity construction, hampered mainly by socially rooted cisnormativity, trans people finally understand their gender identities, which from our sample could be perceived with references to professional psychological help, to research in internet and contact with LGBT people.

5.1.2 Everyday school violence.

After analyzing the process of perception and construction of transgenerity among the people participating in this study, an important part of this journey for our investigation gained its own category, due to its depth and relevance to our main objective of analysis. The first contact of trans people with education, through the school space, based on the theory that underlies this study (Albuquerque & Oliveira, 2021; Bento, 2011), and mainly, through the narratives entrusted to us, through the participants, showed It is a noxious and violent environment for most trans people, even when even they would not consider naming their own identities.

We observe, therefore, that everyday school violence exposes these non-normative gender identities, initially, when they divide those educational spaces through binary, with activities, clothing and groups separated by gender. From there, a physical and social discomfort emerges, and a coexistence forced exclusively by gender, which, combined with the discovery phase from childhood to puberty, and adolescence, strongly reinforce the emergence of aggressive and traumatizing bullying, which is sustained by the cisnormativity that also prevails in school structures. Finally, we verified a co-authorship in these aggressions, through the complicity, active or omissive, of the school faculty, as well as of educational agents in general, based on the lack of training of these agents for sexual diversity, and above all, gender.

Thus, we decided to organize this very relevant category into three subcategories, which aim to reveal, from the voices of trans people, the entire framework of education, which legitimizes and consents to transgenerity, a painful and marginalized educational trajectory throughout life.

5.1.2.1 The forced genderification of the school space.

We observed, in view of the sample formed by the people participating in this investigation, that the forced genderification of the school space is mentioned by a large part of the participating people as a generating factor of discomfort and even sadness, which for them does not make sense and imposes a segregating social regulation in the execution of educational activities, in line with what Gomes (2021) and Seelman (2019) say. In this sense, we found the records below.

“(…) at my school, I noticed that boys and girls were treated differently by teachers. And there was still the separation of groups by gender. (…) at that time, I remember being very sad, because they separated the groups a lot by gender, and I couldn't play with the boys anymore, simply because I was a girl” (Clarence Naber Netherlands).

“(…) in Malta, everything is still very gendered. Including in education, by teachers and by the school structure itself. Everything is divided by gender. Boys versus girls. Boys have their own classes, girls theirs. (…) at school, I questioned: “Why do I have to stay with the girls, and not with the boys?” (Francesco Malta).

In this way, the physical structure and activities of school educational institutions accompany this executive gendering and proclaim social cisnormativity within these learning spaces. That said, trans people are subjected to the cis norms that regulate these environments, from their trips to the bathrooms and the use of locker rooms, to their modes of gender expression, in their behavior and clothing. Thus, from a very early age, and sometimes even before realizing and publicly declaring their gender identities, trans people are driven to cisgender and heterosexual behavior, so that they are included and accepted in that educational context, as we observe in the narratives below, in accordance with the works of Bento (2011) and Vergueiro (2016).

“They should stop breaking things down by gender since no one asked for that. (…) I didn't go to the bathroom during school. I avoided. Because I was very, very afraid of being seen, I don't know” (Alex Romania).

“The truth is that we also need to educate and adapt the entire environment, the entire structure. Like, for example, changing rooms, which should contain individual cabins, other than those large changing rooms where everyone changes

together. And this isn't just a question for trans people, it's for anyone who wants to protect their privacy and doesn't feel like sharing their body with everyone else” (Sarah Spain).

“Another thing to think about is uniforms or clothing. There must be some protection or permission in this regard.” (Aleks Slovenia).

Thus, we were able to see in the reports presented, how cisnormativity and gender binarity are also rooted in physical structures and school activities, as a social reproduction verified within educational environments, where trans people encounter obstacles from a very early age, even to visit the restrooms. In this sense, even the smallest of everyday activities in these learning spaces end up highlighting and exposing, there too, identity aspects related to gender.

5.1.2.2 The school as the first major dispute, through bullying and the complicity of its teaching staff.

Arriving at school is usually intimidating for people who move away from the cisnormative and heterosexual social pattern. Through the speeches of the trans people participating in this study, we were able to observe that this learning space presents itself as the first mention of these people to situations of discrimination, direct or indirect, even before their identity self-perceptions regarding gender, which corroborates the understanding established by Bento (2011), Hunt (2012) and Junqueira (2012). In this way, through the bullying of other fellow students, which reproduces the cisnormativity passed on by generations, the emotional unhealthy nature to which trans people are subjected is proven, at a time of discoveries and maturation of intimate understandings of themselves. Thus, in the following transcripts, it was possible to perceive the impact caused in the formative path of these people.

“(…) people at school used my old name, wrong pronouns. Even people know. Like, after I declared myself and said the name and pronouns, that I would like to be treated. 6 months later, some people still insisted on addressing me as a male. And I asked them not to, and they thought it was silly” (Lucy Luxembourg).

“In elementary school I didn't have many friends and I was often excluded. (...) I remember there were rumors about me, that there was some disease related to

me, something like, if someone spoke to me, or touched me, they would be infected with this disease. Stuff like that” (Dylan Ireland).

“It was jokes, heavy words, heavy bullying, because I wasn't man enough. (...) I had no desire to go to that school. I was obliged to go. (...) there was a lot of violence. It looked like a jungle. Teachers did nothing” (Bamboo Belgium).

“(...) many people said bad things about me (...). (...) They asked about my sexual organ, they asked how I had sex. Many of them most often told me that I would never be a man and that I couldn't be a man, stuff like that. (Alex Romania).

The bullying to which the participants were subject was, according to them, also characterized by the complicity, active or omissive, of the teachers, who silenced, ignored, or even acted, in an equally transphobic manner.

“(...) in my high school there was a trans girl, an Indian immigrant. I didn't know she was trans until a teacher told us in class that she was. It was a teacher who told us there was a trans girl in the school and that alone was horrible. If he hadn't done that, maybe nobody would have known. This attitude of his and the bullying of classmates exposed the girl to the whole school” (Noah France).

“I suffered a lot of bullying. Very much. By the students and even by the staff, and by the teachers. They made jokes. I was bullied by everyone. (...) Constantly, the teachers didn't call me by my name. My teachers would play stupid pranks, students would be bullied, it was really awful. And then, at home I did not find support. So it was a continuous cycle” (Francesco Malta).

Thus, in order to soften or stop the bullying they were victims of, the people interviewed reported strategies used to be accepted, and perhaps pass unscathed, through that educational context.

“(...) in a school period after primary school, which coincides with puberty, something came to my mind and I don't know where, whether from the media, from school, from my parents, but I really believed that when my puberty, I would no longer be able to wear those boy clothes that I liked [clothes considered as masculine]]. I didn't want to continue to suffer the bullying I suffered in

elementary school. So, I started wearing more feminine clothes. I let my hair grow. (...) And so, for a while, I looked like any other girl, with very long hair, in an attempt to prevent bullying. And it worked, believe me. Everything went better with that hair and those clothes” (Clarence Naber Netherlands).

“(...) I didn't want to go to school. I wanted to take remote classes, at a distance, but my parents did not agree” (John Germany).

Faced with all the obstacles revealed, through disproportionate and extremely offensive and devastating bullying, at such a young age, the desire to give up on education becomes habitual, in the narratives taken from the interviews carried out, and it is possible to verify even cases of school dropout, due to the discrimination presented in this context.

“For me, it was a very difficult time in general. I didn't know how to express my identity. I felt like I wasn't living my own life. (...) I didn't like going to school. I never wanted to go to school” (Verônika Estonia).

“(...) probably at times, I would say yes, transphobia prevented my access to education, given the transphobic episodes. I hated going to school. I was always bullied (...). I always felt very uncomfortable. (...) In secondary. I wanted to dropout” (Vuk Croatia).

“(...) I was bullied from first to ninth grade. (...) I gave up on education. I couldn't take it. (...) every day they threw a tube of glue on my head, the teachers asked me to dress differently, they put sand in my food, for example. And I was not accepted (...). They took my hat off and threw it in the mud. They made fun of my father's death and said it should be me and not him” (Martim Portugal).

“when I went to school, I had a lot of transphobia. (...) I stopped going to school in 2019. I didn't continue to go to university. (...) Every time I went to school it was like I was going to a fight” (Francesco Malta).

“(...) I had a lot of mental health issues at that time. Especially in high school, because I... [long pause] I heard things. Not directly aimed at me, but about what those people thought about gender issues. (...) At that point, during high school, I

really didn't want to go to school anymore. I had a lot of suicidal thoughts, and I definitely didn't think I was going to finish school” (Dylan Ireland).

“(…) In high school I came out as gay, as a lesbian at the time, and some of the boys heard that and they started saying some really nasty things to me. They said: "I'm going to rape you to show you what a real man is". And that kind of thing scared me a lot and I started not going to classes anymore. I stopped going to classes. (...) and I only went to the exams” (Noah Croatia).

Thus, we find that these inaugural educational environments, which should be places of improvement for an inclusive citizenship, instead, present themselves as a great initial dispute, violent and disturbing, which confirms what we could infer from our state of the art, because, “By pointing out more precisely the causes that lead children not to attend school, it will be possible to effectively face the dilemmas that constitute everyday school life, including intolerance” (Bento, 2011, n.p).

5.1.2.3 The lack of training of educational agents to embrace gender diversity in the school context.

All the issues that were presented throughout the analysis of this category derive, directly or indirectly, from the lack of training, about the components of sexuality and for the acceptance of gender diversity, of educational agents and school institutions as a whole. Therefore, the genderification of these learning spaces through the execution of their activities, and the lack of preparation present in the performance or negligence of their employees, are closely related to conservatism and the lack of knowledge about gender diversity, as can be seen from the reports of the participating people and in accordance with the teachings of Bento (2011), Gomes (2021) and Vergueiro (2017).

“(…) what really pissed me off was when I had episodes of gender dysphoria and I went to school social services and they said, “Oh, that's right. School is stressful. It's a stressful environment.” She didn't even know what I was talking about” (Aleks Slovenia).

“I think that educators, whether they are primary, secondary or university, need better training to deal with gender and sexuality conflicts as a challenge. For example, I don't see this concern, this challenge, in my children's schools. (...) They

don't have the necessary skills, the confidence, the necessary training to deal with these issues. So, what would improve a lot would be the training of these educators, to make them able to deal with these issues” (Jack United Kingdom).

Therefore, we can verify from the speech of Aleks Slovenia and Jack UK, a clear reference to the lack of training and commitment of professionals who make up the school context, to deal with issues related to transgenerity, and the concern of these people, with regard to the lack of aptitude of these educational agents and educational institutions as a whole, in dealing with gender and sexuality conflicts. In this sense, as we observe in the report below, Robin Bulgaria also makes an important reference to the conservatism of these professionals and the danger of fake news, while John Germany refers to institutionalized transphobia.

“Teachers and staff are not prepared. Most of them are very old and very conservative. Listen to fake news about gender and gays on TV and take it as the truth” (Robin Bulgaria).

“(…) I already had a trans child in a class that I teach, and it is very difficult, because the school structure, principals, coordinators, teachers, are predominantly white, male and cis, and they minimize transphobia, because it is also institutionalized” (John Germany).

Thus, several of the participants pointed out the training of education professionals as the main solution to the problems encountered in this educational center, among other possibilities considered to be possibly effective, such as listening to children and more restrictive policies regarding bullying.

“I think the first thing that needs to be done is mandatory training for teachers and education agents, and even the secretariat. Compulsory training for the inclusion of diversity in terms of gender, sexuality, religion, people with disabilities, inclusion in general, for everyone. And then more restrictive policies against bullying (...). (...) Include queer books. Include different families, different types of families. include diversity” (Francesco Malta).

“Schools should know. They need to be educated in this sense, to deal with gender identity issues that exist in that context. There are transitions taking place in that

space. There is that possibility. Perhaps that way, people will start the transition earlier. Don't take 5 or 10 years for this. Maybe my parents would accept the idea better if they knew about it” (Aleks Slovenia).

“(…) the teachers, they should forget the stereotyped colors and listen to the children. (…) And this is more than the feminine and the masculine. (…) We need to listen to the children. They have the solution for everything. They are creative and full of ideas. They cannot be restricted to binarity, to books and toys specific to each gender. Otherwise, they will be the same as we were, and we failed miserably.” (Bamboo Belgium).

Thus, it is evident, in the narratives described, clear considerations about the unpreparedness of the staff of educational institutions, for the embracement of gender diversity, and careful considerations about the indispensability and urgency of training and instruction of these professionals, as an anti-discrimination mechanism and ally of the inclusion of transgenerity in these learning spaces. Because, only in this way, will it be possible to make the school a democratic environment, which includes the plurality and multiplicity of gender identities, fulfilling its social role, and preventing, to paraphrase Bento (2011), the expulsion of trans people.

5.1.3 The battlefields in higher education.

Depending on the life trajectory of trans people, higher education can prove to be a possible dream they have access to, or the continuation of the nightmare experienced in the school context and other social spaces. Therefore, education has the potential to interrupt cycles of vulnerabilities, as a propelling tool for social transformation, or conform as a mere reproducer of the social involution that violates these non-normative identities, in line with what is inferred from recent investigations (IGLYO, 2022; LGBT Foundation, 2017), who blame higher education institutions for the continuation of bullying and other transphobic violence.

Therefore, what we could see from the enunciated life stories is that cisnormativity also prevails in these spaces of higher education, in their structures and organizational systems, and contributes to the absence and erasure of trans identities in European higher education. In this sense, we were able to perceive that transgenerity, when it overcomes the obstacles that emerged in its trajectory, even accesses universities, but in an invisible

way, since the narratives of the people surveyed denote the absence of gender diversity in these educational centers.

5.1.3.1 Higher education: a possible dream or continuation of the nightmare?

Access to higher education is an educational tool to which citizens are entitled, guaranteed by the State, and through which they aim to improve their personal, academic and professional training processes. Therefore, all people must have the right to education guaranteed, in safe, democratic and welcoming environments.

Thus, the trans people, heard in this work, pointed out how higher education can be presented as an achievement taken by hope, or as, in most cases, a context of perpetuation of the discrimination suffered before. In this sense, the participants reported the continuation of transphobic episodes in this educational environment, showing that European higher education institutions do not represent, in their entirety, a space for welcoming and including gender diversity.

“(...) They looked at me and thought I was a strange, queer person, too old to be a student. There were some people against me at the university. I heard jokes that hurt. Sometimes I was there doing a job and someone joked: “my god, are we on a television show? Where is the cameraman?” [participant has a more androgynous gender expression], and they laughed and joked about my appearance. Some people said that it was not possible for me to work as a teacher for children, because how could I present myself in front of them like that?” (Bamboo Belgium).

“Despite feeling uncomfortable [with school bullying], I believed that when I went to university it would get better. I ended up feeling general homophobia actually. Because most people in Slovenia didn't even know that transgender people existed, so for them we were always gay men or lesbian women” (Aleks Slovenia).

“I was still female when I got to university, so I was still socially integrated. I had good grades, everything was going well, until the transition. When I started the transition, I lost contact with people. [pause] it's hard to talk about it... [voice choked] there's not much more to say [after starting the transition, the participant felt excluded and decided to start attending classes in the virtual modality, at a distance]. (...) There are ups and downs” (John Germany).

“I think the academy is an environment that can be very receptive, but it can also be very prejudiced. (...) I had several very uncomfortable moments, in which people made a lot of nasty and negative comments, sexist, misogynistic comments, which hit me both as the cis woman that I identified with at the time, and as the trans man that I am today. (...) those subtle things happened. I was always under eyes, opinions, from all parts, from all sides” (Clarence Naber Netherlands).

Therefore, in line with the understanding of Brennan (2021) and Calderon-Cifuentes (2021), that transgenerity is simultaneously achieved by homophobia and transphobia, the participants referred to the experience of homophobic incidents in the university context, referring to There is also, as we could deduce from Clarence Naber Holanda's report, misogyny and sexism, which also affect these identities. Because, as Bonassi (2017) and Vergueiro (2016) state, patriarchy, reproduced through cissexism, targets the whole of society and results in violence that is also present in universities.

Thus, it is important to emphasize, in the following account, the personal struggle narrated by Vuk Croatia, when referring to a situation of accentuated stress, due to the forced attempt to adapt her transgender identity to cis stereotypes, which failed due to her binary and cisnormative structure of its university.

“Arriving at the university was very stressful. Because I tried to “pass” [refers to passability] as a boy as much as I could. And some people used the male pronoun with me and I was really happy, but then the same person saw me in the women's bathroom, and it sucked” (Vuk Croatia).

However, despite pointing higher education institutions as a space where embarrassing situations related to gender occur, some people referred to higher education institutions as a more welcoming space when compared to the school environment.

“For me, the university was easier to deal with all this. (...) It is a different context. It was easier for me than at school. I still heard a few things in the halls from other students, but much less than at school” (Júlia Switzerland).

“When we got there, people didn't care much. It wasn't the same high school vibe, but at some point, I always questioned myself, to what extent was it really that. Something in my mind took me back to everything I had experienced in school. I

was very scared. I didn't like going there for the things I had on my mind, for all my past. I thought that at any moment something could happen. I was never relaxed” (Maxi Romania).

“In college, they didn't do so much direct bullying anymore, but there were comments. “Look there, that thing over there is a tranny”. I, at the time, had only come out of my sexuality, so I didn't suffer that much. (...) And that undoubtedly stopped me” (Martim Portugal).

“(...) there were a lot of LGBT people there, or rather LGB people. And I really liked that environment. (...) And I felt good about that, because it was very accepted. Although there were also many transphobic ideas and nonsense from other students, but there was also acceptance” (Noah France).

In this sense, it is important to highlight a case that was reported by one of the participants. Noah Croatia, who has a lifelong history of violence, with an initial negative experience in higher education, described his return to university as a very positive experience, despite some occurrences that continue to hinder his educational path.

“The university I attended in Croatia when I went back to school after the hospitalization was very inclusive and I didn't expect that, because it was completely different from any other university in Croatia [Participant refers to going to the university after the hospitalization. Before that, he initially attended university in the Netherlands, when he declared himself trans and had a very difficult experience, having to return to Croatia]. (...) I feel included and welcomed. It is very pleasant to go to university today. Even my academic performance increased. (...) [Even so] in college, I already heard people talking about me behind my back, saying they didn't understand what I was, or why I was doing this. (...) there were also some students from my secondary who were at the same university, and (...) every time he sees me around the university, he keeps chasing me. If I go to the men's room, he follows me. So I find it necessary to always have a friend with me when I go to the bathroom or dorms. I haven't reported him yet, but I've never seen him around the university, so I think I'm safe” (Noah Croatia).

In view of the above, it is inferred from the reports presented that higher education institutions, although sometimes less hostile than the school spaces that preceded them, still represent an environment of continuous battles for the trans population. In this sense, the hostility manifested through rumors, laughter and provocative comments, combined with a structure that exposes, in an invasive way, the identities that access these spaces, deprives them of hope for new times, and sustains the outrageous context experienced throughout of life.

5.1.3.2 The cisnormativity present in higher education structures and systems.

The physical structures and organizational systems of higher education institutions corroborate the neglect of this learning space in the face of non-normative gender identities. In this sense, it was possible to infer from the statements presented below that these institutional elements vehemently hinder the effective access of trans people to universities, by causing them inconveniences that make their daily activities difficult, and by threatening their dignity.

“I would spend a few minutes outside the bathroom, in front of the bathroom, trying to decide which one I would go to, the male one, or the female one. I had a big fight for about two weeks. I avoided using the university bathroom as much as possible. Until I found some gender-neutral bathrooms and started using them. But it was very stressful” (Vuk Croatia).

“A few years ago, we started having a few gender-neutral restrooms at the university. We have two of these bathrooms, and it's better than nothing. But, they are on the ground floor, and the university has 12 floors. It's very symbolic. In a university that size, a person would have to walk 12 floors just to pee. (...) Some practical adjustments need to be made. Bathroom issues, change a door and you have a gender neutral bathroom on each floor. Put doors inside the men's restrooms. Not even cis men feel comfortable inside the men's restrooms” (Clarence Naber Netherlands).

“They could make gender-neutral bathrooms available to non-binary people and people who are early in transition, without as much passability, to protect them from harassment and transphobia. At my university, the students themselves tore

down the gender marks in the bathrooms. They ripped it off and threw it in the trash. And the university saw itself as a dead end and accepted” (Noah France).

“(…) Whenever I can, I avoid going to public restrooms. If I can, I never go, even to university. I don't feel comfortable. But there was one time when I was doing international mobility, I was in Portugal, in Coimbra, and people used to be really nice and welcoming, but once at the university I went to the boys' bathroom, and a really tall and strong boy came up to me and said that was the men's room, and I told him I knew. And he laughed and got very angry, very nervous and said things to me (...). Honestly, I just wanted to get out of there and I was glad there wasn't physical violence. I was afraid” (M. Romania).

Vuk Croatia and Clarence Naber Netherlands to the importance of having gender-neutral bathrooms within universities. It is inferred from Vuk Croatia's report, in his initial weeks at the university, that the absence of indication of gender-neutral bathrooms that made him comfortable using them, made him stop attending them. In the same way, when Clarence Naber Netherlands needs to move 12 floors to reach a bathroom, we understand the hostility of these environments in relation to trans experiences, and when M. Romania suffers verbal aggression when going to a bathroom in the university space, we realize that there it is not a safe space.

Still with regard to their structures, we were able to infer from the reports presented that universities generally do not make explicit a posture of welcoming sexual and gender diversity, and do not promote in their spaces, actions that enable the inclusion and integration of trans people, in addition to express references to the lack of representativeness among education professionals.

“I guess you should say it's a safe space. For example, in my shop, people ask if they can take a certain product on the plane, and there's a little piece of paper there saying, “Travel friendly”. Universities must do this. I think if universities and schools did this kind of thing, I think there would be a lot more people there, and a lot more respect” (Martim Portugal).

“As a student, I never felt that my identity was represented there. And maybe that's why I mentor trans students today, so they don't go through exactly what I went through. (...) if you don't see us in these spaces, it's like we don't exist. (...) When

a student (...) sees me there in front of him, it is easier for him to realize that he is authorized to attend that space” (Jack United Kingdom).

“It is very important to have representation in these places. When I was younger I would have liked to see people like me at university. I would like to see trans teachers. So I would know that I could have a future, that I could continue my studies. Because they take our perspectives away from us. For example, it's not common to see trans doctors, trans lawyers, and do you know why? Because trans people drop out of education, drop out of schools and universities” (Alex Romania).

“(...) there should be symbols of inclusion of diversity in universities. Flags, for example. Posters with dissemination of information. Posters on the walls indicating that it is a safe and diversity-friendly space. “We do not accept transphobia here.” (...). Institutions need to make it clear that they are allies of these struggles” (Noah France).

That said, this negligence on the part of educational entities, in view of the particular demands observed in trans experiences, also extends to their systems. Therefore, throughout our empirical investigation, based on the narratives observed in our sample, and manifested in the excerpt below, we were able to witness, in a uniform way, references to the cisnormative systematization of higher education, which does not welcome and disrespect transgenerity.

“I look at the transphobic and homophobic structure. The system as a whole. (...) The biggest barrier today is the data system. I tell them, “When you guys hired me here, I was non-binary, just like them. And you didn't have a space for me to state that at the time of registration. So, you assigned me as female, because that's what I looked like at the time. You looked at my body and drew that conclusion.” (...) for me, this is the great barrier in the field of education. Your outdated systems with untruths” (Jack United Kingdom).

“I don't think they promote the embracement of gender diversity. (...) the secretariat should forget my old name, because in some situations they insist on calling me by my old name and I answer them: “that is no longer my name”

[participant has already made the legal name change and gender] (Alex Romania).

“(...) even when you submit an application to a university, you need to indicate whether you are male or female. Even with the possibility of X in some countries like Malta, even so, these places only offer these two alternatives, male or female. The "X" is not there. (...) these little things would make the process easier” (Francesco Malta).

“The university did not give me the option to use the social name. (...) I, for example, still have to present projects and works with my legal name, and that bothers me a lot. I can't act and I think a lot of people can't either” (Robin Bulgaria).

In the opposite direction of what usually happens in these educational environments of higher education, as we infer from the references alluded to by the participants, we were able to observe some references to a gradual change in these contexts. Some (although few) trans people who participated in this study mentioned the effective possibility of attending some of these spaces, with the indication and use of the name and gender with which they identify.

“One good thing about the university was the name change. I was able to change the name very easily. (...) I think the only thing my university has done to promote diversity is to provide a paper where you can put how you identify yourself. The rest depends on each teacher or employee. There is no general policy to promote diversity” (John Germany).

“When I got there, I still hadn't changed my gender in the documents, and I asked the academic services what gender I should mark there, and they replied: “We don't care about that. Mark how you feel best”. So it was a good start. That was very encouraging to me” (Noah Croatia).

In this way, despite very few exceptions, the current university context is in total dissonance with the most recent protective legislation, such as Law n° 38/2018 of Portugal, and is in accordance with research carried out within the scope of social

movements (IGLYO , 2022; LGBT Foundation, 2017), in which it was shown that universities, for the most part, do not clearly provide internal administrative policies for name and gender changes in their data systems, which reverberate in daily activities developed in those spaces, and end up causing embarrassment and emotional instabilities, which are justified by the stress surrounding the public declaration of these identities.

5.1.3.3 The absence and erasure of trans identities in higher education.

At this point in the work, we need to highlight a key factor of the data being presented here. When we decided to raise the ethical issues and the moral sensitivity that surrounds the theme, mainly in relation to the participation of trans people in this investigation, we opted for a methodological path, in which the participants contacted us spontaneously, after becoming aware of the disclosure of the study carried out by regional associations, and thus expressed the desire to be an integral part of this investigation. Therefore, the group of people participating in this investigation ended up representing a portion of the trans population, which despite the immense difficulties reported throughout the study, still managed to have their basic rights protected, so that we can infer that these data refer to trans people who end up not representing this social category (so diverse) and, therefore, the difficulties and obstacles that these people face may be, somehow, underreported, and it is possible that the reality faced is even more alarming.

Thus, we emphasize that we were not contacted by trans people in situations of extreme vulnerability, such as those living on the streets or experiencing food insecurity, for example, at the time of the interviews. And, therefore, we observed that the people surveyed had computers, internet access, and for the most part, a considerable educational level and/or a strong connection to social movements in defense of the rights of trans people. However, even so, it was possible to defer from this group of people, participants with previous experiences of hunger, prostitution and homelessness. Nevertheless, we infer from the collaborations we achieved, this time at the heart of education, experiences of school dropout and, consequently, the deprivation of access to higher education, as reported below.

“(...) I want to go back to studying. I want to go to college. But, I just want to go with my name Martim. With my name and gender changed. And, also, already with the testosterone, with the new documents, with the correct name and gender. It's what I want more than anything. I think I haven't gone back to school yet. I still haven't gone to university just because of that. But it's definitely in my plans.

I want to change my name and then go back to school for good [eyes twinkle and smile]” (Martim Portugal).

“(…) now, that I have more courage, and I have more fighting spirit, I'm studying to try to go to university. (...) Because as I dropped out of school, I still don't have the necessary qualifications to enter university. And I was scared too. As I had a very negative experience at school, I was afraid that it would be repeated at the university. And I don't want to live it all over again” (Francesco Malta).

