

**THINKING ABOUT A PSYCHOLOGICAL CLINIC SENSITIVE TO GENDER-
AND SEXUALITY-DISSIDENT SUBJECTIVITIES LGBTQIAP+***PENSANDO UMA CLÍNICA PSICOLÓGICA SENSÍVEL ÀS SUBJETIVIDADES
DISSIDENTES DE GÊNERO E SEXUALIDADE LGBTQIAP+**PENSANDO UNA CLÍNICA PSICOLÓGICA SENSIBLE A LAS SUBJETIVIDADES
DISIDENTES DE GÉNERO Y SEXUALIDAD LGBTQIAP+**PENSER UNE CLINIQUE PSYCHOLOGIQUE SENSIBLE AUX SUBJECTIVITES
DISSIDENTES DE GENRE ET DE SEXUALITE LGBTQIAP+*

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Abstract: In this research, the aim was to identify the individual and collective experiences of violence faced by the LGBTQIAPN+ population, as well as to analyze the specific patterns and contexts in which such practices of violence and oppression occur. To support the empirical approach to these reports, the document "Attempts to Annihilate LGBTQI Subjectivities," published by the Federal Council of Psychology (2019), was adopted as a reference. From this heterogeneous set of reports, it was possible to identify multiple forms of violence directed at the LGBTQIAPN+ population, among which psychological, physical, self-directed, and sexual violence stand out. Throughout the analysis, the relevance of complying with the codes of ethics and the guidelines established by the Federal Council of Psychology by professionals was evidenced, as a way to ensure the integrity of the individuals served and the quality of professional practice. Such a commitment also entails the recognition and defense of rights, as well as the promotion of social transformations that contribute to the well-being of this population. In this sense, it is proposed, as a possibility for support, a clinical practice of existential guidance, inspired by Kierkegaard's thought, called "experimenta-te." This approach fosters an analytical perspective that understands gender and sexuality as performative and historically situated constructs, distancing itself from essentialist conceptions that regard them as fixed or naturalized dimensions of being.

Keywords: LGBTQIAPN+; Violence; Clinical practice; Experimenting.

Resumo: Nesta pesquisa, objetivou-se identificar as experiências individuais e coletivas de violência vivenciadas pela população LGBTQIAPN+, bem como analisar os padrões e contextos específicos nos quais tais práticas de violência e opressão se manifestam. Para subsidiar a aproximação empírica com esses relatos, adotou-se como referencial o documento "Tentativas de Aniquilamento de Subjetividades LGBTQIs", publicado pelo Conselho Federal de Psicologia (2019). A partir desse conjunto heterogêneo de relatos, foi possível identificar múltiplas formas de violência dirigidas à população LGBTQIAPN+, dentre as quais se destaca a violência psicológica, física, autodirigida e sexual. Ao longo da análise, evidenciou-se a relevância do cumprimento dos códigos de ética e das diretrizes estabelecidas pelo Conselho Federal de Psicologia por parte dos profissionais, como forma de assegurar a integridade dos sujeitos atendidos e a qualificação do exercício profissional. Tal compromisso implica, ainda, o reconhecimento e a defesa de direitos, bem como a promoção de transformações sociais que contribuam para o bem-estar dessa população. Nesse sentido, propõe-se, como possibilidade de acolhimento, uma prática clínica de orientação existencial, inspirada no pensamento de Kierkegaard - denominada "experimenta-te". Essa abordagem fomenta uma perspectiva analítica que compreende gênero e sexualidade como construções performativas e historicamente situadas, distanciando-se de concepções essencialistas que as tomam como dimensões fixas ou naturalizadas do ser.

Palavras-chave: LGBTQIAPN+; Violência; Prática clínica; Experimentan-te.

Resumen: En esta investigación, se tuvo como objetivo identificar las experiencias individuales y colectivas de violencia vividas por la población LGBTQIAPN+, así como analizar los patrones y contextos específicos en los que tales prácticas de violencia y opresión se manifiestan. Para respaldar el acercamiento empírico a esos relatos, se adoptó como referencial el documento *“Tentativas de Aniquilamento de Subjetividades LGBTQIs”*, publicado por el Consejo Federal de Psicología (2019). A partir de ese conjunto heterogéneo de relatos, fue posible identificar múltiples formas de violencia dirigidas a la población LGBTQIAPN+, entre las cuales se destacan la violencia psicológica, física, autodirigida y sexual. A lo largo del análisis, se evidenció la relevancia del cumplimiento, por parte de los profesionales, de los códigos de ética y de las directrices establecidas por el Consejo Federal de Psicología, como forma de asegurar la integridad de las personas atendidas y la calificación del ejercicio profesional. Tal compromiso implica, además, el reconocimiento y la defensa de derechos, así como la promoción de transformaciones sociales que contribuyan al bienestar de esa población. En ese sentido, se propone, como posibilidad de acogida, una práctica clínica de orientación existencial, inspirada en el pensamiento de Kierkegaard — denominada “experimentate”. Este enfoque fomenta una perspectiva analítica que comprende el género y la sexualidad como construcciones performativas e históricamente situadas, alejándose de concepciones esencialistas que los toman como dimensiones fijas o naturalizadas del ser.

Palabras clave: LGBTQIAPN+; Violencia; Práctica clínica; Experimentate.

Résumé: Cette recherche visait à identifier les expériences individuelles et collectives de violence vécues par la population LGBTQIAPN+, ainsi qu'à analyser les schémas et les contextes spécifiques dans lesquels ces pratiques de violence et d'oppression se manifestent. Pour étayer l'approche empirique de ces récits, le document « *Tentativas de Aniquilamento de Subjetividades LGBTQIs* », publié par le Conseil Fédéral de Psychologie (2019), a été adopté comme référence. À partir de cet ensemble hétérogène de récits, il a été possible d'identifier de multiples formes de violence dirigées contre la population LGBTQIAPN+, parmi lesquelles se distinguent la violence psychologique, physique, autodirigée et sexuelle. Au fil de l'analyse, l'importance du respect, par les professionnels, des codes de déontologie et des lignes directrices établies par le Conseil Fédéral de Psychologie a été mise en évidence, comme moyen de garantir l'intégrité des personnes accompagnées et la qualité de l'exercice professionnel. Cet engagement implique également la reconnaissance et la défense des droits, ainsi que la promotion de transformations sociales qui contribuent au bien-être de cette population. En ce sens, il est proposé, comme possibilité d'accueil, une pratique clinique d'orientation existentielle, inspirée de la pensée de Kierkegaard — appelée « expérimente-toi ». Cette approche encourage une perspective analytique qui comprend le genre et la sexualité comme des constructions performatives et historiquement situées, s'éloignant des conceptions essentialistes qui les considèrent comme des dimensions fixes ou naturalisées de l'être.

Mots-clés: LGBTQIAPN+ ; Violence ; Pratique clinique ; Expérimente-toi.

1 Introduction

For Kierkegaard (1813-1855) – a precursor of existentialism – the psychology professional, more than any other professional, has the right to feast on “the bubbling multiplicity of life” (2013, p.25). In this way, in *The Concept of Anxiety* (1844/2013) the philosopher criticizes the psychology of his time, which, in his view, seeks to turn everything into a state. The psychologist takes an interest in subjectivity but seeks to put subjectivities into boxes and categories, in a curiosity that is antipathetic.

