THE "MEETING" OF INFORMATION LITERACY WITH THE TRANS PEOPLE NARRATIVES

O "ENCONTRO" DA COMPETÊNCIA EM INFORMAÇÃO COM AS NARRATIVAS DAS PESSOAS TRANS

Guilherme Goulart Righetto[1]
Elizete Vieira Vitorino[2]

ABSTRACT
The main objective of this article is to point out the constant situation of stigma, oppression, and prejudice towards trans people, whose gender identities permeate the male/masculine and female/feminine understandings. The method used was though qualitative research and bibliographical survey, which narrative interview as the main method of collection; It includes qualitative theoretical and conceptual pointings on information literacy, that "meet" with excerpts of five narratives obtained by transgender (or simply "trans") people from Florianópolis region, Santa Catarina, under three aspects: of information, of social vulnerability and of resilience, and from the social phenomenology standpoint. These narratives were obtained through ethical criteria and served as a cornerstone in the empirical corpus at master's level research, completed in early 2018. Through the narratives exposed and the "bonding" with the literature, it was perceived that information is the principle – and the main issue – of the developed relations in social spaces and their components: information needs' of trans people are given by lack of information and absence of understanding from other people and institutions, almost totally; which triggers the transgender population's social exclusion and the restriction of quality of life, including various social vulnerability faces – either on education, health, housing, labor market, security, among others. As conclusions, it appoints the urgent need for studies, research and interdisciplinary initiatives in this scenario, mainly in the Information Science field, whose scope is considered predominantly social. So, the rise and importance of information literacy for Brazil in recent years strongly indicate the need to share experiences applicable for Brazilian reality, to the detriment of the challenges required, also implying in the social inequities reduction and regional inequalities, mainly related to the access policies and use of information for the citizenship exercise and to the lifelong learning.
Keywords: Information literacy. Trans people. Narrative interviewing. Social vulnerability.

RESUMO
O objetivo principal deste artigo é apontar a constante situação de estigma, opressão e preconceito em relação às pessoas trans, cujas identidades de gênero perpassam o entendimento homem/masculino e mulher/feminino. O método utilizado foi a pesquisa qualitativa e levantamento bibliográfico, cuja entrevista narrativa foi o principal método de coleta; Inclui indicadores teóricos e conceituais qualitativos sobre alfabetização informacional, que "se reúnem" com excertos de cinco narrativas obtidas por pessoas transexuais (ou simplesmente "trans") da região de Florianópolis, Santa Catarina, sob três aspectos: de informação, de vulnerabilidade social e de resiliência, e do ponto de vista da fenomenologia social. Essas narrativas foram obtidas por critérios éticos e serviram de base no corpus empírico da pesquisa de mestrado, concluída no início de 2018. Por meio das narrativas expostas e do "vínculo" com a literatura, percebeu-se que a informação é o princípio - e questão principal - das relações desenvolvidas nos espaços sociais e seus componentes: as necessidades de informação das pessoas trans são dadas pela falta de informação e ausência de compreensão de outras pessoas e instituições, quase que totalmente; o que desencadeia a exclusão social da população transgênero e a restrição de qualidade de vida, incluindo vários aspectos da vulnerabilidade social - seja em educação, saúde, moradia, mercado de trabalho, segurança, entre outros. Como conclusões, aponta a necessidade urgente de estudos, pesquisas e iniciativas interdisciplinares nesse cenário, principalmente no campo da Ciência da Informação, cujo escopo é considerado predominantemente social. Assim, a ascensão e importância da alfabetização informacional para o Brasil nos últimos anos indicam fortemente a necessidade de compartilhar experiências aplicáveis à realidade brasileira, em detrimento dos desafios exigidos, implicando também na redução das iniquidades sociais e desigualdades regionais, principalmente relacionadas ao acesso políticas e uso da informação para o exercício da cidadania e para a aprendizagem ao longo da vida.
Palavras-chave: Competência em informação. Pessoas trans. Entrevista narrativa. Vulnerabilidade social.

1   Mestrando no Programa de Pós-Graduação em Ciência da Informação da Universidade Federal de Santa Catarina, Brasil. E-mail: rghtto@gmail.com.
2   Professora e pesquisadora do Departamento de Ciência da Informação do Centro de Ciências da Educação da Universidade Federal de Santa Catarina, Brasil. Docente permanente do Programa de Pós-Graduação em Ciência da Informação da Universidade Federal de Santa Catarina, Brasil. E-mail: elizete.vitorino@ufsc.br.

1 INTRODUCTION

The present article includes theoretical-conceptual pointings on information literacy that purpose a "meeting" with five narratives excerpts obtained by trans people from the Florianópolis' region, Santa Catarina, under three aspects: of information, of social vulnerability and of resilience, and from the social phenomenology standpoint; which those served to build the empirical corpus of research at the master's level, whose main objective was to investigate the development of information literacy based on the information needs of trans people from that region. These interviews occurred through the Term of Free Consent and Clarified (TCLE) acceptance, approved by the university's Ethics Committee, in accordance by Resolutions 466/12 and 510/16 – that deal with human research.

