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Gabrielly, Differences and *Trans* in Education in Western São Paulo*

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ABSTRACT

Gabrielly could go unnoticed, but she inscribed her story in the Brazilianness of studies on the trans universe. With the peculiar beauty of her femininity, we aim to bring issues pertinent to the philosophy of education. We propose to access their memories of schooling whose formative itinerary took place, according to Gabrielly in two moments, in public schools in the Western of São Paulo. We anchor the methodological approach in post-critical studies in education because it is an expensive topic to the studies of difference articulated with the use of education as a project to expand the survival capacity for trans women, whose data, cruelly, point out that they represent a group doomed to death policies. As an instrument for collecting memories, we used Foucault's archeology to understand Gabrielly's female construction. There were no conclusions, but philosophical concerns that promote new educational practices more concerned with responsibility, preservation and commotion for trans lives whose reflection affects the school environment as a place of ethical-political concern with trans lives. Therefore, we propose the possibility of rupture with the precarious conditions of transvestite, transsexual and transgender lives.

KEYWORDS

Gender and education. Gender difference. Right to education.

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Gabrielly, Diferenças e as *Trans* na Educação do Oeste Paulista

RESUMO

Gabrielly poderia passar despercebida, mas inscreveu sua história na brasilidade dos estudos sobre o universo trans. Com a beleza peculiar de sua feminilidade, objetivamos trazer questões pertinentes à filosofia da educação. Propomos acessar suas memórias de escolarização cujo itinerário formativo ocorreu, segundo Gabrielly em dois momentos, em unidades públicas educacionais do Oeste Paulista. Ancoramos a abordagem metodológica nos estudos pós-críticos em educação por se tratar de uma temática cara aos estudos da diferença articulada com o uso da educação como um projeto de ampliação da capacidade de sobrevivência para mulheres trans, cujos dados, cruelmente, apontam que representam um grupo fadado às políticas de morte. Como instrumento de coleta das memórias, utilizamos a arqueologia foucaultiana para compreender a construção feminina de Gabrielly. Não se apontou conclusões, mas inquietações filosóficas promotoras de novas práticas educacionais mais preocupadas com a responsabilidade, preservação e comoção pelas vidas trans cujo reflexo disso, afeta o ambiente escolar como um lugar de preocupação ético-política. Portanto, propomos a possibilidade de ruptura com os quadros de precarização de vidas travestis, transexuais e transgêneros.

PALAVRAS-CHAVE

Gênero e educação. Diferença de gênero. Direito à educação.

Gabrielly, Diferencias y Trans en la Educación en el Oeste de São Paulo

RESUMEN

Gabrielly podría pasar desapercibida, pero inscribió su historia en la brasileñidad de los estudios sobre el universo trans. Con la belleza peculiar de su feminidad, nuestro objetivo es traer temas pertinentes a la filosofía de la educación. Proponemos acceder a sus recuerdos de escolaridad cuyo itinerario formativo tuvo lugar, según Gabrielly en dos momentos, en unidades educativas públicas en el oeste de São Paulo. Anclamos el enfoque metodológico en los estudios poscríticos en educación porque es un tema muy apreciado por los estudios de diferencia articulados con el uso de la educación como un proyecto para expandir la capacidad de supervivencia de las mujeres trans, cuyos datos, cruelmente, señalan que representan un grupo condenado a las políticas de muerte. Como instrumento para recolectar recuerdos, utilizamos la arqueología de Foucault para comprender la construcción femenina de Gabrielly. No hubo conclusiones, sino preocupaciones filosóficas que promueven nuevas prácticas educativas más relacionadas con la responsabilidad, la preservación y la conmoción para las vidas trans cuya reflexión afecta el ambiente escolar como un lugar de preocupación ético-política con las vidas trans. Por lo tanto, proponemos la posibilidad de rupturas con las condiciones precarias de las vidas de travestis, transexuales y transgénero.

PALABRAS CLAVE

Género y educación. Diferencia de género. Derecho a la educación.

1 Introductory Itinerary

More important than engaging those who read in the formal aspects of this text is to inscribe Gabrielly's life story in the Brazilian transfeminine production. It is significant to express this engagement since many trans people occupy more headlines of deaths than formal places. Or, when formal, it relates to the pathologization of transgender identities. Obviously in Brazil, where many existential experiences of difference go through the whole life cycle unnoticed.

For some people, it is necessary to occupy the place of unnoticed so as not to live with the weight that being different brings. They do not clash with the 'normal' already existing condition of being recognized. But, the existential trans production invests in the disdain with the reference universe recognized by the normal conditions of apprehension of the human being. They have escaped their differences and, because of this, people who are apprehended by the rules of recognition consolidated as 'normal', justify the massive use of erasure practices - read deaths. Thus, trans lives pass through the news as if they were the weight of a 'mistake'. Many news reports even spread such existences from the name of origin, denying the transgender construction carried out.

The record of trans-life is placed in the play of the normative senses of human recognition of normality defined by the power networks. A way of holding them responsible for their own death. The experience of difference demarcates the noise of weight that is to be built far from the restricted universes of reference about gender and sexuality. The strength of normative apprehension about existence reflects on the school environment. The process of schooling, in this case, is understood as a social place of speech that proposes us to visualize them in a different way from what we are used to, in the precarious paths of prostitution.

Problematizing the schooling of trans people allows us to question the restrictions that the normative universe of reference makes and that mainly is reflected in the service offered by social institutions. This is what Judith Butler (2015a) discusses, the marks of recognition of a different body in reference to the epistemological capacity preformed by the norm. The author questions how the predefined norms affect the different body:

The question is, however, how these rules operate to produce certain subjects as recognizable' persons and to make others decidedly more difficult to recognize. The problem is not merely how to include more people in existing norms, but how to consider how existing norms give recognition in a differentiated way. What new norms are possible and how are they wrought? What could be done to produce a more equal set of conditions of being recognized? (BUTLER, 2015a, p. 20).

The life story of multiple expressions of trans womanhood who do not make up the networks of visibility happen in Brazil. Occupying the plot of an academic text, then, may be a way to make the lives of some trans people be deterritorialized from the headlines of deaths and start to occupy the reading that this existential production is possible, of course, even in the midst of an arsenal of weapons of war that insist on silencing them and making them impossible, as Berenice Bento (2011) portrays us about trans experiences that are not built in the device of dominant gender and sexuality.

Gabrielly's discursive memory brightened the results of our PhD research in education, entitled **Precarious lives of trans students: education, differences and possible life projects**, presented to the Graduate Program in Education, at the Universidade Estadual de Maringá (UEM), defended in March 2019. A public utility service in the health area that meets the demands presented by lesbian, gay, bisexual and trans people and others (LGBT+) participated in the research.