From this perspective, we can consider that both in scientific pathologization and in the anti-identitarian categorization proposed by queer theory there is a “fast” from life (2013, p.25). From a socio-political standpoint, recognizing an LGBT public may be well-founded; in the clinic, however, one must be attentive to the dangers of categorization in this way, since, for Kierkegaard, grouping removes the singularity of being (2022, p.59). Thus, in the clinic, categorization can create a barrier between the person being analyzed and the analyst, producing a distance in the being's own experience.

Considering that the individual is inseparable from the historical and sociocultural context in which they are embedded, the psychological clinic must necessarily align itself with these determinations so that care is ethical and adequate. In this sense, it is essential

to recognize the historical trajectory marked by the demonization, discrimination and pathologization of the LGBTQIAPN+ population (Toledo; Pinafi, 2012), as well as the fact that these processes were at times reproduced and reinforced by certain Psychology professionals, as evidenced in the cases analyzed in the document *“Attempts to Annihilate LGBTQI Subjectivities”*, published by the Federal Council of Psychology (2019).

It becomes necessary to think about and consolidate a psychological clinical practice that is sensitive to the gender- and sexuality-dissident subjectivities of the LGBTQIAPN+ population. This perspective implies broadening the understanding of these subjects' individual and collective experiences, as well as identifying the specific patterns and contexts in which the various forms of violence and oppression take shape. To ground this analysis, the document *“Attempts to Annihilate LGBTQI Subjectivities”*, published by the Federal Council of Psychology (2019), is adopted as the theoretical reference.

The main forms of violence evidenced in the cases that are at odds with the ethical norms and commitments of Psychology will be analyzed. In this context, the expansion of spaces for qualified listening is proposed, so that these voices can be welcomed without the imposition of assumptions or reductionist categorizations. The starting point is the understanding that listening is a central element of clinical practice.

Our general objective is: to analyze the forms of psychological and social violence portrayed in the cases of the book *“Attempts to Annihilate LGBTQI Subjectivities”*, by the Federal Council of Psychology, linking these findings to the ethical and legal norms of the profession, in order to support the proposal of clinical practices sensitive to the experiences of the LGBTQIAPN+ population, in light of the Existential Psychology of *Kierkegaard*. And the specific ones: To describe, based on content analysis of the cases, the main forms of psychological and social violence experienced by the LGBTQIAPN+ population; to point out the ethical and legal infractions committed by Psychology professionals in the cases studied, based on the Professional Code of Ethics of the Psychologist and on legislation relevant to LGBTphobia; to interpret the meanings attributed to experiences of violence in the reports, considering their socio-historical contexts, according to the proposed qualitative approach; to link the empirical findings with the scientific literature and with Existential Psychology, especially from *Kierkegaard*, in order to deepen the understanding of the subjectivities analyzed.

2 Methodology

Seeking to get closer to the story behind the word, to the psychosocial plurality and to the reality experienced by gender- and sexuality-dissident subjectivities, we based our research on a qualitative perspective. Qualitative research is a reference in the social sciences, as it allows the researcher to approach the object of study, starting from the reality experienced in the field by the group studied (Minayo, 2007).

After defining the topic, we delimited our research medium to the book *“Attempt to Annihilate LGBTI Subjectivities”* by the Federal Council of Psychology, proposing an in-depth examination and identification of the main infractions committed by psychologists against the LGBTQIAPN+ population. For Franco (2005), the theme is considered the most useful unit of record in content analysis, and its delimitation is essential to avoid mistakes, harm and limitations in the research (Holsti, 1969 *apud* Franco, 2005).

The type of research used is exploratory; for Minayo (2007), the exploratory approach is essential in qualitative research, as it allows the delimitation of the activities that precede and structure the research. In this exploratory phase, the research object, the conceptual theoretical framework and the data collection instruments are defined.

Data were collected through a bibliographic review, together with documentary research based on the cases in the book “Attempt to Annihilate LGBTI Subjectivities”. Documentary research makes use of indirect data collection through the analysis of documents. According to Gil (2010), a document is any social object that can contribute to clarifying something or a given phenomenon. This type of research uses both cursive documents, created by government bodies, and episodic, personal and/or visual documents produced by the mass media.

The data were processed through content analysis, which is based on the assumptions of a critical and dynamic conception of language, considering socio-historical changes and their direct relationship with the language, thought and action of the delimited group. It allows the researcher to seek, descriptively, analytically and interpretively, the meanings that different individuals and social groups give to the verbal and symbolic messages presented (Franco, 2005).

To carry out the research, a critical reading was made of the interviews presented in the book “Attempt to Annihilate LGBTI Subjectivities”, seeking to identify in the discourses the main forms of violence suffered by the LGBTQIAPN+ population, as well as the main infractions committed by psychology professionals when providing clinical care to this population, and to point out, on that basis, clinical practices that are more sensitive to the individual and collective experiences of these individuals.

The sources used for the research and data analysis included the “Professional Code of Ethics of the Psychologist” and the text “Attempt to Annihilate LGBTI Subjectivities” available on the website of the Federal Council of Psychology (CFP), as well as classic texts of existential psychology, namely “The Concept of Anxiety” and “The Sickness Unto Death”. The articles used in the theoretical discussion were taken from the Scielo website and Google Scholar. The works “Quanto ao futuro: do feminino mais além do falo à escrita feminina em Clarice Lispector” and “The Second Sex” were also used as sources in the theoretical discussion.

On this basis, we propose to link the conclusions arising from concrete data on violence and infractions reported in the interviews with knowledge of legal norms such as the LGBTphobia law and the resolutions of the code of ethics in the main cases analyzed, in order to propose and reinforce the practice of an ethical clinical practice sensitive to the gender- and sexuality-dissident subjectivities of the LGBTQIAPN+ population.

3 Theoretical discussion

3.1 Gender and sexuality from an existentialist perspective

man is born naked, and brings nothing with him into the world; (...) every man must acquire the conditions for his life (Kierkegaard, [1843] 2023).

Contrary to the idea of “acquiring oneself”, in a constant becoming, essentialist philosophy began in Ancient Greece and had Plato as one of its main representatives. Plato held that whatever changes over time cannot be regarded as true, thus seeking the essence of things, that which would be supratemporal and of a universal character, belonging to the “world of ideas” (Nodari, 2004).

The essentialist current permeates and has permeated many thoughts throughout human history. The idea of a “feminine essence”, a “masculine essence” and scientific logic, for example, come very close to the Platonic definition of the “world of ideas”, in seeking universal factors while disregarding the sensible and singular factors that intertwine with them (Nodari, 2004). This singular aspect, in turn, comes to be

highlighted by the philosophical current of existentialism, which emerges in contemporary times in opposition to essentialist thought (Germano, 2014).

In this current, existence is considered as something under construction, a constant “becoming”, with a character of continuity, taking into account the singular aspects of the individual, which escape universal and quantifiable logic (Germano, 2014). In this sense, the existentialist current intertwines with the concept of gender in a more popular way in the work “The Second Sex” by the philosopher Simone de Beauvoir (1908-1986), where she puts forward the statement that “one is not born, but rather becomes, a woman”, thereby rejecting a “feminine essence”. Beauvoir presents:

It is only within a human perspective that male and female can be compared within the human species. But the definition of man is that he is a being who is not given, who makes himself be what he is. As Merleau-Ponty put it very aptly, **man is not a natural species: he is a historical idea. Woman is not an immobile reality, but a becoming**; it is in her becoming that she should be confronted with man, that is, that her possibilities should be defined (Beauvoir, [1949] 2016 p. 62, our emphasis).