Ergo, information literacy can be determined as an action that makes possible the verification of information needs of the person, observing the issues intrinsic to their use and independent of person's life situation (JOHNSTON; WEBBER, 2006). As a basic assumption, this is the continuous learning to living in society. The purpose here is to present the information literacy movement beyond academic elitism and restricted to educational institutions; is the awakening of this "metaliteracy" as an effective tool in citizen construction of the excluded, despised, stigmatized and socially vulnerable. In focus, in the work, are the trans people, that is, those who "escape" from gender normative frontier paradigms. (BENTO; PELÚCIO, 2012).

Thus, with the emergence of a wide range of interdisciplinary sciences, fruits of new dialogues and disciplinary constructions that seek to meet social demands, a driving force in the construction of knowledge in 21st century society and the Information Science, contemporary studies are bringing that characteristic; including information literacy, being present in several scenarios: political, educational, technological, among others. (OTTONICAR; FERES, 2016).

Furthermore, it is about the sedimentation of the "more proactive role" that Regina Belluzzo (2018) highlights to information literacy in Brazil: in the incentive to promote and disseminate more studies and research by teachers, researchers, professionals, research groups and universities that aiming a better positioning and discussion of the issue as a central and transversal theme in education, communication and correlates areas; besides in scientific and technological research, looking for support "in the definition of public policies and strategies of action that are indispensable to a developing country like Brazil." (BELLUZZO, 2018, p. 138).

In a scenario in which this population is exponentially invisible and silenced "in the public policies of access to social security and citizenship [...]", but "strategically visible in the argument about trafficking and exploitation." (BENTO; PELÚCIO, 2012, p. 487), the narratives set forth in article go meeting the previous premise, reinforcing the situation of the population, devoid of any kind of civic and human dignity.

In a sense, the article can be considered as a mea culpa because we were not worried – as researchers and Information Science professionals – with this cause until a short time ago, and here we are trying to extend the voice of these people towards the protagonism of their lives, so execrated and martyred.

2 INFORMATION LITERACY IN THE SOCIAL VULNERABILITY CONTEXT: BRIEF NOTES

There are some definitions and translations of the term information literacy, but, in synthesis, the major concept emphasizes the "learning to learn" making process and the need for lifelong learning in the information and knowledge society. (CENDÓN; COSTA, 2012). The perception used here is those that cover the idea of "learning to learn", being the development of a skills, knowledge, values, behaviors and attitudes sets of people to reach the citizen status in the information/knowledge society.

A properly information literate society is able to exercise its citizenship, being able to distinguish the reliability of information in any context, and thus, capable to recognize and use adequate information sources and perceive existing gaps. The premise of a brazilian society equally literate in information, however, is still a utopia when observed the erratic division of financial, material and educational assets available. In this instance, people tend to become socially vulnerable. (OTTONICAR; VALENTIM; PERES, 2015).

Emerged originally as part of the Human Rights movement, the term vulnerability was solidified in 1980s public health by addressing the HIV/AIDS epidemic. The characteristics of the epidemic, the way it reached groups, in different ways and in different countries, made it possible to articulate the incidence of the virus with the socioeconomic scenario, trying to infer which social groups and people could be among possible epidemic-vulnerable. Thus, the terms risk and risk population were gradually replaced by the term vulnerability. (CORREA; SOUZA, 2011).

Thereby, social vulnerability is configured as a social construction, a product of societal transformations, incorporating forms related to historical factors. Such transformations propel

changes in the private life context, highlighting weaknesses and contradictions. As for reducing social vulnerability levels, it can be made possible by strengthening people's access to goods and services, expanding the material and symbolic universe, as well as the conditions of social mobility. An example of a mechanism for social inclusion and empowerment is given in the public policies design and implementation. (MONTEIRO, 2011).

Thus, the discussion about information literacy development in the context of social vulnerability and social minorities – since they are the socially oppressed groups' home (BAYLÃO, 2001) – is necessary for the information needs to socially vulnerable groups. The developing process of information literacy in society involves, among other skills, assimilating the continuous technological changes. It is not limited to the use of available technologies, but it goes beyond and involves information practices that influence the personal, social and professional fields. (BRUCE, 2002).

It should be noted that social inclusion is substantial when it comes to overcoming issues of social and informational vulnerability. Inclusion which presupposes insertion, not assistance. Therefore, being literate does not mean being information literate. Knowing how to read and write is not synonymous with, for example, constructing a plausible argument or locating a necessary information, among other situations. In light of this, information literacy enables people by learning continuously through life, making them able to find, evaluate and use information in decision-making or problem solving. (BUZATO, 2003).

An information literate person is potentially able to see what their informational demands are, how to order them and put them into practice, incorporating it into a set of existing knowledge and using it in solving problems. (SILVA et al., 2005).

