Gender, Sexuality, Heteronormativity: reports of young people in the school context through vlogs

Gênero, Sexualidade, Heteronormatividade: relatos de jovens no contexto escolar através de vlogs

Género, Sexualidad, Heteronormatividad: relatos de jóvenes en el contexto escolar a través de vlogs

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Abstract

The present work approaches a subject that has not been clearly discussed by the schools and teachers: the questions of gender and sexuality. Our objective was to explore elements related to the young people in vlogs, keeping in mind to analyze the experience of gender and sexuality in a school environment. We intended to investigate the effects of the non-existence of this kind of policy in the school context, through analysis of vlogs. The research was of the qualitative nature, through the study exploratory character, and documental research utilizing vlogs of the internet. The results suggest that the internet is used as a support network, and the themes discussed by the young ones can be grouped in three axes: pedagogical control, deconstruction of heteronormativity culture and expression of fragilities.

Keywords: Heteronormativity; School context; Vlogs; Teaching.

Resumo

O presente trabalho aborda um assunto pouco discutido de forma clara pelas escolas e professores: as questões de gênero e sexualidade. Nosso objetivo foi explorar elementos relacionados a relatos de jovens em vlogs, analisando a vivência de gênero e sexualidade na

escola. Pretendemos investigar os efeitos da não-existência desse tipo de política no contexto escolar, através da análise de vlogs. A pesquisa foi de natureza qualitativa, através do estudo de caráter exploratório, e pesquisa documental utilizando vlogs da internet. Os resultados sugerem que o uso da internet serve como rede de apoio, sendo que os temas discutidos pelos jovens podem ser agrupados em três eixos: controles pedagógicos, trabalho de desconstrução da cultura heteronormativa e expressão das fragilidades.

Palavras-chave: Heteronormatividade; Contexto escolar; Vlogs; Ensino.

Resumen

El presente trabajo aborda un tema poco discutido de forma clara por las escuelas y profesores: las cuestiones de género y sexualidad. Nuestro objetivo fue explorar elementos relacionados a relatos de jóvenes en vlogs, analizando la vivencia de género y sexualidad en la escuela. Pretendemos investigar los efectos de la no existencia de ese tipo de política en el contexto escolar, a través del análisis de vlogs. La investigación fue de naturaleza cualitativa, a través del estudio de carácter exploratorio, y la investigación documental utilizando vlogs de internet. Los resultados sugieren que el uso de Internet sirve como red de apoyo, siendo que los temas discutidos por los jóvenes pueden ser agrupados en tres ejes: controles pedagógicos, trabajo de deconstrucción de la cultura heteronormativa y expresión de las fragilidades.

Palabras clave: Heteronormatividad; Contexto escolar; Vlogs; Ensenãnza.

1. Introduction

According to Simone Beauvoir (1980) we are not born a woman, we become. Butler (2003, p. 27) problematizes: "Beauvoir says that we become a woman, but always under a cultural compulsion to do so. And such compulsion doesn't come from sex". This statement generates several reflections on the issues of gender and our identity construction, which occur according to the cultural conceptions, but crossed by a heteronormative and binary culture.

In accordance with the binary logic of gender, subjects are classified as male and female. According to Jesus (2012) this binarity creates stereotypes of being man and of being woman. Inferring the ideal behavior for men and women is something that, as a consequence, marginalizes those who escape the norm. We are reproducing a heteronormative culture as children must be all the time, reproducing the logic of patriarchy. In this perspective, men place themselves in a position of superiority over women and, as a consequence of this logic,

children suffer with gender based oppression from birth.

Based on feminist themes, the concepts of sexuality and gender assume new social roles and are dedicated to women and all gender identities. Louro (2008) states that sexuality was described and explained more than two centuries ago by our society, in necessary to regulate and standardize it, making it a constant target for surveillance. In other words, there is a social control of how the subjects should act and how express themselves according to their biological sex. However, as the influences of society are not fully visible, it seems that the difference between men and women is "natural", totally biological, when they are socially constructed (Jesus, 2012). With that, we can get a sense of how power relations were constituted and constitute our society.