The position of gender as something not given in an essence, but characterized as a “historical idea”, open to “becoming”, approaches the thought of Scott (1995, p.71), who, in presenting at the outset of her study the dictionary definition of gender, points out that “those who seek to codify the meanings of words fight a losing battle, because words, like the ideas and things they are meant to signify, have a history”.

It strengthens the existentialist concept that considering only a binary and essentialist idea of gender leads us to disregard the real, existing, the cultural and singular history of individuals — that which cannot be dissociated from time. Since human subjectivity must not be perceived without regard to its social surroundings and power relations, which are presented among subjects, groups and institutions at each historical movement and instant of existing (Pifani; Toledo, 2012).

From this perspective, Judith Butler (1993) argues that the constitution of identity, whether gender or sexual, occurs precisely through the repetition of performative and discursive acts, that is, in the reiterability of these practices (Butler, 2012, p. 7 apud Pifani; Toledo, 2012, p.144). In line with this understanding, Friedman (2002) stresses that identity is not the result of a voluntary choice, as if it were an external object; on the contrary, subjects are interpellated by discursive norms that call them to occupy certain identity positions (Friedman, 2002, p. 7 apud Pifani; Toledo, 2012, p.144).

In this direction, gender is understood as a social and historical construction, moving away from any fixed or essentialist notion of being. This understanding dialogues with Simone de Beauvoir, in showing that gender is not configured as a natural given, but as a process constituted over time (Beauvoir, p.62). Thus, by situating gender as a historical category, it becomes possible to problematize the multiple forms of discrimination and violence that emerge from essentialist, biologizing and Judeo-Christian-based legacies (Pifani; Toledo, 2012).

In this analytical horizon, it should be added that these processes not only produce identities, but also regulate bodies and subjectivities, operating as power devices that delimit which existences are recognized as legitimate. As Carvalho (2023) points out, “gender norms function as technologies of subjectivation that, at the same time as they produce intelligibility, also establish zones of abjection for those who escape the normative matrix” (Carvalho, 2023).

As discussed by Pifani and Toledo (2012, p.139), a significant change is observed historically: from sexual practices understood in themselves to the consolidation of

homosexuality as an essential identity. This shift contributed to the construction of rigid boundaries between the sexes, structuring a hierarchy of a moral, discriminatory character that limits experiences of gender and sexuality.

According to Rubin (1989, p. 137; our translation), “individuals whose behavior appears at the top of this hierarchy are rewarded with certified mental health, respectability, legality, physical and social mobility, institutional support, and material benefits”, which ceases to occur as one descends to the lower levels. This is due to the dichotomy of sex and, consequently, of the genders existing in all societies (Rubin, 1989 *apud* Pifani; Toledo, 2012, p. 137).

In this hierarchizing logic, a structure is observed in which, at the apex, are those subjects who conform to heteronormativity, while at the base are positioned those who do not fit the cisgender model (Rubin, 1989 *apud* Pifani; Toledo, 2012).

In view of this, the predominance of a sociopolitical order marked by binarism and phallogentrism becomes evident. However, in tension with this rationality and in the direction of “questioning (and transforming) the established historical paradigms” (Scott, 1995, p.76), Sobral (2019) presents a reflection that aligns with the complexity and plurality of human experiences, by conceiving the feminine beyond the centrality of the phallus.

From this perspective, the feminine, or gender, understood as an analytical category according to Joan Scott, is not established in binary opposition to the masculine. On the contrary, it is configured as a kind of open landscape, a field of possibilities and creation that emerges from the very experience of existing, crossed by affects and meanings that escape fixed classifications and are inscribed in the domain of the unsayable (Sobral, 2019). This is because, as Joan Scott (1995) argues, classification processes are structured by writing, which in turn often distances itself from lived historicity and from the concrete experience of existence.

Thus, openness to the experience of existing becomes indispensable, understood as a constantly expanding landscape, crossed by possibilities that are at once universal and singular (Germano, 2014). In this direction, it is perceived that contemporary understandings of gender and sexuality move between, on the one hand, the persistence of an essentialist, archaic and restrictive legacy and, on the other, the emergence of an existentialist horizon that points to greater freedom in ways of feeling, expressing oneself and constituting oneself socially.

Thus, by shifting gender from an essentialist perspective to understand it as becoming, that is, as an open process crossed by freedom and not by a supposed fixed nature, the need becomes evident to build concrete spaces in the social fabric that make it possible to live this movement. It is a matter of ensuring conditions for subjects to experience the passage “from non-being to being, from possibility to reality” (Germano, 2014, p.61), without this implying violence or attempts to annihilate their existences.

As Carvalho (2023) argues, the [text missing in the source] of dissident subjectivities only becomes possible when there are fissures in the normative structures that historically regulate and limit ways of existing”, which requires sustaining sociopolitical arrangements committed to freedom, including the freedom to name oneself or to refuse gender classifications.

In this context, psychology can assume a fundamental role by constituting itself as a space for the materialization of these possibilities, acting from a biopsychosocial perspective. Such action implies welcoming singularities, recognizing rights and challenging social structures, promoting transformations that expand collective well-being. In the field of gender issues, this translates into the construction of a psychological clinic sensitive to the gender- and sexuality-dissident subjectivities of the LGBTQIAPN+ population, committed to listening to individual and collective experiences and to

identifying the contexts and patterns of violence and oppression that cross these existences.

3.2 Thinking about an affirmative clinical practice sensitive to diversity

Moleiro Pinto (2009), in her studies, presents that when thinking about the clinical process, the multifactorial aspects of ethnicity, age, socioeconomic level, gender, sexual orientation, historical crossings, dominant culture, minority groups and their influence on the constitution of the individual must be considered. There is a historical context of pathologization and discrimination of the LGBTQIAPN+ population, resulting in unethical clinical conduct to this day.

Although the pathologization of homosexuality was removed from the DSM-II in 1973, and there is a growing number of affirmative and welcoming approaches for culturally diverse clients, practices can still be found that regard non-heteronormativity as a personality disorder or propose interventions to change sexual orientation. Although such conduct is declining, it is an ethical, social and professional responsibility of psychology professionals to work toward removing the stigmas associated with non-heterosexual people (Moleiro; Pinto, 2009).

This leads us to think about how to conduct and maintain clinical practices that are sensitive to the diversity of the LGBTQIAPN+ community; people who, although singular, may present common suffering and needs because of the roles they occupy socially (Moleiro; Pinto, 2009). As presented by Pinafi and Toledo (2012), homophobia, for example, is a social procedure of exclusion and abjection directed at people who do not fit heteronormativity, which can leave marks on subjectivity and on self-perception.

