

Subverting gender: the place of non-binarity in a discursive analysis of blogs

Subvertendo gênero: o lugar da não-binaridade numa análise discursiva de "blogs"

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ABSTRACT | Gender issues have sparked countless discussions throughout history in different societies. In contemporary times, the different gender designations found have provoked the urgent need for in-depth research that understands the phenomenon and points out interventions due to its complexity. In the present research, the objective was to understand the non-binary place of gender identity (ies) from the analysis of virtual media, as well as to analyze the discourses produced on this place of non-binary identification, as well as to apprehend the political dimensions of representation of the discourses about gender non-binarity. To this end, a qualitative methodology was used through discourse analysis that enabled the apprehension of theoretical categories of the meanings of the discourses accessed on blogs located on the Google platform and selected with the descriptor "What is gender non-binarity? - blogs ", Brazilian and Portuguese-language blogs. As a result, two thematic categories were outlined: a) Construction of meanings of non-binary identity; and b) (In) definition of non-binary being. It was inferred from the research relevant considerations on the discursive positions as to their meanings as terms and identity designations, as to the place of speech of the subjects, and as to an ethical and political dimension necessary for the coexistence between the different genres.

KEYWORDS: Sexual orientation. Non-binarity. Media.

RESUMO | As questões de gênero têm despontado inúmeras discussões ao longo da história nas diferentes sociedades. Na contemporaneidade, as diferentes designações de gênero encontradas têm provocado a necessidade premente de pesquisas aprofundadas que compreendam o fenômeno e apontem intervenções ante a sua complexidade. Na presente pesquisa traçou-se como objetivo compreender o lugar não-binário de identidade(s) de gênero a partir da análise de mídias virtuais, assim como analisar os discursos produzidos sobre esse lugar de identificação não-binária, além de apreender as dimensões políticas de representação dos discursos acerca da não-binaridade de gênero. Para tanto, utilizou-se uma metodologia de cunho qualitativo através da análise de discurso que viabilizou a apreensão de categorias teóricas das significações dos discursos acessados em blogs localizadas na plataforma Google e selecionados com o descritor "O que é não-binaridade de gênero? - blogs", blogs brasileiros e em língua portuguesa. Como resultados obtidos foram esboçadas duas categorias temáticas: a) Construção de significados de identidade não-binária; e b) (In) definição do ser não-binário. Inferiu-se da investigação considerações relevantes sobre os posicionamentos discursivos quanto aos seus significados como termos e designações identitárias, quanto ao lugar de fala dos sujeitos, e quanto a uma dimensão ético e política necessária para a convivência entre os diferentes gêneros.

PALAVRAS-CHAVE: Orientação sexual. Não Binaridade. Mídia.

Introduction

The discussion on gender identities has been shown to be necessary and relevant because it represents a historical movement of our society, which throughout its theoretical construction on the theme, tended to privilege the sexual difference between men and women (focusing on the biological dimension) to identify which gender belongs to certain groups, performing a kind of standardization. To question the concept of gender and its different identities means to carry out an analysis of a social nature and its meanings, calling into question the identity of female and male presented to our understanding.

The roles that traditionally represent what is masculine or feminine, in general are restricted to biological and/or binary definitions, restricted to two elements of categorization, serving a standardized typification of gender identities. However, in parallel to tradition and norm, other modes of identification and non-identification are spreading in our culture, based on new social and historical configurations, allowing for modes of subjective constructions that encompass both classes (previously considered as exclusive), as being conceived beyond that binary designation.

From the questioning of what would be socially considered feminine or masculine, relationships that permeate the between (an interval between being a man and being a woman) pointing then to a construction of the social and identity of the subject, which is permeated by diverse relationships, singular experiences, values assimilated in the interactions with its context. The subject starts to position himself in relation to what is imposed and questionable, finding other ways to identify and perceive himself in his social gender roles, subverting the current logic.

We are situated in Contemporaneity or High or Late Modernity (Giddens, 2002), a time related to the unfolding of the logic of the functioning of capitalism and the decline and fragmentation of the references and values established in Modernity. In this study, we consider the context of Western culture, in its new ways of living together, including cyberspace. The social scenario in question presupposes the attempt to homogenize subjectivities and, at the same time, the opening for the rupture of traditional rationalities, due to the imposition and impossibility of denying differences.

In the paradoxical aspect, characteristic of our times, it is necessary to take into account the reality of the virtual world in our lives. We understand that, in human experience, variations of realization and unrealisation occur. The real is no different from the possible, the unrealistic, the achievable, the desirable, the utopian, the absurd, the reasonable, the costly. All of this makes up the vastness of possible experiences. So that virtuality itself does not constitute a positive or negative event, but it has, like everything else, both dimensions (Lévy, 1996).