In this sense, the information literacy movement initiated in United States has become a social movement, has traveled and reached several countries – through entities creation, besides the holding of professional meetings, the implementation of programs and the researches' development that have been making this theme as one of the most discussed issues today. (CAMPELLO, 2003).

Information literacy, as a social movement, has reached global dimensions and now it is been turning as a continuous internalization process of conceptual, attitudinal, behavioral and skills fundamentals necessary for understanding and permanent interaction with the informational universe and its dynamics. Thus, there are connections between the concepts discussed and possible dialogues between information literacy and social vulnerability. (SILVA et al., 2005).

One of the social exclusion notions and, consequently, of vulnerability, is in relation to information literacy: social exclusion is seen as a process in which social groups/people are stigmatized and unable to participate fully in society, observing the absence of basic skills and means of lifelong learning, also as a discrimination's result. (EUROPEAN COMMISSION, 2003). Hereupon, the development of this literacy in interdisciplinary research and practices is justified.

3 THE "ENCOUNTER" OF INFORMATION LITERACY WITH THE TRANS PEOPLE'S NARRATIVES OF FLORIANÓPOLIS, SANTA CATARINA: theoretical-methodological route and data analysis through social phenomenology

The study's sample consisted in the selection of five trans people from the Florianópolis' region, Santa Catarina, through a non-probabilistic sampling, for convenience (FONTANELLA et al., 2011), based on their link with ADEH. ADEH is a non-governmental organization (NGO) working to ensure rights, health promotion, and discussion in the field of human rights and TLGB policies (Transvestites, Transsexuals, Lesbians, Gays, and Bisexuals). It was founded in 1993 in Florianópolis, SC, by transvestites and transsexuals, focusing on health actions in the HIV/AIDS field with the transvestite and transsexual population on prostitution situation. Their strategies have always been linked to the promotion of social control, political protagonism, exercise of citizenship and social inclusion. (ADEH, 2018).

Hereupon, the five narratives were conducted individually on ADEH NGO and other places where people were between the last week of December 2017 and the first week of January 2018, whose participation occurred through the Term of Free Consent and Clarified (TCLE) acceptance, approved by the university's Ethics Committee, in accordance by Resolutions 466/12 and 510/16 – that deal with human research. The interviews were recorded in audio (through a cell phone recorder) and subsequently transcribed.

About the phenomenological incumbency, in its perspective, and in this context, is to apprehend the meaning of trans people's experiences in the consciousness for the development of information literacy of these. Thus, phenomenology has as its central concern the externalization of reality and as a starting point, the reflection on one's own being, seeking what is actually exposed in the experience, describing what actually occurs from the point of view from those who experiences a concrete situation. (MACEDO; BOAVA; ANTONIALLI, 2012; GANDRA; SIRIHAL DUARTE, 2012).

Starting from Husserl's phenomenology, other strands of the phenomenological movement were conceived, adding equally to its development. Among these, there is the social phenomenology,

credited to sociologist Alfred Schütz (1899-1959). The latter (1979) brought to the fore a perspective of social reality interpretation backed by the significance of the acts from the practitioner, as well as seeked in Husserl the philosophical understanding that allowed him to assimilate social phenomena from the meaning attributed by the own phenomenon – the being – to the action in world. (JESUS et al., 2013).

To live in this world, the person is guided by the way it defines the action's stage, interprets its possibilities and faces its daily mishaps. This context precedes the recognition by present situation of the being, traced by a history sedimented in all its previous internal experiences. The matrix of all social action has a certain familiarity in the sense, yet each person is uniquely situated in life's world, the so-called biographical situation. (JESUS et al., 2013, SCHÜTZ, 1979).

Biographical situation is unique to each person. Consequently, it is said that the everyday life's world, regulating all worldly beings, becomes unique and particular when visualized in the biographical situation prism. The world, when filtered through *my* biographical situation, becomes *my* world (GORMAN, 1979), and simultaneously the spatiality and temporality are defined according to their own positions in space and time. (MACEDO; BOAVA; ANTONIALLI, 2012).

The information literacy development, when focused on trans people, becomes one of the solutions to reduce social vulnerability, either by empowering people to achieve their goals, or developing the cognitive and potential knowledge to fully participate in social communities and society in general, including citizen protections in countries with fragile social capital and democratic politics. (UNESCO, 2016).

Therefore, information literacy should be considered as a metacompetence that, if developed qualitatively, can be capable of transforming society in every sphere: economic, cultural, political, financial, etc. (VITORINO, 2016), and especially in the understanding and acceptance of human singularities.

Nonetheless, the narratives of trans people, whose origin was based on an inquiry about daily experiences as a trans person, evidenced the phenomenon studied under three aspects:

a)   *information*, in social context (considered determinant to constitute the social relations of these people with society in general);

b)   *social vulnerability*, in detriment from informational aspects (triggering a spiral of structural violence and risk, involving the restriction to the labor market, stigmas, and other social subalternities); and

c)   *resilience* (built by informational autonomy, the search for human rights, equality and citizenship in a society considered intolerant to identity and corporeal diversity).