In this way, we were able to infer from the speeches of these people that the absence of trans identities in higher education is mainly due to the traumas experienced during the school period and the legal and institutional obstacles to the achievement of the gender, physical and documentary transition, which refer to to a concern with safety and social acceptance in these educational contexts, in line with what prescribes studies by Karsay (2021), which deal with the cycle of violence experienced by transgender people. We observe, therefore, that Martim Portugal makes express reference to hormones and the alteration of his documents, as an essential factor for his going to university. As Francesco Malta, he clearly refers to the fear of once again suffering violence in the field of education.

Thus, in relation to higher education, it is inferred from the life stories presented by trans people who accessed this educational level, the portrait of a university environment lacking in gender diversity. All trans people interviewed reported that, at their universities, gender diversity was not notably represented by transgenerity. In this sense, at most, there are reports of distant rumors about the existence of trans people in those learning spaces, or the perception of the presence of a single trans person, even in a giant university community spread over huge campuses.

“(…)there's no diversity there... At my university it's practically all cis men. I don't know any trans people there. Even lgbt is generally unheard of. It's like that space is not allowed for lgbt people” (Alex Romania).

“During the degree there was no diversity... my class was all made up of cis women... and I didn't see anyone like me in college” (Bamboo Belgium).

“(...) being the only trans person in a space where there aren't people like us is kind of insulting. It is very disproportionate and out of balance” (Jack United Kingdom).

“I don't know anyone trans there. (...) I have no idea of any trans people in my department. (...) [But] We're already there. We just don't verbalize it and we don't get noticed. We are made invisible. Because of fear, you know. We hesitate for fear of violence, harassment, and that's completely plausible” (Robin Bulgaria).

Thus, Robin Bulgaria's reference to trans invisibilization in universities leads us to the erasure experienced in these contexts, mentioned in various ways by the people who partnered with this study. Therefore, we could infer at this point that the trans people present in the university context, for the most part, are not noticed and perceived in these spaces, either because of their own desire that aspires to safety and acceptance, or because of other factors, which do not allow them to be seen in these environments, reflecting an erasure of identity.

“Trans people are very afraid to show their identity. I met a trans girl in my association, who happens to go to the same university as me, but she doesn't want anyone to know she's trans. So sometimes I see her on campus and we just look at each other, because I'm very transgender, and I don't want to make her uncomfortable. She has passability as a trans woman and she doesn't want anyone to find out. So, she hides her full identity and assumes the posture of a cis woman. I understand why” (Bamboo Belgium).

“I didn't go to university thinking about making friends, or going out. I didn't even want to meet other people so there wouldn't be the possibility of it all happening again. I entered very discreetly. Didn't want to draw attention. I tried to pass without anyone noticing me” (Nuno Portugal).

“I didn't express my gender identity at that time. I acted as a man was expected to act. I gave them what they wanted. It was easier. (...) I didn't externalize it. I was ashamed” (Júlia Switzerland).

“(…) I don't want to be associated with trans issues, because I'm afraid of transphobia. And I just want a life in peace. In my PhD, I no longer do gender studies on trans people because I don't want to be associated with trans agendas. Because I'm sure people will find out that I'm trans and they'll be transphobic. So that ends up denying me rights, things I might want to do, and I don't do it out of fear, fear of being transphobic, or not wanting to work with me. I don't want people in general to know that I'm trans. I wouldn't feel comfortable because I'm afraid of people. I am afraid of transphobia” (the participant asked to hide the city in France where he studies so that there is no possibility of being identified. He fears a lot for his safety. He said this several times throughout the interview) (Noah France).

Thus, from the data collected, important references emerge regarding this erasure experienced by trans people, visualized, including, in the reports addressed throughout this investigation, about the postponement of the intimate perception of transgenerality and the public declaration of identity. We were therefore able to see that most of the people interviewed had not yet declared their trans identities while they were at university, consciously or not, in search of protection, which can also be observed in the references to the strategies of security that contribute to this erasure.

“(…) during the transition I accessed the university, but in the distance modality. I had remote classes at home. Because it was easier for me [Participant reported that he was excluded by colleagues during the transition, and therefore opted for the remote modality]. I decided to take the remainder of the course remotely” (John Germany).

“So, many of the studies I did during my academic career were online. So I never had much contact with the classroom. (...) I never met anyone trans in my classrooms during university. Nothing, nothing” (Sarah Spain).

In view of the above, we can incontestably conclude that trans people are not explicitly present within universities. Gender diversity is not explicitly represented in that context, where either trans people are deprived of access to higher education and are not present there, or when they access this stage of education, they feel obliged to go

unnoticed, fearing for their safety and for aiming for inclusion and integration in those spaces.

5.1.3.4 The lack of training of educational agents to embrace gender diversity in higher education.

The whole issue involving the lack of training for educational agents to embrace gender diversity, presented in schools, is also repeated in higher education. Perhaps in a slightly softer way, or more open to understanding the theme, but it is still there, making life difficult for trans people. Thus, the lack of information about the components of human sexuality and, above all, the aspects concerning gender identity, cause a total misunderstanding of diversity, based on the lack of mandatory training of educational agents for the subject, as shown by recent investigations observed in IGLYO (2022) and Seelman (2019).

That is why it is so important and urgent to listen to the life experiences of trans people, especially in education, the object of our study, so that we can understand how these people are being received by professionals in these educational environments. In view of this, we were able to verify in this subcategory, through the speeches presented, several references to the presence of educational agents unprepared for the reception and integration of gender diversity in European higher education institutions.

“I think mainly that transphobia exists there due to lack of understanding of the subject. Lack of training. And that's why we need more people like me visible in the gym. Gender diversity is not on academia's radar. Cis people don't think about trans people. (...) Some of my colleagues just don't know how to make their classes more inclusive and are terrified of it. Fear of offending people, of making mistakes. There is a lack of training in this regard. They need to be trained to deal with diversity” (Jack United Kingdom).

“They [teachers, leaders and education professionals] still have a lot to learn. (...) there should be training for teachers in this sense, on lgbtqi+ issues in general, because there is a lot of lack of information among them, and the connection between them and the students is lost. And that. I think education and training are the main point” (Robin Bulgaria).

“(...) Employees do not promote the embracement of diversity. (...) I'm always afraid of the security forces, the security can tell us: “you're in the wrong bathroom”. They don't even know. That cisnormativity. I don't think they're ready. (...) Employees don't even know what it is about. If they knew, there would not be certain situations. (...) For example, in psychology most people are women, or are assigned women at birth, and teachers assume that they can use female pronouns for the class, with everyone, and maybe not everyone is comfortable . I, for example, am not” (Miguel Portugal).

We found, therefore, in an almost unanimity of our group of participants, a constant reference to the lack of understanding about this theme on the part of education professionals. In this sense, the people interviewed also referred to the pressing need for training of all people working in higher education, including leaders and administrative agents, so that they become able to deal with the diversity presented in this context. In this way, we were able to observe from the following reports, some episodes that configure the negligence and lack of preparation of the institutions, in relation to transgender people.

“I had a statistics teacher, who in the first week of classes, made two columns on the board and said that one was for men and the other was for women, in an example of statistics, and suddenly she saw me in the room, and that disturbed her in a way. Because which column would she put me in? And she realized that she was saying and doing something that wasn't right. Something wasn't right there. So, at the end of class, I approached her and introduced myself as transgender. And I gave her a tip on how the class could be more inclusive if she didn't use those kind of examples, and she thanked me for the help” (Bamboo Belgium).

“When I decided to declare myself trans in public (already doing my PhD), I looked for a sector of the university that deals with issues of gender inequality, to ask what they could do to help me in this process, and they told me, no they could do nothing. They said that if I suffered any kind of discrimination, then yes, I could go to them, but at that moment there was nothing they could do” (Clarence Naber Netherlands).

“Once, when I was doing my master's degree in Finland, they offered psychological services to students, and I went there. I told her that I had desires and fantasies about being a woman, and she (the psychologist): “Okay, but I'm just here to answer university questions. Maybe you better seek therapy.” But that's exactly what I was doing, and I didn't get the support I needed. The support I deserved” (Júlia Switzerland).

In view of this, some participants mentioned the possibility of proposing rules that would show the university's policy regarding the treatment of transgenerity. Thus, if any disobedience to the norms of that educational environment was observed, sanctions could be established, as a mechanism to protect non-normative gender identities.

“I think there needs to be an official position from the university. Workshops, seminars, things that make people understand what gender identity is all about, and, thus, all its employees, professors and students would have to follow the institution's inclusion policy to be there. (...) Regardless of the personal position of each one, to be there, to work or study there, one would have to follow the university's inclusion rules” (Júlia Switzerland).

“I think my life would be easier if there were more sexual and gender diversity policies in universities. And when borders were crossed, there were consequences. When there is harassment, for example, there needs to be consequences. They would have to be punished, expelled, something” (Robin Bulgaria).

Finally, among the collected data, suggestions for educational measures to be implemented by the governing body of these university environments were found, as a general tool, to reach several audiences at once, including cis students and professionals who work there.

“A diversity committee, for example, would help a lot. (...) My university is not 100%, but, (...) for example, we watch queer-themed movies. We normalize the pronoun questions. It's important to talk about queer history and do as much as possible to stop discrimination” (Vuk Croatia).

“There must be constant training for those who work with education. If you are going to do an art exhibition, include trans artists. If there's going to be a seminar, a panel for students, include trans people, or even queer people. Include different people, not just the usual men. So, this inclusion will make everyone see that trans people are there too. It is important that they have symbols of diversity around the university, but not only that. (...) It is important to have support groups, committees, spaces for diversity and inclusion” (Francesco Malta).

It appears, therefore, that most of the difficulties observed in higher education institutions occur due to lack of information and understanding about the components of human sexuality, and the reinforcement of an institutional cisnormative culture, which considers cisgenderism as a unique alternative to identity. of gender. Hence, the urgency of addressing these issues in the context of training education professionals, since the more people who find out about the subject, the more included and integrated trans people will be.

Given the above, education emerges as the main tool for safeguarding oneself. Therefore, the guarantee of full access to education for trans people will only be possible through a change in the attitude of universities, through the implementation of educational measures and the training of their teachers and employees in general, for the reception and inclusion of diversity of gender, through which its structure and operating model are rethought, through active listening to diversity.

Final considerations

Transgenderity, as a gender identity, is seen socially under a non-normative bias, as it moves away from the social standard imposed by cisheteronormativity. Thus, in a society that affirms cisgenderism as a norm, trans people are deprived of human dignity, through the denial of fundamental rights, such as full and effective access to education, and, above all, access to higher education in conditions of equity.

Therefore, in view of the lack of personal and social understanding of the components of sexuality, these people with non-normative gender identity end up being pushed into a constant cycle of violence, which begins with their intimate identity perceptions, permeates the statement public awareness of their identities and continues throughout their lives. Thus, his life trajectory presents itself in a path full of obstacles and challenges, ranging from family rejection and lack of emotional and financial support, passing through school as the first major social dispute, and continuing his battles in everyday life. in higher education, when and if they manage to access this educational space.

Thus, in a long journey towards the formation of the group of participants and the realization of the interviews, we faced some difficulties that need to be highlighted. The first, which did not allow us to get participants in some regions of Europe, despite all the support given by local associations. And the other great difficulty, for us the biggest one, was the fact that we did not reach black participants for this investigation, which, without a doubt, would have considerably enriched the diversity of our study, but which can be justified by the strategy of capturing of participants. These aspects indicate the need to make efforts to give voice to people with these characteristics in future studies, given that the literature shows their greater vulnerability.

Returning to the main question-problem of the investigation – do the European higher education institutions represent a space for reception and inclusion of gender diversity, which trans people can access and remain, with equity and preservation of the right to human dignity? - and based on the results obtained, it is emphasized that even though there are signs of a cultural evolution in higher education institutions with regard to the recognition of trans identities, we still have a long way to go. It was verified through our interviews that transphobia is present in these learning spaces, in all its context, be it student or professional, or in its structures and systems. In this sense, from our group of participants, narratives were extracted that detailed situations that violate human dignity, which point to the need for a social transformation in European higher education

institutions capable of integrating gender diversity into their spaces, through education and the democratization of these educational centers.

In this sense, we will answer the specific questions that guided the investigative process below. First, we asked how the process of social construction of transgenerity took place, from intimate self-perception to public self-declaration, and their subsequent experiences. In this sense, we could clearly see that the process of construction of transgenerity is guided mainly by the lack of understanding about the components of sexuality. Initially, trans people themselves do not have the knowledge to name their identities and experience a period of confusion and doubt due to lack of information. Then, by exposing their identity feelings, they run into a society that also does not understand gender diversity, and therefore is not prepared to welcome them and nourish them with the emotional support they need. Given this, trans people experience a turbulent and violent path, and despite each path taken being idiosyncratic, certain regularities are observed with regard to these experiences.

Then, we question how the school environment presents itself in the reception of trans identity. Thus, continuing the context of vulnerability to which trans people are exposed, the school presents itself as the first social space, after the family environment, to constrain and violate non-normative gender identities, through bullying and active complacency or omissive, of the professionals who work in those learning spaces. Thus, the trans people heard in this investigation experienced discrimination and violence of all kinds there, which contributed to their emotional and psychological destabilization, representing a harmful and harmful space for the human development of these people. Thus, many trans people end up wanting to leave educational contexts, and most of them postpone the declaration of transgenerity, or disguise their gender expressions, in a conscious or unconscious way of protecting their identities.

Finally, we asked whether European higher education institutions and their agents would be prepared to understand and welcome gender diversity. In view of all the above, the data indicate that European higher education institutions constitute cisnormative systems, as well as the majority (or all) of the participants claim that their educational professionals are not able to embrace gender diversity. Trans people who access these spaces continue to suffer, there too, the discrimination and violence previously experienced at school and in other social environments, by cis people who do not understand, and therefore do not respect, their identities. Teachers, educational agents and other professionals who work in these learning spaces, reproduce in this educational

environment all social prejudice rooted in society, consenting and acting for the occurrence of social constraints that hinder effective access to education.

That said, all the answers to these questions, which were born from the objectives proposed by this investigation, were argued based on the protagonism exercised by trans people throughout this study. Thus, by actively listening to their life stories, performed as non-normative gender identities, we seek to holistically understand the reality that accompanies them, from their intimate and private experiences, to access to school and higher education, in a comprehensive and in-depth way.

According to the narrative of some of the people participating in this study, the academy needs to stand up to the social injustice that has affected the lives of trans people around the world and also in Europe.

Paraphrasing Butler (2003), who affirms the non-existence of an original gender, but rather the repetition of performances with previously attributed meanings, all socially constructed gender identities are equally natural and must, therefore, be accepted by society. It is true that, with the help of social movements, and the growing evolution of gender studies, it has been possible to observe a greater understanding of this theme in recent years, since until recently, cisgenderism and its privileges were not even named. Thus, never before have so many trans people in Europe been able to self-determine their gender identities and be recognized as such by the State(s). However, there are still very few countries that make this recognition possible, at the same time, in which, they still shock and disturb society and all its conservatism, the presence and expressions of gender established by trans people, positioning their bodies below the standards. limits of human dignity.

In this sense, we believe in a fair and egalitarian society, where all people, including trans people, can reach their full potential and occupy all spaces. Thus, it is important to emphasize that the common good is good for everyone. Human dignity and human rights can never be considered optional in a fair and solidary society. Therefore, in light of our data, and based on the premise that those who feel their pain are able to point out measures to solve these problems, we will bring below some policy recommendations and administrative measures that can be implemented and adopted by the State(s).) and its educational institutions, namely: (i) the promotion of an education for the understanding and acceptance of sexual and gender diversity, in a school and university environment, for all students, teachers, directive leaders and other education professionals; (ii) improve public policy strategies and legislation, with the express and

specific criminalization of homophobia and transphobia, the guarantee of self-determination of gender identity, by the State and its educational institutions, and the institution of public policies for access to education , through financial support for trans people in extremely vulnerable situations, and social and ethnic-racial quotas for these people; (iii) self-determination as the sole requirement for legal gender recognition; (iv) the removal of sex and gender markers in official documents; (v) the total depathologization of transgenerity, including as gender dysphoria; (vi) the implementation of the option of gender-neutral inclusive bathrooms and changing rooms in public spaces; among many other changes, which together with non-discriminatory protection policies, would allow trans people to have their freedoms protected by the State(s).

Thus, by establishing this perspective on transgenerity and trying to deconstruct the rooted social stigmatization, this study breaks the silence on the subject and tries to contribute to social transformation, by bringing the suggestion of measures to be implemented in higher education institutions to guarantee full access to higher education. In this educational context, initially, it is urgent and necessary to meet the needs of trans people, the evolution of educational systems, to: (i) establish the possibility of using a social name and a gender marker with which they recognize themselves these people, regardless of the legal alteration of their documents, this personal decision must be supported by the entire institution and accompanied by all documents and certificates issued in that educational environment; (ii) understand that appearance is not indicative of gender, and therefore, there should be no presumption of gender, but rather the distribution of forms where people can signal the treatment pronouns they wish to be addressed in that learning space; (iii) there should be clear and express signs, through plaques, posters, stickers and symbols of diversity and transgenerity, that that educational center is a safe and welcoming space for sexual and gender diversity; (iv) inclusive hiring of trans people as education professionals; (v) set up gender diversity and inclusion committees, with the creation of welcoming spaces, for active listening to non-normative gender identities and for denouncing situations of discrimination and violence; (vi) organize inclusive events aimed at welcoming and integrating gender diversity, with workshops, seminars, conversation circles, with the active participation of trans intellectuals; (vii) use literary materials authored by trans intellectuals; (viii) establish gender-neutral restrooms and locker rooms to meet the needs of trans students; (ix) encourage academic projects and investigations focused on transgenerity, which have

an effective impact on these communities, with the transformation of perceptions about bodies and non-normative gender identities; (x) establish disciplinary sanctions and punishments for students and education professionals in cases of transphobia; among many other initiatives that allow us to rethink transgenerity, through the deconstruction of our mistaken perspectives, based on respect and active listening to transgender people.

Finally, answering the question that gives title to this investigation, “Where are these people?”, we chose, once again, the voice of trans people who collaborated with this study, to support this answer. These people are looking for housing when they are expelled from home by their parents and relatives, and find themselves without any family support on Christmas Eve, as what happened to Martim Portugal. These people are in prostitution, when they are in a situation of total vulnerability, like John Alemão, who felt hungry and needed help from social movements to have something to eat. These people are hospitalized in psychiatric hospitals, taken by their own families, because they were considered mentally ill due to their gender identity, like Ruben Croatia, who was sexually abused for a year by the medical staff of the hospital where he was hospitalized, and therefore , tried to commit suicide more than 20 times. These people are still in the slow, costly and violent process of legal gender recognition, going through aggressive and endless consultations with psychiatrists who sentence on their own identities and remove them from universities during this period, as is the case of Aleks Slovenia, who delayed his graduation by six months, due to this process. These people have families, children, and spend more than 40 years to realize and publicly declare their identities, after the death of their parents, or after divorce, in a continuous erasure throughout life, as in the case of Am. Italy. These people suffer physical and mental exhaustion, due to the weight of carrying within themselves an identity that not even they themselves can understand, due to the lack of education for sexual and gender diversity, as is the case of Bamboo Belgium, which after a burn out found himself as a non-binary person and was welcomed by his partner and their daughters. These people are expelled from their schools by bullying and drop out of education, as was the experience of Francesco Malta. These people are suffering transphobia all day long, and taking refuge in drugs, due to lack of acceptance, as happened to Alex Romênia. These people live in fear, because people like them are attacked and murdered, and they live expecting the worst, like Clarence Naber Holanda, who works in the area of investigation and has his life exposed by university systems. These people are suffering from severe depression and facing bouts of anxiety, because of a misguided society that doesn't respect who they are, like Dylan Ireland.

These people are also in universities, but they are forced to pass through these environments without being noticed, for their safety and inclusion, as Noah França still experiences today. These people want to live their lives in peace, so that they can safely and respectfully access any space they want, as we see in all the stories presented here.

That said, trans people must be ensured with due urgency, the guarantees and fundamental freedoms to which they are entitled. The time has passed for these people to be protected from the human rights, which are denied them on a daily basis, through the obstruction of access to the most diverse social spaces, the denial of their identities and the destitution of human dignity. In this sense, it is urgent and urgent to educate society, and, above all, higher education institutions and their professionals, for the inclusion and acceptance of sexual and gender diversity. Therefore, the multiplicity found in society must also be present in European higher education institutions, as a democratic space for citizen training, which welcomes, respects and guarantees an education for all, regardless of their gender identity, or any other marker. vulnerability that these people carry.

In view of the above, one must recognize the existence of trans identity as an indisputable social fact. These people exist and do not need the state's gaze to achieve an inclusive citizenship. It is important to remember, therefore, that trans rights are human rights, and that we are talking about citizens, who have social and institutional duties, and, therefore, are also subjects of rights, and must have their identities recognized, in an unlimited way, without never be erased and marginalized, with the effective guarantee of human dignity.

References

- Acioli, C. (2014). *A educação na sociedade de informação e o dever fundamental estatal de inclusão digital*. Tese de Doutorado – Pontifícia Universidade Católica do Rio Grande do Sul – PUCRS, Programa de Pós-Graduação em Direito da Faculdade de Direito. <https://tede2.pucrs.br/tede2/handle/tede/4283>
- Albuquerque, E. & Oliveira, E. (2021). Transfobia na educação: O olhar da estudante transgênero feminino. *Research, Society and Development*, v. 10, n. 4, DOI: <http://dx.doi.org/10.33448/rsd-v10i4.14272>
- Amado, J. (2017). *Manual de Investigação Qualitativa em Educação* (3ª edição).
- American Psychiatric Association. (2013). *Diagnostic and Statistical Manual of Mental Disorders*. Fifth Edition. American Psychiatric Publishing. <https://med-mu.com/wp-content/uploads/2018/08/American-Psychiatric-Association-Diagnostic-and-statistical-manual-of-mental-disorders--DSM-5-American-Psychiatric-Association-2013.pdf>
- Amigo-Ventureira, A.; Durán, M. & DePalma, R. (2023). Exploring the relationship between transphobia and homophobia and other demographic factors among practicing and future primary school teachers. *Research in Education*. Sage Journals. <https://doi.org/10.1177/00345237231163048>
- AMPLOS. (2020). *Guia para famílias de pessoas Trans*. Comissão para a Cidadania e a Igualdade de Género. Governo de Portugal. https://www.cig.gov.pt/wp-content/uploads/2022/03/AMPLOS-Amp_Fam_Guia_Trans_AF_Single-1.pdf
- Anderssen, N.; Sivertsen, B.; Lønning, K. et al. (2020). *Life satisfaction and mental health among transgender students in Norway*. <https://doi.org/10.1186/s12889-020-8228-5>
- Aultman, B. (2021). The Rise of Transgender Social Movements: Narrative Symbolism and History. *The Oxford Encyclopedia of LGBT Politics and Policy*. Oxford University Press. <https://doi.org/10.1093/acrefore/9780190228637.013.1322>
- Bass, M.; Gonzalez, L.; Colip, L.; Sharon, N. & Conklin, J. (2018). Rethinking gender: The nonbinary approach. *American Journal of Health - System Pharmacy*, Vol. 75, Issue 22, p. 1821–1823. <https://doi.org/10.2146/ajhp180236>
- Beauvoir, S. (1980). *O Segundo Sexo. Vol. I e II*. Tradução Sérgio Milliet. 4 ed. Difusão Europeia do Livro.
- Bento, B. (2008). *O que é transexualidade*. Brasiliense.