The Service of hope and incentive to life now (SEIVA) is located in the region of the high northwest of São Paulo that attends not only the municipality of his circumscription, but the microregion that he is inserted. In this service, three participants were accessed: Angélica, Gabrielly and Luna (fictitious names); in this text, it is intended to treat epistemologically the transeducational archaeology of Gabrielly.

It is considered relevant to emphasize that it is not important to know or highlight the services provided by the unit that facilitates access to Gabrielly, but to characterize them as a place that feels responsible for lives that are built on differences in gender and sexuality. The strength of this service justifies the permanence of LGBT+ people in places formatted to the norm. This service, however, will be treated as the figure of the Other who, in the submersion lines of this text, will be understood as those who are responsible for the preservation, support and commotion of trans lives (BUTLER, 2015a).

As a result of the ethical instrumentality of the research, SEIVA and Gabrielly authorized the publication of their data. Thus, the researched service has public utility legislation with the municipality of its headquarters and is characterized by acting in

[...]STD/AIDS prevention and psychosocial support for PV-HIV/AIDS, adolescents at social risk, in Community Service and Assisted Freedom, institutionalised adolescents, LGBT population, women, carries out prevention work with adolescents in schools, social projects and PSF (Family Health Programmes) with women and elderly population (SEIVA *apud* SILVA, 2019, p.65).

The extent of the work done by this service is visible. This is clearly because the service is not only aimed at the demands of LGBT+ people, but also at cis-heteronormative people. The fact that this service proposes intervention activities in places that have adolescents justifies the access they have had to Gabrielly, who got to know the services of the institution during its process of female transformation and had the necessary support in terms of information and the performance of this space in her life. A place of ruptures that pressures trans lives to the precariousness of their existence.

2 Methodological Aspects

In 2018, Gabrielly contributed to our research. She brought a lot of information she believed needed to be scored. At first, Gabrielly introduced herself:

I'm 26 years old. I have finished everything; I finished high school in a public school, I went to Aesthetic and Cosmetics College, which I thought was technical, but I knew that technology is considered superior as well, and today I study a Technical course in Law at ETEC. I'm Catholic, I consider myself a transgender and I work as a hairdresser and manicurist. (GABRIELLY *apud* SILVA, 2019, p. 85)

In her presentation, we noticed that Gabrielly performs a search for placing herself in the same measure of normality as another person who is framed in the previously accepted intelligibility frames. She brings to her presentation: schooling, placement in the job market and Catholicism; events that when she says she is framed in what is humanly recognized for the cycle of a 'normal' life, she also lives. This means that it produces validity in its place of speech, from parameters of recognized normality.

We understand that securing the place of speech is an exercise of political engagement that the researcher assumes to give validity to the experiences of an expression of subjectivity. It is proposed to recognize that the existence built under the path of difference is also possible, invents epistemologies, presents claims, creates butlerian sense of intelligibility as a plural experience...

They deserve, as far as they are concerned, to occupy the variability of scenarios molded to a standardized morality for all existences. Djamila Ribeiro (2017), then, proposes the studies of the place of speech to give voice to black people in their different existential manifestations. She understands that the place of speech "[...] is not restricted to the act of issuing words, but of being able to exist. We think of a place of speech as refuting traditional historiography and the consequent hierarchy of knowledge of the social hierarchy" (RIBEIRO, 2017, p. 37).

When Ribeiro (2017) uses the word "we" (our griffon), we notice that it represents a group of people who make up his universe of reference. This passage of the author symbolizes that through her voice others echo. With the same meaning produced by Ribeiro's (2017) writing that we want our research to poetize trans existence in the context of difference so that the passage through the educational environment is a memory validated, personally and scientifically, by Gabrielly, in the transfeminine history of the West Paulista. With this, it becomes a reference to trigger other political possibilities for education in this region and others who believe it is possible to propose ruptures.

This brings us to the need to present our proposed approach. The post-critical studies in education according to Marlucy Paraíso (2014, p. 26) presents, enable the creation, invention and resignification as a way to produce knowledge, "after all, the post-critical theories do not have a recommended method to carry out our investigations". And he adds

that in contact with the object of research, efforts are made in the construction of methodological procedures, because everything depends on the direction that the questions will take from the problems formulated.

Paraíso (2014) takes this opportunity to point out the contributions of renowned researchers who have focused on deconstructing historically fixed truths about the body, existence and power. This is the case of Michel Foucault's studies, which were based on Nietzsche's concepts, archaeology and genealogy, to explain cartography or schizoanalysis, later used by Deleuze and Guattari on the thought of difference.

In addition, what they deconstructed from modern thinking and some of the concepts they created or operated with, became some of our assumptions as we developed our post-critical research in education. Yes, in our research, we have assumptions and assumptions. Some of them are fundamental to the way we conduct our research and indispensable to build our research trajectory, because they show us what we need to take into consideration in order to build the ways of questioning appropriate to the perspective we are working with (PARAÍSO, 2014, p. 28).

We dedicated ourselves in this way to the efforts to build our methodologies based on questions that were peculiar to us in the direction we intended to take. The direction, in this sense, aimed at starting from the conception of a Foucaultian event to understand how the experience of school transfemininity produced in space-time is dispersed. We observed that the experience of transfemininity can be lived differently by a variety of crossings and social demarcators of difference that coexist in the plurality of trans-womenhood.

As an event that allows multiple experiences, transfemininity embraces different ways of being lived. We specify the following themes with the general objective: female transformation; recognition of difference; precarious life and education; and, finally, the role of social movements in supporting the construction of femininity and the break with existential experiences destined to precariousness.

By becoming a woman during her schooling period, Gabrielly built herself in the midst of different discourses that normalized in her body the error, the transgression of the moralization of sexuality¹, and the so subtle gender² roles that were instituted. According to Foucault (1972), the entrance into the context of discursive practice is complex because the discourses are open, opaque, and incomplete.

We propose to access Gabrielly's memory in order to understand the complexity of discourse, to articulate the production of oneself that was believed to be invented with the truth that was produced in institutional actions that her body is not 'normal'. In this way, the archaeology of knowledge about the production that it makes of itself in the educational environment needs investigation from the discourses contained in her memories.

¹ Ler Wilhelm Reich (1988) para entender a origem da moral sexual.

² Para compreender a os usos e abusos do termo “papeis de gênero”, ler Adriana Piscitelli (2009).

