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Diogo Azoubel

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4 **Abstract**

5 This mapping covers almost 6 thousand trans cover texts published in Folha de S. Paulo
6 between 1960 and 2017 and is part of the understanding of the media as a fundamental agent
7 in the sphere of representations, directly influencing the dynamics of contemporary societies.
8 The reflection on the discourse and narratives conveyed in this periodical, in which
9 transvestites and transsexuals gradually migrate from associations to arts and shows (23.19

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11 **Index terms**— content analysis; folha de S. Paulo; transvestites and transsexuals.

12 **1 Introduction**

13 The subject of this research is the coverage of the trans community done by the Brazilian newspaper Folha de S.
14 Paulo. However, this is just a cut given to broader research in which different means of communication, from
15 independent to mainstream. The research material was extracted from the thesis of author Daniela Picchiae
16 entitled: Said about and said by: the affective rend of trans women in the media discourses. In this sense, the
17 analyzes made are not far from community media (COVER, 2002). In this first stage, we invested in an inductive
18 analysis based on the coverage of articles that referred to transvestites and transsexuals between the years 1960
19 and 2017.

20 Regarding the extensive period analyzed, we propose to share this initial panoramic mapping with Bardin
21 (2016), to subsidize more in-depth research on the configuration of national journalism in this issue. To understand
22 the role of journalism in the construction of subjectivities, we use the method of the monographic procedure
23 through review of authors such as Guattari (1986), Hardt (2000), Lazzarato (2006), Negri (2005) and Lago &
24 Benetti (2010).

25 Specifically, about the collection of the data, is due over the 2016/2017 biennium, having been concluded in
26 December 2017, in the digital collection (<https://acervo.folha.com.br/index.do>) of Folha de S. Paulo from the
27 search for the terms transvestite and transsexual from March 1960 to December 2017.

28 After identifying the news in which such terms occur, during the pre-analysis of the data, materials to which
29 they are referred no more than once or twice were discarded. The established corpus is referred to in Data table
30 ??, where it is possible to discuss its distribution and predominance by editor and year. There are more than 6
31 thousand texts in which transvestites and transsexuals appear in the headlines, leads and/or are repeated in the
32 journalistic text.

33 It should be noted that, while understanding the differences between transvestites and transsexuals based
34 on the person's own recognition and how they identify and present themselves socially, regarding journalistic
35 coverage, both words remain linked in the journalistic narratives analyzed here and, therefore, in this text.

36 For this reason, and to respond to the constructed research problem: how the approach to transsexuals and
37 transvestites in Brazil is historically configured from the printed editions of the newspaper Folha de S. Paulo
38 circulated between March 1960 and December 2017, the sections that follow were organized hierarchically from two
39 perspectives, the temporal and the editorial, followed by the interpretation of the data, which follows temporally
40 organize.

41 The objectives concern: a) investigation of the focus given to this universe in what is one of the most traditional
42 national printed journalistic vehicles; b) enumeration of the main characteristics of its coverage within the
43 established time frame and; c) discursive problematizing of the theme through the longitudinal analysis of the
44 articles.

45 In this direction, the hypothesis refers to the fact that: a) Over the last few decades, what discourse has been
46 established by the mainstream media directed at transvestite and transsexual women. B) it would be possible
47 to affirm that the media reinforces the current sociopolitical logic for a period to reinforce its own interests or
48 it will be possible to identify, even in some news, that journalists try to break with conservative discourses of a
49 time.

5 THE FOLHA DE SÃO PAULO

50 As justification for this preliminary investigation, among other points, we allude to the need to discuss the
51 paths of national printed journalism from its practical position, through the texts it produces.

52 Finally, about the expected results, we believe that the journalistic coverage that addresses transvestites and
53 transsexuals positions these lives as synonymous with marginality and criminality. As limitations of the study,
54 it should be noted that the investigation does not cover the period of the Jair T Bolsonaro government, which
55 formally began in January 2019, when the issue was extremely tense.

56 That said, the next section provides a brief approach to how the media field is configured in Brazil, with
57 emphasis on the vehicle that is the focus of this investigation to support the analysis and discussion of the data.

58 2 II.