- Bento, B. (2011). Na escola se aprende que a diferença faz a diferença. *Estudos Feministas*. v. 19, n. 2, p. 549-559. <https://doi.org/10.1590/S0104-026X2011000200016>
- Bergano, S. (2012). *Ser e tornar se mulher: educação, geração e identidade de gênero*. Tese de doutoramento em Ciências da Educação, especialização em Educação Permanente e Formação de Adultos. Universidade de Coimbra. <http://hdl.handle.net/10198/9113>
- Bernini, L. (2011). Macho e fêmea Deus os criou!? A sabotagem transmodernista do sistema binário sexual. *Bagoas - Estudos gays: gêneros e sexualidades*. v. 5, n. 06. <https://periodicos.ufrn.br/bagoas/article/view/2326>
- Bettcher, T. (2007). Evil Deceivers and Make-Believers: On Transphobic Violence and the Politics of Illusion. *Hypatia*. p.43–65. <http://www.jstor.org/stable/4640081>
- Bonassi, B. (2017). *Cisnorma: Acordos societários sobre o sexo binário e cisgênero*. Dissertação de mestrado em Psicologia. CFCH da Universidade Federal de Santa Catarina. <https://repositorio.ufsc.br/xmlui/handle/123456789/182706>
- Brennan, J. (2021). *Hiding the Authentic Self: Concealment Of Gender And Sexual Identity And Its Consequences For Authenticity And Psychological Well-Being*. Doctoral thesis of Philosophy in Clinical Psychology. The University of Montana. <https://scholarworks.umt.edu/cgi/viewcontent.cgi?article=12892&context=etd>
- Butler, J. (2003). *Problemas de gênero: feminismo e subversão da identidade*. Editora Record.
- Butler, J. (2019). *Quadros de guerra: quando a vida é passível de luto?* Civilização Brasileira.
- Calderon-Cifuentes, P. (2021). *Trans Discrimination in Europe. A TGEU analysis of the FRA LGBTI Survey 2019*. TGEU. <https://tgeu.org/wp-content/uploads/2021/12/TGEU-trans-discrimination-report-2021.pdf>
- Canotilho, J. (2008). *Direito constitucional e teoria da constituição*. 7ª ed. Almedina.
- Canotilho, J. & Moreira, V. (2007). *Constituição da República Portuguesa Anotada*. V.1, 4ªed. revista, Coimbra Editora, p. 462.
- Carman, M.; Rosenberg, S.; Bourne, A. & Parsons, M. (2020). *Research Matters: What does LGBTIQ mean?* Produced by Rainbow Health Victoria. ISBN: 978-0-6488887-2-7. La Trobe University. <https://www.rainbowhealthvic.org.au/media/pages/research-resources/research->

[matters-what-does-lgbtqi-mean/4107366852-1605661767/research-matters-what-does-lgbtqi-mean.pdf](https://doi.org/10.1590/1806-9584-2019v27n254397)

- Cazeiro, F.; Souza, E. & Bezerra, M. (2019). (Trans)tornando a norma cisgênera e seus derivados. *Revista Estudos Feministas*. v. 27, n. 2. <https://doi.org/10.1590/1806-9584-2019v27n254397>
- CE - Council of Europe. (2022). *Thematic Report on Legal Gender Recognition in Europe. First thematic implementation review report on Recommendation*. CDADI Working Group on Sexual Orientation and Gender Identity (GT-ADI-SOGI) Rec(2010)5. pp. 23–27. <http://rm.coe.int/thematic-report-on-legal-gender-recognition-in-europe-2022/1680a729b3>
- Chase, S. (2011). Narrative inquiry. In N. K. Denzin & Y. S. Lincoln, (Eds.), *The sage handbook of qualitative research* (421-434). Sage Publications.
- CIDH - Corte Interamericana de Derechos Humanos. (2017). *Gender identity, and equality and non-discrimination with regard to same-sex couples*. Advisory Opinion OC-24/17. http://corteidh.or.cr/docs/opiniones/seriea_24_esp.pdf
- Cohen, C. (1997). Punks Bulldaggers, and Welfare Queens: The Radical Potential of Queer Politics? *GLQ* 1; p.437–465. <https://doi.org/10.1215/10642684-3-4-437>
- Crenshaw, K. (1989). *Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics*. University of Chicago. Legal Forum, 1989(1), Article 8, p.139-167. <http://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8>
- CRP - Constituição da República Portuguesa. (1976). Diário da República n.º 86/1976, Série I <https://www.parlamento.pt/Legislacao/Paginas/ConstituicaoRepublica>
- Cunha, L. (2018). Direitos dos transgêneros sob a perspetiva europeia. *Debater a Europa*. 19 ed., p.47-55. https://doi.org/10.14195/1647-6336_19_4
- EAPN - European Anti Poverty Network. (2009). *Apelo para uma Ética e um consenso alargado para o combate à pobreza. Um novo contrato social?* <https://www.eapn.pt/ficheiro/0e3f795809e703434327151d60a67d0c>
- EC - European Commission. (2020). *Legal gender recognition in the EU: the journeys of trans people towards full equality*. Publications Office. <https://data.europa.eu/doi/10.2838/50202>
- EC - European Commission; Directorate General for Justice & Consumers: ICF. (2020). *Legal gender recognition in the EU: the journeys of trans people towards full equality*. p. 119, <http://data.europa.eu/doi/10.2838/50202>

- EC - European Commission. (2020). *Union of Equality: LGBTIQ Equality Strategy 2020–2025*. Publications Office of the European Union. https://ec.europa.eu/info/sites/info/files/lgbtiq_strategy_2020-2025_en.pdf
- EU - European Union. (2010). Charter of Fundamental Rights of the European Union. In *Official Journal of the European Union C83*, Vol. 53, p.380. <http://fra.europa.eu/en/eu-charter>
- EU - European Union. (2023). *Progress Report. On the implementation of the LGBTIQ Equality Strategy 2020-2025*. https://commission.europa.eu/system/files/2023-04/JUST_LGBTIQ%20Strategy_Progress%20Report_FINAL_WEB.pdf
- EU FRA - European Union Agency for Fundamental Rights. (2014). *Being Trans in the European Union. Comparative analysis of EU LGBT survey data*. https://fra.europa.eu/sites/default/files/fra-2015-being-trans-eu-comparative-summary_en.pdf
- EU FRA - European Union Agency for Fundamental Rights. (2019) *A long way to go for LGBTI equality*. <https://fra.europa.eu/en/publication/2020/eu-lgbti-survey-results>
- EURECP - European Union's Rights, Equality and Citizenship Programme. (2014-2020). *Safe To Be. Speak Out: Tackling anti-LGBT hate speech and hate crime*. <https://safetobe.eu/pt/fact-checking/>
- Faro, J. (2015). Uma Nota sobre a Homossexualidade na História. *Revista Subjetividades*, 15(1), p.124–129. <https://doi.org/10.5020/23590777.15.1.124-129>
- Fedoriko, B. & Kurmanov, S. (2021). *Under the radar: documenting violence against trans people*. TGEU. <https://tgeu.org/wp-content/uploads/2021/04/tgeu-under-the-radar.pdf>
- Flyvbjerg, B. (2011). Case Study. In N. K. Denzin & Y. S. Lincoln, (Eds.), *The sage handbook of qualitative research*, 4th ed., pp.301-316. Sage Publications.
- Foucault, M. (1984). *Microfísica do poder*. 4. ed. Graal.
- Foucault, M. (1988). *História da sexualidade I: a vontade de saber*. Graal.
- Foucault, M. (1999). *A ordem do discurso. Aula inaugural do Collège de France, pronunciada em 02 de dezembro de 1970*. 5ed. Edições Loyola.
- Foucault, M. (2013). *Vigiar e punir: História da violência nas prisões*. 41 ed. Vozes.
- Gomes, I. (2021). Direitos Fundamentais e Identidade de Género. *Atas do Seminário Vulnerabilidade e Direitos: Género e Diversidade*. FDUP. https://sigarra.up.pt/fdup/pt/web_gessi_docs.download_file?p_name=F-2068337452/Vulnerabilidade%20e%20Direitos.pdf

- Greenwood, E. (1965). Métodos de investigação empírica em sociologia. *Análise Social*, nº11, Universidade de Lisboa, GIS. p.313-345. <http://analisesocial.ics.ul.pt/documentos/1224164262K21AE9wd1Ui39AM8.pdf>
- Heyes, C. (2003). *Feminist Solidarity after Queer Theory: The Case of Transgender Signs*. Vol. 28, No. 4, pp. 1093-1120. The University of Chicago Press. <https://www.journals.uchicago.edu/doi/10.1086/343132>
- Hill, D. & Willoughby, B. (2005). The Development and Validation of the Genderism and Transphobia Scale. *Sex Roles*, 53, 531-544. <https://doi.org/10.1007/s11199-005-7140-x>
- Hooks, B. (2018). *O feminismo é para todo mundo: Políticas arrebatadoras*. Rosa dos Tempos.
- Hunt, J. (2012). *Why the gay and transgender population experiences higher rates of substance abuse*. Center for American Progress. <https://www.americanprogress.org/article/why-the-gay-and-transgender-population-experiences-higher-rates-of-substance-use/>
- IGLYO. (2022). *LGBTQI Inclusive Education Report and Index 2022*. Second Edition. IGLYO. <https://www.education-index.org/wp-content/uploads/2022/05/IGLYO-LGBTQI-Inclusive-Education-Report-2022-v3.pdf>
- Ipsos, 2021. *LGBT+ Pride 2021 Global Survey*. ISIN code FR0000073298, Reuters ISOS. PA, Bloomberg. IPS:FP. <https://www.ipsos.com/en/ipsos-lgbt-pride-2021-global-survey>
- Jesus, J & Oliveira, F. (2019). As faces da opressão: sobre a natureza da violência transfóbica. Dias, M & Soares, S. (Orgs.) *Mulheres: violências vividas*. Editora Ape’Ku. p.121-143. https://www.academia.edu/41870206/As_faces_da_opressão_Sobre_a_natureza_da_violência_transfóbica
- Jesus, J. (2012). *Orientações sobre identidade de gênero: conceitos e termos*. 2 ed. <https://www.diversidadesexual.com.br/wp-content/uploads/2013/04/GÊNERO-CONCEITOS-E-TERMOS.pdf>
- Jesus, J. (2013). Transfobia e crimes de ódio: assassinatos de pessoas transgênero como genocídio. (In)visibilidade Trans 2. *História Agora*, [s. 1], v. 16, n. 2, p. 101-123, https://www.researchgate.net/publication/281321251_Transfobia_e_crimes_de_ódio_Assassinatos_de_pessoas_transgenero_como_genocidio

- Jesus, J. (2014). Gênero sem essencialismo: feminismo transgênero como crítica do sexo. *Universitas Humanística*, Pontificia Universidad Javeriana. n. 78, pp. 241-258. <https://www.redalyc.org/pdf/791/79131632011.pdf>
- Jesus, J. (2014). *Transfeminismo: Teorias e Práticas*. Metanoia Editora
- Jesus, J. (2019). Xica Manicongo: A transgeneridade toma a palavra. *Revista Docência e Cibercultura*, 3(1): 250-260 - DOI:[10.12957/redoc.2019.41817](https://doi.org/10.12957/redoc.2019.41817)
- Junqueira, R. (2012). Pedagogia do armário e currículo em ação: heteronormatividade, heterossexismo e homofobia no cotidiano escolar. Milskolci, R. (Org.). *Discursos fora da Ordem: deslocamentos, reinvenções e direitos*. Série: Sexualidades e Direitos Humanos. p.277-306. Annablume.
- Karsay, D. (2021). *Trans & Poverty. Poverty and economic insecurity in trans communities in EU*. TGEU. <https://tgeu.org/wp-content/uploads/2021/11/TGEU-trans-poverty-report-2021.pdf>
- Killermann, S. (2017). *A Guide to Gender: The Social Justice Advocate's Handbook*. Impetus Books.
- Kinsey, A.; Pomeroy, W. & Martin, C. (1948). *Sexual Behavior in the Human Male*. Saunders: p. 610-666. <https://doi.org/10.2105/AJPH.93.6.894>
- Köhler, R. (2022). *Self-determination models in Europe: Practical experiences*. TGEU. <https://tgeu.org/wp-content/uploads/2022/11/tgeu-self-determination-models-in-europe-2022-en.pdf>
- Koyama, E. (2003). The Transfeminist Manifesto. Dicker, R; Piepmeier, A. (Orgs.). *Catching a wave: reclaiming feminism for the 21st Century*. Northeastern University Press. p. 244- 262. <https://eminism.org/readings/pdf-rdg/tfmanifesto.pdf>
- Leal, D.; Mostazo, J. (2017). *A desnaturalização da cisgeneridade: impasses e performatividades*. SSEX BBOX. https://www.academia.edu/35354258/A_desnaturalizac_a_o_da_cisgeneridade_i_mpasses_e_performatividades
- Lei nº 38/2018 de 7 de agosto. Diário da República nº 151/2018, Série 1, <https://files.dre.pt/1s/2018/08/15100/0392203924.pdf>
- Lennon, E. & Mistler, B. (2014). Cisgenderism. *TSQ: Transgender Studies Quarterly*. Volume 1, Numbers 1–2. p. 63–64. <https://doi.org/10.1215/23289252-2399623>

- LGBT Foundation. (2017). *Transforming Outcomes - A review of the needs and assets of the trans community*. <https://dxfy8lrzbpwyr.cloudfront.net/Files/acd2bcc5-a2d4-4203-8e22-aed9f4843921/TransformingOutcomesLGBTFdn.pdf>
- LGBT Foundation. (n.d.) *How to be an awesome ally*. <https://lgbt.foundation/smirnoff>
- Markard, N. (2018). *The 'Third Option': Not Man, Not Woman, Not Nothing*. University of Hamburg. <https://blog-iacl-aids.org/the-third-gender/2018/5/28/symposium-on-the-third-option-not-man-not-woman-not-nothing-structure-and-participation-on-the-significance-of-the-third-option-for-the-equality-guarantee>
- Mbembe, A. (2003). Necropolitics. *Public Culture*. doi:10.1215/08992363-15-1-11.
- Miskolci, R., & Campana, M. (2017). “Ideologia de gênero”: notas para a genealogia de um pânico moral contemporâneo. *Sociedade e Estado*, 32(3), p.725–747. <https://doi.org/10.1590/s0102-69922017.3203008>
- Money, J. & Ehrhardt, A. (1972). *Man & woman, boy & girl. The differentiation and dimorphism of gender identity from conception to maturity*. Baltimore. John Hopkins Press.
- Monteiro, L. (2016). Performatividades e o existir a partir do (não) gênero. *Revista Três Pontos*. Dossiê Múltiplos Olhares sobre Gênero. v.13, n.1. <https://periodicos.ufmg.br/index.php/revistatrespontos/article/view/3389>
- Mottet, L. & Tanis, J. (2008). *Opening the Door to the Inclusion of Transgender People: The Nine Keys to Making Lesbian, Gay, Bisexual and Transgender Organizations Fully Transgender-Inclusive*. National Gay and Lesbian Task Force Policy Institute and the National Center for Transgender Equality. https://transequality.org/sites/default/files/docs/resources/opening_the_door.pdf
- Nagoshi, J.; Adams, K.; Terrell, H. *et al.* (2008). Gender Differences in Correlates of Homophobia and Transphobia. *Sex Roles*, 59, p.521–531 <https://doi.org/10.1007/s11199-008-9458-7>
- Nascimento, J. & Felix, Y. (2020). A violência de gênero contra travestis e mulheres transexuais no Brasil: um obstáculo para a consecução da meta 5.2 dos objetivos do desenvolvimento sustentável. *Revista Direito UFMS*. Vol.6, n.1, p.45-68. <https://periodicos.ufms.br/index.php/revdir/article/view/10913>
- Oliveira, A. (2018). Micropolíticas de exclusão: as dificuldades no acesso e permanência das pessoas trans na educação. *Rev. Sociologias Plurais*. v. 4, n. 3, p.103-121. https://www.academia.edu/42949446/Micropol%C3%ADticas_de_exclus%C3%A3o_as_dificuldades_no_acesso_e_perman%C3%ADncia_das_pessoas_trans_na_educac%C3%A3o

- PACE – Parliamentary Assembly Council of Europe. (2015). *Resolution 2048 - Discrimination against Transgender People in Europe*. <http://assembly.coe.int/nw/xml/XRef/Xref-XML2HTML-EN.asp?fileid=21736>
- PACE – Parliamentary Assembly Council of Europe. (2017). *Resolution 2191 - Promoting the human rights of and eliminating discrimination against intersex people*. <http://assembly.coe.int/nw/xml/XRef/Xref-XML2HTML-EN.asp?fileid=24232&lang=en>
- Pearce, R.; Erikainen, S.; & Vincent, B. (2020). TERF wars: An introduction. *The Sociological Review*, p.677–698. <https://doi.org/10.1177/0038026120934713>
- Pew Research Center. (2022). *Survey of U.S. adults*. https://www.pewresearch.org/wp-content/uploads/2022/06/trans-pop-estimate-SR-topline_final.pdf
- Piedade, V. (2019). *Dororidade*. Editora Nós.
- Platero, L. (2012). *Intersecciones: Cuerpos y sexualidades en la encrucijada*. Bellaterra.
- Platero, R. (2014). *TRANS*Exualidades. Acompañamiento, Factores de Salud y Recursos Educativos*. Edicions Bellaterra.
- Podestá, L. (2019). Ensaio sobre o conceito de transfobia. *Revista Periódicus*, 1(11), 363–380. <https://doi.org/10.9771/peri.v1i11.27873>
- Preciado, B. (2002). *Manifiesto contra-sexual*. Editorial Opera Prima.
- Preciado, P. (2013). *Testo junkie*. The feminist Press.
- Preciado, P. (2014). Féminisme amnésique. *Libération*. https://www.liberation.fr/france/2014/05/09/feminisme-amnesique_1014052/
- Preciado, P. (2018). Transfeminismo. *Transfeminismo*. Série: Pandemia. n-1 edições. https://www.n-1edicoes.org/book/cordeis/detail_pdf/12
- Preciado, P. (2019). *Nos corps trans sont un acte de dissidence du système sexe-genre*. Entrevista a C. Daumas. *Libération*. https://www.liberation.fr/debats/2019/03/19/paul-b-preciado-nos-corps-trans-sont-un-acte-de-dissidence-du-systeme-sexe-genre_1716157/
- Reis, N.; Pinho, R. (2016). Gêneros não-binários: Identidades, expressões e Educação. *Revista Reflexão e Ação*. v. 24, n. 1, p. 7-25. DOI: <https://doi.org/10.17058/rea.v24i1.7045>
- Renfrow, D. (2004). A Cartography of Passing in Everyday Life. *Symbolic Interaction*. 27 (4): p.485–506. <https://www.jstor.org/stable/10.1525/si.2004.27.4.485>

- Rocha, K; Brito, A. & Dias, A. (2022). Vai que a universidade se Trans*Forma: experiências e epistemologias trans*. *Educação*, 47(1), e29, p.1–27. <https://doi.org/10.5902/1984644453288>
- Romanowski, J. & Ens, R. (2006). As pesquisas denominadas do tipo Estado da Arte. *Revista Diálogo Educacional*. v. 6, n.19, p.37-50, <https://www.redalyc.org/pdf/1891/189116275004.pdf>
- Saffioti, H. (2015). Primórdios do conceito de gênero. *Cadernos Pagu*. 12ed., 157–163. <https://periodicos.sbu.unicamp.br/ojs/index.php/cadpagu/article/view/8634812>
- Santos, A. (2006). Entre a academia e o activismo: Sociologia, estudos queer e movimento LGBT em Portugal. *Revista Crítica de Ciências Sociais*. <http://journals.openedition.org/rccs/867>
- Sarlet, I. (2005). *Dimensões da Dignidade: Ensaios de Filosofia do Direito Constitucional*. Livraria do Advogado. p. 45-46.
- Sarmento, D. (2016). *Dignidade da pessoa humana: conteúdo, trajetórias e metodologia*. 1ª ed. 1º reimpressão. Fórum. p. 189-239.
- Sedgwick, E. (2007). Epistemology of the Closet. Tradução: Plínio Dentzien; Revisão: Richard Miskolci e Júlio Assis Simões. *Cadernos Pagu* (28), 19-54. <https://www.scielo.br/j/cpa/a/hWcQckryVj3MMbWsTF5pnqn/?format=pdf&lang=pt>
- Seelman, K. (2019). From “My Absolute Worst Nightmare” to “I Couldn’t Ask for Anything More”: Trans Individuals’ Interactions with College Administrators, Professors, and Others with Institutional Power. *Trans people in higher education*. Edited by Genny Beemyn. State University of New York Press. p.253-278.
- Seidman, I. (2006). *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences*. 3rd ed. Teachers College Press.
- Shelton, J.; Stakelum, R. & Dodd, S. (2020). *LGBTIQ Youth Homelessness in Europe: Findings from a Survey of FEANTSA Membership Organisations*. FEANTSA, True Colors United, and the Silberman Center for Sexuality and Gender at Hunter College. https://www.feantsa.org/public/user/Resources/reports/Youth_Homelessness_in_European_Context_v5.pdf
- Siqueira, D. (2006). Prefácio. In: Bento, B. *A (re)invenção do corpo. Sexualidade e gênero na experiencia transexual*. Garamond. p.11-18.

- Soares, V. (2020). *Saúde para quem? A luta dos movimentos sociais da população LGBTI+ pela efetivação de uma política pública de saúde em Manaus*. Dissertação de mestrado em Serviço Social - Universidade Federal do Amazonas. <https://tede.ufam.edu.br/handle/tede/8403>
- Sojo, D.; Sierra, B.; López, I. (2005). *Health and Gender: a practice guide for practioners in Cooperation*. Medicos del Mundo. <http://ibdigital.uib.es/greenstone/sites/localsite/collect/cd2/index/assoc/mm0005.dir/mm0005.pdf>
- Statista Research Department. (2021). *Gender identity worldwide 2021*. <https://www.statista.com/statistics/1269778/gender-identity-worldwide-country/>
- Stoller, R. (1968). *Sex and gender: the development of masculinity and femininity*. Science House. E-book. <https://www.perlego.com/book/1505189/sex-and-gender-the-development-of-masculinity-and-femininity-pdf>
- Stonewall. (2018). *LGBT in Britain: Health report*. <https://www.stonewall.org.uk/lgbt-britain-health>
- Storms, M. (1980). Theories of sexual orientation. *Journal of Personality and Social Psychology*, 38(5), 783–792. <https://doi.org/10.1037/0022-3514.38.5.783>
- TGEU - Transgender Europe. (2015) *For the Record*, p. 20. <http://tgeu.org/pro-trans/>
- TGEU - Transgender Europe. (2017). *Overdiagnosed but Underserved*. *Trans Health Survey*. <https://tgeu.org/healthcare>
- TGEU - Transgender Europe. (2021). *TvT TMM: Trans Day of Remembrance 2021. Transrespect versus Transphobia Worldwide*. <https://transrespect.org/en/tmm-update-tdor-2021/>
- TGEU – Transgender Europe. (2022). *Trans Rights Map*. <http://transrightsmap.tgeu.org>
- UN Human Rights Council. (2019). *Protection against violence and discrimination based on sexual orientation and gender identity*. A/74/181. <https://undocs.org/A/74/181>
- UNESCO. (2019). *Behind the numbers: ending school violence and bullying*. <https://unesdoc.unesco.org/ark:/48223/pf0000366483>
- United Nations. (1948). *Universal Declaration of Human Rights*. <https://www.un.org/en/about-us/universal-declaration-of-human-rights>
- United Nations. (2015). *Joint statement on ending violence and discrimination against lesbian, gay, bisexual, transgender and intersex people*. https://www.ohchr.org/Documents/Issues/Discrimination/Joint_LGBTI_Statement_ENG.PDF

- United Nations. (2015). *Transforming Our World: The 2030 Agenda for Sustainable Development*. p.1-13. <https://doi.org/10.1007/s13398-014-0173-7.2>
- United Nations. (2019). *Born Free and Equal. Sexual Orientation, Gender Identity and Sex Characteristics in International Human Rights Law*. 2^a ed. HOHC. https://www.ohchr.org/sites/default/files/Documents/Publications/Born_Free_and_Equal_WEB.pdf
- Vergueiro, V. (2014). Entrevista com Viviane Vergueiro. In Ramirez, B. Colonialidad e cis-normatividade. *Iberoamerica Social: revista-red de estudos sociais*. (III) p.15-21. <https://dialnet.unirioja.es/descarga/articulo/6624989.pdf>
- Vergueiro, V. (2016). *Pensando a cisgeneridade como crítica decolonial*. EDUFBA, pp. 249-270. <https://doi.org/10.7476/9788523218669.0014>.
- Vergueiro, V. (2017). Despatologizar é descolonizar. In: *Grupo Transcritas Coletivas. Nós Trans: escritivências de resistência*. Litera Trans. p. 109-112.
- WHO - World Health Organization. (2015). *Sexual health, human rights and the law*. <https://apps.who.int/iris/handle/10665/175556>
- WHO - World Health Organization. (2019). *International statistical classification of diseases and related health problems*. 11th ed. <https://icd.who.int/>
- Wiesemann, C.; Ude-Koeller, S.; Sinnecker, G. *et al.* (2010). Ethical principles and recommendations for the medical management of differences of sex development (DSD)/intersex in children and adolescents. *European Journal of Pediatrics*. 169, p.671–679 <https://doi.org/10.1007/s00431-009-1086-x>
- Yogyakarta Principles Plus 10. (2017). *Additional Principles and state obligations on the application of international human rights law in relation to sexual orientation, gender identity, gender expression and sex characteristics to complement Yogyakarta Principles*. http://yogyakartaprinciples.org/wp-content/uploads/2017/11/A5_yogyakartaWEB-2.pdf
- Yogyakarta Principles. (2007). *Principles on the application of international human rights law in relation to sexual orientation and gender identity*. http://yogyakartaprinciples.org/wp-content/uploads/2016/08/principles_en.pdf

Appendix 1 – Interview guide in portuguese

GUIÃO DE ENTREVISTA

Entrevistador: André Brasil

Pessoa entrevistada: _____ Data ___/___/___, _____, _____.

Tema: Onde estão essas pessoas? Uma abordagem sobre a ausência e o apagamento de pessoas trans no ensino superior europeu.

Orientação científica: Professora PhD. Sofia Bergano

- **Objetivos:**
- Realizar uma apreciação da realidade acadêmica acerca do acesso e permanência ao/no ensino superior de pessoas trans, a verificar se há a ausência e/ou o apagamento dessas vivências nesse contexto.
- Compreender como ocorre o processo de construção da identidade trans, a identificar os obstáculos e as dificuldades experienciadas durante este percurso, e perceber como esse processo se reflete na aprendizagem ao longo da vida dessas pessoas.
- Evidenciar quais fatores determinantes podem impedir ou dificultar o acesso ao ensino superior por pessoas trans e o que pode ser feito para facilitar este acesso.

Blocos	Categoria	Objetivo	Questões
Bloco 1	Legitimação	Apresentar-se e informar o entrevistado sobre o contexto de realização da entrevista e respetivos objetivos.	<i>Agradecer a disponibilidade; informar sobre o uso do gravador; explicitar o problema, o objetivo e os benefícios do estudo; colocar o entrevistado na situação de colaborador; garantir a confidencialidade dos dados; explicar o procedimento.</i>
Bloco 2	A – Informação sociodemográfica.	Caracterizar do ponto de vista sociodemográfico o grupo de participantes.	<ol style="list-style-type: none"> 1- Qual o seu nome e a sua Idade? 2- Qual cor/raça/etnia a que sente pertencer? 3- Qual é a sua nacionalidade? 4- Vive na Europa? Em que país? 5- Qual o seu nível de escolaridade? 6- Como você se identifica quanto ao gênero? 7- Como você se declara quanto a sua orientação sexual?