The study presented by Pinafi and Toledo (2012) also points out that homophobia can be directed by an external, social factor, or can be internalized, leading to limitations in the subject's social, professional, sexual and affective development. Thus, the symptoms that may arise as a consequence of homophobia are multiple, such as:

[...] isolation, ghettoization (difficulty relating to “the majority” of heterosexuals and difficulty creating social relationships with the opposite sex), a belief of not being able to do certain things or, on the contrary, an attempt to be the best as overcompensation (in self-demand and perfectionism, whether at school, at work, or in relationships), to cite only some of the most common consequences. Thus, they are always in a continuous effort to make themselves seen as “acceptable” (Pinafi; Toledo, 2012)

Pinafi; Toledo, (2012), further point out that “homosexuals internalize homophobic violence (physical or emotional), repressing it or displacing this violence onto others, or onto themselves”, making this population more prone to depression and self-destructive attitudes (p.150). Thus, when conducting a practice sensitive to LGBTQIAPN+ diversity, one must consider the interpersonal nature of the psychotherapeutic process, which should not be “anchored in moral or religious precepts, or heterosexist assumptions that refer to a predetermined model of normality, of any kind, in its analytical positions” (Pinafi; Toledo, 2012, p.152). It must attend to the real, everyday difficulties that discriminated people face, leading them to assume and appreciate their differences.

In this sense, Kierkegaard, in the work *The Concept of Anxiety* – under the pseudonym Vigilius Haufniensis (1844/2013), points to a possible path for psychology; he proposes an experimenting psychology – one that experiments with life, starting from experience in order to think about it – for which “the atmosphere of Psychology must be the fearless resistance of seriousness, a discovering anxiety, copying the contours of possibility.” (Vieira, 2020, p.55).

Here resistance is configured as an approach to life without ready-made definitions, immediate understandings, determinations of the world or common sense, since immediate understanding creates barriers in the therapeutic relationship. The fearless stance represents the courage to resist what the world says, since falling into 'everyone' is to move away from the 'self'. Seriousness, in turn, seeks to preserve openness to the indeterminacy proper to the existent, which is openness to possibilities in the process of constitution – in becoming (Vieira, 2020).

In this atmosphere, the psychologist explores with a stance of 'not knowing', and it is in this anxiety of not knowing that the encounter takes place. For all existence is singular, despite its universal aspects (Vieira, 2020). In this sense, Kierkegaard proposes the aesthetic and sensitive recovery of existence, setting aside manuals and protocols that predetermine the psychologist's view of the existent's way of being, and taking as the primary basis the concrete experience of each individual in their singularity.

Considering singularity, it is not for the psychologist to give suggestions to the patient, since every suggestion has as its starting point the life of the person who makes it (in this case, the psychologist's perspective and not the patient's); thus, the patient must assume and recognize the path for themselves. The psychologist must strengthen the individual's relationship with themselves, to the point that, close to themselves, the patient answers for themselves and takes responsibility for the task of existing (Texeira, 2022).

For Kierkegaard, the object of research of the existential psychologist should be anxiety. For in the atmosphere of anxiety, the "individual can relate to themselves and approach their most proper character. The awakening of anxiety can cause something to break through, so that the leap takes place" (Vieira, 2020, p.60). The leap is the instant in which the character of freedom and of being-able-to is revealed in the individual. In the clinic, this instant is seen as a turning point, where something different shows itself, transforms, or brings the individual closer to their most proper character. This instant is not a static and definitive point, nor can it be encompassed by the clinic, since it happens in the mysterious aspect of existing (Vieira, 2020).

The psychologist must be present, attentive, patient, interested and willing, in order to hear what is revealed, taking the individual's own existence as evidence (De Marca, 2024). The psychologist must, however, possess a differentiating element – being in addition in relation to the one they help; this element being, in the existential approach, knowledge of what anxiety is, of what constitutes the individual and of what despair is; yet without falling into pure categorization or grouping of the subject, preserving their singularity, their own experience in the world and providing a safe and welcoming space for their voice to be heard.

4 Data analysis and discussion

The analysis and discussion of the data were organized into four articulated axes, which allowed a deeper understanding of the experiences narrated: first, the categories of gender, sexuality and age group of the participants were identified; next, the types of psychological and social violence directed at these subjects were examined; then, the contexts and spaces in which such violence manifested most frequently were investigated; and, finally, the forms of care offered to these people at moments of greater vulnerability and fragility were analyzed.

The central objective of this analysis was to examine the multiple forms of psychological and social violence present in the reports gathered in the work *Attempts to Annihilate LGBTQI Subjectivities*, by the Federal Council of Psychology, linking these findings to the ethical and legal norms that guide professional practice in Psychology. The

aim, therefore, is not only to describe such violence, but to problematize the ways in which it operates in the production and regulation of dissident subjectivities, showing its impacts on the life trajectories of the subjects.

In addition, the analysis proposes to support the construction of clinical practices that are more sensitive, ethical and committed to the experiences of the LGBTQIAPN+ population, considering their specificities and sociocultural contexts. To this end, the Existential Psychology of Søren Kierkegaard is taken as a reference, especially with regard to the understanding of the subject as an existent, crossed by anxieties, choices and possibilities. In this horizon, the clinic is conceived as a space for listening and for legitimizing existence, capable of welcoming suffering without reducing it to normative categories, opening paths for the affirmation of ways of being that resist historical attempts at silencing and annihilation.

4.1 Gender, sexuality and age group – participant data

For the research, a critical reading was carried out of the interviews gathered in the work *Attempts to Annihilate LGBTI Subjectivities*, with the aim of identifying, in the discourses presented, the main forms of violence experienced by the LGBTQIAPN+ population. In addition, the aim was to analyze the ethical infractions committed by psychology professionals in the context of clinical care for this population and, on the basis of these analyses, to point out possibilities for clinical practices that are more sensitive to the individual and collective experiences of these subjects.

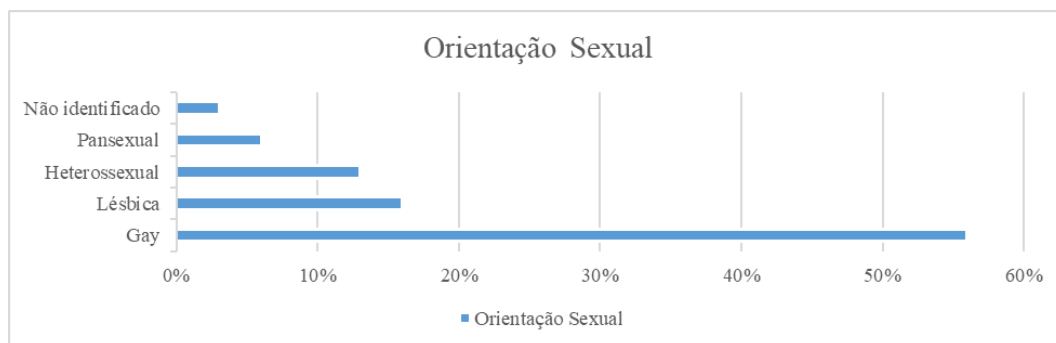
The interviews that make up the book were conducted between December 2017 and March 2018. As described in the work itself, the Federal Council of Psychology, through its Human Rights Commission and in coordination with the Human Rights Commissions of the Regional Councils of Psychology, promoted the hearing of narratives of LGBTI people who had been subjected to procedures and programs aimed at attempting to modify sexual orientation and gender identity and/or expression. These interventions were carried out in different contexts, including the psychological, medical/psychiatric and religious fields, among others (CFP, 2019, p.14).