3.1 Information

Information, in this scenario, is categorized as an elementary phenomenon of human culture that carries within itself two obvious powers, effected through social protagonism: the sharing of knowledge diversity and the dialectic stimulation between people, besides the formation of critical space, promoting communicative actions to the understand of differences among persons in society. (GOMES, 2017).

Postmodern exclusion, however, is distinct from previous forms of discrimination or segregation, as it aims to make people who are wholly unnecessary to the productive universe, for whom insertion is extinguished. (WANDERLEY, 2008). However, the consequences of this exclusion's modality cover practically all social life, being perceptible in the territory management, in forms of cultural diffusion and in educational failures.

In general, the narratives express such an exclusion and separation phenomenon in varied daily circumstances, denoting that the information needs of trans people arise from the lack of information – in respect matter, equal treatment and/or empathy – from others society members and institutions, and these may be called social detachers from the moment that, somehow, trans identity is revealed:

> [...] So, it is because I have a privilege, that I cannot deny, which is my cis passability, so in some places, I get there, and the person treats me... [...]. In fact, cis passability is when you can transit in the cisgender people's circle without being recognized as a trans person, right? [...] it is as if it were a less caricature existence, we say like this, you know? Because people want to ridicule you anyway, understand? So they need the opportunity, and the moment that you step in or you are not recognized, you're simply one more in line, you know? (NARRATOR A).

Others everyday situations and basic rights, such as health access or professional guidance, are considered almost null or inaccessible, due to the estrangement with trans identity, prejudice, the stigma and spiral of lack of concrete and effective information, according to narrator B:

> Nowadays [...] information is everywhere, everyone sort of knows who we are, and I do not even know if it is good or bad, in my opinion, but there is an incredibly positive side because people can do their treatment without much prejudice, so this has changed a lot, improved a lot, these people, because in my time no one even knew what that was, so I came into my work and I had to fake my document [. ..] and as a trans man inside SUS system, I find it is horrible, it is, horrible, but at least has the basics. [...] Prejudice, it was a constant in my life until I was 22 years old. From the moment I took off my breasts, everything changed. That is when

> I started to use hormones and presented myself really physically as a man that everything changed, and then I did not suffer anymore. (NARRATOR B).

> Everytime I go to the bank, [...] two years ago I was inspected from head to toe and they called the police because it was said that I was forging documents, when in fact I was not forging documents, only that my appearance did not match with my photo ID picture anymore, so I had to redo another identity card, it was an absurd. [...] And I went through a very big prejudice, that I could even open a lawsuit against the bank [...]. (NARRATOR B).

Wanderley (2008) points out that there are many issues described as configurators of social exclusion, arising from the most varied forms and meanings at the core of inclusion/exclusion relation. In this label, several processes and categories are inserted, with a range of stylized manifestations by social bond fractures and ruptures (socially misfitted ones, minorities, etc.).

> [...] About the information issue, thus, opportunity, communication and everything else, I think every trans' life is not easy at all; my life also became very difficult, so in relation to everything, because, for example, if we start talking about employment: when I think about getting somewhere to leave a curriculum, something, I say when I arrive, because often fear circulates strongly, it is a fear of getting there and not being treated by my gender and not being well-treated, to have my identity card name asked before the interview, you know? [...] I go through to all these issues, but at the same time, I have never been called to any jobs. (NARRATOR D).

Narrator E explains its information needs in the university and social context, reporting its difficulty in establishing an equal dialogue with people to heal and clarify its informational demands, as it reflects that

> [...] I had quite a bit of difficulty at the beginning, about my university entrance, specifically, because it was from there that the whole question about the information needs began [...] and for me, it was a rather complex, to came across a universe like university, where the information flow is intense, information everyplace, it is an information boom and imagine, myself being a transvestite, a minority inside the university, there are very few trans people, transvestites in the university. (NARRATOR E).

Constantly, the situations that portray repression, prejudice, information needs and lack of understanding of society towards these people are daily, being quite stressed in the narratives, as presented in the following excerpt:

> [...] The main issue is the lack of information and the will of the person go after information, the will of the educators inside the school, everything begins with education, everything begins in the school, everything begins there. We have a situation of a trans man, he is five years old, I have never seen him, but he is very young. He has five or four years, I do not know exaclty, I know that the whole family respects him, and his mother was denounced in the tutelage council, so it is an absurd, because then, it is a mother trying to raise her own child, and even then she does not care about it, she still accepts him as he is, he has a name that he chose, so he is a child who has everything to be a great professional, a great person, a great human being. (NARRATOR B).

From the information needs emerging per the lack of physical/social spaces preparation and the relationship with its members, narrators, in common, point the internet environment as the determining factor in the social movements dissemination – especially in networks, including now-remote support networks and the extension of NGOs – aiming the access' information, strengthening and developing links with the LGBTQI population and especially with trans people. Being recurrent speech by the narrators' speeches, the paper of the NGOs, in specific, by ADEH, it is considered to be the main basis of trans' social movement.