			8- <i>Considera poder haver outra característica ou referência identitária que seja importante ou que a/o defina ou contribua para ser quem é?</i>
Bloco 3	B – Sexualidade Humana.	Conhecer a interpretação das pessoas participantes sobre as categorias de sexo e gênero e a forma como se posicionam no espectro de gênero	9- <i>Qual a sua impressão acerca da binariedade imposta socialmente ao sexo e ao gênero, (homem e mulher, masculino e feminino)?</i> 10- <i>De acordo com a teoria do espectro de gênero, existe uma imensidão de possibilidades que flutuam entre o masculino e o feminino (Mostrar figura do Espectro). Como você se enxerga diante desse espectro? Nas extremidades, dentro ou fora dele?</i> 11- <i>Na sua opinião qual é a relevância destes recursos teóricos? (do ponto de vista acadêmico e do ponto de vista das suas implicações na vida das pessoas)</i>
Bloco 4	C - Transgeneridade.	Compreender a forma como a construção da identidade de gênero é percebida. Identificar os obstáculos percebidos ao longo deste processo e os recursos mobilizados para o alcançar.	12- <i>Como foi o processo de construção da sua identidade de gênero? Houve dificuldades? Quais foram suas primeiras impressões?</i> 13- <i>Quando se iniciou esse processo? Em que momento você se percebeu como pessoa trans?</i> 14- <i>Como reagiram as pessoas com quem convive ao lhe serem declaradas sua identidade de gênero? Houve apoio, compreensão? Sentiu-se vulnerável, excluída/o? (na família, na comunidade, na escola ou outros).</i> 15- <i>Experienciou algum tipo de dificuldade financeira neste processo? (Fome ou falta de moradia)</i> 16- <i>Em algum momento a construção da sua identidade de gênero foi vista, expressamente ou implicitamente, como doença, uma deficiência ou como algo que não correspondia à norma? Como foi para você vivenciar isso?</i> 17- <i>Que ferramentas utilizou para lidar com estas situações? Recebeu ajuda (teve pessoas aliadas neste processo)?</i>
Bloco 5	D – Cisgeneridade e cisnormatividade.	Perceber como o padrão social cisnormativo afeta as vivências trans e compreender como as pessoas cis poderiam tornar-se aliadas na busca por igualdade de direitos.	18- <i>Como o padrão cisnormativo afetou a construção da sua identidade de gênero? Em algum momento as normas sociais padrões limitaram aspectos da sua identidade?</i> 19- <i>Em sua experiência pessoal, já lhe foi exigida/o em algum momento uma suposta coerência entre o sexo, a sua identidade de gênero e a sua orientação sexual? Se sim, como isso aconteceu? Como é que essas situações são vivenciadas?</i> 20- <i>O que se aprende diante dessas imposições sociais?</i> 21- <i>Como as pessoas cis podem agir enquanto aliadas na luta pelos direitos das pessoas trans?</i> 22- <i>E as pessoas trans? Qual o seu papel nestes processos?</i>

Bloco 6	E – Transfobia e necropolítica.	Identificar como a transfobia se apresenta na vida das pessoas trans e perceber como o medo e os episódios de violência podem dificultar o acesso à educação.	<p>23- <i>Você já experienciou algum tipo de transfobia ao longo da sua existência? Como ocorreu? Houve violência física? Em que contextos?</i></p> <p>24- <i>Conhece alguma pessoa trans que já sofreu violência física em razão de transfobia? Quais foram as consequências dessa violência?</i></p> <p>25- <i>Você já sentiu medo de vivenciar episódios transfóbicos?! Como se apresentou esse medo? Em que contextos?</i></p> <p>26- <i>A possibilidade de transfobia influenciou no processo de construção da sua identidade de gênero? De que forma?</i></p> <p>27- <i>Em algum momento a transfobia ou o medo dificultaram o seu acesso à educação? Como?</i></p>
Bloco 7	F – Movimentos sociais.	Compreender a importância dos movimentos sociais como instrumentos de representatividade.	<p>28- <i>Qual a importância dos movimentos sociais na luta pelos direitos das pessoas trans?</i></p> <p>29- <i>Você se sente acolhido/a por esses movimentos? Na sua opinião, o movimento LGBT como um todo acolhe as pessoas trans? O movimento feminista acolhe as mulheres trans? O movimento negro acolhe as pessoas Trans e negras?</i></p> <p>30- <i>Se respondeu não, de que forma esses movimentos sociais poderiam ser mais inclusivos?</i></p>
Bloco 8	G – Questões jurídicas.	Perceber o quanto as pessoas trans se sentem resguardadas por legislações e políticas públicas voltadas à garantia de direitos e liberdades.	<p>31- <i>Quanto você se sente resguardada/o juridicamente no país onde reside? Existem legislação e políticas públicas voltadas à garantia de direitos e proteção das pessoas trans? (Se imigrante,) E no seu país de origem?</i></p> <p>32- <i>Já fez uso do reconhecimento legal de gênero? Se sim, como foi essa experiência? Fácil? Custosa? O que significou para você esse reconhecimento? Se não, por quê?</i></p>
Bloco 9	H – Contexto educacional.	Compreender o contexto escolar experienciado por pessoas trans e perceber como as vivências deste período interferem em sua educação ao longo da vida.	<p>33- <i>Como foi o seu percurso escolar? Houve discriminações, bullying, quanto a sua identidade de gênero ou orientação sexual no contexto escolar? Se sim, por parte de quem? Os professores intervinham? A direção intervinha?</i></p> <p>34- <i>Em algum momento pensou em desistir da educação? Por quê?</i></p> <p>35- <i>Na sua opinião, quais as mudanças que têm de ocorrer em contexto escolar para que as pessoas trans se possam sentir seguras e acolhidas?</i></p>
			36- <i>Já acessou o ensino superior em algum momento do seu percurso educacional?</i>

		Realizar uma apreciação da realidade acadêmica no ensino superior de pessoas trans e verificar se há a ausência e/ou o apagamento dessas vivências nesse contexto.	<p>37- <i>Se sim, como foi a sua chegada na instituição de ensino superior? (O seu primeiro dia. Quais foram as suas impressões?)</i></p> <p>38- <i>Sentiu alguma dificuldade ao acessar esse espaço de aprendizagem? Se sim, quais foram?</i></p> <p>39- <i>Sentiu-se/sente-se, incluída e acolhida na instituição de ensino superior? A ida às aulas era/é um momento agradável?</i></p> <p>40- <i>Experienciou algum tipo de transfobia no ensino superior?</i> <i>Se sim, de que forma? Por parte de quem?</i></p> <p>41- <i>Como a diversidade de gênero se apresenta/apresentava em sua instituição de ensino superior?</i></p> <p>42- <i>A instituição de ensino superior, seus funcionários e os docentes promovem o acolhimento e a integração da diversidade de gênero?</i> <i>Se sim, de que forma?</i> <i>Se não, por que sentiu isso? Acha que eles estão preparados para promover essa integração?</i></p>	<p>43- <i>Se não, por que não acessou?</i></p> <p>44- <i>Gostaria de ter acessado? Está nos seus planos?</i></p>
		Compreender a percepção das pessoas trans em relação ao que pode ser feito para melhorar o acesso ao ensino superior.	<p>45- <i>Na sua opinião, qual a importância das pessoas trans estarem presentes no ensino superior (por exemplo como estudantes, investigadores/as docentes)?</i></p> <p>46- <i>O que facilitaria o acesso ao ensino superior por pessoas trans? (Políticas públicas)</i></p> <p>47- <i>O que poderia ser feito pelas instituições de ensino, seus funcionários, professores e alunos cis, para uma inclusão efetiva e o acolhimento de pessoas trans?</i></p>	
Bloco 10	Síntese e agradecimentos.		<p><i>Deseja acrescentar mais alguma questão que não tenha sido feita ao longo da entrevista? Obrigado pela colaboração e pela disponibilidade.</i></p>	

Appendix 2 – Interview guide in english

INTERVIEW GUIDE

Interviewer: André Brasil

Person interviewed: _____ Date ___/___/___, _____, _____.

Theme: Where are these people? An approach to the absence and erasure of trans people in European higher education.

Scientific orientation: Professor PhD. Sofia Bergano

- **Objectives:**
- Carry out an assessment of the academic reality about the access and permanence to/in higher education of trans people, to verify if there is the absence and/or erasure of these experiences in this context
- Understand how the trans identity construction process occurs, identify obstacles and difficulties experienced during this journey, and understand how this process is reflected in the lifelong learning of these people.
- To evidence which determining factors may prevent or hinder access to higher education for trans people and what can be done to facilitate this access.

Blocks	Category	Objectives	Questions
Block 1	Legitimation	Introduce yourself and inform the interviewee about the context of the interview and its objectives.	<i>To thank for availability; inform about the use of the recorder; explain the problem, the objective and the benefits of the study; place the interviewee in the position of collaborator; ensure data confidentiality; explain the procedure.</i>
Block 2	A – Sociodemographic information.	Characterize the group of participants from a sociodemographic point of view.	<ol style="list-style-type: none"> 1- <i>What is your name and your age?</i> 2- <i>What color/race/ethnicity do you feel you belong to?</i> 3- <i>What is your nationality?</i> 4- <i>Do you live in Europe? Which country?</i> 5- <i>What is your education level?</i> 6- <i>How do you identify yourself in terms of gender?</i> 7- <i>How do you declare your sexual orientation?</i>

			<p>8- <i>Do you think there may be another characteristic or identity reference that is important or that defines you or contributes to who you are</i></p>
Block 3	B – Human Sexuality.	<p>Knowing the participants' interpretation of the sex and gender categories and the way they position themselves on the gender spectrum</p>	<p>9- <i>What is your impression about the socially imposed binarity of sex and gender (man and woman, male and female)?</i></p> <p>10- <i>According to the gender spectrum theory, there is an immensity of possibilities that fluctuate between masculine and feminine (Show Spectrum figure). How do you see yourself in the face of this spectrum? At the ends, inside or outside of it?</i></p> <p>11- <i>In your opinion, what is the relevance of these theoretical resources? (from the academic point of view and from the point of view of its implications in people's lives)</i></p>
Block 4	C - Transgender.	<p>Understand how the construction of gender identity is perceived.</p> <p>Identify the obstacles perceived throughout this process and the resources mobilized to achieve it.</p>	<p>12- <i>How was the process of building your gender identity? Were there difficulties? What were your first impressions?</i></p> <p>13- <i>When did this process start? When did you realize yourself as a trans person?</i></p> <p>14- <i>How did the people you relate to react when they found out about your gender identity? Was there support, understanding? Did you feel vulnerable, excluded?</i></p> <p>15- <i>Did you experience any kind of financial difficulty in this process? (Hunger or homelessness)</i></p> <p>16- <i>Was the construction of your gender identity at any time seen, expressly or implicitly, as a disease, a disability or as something that did not correspond to the norm? How was it for you to experience this?</i></p> <p>17- <i>What tools did you use to deal with these situations? Did you receive help (had allies in this process)?</i></p>
Block 5	D – Cisgender and cisnormativity.	<p>Realize how the cisnormative social pattern affects trans experiences and understand how cis people can become allies in the search for equal rights.</p>	<p>18- <i>How did the cisnormative pattern affect the construction of your gender identity? Have standard social norms ever limited aspects of your identity?</i></p> <p>19- <i>In your personal experience, have you ever been asked for a supposed consistency between your sex, your gender identity and your sexual orientation? If yes, how did this happen? How are these situations experienced?</i></p> <p>20- <i>What is learned in the face of these social impositions?</i></p> <p>21- <i>How can cis people act as allies in the fight for the rights of trans people?</i></p> <p>22- <i>What about trans people? What is your role in these processes?</i></p>

Block 6	E – Transphobia and Necropolitics.	Identify how transphobia presents itself in the lives of trans people and understand how fear and episodes of violence can hinder access to education.	<p>23- Have you ever experienced any type of transphobia throughout your existence? How did it happen? Was there physical violence? In what contexts?</p> <p>24- Do you know any trans people who have suffered physical violence due to transphobia? What were the consequences of this violence?</p> <p>25- Have you ever been afraid of experiencing transphobic episodes?! How did this fear arise? In what contexts?</p> <p>26- Did the possibility of transphobia influence the process of building your gender identity? In what way?</p> <p>27- Has transphobia or fear ever hindered your access to education? How was it?</p>
Block 7	F – Social Movements	Understand the importance of social movements as instruments of representativeness.	<p>28- What is the importance of social movements in the struggle for the rights of trans people?</p> <p>29- Do you feel welcomed by these movements? In your opinion, does the LGBT movement, as a whole, welcome trans people? Does the feminist movement welcome trans women? Does the black movement welcome trans and black people?</p> <p>30- If you answered no, how could these social movements be more inclusive?</p>
Block 8	G – Legal issues.	Realize how much trans people feel protected by legislation and public policies aimed at guaranteeing rights and freedoms.	<p>31- How much do you feel legally protected in the country where you live? Are there legislation and public policies aimed at guaranteeing the rights and protection of trans people? (If immigrant,) And in your home country?</p> <p>32- Have you made use of legal gender recognition? If yes, how was that experience? Easy? costly? What did this recognition mean to you? If not, why?</p>
Block 9	H – Educational context.	Understand the school context experienced by trans people and how the experiences of this period interfere in their education throughout life.	<p>33- How was your school career? Was there discrimination, bullying, regarding your gender identity or sexual orientation in the school context? If yes, by whom? Did the teachers intervene? Did management intervene?</p> <p>34- Have you ever thought about giving up education? Why?</p> <p>35- In your opinion, what changes have to take place in the school context so that trans people can feel safe and welcomed?</p>
			<p>36- Have you accessed higher education at some point in your educational journey?</p>

		Conduct an appreciation of the academic reality in higher education for trans people and verify if there is the absence and/or erasure of these experiences in this context.	<p>37- <i>If yes, how was your arrival at the higher education institution? (Your first day. What were your impressions?)</i></p> <p>38- <i>Did you experience any difficulties accessing this learning space? Which was?</i></p> <p>39- <i>Did you feel/do you feel included and welcomed in the higher education institution? Was/is going to class a pleasant moment?</i></p> <p>40- <i>Did you experience any type of transphobia in higher education? If so, in what way? On whose part?</i></p> <p>41- <i>How is gender diversity presented/presented in your higher education institution?</i></p> <p>42- <i>Does the higher education institution, its staff and teachers promote the reception and integration of gender diversity? If so, in what way?</i></p> <p><i>If not, why did you feel it? Do you think they are prepared to promote this integration?</i></p>	<p>43- <i>If not, why didn't you access?</i></p> <p>44- <i>Would you like to have accessed? Is it in your plans?</i></p>
			45- <i>In your opinion, how important is it for trans people to be present in higher education (for example as students, researchers/teachers)?</i>	
		Understand trans people's perception of what can be done to improve access to higher education.	<p>46- <i>What would facilitate access to higher education for trans people? (Public policy)</i></p> <p>47- <i>What could be done by educational institutions, their employees, teachers and cis students, for an effective inclusion and reception of trans people?</i></p>	
Block 10	Summary and thanks.		<i>Do you want to add any more questions that were not asked during the interview? Thank you for your collaboration and availability..</i>	

Appendix 3 – Interview guide in Italian.

GUIDA ALL'INTERVISTA

Intervistatore: André Brasil

Persona Intervistata: _____ Data ___/___/___, _____, _____.

Tema: Dove sono queste persone? Un approccio all'assenza e all'invisibilità delle persone trans nell'istruzione superiore europea.

Orientamento scientifico: Professore PhD. Sofia Bergano.

Obiettivi:

- Effettuare una valutazione della realtà accademica in merito all'accesso e alla permanenza all'istruzione superiore per le persone trans, per verificare se vi sia assenza e/o invisibilità di tali esperienze in tale contesto.
- Comprendere come avviene il processo di costruzione dell'identità trans, identificare gli ostacoli e le difficoltà incontrate in questo viaggio e capire come questo processo si riflette nell'apprendimento permanente di queste persone.
- Verificare quali determinanti possono impedire o ostacolare l'accesso all'istruzione superiore per le persone trans e cosa si può fare per facilitare tale accesso.

Blocchi	Categoria	Obiettivo	Domande
Blocco 1	Legittimazione	Presentarti e informa l'intervistato sul contesto dell'intervista e sui suoi obiettivi.	<i>Rigraziare per la disponibilità; informare sull'uso del registratore; spiegare il problema, l'obiettivo e i benefici dello studio; collocare l'intervistato nella posizione di collaboratore; garantire la riservatezza dei dati; spiegare la procedura.</i>
Blocco 2	A – Informazioni sociodemografiche.	Caratterizzare il gruppo di partecipanti da un punto di vista sociodemografico.	<ol style="list-style-type: none"> 1- Qual è il tuo nome e la tua età? 2- A quale colore/razza/etnia senti di appartenere? 3- Qual è la tua nazionalità? 4- Vivi in Europa? Quale paese? 5- Qual è il tuo livello di istruzione? 6- Come ti identifichi con il genere? 7- Come dichiari il tuo orientamento sessuale? 8- Pensi che possa esserci un'altra caratteristica o riferimento identitario che è importante o che ti definisce o contribuisce a quello che sei?

Blocco 3	B – Sessualità umana.	Conoscere l'interpretazione dei partecipanti del sesso e delle categorie di genere e il modo in cui si posizionano nello spettro di genere.	<p>9- Qual è la tua impressione sulla binarietà socialmente imposta di sesso e genere (uomo e donna, maschio e femmina)?</p> <p>10- Secondo la teoria dello spettro di genere, esiste un'immensità di possibilità che oscillano tra maschile e femminile (Mostra la figura dello spettro). Come ti vedi di fronte a questo spettro? Alle estremità, dentro o fuori?</p> <p>11- Secondo te, qual è la rilevanza di queste risorse teoriche? (dal punto di vista accademico e dal punto di vista delle sue implicazioni nella vita delle persone)</p>
Blocco 4	C - Transgenderità.	<p>Comprendere come viene percepita la costruzione dell'identità di genere.</p> <p>Identificare gli ostacoli percepiti durante questo processo e le risorse mobilitate per raggiungerlo.</p>	<p>12- Com'è stato il processo di costruzione della tua identità di genere? Ci sono state difficoltà? Quali sono state le tue prime impressioni?</p> <p>13- Quando è iniziato questo processo? Quando ti sei reso conto di essere una persona trans?</p> <p>14- Come hanno reagito le persone con cui vivi quando ti è stata detta la tua identità di genere? C'era supporto, comprensione? Ti sei sentito vulnerabile, escluso? (in famiglia, comunità, scuola o altro).</p> <p>15- Hai riscontrato qualche tipo di difficoltà finanziaria in questo processo? (Fame o senz'altro)</p> <p>16- La costruzione della tua identità di genere è stata mai vista, espressamente o implicitamente, come una malattia, una disabilità o come qualcosa che non corrispondeva alla norma? Com'è stato per te vivere questo?</p> <p>17- Quali strumenti hai utilizzato per affrontare queste situazioni? Hai ricevuto aiuto (hai avuto alleati in questo processo)?</p>
Blocco 5	D – Cisgenderità e cisnormatività.	Comprendere come il modello sociale cisnormativo influenzi le esperienze trans e capire come le persone cis potrebbero diventare alleate nella ricerca di pari diritti.	<p>18- In che modo il modello cisnormativo ha influito sulla costruzione della tua identità di genere? Le norme sociali standard hanno mai limitato aspetti della tua identità?</p> <p>19- Nella tua esperienza personale, ti è mai stata chiesta una presunta coerenza tra il tuo sesso, la tua identità di genere e il tuo orientamento sessuale? Se sì, come è successo? Come vengono vissute queste situazioni?</p> <p>20- Cosa si impara di fronte a queste imposizioni sociali?</p> <p>21- Come possono le persone cis agire come alleate nella lotta per i diritti delle persone trans?</p> <p>22- E le persone trans? Qual è il tuo ruolo in questi processi?</p>
Blocco 6	E – Transfobia e necropolitica.	Identificare come la transfobia si presenta nella vita delle persone trans e	<p>23- Hai sperimentato qualche tipo di transfobia nel corso della tua esistenza? Come è successo? C'è stata violenza fisica? In quali contesti?</p>

		capire come la paura e gli episodi di violenza possono ostacolare l'accesso all'istruzione.	<p>24- <i>Conosci delle persone trans che hanno subito violenze fisiche a causa della transfobia? Quali sono state le conseguenze di questa violenza?</i></p> <p>25- <i>Hai mai avuto paura di vivere episodi transfobici?! Come è nata questa paura? In quali contesti?</i></p> <p>26- <i>La possibilità della transfobia ha influenzato il processo di costruzione della tua identità di genere? In quale modo?</i></p> <p>27- <i>La transfobia o la paura ti hanno mai reso difficile l'accesso all'istruzione? Come?</i></p>
Blocco 7	F – Movimenti sociali.	Comprendere l'importanza dei movimenti sociali come strumenti di rappresentanza.	<p>28- <i>Qual è l'importanza dei movimenti sociali nella lotta per i diritti delle persone trans?</i></p> <p>29- <i>Ti senti accolto da questi movimenti? Secondo te, il movimento LGBT nel suo insieme accoglie le persone trans? Il movimento femminista accoglie le donne trans? Il movimento nero accoglie i trans e i neri?</i></p> <p>30- <i>Se hai risposto no, come potrebbero questi movimenti sociali essere più inclusivi?</i></p>
Blocco 8	G – Questioni legali.	Rendersi conto di quanto le persone trans si sentano protette dalla legislazione e dalle politiche pubbliche volte a garantire diritti e libertà.	<p>31- <i>Quanto ti senti legalmente protetto nel paese in cui vivi? Esistono normative e politiche pubbliche volte a garantire i diritti e la protezione delle persone trans? (Se immigrato,) E nel tuo paese d'origine?</i></p> <p>32- <i>Hai fatto uso del riconoscimento legale del genere? Se sì, come è stata quell'esperienza? Facile? costoso? Cosa ha significato per te questo riconoscimento? Se no, perché?</i></p>
Blocco 9	H – Contesto educativo.	Comprendere il contesto scolastico vissuto dalle persone trans e capire come le esperienze di questo periodo interferiscono nella loro educazione nel corso della vita.	<p>33- <i>Com'è stata la tua carriera scolastica? C'è stata discriminazione, bullismo, riguardo alla tua identità di genere o orientamento sessuale nel contesto scolastico? Se sì, da chi? Gli insegnanti sono intervenuti? La direzione è intervenuta?</i></p> <p>34- <i>Hai mai pensato di rinunciare all'istruzione? Perché?</i></p> <p>35- <i>Secondo te, quali cambiamenti devono avvenire nel contesto scolastico affinché le persone trans possano sentirsi al sicuro e accolte?</i></p>
		Realizzare un approccio alla realtà accademica	<p>36- <i>Hai avuto accesso all'istruzione superiore ad un certo punto del tuo percorso educativo?</i></p>

		<p>nell'istruzione superiore per persone trans e verificare se esiste un'assenza e/o invisibilità di queste esperienze in questo contesto.</p>	<p>37- <i>Se sì, come è stato il tuo arrivo all'istituto di istruzione superiore? (Il tuo primo giorno. Quali sono state le tue impressioni?)</i></p> <p>38- <i>Hai avuto difficoltà ad accedere a questo spazio di apprendimento? Se sì, quali erano?</i></p> <p>39- <i>Ti sei sentito/ti senti incluso e accolto nell'istituto di istruzione superiore? La lezione è un momento piacevole?</i></p> <p>40- <i>Hai sperimentato qualche tipo di transfobia nell'istruzione superiore?</i> <i>Se sì, in che modo? Da parte di chi?</i></p> <p>41- <i>Come viene presentata la diversità di genere nel tuo istituto di istruzione superiore?</i></p> <p>42- <i>L'istituto di istruzione superiore, i suoi dipendenti e insegnanti promuovono l'accoglienza e l'integrazione della diversità di genere?</i> <i>Se sì, in che modo?</i> <i>Se no, perché l'hai sentito? Pensi che siano disposti a promuovere questa integrazione?</i></p>	<p>43- <i>Se no, perché non sei andato all'università?</i></p> <p>44- <i>Vorresti aver effettuato l'accesso? È nei tuoi piani?</i></p>
			<p>45- <i>Secondo te, qual è l'importanza della presenza delle persone trans nell'istruzione superiore (ad esempio come studenti, ricercatori/insegnanti)?</i></p>	
		<p>Comprendere la percezione delle persone trans su cosa si può fare per migliorare l'accesso all'istruzione superiore.</p>	<p>46- <i>Cosa faciliterebbe l'accesso all'istruzione superiore per le persone trans? (Politiche pubbliche).</i></p> <p>47- <i>Cosa possono fare le istituzioni educative, i loro dipendenti, insegnanti e studenti cis per l'effettiva inclusione e accoglienza delle persone trans?</i></p>	
Blocco 10	Sintesi e Grazie.		<p><i>Vuoi aggiungere altre domande che non sono state poste durante il colloquio?</i> <i>Grazie per la vostra collaborazione e disponibilità.</i></p>	

Appendix 4 – Interview guide in Spanish.

GUÍA DE ENTREVISTA

Entrevistador: André Brasil

Persona entrevistada: _____ Data ___/___/___, _____, _____.

Tema: ¿Dónde están estas personas? Una aproximación a la ausencia y la invisibilidad de las personas trans en la educación superior europea.

Orientación científica: Profesora PhD. Sofia Bergano

• **Objetivos:**

- Realizar un diagnóstico de la realidad académica sobre el acceso y permanencia a/en la educación superior de personas trans, para verificar si existe ausencia y/o invisibilidad de estas experiencias en este contexto.
- Comprender cómo se da el proceso de construcción de la identidad trans, identificar los obstáculos y dificultades vividos durante este recorrido, y comprender cómo este proceso se refleja en el aprendizaje permanente de estas personas.
- Evidenciar qué condicionantes pueden impedir o dificultar el acceso a la educación superior de las personas trans y qué se puede hacer para facilitar este acceso.

Bloques	Categoría	Objetivos	Preguntas
Bloque 1	Legitimación	Preséntese e informe al entrevistado sobre el contexto de la entrevista y sus objetivos.	<i>Agradecer por la disponibilidad; informar sobre el uso de la grabadora; explicar el problema, el objetivo y los beneficios del estudio; colocar al entrevistado en la posición de colaborador; garantizar la confidencialidad de los datos; explicar el procedimiento.</i>
Bloque 2	A – Información sociodemográfica.	Caracterizar al grupo de participantes desde un punto de vista sociodemográfico.	1- ¿Cuál es tu nombre y tu edad? 2- ¿A qué color/raza/etnia sientes que perteneces? 3- ¿Cuál es tu nacionalidad? 4- ¿Vives en Europa? ¿Cuál país? 5- ¿Cuál es su nivel de educación? 6- ¿Cómo te identificas en términos de género?

			<p>7- <i>¿Cómo declaras tu orientación sexual?</i></p> <p>8- <i>¿Crees que puede haber otra característica o referente de identidad que sea importante o que te defina o aporte a lo que eres?</i></p>
Bloque 3	B – Sexualidad Humana	<p>Conocer la interpretación de los participantes sobre las categorías de sexo y género y la forma en que se posicionan en el espectro de género.</p>	<p>9- <i>¿Cuál es su impresión sobre la binaridad socialmente impuesta de sexo y género (hombre y mujer, hombre y mujer)?</i></p> <p>10- <i>Según la teoría del espectro de género, existe una inmensidad de posibilidades que fluctúan entre lo masculino y lo femenino (figura Show Spectrum). ¿Cómo te ves frente a este espectro? ¿En los extremos, dentro o fuera de ella?</i></p> <p>11- <i>En su opinión, ¿cuál es la relevancia de estos recursos teóricos? (desde el punto de vista académico y desde el punto de vista de sus implicaciones en la vida de las personas)</i></p>
Bloque 4	C - Transgénero.	<p>Comprender cómo se percibe la construcción de la identidad de género.</p> <p>Identificar los obstáculos percibidos a lo largo de este proceso y los recursos movilizados para lograrlo.</p>	<p>12- <i>¿Cómo fue el proceso de construcción de tu identidad de género? ¿Hubo dificultades? ¿Cuáles fueron tus primeras impresiones?</i></p> <p>13- <i>¿Cuándo comenzó este proceso? ¿Cuándo te diste cuenta como persona trans?</i></p> <p>14- <i>¿Cómo reaccionaron las personas con las que te relacionas cuando se enteraron de tu identidad de género? ¿Hubo apoyo, comprensión? ¿Se sintió vulnerable, excluido?</i></p> <p>15- <i>¿Experimentó algún tipo de dificultad financiera en este proceso? (hambre o falta de vivienda)</i></p> <p>16- <i>¿La construcción de su identidad de género en algún momento fue vista, expresa o implícitamente, como una enfermedad, una discapacidad o como algo que no correspondía a la norma? ¿Cómo fue para ti experimentar esto?</i></p> <p>17- <i>¿Qué herramientas utilizó para hacer frente a estas situaciones? ¿Recibió ayuda (tuvo aliados en este proceso)?</i></p>
Bloque 5	D – Cisgénero y cisheteronormatividad.	<p>Darse cuenta de cómo el patrón social cisheteronormativo afecta las experiencias trans y comprender cómo las personas cis pueden convertirse en aliados en la búsqueda de la igualdad de derechos.</p>	<p>18- <i>¿Cómo afectó el patrón cisheteronormativo en la construcción de tu identidad de género? ¿Alguna vez las normas sociales estándar han limitado aspectos de su identidad?</i></p> <p>19- <i>En tu experiencia personal, ¿alguna vez te han preguntado por una supuesta concordancia entre tu sexo, tu identidad de género y tu orientación sexual? En caso afirmativo, ¿cómo sucedió esto? ¿Cómo se viven estas situaciones?</i></p> <p>20- <i>¿Qué se aprende frente a estas imposiciones sociales?</i></p> <p>21- <i>¿Cómo pueden las personas cis actuar como aliados en la lucha por los derechos de las personas trans?</i></p> <p>22- <i>¿Qué pasa con las personas trans? ¿Cuál es su papel en estos procesos?</i></p>

