



ARTICULAÇÃO BRASILEIRA DE LÉSBICAS - ABL

Fundada em 14 de maio de 2004

Brazil Review

Submission Brazil

National Uprising Against Lesbianism

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Introduction

Considering the issue of high relevance to the point of endangering the lives of lesbian women in danger, considering the socio-historical context of Brazil. Having racism and lesbophobia structured in the social pyramid being the combat to racism, lesbophobia, and machismo as political positions of the ABL, as pillars of the network.

To make the racial cut when we talk about lesbophobia is essential to understand gender violence of patriarchal and heteronormative order, which is connected with lesbophobia in Brazil. Regarding the complexity of the Brazilian historical process of domination and enslavement colonialism that lasted for centuries in Brazil, having as its ideology eugenics and racism well-structured at the base of society.

This is to prove that lesbian women have their bodies crossed by processes of subjectivation, by oppression's oppressions such as race, gender, and sexuality, as well as marked by a society forged by the process of Eurocentric and colonialist domination, based on patriarchy, which intensify processes of exclusion and invisibility, and deepen the questions of lesbophobic violence in the face of the presented. The discourses of sexist, racist and lesbophobic representation that traverse the historical course of Brazilian society negatively impact the lives of lesbian women.

For a better understanding of the final data survey and the populations represented, it is necessary to read the Lesbocenso survey. The research makes a cut about religion and reception in religious activities, housing, education, area of training, marital status, family income, work and income, among other axes that present relevant data in which it is observed the intertwining of lesbophobia and the patriarchal system fruit of a colonial eurocentered heritage.

Some important data to highlight that focus on change of residence, demonstrate the family relationship and intra-family violence: 6.27% moved to takes on their sexual orientation, 3.45% due to rejection by the family and/or community, and 2.78% because they were victims of aggression (psychological, sexual, or physical).



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We emphasize that the data presented in the lesbosense (national level) is a portion of the reality, because the lack of access to the research (lack of internet access and/or electronic equipment) does not portray the whole community represented here.

In relation to race/ethnicity, 33.55% as black (black and brown) and 61.94% as white, a faithful portrait of racial inequality in Brazilian society. Making a critical analysis of the data we observe that the highest incidence in the answers to the survey is middle class and white. In view of this data, we see socioeconomic and racial inequality, since rural, peripheral, slum, and remnants of Quilombo areas had the lowest incidence; another portion is the prison population, which historically focuses on black and poor people.

A fact that calls our attention and that requires a more critical and reflexive understanding if these answers are lack of access or invisibility is that only 2.39% of the interviewees affirmed having some kind of disability. Among the disabilities listed, physical disability was the most prominent 32.59%.

Racism is structural, being present in several public and private sectors in our heteronormative and private sectors in our heteronormative, sexist, and patriarchal society. Showing that racism and lesbophobia are institutional, whether in health education, or in the execution of other public policies. These same bodies are the bodies excluded by institutional lesbophobia and killed by lesbocide. In which Brazil ranks as a country in deaths of lesbian women (Lesbocide Dossier, 2017).

From this document, the ABL problematizes violence against lesbian women as a result of the heteronormative and patriarchal order, seeking to prove that the concepts of: gender, lesbophobia heteronormativity and patriarchy are interrelated, invisibilizing the life of lesbian women. Understanding that patriarchy reveals itself as a form of domination over women's bodies, revealing how the system goes through heteronormative family organization, which annihilates counter-hegemonic and dissident bodies.



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According to some perspectives of necropolitics (Achille Mbembe, 2018) that some bodies are killable for the state, the state being the representation of a cisheteronormative, colonialist, racist, and lesbophobic. It infers the urgency of treating lesbophobic violence as genocide of a counter-hegemonic population. The experience of lesbianity affronts the racist the cisgender patriarchy from the moment they experience living as women who diverge from the heteronormative system, and yet considering those who do not perform hegemonic colonial femininity.

Therefore, they put lesbian women under strong threat of violence against their bodies. To be a black lesbian is to have your body visible and vulnerable, a killable body that carries the approach of heteronormative violence, besides racism. In this way, it is emphasized that, as a result of the violence originated from patriarchy, it is necessary to understand the way in which lesbophobia leads to lesbocide, pointing out the hatred for lesbians as an oppressive mechanism. Souza and Freitas (2018, p. 13) "Lesbophobia here is understood as violence that pervades the lives of lesbian women who do not subject themselves to heterosexual relationships." As such, the term is the affronting results of the hierarchy of heteronormativity and social models that fall upon women of dissenting sexual orientation from the so-called 'normal' ones, that is, lesboffective. Thus, it is understood that lesbians suffer with greater intensity, sexual oppression orientation and gender identity, since the violence and oppression they suffer are not the same as those suffered by gay men or other counter hegemonic bodies.