The interviews took place “in the five regions of Brazil: 31% in the Northeast; 28% in the Southeast; 22% in the North; 13% in the Central-West; and 6% in the South.” A total of 32 people were interviewed. “19 of the interviewees were between 19 and 29 years old; 10 were between 30 and 59 years old, 1 was over 60 and 1 did not report their age.” “56% declare themselves gay; 16% lesbian; 13% heterosexual; 6% pansexual and 3% unidentified” (CFP, 2019, p.15).

As for the gender identification of the interviewees, there were “19 cisgender men; 6 cisgender women; 2 transsexual men; 2 non-binary intersex people; 1 travesti; 1 transsexual woman and 1 intersex woman.” The interviews were read and analyzed according to type of violence, gender, sexuality, place of occurrence and proposed support. (CFP, 2019, p.15).

The following charts present the sexual orientation, age group and gender identification of the participants in the book:

Chart 1 – Sexual orientation



Source: Produced by the authors.

The analysis of Chart 1, on sexual orientation, shows that most of the interviewees declare themselves gay, followed by lesbian, heterosexual and pansexual people and those who did not identify. This datum, beyond its quantitative dimension, reveals the existence of internal hierarchies within the very field of sexual dissidence, indicating the presence of “minorities within the minority”.

Linking this result to the theoretical discussions already presented, it is understood that these differentiations are crossed by normative regimes that produce greater or lesser social intelligibility for identities. As Judith Butler points out, certain existences become more recognizable in the heteronormative matrix because they approximate its standards, while others are relegated to zones of abjection (Butler, 1993). In this sense, the predominance of people who identify as gay may be related to a historically constructed greater social visibility, albeit one marked by stigma.

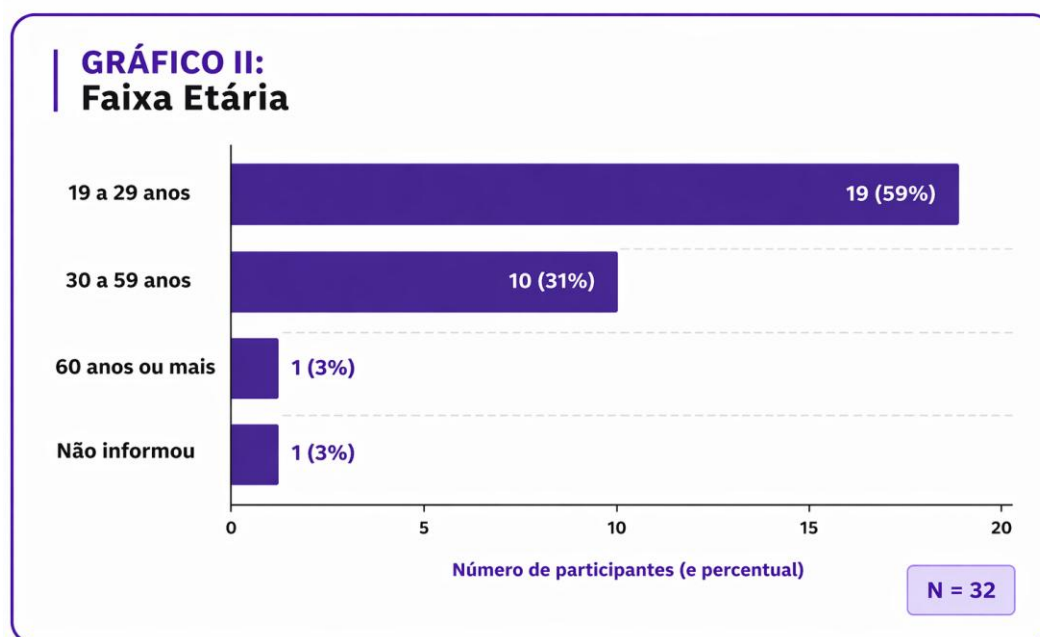
On the other hand, the lower incidence of other identities may indicate processes of invisibilization and silencing. This reading dialogues with the understanding that discursive norms interpellate subjects, delimiting the possibilities of identification and social recognition (Friedman, 2002).

Furthermore, as Gomes (2021) emphasizes, subjects such as lesbians, travestis and transsexual people occupy positions of greater social vulnerability, above all because of stereotyped visibility and the intensification of violence directed at these bodies (Gomes, 2021). This finding shows that binary and phallogentric sociopolitical structures not only organize differences between masculine and feminine, but also produce internal hierarchies among the dissident identities themselves.

From an existential perspective, this hierarchization directly strains the possibility of living gender and sexuality as becoming. According to Kierkegaard, existence is linked to the opening of possibilities; however, these possibilities are often limited by normative social structures (Kierkegaard, 1844). In line with this analysis, Carvalho (2023) states that gender and sexuality norms operate as devices for regulating subjectivities, delimiting what can or cannot be recognized as legitimate existence (Carvalho, 2023).

Thus, the chart is not limited to presenting a distribution of sexual orientations, but shows the effects of social norms on the production of visibility, recognition and vulnerability. This understanding reinforces the need for clinical and social practices committed to equity and to the recognition of the multiple forms of existence of the LGBTQIAPN+ population.

Chart 2 – Age group



Fonte: Conselho Federal de Psicologia (2019, p. 15).

Source: Produced by the authors.

Chart 2 shows the age distribution of the interviewees, demonstrating a significant predominance of young adults. According to the data presented in the work of the Federal Council of Psychology, 59% of the participants are in the 19 to 29 age range (19 subjects), while 31% are between 30 and 59 (10 subjects). In contrast, only 3% are 60 or older (1 subject), in addition to a small percentage who did not report their age.

This concentration of younger participants can be understood in light of contemporary sociocultural transformations, which have broadened public debates on gender and sexuality, favoring processes of recognition, of naming violence and of seeking spaces for listening. In this scenario, younger subjects tend to have a greater symbolic and political repertoire to identify the psychological, social and institutional violence that crosses their experiences.