When the subject escapes the social norm, he is marginalized for not attending to what society expects from him, not only in matters related to sexuality, but also to social class, race, ethnicity, going through confrontations, prejudices and violence because they do not correspond to culture heteronormative – situations in which identities other than heterosexual are marginalized, ignored or pursued by social practices, beliefs and policies (Branco, Santos & Amaral, 2013).

The effects of a gender norm are increasing in childhood. In family and school life, children start to build knowledge and affections related to gender, seeing themselves and others as people of different identities according to the lessons learned. Girls wear pink and boys wear blue, girls play house and boys play ball, for example. The child grows up in a society of supposedly female or male values. But when young people reach adolescence, they no longer see themselves literally as they learned, because sexuality is not something static, it is always in movement and construction. It is mainly adolescence that intensifies identity issues and at this stage of development the gender attributed to its birth and its sexual orientation tend to be questioned (Louro, 2008).

It is in the school context that young people are more susceptible and go through experiences that mark and traumatize. Therefore, sexuality and gender need to be problematized in this environment, not treating them as natural issues of the whole subject. The school and the family institution are the main ones responsible for the reproduction and construction of heteronormative values referring to the concept of gender (Louro, 1997). The young person who stands out from the norm due to his gender and his sexuality suffers from not being accepted in school and by society. The school institution, as a knowledge environment, must organize itself to produce knowledge regarding problems that were not visible in this space and that correspond to the different realities of each student (Seffner,

2013). In this environment, issues of gender identity and sexuality are emerging and concern for teachers. Adolescents live a moment of their lives in which the definition of their identity is very important and so the experimentation of sexuality is strongly linked to subjectivity. When a student shows signs of being outside the pattern of heteronormativity, what should be understood as inherent in the psycho-sexual development of the subject is treated in a prejudiced and repressive way. There are many discourses and few methods to demystify something that is part of the multiplicity of ways of becoming an individual.

Today, the first attempts to deconstruct a heteronormative culture in school life are more a part of the student's initiative than of its teachers, and it is necessary to know how to deconstruct the biological and binary discourse, which only links gender to biological sex. The student wants to base himself and ask questions to know his body and his sexuality, and in this attempt, sometimes arouses the attention of teachers who are confused with emerging attitudes of the adolescent. We observed that young people are more open to questioning about gender and sexuality because of the cultural changes that have been taking place in our society from the LGBT and feminist movements. From this, the discussion about the inclusion of sexuality in the school curriculum was intensified. It was from the articulation of the *Parâmetros Curriculares Nacional* – PCN (Brasil, 1997) that the school institution included in its curriculum the sexuality as a theme talking about the sexual orientation, even in a biological and normative way. In this context, the youth, because they are in the process of identity construction, feel fragile in the face of a heteronormative culture, both at home and at school, which normalizes those that don't adapt. Still in the school stage, many can't define themselves, and end up having society define them before they can do it for themselves. Even though the school addresses the issue, it still reproduces normative discourses and, therefore, it's increasingly difficult for young people to talk about their sexuality with people from their social life, because they don't feel accepted. For this reason, they require other resources where they have space to talk about such experiences.

Today, the Internet gives people the option of communicating, even anonymously, on pages with topics that interest them. Vlogs are web pages where people interact with others by posting videos. They are virtual video diaries, where the author talks about a subject and followers interact through likes and comments (Andrade, 2015). A worldwide known site with this function is Youtube. In the case of gender and sexuality, the videos are created to share experiences, propose strategies, advice, LGBT studies or simply serve as a space for listening. Despite the large number of publications on sexuality and gender expression, there are few reports related to the experience with the school, as there is still much difficulty to

talk when the experiences often involve prejudice and marginalization. Regardless of sexuality, young people are judged by their gender expression, which, according to Jesus (2012, p. 13): "is the way the person presents himself, his appearance and his behavior, according to social and social expectations behavior of a certain gender" that does not correspond to the social norm. As they are not always what society imposes as a rule, they end up being classified as offenses, often by close people who play with the subject's sexuality, when they still do not understand or do not know how they feel about it.