In the context of access to memories, the archaeologist creates the strategies of his analysis, because discourses arise that sometimes erase, inhibit, silence, or express the statutes of truth about what is said about being trans. Such statutes of truth were present in the context of Gabrielly's schooling. In the school environment, a pedagogy defining gender was present, based on these borderline limitations that make existential experiences moralizing for the genification of sex. Through the moments in which their discourses gain visibility, we will have access to the discursive regularity on the trans subject as an event also experienced.

The way as Gabrielly's experiences point or not to difficulties of experimentation in the other gender that was not attributed to her at birth, we will have access to discursive regularity about what is believed to be trans. This makes it possible to confront truthful regimes and to understand the conditions of production of the discourse of subjection, resistance and the formation of identity that the school community created about the trans that reflected in their relationship with Gabrielly.

The archaeologist searches, in Gabrielly's discourse, for a set of elements that may have no connection among themselves, but that configure a dispersion and the rules that govern the discourse about the trans being. Foucault (1972, p. 56) highlights that "I would like to show, by means of precise examples that, by analyzing the discourses themselves, we see the apparently strong ties between words and things being broken, and a set of rules, proper to discursive practice, being highlighted".

Gilles Deleuze (2005) starts from the Foucaultian perspective to understand the archaeological method. For the author, archaeology proposes the creation of a new archivist whose main announcement of the occupation is the use of the statements. For Deleuze (2005, p. 20), "Foucault's enunciations are like dreams: each one has its own object or if it surrounds a world".

It is punctual for the work of Foucault, according to Deleuze (2005, p. 29), to approach the archaeological method as something rigorous and structured that has in the statement its starting point to reap the effects of meaning launched by Gabrielly, and completes that

[...]statements are not words, phrases or propositions, but formations that stand out from their corpus only when the subjects of the phrase, the objects of the proposition, the meanings of the words change in nature, taking place in the "saying", distributing themselves, dispersed in the thickness of language.

For Deleuze (2005), the characteristic of the statement is that it can be repeated, while the sentences can be resumed, recalled and updated. In order for the declaration to have this condition of repetition, the author considers that it is necessary "[...] the same distribution space, the same distribution of singularities, the same order of places and positions, the same relation with the instituted medium[...]" (DELEUZE, 2005, p. 22).

With this, archaeology allows us to search for the act in which Gabrielly's statement presents regularity. By ensuring the vivacity of her place of speech, Gabrielly takes the power to use the freedom to enunciate about her existence, placing herself as if on condition of being legitimized. It is not simply a matter of giving space for Gabrielly's place of speech to occupy the power to say about all the difficulties faced by trans women, but of electing an analytical domain, as Foucault (1972) ponders, so that one does not live as, both researchers, the escape from what the discourse proposes to express.

In this sense, the research dealt with questions pertinent to the experience of female transformation during Gabrielly's schooling period, investigating how the weight of different existence is proposed when occupying the school as a place created very loyal to morality. Emphatically, Gabrielly's educational life history signals the participation of the other in the movement of possible or impossible educational processes in institutions that deal with a variety of educational processes. Gabrielly concluded educational processes because she found people who made such itineraries possible.

Gabrielly's formative itinerary proposed that we approach the following aspects: a) what to be different demarcated from experience in the field of the possible or the impossible in the school environment; b) pointing out, in the context of relational dependence with other people, the necessary supports for Gabrielly to remain in the schooling processes.

3 To Understand Gabrielly's Trans Womanhood Difference

Richard Miskolci (2005) presented the history of the eugenicist perspective that defined a pathological reading of social experiences of alcohol abuse, prostitution, suicide, poverty, homosexuality, madness, disabilities... that did not fit the Eurocentric bourgeois forms of the late 19th and early 20th centuries. In this period, Charles Darwin's theory of evolution contributed to the applicability of his main concepts: that of the control of human heredity and the preservation of the superior race; superimposed on the social sphere. It offers a naturalistic approach to dissenting experiences, treating them as a deviation, a disease more emphatically.

According to Miskolci (2005), the catastrophic reflection of the eugenicist perspective that treated dissident experiences as degenerate or of social inadaptation culminated in the atrocities of the concentration camp, which revealed a decline in the explanations that focused efforts on blaming the subject for the dissident experience and began to approach the medium as coparticipating the production of such bodies.

The emergence of studies of the difference advances significantly after the recognition of the failure of applicability of evolutionist theory on social relations. In Miskolci's (2005) conception, the studies of difference have three striking currents that have propitiated their advance: feminisms, gender studies, and sociological and cultural studies aimed at understanding differences.

Recalling the question of the effects of eugenicist studies is necessary to understand under which ways the normality device triggers treatments hostile to dissenting bodies. Recognizing the difference as an area of study, then, leads the analysis we propose. We decided to start from differences to understand the subjective construction of the female gender identity of transgender women. This is an exercise in desensitizing the view of the strongly naturalistic social imaginary, since we consider that transvestite, transsexual and transgender bodies do not only contribute to questioning gender norms, but that from the debate they produce, they contribute to the creation of new gender standards or, to the same extent as Butler (2015a), a new social ontology of the human being.

In Tomaz Tadeu da Silva's (2000) conception, identity and difference are mutually articulated, dependent and determined concepts. They are concepts created in the social world operated by force vectors that make visible the fronts of power. In the author's reading, the concept of difference comes first,

For this it would be necessary to consider the difference not simply as the result of a process, but as the very process by which both identity and difference (understood here as result) are produced. At the origin would be difference - understood, now, as an act or process of differentiation (SILVA, 2000, p. 83).

There are production variations of trans femininity, but it is still related to the consumption of Eurocentric body identifications. The archaeology of the plurality of transfeminine constructions positioned in identity avenues distant from the colonialism supposed by the Eurocentric definition of normal bodies. They are trans of color, third-worldist, challenged by socio-cultural transits of differentiation that traverse social identities claiming the right to be different, to experience the freedom to exist and to be able to access social resources in a redistributive way.

It is a complex issue as well Silva (2016) portrays when inventing a group of conceptions about subjectivity that has been distinguished by difference. In cultural theory, the question of difference is visible when it is based on the possibilities of radical transformation that bodies make and significantly affect our images about normality and normativity that we have been so habitually formed.

When something that is supposedly animated is deeply and radically affected, it is time to ask: what is really the nature of what animates what is animated? It is in confrontation with clones, cyborgs and other technonatural hybrids that the "humanity" of our subjectivity is put into question (SILVA, 2016, p. 10).

