The transsexual body in psychological listening

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Abstract: The psychological listening of the trans population is an emerging subject to be discussed, because they are still victims of transphobias in social spaces because they do not understand their bodies. In order to understand the trans bodies for psychological listening. This article was constructed and has as methodology a review of the literature with books and articles, using as a method the registration for analysis of materials. The descriptors were: psychological listening, gender and transsexuals were used for research. To think about listening to the trans population is to understand how their corporeity is desired to be heteronormatized since it is a body that runs away from binary. Therefore, the performance of psychology needs to be empathic and supported by gender studies, since people are subjective.

Keywords: Body. Psychological listening. Transsexuality

1. Introduction

The transsexual person faces social stigmas for being indicated as a person who does not like his body, but his performative does not make clear this argument, but that are people who do not identify with the gender attributed by their genitalia. Since gender is a social construct and the person declares which category to belong to, because it involves aspects of well-being and self-realization. However, these people are judged by the current hetero normativity, which expresses the rules that must be followed to be accepted to the group.

Trans* people are indicated to be evaluated and diagnosed because they follow a subjectivation considered deviant of the norm that standardizes being a man and being a woman. When the system is problematized, bodies are controlled and punished with the use of transphobias in search of control.

When taken to psychological listening, the problem is expected, but will all trans people take their gender identity to session, or are actions of the normativity cis as a way of intervening that being trans is psychic suffering and deny other demands that may arise.

Thinking about these points described above was thought of in a construction of an article that aims to understand the trans bodies for psychological listening.

For the elaboration of this scientific production, a literature review with books and articles was carried out, using as a method the registration for analysis of materials. The descriptors were: psychological listening, gender and transsexuals were used for research.

This production is divided into two parts, the first named "Trans identity: learning from corporeity", with presentation on the trans body and h's performance is heteronormativity, presenting aspects of diagnosis and corporeity; in the second is named "Trans body in psychological listening: building paths to a care", which presents about psychological listening with trans people and reflections on how to treat without CIS normative manifestations.

The identity Trans: learning from corporeity

To be trans in a normative cis society is to experience experiences of prejudices and desires of frameworks in search of justifications that so that their bodies have congruence with the expectations of society. Butler (2019),

*The term Trans is used to reference transgender people

presents the concept of intelligibility there is a search for dialogue between gender, sex and desire that is heterosexual matrix. Problematising this connection is something important for people, since it is a way to regulate bodies.

The search for a logic that body that has a connection of biological sex and desire are notes that transsexual people are questioned in their experiences, since they are people who run away from this norm that determines how the body should perform.

For Cavalcanti (2021), in his text explains how gender/sex is part of a sociocultural construction that is implied to values with hierarchies. Binary transfers to bodies responsibilities for reading universal heterosexual body, establishing roles, being a man in this logic is to ensure that he can dominate, be boss and woman be submissive, something seen as natural female inferiority. And the trans body, follows the same rule? This regulation is implied in search of answers that a heteronormative look cannot have another answer than the desire to regulate and transform into normative cis so it can control.

Miskolci (2020), expose hetero normativity arrives in social spaces pointing roles to genders through their social practices, in a binary perspective, seeking the regulation of bodies to control. The act of desiring normalization in the parameters of a binary that you divide into men and women. Using as a rule the reading of birth named biological sex as the identifying matrix of the roles to be performed during existence. In this field, differentiation by sex, using as channels the breeding organs denomination the penis to men and the vagina to women. In turn this rule expresses how bodies should perform in spaces and which normative hetero ideas to assume.

The heteronormativity process supports and justifies educational, legal, health and many other institutions and systems. It is in the image and likeness of heterosexual subjects that these systems and institutions are built and maintained - hence that these are the subjects effectively qualified to enjoy their services and to receive benefits from the State. The other subjects, those who are unusually, may eventually be re-educated or reformed (from a tolerance and complacency perspective); or perhaps they are relegated to a background and should be content with alternative, inferior resources; when they are not simply excluded, ignored or even punished. Heteronormativity justifies such social arrangements; justifies knowledge, practices, games of knowledge-power. Therefore, deconstructing its logic, demonstrating the historical fabrication of such a process and the maneuvers constantly undertaken to reassemble it can contribute to dismantle it (LOURO, 2020, p.99).

Thus, trans identities go through the process of illness by justifications of alteration in the identification of bodies in a binary perspective. Schwend (2020), expresses how these people suffer diagnostic persecutions as a mental illness and discrimination in public spaces. For Lionço (2019), the process of depathologization is important for the mental health of these people since they are victims of suffering by not recognizing their behaviors. Therefore, it is important to expand the knowledge network about the diversity of gender identities to seek autonomy from these bodies that are violated.

Lev (2013), expressed as the focus of the Manual of

Diagnosis and Statistical of Mental Disorders (DSM - V), was updated naming as gender dysphoria people who present psychic suffering by the assigned gender. That is, transgender people present according to this manual this characteristic, which aims to express how these people do not welcome how they were destined to be recognized in search of their gender identity that leads to having a well-being.