That said, the present work addresses a subject very present in our society, but still little discussed with clarity by schools and teachers, mainly when related to the gender and sexuality of their students. For lack of forms of intervention, the student suffers from marginalization or prejudice, and sometimes this also happens on the part of the teachers. Influenced by their personal experiences and training, teachers end up not seeing different ways of dealing with the situation produced in these spaces (Tardif, 2000). Thus, the problematic situation that we propose to solve in this work seeks to understand what is the experience that young people have in the school context from their gender and sexuality. Therefore, our aim was to explore elements related to youth reporting in vlogs, in order to analyze the issue of experiencing gender and sexuality in the school environment. In vlogs, we seek to identify reports from the comments in the videos and understand the experience of young people from what was written by them on these internet pages.

1.1 Problematizing gender and sexuality in the school context

The concept of gender, according Jesus (2012), is the personal and social identification of subjects as men or women. Gender, sexuality as well, build their strength through the social movements of women, feminists, gays and lesbians in their trajectory that accompanies the struggle for civil rights, human rights, equality and respect. From the feminist movements, the concepts of sexuality and gender have assumed new social roles for women and all gender identities.

Foucault (1988) argues that, in antiquity, sexuality was not seen as taboo and had an expressive freedom. This changed from the seventeenth century onwards with bourgeois societies that began a time of repression of sexuality and control of pleasure-related behaviors. Sexuality and pleasure were censored for going against the laws of the church, witch exercised its power through extensive discourses and rules as a way of giving the sexuality a new speech, a policy that what rewrites what could be said and done about it. The

more the Church occupied a place of power, more sexuality became its property. It is preached and discoursed the ideal concept of family, that man and woman can only relate sexually for the reproduction, because the pleasure was a serious sin that went against the precepts of God. Pleasure and same-sex relationships become a grievous sin under the penalties of the church. The woman had the duty to be submissive to her husband and to take care of the house and the children. Man, however, occupied social roles of greater importance and power. According to the author, the church used the confession as a way of regulating sex, requiring confessions with the purpose of imposing the rules of self-examination, that is, examination as a denial of one's own fleshly desire, considered cruel and forbidden, sexual fantasies as well, being repressed all the time.

The discourse on sex ceased to have a repressive role to become a discourse of analysis, which classifies, specifies and categorizes subjects. This became important economically in eighteenth century, essentially for social control of mortality rates, birth rate, healthy condition and incidence diseases of the subjects. In this period, the medicine and school are concerned with managing sexuality. The goal was to manage and embed this information into a system that was social, regulating and organizing the population so that there would indeed be a standard that would work for the good of all. Sex becomes a police issue, that is, an object of practices and polities whose purpose was to regulate sexuality and everything that involved it through truths that were useful and of public use, and not the severity of a prohibition (Foucault, 1988). In this context of policing society, it was mainly to regulate the sexuality of children. There was a concealment of sexuality, people could not talk about sex or anything that involved them. Therefore, a language that was formerly made without modesty by adults is now severely policed, since it had to be extinguished in order to preserve the innocence and normalization of children. Eighteenth-century schools talked about sexuality. But not in form of analysis, because it was present in its organization and architecture. Sex was constantly present in the activities, separating those that were of boys and those of girls. The care with the arrangement of the rooms, tightly controlled intervals, distribution of dormitories with separations: according to the author, everything spoke in a prolix way of child sexuality.