Silva (2016) questions the apprehension of the displaced subjectivity of existing bourgeois and Eurocentric standards, because bodies are being produced from the relationship with the machines that opportunize bodily transformations that arrive at what Silva (2016) characterizes as cyborg. Evidence of the changes that these bodies make in the machine and human ambiguity makes it opportune to reflect that subjectivity is affected and allows us to transform ourselves as human and different.

In 1966, a work alluding to Bergson, Deleuze (1999) defines the multiplicity from the relations between one and multiple. According to Deleuze (1999) there is a problem poorly placed in the one and multiple relationship. It is believed that the one would be a timid form of the multiple and the multiple would represent part of the one, which manifests the recognition of a problem that needs to be addressed in order to avoid misunderstandings. Therefore, the concept of multiplicity gains a definition free of the idea of mixing several elements of nature.

Deleuze (1999) expresses from Bergsonian studies that the one is essence and interior that changes in contact with the variability of aspects of nature. The one, then, becomes a reference space to operate possibilities of duration reached due to the different aspects that contribute to multiplicity. However, Deleuze (1999) points out that the aspects pertinent to the concept of multiplicity have only been treated in the field of philosophy from the scientific specifications given in the course of Physics, in the question of the theory of relativity. Evidencing the need for scientific treatment in the field of philosophy, new considerations reflect in the creation of a Deleuze theory of multiplicity.

Deleuze (1999) innovates by integrating space and duration to define his conception of multiplicity as a system of differences that expresses itself from virtual and current manifestations. In the work, *Difference and repetition*, Deleuze (1988) theoretically operates with the production of differences and singularities whose existence of this relationship consists in the recognition of the problem as belonging to multiplicity. According to the author, what allows the existence of differences is the way it is problematized in reference to the space of the one: "The problem or meaning is the place of an original truth and, at the same time, the genesis of a derived truth". (DELEUZE, 1988, p. 207).

To face the one as a problem allows us to instrumentalize the idea of difference from a series of propositions. In Deleuze's (1988) conception, we would have a variability of propositions as well as a diverse set of problems that should be realized in the dynamics of the real and not the abstract. In this case, Deleuze (1988) infers that even repetition is a deferred form.

The similarity as a unique form of repetition of something makes no sense to Deleuze (1988). Each process of differentiation is unique, in the author's conception, because it takes place in the singularity of a body that even when challenged to repeat itself makes a difference. Deleuze (1988), then, allows us to understand that different degrees, spaces and duration of repetitions make us live them in different ways.

The transfeminine experience of Gabrielly's existence in the schooling processes that she went through makes it opportune to understand the transit lived by the processes of differentiation that she went through by what Deleuze (1988) defined as current multiplicity. As she sees herself repeating pre-existing ways of defining how she should act, Gabrielly is led to repeat the heteronorm previously created to capture the essence of her male body, but she realizes the creation as part of what Deleuze (1988) characterizes as a process of virtual multiplicity.

I started my women's transition in the early years of school, in the fourth or fifth. My attitudes, behaviors, way of talking and talking, sitting, already indicated that something was not right. I always compared myself to the boys of that time, even my parents charged more male and male behavior from me, but I couldn't, it wasn't me. I started by letting my nails grow, hair in a lower cut, but in a feminine and delicate style. I think it looked more like a 'young gay girl' than a trans woman. Later, when I was about 14, I informed everyone about my new name, I started taking female hormones, hiding my "penis" even more, and when I was about 17, I put my chest and finished the transformation I wanted. But I continued being treated like a man. In volleyball, for example, I played until last season in the men's team. Imagine a libero woman in the middle of the boys. Tough, huh? I was afraid I'd be abandoned and couldn't support myself, but I realized that and today I'm here. (GABRIELLY, *apud* SILVA, 2019, p. 83).

There was no process of denial of the heteronorma, if analyzed from the Deleuzian perspective, but a process in which Gabrielly affirms her uniqueness potentialized by variable and infinite models of possible existences.

It is as if the news that Gabrielly brings with her difference creates a new system of virtuality. By inscribing in the first words of this study that Gabrielly's story will compose the archives of the Brazilian transfeminine history, the understanding is based on Deleuzian studies of difference. Although it is believed that transfemininity seems the same for all trans women who perform gender transition, it is noted that crossed by a multiplicity of markers and circumstances of life each trans body experienced in a unique way, because our bodies perform creative and innovative practices of giving answers to the problems posed to them; in this case, the problem represents the heteronormativity that compulsorily challenges the bodies to meet essentialist expectations.

In the theoretical effort, so far proposed, the idea was to understand the difference to treat Gabrielly's transfemininity. In a way, her trans experience was treated by the singular aspect, but it is necessary to understand the expressions of this difference from the dialogues held with the school institution. The school environment leaves us as Guacira Louro (1999, p. 19), characterizes different good or bad moments that we live, marks that, according to the author, do not refer to programmatic contents, but the daily life of lived experiences "[...] of these institutions have to do with the ways we build our social identities, especially our gender and sexual identity".

It is important to discuss how Gabrielly's difference was possible at the time of her basic schooling which, according to her, was in the early 2000s. Evidently, she recognizes two moments that she lived during her schooling: one related to basic education with age-serial equivalence and the other, a more recent period that is of higher schooling and subsequent to that, the technical-professional course that she attended between 2016 and 2018.

Before entering into the female transition experiences of Gabrielly's trans difference, it is believed necessary to understand the school as a reproduction space of a moralistic content of normality that imposes a universal system of cismasculinity and cisfemininity, but

there is no fullness in this model because it vacillates and produces resistance. Rogério Junqueira (2013) provokes us to think about this from the sets of institutional practices that are employed to legitimize and naturalize heterosexuality, or as the author points out the heteroregulation of bodies.

Heteronormativity is in the order of things and at the heart of curricular conceptions; and the school shows itself as an institution strongly committed to reaffirming and guaranteeing the success of the processes of compulsory heterosexualization and the incorporation of gender norms, placing the bodies of all (JUNQUEIRA, 2013, p. 483).

At the time of basic schooling, Gabrielly lived with the experiences of returning to the closet. An arsenal of heteroregulatory practices were employed to produce Gabrielly's to come back to the closet. The use of these practices of surveillance, regulation and control of gender and sexuality experiences is understood by Junqueira (2013) as a gender pedagogy. In this sense, Gabrielly expresses how her experiences of female transition were treated in the school environment in the early 2000s.

Gabrielly's story of transfemininity expresses the use of gender pedagogies and the closet. She decided to violate the essentialist identity avenues of the cisheteropatriarchy by building a woman into a male body. With an inexplicable power of encouragement, Gabrielly faces the limits of gender and problematizes the heterocentric epistemological framework to make herself present in the Brazilian and (Trans) people from the countryside of São Paulo.