The relevance of the study is to bring a current and emblematic theme to the discussion, both in the media discourses, which present themselves as new ways of creating and expressing subjectivities, as well as in the approach of non-binarity in the discussion of genders and their social and political developments.

In view of these considerations, we seek to investigate the theme of non-binarity as a possibility of deconstructing the historically based gender logic. The relevance of this discussion is revealed in the socio-historical compression of the processes of subjectification based on human sexuality and gender identity expressions. The topicality of the topic in question constitutes a necessary challenge in order to promote more democratic spaces with regard to the experience of gender roles, in their plurality and freedom, as well as to provide dialogue with the new possibilities of not identifying specific genres, which meet the suffering demands of groups and subjects that are the target of a homogeneous and hetero-normative culture, which facilitates recurrent practices of homophobia.

We aim to understand the non-binary place of gender identities, through the analysis of discourses produced within the public domain blog platforms, as well as to identify definitions and subjective representations linked to the terms found, and to apprehend the ways of identification and gender designation of the subjects that are perceived and defined from the experience of gender non-binarity.

Research in this field aims to fill the scarcity of scientific productions on topics such as non-binarity, both in the psychological field and in other social areas, where the idea of subversion of the binary gender logic proves to be a theoretical impossibility, as concretely in the subjects' lives.

With regard to the theoretical foundation on the subject, we adopt the perspectives of Foucault (1988; 2009) and Butler (2013) to explain the place of the body as a performance and the presentation of a social place for the subjects, which jointly affirms itself to a questioning of female and male roles historically constructed and deconstructed. Based on the complexity of the authors in their reading of the ideologies present in the field of sexuality, we will discuss the historical, social and discursive conceptions of genres; based on the constitution of social relations between subjects and groups, going through binary notions and the creation of a standard repertoire of identification resulting from them, until the presentation of new concepts that allow to reveal the plural experiences of the diversity of genders described and practiced by subjects in their interactions in the world, starting to understand gender from the subversion of the concept of identity.

We express the understanding of the discourses and the relationships between the subjects as social constitutions, starting from a critical thinking about the production of truth and the sexuality devices, incurring in the reflection on how the relations of knowledge/power in the institutions within our culture take place - those that dictate the molds of sexual and gender identities - and how the subjects (re)produce their narratives based on them, seeking to understand the repercussions of this for the construction of a social and cultural truth about the identities in question.

When addressing the processes of identity construction, Psychology meets the discourses commonly propagated and socially sustained, questioning them, as well as investigating the way in which some subjects, from different genres of the norm, experience subjectively and give meaning to the impositions of culture, experimenting a kind of inadequacy and processes of exclusion and denial of their existence. Psychological science fulfills the function of investigating how the subject assimilates and positions himself against these gender performativities said and unspoken in the media, framing or even escaping any form of definition, but asserting himself and inventing spaces of belonging.

Historical, social and discursive constructions of the concept of gender

The conception of the notion of gender identity is constituted as an issue permeated by historical, social, political and cultural debates, in a form of understanding that considers strict identification with something that is defined as feminine or masculine. The breaking of this panorama becomes possible in the discussion presented by the non-binary, non-categorized dimension of gender, which points to a non-identification with the socially imposed standards, as shown by Filho (2005, p. 136): “[...] gender is concerned with the consolidation of a discourse that builds an identity of the feminine and the masculine that imprisons men and women within their limits, to which history must free”.

To think historically about the emergence of the concept of gender in its broadest sense is to understand the social and cultural constructions of each era that gave rise to the emergence of identifications, which were initially based on being female and being male. If we consider gender as what is constructed as social roles attributed to the subjects (for the female, the place of care, sensitivity, motherhood, submission, vanity; for the male, work, strength, virility, aggressiveness, etc.), we will need to undertake the effort of historical analysis of how these functions and roles have changed over time in each culture, and how they can be interpreted in their context of emergence and in the metamorphoses suffered.

The differentiation of sexes, according to Fonseca (2005), appears in sociological and anthropological studies from the earliest civilizations, where there was the allocation of roles in each culture, such as in the animal hunting society, or even in the first agricultural societies, where the reproductive function belonged only to women. It means to say that the first social roles attributed were related to the genital organ (biological determination) that the subject carried in his body - exact correlation between sex and gender - and the functions that they were expected to perform in that society. The woman, for example, was the holder of “creation”, and the first religions emerged supporting this logic, which pointed to the creation of the world from Goddesses; enabling the existence of a context in which women were seen as the creative and generating center of life.