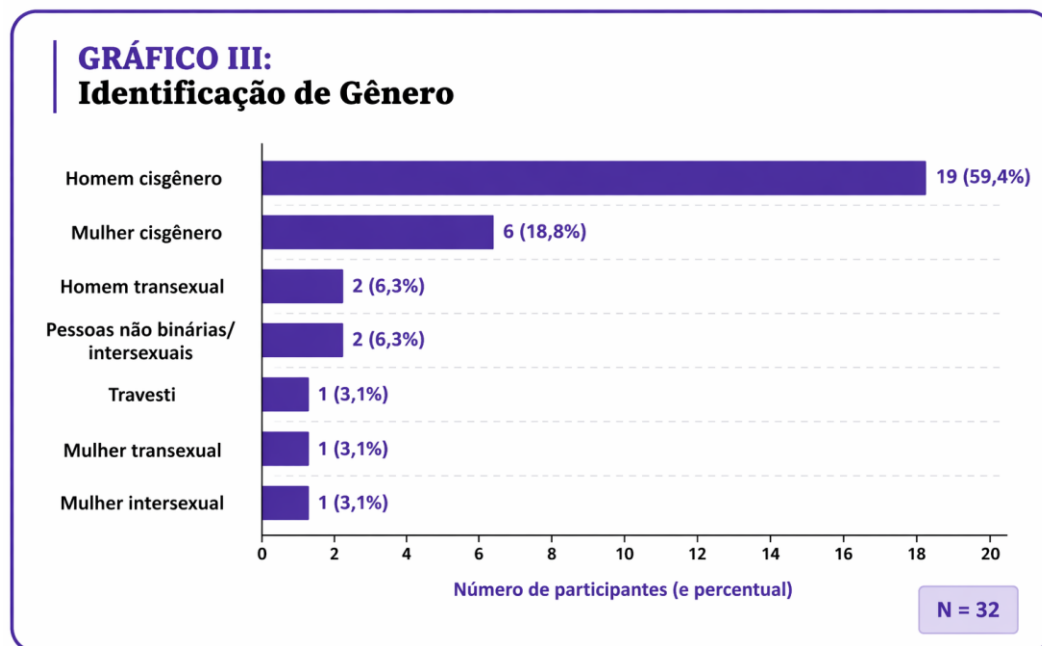
On the other hand, the low representation of older LGBTQIAPN+ people points to historical processes of silencing and invisibilization. As Judith Butler discusses, the norms that regulate gender and sexuality produce differentiated zones of recognition, in which certain existences become intelligible while others are relegated to abjection (Butler, 1993). In this sense, subjects from earlier generations were socialized in more repressive contexts, in which gender and sexual dissidence was often pathologized, criminalized or morally condemned, making it difficult both to self-identify and to report the violence suffered.

Furthermore, the absence of older subjects may be related to the historical scarcity of public policies, support spaces and clinical practices sensitive to this population, which contributes to the persistence of trajectories marked by silencing. In line with this analysis, Carvalho (2023) points out that dissident subjectivities are crossed by intersectional historical markers that condition not only the way subjects live their experiences, but also their possibilities of resistance and enunciation.

From an existential perspective, it can be said that these data reveal concrete inequalities in the possibility of living gender and sexuality as becoming. According to

Kierkegaard, existence implies an opening of possibilities; however, these possibilities are socially mediated and often restricted by normative structures that limit the field of the possible (Kierkegaard, 1844). Thus, subjects of older generations had, and still have, fewer historical conditions to experience this becoming freely. In this way, the chart not only presents an age distribution, but makes explicit inequalities in access to recognition, listening and the legitimacy of LGBTQIAPN+ existences, reinforcing the need to expand clinical practices and public policies that address, more effectively, the older population that is dissident in gender and sexuality; let us turn to Chart 3.

Chart 3 – Gender identification



Fonte: Conselho Federal de Psicologia (2019, p. 15).

Source: Produced by the authors.

The chart shows a significant inequality in the distribution of gender identities, with a predominance of cisgender men (59.4%) and, to a lesser extent, cisgender women (18.8%), while trans people, travestis, intersex and non-binary people appear with low representation. This asymmetry reveals not only a quantitative datum, but the existence of hierarchies of visibility, even within the LGBTQIAPN+ population itself, indicating that some identities are more socially recognized than others.

This difference can be understood in light of the norms that regulate gender and sexuality. As Judith Butler points out, such norms produce different levels of intelligibility, legitimizing certain existences while relegating others to marginalization (BUTLER, 1993). In this sense, even among dissident subjects, those closest to cisgender status tend to occupy a larger space of recognition, while trans, travesti and intersex identities remain more vulnerable to processes of invisibilization and exclusion.

Corroborating this analysis, Gomes (2021) emphasizes that these populations are frequently crossed by stigmatization and stereotyped representations, which intensifies their social vulnerability. Thus, the chart not only presents data, but makes explicit the effects of historical and social structures that limit the recognition and legitimacy of these existences, reinforcing the need to expand spaces for listening and practices committed to equity and diversity.

4.2 Main forms of violence suffered by the interviewees

The book presents 32 semi-structured interviews, organized as a kind of “mosaic of stories”, in which different life narratives intertwine to reveal experiences of violence and resistance. From the analysis of these interviews, it was possible to identify four main categories of violence: physical, psychological, sexual and against oneself. Among them, psychological violence stood out as the most recurrent, being present in all the reports analyzed. Next come violence against oneself and physical violence, while sexual violence appears less frequently, being identified in only one of the cases.

By understanding gender as a historical construction, it becomes possible to identify that this violence is deeply related to a cultural heritage marked by essentialist, biologizing and Judeo-Christian-based perspectives, which structure rigid norms about body, identity and sexuality (Pifani; Toledo, 2012). Such norms operate as devices of social regulation, producing exclusions and violence directed at those who do not fit hegemonic standards. This scenario materializes clearly in the reports analyzed, especially with regard to psychological violence.

4.2.1 Psychological violence

Psychological violence, present in all the testimonies, manifests itself through discourses, practices and interactions that produce fear, shame, silencing and devaluation of dissident subjectivities. As evidenced in the reports, this violence can occur both in the family environment and in public and institutional spaces:

People don't give much importance to psychological violence. My parents never hit me, never physically attacked me, but imagine living with people, for years and years, every day, afraid, (CFP, 2019, p.155).

their message was that they would never be happy (because I'm gay), that I would never be happy, that people are very prejudiced, that the rest of the family would never accept it, that I would be the shame of the family (CFP, 2019, p.51).

“People in the middle of the street attacked me with words, making little jokes, it was “little faggot”, “sissy”, “get in my car so I can fuck you”. (CFP, 2019, p.22).

These manifestations are in line with the definition proposed by Gomes (2021), who understands psychological violence as verbal and symbolic practices that aim to humiliate, terrorize, restrict or isolate the subject.

In light of Existential Psychology, especially from Søren Kierkegaard, these experiences can be understood as crossed by the historical and social conditions that shape existence. As discussed by Feijoo (2016), the individual is always in relation to themselves and to the world, being affected by the political and cultural webs of their time. In this context, when the subject is pressured to conform to social norms, there is a risk of losing their singularity, configuring what Kierkegaard calls despair, a “bad relationship” of the individual with themselves (Kierkegaard, 2022, p.46). Thus, the role of psychology, especially in the clinical field, is not to reinforce such normativities, but to make possible a space of listening and accompaniment that favors the appropriation of the self, helping the subject in the process of recognizing and rebuilding their own existence.

4.2.2 Physical violence

The analysis of the interviews shows that physical violence appears mostly anchored in the family environment, revealing that the family, historically conceived as a space of protection, is also a locus for the reproduction of norms and violence. As the reports indicate:

She (my mother) beat me a lot [...] everything she had in her hand [...] she threw at me (CFP, 2019, p.43);

“He (my father) punched me at home” (CFP, 2019, p.44); and “He (my brother) assaulted me [...] to show that ‘he was not like her’” (CFP, 2019, p.46).

Beyond the domestic space, violence also emerges in institutions that should operate as care, as in the report:

In the psychiatric hospital [...] I was tied up in a straitjacket (CFP, 2019, p.92).

These data corroborate Gomes (2021), who points out that physical violence against LGBTQIAPN+ people is frequently crossed by family dynamics of rejection and by institutional devices that have historically pathologized these existences. Thus, the dissident body becomes a target of disciplining, showing the concrete materialization of gender norms.