> [...] I think there is always misses a specialized service as well, as if it were something like ADEH, only on a larger scale and in other places, you know?, some place that could receive trans people and their specific demands, you know?, that would direct them correctly, because I am getting my registration, the rectification of my ID card and all this I got from the contacts I made through ADEH, and ADEH is starting to do this work, but this work ADEH does it alone here in Florianopolis, and there were people who had been involved with this process since 2007, so you can imagine the number of trans people who wait to make this process that becomes so necessary. (NARRATOR D).

The militancy question arises as a very clear statement from the narrators, mainly [...] because of the precariousness of informations for the reason it did not have this dialogue, it did not have this intervention by the T population, then began to have, this intervention and this fight for improvements. And all this also started only from militancy. Militancy has a fundamental role in the transformation and the struggle for rights, I always say that militancy needs to intervene so that we can conquer our rights and that we can make them worth, but it is a daily fight. (NARRATOR E).

The prement focus on trans people as a public policy's front burner, even if operated through NGOs, will contribute to a possible citizenship/ trans visibility and as the solution of informational demands by that population (CARVALHO; CARRARA, 2013). On the other hand, narrator E visualizes another relational sphere between the information needs – external to trans people – and militancy:

> [...] I always say that informational needs were not so much mine as it was of the whole society, so I put this responsibility on society; I believe that I did not have so many informational needs, my informational needs were turned to how I would get to the information, but from the moment I 'arrived' at information, I was faced with the information needs by the ones who attended me. (NARRATOR E).

> So I do not know if this informational need was so much mine, I do believe that informational need comes more from who will attend, who is going to dealing with, who will talk to part of the T population; also militancy helps a lot, it guides us, militancy helps us in this sense, how to have the exact information, how to search after our rights, but militancy often does not reach the whole scope, it does not reach the whole society, so [...] the whole society has these information needs about T population. (NARRATOR E).

For the narrators, the social movement in digital networks is a milestone in rights' search and conquest, in the access and exchange of information and in the narrowing of support networks, being an all-common speech. By the narrator's A understanding,

> [...] The information exchange always occurs [...] it always occurs on leaderships, because in fact when we talk about people who are together, even heterosexual, they are in the same spot, regardless of sexual orientation or gender identity, but so, from the 'outside', I had only some few experiences (NARRATOR A).

In a societal perception, [...] the higher education context is only a subsystem of a whole larger system, because, outside the university, difficulties are the same; [...] because we may have the information, we may have legal support, we may have an information support, but we do not have the people preparation from who work, whether in the legal or in the public administration, they do not know how to provide the information. (NARRATOR E).

> [...] Most of the girls I know, the majority, I believe that 95 percent of these are in the sex trade, most trans and transvestites still are in the sex trade, some of it love it, do not want to quit, others are trying to find better opportunities, some of these are studying and are only studying because they have the income from prostitution to keep them, so that is why I always say that the sex trade has a very important function in this life-changing process. Because it is from there that everything starts, because while you are rejected in all social fields, often abandoned by the family, when you do not have the opportunity to have a job, it is the sex trade that welcomes them, it that welcomes us when we see ourselves rejected, when you see yourself abandoned by everything and everyone (NARRATOR E).

Meanwhile, in the university context, the same narrator does not consider the institution as a support network, since [...] something else that I did not have access [...] inside in the university, was the guidance of my teachers, my inspirations, from inside the university, how to proceed, for example, in how to participate in a Graduate Studies' selective process.

3.2 Social vulnerability

Recurring discrepancy situations from other people' treatment, as portrayed by the narrators and exposed previously – takes us to the discussion of phenomenological perception in the social vulnerability aspect, as a consequence from the informational aspects.

Narrator C himself uses the term vulnerability during its speech and reflects: [...] for now, we are still in social vulnerability. And furthermore, there is also the racial question as well, that black trans men also suffer all this racial question as well, which is also different from white men. [...] Information... I think what can change all this aspect is we disseminate accurate information and more, education, indeed. Education through information. [...] Because most of the prejudices come from the lack of information. (NARRATOR C).

Also, affirms that he was raped. [...] If I go have sex, for example, it has the diseases issues, but it also has the pregnancy issue, that even using hormones, we have a risk, a smaller one, but we

still have a risk to become pregnant. It is also a vulnerability, there is no program aimed at trans men that teaches us to preserve ourselves, to preserve our health, to have a contraceptive method, does not exist. Or I follow the women-oriented program, or I do not follow any (NARRATOR C).

Inside the labor market, the constituted networks configure different vulnerability faces, since

> [...] the labor market simply "closed the doors", you know? [...] So, for example, when I went to work at BT, an evangelical girl said to me: "No, in the ladies' bathroom you can not go in, you will gotta have to settle for the men's room", and then I said: "Great, perfect! I am gonna be with all the men, including your husband!", and so, it did not take a week for me to start going to the ladies' bathroom, you know?, it is a kind of logical thing [...] but so, to be accepted at BT, I wore B's sneakers, my ex-husband, his clothes, so, like... I dressed like B., as a man. I tried, right? [...] (NARRATOR A).