59 3 The Media Field in Brazil

60 The media emerge as important agents in the field of representations, directly influencing the dynamics of society's
61 functioning. The means of communication are powerful producers and mediators of discourse, they maintain
62 and reproduce social conventions about masculinity, femininity, sexual desire, ethnicity, class, generation, etc.
63 The media acts, therefore, as a co-author of the discourse that produces ways of life that, in turn, reproduce
64 the hegemonic normative logic. Alzira Alves de Abreu recalls numerous studies use the press as a source of
65 information, but that "there is a lack of analyzes on the influence it exerted on the course of events" (ABREU,
66 2017, p. 220).

67 In Brazil, the media is commanded by large communication groups that concentrate the production of the
68 maximum part of the information consumed by Brazilians, which in concrete terms is equivalent to saying that
69 five families control half of the 50 vehicles with the highest audience. To get an idea of the impact of this, a survey
70 carried out by the Media Ownership Monitor (MOM) 11t is important to note that in 2016, the pornography
71 site RedTube carried out research without , Brazil is in 102nd place on a list of 180 countries in the 2018
72 Global Press Freedom Index. According to this research, in addition to the high concentration of audience, the
73 Brazilian media reality is excessively dependent on sponsors, whether public institutions, private companies, or
74 even religious institutions; as well as high geographic concentration, that is, most of the command of information
75 and media networks is in the Southeast region and Brasília.

76 Thus, we can conclude that editorial decisions, agenda priorities, and representations of images and everyday
77 life present in the media, in short, all the discourse produced, is mostly marked by the interests of its maintainers,
78 a fact that culminates in the construction and reproduction of a specific discursive logic, compatible with the
79 socio-political context in which it operates. Such logic and discourses produced do not escape standardization
80 when applied to gender issues. Everything that does not fit the established pattern parameterized by market
81 logic and capital tends to be marginalized. revealing specific numbers but stating that Brazilians look for 89%
82 more pornographic content from transsexuals when compared to other countries in the world that access the site.
83 In this same survey, the pornography website says that the term "Shemale", used to search for videos with trans
84 people, is the fourth most searched topic by Brazilians, the search for trans pornographic content increases when
85 the search adds up regional vocabularies such: transvestite and Brazilian shemale. It is worth noting that in the
86 world ranking, the same search term occupies the ninth place.

87 Currently, Brazil is one of the most intolerant countries with transvestites and transsexuals in the world, being
88 the first in the list of deaths and murders of these people, according to the survey carried out by Transgender
89 Europe (TGEu), between October 1, 2017, and September 30, 2018.

90 According to the same data, between 2017 and 2018, 369 homicides of transsexuals, transvestites, and non-
91 binary individuals were recorded. These numbers grow every year, the life expectancy of these people drops to
92 35 years old while the national average is 75 years old. We believe that the normative logic produced in the
93 media discourse strengthens these data and solidifies the configuration of harsh reality by creating statements
94 that undermine these subjects, as detailed below.

95 4 III.

96 5 The Folha de São Paulo

97 The Folha de S. Paulo was founded in 1921 and belongs to the Frias's family -one of those who control more
98 than half of the vehicles with the highest audience in the country -, which also owns the newspaper Agora São
99 Paulo, the classifieds Alô Negócios and the advertising agency Folha Press news, in addition to UOL, one of the
100 most accessed portals in Brazil, and the Data Folha research institute.

101 The Folha de S. Paulo was chosen for being the largest in digital circulation and the third in printed format
102 in Brazil, according to data audited by the Instituto Verificador de Circulação (IVC). Its audience in the first
103 decades of circulation was concentrated in the State of São Paulo. With the digitization of content, readers
104 spread throughout the national territory and even outside the country. Even so, more than 70% of Folha de S.
105 Paulo consumers belong to the upper class and upper middle class according to the newspaper's survey.

106 **6 IV.**

107 **7 Data and Analysis**

108 To facilitate the perception of how journalistic texts about transvestites and transsexuals are distributed in Folha
109 de S. Paulo, we created Data table I. In it, we display horizontally the number of texts found by time-lapse (the
110 distribution of years does not follow a regularity, as seen ahead) and, vertically, the editorship.