In the nineteenth century, the medicine arises in this environment to analyze the subject's sexuality. The analysis of sexuality multiplied with medical knowledge operating categorization and developing an extension of vocabularies about perversions and sexual disorders, increasing the interdictions and prohibitions. From childhood to old age a norm of what is right or wrong for sexual development has been created, and this has been carefully

characterized, clearly defining possible deviations. In order to stay within the norm, pedagogical controls and medical treatments for such disorders began to be organized, as deviants were considered as crazy and perverted. The overall and apparent goal of these controls and treatments was to say no to all errant or unproductive sexualities, instructing subjects to sexuality considered normal. (Foucault, 1988, Reis, & Paraíso, 2014). Within this dichotomy between the normal and the abnormal, the courts condemned both wandering sexuality as well as female infidelity and marriage without parental consent. Sex was divided binarily between the lawful and the illicit. Thus, this explosion of discourse about sex has generated changes in society, and these changes bring consequences that are sewn into the structures of power that affect our experiences to this day. The man maintained his position of power. This changes from the twentieth century when women and the LGBT community gain a voice from questions about man's patriarchal posture (Pedro, 2005). From this moment, discourses on the problem of the genre begin to be formulated. Gender theories can be grouped into three moments that represent the political and social changes of the time.

The First Wave of Gender is characterized by the emergence of the movement that began in the nineteenth century and advanced during the twentieth century, characterizing the gender by biological sex. This period is characterized by actions related to discrimination and oppression of women. During this period, the feminist movement advocates the struggle of women for equal rights between men and women in the civil, political and educational spheres. Feminist struggles come from discrimination against women, in which women must act submissively to the male figure (Narvaz & Koller, 2006). From the end of the 1960s, progress was made in the search for equality between men and women, with political and social demands, the struggle for the right to the body, to pleasure and against patriarchy - understood as the power of man in the subordination of women (Pedro, 2005). The objective of feminist scholars in this period was, according to Louro (1997, p. 17): "To make visible what was hidden". Invisibility has historically been produced by multiple social discourses. Thus, women were gaining strength not only in public demonstrations, but also through various writings, such as books and magazines, so that female studies emerged at that time. It was a milestone, however, for a series of groups that sought, in addition to women, equality and respect for discrimination and silencing, inserting gender discussions in culture.

The second wave was essential for the articulation of feminist, lesbian and homosexual women in the movement. There was a constant tension between heterosexual women who considered lesbian secondary patterns and among gay women who wanted to feel truly included in the movement and so LGBT movements began to form, for until the 1960s

homosexuality was illegal throughout the United States. In Brazil, this movement took shape only in the period of the military dictatorship, in the 1970s (Molina, 2011). It is in the 1980s that postmodern critique begins to introduce a model of uncertainties in the area of knowledge. With Michel Foucault's thinking, in History of Sexuality, psychoanalysis is criticized, especially its medical-pedagogical relationship of sexuality, and the discussions of the so-called third wave of gender studies begin. It was from the thought of this author that the French feminists stressed the importance of the question of differences, subjectivity and singularity of experiences, considering that subjectivities are constructed by social discourses and practices (Narvaz & Koller, 2006). The goal was to problematize the analysis of differences, alterity, diversity and the production of discourses about subjects' subjectivity and performativity (Butler, 2003). Thus, the study that previously turned on the sexes and the repression of women, begins to debate gender relations. The contemporary concept of gender emerges here. According to Rago (1998) the category of the genre thus allowed to sexualize human experiences, making us realize that we worked with a narrative extremely desexualizing, because although we recognize that sex is a constituent part of our experiences, rarely is incorporated as an analytical dimension.

From this moment, women and the LGBT community are advancing in the conquest of their political space in the current society. The defense of the use of the term "sexual orientation" as opposed to "sexual option", for example, was also strengthened among gays, lesbians and bisexuals (Molina, 2011). With the beginning of the HIV/AIDS epidemic, there will be interest in sexuality issues not yet spoken at school, such as prevention of sexually transmitted diseases and early pregnancy (Brasil, 1988). Because of the difficult of parents and children talking about it at home, this role was transferred to school. However, this institution still had no initiative to do so. With the creation of the *Parâmetros Curriculares Nacional* – PCN (Brasil, 1998), the theme of sexual orientation was implemented as a transversal theme to be discussed in schools. Transverse theme is something that must be articulated with the content of each discipline, but it is something that is done, in most cases, in Biology subjects, where the biological character is constantly related to the genre and the reproduction of the subjects.