In the narrator B's case, there was even attempted physical violence:

> [...] it was in 2014, it was with an isolated employee, because I was the chef, so he was very intolerant and prejudiced, he had already beat his wife, and he did not want me to be his kitchen manager; so he tried to beat me with a knife, tried to stab me inside the kitchen, and I called the police and everything, made a report, so from that day I decided that I was going to open my own restaurant, right? (NARRATOR B).

Unleashing a spiral of vulnerabilities, narrator C reports the difficulties in the labor market and its consequences in everyday life:

> [...] people treat you different, people hamper processes, the work training, they are hostile and they make the whole process difficult to we do not even go ahead, so that we do not go ahead at work, and so I started to look for informal work, I stayed for four years working as a security guard, in nightclubs, [...] so that's how I used to be during that four-year period, living there alone, paying rent and paying my expenses, and it was very difficult. I passed through moments of need, not being able to even buy food. [...] So I needed the help of friends to survive, because it was always very difficult. (NARRATOR B).

The concern of narrator D denotes factually this situation:

> [...] I think that government should help all these LGBT people, but mainly, the T scope, which ends up being the most vulnerable in the whole process, with the habitation issue, with the education issue, you know? ends up being overlooked; If there is a problem that bothers me, until this day, and it is not a personal problem, because I never needed to be inside it, it is the prostitution issue. Because unfortunately 90 percent of my population, of trans people, are inside the prostitution, and you can be sure that at least 80 percent, 90 or 80 percent of those 90 percent are not there because they want to. (NARRATOR D).

Besides the stigma and the association with the sex trade, violence emerges in this scenario as a set of practices that daily restrict these lives, including the fear of living socially and exposing themselves. In society, exclusion process at trans people begins very early, either through family or school denial; and being vulnerable to the absence of external support, the population are promptly

adopted by whores and traffickers who, in turn, will put these people in vicious circles of drugs, prostitution, and robbery-related crimes.

Inside that scenario, homicides occurrences are frequent, as reported by narrator A, [...] always as motivation [...] sex followed by death, or the opposite, death first and then the sexual intercourse; is a very dark thing. And the victims are always found in the same way: with the genital organ exposed, with some remnant of sexual intercourse, if when they are not extremely mutilated, right? (NARRATOR A).

In the narratives obtained, the suicide issue, triggered by depression or lack of self-esteem was something quite mentioned:

> [...] and it is a bunch of things that trigger this, for example, we do not have the same self-esteem as a cis person has, for example, a cis person, being gay [. ..] so I think [...] being arrogant, it is a defense, you see, and it is a defense so that this negative energy charge does not hit me, you know, do not detract me, do not make me think that I am a bad person, so, for example, if we were to measure within a scale, for me to get a gun and shoot me, it is a lot faster than a cis person, you see. If we were to create a violence pyramid, the white rich heterosexual male would be the last to take the gun and shoot himself […] (NARRATOR A).

> [...] I think that in everyone's mind, everyone, most trans people [...] want to commit suicide at the beginning of the transition, it is very difficult. When the transition begins, it's a nightmare, because you do not have anyone, you do not have support, you do not know what is going to happen, it is all very new [...]. Staying in home it becomes a nightmare, it is, you leave home, you even, you see, you even feel better out of home than inside, while others do not; others feel better at home, do not leave home for anything and have no desire to live life [...] (NARRATOR B).

> [...] at those times, it was a very recurrent thing that I thought, you know, in every way. My house has two floors, and I realized that jumping from the second floor was only going to break me, but I was not going to die; so I did not want to get hurt, I wanted to die. It is funny that my psychologist's office was on the tenth floor, so I would go out and almost always I would look at the window to see what the fall would look like and I always kept imagining the fall (NARRATOR C).

The social vulnerabilities that the population are subjected are presented as normal and recurrent in the society's social imaginary, established by definitions of what it is like to be a transvestite and a transsexual, conceived and generalized under the prejudice and discrimination view, including on affective relationships' development (REDE TRANS BRASIL, 2017).

> [...] because it is not every man that assumes a relationship with a transvestite; it is very difficult, so much is that, affectively, transvestites, trans women suffer a lot, they are very outcast, there is this whole desire, this nocturnal lascivity, this search to prostitution, these desires, but at the moment of assuming, there are not many men, very few are those who assume [...] (NARRATOR E).

Narratives obtained reiterate what the literature points about the trans people in Brazil: the vast majority survives in conditions of misery and social exclusion, without access to information,

education, health, professional qualification, inclusion in the labor market formal and public policies directed to their specific demands. Non-recognition of trans-identities, family abandonment, school dropout, labor insecurity, exclusion from the labor market and other factors lead to the marginalization of this population. It is believed that State is the biggest oppressor of the trans population, by not recognizing and disqualifying their gender identities and other specific issues. However, since trans identity is a way of being marked by social exclusion, coupled with the constant search for eradication of prejudice, by egalitarian, just, human and democratic mechanisms for the visibility of a neglected social layer, that is, in social vulnerability, resilience surfaces by motivational ways. (REDE TRANS BRASIL, 2017).

