Information Ecosystem Assessment (IEA) of the

BLACK LGBTQIAP+ POPULATION

of the city of Rio de Janeiro

SUMMARY

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The design of the IEA was based on celebrating the colors that make up the flags of the LGBTQIAP+ communities and using Afrofuturism for the images. Afrofuturism is rooted in ideas based on African ancestry, such as the adinkra symbol Sankofa - a heart with a spiral base or a bird with a beak pointing backwards - which means turning to the past to seek whatever is necessary and precise, in an attempt to oppose colonial erasure. Today, we can build new paths and possibilities for tomorrow, inspired by yesterday. Other adinkra symbols are also used in this document. Developed by the people of West Africa, this symbology is becoming increasingly popular in Brazil as a resource for embracing African values and knowledge.

The collages were also made to express cultural elements used by the researched population, such as the plant St. George's sword and the planets, representing that each person is a whole universe with their own unique identity that should be respected and seen.

LIST OF ACRONYMS
IN PORTUGUESE

ABGLT	Associação Brasileira de Gays, Lésbicas, Bissexuais, Travestis e Transexuais
ABRAJI	Associação Brasileira de Jornalismo Investigativo
AM	Amplitude Modulada
ANTRA	Associação Nacional de Travestis e Transexuais
AP	Área de Planejamento
BET	Black Entertainment Television
FM	Frequência Modulada
IBGE	Instituto Brasileiro de Geografia e Estatística
IDH	Índice de Desenvolvimento Humano
IDS	Índice de Desenvolvimento Social
IEA	Information Ecosystem Assessment
IPP	Instituto Pereira Passos
LAI	Lei de Acesso à Informação

LGBTQIAP+	Lésbica, Gay, Bissexual, Transexual/Travesti, Queer, Intersexo, Assexual, Pansexual
ONG	Organização Não Governamental
PIB	Produto Interno Bruto Nacional
PNS	Pesquisa Nacional de Saúde
PSB	Partido Socialista Brasileiro
PSOL	Partido Socialismo e Liberdade
PT	Partido dos Trabalhadores
RA	Regiões Administrativas
SBT	Sistema Brasileiro de Televisão
SIC	Serviço de Informações ao Cidadão
STF	Supremo Tribunal Federal
TIC	Tecnologia da Informação e Comunicação
UHF	Ultra High Frequency

EXECUTIVE SUMMARY

This Information Ecosystem Assessment (IEA) for the Black LGBTQIAP+ population in the city of Rio de Janeiro stems from research between September and December 2022, the period surrounding elections for Brazil's presidency, state governments, federal senate, federal chamber of deputies and legislative assemblies. This report enables us to analyze how elections impact the lives of Black LGBTQIAP+ people.

The objective of an Information Ecosystem Assessment (IEA) is to gain a deeper understanding of how people find, share, value and trust information in their own local ecosystem, with particular attention to whether this information comes from the media.

The IEA methodology established by Internews assesses eight dimensions of an environment: the local media landscape, information needs, information production and movement, media access dynamics, information use and impact, social trust and influence of the relevant parties. The research adapted this methodology to the specific context and cultural codes of focus area and communities in order to better engage with participants and collaborators.

To understand these relationships, Internews worked with Data_Labe and a team of Black and LGBTQIAP+ researchers specializing in community-based focus research to assess the information ecosystem of the city of Rio de Janeiro.

The city has the second-highest GDP in Brazil, 48% of its population is Black, and 2.9% is homosexual or bisexual.[1]

The city has the country's second-highest GDP (National Gross Domestic Product) and 0.799 HDI (Human Development Index). With 6.4 million inhabitants, 48% of its population is Black, and 53% is female. According to the latest National Health Survey (Pesquisa Nacional de Saúde – PNS) by IBGE (Instituto Brasileiro de Geografia e Estatística – Brazilian Institute of Geography and Statistics), carried out in 2019, 2.9 percent of the population has registered as being homosexual or bisexual as previously mentioned.

Data_Labe engaged a total of 175 people in this research (including participation in questionnaires, focus groups and interviews), with 139 valid responses through the online questionnaire, coming from all areas of the city of Rio de Janeiro, with emphasis on the North Zone. Researchers reached **36 more people through interviews and focus groups** during Brazil's electoral campaign period during September and October 2022. This reach ensured that the discourse on disinformation and hate speech remained up-to-date and relevant among participants. The participating public presented heterogeneous gender identities and sexual orientations, with greater participation of bisexual cisgender women and people who had not completed higher education.

KEY FINDINGS

1 Rio de Janeiro has a population of 6.4 million inhabitants and a Human Development Index of 0.799. According to PNS-IBGE (2019), there is additional information regarding the statement on sexual orientation in the results section.