111 **8 Volume XXIII Issue VIII Version I**

112 As follows, there is a prevalence of journalistic texts in the Cities, Classifieds, and Culture sections, with 452,
113 295, and 283 occurrences, which add up, respectively, 36.88%, 24.18%, and 23.19% of the total. The remaining
114 15.57% include the occurrences of other sections, which shows an imbalance in the guidelines arranged in Interior,
115 North and Northeast, Health and Sports, and leads to the partial confirmation of the established hypothesis.

116 In addition to the variation in discursive approaches to the words transvestite and transsexual seen over
117 the years, the summit of articles that address these words takes place between 1985, and 1987, totaling 100
118 texts (about 8% of the total); followed by the intervals ??1960-1965, 1974-1975, and 1998-1999, with 90. Another
119 important point concerns the silencing of these terms in the newspaper in the years ??1966, 1974, 1975, 1981, and
120 1982, reflections of the Military Dictatorship. In the years 1988, 1989, and 1990, references to transvestites and
121 transsexuals appear without relevance, that is, they do not appear in the headlines and news or do not have the
122 force of meaning.

123 In this way, we believe that such periods can be referred to as a kind of opportune space to re-signify the
124 terms, which justifies the gaps in Data table I and leads us to the need to investigate this theme in a future
125 opportunity.

126 **9 V. Temporal Perspective -Political and Social Changes**

127 Over the decades, we noticed, by the position of these individuals, a change in their regime of visibility. From the
128 1960s onwards, the word transvestite appears in the newspaper, more specifically in the culture editorial, and, in
129 that period ??1960) ??1961) ??1962) ??1963) ??1964) ??1965), it represented 88% of occurrences.

130 It is important to note that the culture editor was created in 1958, a period marked by the end of the
131 postwar general scarcity, the arrival of television in Brazil, and the expansion of the Brazilian press. At that
132 time, significant changes took place in several newspapers, such as the inclusion of photos on the front pages
133 and a considerable increase in content organized in various sections. In this sense, the newspaper underwent
134 an expansion of formats and content produced and the culture section was an important department that
135 disseminated the cultural and counter-cultural movements that were significant at the time.

136 That said, we believe that its origin is based on the idea that the first section, Cities, would remain with
137 the husband and the second, Culture, with the woman, which reinforces a binary way of thinking, that is, it
138 divides and normalizes the production of discourses, a fact that naturalizes so-called "feminine" and "masculine"
139 contents and which, once again, confirms the hypotheses we have established.

140 If before the dictatorial period, in the early 1960s, transvestites gained existence in the art, and culture section
141 -associated with performance, dance, and theater shows -, during the Dictatorship the discourse was modified,
142 and these individuals were relegated to the police pages.

143 Between 1965 and 1967 these words, transvestite, and transsexual, disappeared from the media and, when
144 they reappeared, in the late 1960s and early 1970s, they were aligned (and mostly remain) with the discourse of
145 the Cities editorials, which made the coverage of cases of violence, urbanism, environment, public administration,
146 and behavior.

147 During this period, the discourse changed, transvestites and transsexuals began to be associated with some
148 type of violence, public hygiene policies, precarious lives, and being positioned on the margins of collective life,
149 a phenomenon that intensified from the middle to the end of the 1970s. This fact helps to partially confirm the
150 hypothesis established in this study, according to which the discourses produced about these lives significantly
151 impact the process of segregation of the trans universe in the face of the advance of conservative discourses.

152 Already in the early 1980s, a decade marked by the so-called democratic transition, there is a change in
153 editorial due to the visibility of the Roberta Close 2 VI. Editorial Perspective -Transgender and Transvestite by
154 Editorial Section

155 . Even so, the discourse of marginalization and precariousness reveals even greater strength when it expands,
156 in subsequent years, to newspapers in the interior of the State and to those in the North and Northeast regions.
157 Associated with marginality, transvestites, and transsexuals are present in Folha de S. Paulo to this day. This is,
158 by the way, the highest occurrence found: 37% of the total specified in Data table I, that is, 452 texts identified
159 between 1960 and 2017 are in Cities Editorials.

160 Effect of social polarization, in which what is different belongs to the other, we believe we can confirm
161 the established hypothesis from the fact that the produced speeches follow the sociopolitical logic in force in
162 the period of its transmission, with effect in the creative expression of these subjects that lose space for its
163 criminalization. This issue, by the way, needs to be deepened at a future opportunity, especially to better
164 support the understanding of such a transition.