The established social roles are perpetuated throughout history, reflecting both in the religions in force in society, as in the history of the world, in its cultural construction, and, therefore, in the conscience and understanding of man in each age. For Fonseca (2005), the change in perspective begins to occur mainly when one observes the reproductive capacity of men, and from that point on, the place of man is understood as the one that makes this creation possible, as a holder of the means of production, including life.

Then, we see this movement reflected in the mythologies of each age, as when society begins to portray man as God, masculine, supreme, and who creates the world alone from his power; understanding this clearly from the Jewish and Christian religions that emerged in this second millennium. There were myths that supported the thinking of societies reflected in the culture of what is feminine - women were secondary and created from men - and there was the subordination of everything that was considered as such. Men were the holders of power, which incurred a social role of dominance over what was properly considered male in these societies.

Historically, what was defined as an established role for men or women, has been modified, based on a movement to seek equality between the two sexes. Before, women corresponded to the norms, obeyed standards of femininity and sexuality, started to sketch their own social and aesthetic markers, such as clothes and ways of integrating the social environment. Men within this analogy, were identified as the rest - everything that was not considered feminine and was automatically seen as a masculine characteristic (Pinafi et al., 2011).

The place occupied by institutions, such as religion, education, the family, serves as a basis for the constitution of the ways of thinking of societies, including the first notions of gender, and the other perceptions about what is feminine or masculine. Social movements denounce, repress or present other possibilities for the bodies and postures of men and women, and start to take the feminine gender no longer as the holder of femininity and

submission only; and the male gender not only as linked to the means of production, or as holders of power; but they allow the expression of the sexes and their gender symbolizations, differently from the first stigmatizations, encouraging the search for rights in the face of the diversity of existing social roles (Cruz & Pedrosa, 2016).

Subverting gender: beyond binary notions, social representations and modes of identification

It is not a question of denying the feminine and the masculine, but of confronting what is understood within each possibility of gender. Coming to understand that genders do not present themselves as a closed, determining, or decisive category, but that their diversity goes through more diverse places and social roles. Existing gender violence is revealed when one seeks to restrict places of expression and ways of understanding oneself with regard to a single standardized model of gender, performance, and definitive and immutable body.

Butler (2013) points to the identification that the subjects will have with the socially imposed genders as unique, in a binary and sometimes regularizing and institutional relationship; which sometimes does not match the possibilities of experience and diverse gender traits presented in different ways within each social, historical and cultural construction in which one lives. It is a view of the body as one that is in the world, and that is built by it and through it, in exchange for what is presented to the experience together with what that subject experiences and symbolizes. This leads to a new logic of understanding gender, as one that is constantly constructed and deconstructed over time and from the changes of each era.

The duality sustained and imposed by social institutions as feminine or masculine, as Pinafi et al. (2011, p.273) shows us that the non-binary model:

[...] not only refuses the between, but is also resistant to thinking that the negative pole of this model can have its valence changed in any situation. To readily accept binary man/woman means accepting without questioning the discursive sexualization of bodies by technologies and institutions.

Therefore, we can understand the concept of gender and identity as one that goes far beyond the anatomical differentiations of sex itself, previously proposed. Thinking about gender means taking into account constructions of different identifications that question the priority of any gender attribution supposedly fixed in biological sex, including the history and culture embedded in these constructions.

It is understood that sex is a biological determinant and that gender, breaking with male/female representation, goes far beyond an identification of the subject (or not) with his sexual nature. As Butler, (2013, p.26) states: "Assuming for a moment the stability of binary sex, it does not follow that the construction of men applies exclusively to male bodies, and that the term women interprets only female bodies". The body, in this conception, becomes a variant.

The body is presented as a speech. And gender is not just about a conception arising from culture (being its consequence), but it permeates the other areas of social and historical production, being conceived in the concrete historicity of the subjects. On this, Butler (2013, p.27) presents gender in the transgression of binary conceptions:

If sex is itself a category taken from its gender, it makes no sense to define gender as the cultural interpretation of sex. Gender must not be merely conceived as the cultural inscription of meaning in a previously given sex (a legal conception); it must also designate the very apparatus of production by which the sexes themselves are established. It follows that gender is not for culture like sex for nature; it is also a discursive/cultural medium through which "sexual nature" or "a natural sex" is produced and established as "pre-discursive", prior to culture, a politically neutral surface on which culture acts..