KEY FINDINGS

A highly troubling finding was that
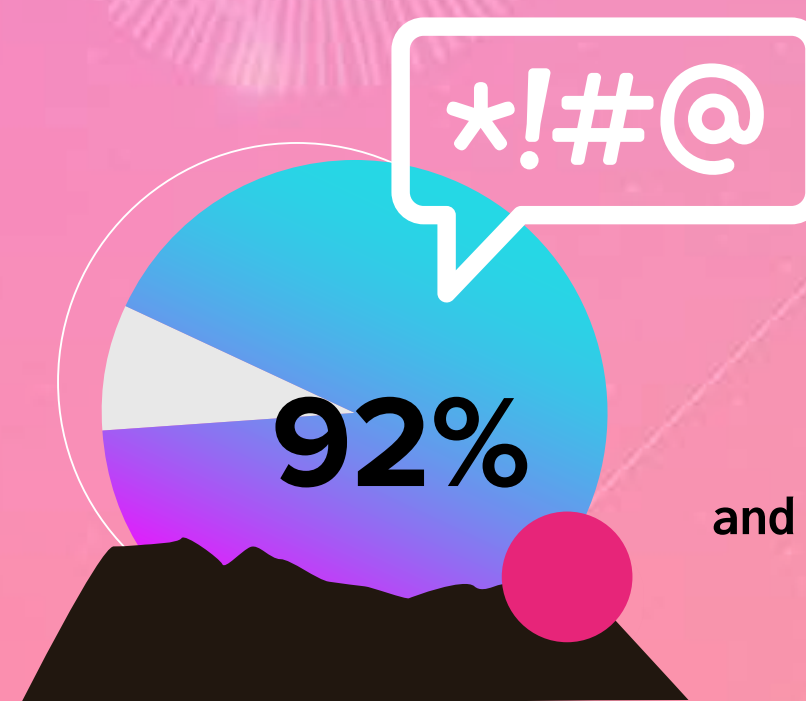
92% of people reported having suffered sexual and/or gender discrimination or violence

and that
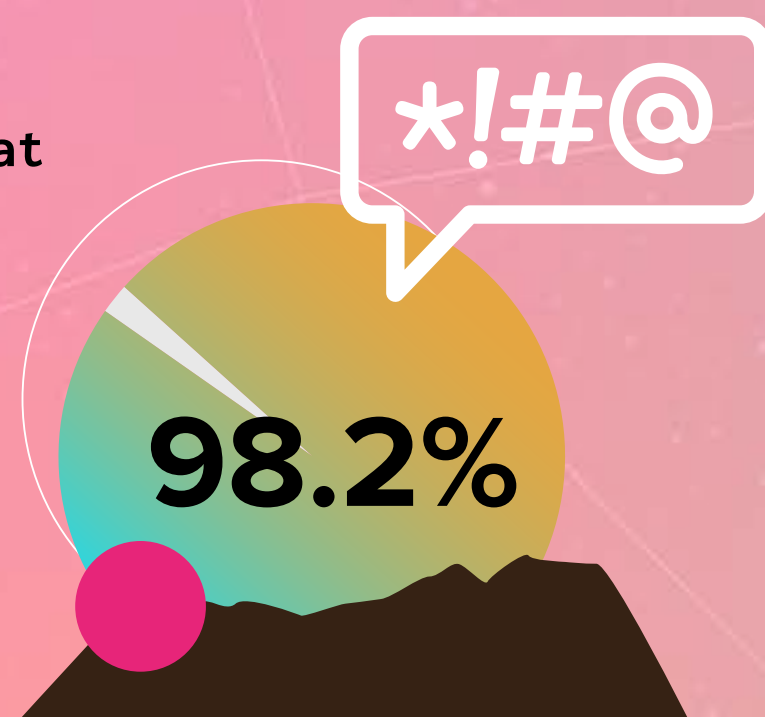
98.2% had already suffered racial discrimination or violence.

In addition, approximately **one in four people** reported suffering such violence on a recurrent basis.

Therefore, public policies are urgently needed to control and mitigate hate speech in civil society, public bodies and the private sector. In addition, we need to create spheres of care and legal reparation to stop the process of extreme violence in the city of Rio de Janeiro.

AVAVAVAVA

81% of participants

reported interactions with hate speech with recurring mentions of hate speech agents being former president Jair Bolsonaro, his supporters, and messages on social networks.

According to participants, these practices increased during the election period and mainly affected Black LGBTQIAP+ people.

Participants reported this violence more frequently offline, but

31% of people

reported abuse from online influencers and communications media.

Participants most frequently mentioned channels, such as Rede Record and Bandeirantes, and presenter Silvio Santos (from SBT) as agents of this violence.
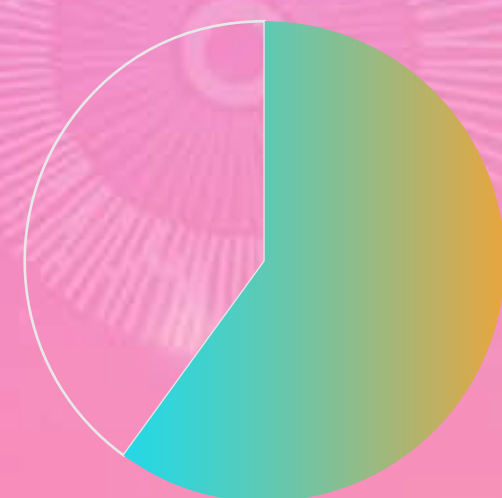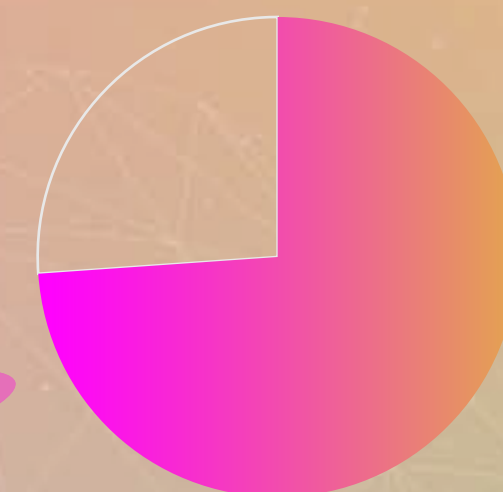
Furthermore, ,

60% of people

interviewed did not feel represented in communication channels and media.