With the need to implement in the school a program that addresses issues of sexuality and gender that the Brazil without homophobia project was proposed by the ministry of education (Brasil, 2004). The program was faced with the constant violence that young people suffer in the school context because they are escaping from the imposed social norm. It was a proposal of articulation between the federal government and civil society that had as objective

the promotion of the human rights of gays, lesbians, transgender and bisexual, in the public policies within the social context, and mainly school, aiming the right of the LGBT community to the education. In 2011, the project was dismantled by the government due to conservative manifestations that affirmed that the proposal influenced the children to a gay ideology (Branco, Santos, & Amaral, 2015). For these reasons, gender issues remain little problematized in schools, perpetuating the culture of violence and non-discussion of differences. In this work, we intend to analyze the effects of the nonexistence of this type of policy in the school context, through the analysis of vlogs.

2. Methodology

The methodological strategy used in this study was a qualitative field research, using observation and documentary techniques. According to Pereira et al. (2018) qualitative methods aim to deepen the understanding of the actions of the aggregates in their social environment, being important interpretations and observations of the researcher about the study, with the role of looking and observing the subjects in their subjectivities. In this sense, the researcher is the main instrument and the data is preferably descriptive.

The field study, therefore, takes place in contact with the experiences of young people in the school context through vlogs. In this sense, observation is essential as a methodological strategy. The observation "is organized to record as information during its execution. The advantage of using the technique is that the facts are perceived directly, without any intermediation"(Pereira et al., 2018, p. 42).

Likewise, document analysis is a technique used in the search for documents that have meaning for the study. "We can also use personal documents: letters, personals, memories, autobiographies. Examples of documents are also the records in communication", which, here, can refer to all the material documented in the vlogs (Pereira et al., 2018, p. 43).

Vlogs are pages that consist of sharing publications where authors interact with other users as a collaborative tool on various topics. Unlike blogs where posts are in text format, vlogs are posted via videos. Like the blog, the two work as a kind of virtual diary. With the emergence of Youtube in 2005, this mode of sharing became popular due to its ease of use (Andrade, 2015). The vlogs that are part of this study are Louie Ponto and Lorelay Fox, from their videos *Bullying na Escola* and *Gênero na Escola*, respectively.

Louie's channel was created in 2008, a time when she went through shyness issues and, over the years, she started to approach her experience as a lesbian woman in her videos,

bringing the concern to dimension her experiences and conflicts. Currently, in addition to LGBT themes, the channel has content on feminism and mental health. Lorelay Fox is a drag queen, youtuber and Brazilian speaker. Lecture at schools, universities, companies, and usually deals with topics such as acceptance, diversity, prejudice and the reality of the LGBT scene. The lack of visibility of the culture dragging in the region of Sorocaba, his hometown, together with his appreciation for channels on YouTube, made Lorelay Fox create, in 2015, the channel, in which he addresses themes related to gender, prejudice and acceptance. In this sense, these virtual communities function as electronic journals in which users can register their experiences within a normative society. These vlogs were important sources of research and information about the problem under analysis in this research and that was why they were chosen.

We found 2,380 comments on gender oppression and sexuality in the school context from September to October 2017 in the observed vlogs. Each of the comments was read in order to understand the context of the young person's fit into the commentary under analysis. After, we sought to understand how each subject was affected by these experiences by grouping the reports into three axes of analysis: Pedagogical controls, work of deconstruction of heteronormative culture and expression of fragilities. The data were analyzed through the reading of comments in the vlogs, in which we highlighted the main aspects that were repeated, being able to discuss the main characteristics according to the main axes. In parallel, we carried out a bibliographical research in order to better ground our study. Because the study was a survey carried out with the use of the Internet, being a public space for the exchange of open access information, there was no need to submit the study to the approval of the Ethics Committee. In the next chapter we present the results of the research and the reflections we carry out from the analysis axes extracted from vlogs.