Thus, it is feasible to analyze the ways in which the body functions, such as performance and identification, which proposes a discourse of divergent positioning between male and female binarity. Foucault (1988), in his work *The Will to Knowledge*, questions the relations of knowledge/power existing within these discourses produced by culture. The order of normativity - of a place indicative of what should be lived by the subject, and how it should be lived (in the sex he says, the desires and prohibitions; or for us, in

the binarity itself) - tells of what power has as order of functioning and control of the social environment, in an attempt at domination that occurs through the imposition of what is right or wrong in the field of sexuality and the body of the subjects.

The power of the instituted ends up forging much of the discourse on sexuality. Not being restricted to the sexual act itself, but to any practice that reports to this field (identities, orientations, desires, thoughts, narratives, functions and roles). From genders, to ways of relating to others, the way the subjects behave, and reproduce their sexuality, in act, desire or will. Sexuality comprises individual segments and an institutional order, as it is through the subject's own discourse that the dominant institutions make this intertwining between power and control (Foucault, 2009).

And it is around this purpose that we can understand the grouping of other discourses present in the environment, and the implication that it will have in the construction of the subject as such, in its identifications within the genre and in the understanding of this device. Devices defining themselves as other lines of tension that cross the subject and put him in that place of what he is, and in what he becomes in front of what is socially placed (Foucault, 2009).

In view of this, we come to understand the truths produced by these regulatory institutions as generators of gender identities that are consistent with existing standards. Corroborating with Butler (2013, p. 44):

The cultural matrix through which gender identity becomes intelligible requires that certain types of "identity" cannot "exist" - that is, those in which gender does not arise from sex and those in which the practices of desire do not "stem" from either "sex" or "gender".

To circumvent this logic means to be willing to go against the different speeches of power, and to face the possibility of lack of identification; in the search for a kind of representativeness that is not found in the current reference for the production of speeches, conceptions and ordinary practices of experiencing gender. Especially when the only notion of representativeness (craved by the subjects) is revealed as an exercise of fitting or adequacy - of finding a place, or a discourse, that recognizes and

offers a space of belonging to groups and subjects of unconventional genres. Such an opposite movement, constituted by the irrefutable questioning of the norm, is revealed in the Foucaultian conceptions related to the notions of Knowledge and Power:

With a function that is partly different, "speech societies" have the function of conserving or producing discourses, but this is to make them circulate in a closed space, and to distribute them according to strict rules, without the speech holders being harmed by this distribution (Foucault, 2009, p. 11)..

The very search for a place of gender within this notion of control device places such construction of truth in the sphere of social discourses produced by institutions, from the moment they confirm or deny this discursive positioning of a non-binary genre. In elucidating the established power relations, Foucault also bases the technologies of power and their logics of imprisonment that encircle the subject to the necessary encounter of an identitary place of recognition.

The non-binary is placed as an identification that is formed outside the system in force. Gender understood outside this binary model would be the invention of a discourse that is located in the discontinuity of identification that was previously necessarily continuous and true, determinant and unique. As author Judith Butler (2013, p. 44) considers: "The notion that there may be a "truth" of sex, as Foucault ironically calls it, is produced precisely by regulatory practices that generate coherent identities through a matrix of coherent gender norms [...]".

Gender non-binarity is configured as the possibility of an identification process that does not occur in front of the male or female, and can occur both in the merger of both genders, as well as in the denial of proximity to any of these (non-identification), starting to be understood as something fluid or multiple, depending on the way the speeches of these subjects are placed in articulation with their positions and experiences.

Critical Social Psychology points to the social construction of man as a subject in the world, which is built from his history and culture, in the process of subjectification, offering tools for their understanding in the face of this (non) correspondence with identity

issues, including gender. As Lane (1989, p. 12) explains to us about the man who:

[...] speaks, thinks, learns and teaches, transforms nature; man is culture, it is history. This biological man does not survive on its own, nor is it a species that reproduces just like that, with variations due to climate, food, etc. Its body is an infrastructure that allows the development of a superstructure that is social and, therefore, historical.