Gabrielly produces a different story of femininity that overcomes the senses of apprehension of being feminine that family, school and community institutions are used to. Notoriously, Gabrielly is known in her home territory, since we are not used to dealing with specific issues of the trans universe, as Marcos Benedetti (2005) says. The abjection experience offered Gabrielly a new existential outline.

In Dayana dos Santos (2015) conception, there is another perspective to the closet. As part of a gender pedagogy that imposes on us disciplinarily how our bodies have to correspond to the biological foundationalism, the transgressors carry out a process of abjection, because they have no way of hiding as the closet does with the capture of sexuality, the transition of gender.

Santos (2015) highlights that, currently, different regulations have legitimized the presence of trans people with strong occupation of cisheterosexist identity avenues. In addition, for cisheteronormative studies to make sense, the aversive and pathological presence of trans existences is necessary. In school, there is a contemporary investment of an educational biopolitics that affirms reference elements of the universal cis-heteroregulating existence of bodies.

Biopolitics, in this case, employs control, discipline and vigilance with elements of the present time to explain the abnormality of trans bodies as well as to doom them to failure. The school institution, for example, is a place that makes the biopolitical effects visible in the elimination of abject bodies from the possibility of remaining in school processes. We do not think of schooling processes as promoters of ruptures with life projects biased towards failure and precariousness; on the contrary, we create the dynamics of maintaining hatred, phobia, the elimination of trans bodies and places formatted to existential cis-heteronormativity.

To understand the school as an institution formatted to morality, we welcome the Bhutanese notes that depart from Foucaultian studies. Butler (2015b) highlights, in “*Giving an Account of Oneself*”, that morality is invented and does not act in a unilateral or deterministic way of the subject, it prepares the environment for him/her to be the manager of moral authority.

The norm does not produce the subject as its necessary effect, nor is the subject fully free to despise the norm that inaugurates his reflectivity; the subject invariably struggles with living conditions that one could not have chosen. If in this struggle, the capacity for action, or rather freedom, works in some way, it is within a field that facilitates and limits restrictions (BUTLER, 2015b, p. 31).

The school, in the face of the Bhutanese understanding, through the cis-heteronormative pedagogies offers a set of information about the possibilities of living masculinity and femininity and with this, apprehend the existence belonging to gender in a unique way and linked to sex. To transgress this information and construct oneself differently is done in a context of limitations or better to be trans in the moral context it is necessary that the cisheteronormative colonizing meaning invades the trans creation that in the experience of difference repeats elements that are reference of the norm.

Passagerly to remain in the schooling processes, Gabrielly had to compensate attitudinal losses of existence aligned with the cis-heteronormative reference universe. It leads us to find scientific explanations to understand why, then, Gabrielly remained in schooling processes that were part of the formative itinerary created by her as an existible project? We will deal with these questions later.

4 Why Did Gabrielly Stay at Schools?

In relation to schooling processes, Gabrielly highlights two moments: one, concerning basic schooling with age-serial equivalence, and the other more recent, when entering higher education and later continuity in the technical-professional modality. Gabrielly's memories validate the discrepancy between that time (early 2000s) and more recently, between 2016-2018.

From basic schooling to higher education, Gabrielly's passage through the institutions left marks that shook the traditional explanations that justified the organization of the educational routine, the commemorative dates, the structural organization of the physical

space and other issues that concern sex, gender and sexualities. Thus, changes took place in educational institutions to welcome her into the use of the social name and the female toilet. But the fact that it is in the educational institution as if by force of inclusive legislation does not mean that interpersonal relations happened in an ethical way.

Many cis-heteronormative people accept to occupy the same space as LGBT+ people, but the interaction is restricted. Educational institutions of different levels and teaching modalities have been thought up with strong moral authority, which has framed socially characterized cis-heteronormative bodies to occupy their space. Consequently, LGBT+ people, because they do not fit into these standards, may undergo different processes of educational exclusion.

In the early 2000s, Gabrielly says

I suffered when I started my transition. It was really hard! It was in my fifth grade. Being attacked? I've never been attacked. I always had friends who wouldn't let me, but I was always a laughingstock, a real tease. Even today, I feel like people look at me differently. Sometimes I think I'll never go through that, the prejudice, I say. But it happens! I always get very bad for it. So... It's like this, when I'm little I don't remember very well, but I had a few things too. [...] That was one of the situations that hurt me the most, so.... That you had several events before you had the law, right? At my school, I was called to the board of directors because I used to go into the ladies' room. They made me go into the men's room. Even so, they wouldn't let me in the ladies' room. But I remembered; it was the last year (GABRIELLY, *apud* SILVA, 2019, p. 86).

Gabrielly points out that she began the transition process for women from the age of 10 when she was in her fifth year of elementary school. Since then, she has experienced the use of different correction resources in her family, school and community. According to Gabrielly, the use of 'abnormality' indicators was predominant. Situations that are present in her life until today.

At school, which is what we are interested in, we notice the use of existential invalidation resources such as the fact that Gabrielly has not been treated in the feminine and can therefore use the social name and the feminine bathroom. According to Gabrielly, all the time, the principal of the school unit called her to warn about the use of the women's bathroom. Some studies point out the difficulty of the school units to make changes in their practices with the entry of these bodies into their space.

Elisabete Cruz (2011), in a specialization course in school management offered by the State University of Campinas (UNICAMP), addressed in the subject, Daily School Life, the different practices of school managers to give answers to the question about the use of the bathroom and, according to the author, neither in the male nor female bathroom the trans people were accepted. Some principals pointed out that an alternative to solve the problem was the use of the teachers' bathroom as well as the principals', but it was believed that even then the problem would not be solved.

According to Cruz (2011, p. 80), the violation is not based on the neglect that school leaders were doing, on the contrary, they were committed to seeking paths, "however, this search was almost always guided by a binary perspective (or this or that, or man or woman) in religious or scientific - classificatory and pathologizing premises. This represents the biological foundationalism present in the way the school is thought, or rather, the school represents the spatial and relational organization from the genital organs and not related to the social practices of gender, which leads, according to Cruz (2011), to fall back into the pressures of the binary framework arising from gender norms.

Alessandra Bohm (2009) brings relevant data about bathroom use. The problem caused around this issue of biological foundationalism prevents transvestites, transsexuals and transgender people from satisfying their physiological needs in school bathrooms. One participant of Bohm's research (2009, p. 59) points out, "I'd rather not pee all morning than go into one of the bathrooms."