4.2.3 *Violence against oneself*

With regard to violence against oneself, a process of internalization of these norms and social violence is observed, as discussed by Pifani and Toledo (2012). The reports show self-harming practices and suicidal ideation:

I fasted for three days to stop being gay (CFP, 2019, p.84);

I even thought about suicide (CFP, 2019, p.127);

when I cut myself, I forgot the pain (CFP, 2019, p.128);

trying to kill myself [...] because I didn't want to be there (CFP, 2019, p.135).

These experiences indicate that violence ceases to be only external and comes to operate as self-violence, revealing the subjective impact of social rejection. In this same axis, overcompensation stands out, understood as an attempt to conform to norms:

“you try to be the best version of yourself and it's never enough” (CFP, 2019, p.48); “I always gave everything [...] and you reject me” (CFP, 2019, p.50);

I spent years trying to please my family (CFP, 2019, p.115).

Such dynamics can be understood, in light of Kierkegaard, as expressions of despair, that is, the rupture of the individual's relationship with themselves, marked by the desire not to be what one is (Kierkegaard, 2022). The subject, by internalizing social negation, comes to reject their own self, showing an existence strained between normative imposition and the possibility of being.

4.2.4 *Sexual violence*

Finally, sexual violence appears only occasionally in the interviews, being identified in a single report:

some guy put his hand [...] to find out what sex I was (CFP, 2019, p.21).

Although quantitatively less expressive, its presence reveals invasive and violating practices, marked by the attempt to control and verify dissident bodies. However, it is striking that, even with low incidence in the reports, psychology professionals frequently associate sexual dissidence with experiences of abuse, inducing memories that do not always correspond to the subjects' lived experience.

Such a stance, as Vieira (2020) problematizes, shows a movement of interpretative anticipation, in which one seeks to confirm prior hypotheses to the detriment of listening

to the subject. This conduct is at odds with the Federal Council of Psychology, especially with Resolution No. 01/1999, which establishes that homosexuality must not be treated as a disease, deviation or pathology. Thus, the data analyzed reinforce the need for an ethical clinical practice, committed to singular listening and to breaking with normative readings that have historically produced violence against dissident bodies and subjectivities.

4.3 Environments where violence was most present

The violence occurred in various environments, namely: on the street; school; college; religious center; psychiatric clinic; psychology clinic; family environment. Duarte (2017), in his research, discusses these spaces while rethinking biopolitics and the dispositif of sexuality, based on Foucauldian theory, and understands that “sexuality constitutes fertile ground for understanding ethical-political power” (p.254), where subjects who engage in practices that depart from the standard naturalized in hegemonic social norms are recognized as something not fully human, and are thus the target of constant violence and discrimination.

In short, within the dispositif of sexuality, the aspect that gains prominence and importance in the order of knowledge and power is sexuality as a profuse universe of perversions, which is why the spaces of the school, of medical, psychological, psychoanalytic and psychiatric offices, of the prison, of the sanatoriums and of the bourgeois family itself are saturated with sexuality (Duarte, 2017, p.256)

Thus, from what we can observe in the reports, the environment where violence occurred most was the family, followed by religious centers, psychology clinics and psychiatric clinics, respectively. This can be seen in the following reports:

they would stand in front of the school waiting for me to come out so they could beat me up (CFP, 2019, p.25);

the students started throwing paper at me, throwing trash on me (CFP, 2019, p.26);

and people attacking me in the street, stoning me (CFP, 2019, p.23);

“prejudice is very great”. But the greatest prejudice is the one inside the home” (CFP, 2019, p.49).

From the reports analyzed, it becomes possible to deepen the understanding of what Pifani and Toledo (2012) call a discriminatory pyramidal classification, in which dissident gender and sexual identities are systematically positioned at the base of a social hierarchy. This position is not limited to a symbolic place, but materializes in the restriction of rights, in the non-recognition of their existences as legitimate and in the denial of basic conditions of mental health, social mobility and institutional support. Thus, violence does not present itself as an isolated event, but as a continuous effect of a structure that regulates who can exist in a recognized way and who must be corrected, silenced or excluded.

In this scenario, psychological violence appears deeply crossed by moral discourses of Judeo-Christian origin, which operate as devices of normalization and blaming. The reports show the use of religion, including in the clinical context, as an instrument for regulating subjectivities:

They read many Bible verses [...] that a man marries a woman (CFP, 2019, p.93);.

or even when the psychologist mobilizes this discourse:

man was born for woman [...] I felt isolated, with no reference (CFP, 2019, p.146).

Such practices reveal an ethical rupture in the field of psychology, by shifting care to a normative and moralizing place. In light of Judith Butler, these discourses function as regulatory norms that produce intelligibility while excluding those who do not fit the heterocisnormative matrix (Butler, 1993). Thus, psychological violence not only wounds, but constitutes the subject insofar as it interpellates them as inadequate, wrong or non-existent.

Furthermore, the reports show an intense process of internalizing guilt, in which the subject comes to operate against themselves:

we keep blaming ourselves all the time [...] I am wrong (CFP, 2019, p.151).

This movement can be understood, in dialogue with Kierkegaard, as an expression of despair, not only as suffering, but as a split in the individual's relationship with themselves, marked by not wanting to be what one is (Kierkegaard, 2022). When the social environment denies the possibility of legitimate existence, the subject internalizes this denial, coming to live in constant tension between what they are and what they are allowed to be. In this way, psychological violence, crossed by religious and normative discourses, not only oppresses externally but produces profound effects on the constitution of the self, showing the need for clinical practices that break with such devices and sustain the possibility of existence in its singularity.

For the most part, the interviewees were seen by friends, family members, psychologists and religious leaders as going through a “deviation from normality” or a “phase”. This reality can be identified from statements such as the following:

“But you're not a faggot, you're not gay, you're straight. It's just a phase you're going through.” (CFP, 2019, p.32) (a friend's statement).

She (the psychologist at the CAPS – Psychosocial Care Center) said that we choose whether our partner will be a man or a woman because God made man and woman. If you choose between a man and a woman, that is not natural. (CFP, 2019, p.164);

She (the psychologist) said I had to go through this phase, that I had to build a family, that I had to go out more with evangelical people. She even said that maybe it was my social circle, the people I was spending time with who were bringing this on me, that I had to change friends. (CFP, 2019, p.72).

The character of normality present in the reports gives visibility to the historical factor that considers only a binary and essentialist idea of gender and judges everything that falls outside this limit as sick or demonic; which returns to the pyramidal theory, replacing “sexual practice in itself” with a “homosexual identity as essence”, and therefore classified as inferior and deprived of basic rights (Pifani, Toledo, 2012).

The reports show that, in most of the experiences narrated, the singularity of the subjects was reduced to simplifying explanations, anchored in religious discourses or in family determinisms. Homosexuality and gender dissidence appear, in these statements, as a “spiritual problem”, “demonic influence” or the result of an “inadequate family structure”:

it was the devil's work (CFP, 2019, p.155);

this is a lie of the devil (CFP, 2019, p.34);

coming from an inadequate relationship with the father (CFP, 2019, p.58);

overprotective mother and absent father (CFP, 2019, p.60).