165 From the survey of the sections in which they are inserted -Classifieds, Cities, Sports, Culture, Interior, Fashion,
166 North and Northeast, and Health -, it is possible to perceive the transition movements and media significance
167 of both words. Thus, we found that in the established time-lapse, transvestites and transsexuals, somehow, are
168 inserted in the pages of the journal in dichotomous logics from those linked to the predominant themes in each
169 of the editorials. 2 Brazilian model and actress who was born intersexual (by genetic tests it was proved that
170 Roberta has mixed biological characteristics).

171 In the Cities section, for example, unlike the police stories that take up several pages, the journalistic texts are
172 smaller and refer to Roberta Close as a transvestite. Although the news belonged to the Culture section, in the
173 early 1980s, criticism was present in the reference to the model and actress, always as an ambiguous, carnival-like
174 person, never as a woman.

175 In other words, by publishing most of the news in this section, as well as in the classifieds, Folha de S.
176 Paulo becomes responsible for the social marginalization of these people, as well as for the rapid association that
177 transvestites and transsexuals are linked to violence and social disorder.

178 About the Classifieds and following the macro analysis of Folha de S. Paulo's discourse, transvestites and
179 transsexuals are inserted with prostitution advertisements from the second half of the 1990s, more specifically
180 from 1996 onwards, with a summit between 1998 and 1999 (more than 18% of the 295 texts identified). Until
181 then, prostitution was only associated with marginality and violence. This logic is modified by the configuration
182 and advancement of the Internet, which impacts the remodeling of the business model, even today.

183 During this period, transvestites and transsexuals appear, for the first time, talking about themselves and
184 by themselves, although, initially, the advertisements were placed in the middle of advertisements for houses,
185 vehicles, careers, and businesses, among others.

186 Returning to Data table I, the logic of prostitution advertisements in classifieds remains the same from 1990 to
187 2017, with variation only in the number of occurrences, which oscillates between 30 and 40 texts per designated
188 period from the year 2000 onwards. In the spotlight, prostitution in the classifieds shares space with news about
189 transvestites and transsexuals in sport based on the repercussions of the Ronaldinho case (Ronaldo Nazário), in
190 which the soccer player would not have paid for a night with the transvestite Andréa Albertini in 2008.

191 Complementarily, it is relevant to realize that after a decade (1998-2008) without transvestites and transsexuals
192 being mentioned in the editorials related to art and culture, in 2010, from the approach of the work and debates
193 produced by the Brazilian cartoonist Laerte Coutinho.

194 Although Laerte is not a journalist, she uses her art to break with conservative discourses, according to the
195 hypothesis established in this research. Laerte's critical presence, as a representative not only of the readership
196 but also of the publication's producer, creates a microbalance in the discourse between the marginalized, the
197 stereotyped, and the subjects who intend to live a life that breaks with these patterns. Likewise, a few years
198 later, more specifically between 2016 and 2017, transvestites began to be related to fashion, with the production
199 of fashion shows in which they were highlighted.

200 It is important to emphasize that this mapping considers the content addressed in the articles, that is, the
201 meanings indicated by the journalistic texts. As the journal does not have a specific section for fashion, this
202 necessary displacement of the occurrences identified in the Cities and Culture sections culminates in the opening of
203 a new block that does not strictly follow the sections presented by Folha de S. Paulo and, therefore, is highlighted
204 with an asterisk in Data table I.

205 Such content, in general, juxtaposes coverage based on publicizing the fashion shows, with São Paulo Fashion
206 Week (SPFW) being the most prominent set. Notably, these articles bring little verbal text, many visual texts
207 with an emphasis on photos, in addition to headlines that translate an idea of representativeness and rupture
208 with figures, images, and performances that are considered hegemonic.

209 Finally, regarding the health guidelines, from the mid-1990s onwards, HIV is directly associated with
210 transvestites and transsexuals in the journal. If, on the one hand, the articles address guidelines and prevention
211 with educational booklets and AIDS support and prevention groups, such as GAPA; on the other hand, they
212 indicate the interest of the College of Medicine of the University of São Paulo (FMUSP) and public health
213 researchers in measuring the number of seropositive people and in the sexual behavior of these individuals,
214 despite the difficulty of finding subjects who agree to participate in such surveys in the period.