KEY FINDINGS

The Internet is the most frequent channel for obtaining information from participants.

74% of people

reported using the Internet to communicate and get information

This panorama is worrisome when we take into account the participants' economic vulnerability. In Brazil, Internet providers operate with higher consumption rates for more basic data plans, in addition to restricting data traffic to only Meta company applications after users reach the contracted data allowance. **This context potentially indicates that the Black LGBTQIA+ community in Rio de Janeiro is heavily reliant on information disseminated through Big Tech company platforms, which could increase their exposure to hate speech and disinformation.**

There was a clear distinction between between reliable sources of information.

Personal networks and the government emerged as the least trusted sources by the public

VS

NGOs, collectives and the private media emerged as the most trustworthy sources.

This scenario may reflect the recent trend in Brazilian society of viewing official government members and their representatives as sources and disseminators of disinformation and hate speech.
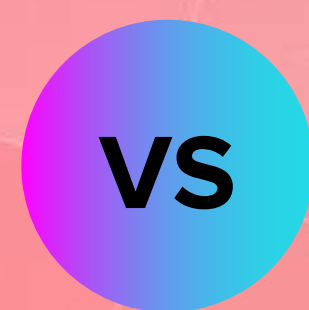
Black Brazilians use the Internet intensively and follow and know about more influencers than Black LGBTQIAP+ politicians.

They often do not have a fixed monthly income to access significant data plans. Despite this, they are LGBTQIAP+ Black activists, but they report great difficulties in representing and distributing their content on social networks.

Participants access the Internet mostly via mobile device (cell phones) and personal computers.

When asked to choose which social networks they most frequently used, based on a multiple choice ranking

88%
Instagram

82%
WhatsApp

53%
YouTube
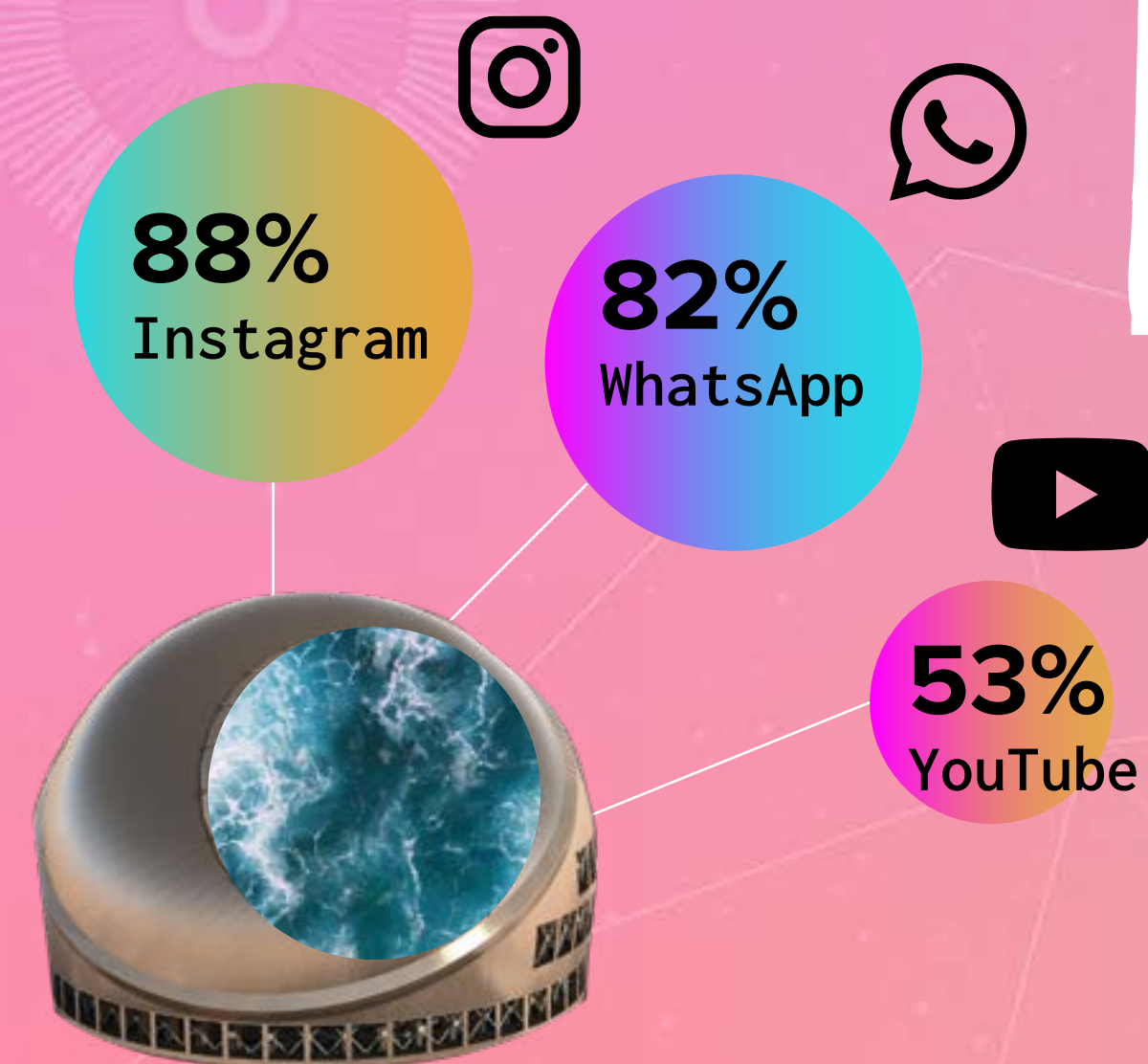
Those surveyed expressed an apparent preference for more visual social networks, which use photos and videos, as well as a clear distinction between reliable sources of information.