3. Results and Discussion

The school is a space of students of different ages, classes and race, with different affections and desires. As we read the comments in the vlogs, we can see that most reports are from young people who suffered or still suffer in the school context some kind of prejudice related to norms of gender or sexuality, having their identity construction constantly crossed by stereotypes and violence. The subject who constantly suffers from attacks and marginalization has a greater tendency towards social withdrawal, seeking a space where he can identify with someone who is going through or has been through the same situation. Thus,

virtual space acts as a form of support. We percept that there is a pedagogical control, or called pedagogy of the bodies, that are present in the school context. Pedagogical control is based on educational practices focused on genres and sexualities through heteronormative conception. Pedagogization and gender stereotypes are heteronormativity, since it is the discrimination product based on heterosexuality as a norm. (Gesser, Oltramari, & Panisson, 2015). With this, the pedagogical control is active in several social environments, collaborating that the binarisms of gender and sexuality continue to be reproduced.

There is still a conception that there is an ideal way for girls to act to look like girls, and the same with boys. The classroom undergoes a constant crossing of social and biomedical discourses on the sexuality, which corroborates for the reproduction of normative practices within the school. Knowing that teachers' knowledge is plural and heterogeneous, since both their university-acquired experiences and their personal experiences constantly interfere with their practice, the student is monitored and controlled according to teacher learning about sexuality Most of the time, the teachers' experience with their own sexuality culminates in the reproduction of normalizing or repressive discourses. These mechanisms of pedagogical controls of the school weaken emotionally the student, who is constantly marginalized, being the same excluded from the social conviviality. According Gesser, Oltramari and Panisson (2015, p. 563) these pedagogical practices: "corroborate the dressage of the gaze, indicating what is considered healthy and legitimate for the conduct of our students", which reaffirms the heteronormativity to other students and makes the sexuality to be silenced, not consolidating practical alternatives in the school context so that it is deconstructed, as the following comments show, extracted from the analyzed vlogs:

> "[...] I also suffered a lot at school because I did not fit into this pattern, they called me Maria Macho (a pejorative term in Brazil that stereotypes girls as lesbians only by their appearance), because I liked to run with the boys at half-time, and they beat me so much and I was always a very "aggressive" child. I beated in the boys which kept laughing at me, and always went to the director office. In the director office they said that I had to behave like a girl, that I could not run in the range, but the boys could, and running was very cool."

> "School is not even a safe place if you are different or misunderstood. From 4 to 6 years old, I studied in a school where I had great moments, and other terrible ones. Once I and my little friend were hugging each other, walking hand in hand, joking and

all. Before lunchtime a teacher looked at me and my friend and started yelling at everyone: "Stop hugging, you guys look like two lesbians (I was 5 years old)". I didn't realize that it was with me and I kept holding hands with her, and then the teacher (who wasn't my teacher) came to us, separated us and started clapping, encouraging all the other children to shout "lesbians".

"I'm gay and that's my sexual orientation. I'm 13 years old and the boys in my room are cursing me for words that hurt. At the time I ignore it, but I really shed tears in the nights. This is too hard! I am not assumed and still do not intend. This month the director of the school that I study told me that I should move away from the boys by the way I am. I did not like it, I found it quite offensive; for the position she has she should help and not want to separate me from my friendships".

When though the differences between men and women are based on cultural assumptions, they still predominate in the school environment. Perceptions of behavior of the subjects are directly related to biological sex, an issue that is constantly reaffirmed in physical education and biology classes, for example (Borges & Meyer, 2008). When it comes to a boy who wants to dress like a girl and does not like football in physical education, for example, the speech that inclusion is for everyone collapses. In this context, there are two options for those who fall outside the norm: either they are excluded from school activities because they cause disruption in teacher's programming, or are required to behave according to their gender - which is read as biological sex – by performing what that is being asked, producing a false idea of inclusion. Inclusion ends up being perceived as an act of merit and not as a real right of the student (Ferrari & Almeida, 2012) or as an expression of appreciation of otherness in the school context.