215 In addition to sexual behavior and the use of condoms, drug use, and exchange of syringes and needles are
216 also themes associated with LGBTQIA+ as factors for the spread of HIV. Other topics covered are queues at
217 hospitals and gender reassignment surgeries. It is important to emphasize that this term is present in all ten
218 texts identified in the editorial in this period (50% of the total) and, although imprecise, is commonly referred
219 to by people today.

220 When observing the articles, we noticed that, as is the norm in most of those related to medicine and health,
221 what is disclosed is the medical discourse establishing standards of normality when defining diagnoses based
222 on classification systems. This transition process, which is primarily linked to the health of transvestites and
223 transsexuals, is generally included in the Cities section.

224 In the subsequent decade, the health of transvestites and transsexuals curiously does not appear in Folha
225 de S. Paulo. It is from 2012, and on the debates on hormones, that it returns to its printed pages. One text
226 in particular draws attention for addressing the hormonal balance of people who biologically and identitarily

227 recognize themselves as women. In it, transvestites are cited as representing the negative effects of hormone use,
228 as undesirable, an example of what it means to be an "artificial" woman.

229 Although present in the ten other texts in that section and relevant in the process of transitioning the bodies
230 of transvestites and transsexuals, this research did not identify any narrative that addresses specifically hormonal
231 issues in such lives. The discourse that prevails is that of their association with marginality, prostitution, and
232 violence -which suggests that this group is not perceived by the publication as a significant part of its audience.

233 **10 VII. Understanding the Outputs**

234 In the 1980s, the place of transvestites and transsexuals is stressed in Health with the creation of the concept
235 of "high-risk group" which, although belatedly, is immediately linked to these subjects via media discourses
236 produced on the issue. The rationale for its creation is to track people living with the virus and prevent new
237 infections, being socially directly associated with LGBTQ+ (lesbian, gay, bisexual, transvestite, and transgender
238 people and more), especially gay men, and popularly referred to as the "gay punishment", which expresses a
239 social degradation of the subjects in question.

240 This discursive context makes society avoid not only those infected by the virus, but also "high-risk groups",
241 in which gays were primarily protagonists and, subsequently, transvestites and transsexuals also occupied this
242 place of social exclusion. that these people were made invisible during the long years of the dictatorship, and as
243 a result, HIV and transvestites, and transsexuals were the subjects of newspapers from the 1990s onwards, ten
244 years after the disease boom.

245 Despite this time-lapse, the result is the engendering of a growing process of discrimination and violence against
246 these subjects. This fact reinforces the importance of realizing that journalistically constructed discourses do not
247 associate cases of violence with prejudice against HIV, but with fights, robberies, prostitution, etc.

248 It was in the 90s that advertisements for prostitution of transvestites and transsexuals in the classifieds
249 appeared more intensely. As we know, advertisements are a source of income for the newspaper. In this way,
250 its editors create increasingly elaborate strategies so that readers are reached and influenced by ads and for
251 advertisers to be attracted and invest, whether in their printed or digital editions. This strategic elaboration is
252 not limited to the purchase and sale of a product or service but encompasses the intentional appropriation of
253 universes and modes of expression previously given in the social sphere.

254 As much as the advertisements analyzed the transvestites and transsexuals are produced by them, advertising,
255 in this case, has a modulation action between the parties. Therefore, prostitution is not just a job, a source of
256 livelihood, but a mode of production of femininity, of a feminine ideal, based on socially established principles.
257 We note that becoming feminine is marked by the production of subjectivity, whether by using clothing and
258 markers said to be feminine, by using hormones, or even by performing plastic surgery and/or applying silicone.

259 Specifically, in the case of Ronaldinho x Andréa Albertini, in 2008, although famous for the visibility of the
260 soccer player, the approach to the issue in the news follows the logic of marginalization of these lives. In the
261 discourse produced by the journal, the expression of inequality is reinforced by highlighting Andréa's vocabulary
262 semantics, by the angles of the published photos, and even by the strength of the figure of the player in question
263 in Brazil in the face of his opposing narrative.