In order to investigate information-related processes with governments and official authorities, the research investigated the process involved in changing the name on identification documents a right guaranteed by the Federal Supreme Court since 2018. There was a low rate of people who did not complete the rectification or who had difficulties obtaining documents. However of the fifteen participants who said they had changed their first names, three said they had not done it free of charge, despite this being a guaranteed right.

In interviews and focus groups, it was pointed out that public officials still do not have the skills needed to serve non-cisgender people.

These findings indicate that government institutions and media may do a poor job at communicating relevant information on the Internet, with much of it being outdated or obsolete, for example, if they charge or not for the procedure.

In addition, these findings suggest that those officials who assist the public need to receive high quality and humanized training to guarantee all Brazilian citizens can exercise their rights.

A revealing finding of the IEA was the fact that participants know and follow more Black LGBTQIAP+ influencers than politicians of this identity.

Analysis of the focus groups showed that many politicians or candidates take on overarching Black or LGBTQIAP+ agendas and campaigns, while digital influencers produce more personalized content for Black and LGBTQIAP+ people, which helps them to identify with the content and distribute it widely online.
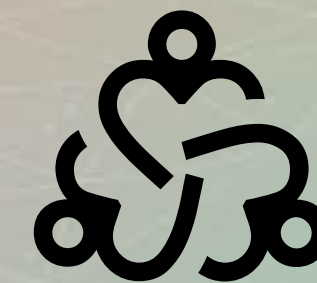
A large portion of participants consider themselves activists for the Black LGBTQIAP+ agenda, but a minority consider themselves a communicator or an influencer.

Interviews and focus groups revealed a common perceptions surrounding t**he difficulty of distributing content produced by Black LGBTQIAP+ people.**

Finally, although most participants have a high level of education (incomplete higher education), 45% of respondents said they receive up to R$1,212.00, approximately 230 dollars per month which demonstrates their economic vulnerability.

INTRODUCTION

This project is an IEA - Information Ecosystem Assessment, seeking to chart perceptions about inequalities that afflict the Black LGBTQIAP+ population in the city of Rio de Janeiro and, consequently, affect its information ecosystem. This ecosystem includes different types of information, including personal, informal, and collective information, among others that are part of the network of news and knowledge present in the informational flow.

The subjects included in the research are Black LGBTQIAP+ individuals and live or vote in the city of Rio de Janeiro. These people participated through a methodology that included focus groups, interviews, questionnaires and bibliographies that took into account the group's plurality.

The analyses and recommendations in this IEA aim firstly to strengthen the Black LGBTQIAP+ community itself. The IEA provides information about how these community members acquire information and, subsequently, supports actions to strengthen a healthier, more democratic information ecosystem that is welcoming to the focus audience.

Over the course of three months, researchers sought to understand the information ecosystem of the Black LGBTQIAP+ population in Rio de Janeiro. The information produced and absorbed by this community provided the central focus of this research, especially in relation to this community's political lives

The research process took place between the months of September and December 2022, during Brazil's election period, which allowed us to analyze how elections impact the lives of Black LGBTQIAP+ people.

This report reveals several crucial pieces of information intended to provide context into the continuing struggles and dignified lives of those who have historically been victims of racial violence and LGBTQIAP+-phobia. Such violence causes these people to become marginalized and invisible within the main information-gathering channels.

By highlighting this scenario, the research team also proposes recommendations for an information ecosystem that is not based on hate speech, disinformation or other violence. This research emphasizes the importance of the information network and its contribution to other aggressions. For example, the focus community's popular

consciousness has, historically and culturally, been stereotyped. Such stereotypes dismiss this community's paths to growth and trap them in roles that reduce their status as individuals.

The research was conducted by a team of researchers consisting of black LGBTQIAP+ individuals. The team's connection with the themes and experiences of the interviewees arouses the subjectivities of those involved and reinforces the commitment to not turning the scientific production space into another place of perpetuation of racial and LGBTQIAP+ aggressions and LGBTQIAP+ phobia, which are currently considered crimes under Law 7.716/2018.

The struggles of the LGBTQIAP+ movements in Brazil for civil rights began around the 1960s but took on greater emphasis in the 1970s. The first political organization emerged in 1978, with the creation of the Grupo Somos de Afirmação Homossexual (We Are of Homosexual Orientation) in São Paulo, amid the country's struggles to regain its democracy. Today, the movement has added new colors, flags and letters to the acronym. The research team chose to keep the acronym used by the Brazilian social movement and to use certain identities which appeared during the interviews. Therefore, the acronym used here is LGBTQIAP+.