Bloque 6	E – Transfobia y Necropolítica.	Identificar cómo se presenta la transfobia en la vida de las personas trans y comprender cómo el miedo y los episodios de violencia pueden dificultar el acceso a la educación.	<p>23- ¿Alguna vez has experimentado algún tipo de transfobia a lo largo de tu existencia? ¿Como paso? ¿Hubo violencia física? ¿En qué contextos?</p> <p>24- ¿Conoces a alguna persona trans que haya sufrido violencia física por transfobia? ¿Cuáles fueron las consecuencias de esta violencia?</p> <p>25- ¿Alguna vez has tenido miedo de experimentar episodios transfóbicos? ¿Cómo surgió este miedo? ¿En qué contextos?</p> <p>26- ¿La posibilidad de la transfobia influyó en el proceso de construcción de tu identidad de género? ¿En qué manera?</p> <p>27- ¿Alguna vez la transfobia o el miedo han impedido tu acceso a la educación? ¿Como estuvo?</p>
Bloque 7	F – Movimientos Sociales	Comprender la importancia de los movimientos sociales como instrumentos de representatividad.	<p>28- ¿Cuál es la importancia de los movimientos sociales en la lucha por los derechos de las personas trans?</p> <p>29- ¿Se siente acogido por estos movimientos? En tu opinión, ¿el movimiento LGBT en su conjunto acoge a las personas trans? ¿El movimiento feminista acoge a las mujeres trans? ¿El movimiento negro da la bienvenida a las personas trans y negras?</p> <p>30- Si respondió que no, ¿cómo podrían estos movimientos sociales ser más inclusivos?</p>
Bloque 8	G – Cuestiones legales.	Darse cuenta de cuánto se sienten protegidas las personas trans por la legislación y las políticas públicas destinadas a garantizar derechos y libertades.	<p>31- ¿Qué tanto te sientes legalmente protegido en el país donde vives? ¿Existe legislación y políticas públicas dirigidas a garantizar los derechos y la protección de las personas trans? (Si es inmigrante) ¿Y en su país de origen?</p> <p>32- ¿Ha hecho uso del reconocimiento legal de género? En caso afirmativo, ¿cómo fue esa experiencia? ¿Fácil? ¿costoso? ¿Qué supuso para ti este reconocimiento? Si no, ¿por qué?</p>
Bloque 9	H – Contexto educativo.	Comprender el contexto escolar vivido por las personas trans y cómo las vivencias de este período interfieren en su formación a lo largo de la vida.	<p>33- ¿Cómo fue tu carrera escolar? ¿Hubo discriminación, bullying, con respecto a su identidad de género u orientación sexual en el contexto escolar? En caso afirmativo, ¿por quién? ¿Intervinieron los profesores? ¿Intervino la dirección?</p> <p>34- ¿Alguna vez has pensado en dejar la educación? ¿Por qué?</p> <p>35- En tu opinión, ¿qué cambios se deben realizar en el contexto escolar para que las personas trans se sientan seguras y acogidas?</p>

		Realizar una apreciación de la realidad académica en la educación superior para personas trans y verificar si existe ausencia y/o borramiento de estas experiencias en este contexto.	36- <i>¿Has accedido a la educación superior en algún momento de tu trayectoria educativa?</i>	
			37- <i>En caso afirmativo, ¿cómo fue su llegada a la institución de educación superior? (Tu primer día. ¿Cuáles fueron tus impresiones?)</i> 38- <i>¿Experimentó alguna dificultad para acceder a este espacio de aprendizaje? ¿Que era?</i> 39- <i>¿Se sintió/se siente incluido y acogido en la institución de educación superior? ¿Fue/es ir a clase un momento agradable?</i> 40- <i>¿Experimentaste algún tipo de transfobia en la educación superior? Si es así, ¿de qué manera? ¿De parte de quién?</i> 41- <i>¿Cómo se presenta/presenta la diversidad de género en su institución de educación superior?</i> 42- <i>¿La institución de educación superior, su personal y docentes promueven la acogida e integración de la diversidad de género? Si es así, ¿de qué manera? Si no, ¿por qué lo sentiste? ¿Cree que están preparados para promover esta integración?</i>	43- <i>Si no, ¿por qué no accediste?</i> 44- <i>¿Te gustaría haber accedido? ¿Está en tus planes?</i>
			45- <i>En su opinión, ¿qué tan importante es que las personas trans estén presentes en la educación superior (por ejemplo, como estudiantes, investigadores/docentes)?</i>	
Bloque 10	Resumen y agradecimiento.	Comprender la percepción de las personas trans sobre lo que se puede hacer para mejorar el acceso a la educación superior.	46- <i>¿Qué facilitaría el acceso a la educación superior a las personas trans? (Política pública)</i> 47- <i>¿Qué podrían hacer las instituciones educativas, sus empleados, docentes y estudiantes cis, para una efectiva inclusión y acogida de las personas trans?</i>	
			<i>¿Desea agregar más preguntas que no se hicieron durante la entrevista? Gracias por su colaboración y disponibilidad.</i>	

Appendix 5

Validation of the interview guide – Prof. PhD. Andrea Marcelli

Início da mensagem encaminhada:

De: Andrea Mattia Marcelli <andrea.marcelli@unicusano.it>
Assunto: Re: Interview Guide
Data: 12 de fevereiro de 2023 18:57:39 GMT
Para: Andre Brasil <ambrasil@gmail.com>

Hi,

Please receive my comments in the attached documents. I hope this will help you.

Best,
Andrea

Cordiali saluti
Andrea Marcelli

Dr. Andrea Marcelli
Research fellow - Assegnista di ricerca

Insegnamento di Pedagogia Sociale, M-PED/01 (L-19)
Insegnamento di Antropologia Culturale, M-DEA/01 (L-19 / L-10)
Insegnamento di Antropologia della Formazione, M-DEA/01 (LM-85 / LM-14)
Insegnamento di Ricerca educativa e analisi dei dati, M-PED/04 (L-19)

Università Cusano
Via Don Carlo Gnocchi, 3 00166 Roma
andrea.marcelli@unicusano.it
<https://www.unicusano.it/>



brasil_evaluation.doc

x

18 KB

<https://www.amarcelli.com/>

TM

Appendix 6

Validation of the interview guide – Prof. PhD. Jaqueline Gomes de Jesus



Jaqueline Gomes de Jesus

Re: Validação - Guião de Entrevista - Dissertação

Para: Andre Brasil

Boa tarde, André. Feliz Ano Novo!

Desculpe a demora. Segue anexo o instrumento com algumas sugestões e comentários, bastante breves, pois ele está excelente.

Sobre a sua visita, estarei no Rio de Janeiro nesse período, podemos nos encontrar sim.

Abraços,

Profa. Dra. **Jaqueline Gomes de Jesus**

Lattes ID: <http://lattes.cnpq.br/0121194567584126>

Orcid ID: <http://orcid.org/0000-0002-2459-0135>

Professora de Psicologia - *Instituto Federal do Rio de Janeiro (IFRJ)* e *Fundação Oswaldo Cruz (DIHS/ENSP/FIOCRUZ)*

Docente Permanente - *PPGBIOS (UFRJ/UERJ/UFF/FIOCRUZ)* e *PROFHISTÓRIA (UFRRJ)*

Pesquisadora-Líder - *Grupo de pesquisa ODARA (CNPq)*: <http://dgp.cnpq.br/dgp/espelhogrupo/236000>



Appendix 7 – Formal Consent Protocol in Portuguese

Protocolo de consentimento - Entrevista

Eu, _____, aceito participar de livre vontade do estudo de autoria de André Antônio Martins Brasil, estudante da Escola Superior de Educação do Instituto Politécnico de Bragança, em Portugal, no âmbito do trabalho intitulado **“Onde estão essas pessoas? Uma abordagem sobre a ausência e o apagamento de pessoas trans no ensino superior europeu.”**, que servirá de base para a dissertação a ser apresentada no curso de Mestrado em Educação Social – Educação e intervenção ao longo da vida. O objetivo da investigação é realizar uma apreciação da realidade académica acerca do acesso ao ensino superior por pessoas trans, a reconhecer a ausência e/ou o apagamento dessas vivências nas instituições de ensino europeias, e estabelecer caminhos a serem seguidos como forma de se garantir o acesso efetivo à educação, enquanto direito humano garantidor da dignidade.

Foram-me explicados e compreendo os objetivos principais deste estudo, em que aceito participar, respondendo a uma entrevista que explora questões sobre a temática referida, onde não existem respostas corretas ou incorretas, apenas as minhas opiniões e relatos sobre a minha experiência de vida.

Compreendo que a minha participação neste estudo é voluntária, podendo desistir a qualquer momento e sempre que eu julgar oportuno, sem que essa decisão se reflita em qualquer prejuízo para mim.

Entendo ainda, que toda a informação obtida neste estudo, em que os dados serão analisados e poderão ser publicados em atividades de natureza académica, será estritamente confidencial quanto a minha identidade, que nunca será revelada em qualquer tempo ou por qualquer meio, de forma que estará preservado o meu sigilo e anonimato.

Aceito, portanto, participar da investigação, respondendo à entrevista, e de forma a viabilizar o melhor registo, autorizo a gravação em áudio deste inquérito.

Nome do entrevistado: _____

Assinatura do entrevistado: _____

Data ___/___/___

Nome do investigador: _____

Assinatura do investigador: _____

Data ___/___/___

Appendix 8 – Formal Consent Protocol in English

Consent protocol – Interview

I, _____, agree to participate of my own free will in the study by André Antônio Martins Brasil, a student at the Higher School of Education in the Polytechnic Institute of Bragança, in Portugal, within the scope of the work entitled “Where are these people? An approach to the absence and erasure of trans people in European higher education.”, under the scientific guidance of Professor PhD. Sofia Bergano, which will serve as the basis for the dissertation to be presented in the master’s course in Social Education – Education and lifelong intervention. The objective of the investigation is to carry out an appreciation of the academic reality, about the access and permanence to higher education of trans people, to recognize the absence and erasure of these experiences, and to establish paths to be followed as a way of guaranteeing effective access to education, as a human right that guarantees dignity.

The main objectives of this study were explained to me, and I understand the main objectives of this study, in which I agree to participate, answering an interview that explores questions about the mentioned theme, where there are no correct or incorrect answers, only my opinions and reports about my life experience.

I understand that my participation in this study is voluntary, being able to give up at any time and whenever I deem it appropriate, without this decision being reflected in any detriment to me.

I also understand that all the information obtained in this study, in which the data will be analyzed and may be published in activities of an academic nature, will be strictly confidential as to my identity, which will never be revealed at any time or by any means, so that my confidentiality and anonymity will be preserved.

Therefore, I accept to participate in the investigation, responding to the interview, and in order to facilitate the best recording, I authorize the audio recording of this investigation.

Name of interviewee: _____

Signature of the interviewee: _____

Date ___/___/___

Investigator's name: _____

Investigator's signature: _____

Date ___/___/___

Appendix 9 – Formal Consent Protocol in Italian.

Protocollo di Consenso

Io, _____, accetto di partecipare di mia spontanea volontà allo studio di André Antônio Martins Brasil, studente della Scuola Superiore di Educazione del Politecnico di Bragança, , in Portogallo, nell'ambito del lavoro intitolato “Dove sono queste persone ? Un approccio all'assenza e alla cancellazione delle persone trans nell'istruzione superiore europea”, sotto la guida scientifica del Professor PhD. Sofia Bergano, che servirà come base per la tesi da presentare nel Master in Educazione Sociale - Educazione e intervento per tutta la vita. L'obiettivo dell'indagine è quello di effettuare una valutazione della realtà accademica, dell'accesso e della permanenza all'istruzione superiore delle persone trans, di riconoscere l'assenza e la cancellazione di queste esperienze, e di stabilire percorsi da seguire per garantire accesso effettivo all'istruzione, come diritto umano che garantisce la dignità. Mi sono stati spiegati e comprendo gli obiettivi principali di questo studio, al quale acconsento a partecipare, rispondendo a un'intervista che esplora domande sul tema citato, dove non ci sono risposte corrette o errate, solo mie opinioni e rapporti sulla mia esperienza di vita.

Comprendo che la mia partecipazione a questo studio è volontaria.

Comprendo inoltre che tutte le informazioni ottenute in questo studio, in cui i dati verranno analizzati e potrebbero essere pubblicati in attività di natura accademica, saranno strettamente confidenziali sulla mia identità, che non sarà mai rivelata in nessun momento e da alcuno significa, in modo che la mia riservatezza e anonimato siano preservate.

Pertanto, accetto di partecipare all'indagine, rispondendo all'intervista, e al fine di facilitare la migliore registrazione, autorizzo la registrazione audio di questa intervista.

Nome dell'intervistato: _____

Firma dell'intervistato: _____

Data ___/___/___

Nome dell'investigatore: _____

Firma dell'investigatore: _____

Data ___/___/___

Protocolo de Consentimiento - Entrevista

Yo, _____, acepto voluntariamente participar en el estudio realizado por André Antônio Martins Brasil, estudiante de la Escola Superior de Educação del Instituto Politécnico de Bragança, en Portugal, en el marco del trabajo titulado “¿Dónde están esas personas? Una aproximación a la ausencia y la invisibilidad de las personas trans en la educación superior europea”, que servirá de base para la tesis que se presentará en el Máster en Educación Social – Educación e intervención a lo largo de la vida. El objetivo de la investigación es realizar una apreciación de la realidad académica sobre el acceso a la educación superior de las personas trans, reconocer la ausencia y/o invisibilidad de estas experiencias en las instituciones educativas europeas, y establecer caminos a seguir como vía de garantizar el acceso efectivo a la educación, como un derecho humano que garantiza la dignidad.

Me fueron explicados y entiendo los objetivos principales de este estudio, en el cual acepto participar, respondiendo una entrevista que explora preguntas sobre el tema referido, donde no hay respuestas correctas o incorrectas, solo mis opiniones y relatos sobre mi vida. experiencia.

Entiendo que mi participación en este estudio es voluntaria, y que puedo retirarme en cualquier momento y cuando lo estime conveniente, sin que esta decisión se vea reflejada en ningún perjuicio para mí.

También entiendo que toda la información que se obtenga en este estudio, en el cual los datos serán analizados y podrán ser publicados en actividades de carácter académico, será estrictamente confidencial en cuanto a mi identidad, la cual nunca será revelada en ningún momento ni por ningún medio. , para que Mi secreto y anonimato sean preservados.

Por lo tanto, acepto participar en la investigación, respondiendo a la entrevista, y para permitir la mejor grabación, autorizo la grabación de audio de esta encuesta.

Nombre del encuestado: _____

Firma del entrevistado: _____

Fecha ___ / ___ / ___

Nombre del investigador: _____

Firma del investigador: _____

Fecha ___ / ___ / ___

Appendix 11

Indicators: Category 1: The transgender perception process

Subcategory	Registered units
<p>1.1 The lack of information on self-perception of identity and the negative influence of the cis norm.</p>	<ul style="list-style-type: none"> • <i>“You realize you're different, but you don't know how or in what sense. And that's very difficult when it comes to sexuality and gender, and understanding your identity. (...) And when you realize that you are different, you don't know why or how, and that is incredibly traumatizing, both in childhood and adolescence. (...) I didn't have the language to understand what I was. (...) So I just felt different and I didn't understand why” (Jack United Kingdom).</i> • <i>“I didn't have any trans references. I was 14 and I didn't have any representation, and I remember wanting to dress like my brother, and I remember wanting to be like the boys in my class. (...) and I didn't say anything to anyone. And at that time, when I was growing up, the body started to change, I started to have breasts, I started to menstruate, stuff like that. And my friends started to grow beards and I had very long hair, and I wanted to cut my hair very short like theirs, but my mother wouldn't let me. She said I was a girl and I couldn't do this. And then I started to feel very alone, but I didn't know what was going on” (Adrián Spain).</i> • <i>“I realized my identity early on, but because of the environment I lived in, I didn't understand very well what was going on, I didn't know what that was” (Nuno Portugal).</i> • <i>“Like many queer people, I went through other labels before realizing I was trans. It took a while for me to understand that I was trans, mainly because when I was a child, there were practically no resources that made me understand these issues. There were no apparent Resources available to address sexuality and gender unless you looked for it. (...) it was rarely talked about. Unless there was some scandal or something like that. There were no serious discussions about these issues. We never talk about queer people as people. (...) I know a lot of people say that, but I'm one of those people who always knew. From a very early age I knew. I never liked to be referred to in the feminine. (...) But, it took a long time for me to find out why that bothered me” (M. Romania).</i> • <i>“The main difficulty for me was that until I was 28 years old, I didn't have any information about these gender issues... The lack of information was the biggest difficulty. (...) in my family, when I was a child, there was a lot of imposition of the cisnormative standard and I took it very emotionally, in a very sad way. And that made it so much</i>

	<p><i>harder for me to realize myself, for me to realize my identity. (...) I was getting stronger throughout the process. (...) if I could realize my identity from a very young age, it would have avoided many problems, of course, but I would not have learned to deal with all of this, to face all of this” (Verônika Estonia).</i></p> <ul style="list-style-type: none"> • <i>“(...) I didn't imagine. I thought it wasn't possible for a person born male to transition. It was a lot of fiction. Even when I was talking to friends about it when I was 21, I was still saying that I was a non-binary person because I really didn't believe it was possible to transition gender. I didn't have that knowledge” (Aleks Slovenia).</i> • <i>I spent 40 years of my life as a man. I built a whole life as a man, I received a masculine education from my family. But I felt that there was a certain inadequacy within me. Something I still didn't know what it was” (Am. Italy).</i> • <i>“(...) I decided to go to the LGBT community, to a psychologist and ask him what was wrong with me. And I told him that it wasn't okay, and that maybe I didn't like being just a man, and that there was a girl inside my mind. I said it out loud. That there was a girl in my mind, she exists and she needs to get out of there and live a life. I never told you that I was a woman. I told him: “there is a girl living in my mind. Maybe I have a split personality. I don't know”. I didn't know how to name what was going on” (Bamboo Belgium).</i> • <i>I realized that I was a lesbian when I was 10, or 12 years old. And at that time I was already expressing a trans identity, but without knowing what that was. It was a big taboo. It was all very taboo in my family, these issues of gay identity. So, we didn't talk about it” (John Germany).</i> • <i>“(...) there is nothing wrong with being a man, or being a woman, but rather the way in which these are taken as the only possible categories. (...) I see examples of people, who fight for a long time against their identities to accept themselves as lesbians, when in fact they are trans men. (...) Particularly, there were many internships until I realized my real gender identity. And since then, I've been developing and exploring the meanings of my masculinity. What does it mean to be a man. What does it mean to be a bisexual man, who usually prefers dating other men. (...) growing up was very difficult, since I didn't know it was possible not to be cis. (...) I thought that all the girls felt the same as me” (Clarence Naber Netherlands).</i> • <i>“(...) I'm one of those cases of trans people I've always known. But I only became aware of the term trans, when I was around 13, and I instantly identified with it. (...) after that, I had a non-binary phase, where I didn't want to accept my real identity very well, because I knew it was going to be the hardest thing in my life to process and settle down. And I still think that's the hardest thing. (...) Maybe if I hadn't experienced so much transphobia, I would have</i>
--	---

a more neutral gender today, or I would be more feminine. So I think all of that made me more masculine. Not masculine, but more masculine, to try to pass unharmed” (Alex Romania).

- *“It's a great fight. (...) I did not understand these questions. I thought everyone felt the same way I did. (...) I just thought that every woman hated being a woman, and I thought it was all normal. (...) It was very difficult for me [pause], to express myself. (...) Sometimes I feel comfortable being a little more feminine. Generally I prefer to behave as masculine as possible. (...) I'm not 100% male all the time. (...) gender is not a line” (Vuk Croatia).*
- *“I couldn't express it, I didn't identify as a girl. So I said I was bisexual. At first it was quite confusing. I forced myself to date guys and all that. Because I just thought I was a woman, but since I didn't accept myself as a woman, I thought maybe I was bisexual, all very confusing. (...) I compare myself a lot to other men, also to other trans men who are quite advanced in terms of testosterone, and then I give up (...). I compare myself a lot. For example, I think that at 23, I would already have to have a huge beard, like you. Because it's the default. After a certain age, you already have a beard, you already have a deep voice (...). And so, it seems that I'm stuck on certain things, and I can't move on others. It seems that nothing progresses” (Martim Portugal).*
- *“(...) I like to observe other men, to see if I'm doing something wrong, such as posture, the way I walk, the way I speak. And that is very limiting. I don't want to commit a fault, because if I do, I stop being read by society as a gay cis man. So, I think I follow social standards of masculinity, but in a gay way, which is much less oppressive than a heterosexual way, for example. And I do it. Also because heterosexual masculinity is a nightmare and I wouldn't pursue it, not even if I could. But I think that if I wasn't gay, if I wasn't socially perceived as gay, I think I wouldn't be the same trans person that I am today. I wouldn't follow the male standards that I do. I think maybe I would be more queer, in the sense of political activism. I would embrace the trans identity more and I don't do that” (Noah France).*
- *“the first time I thought maybe I wasn't a man, I was still a kid. And so we turn once more to social expectations of gender. Because I wasn't the most masculine person in the world, but I managed to meet at least a little the social demands that are expected of a man. (...) So, I still didn't know how to deal internally, but I had learned how to make it easier in society. All you had to do was act as society expected” (Júlia Switzerland).*
- *(...) in primary school, I already questioned myself about some issues, but since I was a child, I thought “yeah, there's nothing behind that”. It's just something that stays in your mind, and passes, and then comes back with more force. And then, when I was in high school, around 13 or 14 years old, I really started to realize that I wasn't comfortable with my gender, my body, my sex” (Lucy Luxembourg).*

	<ul style="list-style-type: none"> • <i>“My parents are very religious. (...) they didn't want me to wear more masculine clothes, that I had my hair short. So, even for me to get resources to learn more about gender, gender identity, diversity, it was really difficult (Francesco Malta).</i> • <i>“(...) cisnormativity greatly affected my process of building my gender identity. When I came out of the closet, for example, I came out as a trans woman, within this binarism, and only later did I move forward with my processes. The truth is that little by little I was putting aside this binary identity, over time” (Sarah Spain).</i> • <i>“At first, I didn't know what it was. I had not seen any trans person before” (Dylan Ireland).</i> • <i>“I grew up in a very conservative and Catholic environment. Then this discovery was also very, I think it was very late. It was all very little by little, with (...) a lot of learning. I went looking to learn about these gender issues, because of the environment I grew up in, very Catholic. It is difficult. (...) It wasn't very easy. During my life I was always inside the Catholic church, and that was it” (Miguel Portugal).</i>
<p>1.2 The cisnormative social structure and the challenges encountered in the gender transition process.</p>	<ul style="list-style-type: none"> • <i>“We have an extremely binary language, and society is extremely patriarchal. So basically it affects every aspect of our lives. Wherever you go, everywhere, there are always only two options. Intersex people still have surgery as babies, are mutilated as babies. (...) In my family, women can have a career and men can cook. But, I still had to be and behave like a woman, (pause), or, now, like a man, all because of the binary nature of society in general, and this cisnormative social standard. The feeling of inadequacy comes from this cisnormative social standard, and not because there is something specifically wrong with me” (Robin Bulgaria).</i> • <i>“for example, the issue of bathrooms. I feel like a man, but it confuses me when I have to go to the bathroom, if I go to the girls' bathroom people stare at me and even tell me I'm in the wrong bathroom , but if I go to the boys' bathroom, the same thing happens, and I'm afraid that they'll look at me and think I don't have a beard, or that I lack something to identify with that gender” (Martim Portugal)</i> • <i>“The Romanian language is very gendered, so everything has a gender, and I hated being called beautiful or things like that (M. Romania).</i> • <i>“(...) it's interesting because I'm not going to buy a train ticket and I'm going to be asked about my blood type. But they will ask me my sex. (...) My language, like Portuguese, is a very gendered language, so it was a little complicated for them (friends</i>

	<p>and family), including those closest to me, at first, to formulate sentences in the feminine. It wasn't just the pronouns" (Aleks Slovenia).</p> <ul style="list-style-type: none"> • <i>"There are many trans people and many different ways of being transgender, and different needs, and different issues. (...) There are trans women with prostate cancer who need health care. (...) It is necessary to "degenerate" the system (...). (...) I, for example, as a trans man, need to go to the gynecologist. And when I got there, they asked me why I had scheduled the appointment. And I needed to justify myself and tell a whole story around that. So it's a daily try. Try to live with dignity" (Clarence Naber Netherlands).</i> • <i>"(...) I had to spend all my savings on my health care, (...) I couldn't wait any longer, and so I couldn't wait on public health. I used all my money to make my medical transition. Of course this doesn't compare to what other people go through, I was just wasting my money. But I still have a roof over my head and a job, where I got promoted. Funny that as a woman, I never got promoted. But now, as a middle-aged man, I have already been promoted to a position of power. (Jack United Kingdom)</i> • <i>"Society imposes how it should be. (...) the issue of bathrooms and changing rooms defined and separated by gender. For example, if I go to a restaurant, or to a shopping mall, or any public space, it is difficult for me to choose which bathroom I should go to. (...) gender norms dictate the rules" (Francesco Malta).</i> • <i>"When I turned 20, I went into the military. Because we are obligated when we turn 20, and I spent 1 year there in the military. And on the last day I went to the commander's room to say goodbye, and he told me that usually when they went to his room on the last day, he asked the soldiers to sign a contract and stay there longer, but that with me he wasn't going to do that, because he didn't know what I was doing there. And I said to him: "I was obliged." And he made it clear that I wasn't welcome there. (...) I didn't feel comfortable with anything in that place. I asked to stay as an agent so I could stay in a room with 3, 4 people, not 20. The nudity scared me, many men together, all that made me uncomfortable. He was right, I wasn't really like the others" (Bamboo Belgium).</i>
<p>1.3 The indispensability of welcoming and family support, and other allies.</p>	<ul style="list-style-type: none"> • <i>"There was some understanding, and support. (...) it didn't happen overnight. I did it very gradually in front of everyone, family, friends and work. And then, at first, most people didn't know what to do with that information. (...) At the beginning of everything, I was prepared to lose everything, to lose my family, my friends, my job. In that sense, I was very afraid that this would happen. (...) I was prepared for this to happen" (Verònika Estonia).</i> • <i>"When I told some colleagues, some of them understood, some didn't, and I really didn't know how to deal with it. I got really depressed. [Participant attended college for 1 year in the Netherlands, and returned to Croatia because of the problems she faced during the process of social construction of her gender identity]. (...) my coming out process was</i>

really complicated and very difficult. (...) At first, my parents rejected me. (...) Initially, my mother was constantly crying. She said she was disappointed. And she would say that I was ruining my life" (Noah Croatia).

- "My grandmother threw me out of the house at Christmas and (...) she said to me: "if I could, I would change everything, but since I can't, it won't be at my house. You have until January. If you want to do your thing, do it only when you leave this house". And that was it, he didn't send me away that day, but gave me a period of one month to leave the house [the interview took place in December and the participant was preparing to leave his grandparents' house]" (Martim Portugal).
- "My mother kicked me out of the house. I came out at 14, she couldn't handle all that. (...) And I even felt hungry. (...) I ended up getting food, or vouchers to pick up food at some places. I would also go to a food bank and get a box of food items. (...) I needed help to have something to eat. I remember well that, in the first months, I ate only those little cans of tuna" (Francesco Malta).
- "(...) it was a very repressive family. (...) I cut ties with my family for 2 years. (...) My family did not accept me. My mother told me that I was trying to destroy the family, that I was a fool, that I was a horrible, selfish person and that it was my fault that she wanted to commit suicide. (...) I had lost everything here. I lost my boyfriend. I lost my family. I lost my home. I no longer had a home. (...) So, for 2 or 3 months, I was homeless. A friend let me sleep there (...). But the real big crisis, the biggest of all, was a year ago. I had problems once again with my family (...). And I had to prostitute myself for 4 months. Because I had no job and I didn't even have the money to pay the rent" (John Germany).
- Support I would say I received from my children. There was no support from my ex-wife, she didn't accept it. At first, she didn't stop me, but she never supported me. My friends, for the most part, all supported me... except for a few who left my life after that. At work, I thought it was going to be very difficult, that I was going to experience a lot of discrimination, but everyone treated me very well. I remember that this was my personal experience. I know it's not usually like that. But, I got a lot of support from my peers. Trans people like me supported me. My friends were also very supportive. They helped me a lot in my transition, on a psychological level" (Am. Italy).
- "The biggest problem I would say was my parents, as I already imagined. But I planned for it. I looked at them and said, "Okay, look, it is what it is. We can shake hands here and go our separate ways." They struggled to change my mind for half a year or so and we wouldn't speak and we broke up as a family. But now they are together with me. When they saw that I'm not prostituting myself, or using drugs, or under a bridge, as they imagined. Today, I even go home for Christmas" (Aleks Slovenia).