3.3 Resilience

According to Edith Grotberb (1995), resilience is defined as the universal capacity that motivates the person, group or community in preventing, reducing or overcoming the adverse effects of adversities, going through these situations and turning them into positive aspects.

In some points of the narratives, some kinds of professional/student resilience were observed, but in a larger context, resilience occurred through emotional and social routes. In this passage from narrative A, the premise is affirmed:

> [...] And I only managed to finish the course because I had other teachers who wanted me; sometimes I had a bad semester [...] so, with not so good teachers, but I used to have one that was worth it, and then I stayed in that semester because of that worthwhile teacher. [...] And as for resilience, [...] I think I am, I think I have a lot of it, like that, and, because I always have a goal, and I try to reach it, and if I give up, they win, understood?, so I never give the win to them. (NARRATOR A).

In this sense, narrator C visualizes himself

> [...] in a good perspective, nowadays, you know, I am in a job where I know I can have a good career here, that I can be recognized, not because I am trans, because we do not want to be treated in a different way, we want to be treated equally; that I can be recognized through my intellectual capacity, my work, finally; and I intend to train myself and act on human rights and to further promote large access to trans people's rights, especially. [...] Here, I am C. to the students, to the professors, to the people who work with me, from the director to the cleaning people, I am treated as C. [...] (NARRATOR C).

Through narrator's B view, resilience is to think

> [...] in the problem's solution, then it is, that way I go, that way I move on and, that's it [...] That is how I live life (laughs). [...] We all have the right to live, we are here for this, and all people are different and that is how we live, because, in a warped context (laughs), a lot of things are

unnormal, because today we do not know what is normal. Normal, for me, it can be freak for you, and the unusual for the other, and [...]. So we each have a way of thinking, so if we know how to live in harmony with all kinds of people, everyone's life will be better, because that is what makes the day by day a wonderful day (NARRATOR B).

And he credits studying as the basic factor to build his quality of life: [...] Because I have built my respect, I have gained a lot of respect in my profession, I am very respected, I have been headed big hotels here, [..] I worked in big restaurants here, I worked with great chefs in São Paulo, so I sought this out for myself, I built this through knowledge, studying. I found in the study the weapon to not be left behind [...] (NARRATOR B).

By emotional paths, the narrator's E resilience to continue with her studies and academic life was shaped under

> [...] to deal with the power relations within the higher education system. And I have learned a lot, you know, I have learned a lot about this reality, because of no matter how, people, even if they are gender researchers, they research, but they end up appropriating some of those issues. They end up having a property to talk to, and that is what I have always questioned within the university, always! Because, okay, if we think about a decade ago, we know that is true, a decade ago we did not have transsexual researchers or transvestite researchers. This entrance, this impulse of the T population as an academic, as a researcher, as the producer of her own experiences, and this I speak scientifically, has only recently begun. There is not much lifetime of this population entering these spaces that, willing or not, are power spaces [...] So I used to realize all the time this distance and I thought "why does it have this distance?", I question a lot until nowadays because there is this distance, and today I also have the property to speak from a place that for me was unattainable: to be a postgraduate student. And that is why I insist on being in this place (NARRATOR E).

In that regard, narrator E realizes that emotional resilience also emerges from stigma:

> [...] It seems that our people, who are transvestites, trans people, do not have much value, it seems that people are less worthy of guidance, less worthy of obtaining information so that one can somehow evolve, leave this commonplace; And that motivated me a lot, you know, I suffered enough in that sense, but it motivated me to go forth it and show all these people that I have potential and that I have the capacity, the result of a lot of researching, of a lot of struggle, of a relentless chase. (NARRATOR E).

> From every day's going after things and not having much support, not having a lot of help from people that I looked at, that I admired and that I thought "why not with me, right?, why is there this distance, right? that with other colleagues there was a more intense relationship, it is a more exchange relationship, a relationship of more support and why not with me?", I would compare myself a lot of what I saw in the others, in those relationships that went through me, either in the corridors or in the course secretary... And that, in a way, was a bad experience, but it motivated me a lot to get where I am now. (NARRATOR E).

The space, through Bourdieu (2003) vision, can be composed by places and locals of social lacks or benefits, resulting in different struggles in social fields. Thus, space gains can take the form, in this case, of "occupancy gains": the possession of a physical space, which may be a way of keeping at a distance or of excluding any form of "undesirable intrusion" (BOURDIEU, 2003, p. 163).

According to narrator A,

> [...] it is something very recurring, a lot, anywhere, so especially if it is a space that you probably should not be, and that, like, it is very weird, so, for example, Federal Revenue. So, what is a transvestite going to do at a Federal Revenue? You see, there the harassment starts from the beginning, from the security wanting to know what you are freaking doing there, you understand?; and sometimes, you need to make a "show", you know? Like, I hate to do that, to come and say, "Look, I am the president of the institution, and so on...", and the person suddenly changes: "Oh, no, but she is a president of an institution", understood? She is what she is, but she has something to offers, it looks like something like this [...] (NARRATOR A).