It is worth explaining the
letters used in the acronym:
(JESUS, 2015)

Lesbian:
women attracted
to women.

Bisexual:
people who are attracted
to those of both the female
and male gender.

Queer:
an expression used
to refer to sexual and
gender diversity, which
can also be used as an
identity that escapes
gender binarism

Intersex:
people who have biological and/or
physiological characteristics, such as
chromosomes, genitals or hormone
production, which deviate from what is
culturally understood to be specifically
male or female.

Pansexual:
people who are
attracted to others
regardless of gender.

Gay:
men attracted
to men.

**Transsexual/
Transvestite:**
people who at birth were
assigned a gender with
which they do not identify.

Asexual:
people who do not feel
the need or desire for
sexual relations and/
or may only feel this in
specific contexts

Transmasculine,
a term that also appeared in interviews, can be an umbrella term for trans masculinities.
It can also be an identity where a person was assigned feminine at birth but does not identify
with the term woman and does not claim to be a man, although they may identify with forms
of male gender expression. Some refer to this as a non-binary identity.

LGBTQIAP+

This IEA will use the acronym LGBTQIAP+ as the research team understand it to be an inclusive term used by most of the interviewees. Because the 4th National Conference on Public Policies and LGBT Human Rights did not take place as scheduled in 2020, this extended acronym did not receive institutional review at the national level. The coronavirus pandemic and Brazilian federal government's disregard for the demands of the LGBTQIAP+ community hampered the hosting of the event.

Some people from the LGBTQIAP+ community place their identity as Black persons alongside their gender identity and sexuality, sometimes using the term "*Bixas pretas*" It is also relevant to clarify that LGBTQIAP+-phobia is the name given to violence targeting people from the LGBTQIAP+ community due to their sexual orientation and gender identity. It is related to hatred, aversion, prejudice and discrimination in relation to the way people express their gender identity and sexual orientation. This type of violence is a crime in Brazil, as per the Racism Law attached to Law 7.716/2018.

This IEA found that, for a large number of participants surveyed, racial violence is intrinsically linked to gender violence. There is an overlap where one type of violence feeds off the other. Both intersect with violence against Black LGBTQIAP+ people.

THE CITY OF RIO DE JANEIRO

Located in the southeast of Brazil, the state of Rio de Janeiro has had the eponymous city of Rio de Janeiro as its capital since 1975. The municipality has the second-highest GDP in the country.

With 6.4 million inhabitants, 48% of its population is Black, and 53% is female.

According to the latest National Health Survey (PNS) by IBGE, carried out in 2019, 2.9% of the population of the state of Rio de Janeiro identify themselves as homosexual or bisexual. The PNS is based on population sample calculations, and therefore, this percentage has a minimum confidence interval of 2.2% and a maximum of 4%.

According to the IBGE, such data "are classified as experimental and should be used with caution, as they are new statistics that are still in the testing phase and under evaluation." The survey did receive criticism from civil society and experts on the subject for investigating such a subject under the category of citizens' "sexual activity." .

The survey gathered information on self-identification through the question "What is your sexual orientation," which had the following response options: heterosexual; homosexual; bisexual; other sexual orientation; do not know and refuse to answer. Aspects of gender diversity were not included.

Blackness, it intersects all the other things I could be [..] A Black LGBT person will have an intersection that a non-Black LGBT person does not have. Because these things are related.

Non-binary Gay Person - Focus Group 1

The subjects who spoke during this research were all Black. Taking into account the different categories in which Brazil enunciates black people, some are self-recognized as *Pretos* (Black), others *Pardos* (Brown), others Afro-descendants, etc. Other institutions, such as IBGE (Instituto Brasileiro de Geografia e Estatística – Brazilian Institute of Geography and Statistics), lump *Pretos* (Black) and *Pardos* (Brown) citizens together.

RIO DE JANEIRO, BRASIL

A social analysis of Rio de Janeiro's Black population must understand that slavery in Brazil officially lasted until 1888. However, for years following, the stigmas associated with the newly freed population further subjugated them and perpetuated social inequalities. These stigmas and social inequalities persist in the Rio de Janeiro of today.

The creation of the city excluded the Black population. Despite the abolition of slavery, the Brazilian government continued to express prejudice against Black territories, as it did not grant housing, jobs, or access to education to Black people. (ROCHA 2022).

Between 1902 and 1906, Mayor Pereira Passos initiated a "sanitary reform," demolishing poor people's houses to build a more "modern" city. This essentially sought to make the city less Black, as the Black population experienced the greatest impacts. From the 1930s onwards, the goverment began to treat favelas – which are mostly made up of Black residents due to the favelas' occupation by formerly enslaved peoples – as a social problem it needed to extinguish. A war began against the favelas and those living there. This war intensified during the country's military dictatorship in the 1960s and 1970s with policies to remove favelas from cities.

`These policies altered this population's entire information ecosystem by modifying places of residence, work, and access to health and education. Living far outside the urban center of Rio de Janeiro, Black people remain far away from the main cultural spaces, mostly located in the South and Central Zones.`

In the 1970s, the South Zone of Rio de Janeiro underwent a process of gentrification and elitism, while the West Zone received housing complexes to receive residents of old favelas (ROCHA 2021). The population exploded, and, to this day, this part of the city has the largest number of Black people (Table 1) and receives the least public investment, with longstanding precarious access to public services.