If the school does not have the necessary input to respect and support differences, on the other hand, students seem to look for ways to deconstruct heteronormative culture in the school context. Often, the way students find to break and deconstruct this heteronormative logic is to question the existence of dichotomies of what is right and wrong, starting to confront what has been lived, perceiving the acts that marginalize or normalize the subject, as is the case of the following reports:

"I've always been a very 'male girl and I've always listened to 'you can't play football because you're a girl', "sit in a chair like a girl", "why do not you like to wear a

dress?". Society wants to impose a woman's standard, a man's standard and this is ridiculous, how can people accept that? We have the right to choose and we have to grow up knowing that. The school is a place where we should be comfortable. Let the children choose and stop wanting their children to become ignorant people, because if it was for my school I would not know what sex is until today".

"Being knowledgeable about gender and sexuality does not interfere or determine you as heterosexual, transsexual, gay or lesbian. Knowing something does not force you "to be" something you do not want. I think people's biggest problem is fear of the unknown. If you do not understand, research, study, understand. No one is obliged to support, but to respect!".

"I am the type of girl who likes soccer, likes blue, walks with boys, I have short hair (because in the head of society girl has to have long hair), I wear men's clothes sometimes or I mix men's and women's clothes, because in fact it's all a piece of cloth! I have an opinion about everything and I defend it, and the looks of society judge me, they judge me for being free, they tell me to take care of my life when I give my opinion, but I am doing it! It's the society that wants to take care of my life and make me think "Being gay is wrong!". Society judges a lot! If it's not us, who has an open mind, who will fight for respect and equality at everyone? ".

The attempt to talk about issues of gender and sexuality, as well as the questioning of these young people in having rights as subjects, appear in their speeches. However, even if we find students with this positioning, both in their "online explosion" and in the school environment, in practice many young people still find it difficult to express themselves, accept and understand what happens to their bodies. It is in this context that confused by such situations, are weakened by the marginalization suffered by colleagues and by the normalization of the body in the school space, which interferes in the process of self-knowledge:

"I think most people who had the slightest difference from what was expected of them suffered. This dialogue will always be important, for the combat and prevention of this type of violence, which hurts so much. I say from my own experience, I am transexual and I have been through all my school life, and I know that even overcoming and

accepting who I am, empowering me with my identity, this experience of violence, which should never be suffered by a child, will never stop of hurting, and the marks of it will always be on me".

"I'm 18 and my whole school life I has suffered prejudice. It marks us in a way that makes us insecure with ourselves for the rest of our lives, because like everything else in the world, by hearing so much, if you do not know about it, you come to believe that it is what they say. My self-esteem is very low and I only started to know what is self-esteem in a short time. No one should really go through this, it is something that I would not want anyone, or anyone who made me suffer".

Although vlogs serve as a space to support people suffering from the same suffering, the "youth outburst" in the context of the internet produces effects that do not always modify existing forms of oppression, because they "vent" outside the context where the experience happens, can lead the young person to a normalization of his sexuality. This normalization causes the subject to be captured in an identity that is seen only by its sexuality, reducing the person to its sexual orientation. This capture, also, in the report of some young people, reproduces the desire to fit in and be accepted according to a social expectation of the ways of being a man and being a woman. The subject sees as a need to expose situations as a way of dealing with suffering and violence, because the internet is a place where crossings of various contents occur, the explosion can fall into a kind of emptiness, without being able to reverberate practices that modify the school reality. Seffner (2013) says that we hardly see the norm speaking of itself, but those outside it, which ultimately keeps the subject increasingly captured and normalized by the motive that has alienated it from normativity.