Regarding the use of the corporate name, Crishna Corrêa (2017) examined the issue of subjectivities in transit under the law as an area that needed to regulate the use of the corporate name to ensure the right to have a legitimate female existence. Regarding the education, the regulations also exercise the power to validate the subjective construction in the other gender that the trans body does. The deliberative bodies within educational institutions act with the aim of deciding on the viability of this.

Corrêa (2017) analyzed the issue of three trans women and three trans men in large universities in the southern region of Brazil, the State University of Maringá (UEM) and the Federal University of Santa Catarina (UFSC). In the author's understanding, the fact that the cis-heteronormative people who profile these institutions do not treat trans people by their social name is a condition to precarize trans life as a symbolic consequence. From this, the deaths of trans people are justified as a process that begins in the non-recognition of their gender identities.

The fact that these trans students from the universities above have to wait a long time for internal processes to be treated with their social names is a way to deny self-representation. The interlocutors of Corrêa (2017) point out that the social name "[...] marks a very important moment in gender transits because it leads to a greater dedication to changing clothes and other characteristics in order to present itself well aligned with the gender stereotype linked to the name". And adds, in the case of transgender women, that to think about the use of the social name is to recognize the built womanhood and thus ensure its existence in institutional spaces, because "as the interlocutors of my research point out, it is an element that completes the whole transition". (CORRÊA, 2017, p. 139,).

In 2019, the National Association of Directors of Federal Institutions of Higher Education (ANDIFES) published the V National Survey of Socioeconomic and Cultural Profile of Graduates of Higher Education Institutions. This research was applied with a quantitative of 1,200,300 (one million, two hundred thousand and three hundred) students

distributed in 395 (three hundred and ninety-five) Federal Institutions of Higher Education of the country. The profile of transmasculine and transfeminine students who were enrolled in 2018 is very small, in the order of 0.2%, which represents 3,379 (three thousand, three hundred and seventy-nine) people. In addition, it recorded that 11.6% of students did not declare their gender identities. As a result, ANDIFES (2019, p. 45-46) states that: "The diversity of gender in the public university, revealed in the data above, is a potential condition for the questioning of heteronormativity, not to say cis-normativity, in its spaces".

According to Corrêa (2017), in universities it is still possible to visualize that trans people experience an institutional process of erasing rights and the viability of symbolic violence as an element of containment of the transgressions of gender and sexuality that bodies do. Moreover, the author establishes that the link with the study and research groups offered by the universities and the social movements represent support for access to information about rights for transgender people, access to institutions that offer social benefits and above all demonstrate that the trans experience is not relegated to existential precariousness. This justifies that such places represent the Other who takes responsibility.

In Gabrielly's life, the space of the social movement was also significant to access knowledge about the trans being. The support she obtained from her relationship with an institution that gave lectures on the subject of lesbians, gays, bisexuals and trans (LGBT), in the memory of Gabrielly's itinerary, was essential to believe it was possible. Thus, she points out

I started identifying myself that way after I met SEIVA. There I participated in many courses, orientations, and learned a lot when they went and made the invitation in the school where I was studying to participate in their actions. I just didn't get too involved because their headquarters was in another city. Sometimes they couldn't come to my school, but every time they came or I went to the Program, I learned a lot (GABRIELLY, *apud* SILVA, 2019, p. 85).

Gabrielly mentions the support she had to emphasize that she did not face her challenges alone. She says that a social movement represented this support. This requires problematizing the entry of the other as a support agent in the gender transition process. Evidently because the fact that the other person is supporting means that he/she feels responsible for his/her life. It is a relevant issue to discuss with the school environment. After all, by highlighting two moments, Gabrielly makes a comparison about different periods that may characterize that, nowadays, the permanence in the school unit is more viable than years ago.

For this purpose, Corrêa (2017) points out that the groups of acceptance of trans existence, as collectives and social movements, place themselves as an inevitable space not only because the feminist struggles have as their guidelines the expansion of rights "[...] but because the existence of the bodies/subjects that circulate in these groups is precarious until the last limits, which are specifically those of invisibility, erasure and death, by a dominant cis-heteronormative framework" (CORRÊA, 2017, p. 186).

A questioning is triggered, that of problematizing Gabrielly's permanence in schooling processes in institutions in the West of São Paulo. It is an academic-political exercise of breaking with epistemicide that is not produced from specific expressions of noneurocentric, nonbrancocentric, non-colonized trans-publics. By the way, it is believed that many trans people who do not occupy colonial territories remain in school environments because, as said before, they do not fit into the framework of this space disclosed.

Transfemininity inscribes the desessentialised body. However, dominant academic approaches incorporating moral systems and policies of universalizing the 'way' of researcher denied trans humanities located in the territories of precariousness, in addition to trans women being read as homosexuals and epistemicide not valuing the production of a sense of the right to live.

Contrary to the western colonialist sense, trans women show existential production, political insubmission in defenses of the cis-heterosexist and gender lines, worried about having extended the rights to live and to use in the same standard of people that compose the centers of reference of the norm, without having to resort to scientific, religious, legal, medical validations to be read as women.

That's what Gabrielly's predisposed to do. She quotes that the places that have participated in her formation process, at the present time, opportune the exercise of the right to be recognized as a woman. The validation of her femininity has been constant since the beginning when she decided to go on an adventure for professionalizing herself in higher education.

Where I study, it's amazing. They asked me, as soon as I entered, my social name. They just call me by it. Bathroom? I only go into the feminine. The teacher who is the course coordinator, the first day I walked in, he said something I forgot, but it's like this: if someone teases me, "it's in a fix (GABRIELLY, *apud* SILVA, 2019, p. 88).

It is an event that allows one to understand the act of existing as being related to the Other. We produce subjects from the relationships we establish with the Other. It refers to the need to understand that education is also a life project that is supported or not, since in the institutional environment of the school there is the presence of many others willing or already belonging to the centers of heteroregulating processes.

In the perspective of the studies of difference, Silva (2000) points out that the recognition of difference is a prerequisite for certain groups located in precariousness to have their positive identities. When Gabrielly has validated her subjective feminine construction, she feels as part of what is possible to say, to be represented, to be in discourse. She reveals the translation "[...] of the desire of the different social groups, asymmetrically situated, to guarantee privileged access to social goods" (SILVA, 2000, p. 80).