The historical phenomenon of militarization, referring to violent operations by security forces, has also intensified the vulnerability of the Black and LGBTQIAP+ population in the city of Rio de Janeiro. According to the Brazilian Yearbook of Public Security (Anuário Brasileiro de Segurança Pública 2022), the profile of victims of police interventions has remained largely unchanged, mainly being Black and brown men, adolescents and young people. In 2021, 99.2% of victims were male. "Even with the reduction observed throughout the national territory, lethality continues to affect whites and Blacks in different ways. While the mortality rate among white victims dropped by 30.9% in 2021, the rate of Black victims grew by 5.8%" (fórum brasileiro de segurança pública 2022, p. 83).

Data from the National Association of Transvestites and Transsexuals (Associação Nacional de Travestis e Transexuais - ANTRA) show that Brazil is the country with the highest number of murders of transvestites and transsexuals in the world, illustrating Brazilians' ongoing hatred and disgust felt toward transgender people. (ANTRA 2022).

Police violence also disproportionately affects Black LGBTQIAP+ people. An intersectional framework illustrates how forcefully the police act toward these people. The Inter-American Commission on Human Rights (IACHR) has expressed concern about how police act against Black LGBTQIAP+ people and how such discriminatory police actions lead the community to think that agents can act with impunity against the Black LGBTQIAP+ population (Instituto internacional sobre raça, igualdade e direitos humanos 2020).

`"The difference is stark between what is really going on within our community and what they [communications media] show in the press. The press shows that residents are the true villains of the situation when they enter our community and simply practice genocide against our people, right? They do not show this."`

Transmasculine person – Focus group 5

The city of Rio de Janeiro is divided into five Planning Areas (PAs), which each have social, economic and cultural differences. For this reason, the research team decided that this IEA should consider the specific Administrative Regions (ARs) that make up the city's Zones.

They used the Social Development Index (SDI) prepared by the Pereira Passos Institute (IPP) to illustrate the social differences across the city of Rio de Janeiro. The SDI unit of measurement is equivalent to the Human Development Index (HDI).

Table 1: Social Characteristics of the Planning Areas

Planning Areas (PA)	IDS	% women	% black
PA 1 (Midtown)	0.600	52%	50%
PA 2 (South area and Tijuca)	0.710	57%	25%
PA 3 (North area)	0.591	53%	51%
PA 4 (East area: Barra da Tijuca and Jacarepagua)	0.624	52%	41%
PA 5 (West area)	0.554	51%	60%

PA 2 and PA 4 are the areas with the lowest Black populations in the city, while PA 5 has the lowest SDI score due to having both rural characteristics and, at the same time, growing industrialization.

This territory gathers the largest number of Black people in the city.

These demographic patterns require carefuly analysis, as they correlate directly to patterns of information consumption, especially surrounding Internet access. These SDI scores also denote geographic barriers to cultural and leisure spaces, which are crucial to the Information Ecosystem. In addition, Rio de Janeiro sees strong territorial identification, especially among residents of the peripheries and slums.

It is common for residents to identify as "offspring" of some territory or part of the city. This appreciation influences their form of identity expression, including clothing and forms of communication. That is, there is a difference in how people behave and consume information depending on how closely they associate with the part of the city they live in.

METHODOLOGY

The research used quantitative and qualitative methods for data collection and analysis. This approach is pertinent when trying to understand complex phenomena, as it tries to match overarching majority patterns with quantitative instruments and discuss particularities through qualitative instruments. The research team developed a questionnaire with open and closed questions and conducted individual in-depth interviews and focus groups.

The questionnaire was available on an online platform with end-to-end encryption at bil.ly/explanario, , along with the search terms. It contained 64 questions, with additional questions appearing based participants' previous answers. This variation in questions meant that some participants had fewer responses than others. The research team primarily distributed this questionnaire online, as well as through some in-person opportunities, within a timeframe of 40 days (October 19 to November 29, 2022).

The research team conducted interviews and focus groups with previously scheduled and strategically selected people and with information gathered from the applied questionnaires. They sought to understand the diversity of experiences felt by Black LGBTQIAP+ people in the Information Ecosystem. The interviews and focus groups were fundamental to help in discussion of the data and to expand the context of quantitative findings. While the research team performed interviews individually with key people, the focus groups provided opportunities to understand how different people, genders and sexualities behaved when faced with the topics presented.

MEDIA LANDSCAPE

The main objective of the research was to evaluate the Information Ecosystem in the city of Rio de Janeiro, focused on Black LGBTQIAP+ people. This research aimed to better understand the flow of information, crucial to building identities and society at large, and its relationship with hateful discourse and political participation.

Researchers asked participants about their perceptions of hate speech in relation to elections and beyond, as well as questions about their civic participation in politics. The research team's hypothesis was that if the information ecosystem is hostile and represents a greater risk of violence to people, a possible consequence would be lower participation in political activities. However, in this IEA, the researchers present discoveries that deepen this debate, revealing a number of people who resist this violent panorama and offer up new possibilities for political engagement.

The descriptions of the questionnaire used, the focus groups, and the individual interviews in this IEA are available in detail in Annex I at the end of this document.