On the other hand, the manual states that "not all individuals will experience suffering due to gender incongruity", while it states that "the condition is associated with clinically significant suffering", resulting in an inconsistency that may confuse psychiatrists (DAVY, 2015, p. 1165).

A change for the trans population is also recognized, because in the Diagnostic and Statistical Manual of Mental Disorders - DSM- IV, used the expression of gender identity disorder, enabling an analysis of gender behaviors and with the update is focused the suffering of the person who is pointed with a certain gender at his birth. However, for Davy (2015), not all trans people benefit from this change, since some bodies need to frame their narratives to suffering to ensure access and recognition by the medical class.

Gender dysphoria is associated with high levels of stigmatization, discrimination and victimization, contributing to negative self-image to increased rates of other mental disorders. Transgender individuals are at higher risk of victimization and hate crimes than the general public. Adolescents and adults with gender dysphoria have the highest risk of suicide. In adolescents and adults, concern about gender issues can interfere with daily activities and cause problems in relationships or functioning at school or at work. Children with gender dysphoria may experience taunts and harassment at school or oppression to dress more like the designated gender. Children with gender dysphoria are at higher risk of emotional and behavioral problems, including anxiety and depression (APA, 2016, p.1, our translation).

To reflect on this concept is to understand how the trans population suffers prejudice, given the use of possible disorders, discrimination, victimization and risk of death. These notes reflect how the population is identified the structures of oppression and the following illness since we expect these highlights mentioned to occur, justifying these people as illnesses and not by seeking well-being by the body that is identified.

Assuming as a trans being is a process that leads to being stigmatizing, because the media negatively expresses the process of assuming its identity. It is a representation that involves subjectivation in recognizing their bodies in a welcoming space. For Bagagli (2021), he reports in his text how people like to hear the experiences of transgender stories as a way of discovering their bodies and the possibility of identification.

Seen, the trans body be read as something abject, misshapen and sick, as Bento describes (2017). To plead socialization as a device of sexuality, as well as to rethink the construction that all people hate their physical body and want to do surgery, by occurs an egalitarian construction experience. Discourse of affection for genitalia, as horror is something current that is verified in the subjectivation of each person.

The experience with the body is something significant

for people, as it is part of their identification and expression and does not represent through genitalia their gender. Bento (2017) describes an experience of a sexualized body.

"Katia: I was a woman. She did all her girl's chores. I was born and raised in the garden. I lost my father when I was 12, so everything got harder. My father was attached to me than his mother. I didn't understand anything. Because I thought it was a seven-headed bug. I didn't get to know my body until I was 14 when I saw a woman with no clothes on. I've seen my brothers naked with a hard penis, but mine was that little thing, never went up. To me, every woman was like that. I kept waiting for my breasts to grow, because my friends were big-breasted and I didn't. In them came menstruation and not in me, right? So, I was worried about that. And another, I went to school when I was eighteen. I left the family and moved in with an uncle of mine in town. At school you find out. Then, when I was eighteen, I went to a doctor and asked her. I wanted to know why all my friends had menstruation. Their boobs were big and mine was small, just two balls, so I wanted to, I wanted to ask you why all that. I felt like a woman, acted like a woman. I mean, like a woman. I've been looking for help to understand this problem for a long time. I didn't understand what that was. What were you going to do with all that? Then I went to a doctor when I was seven and she told me that I was neither a man nor a woman. I've never seen a transvestite in my life, I've never seen a homosexual; if I'd ever seen it, I hadn't noticed anything either. Then I said: people from heaven, that's why my mother doesn't like me! Here comes all that stuff in your head. I came to her to ask if she knew it was like this, she said she knew, but was ashamed to talk, ashamed to explain. I even felt cramps waiting for menstruation. From wanting menstruation, I felt colic. I even did a lot of ultrasounds; I couldn't help but think there was something inside me. Then I thought, well, how different I am. So, I started asking my mom a lot of questions. I didn't believe it. For me I was a woman and ready"(p.180-181).

Katia's case is observed as the identification process is important, she always knew that she was a woman, just did not understand her corporeity in reading other people and how the readings before her penis judged her from another perspective, because it is affirmed as disagreement with her gender in a heteronormative parameter. How it is also expressed how her mother dealt with her way of being the one she was wrong about. An important fact to be observed is how medicine was determinant to judge your body and how it is appropriate to be read, a biomedical perspective that implies in trans life, because the essentialist side is involved in many cases as a real pointer.

Dealing with genitalia is an important point to be observed, as it is common to be described that every trans person does not like it. And it is an erroneous note, there are those who have no problem having the identity of a woman and having a penis and or having a man's identity and having a vagina, as pointed out in Bento (2017), because it is a particularity of each person.

Katia expressed no compression of what a penis was and how she handled it in her day-to-day life. Surgery is not related to the definition of sexuality, but a political act that involves how the person feels about the body he presents. For some trans people, surgery is an act of freedom in being able to feel the pleasure of not possessing something that reads as not belonging to its subjectivity.