It is clear from the school's memories of the present that the support with information given by social movements, institutions of welcome and above all the school represent the performance of the other as necessary for the marks of a recognition. It allows a process of deterritorialization of the image that the services offered to trans people are located only in the containment of Sexually Transmitted Infections (STI) or Acquired Immunodeficiency Syndrome (AIDS) as demonstrated by Luma de Andrade (2012, p. 226), in his doctoral thesis, by characterizing "[...] most public policies directed at transvestites and transsexuals are directed towards disease prevention and combating sexual exploitation, and not towards policies of inclusion in school and in the labor market".

In *Precarious Life*, Judith Butler (2019), focusing on the research of Emmanuel Lévinas, borrows the concept of "face" to think of the precarious subject. Butler (2019) presents that when speaking, we carry out a process of addressing one another to sustain what we speak. The act of speaking, in this sense, is permitted because the other person is produced from a moral authority that can weigh on me. If this moral authority fails to address the body of the person he/she intends to capture, it means that this existence has become precarious.

In fact, I do not attribute to myself this conception of what is morally obligatory; it does not proceed from my autonomy or from my reflectivity. It comes from somewhere else, unsolicited, unexpected, or unplanned. In fact, it tends to ruin my plans, and if my plans are ruined, it may be a sign that something is morally bound up with me. (BUTLER, 2019, p. 159,).

It should be noted that the production we make of ourselves is linked to the other. We build ourselves subjects in that relationship. Butler (2019) considers that discussing the relationship between the modes of addressing and moral authority can help to understand where discourse to moral authority becomes mandatory. In this way, Gabrielly decided to build a different gender than the weight of moral authority addresses in the speech of others.

Lévinas' face comprehension is a catacresis, it refers not to the physical figure of the concept, but to the grouping of a multiplicity of events that charges me with a behavior of responsibility, preservation of life and ethics of non-violence to the other. No word can transmit what the face represents [...] the face seems to be a kind of sound, the sound of language emptying its meaning, the sound substratum of vocalization that precedes and limits the receipt of any semantic sense (BUTLER, 2019, p. 163).

The other person's face appears when I am urged to think about the control of my impulses regarding the decision to kill or preserve him/her. Butler (2019) characterizes that the other person emits internal questions about how I should act in relation to these impulses. Gabrielly, for representing the failure of the reach of moral authority, is in the condition of precariousness. It makes us understand, then, that the others who were present in the social institution and in the formation processes of the present acted significantly in Gabrielly's precariousness not with the objective of erasing it, but of preserving it. It is a dimension of ethics to think about the precariousness experienced by the Other.

To respond to the face, to understand its meaning, to be awake to what is precarious in the life of another, better, to the precariousness of life itself. This cannot be an awakening, to use Lévinas' term, of my own life, so that I can then make an extrapolation of the understanding of my own precariousness to the understanding of someone else's precarious life. It is necessary that this be an understanding of the precariousness of the Other. This is what makes the Other belongs to the sphere of ethics (BUTLER, 2019, p. 164).

As a result, the author states that the face is not a human face, but a predisposition to humanization and, with this, to recover an ethical dimension of non-violence. It means that having a representation validated as possible, in this case heteroregulated bodies, is a predisposition to be recognized and treated as in the processes of humanization; which differs from bodies that have not been captured by heteroregulating moral authority.

It may tend such bodies to the paths of dehumanization, since it does not always exist presupposes being embraced by the processes of humanization, "[...] and those who do not have this chance to represent themselves run a greater risk of being treated as less than human, or, indeed, of not being seen at all" (BUTLER, 2019, p. 171).

The involvement of social movements and institutions for the reception of transgender people act in the processes of building the idea of humanization. They constantly carry out a process of relocation of trans bodies from the exposure of death, in this case in lives of dehumanization, to within the frameworks of war, to manage a process of image-construction that is representable. The recognition of the social name by educational institutions in the State of São Paulo is an example of how the representation of what is humanly recognizable needs legal legitimization to ensure existence.

The State produced the validation of trans existence in two moments, the first, in 2010, with the promulgation of Decree 55.588 (SÃO PAULO, 2010), which provides on the nominal treatment of transsexuals and transvestites in public bodies and, in a second moment, in 2014, with deliberation n. 125, of the State Council of Education (CNE, 2014), which provides on the inclusion of the corporate name in the school records of public and private institutions in this sphere of government. Recognizing the presence of legislation, it can be said that in today's schooling processes, permanence was more possible than in basic schooling because of advances in the law.

It is important to think of themes that are linked to the precarious production of life, since the face symbolizes certain practices that, even if they legitimize a possible recognition, other practices are employed to conduct the fact that the weight of moral authority is still visible in non-heteroregulated lives.

As Butler (2019, p. 182,) points out, it allows us to problematize the question of the dehumanization of this face from the voice that leads to its existence. As an exercise in the area of the human, we need "[...] no doubt to return ourselves to the human where we do not expect to find him, in his fragility and the limits of his capacity to make sense. We would have to question the appearance and disappearance of the human at the limits of what we can

know, what we can hear, what we can see, what we can feel". This exercise is relevant to democratic contexts, where the voices of subalternity, rejection, dehumanisation have room for speech.

Butler (2015a) gave continuity to the idea of a precarious life, specifically in the construction site, *Frames os War: When Is Life Grievable?* In this work, the author understands how we are challenged by the discourse of moral authority and we address others from it because "[...] precariousness implies living socially, that is, the fact that one's life is always, in some way, in the hands of the other. [...]" (BUTLER, 2015a, p.31).

Butler (2015a) believes that the issue now is not how to include precarious lives in the context of moral authority, but how to problematize how these lives are situated, with their differences, in the context of existing standards. According to the author, a life cannot be disqualified from existence and cannot be irresponsible, because

[...] an specific life cannot be apprehended as injured or lost if they are not first apprehended as living. If certain lives do not qualify as lives or are, from the start, not conceivable as lives within certain epistemological frames, then these lives are never lived nor lost in the full sense. (BUTLER, 2015a, p. 13).

The condition to be recognised precedes the recognition. It means that there are institutional vectors that model the subject for recognition. If life is not recognized, the different institutional vectors will not create accountability and care practices. In the words of Butler (2015a), it means that we are not born first and then become precarious, but precariousness coincides with birth itself, Only under conditions in which the loss would matters does the value of the life appear. Thus, grievability is a presupposition for the life that matters (BUTLER, 2015a, p. 32).

Trans lives can be considered with an epistemological framework. Of course, they are not in the frames created by moral authority. The plurality of trans existence has been doomed to the policies of existential erasure through deliberate killing. To think about the possibility of linking such lives to the formatted spaces of morality is to get rid of this destiny and feel responsible for the rupture with the policies of death that affect trans people.