That is, man exists in the world and is constituted by him, being the inventor of his existence. It is a product of the environment, and it is also a producer of new demands from its interactions. In this conception, the idea of gender has been historically forged in a binary logic of identification. That is, man exists in the world and is constituted by him, being the inventor of his existence. It is a product of the environment, and it is also a producer of new demands from its interactions. In this conception, the idea of gender has been historically forged in a binary logic of identification. And, in another historical and cultural context, this rationality deconstructs and transforms the face of new interactions and opportunities to assert and recognize themselves. In the thought of Sílvia Lane (1989), the subject constitutes something inseparable from the constructions and processes of his environment, considering the notion of language and speech constructions as discursive positions, which are understood as contents full of meanings and identifications of the subject in confrontation with what is instituted, leading him to differentiation. In the author's words, it becomes necessary to question the truth of the speeches, and "to understand that social representations then implies knowing not only the broader discourse, but the situation that defines the individual who produces them" (Lane, 1989, p. 37).

In an understanding of contemporary gender diversity, in which positions and roles overflow, the ways of understanding sexuality and its social consequences are put in check, recreating itself in the rupture with the logic of gender binarity. The identification process produced by these institutions and their rationalities (places of knowledge) are confronted with the power they hold under the subject who seeks self-affirmation and recognition, while providing a space for non-identification with the norms established, to which the non-binary subjects constituting this investigation are opposed.

Methodological considerations

Methodological delimitation

The present research is configured as qualitative and exploratory (Marconi & Lakatos, 2007) and aims to understand the content disposed in speeches produced by media devices - such as blogs - on the identification of gender non-binarity, seeking to make a critical analysis of these discourses, in interface with the social, historical and cultural context involved.

The research was carried out on Brazilian blogs available on the internet, which talk about being non-binary in terms of gender identity. Starting from the notion that, as there is not a considerable collection of published scientific content on the subject in Portuguese, this choice would be made by the production of speeches on the topic, thus revealing what kind of senses and meanings people have access to when researching about this question.

On the internet, blogs are presented as public domains of access, as well as websites and magazines, as they are digital platforms with wide creation and dissemination of information in digital media format. Therefore, we can analyze the ethical issue of this research, in which blogs, as they are subscribed to this publication model, did not need the analysis of the Ethics Committee given its online and public format.

Therefore, it is important to note that the online data obtained here were kept in their original format, being faithful to the material found, receiving due copyrights for their publication and content creation.

Data selection criteria

To determine the research sample, an advanced search in Portuguese was performed with the descriptor: "*O que é não-binaridade de gênero? – blogs*"

(English translation: What is gender non-binarity? – blogs) on Google¹, specifying the term "blog" in the search platform, to facilitate the generation of more specific results. This survey occurred in the period between the months of September and November 2018, the time interval in which the blogs found were active and available on the internet. The use of the question as a research was chosen to make it clear that I searched for blogs only with publications that spoke directly about the definition of this non-binary place. The term gender was also used so that other discussions about the word binarity were not listed in addition to the gender agenda itself.

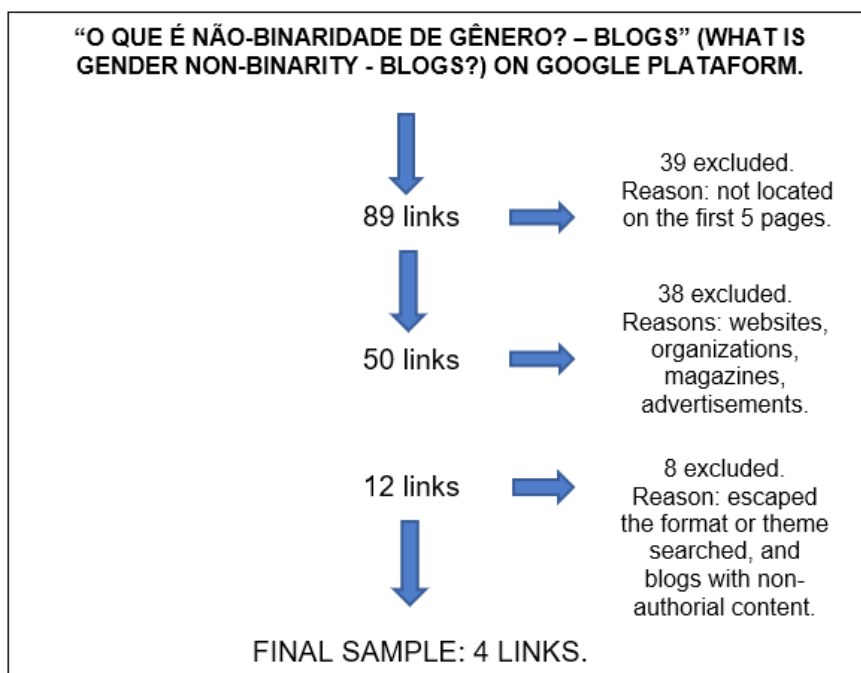
From the results generated automatically by the search platform, and as criteria for selection, only Brazilian blogs were chosen, using the Portuguese language, resulting in 89 links². From this, we tried to analyze only the addresses that appeared on the first 5 pages of results of relevance (most accessed links) and correspondence (mentioning non-binarity), using the data saturation criterion resulted in a total of 50 links. Thus began the exclusion of website servers, organizations or linked to them, advertisements, pages containing videos, images, and others that appeared on the topic, but that did not correspond to the initial search for blogs, and thus to our research objective.