For narrator E, despite all the conflicts and circumstances, somehow she saw changes in the university context since joining:

> [...] We have very few trans or transvestites within university scenario, and this is important to emphasize. Today, to have an idea, within all the university's programs, we have only, two, two trans, two transvestites doing postgraduation. They are the first two to do it and that by coincidence, or by any other question, came from prostitution, what already demonstrates this struggle for a better life, for a transformation and for a space, which is the space struggle, even because it is very difficult for us to stay inside the university, in front of a whole community that does not understand transvestites, which is transsexuality. [...] trans, transvestites, the way of life they lead, having to work at night to sleep during daytime, it is what prostitution feels like, they can not, for the most part, find time to study, find time and patience, maybe even emotional health, to get into a university. (NARRATOR E).

Consequently, it is necessary to point out that resilience cannot be seen as a protective shield, which will cause no problems to the person, making it solid and resistant to any divergences. There is no person which is statically resilient, but rather a person who is resilient. It is a dynamic and continuous process, whose influences of the environment/personal interact in a reciprocal way, causing the person to identify the best action to be taken in a certain circumstance. (ASSIS; PESCE; AVANCI, 2006). Angst (2017) considers the basic understanding of resilience as a learning process in several ways, one of them being the programs realization directed to different populations. Having said this, the participation of institutions and professionals in the promotion of resilience is overriding.

Regarding this, Unesco (2016b) considers information literacy as a powerful tool for educational, cultural and social use. From its development, this metacompetence can help overcome the disinformation, stereotypes, and intolerance transmitted through social and digital media. Thereby, stimulating critical empathy is one of the vital component aspects and, associated with that, there are many stakeholders who have a part to play in this social dimension.

The point is that in the 21st century, more than in any other period of history, all these phenomena are being mediated by libraries, media, technology, and the internet. Information literacy can enable all citizens to critically assess information and the process that involves it in their own experiences;

besides what opportunities and risks they provide and how to expand opportunities while minimizing risk. It should also direct people to opportunities rather than risks (UNESCO, 2016b).

4 FINAL CONSIDERATIONS

The obtained narratives described the information needs' of trans people through informational aspects, of social vulnerability and resilience. These aspects expressed the salient characteristics of the phenomenon studied and identified the situation of vulnerability in which trans people are found in Brazilian society and, in parallel, the "developed" information literacy under hostile scenery, by the almost total absence of external support, including the precarious existence of researches, initiatives and professional practices involving information literacy, Information Science and gender issues, bodies and vulnerable socially identities.

Through the narratives exposed and the "bonding" with the literature, it was perceived that information is the principle – and the main issue – of the developed relations in social spaces and their components: information needs' of trans people are given by lack of information and absence of understanding from other people and institutions, almost totally; which triggers the transgender population's social exclusion and the restriction of quality of life, including various social vulnerability faces – either on education, health, housing, labor market, security, among others.

It is understood that "doors shall be opened" for the information literacy development in trans people, especially regarding visibility and destigmatization (VITORINO, 2016, p. 404). Thus, it is necessary to expand empirical studies on the topics addressed, together, considered one of the challenges partially overcome in this work. The need for studies in the area is mainly due to the absence of dialogues/scientific researches that unite these theme.

Belluzzo's (2018) expression reaffirms the premise: the rise and importance of information literacy for Brazil in recent years strongly indicate the need to share experiences applicable for Brazilian reality, to the detriment of the challenges required, also implying in the social inequities reduction and regional inequalities, mainly related to the access policies and use of information for the citizenship exercise and to the lifelong learning.

In the social vulnerability's context of trans people, the information literacy development should be dealt with in a deeper way, considering the diversity and specificities of each social demand, both internal and collective, as well as empirical and consistent interdisciplinarity, which makes the

information and the information-literate skills being universalized: reaching out to those who need it and reaching out to those who are unaware of the other's individualities, [...] making information reach everyone's. Of all kinds, all groups, because it is, sometimes the person has a prejudice, but does not even know what it is talking about, sometimes this person does not know, sometimes not even knows what it is the reason for prejudice. (NARRATOR B).

In this understanding, the merely creation of declarations, manifestos or other solidarity forms are worthless if does not have any types of empirical study. Accordingly, it is important to emphasize the adhesion of professional practices aimed at the conscious, concrete and information's competent information use to vulnerable minorities/populations and to those who corroborate this situation, as stated in the narratives. Use of information is a social practice, and the information literacy focused on specific groups/people only makes sense when it is directed to the interests that guide the empirical doing, the phenomenon that moves it and the reaction by the actions adhered to the society. Therefore, there is no information literate citizenship without participation, equality, and freedom. (VITORINO, 2016).

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