The process of self-image is important as it is how the person identifies his body. Bento (2017) expresses how the

experiences are subjective while there are people who deal with their image without aesthetic modifications to feel affirmed in their sexuality, others do not want these modifications. The body is an instrument that provides well-being, dealing with the concerns of acceptance, attraction, realization of fantasies, need to have a specific sexual organ to provide pleasure, among others are clippings that these people report in their experiences in interviews with Bento.

Transgender identity is implicated in understanding what identity would be. For Stuart Hall (2000) it is a meeting between discourse and social practices, that is, a language that expresses the being in locating for us. The fixation of identity is a construction in motion that is implied by social experiences. The knowledge of other existences expresses the encounter of aspects that express what they are not, such as the understanding that all trans people are gay or lesbian. The forms that subjectivities are presented are exposed to social readings and make it possible to know to deal with diversities.

Trans Body in psychological listening: building paths for care

Psychological listening is crossed by gender and its diversities, not as a category of determining rules, but as a political space in identifying how that person being heard or about to be heard identifies. It is a way of initiating the contact of professional bond, a possibility that breaks with the expectations of not being accepted even by the person who facilitates psychotherapy by not understanding gender identity and passing through the normality cis.

Stona and Carrion (2021), express about the formation of psychology, be careful not to establish a discourse of a CIS normative reading. The practice of the clinic is a space to facilitate what it learned in training, creating a space that facilitates the process of suffering, identifying the demand for the search for well-being.

The act of regulating bodies in search of intelligibility is a social practice of heteronormative conception that seeks a coherence between sex, gender, desire and sexual practice, as pointed out by butler's work (2020) that problematize gender studies. A dangerous practice to be exercised because it is a tool that can hinder the process of the person heard, because it is something that can regulate their feelings and hinder the reasons for seeking care.

The search of the trans person for psychological care is not directed to gender identity, but to the process of subjectivation that is presented. Listening to the demand is important to identify and not assimilate expected patterns or statements that may present standardization of a reading of a clinic that needs to present a diagnosis the demand that occurs because it necessarily has a justification for gender identity.

CIS normative standardization is a practice that for Stona and Carrion (2021), it is important to be problematized, since it is a knowledge that not all professionals understand and or are products of this system that controls and expresses not being empathic with diversities. The authors expression that this term "normative cis" was created in 1995 to

evidence the matrices that regulate bodies that do not meet the expectations of biological essentialism.

These, the performance of the genre, occurs by the normative cis devices in search of the diagnosis of gender dysphoria, a form of psychiatric colonization to ensure access to care, because it holds knowledge and power (CARRION, STONA, 2021). The bodies are diagnosed to be met their demands and directed to identity suffering, forgetting all trans phobic movement that will occur in their meeting of care.

Psychotherapy, seen as an encounter of being listened to and welcomed. However, corporeity is crossed by the system, controlled and expected through resources that await the meeting of binarity that undermines existence and pluralities as a denunciation of the lack of inter-sectionalist of the exclusion of bodies.

In clinical listening, human development, personality, normal and pathological axes cross the discussions of gender relations? In college he is taught to work listening, but how do gender relations look when problematizing these axes that are impacting the performance of psychology? These two questions need to be problematized, because the formation of people who perform psychotherapy needs to understand these demands, see this the normative cis system is very close to these theories, because another genre of content that does not appoint diversity with emphasis, but leaves traces of a binarity present in the history of humanity.

But how to make a listen in psychotherapy? It is necessary to understand that there is a person in that place and there is a history, an involvement, a singularity and especially contexts. Treatment is welcomed through an accessible language, without labeling and inviting to express its way of being. If you have questions, ask what should I call? Which pronoun is comfortable being called? Make yourself at home! This space is for you! These are questions that imply a welcoming that produces an empathy for the person who is there who wants to be seen.

She did not come to seek more labels, because her subjectivation is pursued by these, came the search for an attention and meaning in what passes in her life. She wants to be seen as a person, valued as a person, because she listens that being trans is going against the biological norms of life, but her body is problematized and forbidden by medical knowledge in search of healing, but the search is for the recognition of their subjectivity, because being Trans and heterosexual person bring a meeting - they are people.

2. Conclusions

From the above, it is possible to understand how trans people are still persecuted for their subjectivations. The way of being bothers the system that does not cease to regulate and punish in search of binary for being read as essential by the reference of biology that is given the identification of genitalia.

Understand how transgender people are singled out for illness and how the system takes advantage of this action to use a resource that emerges the act of curing a disease. When people who work with psychology have no training and understanding about gender studies in their psychological

practice, they are at risk of taking a listening that seeks to understand the lack of binary in their existence.

Psychotherapist listening needs to be empathic and let the person who will be heard affirm their pains and not want to cure the pain of a gender identity that can be expected by having a trans identity in their existence. Allowing the person to be himself, without judgments and in search of his meaning is the role of psychological listening.

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