The analysis of the three chosen axes, that is, pedagogical controls, work of deconstruction of heteronormative culture and expression of fragilities, shows that the school context is not able to sustain discussions that overcome the heteronormative perspective of production if sexualities. In this scenario, vlogs, when serving as instruments of denunciation, also express the fragilities that perpetuate in society with regard to issues of gender and sexuality, serving the perpetuation of violence and fragmented or individual forms of protest / resistance.

4. Final Considerations

Throughout the elaboration of this text we realize that although gender and sexuality are subjects that are gaining greater emphasis in the world, in the media and vlogs, in the school context they are still subjects that have to be worked out because many are the challenges when trying to modify a normative regime that produces subjectivities. Our objective in this study was not to criticize the role of teachers, but to observe and look for elements that show the lack of practices that help students and teachers in the treatment of gender and sexuality within the school context. From this it was possible to analyze the effects of the non-existence of policies to promote gender discussions in this scenario. In exploring the vlogs, we found elements that evidence the continuous reproduction of a heteronormative logic and, in concomitance, the absence of policies to support teachers and students in the school context. The effect of the lack of policies reinforces the frailties of the subject who needs an environment that welcomes him and does not marginalize him. The lack of theoretical and methodological support reinforces a binary and hegemonic culture, because from the student's point of view, the school continues to be a place that represses and controls sexual and gender behaviors.

Therefore, we can think that the heteronormative logic and the pedagogical control produced by the schools confirm that the school needs a theoretical and methodological contribution to deal with the issues of gender and sexuality. The absence of discussions on this subject produces a fragility in the construction of subjectivities and contributes to the reproduction of violence in the school context. The use of vlogs is important to talk about gender and sexuality because the school is still a place conducive to the circulation of prejudice and videos serve as a channel to spread knowledge. As sexuality is still treated as taboo in various social instances, and especially in school, which corroborates for a continuous heteronormative and marginalized reproduction, youths search the internet for a possible space to hear and "vent" on their sufferings. Although vlogs serve as a space to support people suffering from the same suffering, the "venting" of young people in the context of the internet demonstrates a paradox, since protesting outside the context where experience takes place can lead youth to a normalization of their sexuality, since the experience reduces to the individual plane, in which a way of constructing of subjectivity that operates forms of exclusion deepens.

It is essential that along with support in the virtual world the youth can mean their experiences in the construction of gender within the school environment. It is interesting to

put into practice programs of sexuality and gender that include theoretical and practical support to all members of the school, initiating a joint process of deconstruction of stereotypes. These practices should not be punctual, that is, only for a certain period of time, but an integral part of the School Parameters. It is well known that it is still difficult for many teachers to deal with the subject, because most they don't have training on the subject, so it is important that they have space to raise such questions and obtain theoretical knowledge about the practical experiences of their students, school and society. In this context, vlogs can be used as resources for the development of activities within the school itself, as a tool for conversation between teachers and students. It is necessary to reinforce that the vlogs are in tune with this theme and constitute as rich and updated material that collaborates to understand the concrete and daily experience of the subjects in school stage. Psychology professionals, along with professional educators, should be attentive to the narratives present daily in schools, since normalization has helped in the promotion of continuity of prejudice and violence. Policies should consider all subjects that are part of the school environment, regardless of sexual or gender orientation, in order to maximize the effect of interventions as a whole. For students in constant psychological distress, they must have school support and psychology services in order to receive appropriate treatment and help.

The promotion and development of a community more attentive to the non-reproduction of heteronormative logic and gender stereotypes values alterity and respect for differences in any context, helping to understand that there are other ways of understanding sexuality, in addition to heterosexuality. Thus, the work of deconstructing heteronormativity and gender stereotypes will be effective in building a welcoming and powerful school environment as a form of subjectivity, for all subjects, when students are seen in their entirety.

Based on the findings, future work needs to be carried out in the area of gender and sexuality in the school environment, just as it is essential to work for the wide acceptance of sexual and gender plurality.

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