BRAZIL AND FREEDOM OF EXPRESSION

Considering this research's focuses on the consumption of information, disinformation and hate speech, it is worth looking at Brazil's track record for freedom of expression, both in the physical world and online. According to Article 19's Global Expression Report, Brazil had the third-worst decline in freedom of expression indicators. "From 2015 to 2021, the country fell from 31st to 89th in the global ranking of freedom of expression."

In the digital environment, Brazil received the worst evaluation in a survey by Freedom House, with a total score of **65/100**. The main challenges identified were Internet access, content limitations and violations of user rights. Brazil's score for the Freedom in the World report, also created by Freedom House, was **73/100.**

The Freedom of Expression Ranking is led by (1) Denmark, (2) Switzerland, (3) Sweden, (4) Norway and (5) Estonia. Brazil appears in the 89th position, behind countries such as (88) Central African Republic, (87) Haiti, (86) Gabon, (85) Madagascar and (84) Indonesia. In the last positions were (159) Syria, (160) Turkmenistan and (161) North Korea.

Research entitled "Violence and democracy: Brazilian panorama pre-elections 2022", led by the Brazilian Public Security Forum, evaluated the fragility of freedom of expression, as well as its complexities and consequences within the electoral process. The researchers asked (among other inquiries) twelve questions related to the fear of violence and victimization, which resulted in an indicator ranging from 0 to 1, with zero being no fear of violence and one being the highest rate of fear of violence. The data showed a higher percentage of people feared suffering violence because of hate speech between elections in 2017 and 2022.

`For example, 82.5% of people expressed the fear of being murdered in 2022 versus 74.9% in 2017. This increase reflects a greater public circulation of firearms and fatal clashes between those opposed ideologically.`

One of the cases that had a wide impact in the media in 2022 was the murder of a treasurer of the Workers' Party by a policeman who declared support for Jair Messias Bolsonaro.

This case was particularly emblematic, as it happened at the treasurer's birthday party, which had been decorated in support of Lula. The police intervened at the party, and an argument broke out, resulting in the police's deadly shooting of the host.

LEGISLATION

Legislation Governing Traditional Media

Law 4.117/62 was Brazil's first piece of legislation that sought to regulate telecommunications. "The legislation defines telecommunications services as the transmission, emission or reception of symbols, characters, signs, writings, images, sounds or information of any nature, by wire, radio, electricity, optical means or any other electromagnetic process." Brazil has 642 television programming channels – and approximately 24,000 TV retransmitters. There are 4,203 FM radio stations with current licenses and another 1,082 that operate in AM. Across the country, another 4,956 community radio stations help bring citizens information.

The Intervozes Collective, together with Media Ownership Monitor and Reporters Without Borders (2017), observed several significant gaps in ensuring competition, pluralism and diversity within Brazilian media. For example, there are no anti-trust mechanisms for print or Internet media outlets. The Supreme Court revoked the only legislation on the subject of print media, the "Press Law," in 2009, although the law did not impose clear limits on how concentrated media ownership could be.

Such a gap has been particularly worrying for online media, which has seen giant companies dominate content distribution (such as Netflix) or become platforms for interaction and research (such as Google and Meta).

Major radio and television players in a system that favors national networks have historically exploited gaps in. As a result, conglomerates such as Globo, *Record* and *SBT* have hundreds of affiliates and thus dominate the market. There is more variety in the radio sector, but competition needs improvement, as only radio stations belonging to conglomerates have a greater nationwide reach. Thousands of local broadcasters compete in a crowded market with little chance to draw in advertising. This context paved the way for the growth and expansion of religious stations (Intervozes 2017).

The Brazilian Constitution establishes that sitting federal deputies and senators cannot own media groups, hold other paid positions or hold more than one public office. This legislation requires respect in practice.

In 2022 alone, 45 political candidates owned some form of media; 18 were candidates for the chamber of deputies, 13 for legislative assemblies, six for the senate and one a senate substitute. Five others were running for state governor, and two were as vice governor. Out of 45, 38 of these candidates were men, 33 were white, and 33 were millionaires (INTERVOZES 2022).

According to Tâmara Terso, who sits on the Intervozes Collective's board of directors, "the history of Brazilian radio broadcasting is marked by a concentration in media ownership. There are families with a colonial tradition that manage radio and TV channels from north to south and use communications to strengthen their influence on national politics, silence opponents, spread fake news and prevent a diversity of voices in a clear attack on democracy" (INTERVOZES 2022).

Legislation on the Internet

The Internet Legal Framework (Marco Civil da Internet) is one of the most important pieces of legislation in Brazil at the moment, given the Internet's prevalence as a source of information and foundation of much of public opinion, especially in relation to the spread of disinformation and hate speech. This Framework first emerged in 2011, with deputy Alessandro Molon (at the time PT/RJ, currently in the PSB/RJ) as rapporteur. As a legal project, more than 60 representatives from various sectors of society spoke at public hearings, which significantly influenced the new text, approved by the Chamber of Deputies in June 2014.

The Framework has the following principles: **(1)** guarantee of freedom of expression, communication and expression of thought; **(2)** protection of privacy; **(3)** protection of personal data, as provided by law; **(4)** preservation and guarantee of net neutrality; **(5)** preserving the stability, security and functionality of the network, through technical measures compatible with international standards and encouraging the use of good practices; **(6)** accountability of agents according to their activities, under the terms of the law; **(7)** preservation of the participatory nature of the network; **(8)** freedom of business models promoted on the Internet, as long as they do not conflict with other principles established in this Law.