- *“I believe that I am very privileged in that I only transitioned past 40. So my experience is very different from the experiences of trans people who transition younger. By the time I decided to properly transition out and change everything, and everyone knew it, I was old enough to know a lot about rejection. (...) My children (the participant has 4 children), I talked a lot with them about this from different perspectives. It was amazing how they turned it all into something very playful and hopeful. My children are always the example I set for people when they don't quite know how to accept it. (...) my children, they just want pizza and internet. They don't care about my gender. Of course they need me. They need me to provide them with clothes, food, wifi (laughs) and love. That's all they care about. They don't care what was in my pants. They don't care what I look like because to them I'm just their father. We've been through the process, you know? There was a phase where I felt really uncomfortable when they still called me Mom. I cried alone because I didn't feel like a mother, but a father. And, also, outside the house, when they were running in the street after me, saying "Mommy, Mommy", it wore me down. So, you know, there was a lawsuit with my kids about that. And see what they want to call me now and how they think about me. You know, they always use the right pronouns, stuff like that. Especially now that the world sees me more as a man too. They just throw themselves at me” (Jack United Kingdom).*
- *“As for my family, my mother knows, but she still calls me by my old name and uses the wrong pronouns. And it's been very difficult for her to deal with all of this. And she hasn't tried, at least, because my dad is very conservative and he can't know, and I hope he never finds out. (...) I even thought her reaction was better than what I expected. I didn't get kicked out of the house or anything like that. I see that I am still loved, but not seen at all, by my mother specifically. She just doesn't know how to deal with it all, she wasn't educated for it, and she's definitely not willing to educate herself on these issues. I know that I come from a very privileged family. I was never beaten, I always had a house, etc., etc. They are very polite people. So I have to deal with it for now, but I'm planning to move out” (Robin Bulgaria).*
- *“I got a lot of support. People were very welcoming to me. I really had a very positive experience with that. Even people in my family, who I was scared to talk to because they were more conservative minded. They all supported me. So I was really lucky and I was really happy. (...) When I think about the cis people I deal with in my daily life, who in my case gave me so much support, I think that's how they should all act. Cis people should be supportive, welcoming. I think that's what I would ask of them, you know? Wrong pronoun? Use people's old names? My god, this is so annoying. And I know for them it's not a big deal, but if they had more attention, we would appreciate it. If they were more careful, more empathetic” (Júlia Switzerland).*
- *“And my grandfather, a retired guy, very conservative. I think again that I was very lucky. (...) I made a whole plan to tell him. I bought him a book that tells the life of a German trans man. And this guy from the book did a tv interview once, so i prepared the youtube interview in my notebook, to show him. So I talked about all those body issues, the mind that*

doesn't accept the body. Not that I believe that, but I think it makes it easier for cis people to understand. And my grandfather, kind of didn't make a big deal out of it. He was silent for a moment, said that he had already heard something about it. And I said to him, "So, that's kind of who I am." And he was silent once more and he said to me, "Well, if God made you that way, then that's why you can live that way." And I started to cry. I cried a lot. Because it was much better than what I expected. (...) With my parents everything was fine. They resisted a little, because they were afraid that I would suffer. Because they know that these non-normative identities have a very difficult life" (Clarence Naber Netherlands).

- "In my case, almost everyone had a negative impression about it. My parents were totally against it. They still are, but now they try to deal with it. (...) as a teenager, I didn't consciously know what mechanisms to use, so I started using drugs, to endure and try to deal with all those things that came from being trans. (...) for a while, after starting the transition and even gaining passability, I really wanted to be forgotten" (Alex Romania).
- "At first, it's kind of scary because it's something new. It's something different. It is not so perceived by society. So this takes courage from you. But if you have allies by your side, if you have family or friends who understand and support you, it becomes a little easier to accept yourself. (...) My family understood me, but they needed some time for that. (...) And today, 3 years later, everything is fine, everyone supports me, gives me support, asks me questions, trying to better understand these issues" (Lucy Luxembourg)
- "My wife was a little taken aback at first. She said the word transgender was horrible. And I told her that I understood her, that she didn't know that side of me, and it was all very new. (...) And then, year after year, she understood. Sometimes he went with me to the lgbt community. The first time she went, she said those people weren't good company for me. And today she always goes with me. We are always together. And she already thinks it's a great community, that it's a safe place, that we can talk about everything because we're safe there. It's a very good community. There we only talk about good things. Diversity is respected. And I have good friends in the community. She likes it there a lot. About 4 months ago, my youngest daughter showed up there with my wife to surprise me. And my daughter met and also liked it a lot. My oldest daughter is a little more different. She's a little more binary and maybe that's why she doesn't understand non-binary very well. I can't understand why she's different since we raised them both the same way. But, that's it, she accepts me and we are always together. We are always together, but maybe the word transgender is a little strange for her. (...) I only declared myself when I was 48, and that's for a reason. We are not safe. We are vulnerable, and we need good people around us. There are many difficulties. (...) I happen to have many privileges... my family with me... I think that made me a lot stronger" (Bamboo Belgium).

	<ul style="list-style-type: none"> • “(...) some people were a little surprised, and didn't support me because they didn't know how to support me, but overall it went well. My family, as I said, our relationship wasn't good, and they ended up getting to know me a little better, although they didn't know how to deal with it. I would say their reaction was generally neither good nor bad. Indifferent, I would say. But at least they didn't take me out of the house. I continue to live with them. I didn't go through financial difficulties, or loss of housing, because I was living with my parents” (Sarah Spain). • “My family didn't react very well. (...) My mother didn't really like any of this. It took more or less a year for her to accept it and for me to start the hormones. (...) My mother was absolutely persuaded to see this as something wrong. (...) I felt very bad, really bad. She used to email me weekly with news about trans people, with information about trans people. And then, every time I had to argue about it and at that time I still didn't have the resources (knowledge) that I have today to argue, to say that it was fake news. So, I didn't have a good argument and it was very stressful because I thought I would never be able to convince her. (...) I did all my transition alone. With the exception of a few strangers from the facebook groups and a friend who would come see me after every doctor's appointment and we'd go out for something to eat and talk about it, and that made me feel better” (Noah France). • “(...) my mother is very religious, very Catholic and ends up listening to many anti-trans ideologies in the media. And it's kind of trans-excludable, which isn't a good thing. They don't understand anything about my gender identity. I still have some kind of relationship with them, but we just haven't talked about my transition and anything like that. Sometimes they try to get me to give it all up. But I don't live with them anymore (sighs with relief). (...) I left my parents' house mainly because of my gender identity” (Dylan Ireland).
<p>1.4 Transphobic violence and the fear that paralyzes.</p>	<ul style="list-style-type: none"> • “there was a comment from my sister. It wasn't aggressive, it was joking, but it came from a place of ignorance. Like my gender is a mental illness. (...)“I heard some comments from strange people (...). But, nothing I could be worried about. It was at work, I work as a Cashier, so I see hundreds of customers every day. So some of them end up making transphobic comments. I know a person who suffered physical violence, she had her jaw broken. (...) but since I started the transition, and I decided that I would not live another day of my life as I lived before [refers to the male gender that he expressed earlier], I realized that all the consequences of that, I would have to accept them. Living my identity is worth the risk” (Veronika Estonia). • “(...) I was really marginalized in that environment by other professionals. I was placed at the back of the room, never at the front. They did everything to ensure that I was not seen by the children's parents. I had to stay away, almost hidden. (...) my relationship with my parents was good, despite school. I knew that the relationship with them (the children's parents) would be good, because they were very young, they had an open mind. The teachers were very closed. I didn't tell students that I was transgender. I would tell them to discuss and decide together what they would call me.

and then I would say whether I would approve of the word they chose. And one day, a group of about 10 children, about 7 years old, came up to me and I asked them: "So, did you finally find the word to talk about me?", and they said: "yes, yes, you are a mix" (laughs). And I told them, "Okay, I like that... that's a great word," and they were so happy. I think it's possible to talk about diversity with children. I can prove it's possible. (...) sometimes people look strangely, stare, and I usually make fun of that. Once I said to my wife: "look, they got screwed when they saw me. I imagine you have many questions and curiosities about me. You need to go to google," and we laughed about it. Another time, we were in a park, my wife and I, sitting down eating a sandwich. And three young men came up to us and asked if they could take a picture. And they were already lifting the cell phone to take a picture and I said to them: "No, nothing like that. You better stop or you'll be in serious trouble. They better delete the photo, or I will go to court if I have to." And one of them said: "I want to fuck you", and I replied: "I will call the police if I have to and you will be in serious trouble. I hope I don't see anything with my face on facebook or anywhere else. (...) I know the law and the law is very strong in this regard". And they disappeared and disappeared from my sight. That was the only time my wife witnessed anything. So yes, sometimes things happen, people talk nonsense because I wear a dress. (...) "It's very difficult to open up to the world, if it's not a safe place out there. I know many people who waited until they finished their education, or left work, retired, and only then began the transition process. "Only now, when I don't have to frequent these dangerous spaces, can I be who I really am". I know some people who acted like this [Participant only realized and declared his identity after a burn out, when he was 48 years old]. The fear of transphobia paralyzes the lives of many people" (Bamboo Belgium).

- "Men looked at me because I wasn't masculine enough. So I was easy prey. I once worked in a restaurant for 3 months and it was very complicated, really complicated. Because there was a lot of harassment, a lot of sexual harassment (...) so I left there. (...) I think it is impossible to be trans and not experience transphobia. (pause, take a deep breath). At the beginning of my transition, I can say that something happened every day, at least something, every day happened, in different ways. When you're trans and you don't have some form of passability yet, you hear assaults on a daily basis and it's terrifying. The great luck of my life is that I have never suffered physical violence on the streets, but I know several people who have suffered, who ended up in the hospital, for being trans. (...) I also heard about people who died from transphobia. There is a person I know, who worked at a publishing house, where I bought books, who died last year. And I would say that I also suffered homophobia, because many times I think I am perceived by people as a gay cis man. The last time, I was on the subway, and there was a group of 6 or 7 young people, and they started asking me if I was a man or a woman, embarrassing me, and intimidating me. I would say that as a trans man, what I suffer the most is the sexualization of my identity and it is very exhausting. (...) When I became a prostitute, I was very afraid. I didn't use to do programs on the streets, but when I met clients, I was always very afraid" (John Germany).

	<ul style="list-style-type: none"> • <i>"(...) I only observe the ignorance of some strangers. Friends of friends, when they found out I was trans, they said it must be some paranoia in my head. A friend's boyfriend told me that. (...) I don't know if I would say a daily transphobia, because I don't interact with so many people, but yes, from the medical part, institutional part, verbal violence, indirect violence, in the work environment, in social contexts in general. (...) there are people I know who have suffered physical violence. There is a person I attended, who vented to me about the physical violence he suffered. They are not people I know directly, but I know cases like that, because of my job. I have heard of cases of people who died from transphobia (participant works in a trans association). (...) I feel very afraid. I felt it even more at the beginning of the transition. Today I already have some self confidence. But in the beginning, yes, when I went out to parties, when I used a public bathroom anywhere that wasn't my home, when I went shopping for clothes, for example, in predominantly cis places, where they looked at me like: "what does this woman do? person here?". It's the collective cisheteronormative imaginary: "how is a male person buying women's clothes?" (Sarah Spain).</i> • <i>"I was hospitalized for about a year, in a psychiatric hospital, here in Croatia [Participant's family admitted him to a psychiatric hospital because of his gender identity]. (...) My smallest problem was when they didn't call me by the name I had chosen, or by the pronouns with which I recognized myself. That was the least of my problems. My biggest problem was the aggression and sexual physical violence by the employees, which were recurrent during my stay there. It even happened a few times while I was there [breathless speech]. Verbal attacks were daily. And there was also a nurse who wouldn't touch me because she said I had something contagious and I could pass that trans disease on to her. And she always tied me to the hospital bed because she didn't want to take any chances. The employees were really horrible. (...) And there was a time when they increased the doses of medication and I was kind of doped up, unable to speak, unable to move. I couldn't ask anyone for help" (Noah Croatia).</i> • <i>"Transphobia? From all over. People rejecting you. Teachers at school, Employers at job interviews. When you go shopping. Everyone knows? And I'm not even mentioning the people on the street here. I've lost count of how many times people follow me, or point fingers, or laugh at me, or even spit on me" (Aleks Slovenia).</i> • <i>"(...) most of the time, they see it as a disease that needs to be cured. When my mother found out I was trans, she took me to unconventional gender conversion therapy places. Many religious therapies, to try to cure me. And she also took me to a psychiatrist here in Romania and there they tried to medicate me, and I had a lot of reactions to the medication. And that was all appalling, because it made me think that I was really sick, and it took me a long time to realize that I wasn't" (Alex Romania).</i> • <i>"Let's say that fear is always there. We live in fear. But we moved on. This fear arises especially when I come home from work at night alone. Especially, too, when people stare at us, give us the wrong look, or when I think someone might find</i>
--	--

out I'm a trans person and choke me (...). Let them find out and be aggressive and violent. (...) My fear stems precisely from prejudice, people's prejudice. (...) At the beginning of the transition, there was a colleague who did not accept the declaration of my identity. When I did the "coming out" at work, by the superiors, I didn't have any problems. They welcomed me right away. But not my colleague. She tried to avoid me, talking to other colleagues, so that I would even be prevented from going to the women's locker room and this only got better when I changed documents. Only then could I go back to the locker room normally. But physical violence or stronger discrimination, I never suffered. Luckily, no. Absolutely not physical violence" (Am. Italy).

- "I think a lot about my safety, especially because of my kids. I am constantly afraid. I seem to live waiting for that day, like something that could happen at any moment. This worries me a lot. I worry a lot about intimate encounters with strangers. I'm afraid of becoming transphobic. I am very careful and avoid these encounters. And I'm scared too when I go out at night. I am afraid of being attacked as a supposed cis man and then being exposed as a trans man" (Jack United Kingdom).
- "I never suffered physical violence, but a lot of verbal violence. (...) And also, I've been exposed a lot in meetings. Humiliated indeed. (...) I don't know anyone personally who has died from transphobia, but I know people, who know people, who have died. It's always right next to us, you know? I know several people who have been attacked, who have been hit in the face. (...) I'm lucky, actually, that this hasn't happened yet" (Clarence Naber Netherlands).
- "I tend to say no. Nothing severe. They are always microaggressions. They are people who ask invasive things. But I didn't suffer more serious things, which I know unfortunately other people suffer. (...) People assume things before asking. Sometimes they ask just out of curiosity. Those kinds of little things in everyday life. Those armored prejudices. (...) I feel very afraid. I don't know if it's just because I'm an anxious person, but I have a lot. It's little things... It's hard to say, because it reflects directly on my behavior. I don't know if I would like to pass as a cis man, to have a deeper voice. But that would certainly put me in a safer place" (Miguel Portugal) "(...) those comments like: Ah, are you a guy or a girl?" Oh, you're a girl, but you look like a guy." Ah, you are very masculine, but you are a girl" (Marttim Portugal).
- "(...) Yes. I heard a lot. My father doesn't want to call me by my name because he says he doesn't see it on my papers. My cousin told me that I was mutilating myself (...) People have said things to me on the street, threatened me, but I never suffered physical violence." (M. Romania).
- "I've heard people talking behind my back, saying I'm crazy, things like that. Thank God I never had a face to face discussion, aggressively, but indirectly yes. And I know many people who suffer transphobia from their own family. I

know a person who was trying to be accepted by his mother and said: "I'm just asking you to understand and love me", and we tried to help him for a while, but he took his life because he was not accepted by his parents." (Max Romania).

- "I've heard comments directed at me, which sometimes seem harmless, without the intention of offending, but are really comments that are not made and that make me uncomfortable. I have never experienced physical aggression, but I know it exists. I've heard about it quite a few times and this is a subject that makes me a little worried, because we never know who we're coming across, to whom I can reveal who I am. And, therefore, I try my best to convey an aspect, a gender expression, as masculine as possible, because I don't know who is on the other side and how they might react. (...) I feel afraid, especially when I have to go to the bathroom. It makes me quite nervous. Such a simple thing, but it's what makes me the most nervous. No matter how much time passes, I think I will always have that fear. I don't allow myself to go out much at night, and maybe that's also why. I only get along with people I've known for many years. These outings to social spaces where I don't know people, where there are friends of friends, I don't feel comfortable. I don't know what kind of conversation they can have, many questions, and sometimes I'm not willing to expose my personal life" (Nuno Portugal).
- "I've had transphobic experiences at school, but also on the streets. People following me, threatening me or things like that, asking me what I am, if I'm a girl or a boy. (...) I know a trans woman who was attacked in my city. I'm scared especially when I go to public toilets. We never know how that bathroom trip is going to turn out. We never know what awaits us. I avoid walking the streets alone. One thing that scares me the most is when I see groups of male teenagers. I'm always very scared" (B. Spain).
- "When my voice was still there, when it wasn't like it is now (there's passability), some young kids who lived near me, they used to call me things, say things related to trans people. They followed me around and said things. And now that I pass ok as a man (passability), I still have experiences with people being homophobic, just as they were before. If I go on a date with a guy, or if I go out with my friends, some people tend to hit us in the same way. The closest I came to physical violence was when I was spit in the face and one of my friends, here in my city, when we were returning home" (Dylan Ireland).
- "(...) I've experienced some sexual violence because of transphobia, in my experience. By stereotypes. When I say sexual violence, I mean violence in a mild way, to be honest. Some cis people kind of want to teach me how to have sex. They assume that because I'm a trans and gay man, I need to learn how to do certain things. Learning to act like a gay cis man would act. So basically they want to teach me how to be gay, and then by doing that they end up constraining me to do things that I don't want to do. They go beyond what would be consensual. And that also happens with lesbian friends that I have. Lesbian trans women are very fetishized by their girlfriends. That make them use their penises,

without them wanting to. They are compelled to use them. (...) And there is also all the transphobia against women that appears in the media, in the newspapers and that does not stop violating our mental health. (...) I know trans people who have committed suicide and every year in France there are between 10 and 15 suicides by trans people. And I end up meeting many of them (...). I know trans women who have been raped in the streets. I feel very afraid. That's why I don't usually tell people I'm trans unless they're really close friends. I also only have first dates in public places. And I always tell them before the first date that I'm a trans man. (...) When I go out at night, when I walk alone, I suffer homophobia, because as I am not seen as trans, because I already have passability, people see me as a gay cis man. So, sometimes it happens that someone calls me "fag" (pejorative sense of the word gay). Verbal violence of this kind. (...) I already knew this was going to happen, when I decided to make the transition and it will be like this until the end. I am engaged in a trans organization and I see far worse things happen than some transphobic interactions I might have with people. I really see transphobia from a political perspective, so I don't care anymore" (Noah France).

- "I've heard many stories of people who have experienced transphobic violence. Mostly people who are more androgynous or more queer in appearance. When walking down the street at night. This happens all the time, especially if you're appearing more queer in your appearance, if you're more explicit that you're trans. You will always be asked by strangers, "Oh, are you a boy or a girl?". I've heard that myself. That kind of question. "Who are you anyway?" (Robin Bulgaria).
- "I remember that one time at work, there was a guy who was very annoying, very invasive. He would arrive and say: "Francesco, what do you have between your legs?". And nobody said anything. Even people who claimed to be allies were not involved in the matter. (...) I remember a friend that a guy hit him with a knife at a party, when he was trying to go to the men's room. Also, in Malta, there is a registered case of a murdered trans person" (Francesco Malta).
- "(...) at the beginning of the transition it is very obvious to society that you are trans. So I was afraid that they would look and realize that I was trans. For example, when I started using hormones and went out to parties. At first, when you first dress in the new gender, and you go out in public, it's a little scary, because of the other people. You wonder, "How do they see me? What if they do something? Say something? Shall we start discussing? Will they welcome me, and support me?". Those kinds of questions, and it's all very draining. But now, I don't feel afraid anymore (after the physical transition, passability)" (Lucy Luxembourg).
- "(...) there was a person, a homeless, a beggar, who must have been under the influence of drugs, or something like that. I was walking to my work and I had my cell phone and money from the store and he started, out of nowhere, threatening me and telling me he was going to hit me. And I said to him: "Are you crazy?" And he said to me: "oh, and on top of that you're a woman, and on top of that dressed like that. Come here, I'll hit you". I had to lock myself in my

	<p>shop, afraid he would do something, and I had to call my boss and tell him and they had to call the police and all that. (...) Sometimes I am also afraid of other people's stories, which my friends tell. So much so that I don't like to go out at night. Most of the things that happen here in Lisbon are in LGBT bars and with trans people and drag queens due to homophobia and transphobia. That's even why I don't go out telling people my identity. I don't tell people I'm trans. I don't have the courage, because I'm afraid of people's reactions" (Martim Portugal).</p> <ul style="list-style-type: none"> • "Only the fact that I lived as a person who was always afraid. I am scared. I live in fear. (...) I am very lucky that nothing has ever happened to me (referring to physical violence). Well, I know that I don't have a beard on my face anymore, and that I can already hide it a little (referring to male identity; it already has passability) (...) I can pass myself off as a cis woman easily. That's what I'm trying to say, and maybe that's why nothing happened to me. But yes. I am afraid of suffering from transphobia. Once I was in a pub. and there was this guy, and he was staring at me, and I was really uncomfortable. That scared me a lot. Maybe he was just confused. Maybe it wasn't transphobia, but it made me very uncomfortable and afraid" (Júlia Switzerland). • "Sometimes I feel afraid. Especially when I'm in front of cis men, older men. I don't feel safe as a woman. I don't feel safe as a man either. And I really don't know how I could introduce myself to society to feel safe. I feel terrified sometimes" (Vuk Croatia)..
<p>1.5 Legal barriers to institutional transphobia.</p>	<ul style="list-style-type: none"> • "(...) I see transphobia whenever I come into contact with schools, health services for my children. My eldest daughter since she was a child, and in her teens she had to access mental health services, because of my identity. And persist, she keeps going. (...) I am always asked if the fact that I am trans is negatively impacting my children. And for me, this is also an example of systemic transphobia. And it's, you know, why don't they ask questions about the absence of my ex-partner, who chose to simply not be present in their children's lives? They don't even think about it. They always say: "Aren't they sad because they lost their mother?" (Jack United Kingdom). • "When I went to the doctors for the legal gender recognition process, the doctor told me a terrible thing. He said (Long pause) He started asking me if I believed in God. And I replied that that was not relevant, that I was not there for that. And he basically said that I would never be a man, not even if I had all the surgeries available, and that I would never be a man because I would never be able to have sex with a woman. And that didn't make any sense. I was stunned. I couldn't say anything... I was paralyzed. I didn't have the energy to explain anything to him. (gasps, uncomfortable with the memory) I will never forget this experience. I hope I never see him again in my life. And I hope he doesn't meet any trans people again. I don't want anyone to go through what I went through and hear the things I heard. It is inhuman" (M. Romania).

- *“(...) in public institutions, their agents. A public agent, once, at the train station, accused me of stealing the ticket I showed, because of the name, things like that. (...) there is institutional violence in Spain... if to recognize my identity, I need a statement from a professional saying that I am upset, then, if the government itself does this... I would say that it is institutionalized as something pathological, in that sense (Declaration given before the legislative advance in Spain. Today self-determination is enough)” (B. Spain).*
- *“(...) I don't want to change my documents right now. I am waiting for the gender information to be removed from the documents in order to change my documents. Because I don't want to change from male to female. For me, it wouldn't change much [participant is a non-binary person]” (Bamboo Belgium).*
- *“I changed my documents. For me it was an extremely stupid procedure. I can't find another word to describe it. You need to go to psychotherapy with a psychologist and a psychiatrist for at least a year, until they give you approval to change your documents, and then hormone therapy. And not only that, you still need to spend a year using testosterone, and doing all the hormone therapy to be able to change gender. And yet, we need to go to social services to prove the change that will be in the document. And after all that, you go to a council that will give the final opinion. And for me, that took about 2 and a half years. (...) (...) I suffered institutional transphobia, once again, in the health departments. Because for some reason, basically, when I changed my name and gender on my documents, those changes weren't seen by the health departments. In their system, my old documents are still there, so all the doctors only see my old documents, with the old name, the old gender. And they always ask a lot of questions, very invasive questions. They want to check what genitalia I have. These are very embarrassing and unacceptable situations. They just don't believe me. This still happens today” (Noah Croatia).*
- *“Here in Switzerland I feel well protected. You can change your name, your gender in your documents. You just need to go to an administrative body and get it done. It couldn't be easier. I could do it tomorrow if it weren't for another problem. My passport and my birth certificate are Italian, so I can't do that here, and in Italy it's very complicated (pause). So, I need to do it in Italy first, so that I can do it here later. It's a mess. Italy is not very welcoming to trans identity. There it is very expensive to change the name and gender. I had to pay 500 euros to a lawyer. And here in Switzerland it's simple and cheap. You don't need to prove anything, just sign some papers. (...) I'm still in the process. The process has now started. Everything is very expensive. And for me, this legal recognition will mean a lot. Because I still have to deal with my “dead name” (old name) all the time, everywhere. Whenever I need to deal with some bureaucratic situation, that name reappears. And that's really annoying. It really sucks. A few days ago, for example, I went to see a doctor. and there they called me by my old name, and when I introduced myself, they asked if it was my boyfriend, if he had scheduled the appointment for me, and I said: “it's a long story”. And for everything, it's basically the same story every time. It's embarrassing” (Júlia Switzerland).*

- *“As you know, probably in almost all of Europe, a psychiatric diagnosis is required for the determination of gender identity. And it's very humiliating, because the doctors started asking me stupid questions (...). (...) It's important to say that when I needed to see the psychiatrists, and that whole issue of gender dysphoria, I had to be absent from the university and I had to attend an extra semester to finish the course. (...) It was a very difficult, long, humiliating and confusing process. (...) the psychiatrists (...) made everything more difficult. The whole process took about 3 years” (Aleks Slovenia).*
- *“Maybe I didn't do it (legal gender recognition), because the process is too difficult and too long. And besides, very expensive. A nuisance, and above all in the end, it can still be rejected. (...) if I suffer harassment, for example, I don't feel like I can report it. In my country we don't have the crime of transphobia, or homophobia... (Robin Bulgaria)*
- *“(...) I can't afford the cost of medical care. It's all very expensive, and without support. I'm only 20 years old. So, part of my doses, testosterone doses, I do it myself. So I had to study a lot of biochemistry and all that, to know what the right dose was. (...) we suffer from irregular administration of hormones and things like that. I had, for example, no safe place to inject testosterone, so I used to do it myself, in public restrooms, and based on internet tutorials.” (Alex Romania).*
- *“Initially, there is a long psychological journey, to understand if you are really a trans person, then a medical journey, in terms of hormones, to only then arrive at the legal exchange of documents. It is a long and quite expensive journey. (...) For a trans person, legal recognition is very important, because on a social level, you start to be recognized as you really are” (Am. Italy).*
- *“(...) initially I thought the family doctor was ok with it, but then she started telling me things. (...) I don't know, I think she didn't understand how a person could be gay or bi and at the same time be trans, and all that was very strange, because I could see that there is a lack of knowledge about these issues, even in the medical environment. (...) regarding the criminalization of transphobia and hate crimes against minorities in general, there are still no policies aimed strictly at these issues. (...) And the public health system, whose structure is definitely not good, with very long and long waiting lists, and with employees who are not prepared to assist trans people, and who tend to ask them inappropriate and embarrassing questions. (...) I was very stressed, because I wanted to take testosterone and I couldn't, because it's quite expensive. And I'm on the public waiting list, but it's super crowded and it takes a long time to get it. You are never called” (Dylan Ireland).*
- *“(...) you have to take it to court, and there, the court takes an average of 8 months to decide. Sometimes they call the person there, to see them and judge their appearance, and then they give an answer. (...) when I started working, my life was trying to hide my trans identity in my documents, because I was one thing and the document said something else. It was very costly. I was never proud to be recognized by the State as a man, but for me, that document reflected security. It was just about safety” (Noah France).*

	<ul style="list-style-type: none"> • <i>“The laws in Malta are the best in the world. It is the best legislation in the world for protecting the rights of transgender people. But they are on paper. For example, if I need to report a hate crime, I believe nothing will happen. There are laws, but in practice, there is no result. (...) I changed name and gender. It was really easy. It cost a little (financially) but there is financial support from the government for people who can't afford it and it took about two months to change everything. It meant a lot. When I saw it on paper (expression of pride and satisfaction). And then go to the doctor, for example, and be addressed by your name. You feel like you are finally being seen by people. But there is also another point, It is marked “M” in my documents, male gender (Participant is a non-binary person). Because in Malta, although we can mark the genus as “X”, if we do, we cannot change the name in the document, because it is not a legal genus yet. And since I wanted to change the name, I chose to mark “M”. It is a big mistake in the law” (Francesco Malta).</i> • <i>“(...) I think it's not easy for anyone to change documents, even administratively. Dealing with public administration is never easy, and even harder if you are a person of color. I think that if I can change the documents, it will make my work life easier, but for other people, I know it goes far beyond that. It takes them out of invisibility, makes a normal life possible” (John Germany).</i>
<p>1.6 The discovery, knowing how to name, the recognition of being trans.</p>	<ul style="list-style-type: none"> • <i>“I did a very queer Erasmus in Berlin. There, I made a lot of friends, and I talked to them about it. And they said to me, "all this stuff you're telling me makes me sound like you're not cis". (...) So, I thought about all these questions and realized myself as a trans person, a trans man. For a while, I felt a little strong, I guess, because finally I had figured out and realized my whole gender thing, and realized why for so many years I acted that way, or preferred some things over others. And after all that, I felt proud and not ashamed about my identity...” (Vuk Croatia).</i> • <i>“At 16, I met trans people and I felt really good. I knew who I was. And then I started watching videos on YouTube of transgender people. And I affirmed to myself that I was a trans person. For me, first of all. And one day I was taking a shower and when I finished I looked in the mirror and started to cry. And so I called my best friend and I told him I had something really important to tell him, and we met and I asked him, "I want you to call me Adrian, I'm a boy" And I received all his support” (Adrián Spain).</i> • <i>“(...) I was working and a colleague told me that her boyfriend was trans and I googled what it was like to be trans, and that's it, I started to identify with it much more . Much more indeed. I had already seen trans people on tiktok, but after I saw it here in Portugal. Around 19, 20 years old, I said, “I think this is it. That's right, I'm a trans man." From the moment I cut all</i>

my hair, everything really changed about me. My way of dressing, even of speaking. I tried before to speak with the thinnest voice. And this is really my voice, I haven't taken testosterone yet [participant shows pride in his lower voice]" (Martim Portugal).