Among the results duly registered on Google's blog format platform, such as Blogspot and Wordpress, 12 results of published posts were found derived from 11 different public domains. Of these, we started the exclusion of blogs that contained posts that did not fit the researched topic, prioritizing pages that contained the question asked in the research or that tried to answer it directly. Also excluded were blogs that had content copied from other sources, and those that were part of organizations, which are not characterized by the chosen personal blog format - thus giving preference to those that provided copyright texts.

¹ Google is an online platform used as a search tool and search for information on pages available on the internet.

² Links or hyperlinks are redirect electronic addresses

Figure 1. Methodological path for selecting the material



The results were: Felicia’s Gaming Diary (<https://feliciagamingdiary.wordpress.com/2018/02/28/representando-a-expressao-nao-binaria/>), Breno Rosostolato <http://brenorosostolato.blogspot.com/2015/05/nao-binarismo.html>), Lohanna Pausini (<https://pausini.wordpress.com/2018/08/13/as-incongruencias-da-identidade-de-genero-nao-binaria/>), and Garoto Não Binário (<https://garotonaobinario.wordpress.com/2016/04/03/ser-nao-binario/>).

Data analysis procedures

With regard to data analysis, the Thematic Content Analysis procedure was chosen (Bardin, 1977/1979). This consisted of reading the speeches and establishing common and different aspects between the speeches exposed in the blogs and, finally, in the construction of two thematic categories.

The treatment of data took place through the theoretical contribution of Critical Social Psychology, which presents itself as a model of ethical and political questions about the social environment and its relations with the subject; mainly within the construction of new knowledge, and the productions that arise from that, in a perception of the construction of discourses, and what they carry between what is said and what is veiled in their positions (Lima & Júnior, 2014).

Results and discussion

Non-binary meanings of gender: constructions in terms of descriptive and identity

This category exposes the initial language perception of the term non-binary and in what ways it is built inside and outside this gender identification. Both in a descriptive way in their meanings as a word, as well as in an identity way when thought through the placement of gender, allying with the historical, social and cultural construction of gender. In the second category, the discursive place that these statements involve, within (non) definitions, positions and contradictions, which seek to understand the aspects of non-binarity within the performativity will be discussed.

The analysis starts from an understanding of the term in its descriptive form, in the meanings of the expression non-binarity as a word in itself, and the concepts it carries. Then, a search is made for its definitions, within its term, as to the form of gender identity and current identification model, making a construction with its contents ascertained.

As for a descriptive term, the notion of non-binary will refer us to the process of historical construction of the social and cultural consolidation of what would be feminine or masculine, in an understanding of the expressions that the gender would have previously used to identify itself as one or the other. Fonseca (2005) states that it is about recognizing the mechanisms of what defined women as women, and men as men, in a dissociation from the sexes.

In other words, the binary, as the term itself already exposes, would be a duplicity, a duality that would not allow a ternary sense of definition. In contrast, the denial of this binarity opens a space for the denial of what is one or the other only, in a denial of that identification through genitals.

In the blogs found, the way the term is described becomes appropriate for these speeches with this fugue, non-junction content:

There are people who do not fit this gender binary, male/female. They do not recognize themselves exclusively as men/manhood or women/womenhood. They have individual characteristics that move away from the exclusivity/totally always of the genres. (Breno Rosostolato, 2015)

From the exposed by the post, we can understand that it is a non-identification of what is uniquely masculine or uniquely feminine, which can be understood within a body expression that comes out of existing genders and places itself outside these previously established standards.

In Foucault (2009), we understand this process as a negation of what was posed as a unique "truth", that is, confronting what it was presenting as a closed category, for a social analysis of body expression, from the term in itself, which even portrays the current historical and cultural movement of society, which points out the gender problems of this identification within the binary system.

It is interesting to analyze from this speech that denies this dyad man/manhood and woman/womanhood, as we come in contact with even a criticism of a woman model that would carry the social categorizations of what is imposed on this female role, and man the male role. It is a refusal that Butler (2013) refers to his conception that gender should not and cannot be framed within the nature of biological sexes; rather, it is constructed in a discursive manner, and which points to the model of how society works within each given culture.