The contributions of this document focus on the need to intensify the debate, in the reflection that lesbophobia is an impediment to dignity, citizenship, that is, of basic human rights, and the resumption of the construction of public policies specifically for lesbian women is urgent in Brazil.

From this perspective, lesbian women are in danger due to all the mentioned context, in the most diverse societal groups. However, lesbians who do not perform the hegemonic femininity of the colonizer, black, peripheral, and slum dwellers are the most invisible and vulnerable. Characterizing the negligence of the Brazilian State



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towards black women who do not express the cisgender patriarchy in their the cisgender patriarchy in their way of life.

Considerations

The ABL recommends that a deep critical reflection be made on the situation of lesbian women in Brazil, about the challenges and confrontations experienced. Lesbian women have their bodies crossed by three axes of oppression: race, sexuality, and gender, which act with great force in the reality of these women.

It is undeniable that historically lesbian women are invisibilized by social policies, especially in the areas of health and public safety that directly affect the well being of these women. The lack of specific public policies marks the life of lesbian women causing their invisibilization reinforcing the lesbophobic system that imposes itself on this population, evidencing places of subjugation and violation of rights. The setbacks in social policies have been happening since the Coup of 2016 (Impeachment of President Dilma Rousseff) and intensified during the Bolsonaro government.

With this, we see how essential it is to create spaces in which we can strengthen ourselves among women and build safe paths within an oppressive context that has been affecting our subjectivity and, our experiences in the last election, in 2022, a new government with a progressive bias was elected. It is expected the resumption of social rights, previously conquered, the review and the revision and construction of public policies specific to the demands of lesbian women. Violence has many faces that are complex and its behavior is as heterogeneous as the bodies it affects. Nevertheless, we make the effort to try to understand its modes, its techniques, and the possibilities of predicting its occurrence, considering that it generally leads to the extermination of people in contexts marked by coloniality, and that it clearly affects people with a variation of characteristics such as race, ethnicity, gender territory, origin, among other social markers and categories that transform differences into inequalities, producing



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oppressions constituting the materialization of bio necropolitics. Thus, Brazilian society historically repels and persecutes what is related to women and black people.

Cases of lesbophobic violence in Brazil

In Brazil the remnants of a pact of a bad government drastically lowered investment in social public policies for women, also promoted a speech of political and symbolic violence against the LGBT population. The Bolsonaro government was irresponsible, aggravating social inequalities such as issues surrounding discussions about race, orientation, class, territory, and others.

The result is an exponential increase in violence and hate speech, targeting specific populations, historically excluded including: black population, indigenous, peripheral population, slums and here we will highlight the growth of lesbophobic violence in Brazil.

Luana Barbosa, victim of lesbocide committed by the State on April 13, 2016, in Ribeirão Preto/SP. Luana was taking her son to the course, when she was approached, beaten and cowardly murdered by uniformed and armed police officers. The case of Luana Barbosa is emblematic due to the prevalence and gravity of racist, gender, and lesbophobic violence in Brazil.

On December 10, 2023, Ana Caroline Campêlo, a 21-year-old black lesbian who did not perform hegemonic femininity, a resident of the Northeast region of Brazil, was kidnapped when she left work. Caroline's body was found with signs of mutilation and torture (scalp from torn face, ears and eyes). Lesbians from Maranhão and other states of the country, were in shock with such refinement of cruelty. Lesbian entities from all over Brazil, formed the National Uprising Against Lesbianism, in which the ABL was responsible for the axis "Security and Communication between Lesbians".



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Recommendations

Considering all the information in this report, Articles 1 and 2 of the Convention on the Elimination of Discrimination against Women (CEDAW), as well as the Yogyakarta Principles, we suggest the following recommendations to be made by the Committee to the Brazilian State:

- 1) The Brazilian State needs to invest more in policies related to human rights and understand that public security is not antagonistic to human rights. Public security is a duty of the State, including the need to align with the public security forces to create a culture of nonviolence in the slum and peripheral areas.
- 2) To empower the security forces and guarantee impartial investigations and training in human rights, prevention and combat of torture, and promotion of racial equality.
- 3) To invest in educational processes in public institutions for the elimination of gender and racial discrimination, for the strengthening of public policies of exclusion, explicitly aimed at combating discrimination, sexism and racism, in accordance with legal frameworks.
- 4) To enact a law at the national level that recognizes lesbocide as a crime against lesbian women, with punishment for the murderers and rapists of lesbian women's bodies.



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