- *"I was single, after being a father, and certain impulses I felt inside me, I couldn't control them anymore. And I realized this through psychoanalysis, psychotherapy, and also when I met other people who felt the same sensations. That's how I realized my transsexuality. So I understood that I was a trans person. (...) slowly, when the transition goes ahead, this increases our security. (...) people recognize us as we really are. I would say that the transition is a slow work-in-progress process, built daily, brick by brick" (Am. Italy).*
- *"I never felt safe. I always felt out of place. And then when I turned 40 and left my marriage and became a single parent and decided to forge my own path, I started to make a transition (...). And then slowly I became more and more confident, like never before . And so I would say, that the moment I understood my gender identity, I then decided to revisit my past, visit that child from my past, to embrace that boy that I was as a child. And then tell him that today I understood him and that everything made sense, everything fit together. Put that way, it sounds like a fairy tale, but it took me 40 years to get to this place, because of all the silencing and invisibility. It all boils down to that phrase that "you can't be what you can't say" (Jack United Kingdom).*
- *"And it wasn't until later that I resolved to confront this problem, and that was just a few years ago, when I was 39 years old. The first person I talked to about it was my psychologist, because psychotherapy was a neutral space, outside my reality, so I could talk there" (Júlia Switzerland).*
- *"And then I started questioning myself, and looking on the internet for other people who felt like me. And, in 2019, (at 17 or 18 years old) I officially declared myself as a trans person (participant was in secondary school)" (Lucy Luxembourg).*

- *“When I was 28 is when I started to explore these questions. And I can say that when I turned 29, that's when I started presenting myself to people as a woman. (...) I started to progressively introduce myself to people in a different way. and people ended up understanding what was happening” (Veronika Estonia).*
- *“I realized myself as a trans person, knowing what that meant, when I was 20 years old. (...) I'm pretty good with myself now. I've tried many ways to express my gender, and I come out publicly, even at work. I really came out of the closet. So, now everything is fine” (John Germany).*
- *“(...) I had contact with a friend who is trans and we talked about these issues. I told him things I felt. I was about 22 years old. And, in the summer I went to meet my colleagues and decided to try to be treated as feminine, and there I had already decided on my new name, I had already decided to come out of the closet with these friends of mine” (Sarah Spain).*
- *“I realized that I needed to transition gender when I was between 15 and 16 years old. I realized that I would feel a lot better if I was seen as a man and could live like a man. (...) and then I started it at 18 years old. I was already of legal age. I felt very vulnerable at times because I didn't know how to begin the transition. I only found things on the internet and in facebook groups” (Noah France).*
- *“(...) I lived for more than a year in a community as a volunteer, in France, and somehow, in that environment religion was not really present, (...) there were a lot of queer people, and it was there, because first there was freedom, I was far from home, far from the environment where I grew up, and I met a lot of queer people, (...) there were a lot of trans people (...) So, I lived with these people on a daily basis, and it was a very intense discovery process. (...) this environment helped me a lot. That experience out. (...) it was really nice to experience that freedom and personal exploration. (...) a great gateway to comfort... and for everything, self-discovery. And because it was international, diverse, it removed many barriers to what was appropriate or not. I was 19 years old” (Miguel Portugal).*

Appendix 12

Indicators: Category 2: Everyday school violence

Subcategory	Registered units
<p>2.1 The forced genderification of the school space.</p>	<ul style="list-style-type: none"> • <i>“(…) at my school, I noticed that boys and girls were treated differently by teachers. And there was still the separation of groups by gender. (…) at that time, I remember being very sad, because they separated the groups a lot by gender, and I could no longer play with the boys, simply because I was a girl” (Clarence Naber Netherlands).</i> • <i>“(…) in Malta, everything is still very gendered. Including in education, by teachers and by the school structure itself. Everything is divided by gender. Boys versus girls. Boys have their own classes, girls theirs. (…) at school, I questioned: “Why do I have to be with the girls, and not with the boys?” (Francesco Malta).</i> • <i>“They should stop breaking things down by gender since no one asked for it. (…) I didn't go to the bathroom during school. I avoided. Because I was very, very afraid of being seen, I don't know” (Alex Romania).</i> • <i>“The truth is that we also need to educate and adapt the entire environment, the entire structure. Like, for example, changing rooms, which should contain individual cabins, other than those large changing rooms where everyone changes together. And this is not just a question for trans people, it is for anyone who wants to protect their privacy and does not feel like sharing their body with the rest of people” (Sarah Spain).</i> • <i>“Another thing to think about is uniforms or clothing. There must be some protection or permission in that regard.” (Aleks Slovenia).</i> • <i>“There is no reason to have gender-separated toilets in schools. I have a student who tells me that she came from a school where there was only the name “Toilet” on the door of the bathroom, and when she got to university she found everything very strange... because it was all divided, by male and feminine. And this student is cis and heterosexual. So you have to make these small changes in the infrastructure, and little by little, we will have a great social transformation” (Jack United Kingdom).</i>

	<ul style="list-style-type: none"> • <i>“School needs to be a safe space for us. There must be gender-neutral bathrooms. Dressing rooms are also gender neutral. So that we can feel ok to use them” (Vuk Croatia).</i> • <i>“I think there should be no gender difference in schools, for example. We should be treated as equals” (Martim Portugal).</i> • <i>“At school it was very difficult, because I always had to be with the boys. I was only with the boys and I was different from them. (...) I couldn't stay, for example, on the boys' soccer team. It was very difficult for me, and that already revealed things about my identity. (...) They need to forget this question of masculine and feminine. Boys and girls. The school needs to understand that all children are different. And the difference is not between the students' legs, but in their heads. (...) The way out for me is the escape from binarity. Enough of dividing everything by gender, enough of this dichotomy. We are talking about people. If they forgot what's between people's legs, I think the problem would be solved” (Bamboo Belgium).</i> • <i>“They could also abolish the school segregation of sex and gender... which, in my view, only hinders coexistence among students and encourages prejudice, through the stereotyping of gender roles” (Dylan Ireland).</i> • <i>“(...) there was this segregation by gender. (...), and the teachers were always saying things like: “You're a girl, you shouldn't...” I had really bad writing and the teachers were always trying to correct it, because I was a girl and i had to have better writing. And because I was a girl, I had to be good at languages... and I ended up getting bad even at math, which was a subject I was really good at, but I started to lose interest because of that. There were many gender challenges imposed on the children. Lots of rules regarding this. It was a space very divided by gender. (...) I believe in policies implemented in schools, such as the issue of bullying and the way teachers stigmatize gender, to not allow trans children to misperceive their abilities and their motivations to go to universities” (Noah Croatia).</i> • <i>“When you're a teenager, there's a separation between boys and girls, and I had to be with girls, and I felt really bad because I was so different from them. I felt discriminated against. (...) I didn't know what to do, where to fit in, where to position myself” (Adrián Spain).</i>
<p>2.2 <i>The school as the first major dispute, through bullying and the complicity of its teaching staff.</i></p>	<ul style="list-style-type: none"> • <i>“people at school used my old name, wrong pronouns. Even people know. Like, after I declared myself and said the name and pronouns, that I would like to be treated. 6 months later, some people still insisted on addressing me as a male. And I asked them not to do it, and they thought it was silly” (Lucy Luxembourg).</i>

- *“In elementary school I didn't have many friends and I was often excluded. (...) I remember there were rumors about me, that there was some disease related to me, something like, if someone spoke to me, or touched me, they would be infected with this disease. Stuff like that. (...) I had a lot of mental health problems at that time. Especially in high school, because I... [long pause] I heard things. Not directly aimed at me, but about what those people thought about gender issues. (...) At that point, during high school, I really didn't want to go to school anymore. I had a lot of suicidal thoughts, and I definitely didn't think I was going to finish school” (Dylan Ireland).*
- *“It was jokes, bad words, heavy bullying, because I wasn't man enough. (...) I had no desire to go to that school. I was obliged to go. (...) there was a lot of violence. It looked like a jungle. The teachers did nothing” (Bamboo Belgium).*
- *“(...) many people said bad things about me (...). (...) They asked about my sexual organ, they asked how I had sex. A lot of them mostly told me that I would never be a man and that I couldn't be a man, stuff like that. (...) classmates and also teachers. In some classes, some teachers said bad things about trans people. Not necessarily from me, but in general and I was there. He said that trans people were horrible and disgusting and things like that, and some classmates agreed” (Alex Romania).*
- *“(...) in my high school there was a trans girl, an Indian immigrant. I didn't know she was trans until a teacher told us in class that she was. It was a teacher who told us there was a trans girl in the school and that alone was horrible. If he hadn't done that, maybe nobody would have known. His attitude and the bullying of his classmates exposed the girl to the whole school” (Noah France).*
- *“I was bullied a lot. Very much. By the students and even by the staff, and by the teachers. They made jokes. I was bullied by everyone. (...) Constantly, the teachers didn't call me by my name. My teachers would play stupid pranks, students would be bullied, it was really awful. And then, at home I did not find support. So it was a continuous cycle. (...) when I went to school, I had a lot of transphobia. (...) I stopped going to school in 2019. I didn't continue to go to university. (...) Every time I went to school it was like I was going to a fight” (Francesco Malta).*
- *“(...) in primary school it was very difficult. There was bullying and everything. Teachers did not intervene. I would seek them out and tell them and they would never do anything. Until one day, they started calling me something else. They called me “moth” and that word for a German is a big offense, a big insult, even in the Dutch context, and for the first time the teachers did something. And they never bullied me again. So the bullying because of gender wasn't enough for them to take action, but this question of the offensive term for Germans, yes. (...) in a school phase after primary school, which coincides with puberty, something came to my mind and I don't know where, whether from the media, whether from school, or from my parents, but I really believed that when my puberty started, I would no longer be able to wear those boy clothes that I liked*

[clothes considered as masculine)]. I didn't want to continue to suffer the bullying I suffered in elementary school. So, I started wearing more feminine clothes. I let my hair grow. (...) And so, for a while, I looked like any other girl, with very long hair, in an attempt to prevent bullying. And it worked, believe me. Everything went better with that hair and those clothes" (Clarence Naber Netherlands).

- *"I was bullied in primary school, for various reasons, and I was bullied in secondary school by other students, specifically because of my gender identity. Because I had short hair, I dressed manly. The teachers didn't do anything, they didn't even see" (...) I didn't want to go to school. I wanted to take remote classes, at a distance, but my parents did not agree" (John Germany).*
- *"For me, it was a very difficult time in general. I didn't know how to express my identity. I felt like I wasn't living my own life. (...) I didn't like going to school. I never wanted to go to school" (Verônika Estonia).*
- *"I was bullied a lot in elementary school. One time, I came to school with short hair and a Spiderman backpack... and I came home crying, saying I needed a new backpack because all the other kids kept saying I was a boy. And my mom had to buy me a new backpack... and I hated the new backpack, a hideous pink backpack. (...) In physical education classes, for example. I remember in high school I had a fight with my teacher because girls had to wear tights and I never wore them of course. So, I always argued with him and all that bullying that I already talked about. The teachers didn't help, on the contrary, they made things worse, they made things happen. (...) probably at times, I would say yes, transphobia prevented my access to education, in the face of transphobic episodes. I hated going to school. I was always bullied (...). I always felt very uncomfortable. (...) In secondary. I wanted to leave" (Vuk Croatia).*
- *"There was bullying. From my colleagues. There is no way to. It was really ugly bullying. (...) Making fun of how you look, or because you like girls, or whatever. (...) I didn't understand if they made fun of me because of my gender, or my sexual orientation. But the bullying was mainly for my way of dressing. Teachers did not intervene. They made it worse. In the 10th grade, I was wearing shorts and my own class director said to me at the time: "Don't you think you can go home and change your clothes?" And I looked around and there were other people in shorts, there were girls in super short shorts and super short tops. And I said to him, "What's the difference? I'm the same. And that's it, the teacher simply forced me to leave the school in the middle of the school day to go change. And I never wore shorts to school since then (...) I was bullied from the first to the ninth grade. (...) I gave up on education. I couldn't take it. (...) every day they threw a tube of glue on my head, the teachers asked me to dress differently, they put sand in my food, for example. And I was not accepted (...). They took my hat off and threw it in the mud. They made fun of my father's death and said it should be me and not him" (Martim Portugal).*

- *"(...) In high school I came out as gay, as a lesbian at the time, and some of the boys heard that and they started to say very heavy things to me. They said: "I'm going to rape you to show you what a real man is". And that kind of thing scared me a lot and I started not going to classes anymore. I stopped going to classes. (...) and I only went to the exams" (Noah Croatia).*
- *"I went to school at a very problematic, massively homophobic time. (...) I resisted. I knew I couldn't give up anything I really wanted because of these issues. (...) My children, speaking now of their current context, there is still a lot of transphobia, homophobia, racism and sexism in your classrooms. And they know it" (Jack United Kingdom).*
- *"For the first few years I didn't have any problems because I didn't look queer I don't think and people didn't notice. But in high school, I heard a lot of comments behind my back, when I walked by, people (other students) pointed, laughed. (...) but I had to continue in education, if I wanted to achieve something, so I continued" (Robin Bulgaria).*
- *"I always overheard things. Not directly to me, but I heard things. At university it was a little different, but at school there was a lot of transphobia and homophobia. It was very common. I felt it (...) I didn't seriously think about giving up education, I would say. But it crossed my mind a few times... Before assuming my identity, I was very insecure... so any negative result affected me a lot, given the possibility of going through the whole process of gender transition. (...) last week I heard the story of a trans boy, that the teacher refused to call him by the name he wanted and also the institution. Like, he is authorized to study, to frequent that space, but he cannot be called by the name he indicates. What's the difficulty in that?" (Julia Switzerland).*
- *"Some teachers at the school were transphobic, as I mentioned, but at the time I referred this to their conservatism and older age" (Aleks Slovenia).*
- *"I changed school. I wanted to go to another school to start over. I didn't want to get in trouble. And I had problems only with the teachers. The problems were the teachers. I asked them to call me by my name, and they did what they wanted. They didn't care. My philosophy professor called me "The Thing". I used that term all the time with myself, in front of everyone. And I started to cry. I was very tired" (Adrian Spain).*
- *"My ex-girlfriend told everyone I was trans without my consent. Everyone in my room. She studied with me in the same room. And people wouldn't say anything to my face, but I knew they would, and I felt very vulnerable. Because after all, the things they said weren't true. All this was very violent. They said I was going to change my genitals. (...) It was all very ridiculous and violent, because I wasn't even given the opportunity to reply. They spoke behind the scenes, rumors. I felt that people were different with me and I didn't know what to do" (B. Spain).*

- *“I had quite complicated episodes, especially after I entered secondary school, so much so that I didn't continue the course where I was and changed classes. My 10th year was quite complicated. Bullying really heavy. I even suffered physical aggression. (...) They made a little group and threw me in the middle, made fun of me, said I was a lesbian. I was quite upset. They even pushed me. It wasn't punches, but hey, it was something a little more aggressive. And I couldn't talk to my parents, because I was also ashamed of what was happening, what they called me, I didn't know how they would react. Then I switched classes. The teachers never intervened. Incidentally, I had professors who themselves did not have the best comments, and that validated so that other colleagues could also do so. I thought a lot about giving up education (pause), everything in general. At that time I felt very alone, and there were those things. I thought nothing was going to get better. I was afraid to say, to denounce. I didn't want to go to school. I thought about giving up on life. “If what they are saying is really true, and I'm going to have to live with it for the rest of my life, what am I doing here?” (Nuno Portugal).*
- *“At school there was a lot of bullying because they interpreted that I wasn't like other girls. And although I wasn't declared, the bullying was in that sense, of gender expression. It was very difficult, both in primary and secondary. It was as if I were in the middle, I wasn't seen as a man or a woman. And after so much bullying, I needed time out of education to be able to go to university. I opted out of the public, you know? Not the general public, but the education public. That space generated a lot of tension for me. How I would be perceived by people and I didn't feel that in other places. (...) I didn't want to go to school anymore. I remember telling my mother that I didn't want to go to school anymore. I really don't know how I didn't give up. I know a lot of people who have dropped out and I understand them. I resisted and persisted to continue” (Max Romania).*
- *“Definitely a lot of bullying, mostly in primary, but there was also in secondary. I was seen as a very masculine girl. so i had a lot of problems because of that. And I think some people already suspected that I was queer, before I even knew what that was. And they don't care which queer sense you're in, they just assume you're weird and different and lash out. That made you a target. Teachers did nothing. They didn't want to get involved, or they just didn't care. It was pathetic. And sometimes, even some things came from the teachers themselves. I had a religion teacher at school who encouraged people to vote against gay marriage and said a lot of things” (M. Romania).*
- *“There were always comments. There you go, I've always liked women, since I was a little boy, I had this notion. So people insulted me. “You're a 'fufa', you're a lesbian” There it was, it was true, but I couldn't admit it. I still didn't have the courage to come out. It was other students. I was always with other guys, I played the ball, it was more masculine, so teenagers made comments. It was really bullying sometimes very heavy. As a teenager it is very difficult. (...) there was a time when I experienced depression as a teenager. All these comments didn't help. They made me feel very depressed, because I felt weak. I hid. “Because I'm doing what others want to hear and I'm kidding myself?” (Marttim Portugal).*

	<ul style="list-style-type: none"> • <i>"(...) I remember situations where I didn't know the meaning of certain words that are used to offend and assault queer people, specifically lesbian women, and I suffered comments that there is I didn't even know what they meant. And this at a very, very, very young age. That classic idea: How could others know, when I didn't even know? It is a word that has fallen into disuse, but which is used to criticize and offend lesbian people. And I didn't have a very masculine expression, I had long hair. It was girls, during gymnastics, who happened to be not so feminine either. Teachers did not intervene. It always happened in more insecure environments, like the locker room. It always happened in the bathhouses. And at the time it was already difficult, even without having the tools to understand what it was about, what it meant. And also. I myself had no idea what I was feeling" (Miguel Portugal)</i>
<p>2.3 <i>The lack of training of educational agents to embrace gender diversity in the school context.</i></p>	<ul style="list-style-type: none"> • <i>"(...) what really pissed me off was when I had episodes of gender dysphoria and looked for school social services, and they said to me: "Oh, that's right. School is stressful. It's a stressful environment." She didn't even know what I was talking about" (Aleks Slovenia).</i> • <i>"I think that educators, whether they are primary, secondary or university, need better training to deal with gender and sexuality conflicts as a challenge. For example, I don't see this concern, this challenge, in my children's schools. (...) They don't have the necessary skills, the confidence, the necessary training to deal with these issues. So, what would improve a lot would be the training of these educators, to make them able to deal with these issues" (Jack United Kingdom).</i> • <i>"Teachers and staff are not prepared. Most of them are very old and very conservative. They listen to fake news about gender and gays on TV and take it as the truth" (Robin Bulgaria).</i> • <i>"(...) I already had a trans child in a class I teach, and it is very difficult, because the school structure, directors, coordinators, teachers, are predominantly white, male and cis, and minimize transphobia, because it is also institutionalized" (John Germany).</i> • <i>"I think the first thing that needs to be done is the mandatory training of teachers and education agents, and even the secretariat. Compulsory training for the inclusion of diversity in terms of gender, sexuality, religion, people with disabilities, inclusion in general, for everyone. And then more restrictive policies against bullying (...). (...) Include queer books. Include different families, different types of families. Include diversity" (Francesco Malta).</i> • <i>"Schools should know. They need to be educated in this sense, to deal with gender identity issues that exist in that context. There are transitions taking place in that space. There is that possibility. Perhaps that way, people will start the transition earlier. Don't take 5 or 10 years for this. Maybe my parents would accept the idea better if they knew about it" (Aleks Slovenia).</i>

- *“(…) the teachers, they should forget the stereotyped colors and listen to the children. (…) And this is more than the feminine and the masculine. (…) We need to listen to the children. They have the solution for everything. They are creative and full of ideas. They cannot be restricted to binarity, to books and toys specific to each gender. Otherwise, they will be the same as we were, and we failed miserably” (Bamboo Belgium).*
- *“It is fundamental that the information is actually inserted in the school environment. Training and information for teachers, agents, managers. That they have the opportunity to access basic training on sexual and gender diversity” (Am. Italy).*
- *“(…) there must be concrete training at the academic level, with teacher training for diversity, as this is a pending gap in the reality of these teachers. They do not know how to deal with these issues and end up performing discriminatory acts, simply out of ignorance, for not knowing the subject. I want to believe that it is due to lack of knowledge and, not, that they do it on purpose” (Sarah Spain).*
- *“(…) there could also be training on gender, sexuality and things like that for teachers, because there are many teachers who are transphobic. And here there is still no compulsory education or teacher training on these topics, so I think this is a big gap (…)” (Noah France).*
- *“First of all, they should educate all teachers, because it is very important that they know how to treat all people, and understand all the diversity that can exist there in that context. And so that they can serve as an example for students. There should also be specific policies for the protection of trans people at school. It would be very good if they allowed and respected the indication of pronouns and name changes by trans people in the school context” (Dylan Ireland).*
- *“The main change that needs to take place is in changing people's thinking about gender identities. People need to understand how oppressive this gender categorization is for different people, not just trans people. There needs to be this change in the mindset of the teachers, and then they will be able to pass this on to the students. We no longer have sex education in schools and that would be another important point to note. They would teach these issues of gender and sexuality in general to students and teachers would reinforce them. And so they would try to find alternatives for the inclusion of diversity, building expectations for children, without restricting them because of gender. And also, consistently, there should be anti-bullying policies in favor of transgender people and anyone else who is bullied. There needs to be a reaction. I'm not very much in favor of punishments, but there has to be some kind of reaction, or else we're going to remain very unsafe in schools. People who bully need to take responsibility. And parents also need to be*

held accountable. In many cases, these parents, who do not see a problem with their children being transphobic or homophobic, detail these attitudes” (Noah Croatia).

- *“I think they need to talk about trans people in schools. They need to include trans people. Make them visible. To naturalize them so they don't suffer so much” (B. Spain).*

Appendix 13

Indicators: Category 3: The battlefields in higher education.