From this reading, the construction of what I can be is referenced in the idea of what I cannot be. Such self-reporting exercises are produced within regimes of truth, in the case in which we live, a cisheteronormative regime that allows us to contest and transform the senses of that regime. In Butler's conception (2015a, p. 58), social institutions are capable, from their reference to recognized and unrecognized bodies, of creating the capacity for survival from accessibility and/or impediments. It means recognizing that people depend on "[...] social conditions and institutions, which means that in order to 'be' in the sense of 'survive', the body must rely on what is outside it".

Gabrielly was, in two moments, immersed in the content of the possibilities of recognition in schooling processes. Her body triggered different perceptions because it depended on the other person's understanding of her/his existence to make it possible. Gabrielly has a precarious existence because her body "[...] suffers, enjoys and responds to the exteriority of the world, an exteriority that defines her disposition, her passivity and activity" (BUTLER, 2015a, p. 58).

As can be seen, Butler (2015a) points out that life begins to be preserved when it is recognized, when one regrets its loss, when one reacts with concern; otherwise, no conditions are created for its preservation. This is reflected in the way the school institution commanded by others conducts themselves when they feel responsible for proposing school processes that break with the precariousness of trans lives. Different social institutions may not be responsible for trans lives, because "not only does it becomes the problem that normativity has to deal with, but it seems to be what normativity is bound to reproduce: it is alive, but it is not a life" (BUTLER, 2015a, p. 22).

The nonaccountability, according to the butlerian conception, happened in the past of Gabrielly's schooling. Differently from the present, the existential experience of Gabrielly's difference found in education the possibility of professional projects that can increase her survival capacity. It follows that the frame that frames the bodies to the cisheteroregulating senses is fragile, which leads Butler (2015a, p. 24) to affirm that "the frame has never really determined, in a precise way, what we see, think, recognize and apprehend. Something exceeds the frame and hinders our sense of reality".

There are leaks from the colonialist and cisheteronormal epistemological framework that generate other epistemologies, other frameworks. They deserve to be welcomed in the wake of the production they make of themselves, bringing the need for schools to act with practices that broaden the possibilities of permanence. This justifies Gabrielly to think about her process of permanence in the schooling processes of the present time.

Butler (2015a) points out that the framework has flaws in the conditions of reproducibility that it has, the expressions of the trans body is a way to confirm the failure in the cis-heteronormative framework and remain in school in the present context. For Gabrielly it is a way of understanding that: "the 'frame' is not able to completely contain what it transmits, and it breaks every time it tries to give a definitive organization to its content" (BUTLER, 2015a, p. 26,).

The existence of new possibilities of framing, Gabrielly's transfemininity, corroded the norms of recognition. It has brought to other people in the school, students, teachers and education professionals that this body produces intelligibility, epistemologies by questioning the current norm for genders and sexualities, which "[...] makes it possible to apprehend something about what or who is living although it has not generally been "recognized" as a life" (BUTLER, 2015a, p. 29).

Gabrielly problematized the organization of educational public policies offered in the past of basic schooling and in the present in the educational projects she undertook for her life (read survival). She opened up the fragility of the normative horizon in which recognition happens and "[...] this questioning is part of the desire for recognition, a desire that may not be satisfied and whose unsatisfaction establishes a critical starting point for questioning the available norms" (BUTLER, 2015b, p. 37).

5 Final Considerations

Gabrielly's educational experience makes us think of the educational environment as a place to maximize or minimize precariousness. It requires problematizing the right to education that people living in the complex terrain of differences of the norm live. Gabrielly occupies her place of speech to highlight the experience she had in the process of gender transition in the school environment, during the initial grades of elementary school and, nowadays, when she continued the processes of schooling in higher and vocational education. The reading that she gives for continuity in her studies is related to the idea of life projects detached from contexts where it is believed that trans life would be fated, to the amoral spaces of subalternity: the places of prostitution.

Gabrielly has a different existence and brings to the school environment, the need for differentiated actions to produce her permanence. Hostile treatment does not make it possible to complete schooling, which is generally believed to happen with trans people in schools. However, Gabrielly is an experience that shows that her/his journey through the educational environment was possible due to the actions of the other.

We observed in Bhutanese studies that the precarious production of life, happens at the moment we put ourselves in the game of social relations. Our lives are launched in the responsibility of other people, being these: those that I know and those that I do not know. School as a space where different people live together translates the launch of my life into the responsibility of others, this allows us to think that if this other person relates to me by taking responsibility for my life, consequently one experiences possibilities of staying in school. However, if the other person reproduces hatred, the possibilities of staying in the school environment are difficult.

We cannot let trans lives be the responsibility of services organised by civil society alone. The public authorities need to broaden their attention to these people, the educational environment is a necessary place for this. Faced with the demands that trans people present, educational professionals have to be prepared to deal with the issue. But for this, one cannot start from affective-emotional concessions that penalize such people for their differences, but from a proposal of significant democratic space for the recognition of the trans difference in society. This allows us to lead subordinate existential processes to the expansion of the capacity for survival and occupation of spaces where moral authority manifests itself.

The dynamism of the times deserves to be highlighted. At the beginning of the gender transition process, Gabrielly was faced with a cisheteronormative context that completely restricted the possibilities of becoming a woman. It is worrying to recognize that other people in that educational space could play a significant role in the production of subaltern and marginalized paths for Nicole. It brings a questioning, since the fact that we are played in other people's decisions, including the level of public service provision and access to the benefits of society, we are endowed with precarious existence.

The break, with that, happens when we find a social system concerned and ethically responsible with the difference. In the region, the Oeste Paulista, on the screen, we currently see concern and ethical responsibility with difference. This does not mean, for example, that a trans person is totally out of the dangers that are imposed by the existential maturation and erasure of this region. But education manages to contribute to more libertarian and less conducted existential processes of precariousness for trans people.

It is recognized, however, that the fact that trans bodies are seized does not mean that they are recognized, as is pondered in Bhutler studies, mainly because there are other forms of social manipulation to restore old, historically created normative crystals that prevent the recognition of difference. It is urgent, therefore, that, from Gabrielly's experience, the educational environment creates consistent and productive events of social inclusion and qualified citizenship for trans people.

In short, to stand up for the right to be different is to treat the right to democratic education. The process of deterritorialization of a cisheteronormatizing terrain is urgent to avoid trans bodies not finding in different modalities and levels of education, the possibility of associating such places with their projects of life and survival. Evidently, the archeology that trans bodies build, as Gabrielly showed us, demands other practices and discourses that make it possible to understand educational spaces as promoters of more access, thus contributing to the reduction of the precariousness that affects trans people.

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