Such interpretations reveal an attempt to fit dissident experience into a linear causal logic, in which the subject is reduced to the effect of a supposedly identifiable and correctable origin. This rationality can be understood as an expression of an essentialist and normative model that seeks to restore the heterocisnormative order through the pathologization or moralization of differences.

In dialogue with Judith Butler, these discourses function as regulatory mechanisms that produce intelligibility while at the same time excluding: by naming dissidence as error, illness or deviation, they establish the limits of what can be recognized as legitimate life (Butler, 1993). Thus, these are not merely mistaken explanations, but power devices that produce abject subjects, whose existence is constantly placed under suspicion.

In the field of psychology, these narratives also reveal what Kierkegaard criticized as the attempt to reduce existence to explanatory categories proper to the natural sciences. As discussed by Vieira (2020), this perspective seeks to frame existing in cause-and-effect relationships, whether through physiological, empirical or family explanations, disregarding the complexity and openness of human existing. For Kierkegaard, the individual cannot be fully understood through external determinations, since their existence is marked by possibility, choice and singularity. When psychology adheres to deterministic explanations, it runs the risk of denying the subject's self, replacing their experience with prior diagnoses.

Thus, by asserting that gender or sexual dissidence is the product of family “failures” or of external forces such as the “demon”, these practices not only oversimplify the experience but produce a rupture in the subject's relationship with themselves. This movement approaches the concept of despair in Kierkegaard, understood as a bad relationship of the individual with their own self, that is, the non-recognition or denial of oneself as a singular possibility (Kierkegaard, 2022). Thus, more than mistaken interpretations, these discourses operate as forms of symbolic violence that prevent the subject from constituting themselves in their authenticity, reinforcing the need for a psychological practice that moves away from determinism and commits to listening to existence in its plurality.

4.4 Main infractions committed by psychology professionals against the LGBTQIAPN+ population

The analysis of the reports shows that the so-called “welcoming” practices operated, in reality, as devices of normalization and correction of dissident subjectivities, anchored in religious, moral and scientific discourses. The proposals for a “cure” and “reversal”, such as reparative therapies, the use of biblical texts or behavioral interventions, reveal a systematic attempt to fit the subject into a previously established heterocisnormative model, as can be seen in the statements:

My father found a religious psychiatrist in town, who was a psychiatrist and I think also a psychotherapist. That's possible, isn't it? And he said he did the 'gay cure' treatment (CFP, 2019, p.85);

I'm here as a psychologist to help you, I'm going to offer you ways to deal with this, to like girls, to behave like a man. We can build that with you. I'm going to propose things and you're going to do them, and you'll see that you'll change. (CFP, 2019, p.90);

At the time, she (the psychologist) had a handout on how we could free ourselves (CFP, 2019, p.93).

Such practices show a way of acting that does not recognize the singularity of the subject but seeks to adjust them to the norm, operating as what Judith Butler understands as a regulatory matrix, which defines which existences are intelligible and which must be corrected (Butler, 1993).

In this context, the conduct of psychologists and psychiatrists reveals an ethical rupture by replacing listening with the imposition of prior values and interpretations. By resorting to religious, pathologizing or normative discourses, these professionals cease to sustain a clinical space of welcome and come to operate as agents of social regulation. This is evident in the reports:

The psychologist started invoking some passages from the Bible, talking about the myth of creation, about the role of women, about convictions (CFP, 2019, p.102);

She (the psychologist) continued the follow-up with me, called me, asked how I was, said that I had to pray, that the responsibility for the cure was mine (CFP, 2019, p.108);

This psychiatrist, I clashed with her precisely because of this, because she went against my ideas. Everything from my innermost self she was against, you know? (CFP, 2019, p.91).

Such conduct directly violates the principles established by the Federal Council of Psychology, both in the Code of Ethics (2005) and in Resolution No. 01/1999, which prohibit practices of pathologization and the induction of convictions in professional practice. This dynamic produces what can be understood as an annihilating clinic, in which the subject finds not recognition but the delegitimization of their experience. As the interviewees point out:

it seems like she (the psychologist) wasn't listening. She wasn't helping me. She just wanted to argue that I couldn't do that (CFP, 2019, p.120);

This also made me very angry, because I had no dialogue. Everything I said was delegitimized because I was always the crazy one in the story. (CFP, 2019, p.62);

She (the psychologist) never once came to me and said 'it's wrong'. But she confronted my life, she treated my life as illegitimate (CFP, 2019, p.101).

In light of Kierkegaard's critique, this practice can be understood as the effect of a psychology that approaches deterministic and normative models, reducing existing to prior categories and disregarding the subject's singularity (Vieira, 2020). By imposing meanings, the clinic prevents the individual from relating to themselves authentically, producing what Kierkegaard calls despair, a rupture in the self's relationship with itself (Kierkegaard, 2022).

By contrast, existential clinical practice, inspired by Kierkegaard, proposes a fundamental ethical shift: from correction to listening, from the norm to singularity, from imposition to accompaniment. As Feijoo and Protasio (2011) emphasize, the indirect method presents itself as a privileged path, insofar as it does not impose answers but allows the subject to approach their own experience. In this sense, the clinic must sustain a space of openness, in which the individual can work through their suffering and construct meanings from themselves, recognizing their existence as legitimate. Thus, in the face of the annihilating practices evidenced, it becomes urgent to affirm an ethical, sensitive clinic committed to the freedom of existing, which does not normalize but welcomes the plurality of human experiences.

5 Final considerations

From the findings of this research, it was possible to identify the persistence of factors of social discrimination and of multiple forms of violence directed at the LGBTQIAPN+ population, associated with the legacy of essentialist and biologizing conceptions of gender, still present in the sociocultural context. These conceptions contribute to the maintenance of exclusionary practices, manifested through different forms of violence, among which psychological, physical, self-directed and sexual violence stand out, the first being the most recurrent in the cases analyzed.

It was also observed that discrimination, strongly linked to a homophobic culture, is expressed in various social contexts. In this regard, the family environment, religious institutions and health services, including psychological and psychiatric clinics, stand out as spaces in which such violence is frequently reproduced. Moreover, the analysis showed the occurrence of professional conduct, within Psychology, at odds with the ethical principles of the profession, especially when it contributes to the reproduction of stigma and the pathologization of non-heteronormative identities.

The professionals in question presented a practice that regards non-heteronormativity as a personality disorder, or proposed interventions to change sexual orientation. Such conduct is dissonant with the Code of Ethics of the Psychology Professional and with Resolution No. 01/1999, which establishes norms of conduct for psychologists regarding the issue of sexual orientation.

In light of these findings, the importance of developing a psychological clinical practice that is sensitive to the gender- and sexuality-dissident subjectivities of the LGBTQIAPN+ population is reaffirmed. The guiding question of this research is thus taken up again: how to think about and foster experimenting clinical practices that are sensitive to the experiences of the LGBTQIAPN+ population?

In response, the need is highlighted for strictly ethical professional conduct aligned with the guidelines of the Federal Council of Psychology, together with the incorporation of a theoretical-practical approach of existential orientation, called “experimenta-te”. This perspective seeks to understand gender and sexuality as performative and historically situated constructions, moving away from essentialist and naturalizing conceptions. In this way, the aim is to contribute to the consolidation of clinical practices that are more critical, ethical and sensitive to the experiences of LGBTQIAPN+ subjects.

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