Subcategory	Registered units
<p>3.1 Higher education: a possible dream or continuation of the nightmare?</p>	<ul style="list-style-type: none"> • <i>“(…) They looked at me and thought I was a strange, queer person, too old to be a student. There were some people against me at the university. I heard jokes that hurt. Sometimes I was there doing a job and someone joked: “my god, are we on a television show? Where is the cameraman?” [participant has a more androgynous gender expression], and they laughed and joked about my appearance. Some people said that it was not possible for me to work as a teacher for children, because how could I present myself in front of them like that?” (Bamboo Belgium).</i> • <i>“Despite feeling uncomfortable [with school bullying], I believed that when I went to university it would get better. I ended up feeling general homophobia actually. Because most people in Slovenia didn't even know that transgender people existed, so for them we were always gay men or lesbian women” (Aleks Slovenia).</i> • <i>“I was still female when I got to university, so I was still socially integrated. I had good grades, everything was going well, until the transition. When I started the transition, I lost contact with people. [pause] it's hard to talk about it... [voice choked] there's not much more to say [after starting the transition, the participant felt excluded and decided to start attending classes in the virtual modality, at a distance]. (...) There are ups and downs” (John Germany).</i> • <i>“I think the academy is an environment that can be very receptive, but it can also be very prejudiced. (...) I had several very uncomfortable moments, in which people made a lot of nasty and negative comments, sexist, misogynistic comments, which hit me both as the cis woman that I identified with at the time, and as the trans man that I am today. (...) those subtle things happened. I was always under eyes, opinions, from all parts, from all sides” (Clarence Naber Netherlands).</i>

- *“Arriving at the university was very stressful. Because I tried to “pass” [refers to passability] as a boy as much as I could. And some people used the male pronoun with me and I was very happy, but then the same person saw me in the women's bathroom, and it was shit” (Vuk Croatia).*
- *“For me, the university was easier to deal with all this. (...) It is a different context. It was easier for me than at school. I still heard some things in the corridors, from other students, but much less than at school” (Júlia Switzerland).*
- *“(...) there were many LGBT people there, or rather, LGB people. And I really liked that environment. (...) And I felt good about that, because it was very accepted. Although there were also many transphobic ideas and nonsense from other students, but there was also acceptance” (Noah France).*
- *“The university I attended in Croatia when I went back to school, after the hospitalization, was very inclusive and I didn't expect that, because it was completely different from any other university in Croatia [Participant refers to going to the university after the hospitalization. Before that, he initially attended university in the Netherlands, when he declared himself trans and had a very difficult experience, having to return to Croatia]. (...) I feel included and welcomed. It is very pleasant to go to university today. Even my academic performance increased. (...) [Even so] in college, I already heard people talking about me behind my back, saying they didn't understand what I was, or why I was doing this. (...) there were also some students from my secondary who were at the same university, and (...) every time he sees me around the university, he keeps chasing me. If I go to the men's room, he follows me. So I find it necessary to always have a friend with me when I go to the bathroom or dorms. I haven't reported him yet, but I've never seen him around the university, so I think I'm safe” (Noah Croatia).*
- *“I guess I was kind of disappointed. Because no one in my family had gone to university, so I was really excited. (...) The homophobia and transphobia that happen in schools are still present at universities. (...) I keep thinking that people don't realize who you are. And this happens in relation to several other minorities. People may even accept you, but they don't completely. They accept you in an environment, without thinking about your reality, without empathy” (Jack United Kingdom).*
- *“I was really scared to go to university because of the name issue (the name was still female, and it was male-looking because it transitioned). It took a few weeks for me to realize that people didn't care about my name. (...) but I was really scared, talking, interacting, because I had a voice deep down that said people would notice and wouldn't believe my gender. (...) I'm usually scared when I have to use my old name, because today I have a beard and teachers are usually against it and say: “but this one isn't you”, things like that and I need to explain, that that's*

	<p>my name, and they don't believe it's me. And it's even weirder because my new friends, my colleagues at university don't know I'm trans because I pass as a man. It was a privilege I earned over time. (...) Bullying also happens at the university (...) some very conservative minds, who talk about men's things and women's things. Romania is very conservative. (...) I know that my colleagues are homophobic and transphobic, but they don't talk directly to me, maybe because they don't imagine that I'm trans (referring once again to passability)" (Alex Romania).</p> <ul style="list-style-type: none"> • "(...) Studying in general is difficult, so I cannot say that it was a pleasant moment, that I enjoyed going to university. But I went to university to study, so I studied. (...) There were comments, a few conversations, from some students, talking about me, but that's all" (Verônika Estonia). • "I entered a campus where I was lost in God's hands. I had just come out of the closet (...) Regarding students, the truth is that I was never very sociable in student surroundings, nor do I meet people with whom I don't feel welcome, but in general I ended up taking it without too many problems" (Sarah Spain). • "University was really much better. I already introduced myself with my new name, although I hadn't changed it yet. (...) Maybe in the first year of university I still felt very sad, due to the stress of having to come out repeatedly to different people. (...) There was a student in the first year who sometimes said he was gay, and sometimes he said he was bi, or pan, and he, despite being part of the LGBT community, sometimes disregarded my gender identity (misgender me) and saying nonsensical things like "You shouldn't have transitioned. You were supposed to be who you were, with your non-conforming gender, but without having to transition" (Dylan Ireland). • "When I entered university, I already had a different mentality. (...) I've heard comments there. It's not to turn a blind eye, but it's already something we unfortunately live with on a daily basis, so I try not to give it too much importance. I try not to take this to heart or keep it to myself" (Nuno Portugal). • Arriving there, people didn't care much. It wasn't the same high school vibe, but at some point, I always questioned myself, to what extent was it really that. Something in my mind took me back to everything I had experienced in school. I was very scared. I didn't like going there for the things I had on my mind, for all my past. I thought that at any moment something could happen. I was never relaxed" (Max Romania). • "I didn't really know what to expect, but as soon as I arrived I could already notice that it was a different environment from the school. Teachers were respectful. Colleagues didn't care how you expressed yourself. It was a really different environment. (...) Whenever I can, I avoid going to public bathrooms. If I can, I never go, even to university. I don't feel comfortable. But there was one time when I was doing international mobility, I was in Portugal, in
--	--

	<p>Coimbra, and people used to be really nice and welcoming, but once at the university I went to the boys' bathroom, and a really tall and strong boy came up to me and said that was the men's room, and I told him I knew. And he laughed and got very irritated, very nervous and he said things to me that I didn't understand because I don't speak Portuguese, but a colleague was also at the time and he didn't want to translate because it was too heavy. Honestly, I just wanted to get out of there and I was glad no physical violence happened. I was afraid. Mainly because he was taller, stronger" (M. Romania).</p> <ul style="list-style-type: none"> • "I really liked the university. People were already grown up. They had their most formed personality. And there was a trans woman in one of the chairs at the university and I admired her a lot, because she came out. For her courage. Because there were a lot of transphobic comments about her at the university, but she didn't give up. She handled it all well. Inside the room there were many comments. In college, they didn't do so much direct bullying anymore, but there were comments. "Look there, that thing over there is a tranny". I, at the time, had only come out of my sexuality, so I didn't suffer that much. But I always heard transphobic comments about another girl. "Look, she arrived. She or he??" and they laughed at the girl. And that undoubtedly stopped me" (Martim Portugal). • "Arrival at the university was very overwhelmed (overloaded), I would say, because, there, I don't live in Lisbon, I live in a smaller, more Catholic, more conservative environment, where I grew up. And when I went to university, I went to Lisbon. I continued to live here, but I went to Lisbon every day. And in my case, it was access to other queer people. An access to diversity. It was the opening of the gates to the world. Psychology is a very particular course, so there was this diversity. There were a lot of queer people, a lot of lesbian people specifically, at the time. I think, at the time, I had the mindset that psychology would be a course I could be more accepted into. I knew that there are courses, perhaps, where my identity was not so welcome. And I'm very interested in science in general and psychology wasn't my first choice. It was a middle ground. Maybe I would rather have gone into medicine... And they are environments where I think there are more rules, socially, that are not very in favor of my identity (...) I don't know if it's in my head, but I know that there are also very Catholic people at the university and I know that they have their opinions. I didn't experience anything directly. But sometimes they give the impression that they are talking about us... I'm not sure, but it's true that I don't feel very comfortable" (Miguel Portugal).
<p>3.2 The cis-normative structure and system of higher education.</p>	<ul style="list-style-type: none"> • "I hadn't changed my documents yet. So I sent an email to the university stating that I was a trans person and that I didn't want to be called by my old name. There was no protocol for making this change. I was the first trans person to change the name in the history of that university" (Adrián Spain).

- *“It's true, I hadn't changed my name yet. And I had to explain about all this. I had a big problem with the secretary because they said they couldn't change my name, and I had to show them the legislation and that was very violent, because I had to explain everything about the legislation. Teach them what they should know and do” (B. Spain).*
- *“We collected signatures to ask for the installation of neutral bathrooms and then there was a big fuss in the media in Portugal, because we were going to stop having gender in that school, which was a leftist school, and things like that. And that's not true. There are more than 60 bathrooms and only 3 are genderless. And it's actually not even working very well, because they just took the sign off the wall and didn't put new ones saying gender neutral. And because of the architecture, it remains the same, everyone knows which was male and female. Nothing has changed. It did not evolve” (Miguel Portugal).*
- *“I would spend a few minutes outside the bathroom, in front of the bathroom, trying to decide which one I would go to, the male one or the female one. I had a big fight for about two weeks. I avoided using the university bathroom as much as possible. Until I found some gender-neutral bathrooms and started using them. But it was very stressful” (Vuk Croatia).*
- *“A few years ago, we started having a few gender-neutral restrooms at the university. We have two of these bathrooms, and it's better than nothing. But, they are on the ground floor, and the university has 12 floors. It's very symbolic. In a university that size, a person would have to walk 12 floors just to pee. (...) Some practical adjustments need to be made. Bathroom issues, change a door and you have a gender neutral bathroom on each floor. Put doors inside the men's restrooms. Not even cis men feel comfortable inside the men's bathrooms” (Clarence Naber Netherlands).*
- *“Gender-neutral bathrooms could be made available to non-binary people and people who are early in transition, without as much passability, to protect them from harassment and transphobia. At my university, the students themselves tore down the gender marks in the bathrooms. They ripped it off and threw it in the trash. And the university saw itself as a dead end and accepted. (...) there should be symbols of inclusion of diversity in universities. Flags, for example. Posters with dissemination of information. Posters on the walls indicating that it is a safe and diversity-friendly space. “We do not accept transphobia here.” (...). Institutions need to make it clear that they are allies of these struggles” (Noah France).*
- *“I think you should say it's a safe space. For example, in my shop, people ask if they can take a certain product on the plane, and there's a little piece of paper there saying, “Travel friendly”. Universities must do this. I think that if universities and schools did this kind of thing, I think there would be a lot more people there, and a lot more respect” (Martim Portugal).*
- *“I, as a student, never felt that my identity was represented there. And maybe that's why I mentor trans students today, so they don't go through exactly what I went through. (...) if you don't see us in these spaces, it's like we don't exist. (...) When a student (...) sees me there in front of him, it is easier for him to realize that he is authorized to frequent that space. (...) I*

observe the transphobic and homophobic structure. The system as a whole. (...) The biggest barrier today is the data system. I tell them, "When you guys hired me here, I was non-binary, just like them. And you didn't have a space for me to state that at the time of registration. So, you assigned me as female, because that's what I looked like at the time. You looked at my body and drew that conclusion." (...) for me, this is the great barrier in the field of education. Its outdated systems with untruths" (Jack United Kingdom).

- "I don't think they promote the embracement of gender diversity. (...) the secretary should forget my old name, because in some situations they insist on calling me by my old name and I answer them: "that is no longer my name" [participant has already made the legal name change and gender]. (...) It is very important to have representativeness in these places. When I was younger I would have liked to see people like me at university. I would like to see trans teachers. So I would know that I could have a future, that I could continue my studies. Because they take our perspectives away from us. For example, it's not common to see trans doctors, trans lawyers, and do you know why? Because trans people drop out of education, drop out of schools and universities" (Alex Romania).
- "(...) the college did not change the name in the systems, but they allowed me to put only the initial of my name. So there was only the initial and the nickname. This caused some people to ask a lot of questions, because there was only the initial of my name. (...) In my sophomore year, they added a gender-neutral bathroom at the university and that was really cool. On our campus, as it is an area more focused on arts and design, there is a tendency to be more open to diversity and inclusion" (Dylan Ireland).
- "Even when you submit an application to a university, you need to indicate whether you are male or female. Even with the possibility of X in some countries like Malta, even so, these places only offer these two alternatives, male or female. The "X" is not there. (...) these little things would make the process easier. (...) last week I heard reports here in Malta of gender neutral toilets being vandalized at a university... so if the university doesn't take a stand... do nothing about it... like yours can teachers do? When there are big problems, the university is silent" (Francesco Malta).
- "The university didn't give me the option to use the social name. (...) I, for example, still have to present projects and works with my legal name, and that bothers me a lot. I can't act and I don't think a lot of people can either" (Robin Bulgaria).
- "One good thing about the university was the name change. I was able to change the name very easily. (...) I think the only thing my university has done to promote diversity is to provide a paper where you can put how you identify yourself. The rest depends on each teacher or employee. There is no general policy to promote diversity (John Germany).

	<ul style="list-style-type: none"> • <i>“When I got there, I still hadn't changed my gender in the documents, and I asked the academic services what gender I should mark there, and they replied: “We don't care about that. Mark how you feel best”. So it was a good start. That was very encouraging for me” (Noah Croatia).</i> • <i>“But I tell you, just this year, during pride days, the university didn't even want to put up the pride flag. The rainbow flag, none of that. Believe. so they are not welcoming or supportive of any LGBT” (Aleks Slovenia).</i> • <i>“(…) if institutions were more open to diversity. Honestly, it doesn't take much. But make it clear that the university supports and welcomes diversity, that it is a safe place for these people. State this clearly. Of course, gender-neutral bathrooms would also help a lot” (Julia Switzerland).</i> • <i>“(…) now in the master's degree, with the predominantly female appearance, long hair, etc., it was different. So, I went before classes started to the university office, on the open day. I told them, “I am a transgender person, and I am coming to this university to do my master's degree, and I would like to be called by the name Bamboo, not the name that is on my documents. I would like to know if this is possible”. And they answered me: “yes, yes, it is possible. I only ask you to fill out a form with us on paper and not by computer, because the system is not yet up to date. So please come here in June.” And I went in June. It was not possible. I went in July. and again it was not possible. So in September, when classes were going to start, I showed up there with the association's lawyer and it's been a struggle to get that done. And this all caused me other inconveniences. Because as I only applied later, I didn't have access to the student system, the internet and stuff like that. But, I went to classes. And to try to sort it all out, I had to go to the dean of the university. I had a two hour meeting with him, and the association lawyer, and I told him that nobody at that university knew what to do with me. They needed my case to try to make it work. And today everyone knows me at that college and knows that I'm transgender (laughs). Everyone knows my old name and the name I want to be called. Is life. And detail, even today they have not resolved my situation. It's unfortunate, but I don't give up. I know this situation is not good for me, but it's not such a big problem. (...) I go to court.” (Bamboo Belgium).</i> • <i>“I had difficulties accessing it, for example, it took a year to change my name on my degree in psychology. One year is a long time. (...) after coming out of the closet, it took me a year to change my degree in psychology” (Sarah Spain).</i>
<p>3.3 The absence and erasure of transgender identities in higher education.</p>	<ul style="list-style-type: none"> • <i>“There were no trans people. There were many gay lesbians. There was 1 trans person in my classroom” (Adrián Spain).</i> • <i>“I didn't go to university thinking about making friends, or going out. I didn't even want to meet other people so there wouldn't be the possibility of it all happening again. I entered very discreetly. Didn't want to draw attention. I tried to pass without anyone noticing me” (Nuno Portugal).</i>

- *“There were different people, but I've never seen trans people. There were people from the LGBT community, lesbian girls” (Max Romania).*
- *“I think gender diversity just doesn't show up. It does not present itself in a corporate way. My university, by chance, is becoming known as the university at the forefront in these matters and at the same time when it evolves somewhere, it is because of us, the students. I only know one trans person at my university. (...) It was important for me this year, having a colleague who is even a delegate (in Portugal, he is a room monitor), and is trans. Before him I had never had such direct contact with any trans person at the university” (Miguel Portugal).*
- *“(...) I want to go back to school. I want to go to college. But, I just want to go with my name Martim. With my name and gender changed. And, also, already with the testosterone, with the new documents, with the correct name and gender. It's what I want more than anything. I think I haven't gone back to school yet. I still haven't gone to university just because of that. But it's definitely in my plans. I want to change my name and then go back to studying for good [eyes shine and smile]” (Martim Portugal).*
- *“(...) now that I have more courage and more fighting spirit, I'm studying to try to go to university. (...) Because as I dropped out of school, I still don't have the necessary qualifications to enter university. And I was scared too. As I had a very negative experience at school, I was afraid that it would be repeated at the university. And I don't want to live that all over again” (Francesco Malta).*
- *“(...) there is no diversity there... At my university practically all are cis men. I don't know any trans people there. Even lgbt is generally unheard of. It is as if that space was not allowed for lgbt people” (Alex Romania).*
- *“During the degree there was no diversity... my class was all made up of cis women... and I didn't see anyone like me in college” (Bamboo Belgium).*
- *“(...) being the only trans person in a space where there are no people like us is a kind of insult. It is very disproportionate and out of balance” (Jack United Kingdom).*
- *“I don't know anyone trans there. (...) I have no idea of any trans people in my department. (...) [But] We're already there. We just don't verbalize it and we don't get noticed. We are made invisible. Because of fear, you know. We hesitate for fear of violence, harassment, and that is completely plausible” (Robin Bulgaria).*

	<ul style="list-style-type: none"> • <i>“Trans people are very afraid to show their identity. I met a trans girl in my association, who happens to go to the same university as me, but she doesn't want anyone to know she's trans. So sometimes I see her on campus and we just look at each other, because I'm very transgender, and I don't want to make her uncomfortable. She has passability as a trans woman and she doesn't want anyone to find out. So, she hides her full identity and assumes the posture of a cis woman. I understand why” (Bamboo Belgium).</i> • <i>“I wasn't expressing my gender identity at that time. I acted as a man was expected to act. I gave them what they wanted. It was easier. (...) I didn't externalize it. I was ashamed” (Júlia Switzerland).</i> • <i>“(…) I don't want to be associated with trans issues, because I'm afraid of transphobia. And I just want a life in peace. In my PhD, I no longer do gender studies on trans people because I don't want to be associated with trans agendas. Because I'm sure people will find out that I'm trans and they'll be transphobic. So that ends up denying me rights, things I might want to do, and I don't do it out of fear, fear of being transphobic, or not wanting to work with me. I don't want people in general to know that I'm trans. I wouldn't feel comfortable because I'm afraid of people. I am afraid of transphobia” (the participant asked to hide the city in France where he studies so that there is no possibility of being identified. He fears a lot for his safety. He said this several times throughout the interview). (Noah France).</i> • <i>“(…) during the transition I accessed the university, but in the distance modality. I had remote classes at home. Because it was easier for me [Participant reported that he was excluded by colleagues during the transition, and therefore opted for the remote modality]. I decided to do the rest of the course at a distance” (John Germany).</i> • <i>“So, many of the studies I did during my academic career were online. So I never had much contact with the classroom. (...) I never met anyone trans in my classrooms during university. Nothing, nothing” (Sarah Spain).</i> • <i>“There was no diversity. Frankly, I haven't met anyone outside of the binary. Both at school and at the university, there was not much sensitivity to this issue” (Am. Italy).</i> • <i>“There was no diversity. Even the issue of sexual orientation was once mentioned but never discussed” (Aleks Slovenia)</i> • <i>“I never knew of any transgender people at university when I graduated. I only knew of a trans person in the PhD, when I opened up in my research group in 2020, a person said that there was a former trans student at the university. Other than that, I never knew. If there is, and there should be, I don't know. Just like there are people who don't know who I am. (...) I think trans people should be present at the university as much as possible. The university as a representation</i>
--	--

	<p><i>of our society, I think there should be a whole range of people there. It is important for trans people to be able to do everything they dream of doing, and access to university should be a possibility” (Clarence Naber Netherlands).</i></p> <ul style="list-style-type: none"> • <i>“(…) I haven't met any trans people. And I haven't even heard of it. But I wasn't there much. It wasn't out of the room. I would go to class and then leave. So if there were any transgender people there at the university, I never knew” (Verõnika Estonia).</i> • <i>“(…) I wasn't referring this directly to transphobia, but yes. I stayed away from education for a while, because of everything I went through. The hospitalization, and everything. (Noah Croatia).</i> • <i>“I was very afraid of going to university and having it all happen again, so I needed time. some time to go back to school” (Maxi Romania).</i>
<p>3.4 <i>The lack of training of educational agents to embrace gender diversity in higher education.</i></p>	<ul style="list-style-type: none"> • <i>“I think it depends a lot on the teachers, on the topics, on a lot of things. (...) But, for example, teachers confuse the pronouns and then even apologize. (...) The employees do not promote the embracement of diversity. (...) I'm always afraid of the security forces, the security can tell us: “you're in the wrong bathroom”. They don't even know. That cisnormativity. I don't think they're ready. I remember proposing training in terms of the lgbtqi language for the entire company and my colleagues kept saying: “but why?” Because it is extremely necessary. Employees don't even know what it is. If they knew, there would not be certain situations. (...) But there are still things that happen a lot. For example, in psychology most people are women, or are assigned women at birth, and teachers assume that they can use female pronouns for class, with everyone, and maybe not everyone is comfortable. I, for one, am not.” (Miguel Portugal).</i> • <i>“(…) a woman, who was an employee at the school, was very rude, and asked me for my birth name in front of some people, and that was not fun at all. I had many problems like this. Sometimes they didn't respect my pronouns. There is still a lot of misinformation in the university context. (...) the vast majority of staff and teachers don't know much about gender. They don't know how to act respectfully” (Dylan Ireland).</i> • <i>“I think mainly that transphobia exists there due to a lack of understanding of the subject. Lack of training. And that's why we need more people like me visible in the gym. Gender diversity is not on academia's radar. Cis people don't think about trans people. (...) Some of my colleagues just don't know how to make their classes more inclusive and are terrified of it. Fear of offending people, of making mistakes. There is a lack of training in this regard. They need to be trained to deal with diversity” (Jack United Kingdom).</i>

	<ul style="list-style-type: none"> • <i>“They [teachers, leaders and education professionals] still have a lot to learn. (...) there should be training for teachers in this sense, on lgbtqi+ issues in general, because there is a lot of lack of information among them, and the connection between them and the students is lost. And that. I think education and training are the main point (...) I think my life would be easier if there were more sexual and gender diversity policies in universities. And when borders were crossed, there were consequences. When there is harassment, for example, there needs to be consequences. They would have to be punished, expelled, something” (Robin Bulgaria).</i> • <i>“I had a statistics teacher, who in the first week of classes, made two columns on the board and said that one was for men and the other was for women, in an example of statistics, and suddenly she saw me in the room, and that disturbed her in a way. Because which column would she put me in? And she realized that she was saying and doing something that wasn't right. Something wasn't right there. So, at the end of class, I approached her and introduced myself as transgender. And I gave her a tip on how the class could be more inclusive if she didn't use those kind of examples, and she thanked me for the help” (Bamboo Belgium).</i> • <i>“When I decided to declare myself trans in public (already doing my PhD), I looked for a sector of the university that deals with issues of gender inequality, to ask what they could do to help me in this process, and they told me, that they couldn't do anything. They said that if I suffered any kind of discrimination, then yes, I could look for them, but at that moment there was nothing they could do. (...) I don't think they (educational agents) are prepared to promote this integration (of gender diversity). Because even I didn't know how to deal with myself, imagine them as cis people. (...) I think that (it is necessary) to educate these people (educational agents). Provide training on these (gender) issues” (Clarence Naber Netherlands).</i> • <i>“Once, when I was doing my master's degree in Finland, they provided psychological services for students, and I went there. I told her that I had desires and fantasies about being a woman, and she (the psychologist): “Okay, but I'm just here to answer university questions. Maybe you better seek therapy.” But that's exactly what I was doing, and I didn't get the support I needed. The support I deserved” (...) “I think there needs to be an official position from the university. Workshops, seminars, things that make people understand what gender identity is all about, and, thus, all its employees, professors and students would have to follow the institution's inclusion policy to be there. (...) Regardless of the personal position of each one, to be there, to work or study there, one would have to follow the university's inclusion rules” (Júlia Switzerland).</i> • <i>“A diversity commission, for example, would help a lot. (...) My university is not 100%, but, (...) for example, we watch queer-themed movies. We normalize the pronoun questions. It's important to talk about queer history and do as much as possible to stop discrimination” (Vuk Croatia).</i>
--	---

- *“Most teachers and staff do not promote integration and embrace diversity. That's the truth. And they're not even ready for it either. There must be constant training for those who work with education. If you are going to do an art exhibition, include trans artists. If there's going to be a seminar, a panel for students, include trans people, or even queer people. Include different people, not just the usual men. So, this inclusion will make everyone see that trans people are there too. It is important that they have symbols of diversity around the university, but not only that. (...) It is important to have support groups, committees, spaces for diversity and inclusion” (Francesco Malta).*
- *“On a societal level, these people in this space should seek not to base themselves on prejudice or discrimination. They must seek to understand this universe and understand these people. This is the most important thing at the start. And respect. Respect, above all” (Am. Italy).*
- *“(...) let teachers know what this means (gender identity and sexuality components). Since today it is still not possible to have a trans person inside discussing these issues with teachers and agents, they should build guides and make sure that knowledge reaches that space, explaining gender identity issues, the needs of trans people, the requirements, the ups and downs and how trans people should be treated, their pronouns and the like, as a treatment protocol and identity respect when these people declare themselves” (Aleks Slovenia).*
- *“(...) I had an exam this year and I was still changing my name to Alex, and the teacher didn't want to give me the exam result, because it didn't have my legal name on it. I had put Alex on the exam, and my documents still had the old name, so he wouldn't give me the result. And I had to send him an email and he replied saying he didn't believe it until I sent him the papers (document with the new name). And even though my last name is there. So it couldn't be anyone else in that room. (...) this story I told about the teacher is a type of transphobia. (...) They are definitely not prepared to promote diversity. Most of them are older, around 60, 70 years old, very conservative. And I think there should be training and education for younger teachers, those who are assistants, who are not teachers yet. Because I think this is a generation that could change everything” (Alex Romania).*
- *“(...) there was a teacher who once mentioned about the myth of racial democracy and gender ideology. I left in the middle of class because it was so stupid. (...) (pause) The truth is that if you are a cis person, you will easily find a mentor and you will be treated well. But if you're a trans person, then you have to be perfect. You need to be levels above others to achieve anything. And that gets tired, it's exhausting. (...) I tried to write a thesis on gender studies and I sent hundreds of emails, and nobody wanted to guide me. All teachers had something more important to do” (John Germany).*

- *“As for teachers and other agents, I wouldn't say that they promote it. Because they only do something if it touches them. They treat with more commitment or less, it depends on the person. And I think the panorama here is more to less. Because many cis people do not know the trans reality, nor do they inform themselves. And that's why I say, until they meet someone trans and have to deal with that person in that context, they don't do anything. So when that person appears they are not prepared. They are not prepared for anything. In the sense that they should inform themselves a little in advance about gender issues” (Sarah Spain).*
- *“They do not publicize policies to support the trans community that are regulated by law. (...) As for teachers, they do not receive compulsory training to deal with students' lgbt issues. They receive training against sexism, for gender equality, men and women, and also to deal with issues of people with disabilities... but not on issues of gender and sexuality. And I think not all of them are prepared to deal with gender diversity issues. The older, more conservative teachers, I really don't think they're ready. (...) Basically it's a social sciences faculty, so many of the professors come from the world of politics. So there are professors from the extreme right, and those are definitely not prepared. So if they want to be really douchebags, they'll be really douchebags. The university does nothing for the lgbt community publicly, nothing. She campaigns against sexual harassment, against sexism, which is very valid, because it is a very old demand of feminism, but it does not promote anything in favor of gender or sexual diversity. There is no place to report cases of homophobia or transphobia. (...) There should be compulsory training for teachers and university staff, for gender diversity and sexuality issues, making it clear that trans people exist and that they can have their names changed by a social name. I don't think it needs to be a deep training, you know? Basic things that would help a lot in the daily life of the university, like: “some people are going to change their name and gender, and they need correct information”. And I think improvements for trans students would end up bringing improvements for all students” (Noah France).*
- *“(...) there was an incident with a very transphobic teacher, who gave a monologue for more than ten minutes in the classroom, saying that trans people should not be in education... that gender should not be allowed to change ... and that it was very disgusting for him to see a person with a penis being called a woman and that was in front of everyone, and everyone was quiet. and he went on to say that trans people were mentally ill. And I reported it to the university, to the head of the department, that there was a professor who was saying very problematic things about transgender people in the classroom, and she was outraged” (Noah Croatia).*