264 Dichotomously, when transvestites and transsexuals take to the catwalk, between 2014 and 2017, the spotlight
265 of much of the media is focused on SPFW which, being one of the biggest fashion events in the world, was the
266 stage for stylists such as Vitorino Campos and Ronaldo Fraga to present their collections giving visibility to these
267 subjects. In a way, such stylists help to reframe the political and social importance of that space. Ronaldo Fraga,
268 for example, took advantage of the Week's visibility to break with the prevailing norms and with the hegemony
269 of biological, white, and thin women.

270 The theme of fashion is complex and involves several dimensions -economic, social, political, historical, etc. -,
271 being common to any of them the fact that fashion adapts to society and, at the same time, produces cultural
272 content that also promote changes in perspectives. Thus, the parades led by transvestites and transsexuals
273 displace these people from a place directly associated with marginality. We think, therefore, that making
274 marginalized bodies visible enables new social flows and the manifestation of life power, as well as organizing
275 them according to their productivity. After all, as Guattari explains in Molecular Revolutions: Marginality is
276 the place where one can read the breaking points in social structures and the efforts of a new problem in the field
277 of the collective desiring economy. It is about analyzing marginality, not as a psychopathological manifestation,
278 but as the liveliest part, the most mobile of human collectivities in their attempts to find answers to changes in
279 social and material structures ??GUATTARI, 1986, p. 46).

280 In this sense, fashion, when trying to break with the discursive logic built around transvestites and transsexuals,
281 on the one hand always represents a possibility of opening up the society to new assemblages, which were
282 previously crystallized in a hegemonic thought. On the other hand, the tone of manifestation presented in the
283 fashion shows, in an event organized by notable brands, refers to the inclusion of transvestites and transsexuals
284 in the logic of capital. It is no wonder that the bodies chosen by Ronaldo Fraga are in line with the fashion
285 standard, that is, tall, thin, and mostly white. Recalling Hardt's words in The World Society of Control:

286 El imperio acepta siempre las diferencias raciales y étnicas que encuentra, y sabe utilizarlas; permanece a la
287 sombra, observa esos conflictos e interviene cuando es necesario un ajuste. Cualquier tentativa de seguir siendo
288 outro en el cara-a-cara del Imperio es vana. El imperio se nutre de la alteridade, relativizándola y gestionándola

289 (HARDT, 2000, p. 157) 3VIII. Final Considerations . In this way, with otherness nourishing the order of capital,
290 the lives of transvestites and transsexuals, marked by a series of crossings, are gradually inserted into this logic.
291 It is in this guise that current flows of capital explore subjectivities, creativity, knowledge, and relationships, and
292 everything becomes marketable. For, "the Empire can only be conceived as a universal republic, a network of
293 powers and counter-powers structured in an unlimited and inclusive architecture" (HARDT; NEGRI, 2005, p.
294 185).

295 Finally, thinking that the current logic works broadly and captures the ruptures, from the simplest to the
296 most complex, we realize that the use of the bodies of transvestites and transsexuals in fashion shows takes the
297 discourses of inclusion and representativeness, freezes and segments these people; captures several and different
298 processes and flows, reorganizes them and presents them in an already existing functioning and according to a
299 single possible logic.

300 In this initial reflection, we begin to unravel the implications of transvestite and transsexual lives in the media
301 field by approaching journalistic narratives published in Folha de S. Paulo between the years 1960 and 2017,
302 in which they gradually migrated from associations linked to the arts and spectacles, passing to be associated
303 with marginality and criminality as a series of sociocultural changes occur, as in the case of the change from the
304 periphery as a living space for workers to strongholds dominated by drug traffickers, noted with the expansion of
305 the world of crime in these spaces from the 1990s onwards. in the production referring to people who recognize
306 themselves as transvestites and transsexuals, in which 37% of the articles are published in the Cities section
307 (Data table ??).

308 Added to this, almost 25% of the newspaper's citations refer to advertisements for prostitution, a profession
309 doubly marginalized in the country, since it has no State supervision and, at the same time, is more deeply
310 discriminated against in the trans universe. The phenomenon is specifically noticed from 1996 onwards, with a
311 peak between 1998 and 1999 (more than 18% of the 295 texts identified), registering the following development of
312 the Internet, which would alter the journalism market as a whole and cause a change in the model of an ongoing
313 business to the present day. Even so, in 2016 and 2017, 30% of references to terms are associated with classifieds,
314 which is an impact that deserves further investigation. In the same direction, almost 62% of the articles locate
315 these people in an established place, but outside the social body.