Not recognizing this duality presented by the speech quoted on the blog, produces a question about this (binary) term and realizing that the non-binary expression says of everything that escapes these representations of institutionalized roles, gender expression and body place. For, as Butler (2013, p. 26) suggests: "Taken to its logical limit, the sex / gender distinction suggests a radical discontinuity between sexualized bodies and culturally constructed genders."

Within the discourses found, a distinction is presented between biological sex and the gender to which it can be identified, in a denial of the binary descriptive term, and in a questioning of the norms:

The binary conception that there are men and women does not exist, definitely. The idea of man/woman, as well as male/female is a social creation that enslaves the body, because the body often does not correspond to the person's de facto identity. (Breno Rosostolato, 2015)

We can also think here of the place of speech that this speech refers to, in which it denies the understanding of gender within an understanding of binarity. In other words: there is no man and woman? Or is there not only that understanding? What historical and social experiences provided this discursive construction to the subject that allows him to think about gender in this break? It symbolizes, in a way, a view of non-conformity, that men in the roles of men, and women in the roles of women are normative aspects, but do they not really exist as identity categories?

The discursive appeal of the expression that the blog uses - "enslave the body", brings us to the look of an experience that is not bearable, that standardizes in a mandatory, imposing, rigid and categorical way.

Giving space here to think about the placement of your term based on gender identity identifications:

[...] gender identity has nothing to do with biological sex or sexual orientation, the way you see and identify yourself, is something that concerns you and how you are in the world. (Garoto não binário, 2016)

Such discourses put us in the place of understanding the already existing identifications that do not enter into the logic of man and woman, but exist as another-gender. In other words, it is clear from reading the blogs that there is a differentiation between this place historically placed as male and female roles, distancing from biological sex, resulting in non-binarity as a term within a gender expression model, for a differentiation of the sexes, a disparity of what is a man/woman, in the case of a correspondence of the term with the very identification of gender in transgenerity (transsexuality).

In this way, we understand that non-binarity is also a term that carries discursively in the speeches presented by blogs a content of construction of gender identity. Thus, as in its use in the form of a gender expression term, a denial of duality presented in the binary system. It is from the perceptions generated by these statements that we seek to understand the constructions of gender and their senses and meanings found.

To be “non-binary”: looking for a definition for a lack of definition?

Within the notions of gender and identity, presented here, we outlined a discussion that seeks to understand the place of speech of these subjects, and what they carry; seeking to understand the forms of gender expressions that permeate non-binarity, mainly the social constructions that perform this identification, and the senses and meanings they comprise.

We bring the idea of “body as a performance” (Butler, 2013), as one in which the subject, identified (or not) with any of the willing genres, will find ways to express himself subjectively to the other and to the social environment, carrying historical and cultural meanings, as presented in this first statement of this category of analysis::

There are several symbols to identify the male and female genders. And these symbols can be biological - like breasts -, or behavioral - like the clothes you wear.

And these symbols are easy to identify. We were all raised around them all the time, and we have very solid (perhaps too solid) notions about what is feminine or masculine! (Felicia's Gaming Diary, 2018)

When we think of the body as a performance, we can understand in this discourse of the blog presented, the portrait of how these performances can exist and pronounce on each subject. We understand social symbols as what we associate with feminine or masculine, from a historical and social construction. In objects, expressions, ways of dressing, behaving, and making oneself speak through what is only visualized by the other, by the image, in a body that presents who it is, through what is understood by the environment.

In the next speech, it is possible to establish relations between the previous speech, which are built around the same process of recognizing non-binarity:

I am not binary, I do not feel part of the binary division of man and woman that is also imposed on us. Since they discovered our sex, they already divide us in blue and pink, strollers and dolls, action or care, and so many others. I am something between these two genres, like an overlap of the two. (Garoto Não Binário, 2016)

According to the investigated literature, therefore, we left this gender identification that was socially presented to us, when we were born, and built from it, our first associations for our understanding of identity. Ciampa (1989) shows us, in the light of Social Psychology, that other questions arise within the simple questioning of who one is, and how the identity of each subject is constructed.

For the author, the way we understand our identity is presented as a discourse, a speech constructed from what we understand that could define an identity; and at the same time, who we are individually, a character in front of the story behind what filters from its social construction. Here, even when the blog's speech denies double impositions and embraces “the between”, or how it is placed, the overlap, it points out what made the creation and identification of this current discourse - that is, the binary division itself..