316 Although during the Military Dictatorship, its silencing is perceptible, the culture section, linked to the field
317 of arts, expresses an attempt by the newspaper to break with this order through the dissemination of plays and
318 theatrical shows, performances, and cartoons, among others, created, produced, and performed by these people.
319 Transsexuals such as the cartoonist Laerte, in 2010, who represents not only the universe of the readership but
320 also that of the newspaper producer, exert influence on the discourse between the marginalized, the stereotyped,
321 and the subjects who intend to live a life that breaks with these standards. Likewise, a few years later, more
322 specifically between 2016 and 2017, transvestites began to be related to fashion, with the production of fashion
323 shows in which they were highlighted.

324 These findings linked to the history of representation of journalistic narratives in Folha de S. Paulo suggest an
325 advance towards human rights and freedom of security and expression of the LGBTQ+ groups observed in this
326 study. Paradoxically, they are contextualized in a nation that kills the most trans people in the world. We also
327 remind you that this initial analysis of the data, even though it covers almost 6,000 texts spread over almost 60
328 years, does not include an attempt to understand the impact of the current federal government, which began in
329 January 2019, in which these and other related terms are highly stressed. and whose analysis will demand future
330 investigations to investigate its impact. ¹ ²

¹ MOM was created and implemented by Reporters Without Borders (RSF), an international organization whose aim is to defend human rights, in particular freedom of the press and the right to inform and be informed anywhere in the world.

² In our free translation: "The Empire always accepts the racial and ethnic differences it encounters and knows how to use them; stays in the shadows, watches for these conflicts, and intervenes when an adjustment is needed. Any attempt to remain face-to-face with the Empire is futile. The empire is nourished by otherness, relativizing and managing it".

Data table I – Distribution of texts by editorial and years

| Editorial Year | City | Culture | Interior | North and Northeast | Health | Classified | Sports | Fashion | TOTAL |
|-------------------|------------|------------|-----------|------------------------|-----------|------------|-----------|-----------|-------------|
| 1960 - 1965 | 10 | 80 | 0 | 0 | 0 | 0 | 0 | 0 | 90 |
| 1966 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1967 - 1973 | 40 | 30 | 0 | 0 | 0 | 0 | 0 | 0 | 70 |
| 1974 - 1975 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1976 - 1980 | 55 | 35 | 0 | 0 | 0 | 0 | 0 | 0 | 90 |
| 1981 - 1982 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1983 - 1984 | 10 | 70 | 0 | 0 | 0 | 0 | 0 | 0 | 80 |
| 1985 - 1987 | 95 | 5 | 0 | 0 | 0 | 0 | 0 | 0 | 100 |
| 1988 - 1990 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1991 - 1992 | 0 | 10 | 70 | 0 | 0 | 0 | 0 | 0 | 80 |
| 1993 - 1995 | 0 | 10 | 0 | 70 | 0 | 0 | 0 | 0 | 80 |
| 1996 - 1997 | 52 | 3 | 0 | 0 | 10 | 15 | 0 | 0 | 80 |
| 1998 - 1999 | 35 | 0 | 0 | 0 | 0 | 55 | 0 | 0 | 90 |
| 2000 - 2004 | 40 | 0 | 0 | 0 | 0 | 40 | 0 | 0 | 80 |
| 2005 - 2007 | 35 | 0 | 0 | 0 | 0 | 45 | 0 | 0 | 80 |
| 2008 - 2009 | 20 | 0 | 0 | 0 | 0 | 40 | 20 | 0 | 80 |
| 2010 - 2011 | 10 | 10 | 0 | 0 | 0 | 40 | 0 | 0 | 60 |
| 2012 - 2014 | 30 | 15 | 0 | 0 | 10 | 30 | 0 | 0 | 85 |
| 2015 - 2017 | 20 | 15 | 0 | 0 | 0 | 30 | 0 | 10 | 75 |
| TOTAL | 452 | 283 | 70 | 70 | 20 | 295 | 20 | 10 | 1220 |

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Figure 1:

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