You ask yourself "what do non-binary people look like?" and EVERYTHING that crosses your mind as a possible visual symbol of gender belongs to either the female gender or the male gender. And you just can't find any middle ground! Much less neutral (portuguese) terms! (Felicia's Gaming Diary, 2018)

This criticism, so surrounded by definitions of identity that it escapes from binary definitions, creates a presentation of identity foreign to the common social recognition of what would be gender (binary). In the middle, they are units seen as strange, as definitions of something that is still undefined, mainly in the performativities, in the body, in the expressions that usually define the other, categories and connections of understanding what is experienced, seen and lived.

But are there ways to express yourself in absolute neutrality being inserted in the middle? What form of neutrality are we talking about? Are there social forms that make it possible to be multiple and be recognized as such, as the speeches of blogs give rise to? These are aspects that are presented to us as questionings of these discursive spaces of a non-binary understanding, in which we have several strands of positions. One of them would be a recognition of the non-binary, as a category, within the social identifications already imposed, presenting the man, the woman, and the break or continuation through both identifications, as we have already been presented.

Another aspect would be that of a position that seeks the multiplicity / neutrality of all identifications, in which there would not necessarily be a non-binary place, one for men, and another for women; it is rather a broad opening of recognition in the social that breaks any duality of differentiation. This position would speak much more of a discontinuation, a denial of social constructions and a position always belonging to a non-place, to a gender position - and not just the body - as a performance.

Therefore, in the face of so many ways of enunciating in the face of a social position, we understand what the body performance presented by Butler (2013) and the construction of an identity in the social environment elucidated by Ciampa (1989) shows us, that this place non-binary positioning will speak much more about the subject that makes up this discourse,

and the form that makes it up, than the designations that try to understand it.

Final considerations

In this work, from a historical reconstruction of what was understood by the binary model of operation, we sought to address the formats that the term gender took over our social construction, and the places of the body as performance and expression, which were being conceived and perceived in the subjects' ways of being in the contemporary cultural environment.

We go through the concepts of masculine and feminine inside and outside the duality of man and woman, rethinking these roles considered as definitive and determined, seeking to define non-binarity as a form of (non) gender identification, and questioning the very social construction of what it represents this (non) gender identity, which occupies an important political place in a context of great changes.

We enter the discursive production of blogs based both on the lines of gender construction guided by Judith Butler (2013), as well as with a critical positioning of Foucault (1988; 2009) in relation to the dimensions of power as a politician and maintainer of social institutions through understanding the notion of device and social control.

Based on the approach of data interpretation from the perspective of Critical Social Psychology, presented in Sílvia Lane (1989) and Ciampa (1989), we were able to conceive the forms of existence of the subjects in the environment, who position themselves as constructors of their own identity, permeated by social, cultural, and historical influences of exclusion, the need for belonging, and places of speech and expression.

In such a way, we were able to achieve the objectives of this investigation of apprehending the non-binary place of gender identity through digital media (blogs), which could be analyzed in the subjects' speeches. These led us to categories that dealt with non-binarity as a way of subversion of the concept of gender, and the understanding of terms and definitions related to this non-binary experience of expression of diverse and indefinite genres.

As it is a little explored topic (especially in Portuguese), given the lack of scientific production, the research opens space for new notions to be created, including the deconstruction of what permeates as male or female in our society, allowing demystifications, and new critical positioning constructions from unpublished readings on the topic.

Finally, although we are presented with its understanding as a descriptive and identity term, and as a place of identification in the analysis of the discourses of blogs, gender non-binarity is still an issue full of controversial positions, expressing themselves as explanatory speeches of multiple possibilities, opening space for future discussions. The question, we infer, is much more than a simple form of identification, constituting an indication of the contemporary change in the historical rationality of thinking about the gender category. The investigation presents us with an obsolete model, which no longer behaves in a normative structure, and assumes the ethical-political place of questioning and positioning; and it subverts the ways of looking at the phenomenon and the models of how sexuality works until recently, exclusively in force in our society.

Author contributions

Cardoso BML participated in the conception, design, search and analysis of research data, interpretation of results and writing of the scientific article. Lemos PM participated in the elaboration of the research project, in the methodological development, discussion and analysis of the data. Andrade AGS participated in the writing of the article, definition of methodological aspects, general review.

Competing interests

No financial, legal or political conflicts involving third parties (government, companies and private foundations, etc.) have been declared for any aspect of the submitted work (including, but not limited to grants and funding, participation in advisory council, study design, preparation of manuscript, statistical analysis, etc.).

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