The Internet Legal Framework is relevant to this research, as its application and serious use can help control disinformation and hate speech. The legislation considers that there are limits to freedom of expression and expression of thought, as some forms thereof that may harm other freedoms and individual rights.

Another important achievement in the field was the Law of Access to Information (LAI), which allows Brazilian citizens to access data and information of particular, collective or general interests. Many civil society organizations use the LAI to develop research, prepare reports, and receive public funds from the government budget to develop activities of public interest or through social support, management contracts, partnership conditions, agreements, adjustments and other similar means. According to the organization *Fiquem Sabendo* (2022), which specializes in LAI, the Comptroller General has already registered more than one million requests related to LAI.
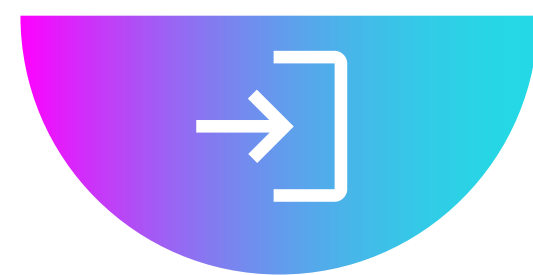
What does the Regulation of Media mean?

In 2022, discussions about how to regulate the media entered the spotlight, especially during Lula's campaign. There is an existing law concerning electronic and mass communications that assumes, at the very least, respect for the Constitution, and that recent technologies, such as the Internet, are also subject to regulation (BRASIL DE FATO, 2021). It is imperative that such regulation guarantees freedom of expression and strengthens the democratic environment for the distribution of information.

Participants in this research would directly benefit should media regulation take place. Real progress could be made in removing historical barriers related to racism and LGBTQIAP+-phobia. This intersectionality of oppression and violence removes access and possibilities from these populations. The plurality and impacts of TV stations or other media produced by the Black population shows the demand for such progress.

TRADITIONAL MEDIA

Television

In Brazil, traditional media include radio and TV as flagship outlets. This trend is generally similar in Rio de Janeiro. This IEA highlights the top three corporations in each of these categories.

Table 2: Peak individual and household audiences in Rio de Janeiro 10/31/2022 to 11/06/2022

Broadcaster	Peak Home Audience	Peak Individual Audience
Tv Globo	28,2%	1.742,5
Rede Record	7,0%	772,1
SBT	8,7%	448,8
Rede Bandeirantes	2,2%	132,1
Rede TV!	1,4%	97,4

Source: Kantar IBOPE Media

The Globo Network, SBT and Record Network are the main broadcasters in Rio de Janeiro. Headquartered in Rio de Janeiro, Globo belongs to the Marinho family and has the most influential TV stations, with coverage of 95% of the national territory. Globo's top broadcasts include soap operas, Brazilian league football games, local and national news, and reality shows.

The *Record* Network has seen significant growth in recent years, especially thanks to opinion shows about police operations, with an easily gained audience among homes and businesses in Rio de Janeiro. *Record* is owned Universal Church of the Kingdom of God of Bishop Edir Macedo, covering 57% of the national territory.

SBT (Brazilian Television System), belonging to businessman Senor Abravanel, also known as Silvio Santos, has the third widest reach among television networks. Its São Paulo station covers 80% of the Brazilian territory and mostly focuses on talk shows, Mexican soap operas, re-runs of 1990s TV shows and, lately, sports. Less influential, the Bandeirantes network belongs to the Saad family. In its early years, the network focused on sports, but it has since added as its flagship journalism and the Fausto program (a talk show hosted by a former Rede Globo); and also Rede TV! Of Amilcare Dallevo Jr. This is a commercial TV that had its golden years during the broadcasting period of the humorous program Pânico na TV (2003 - 2012).

Radio

The influence of radio varies locally across the country. According to a study [Kantar Ibope Media](#) 80% of Brazilians listen to or consume radio programs. The study noted, "each listener spends, on average, four hours and 26 minutes listening to the radio." Another interesting observation was that **"the continuous increase in online radio consumption shows the potential of this environment to seek other transmission formats: 10% of the population reports to have heard radio over the Internet in the last 30 days.** This audience passed, on average, two hours and 44 minutes connected to the radio."

Table 3: Most listened radios in the city of Rio de Janeiro

Broadcaster	Number of Views
Super Rádio Tupi 96.5	1.193.382
Rádio Globo RJ 98.1	377.686
Rádio JB 99.9 FM	243.671
FM O Dia 100.5	210.942
Rádio Melodia 97.5	173.895

Source: [Rádios.com](#)

In the city of Rio de Janeiro, *Super Radio Tupi* 96.5 FM, *Radio Globo RJ* 98.1 FM and *Radio JB* 99.9 FM emerge as main radio stations.

Active since 1935, [*Super Rádio Tupi 96.5*](#) belongs to *Diários Associados*, the third-largest media conglomerate in Brazil, which also owns some television channels. Currently, the group has 33 assets, eight newspapers, one magazine, seven radio stations, six TV stations, six websites and four other companies. *Radio Tupi* is focused on informative journalism, sports journalism and, since the 1960s, the transmission of the samba school parades of the special group and the Gold Carnival series.

[*Rádio Globo RJ 98.1 FM*](#) is part of the Globo Group, owned by the Marinho family. The station is focused on music, entertainment, journalism and sports (the last two in partnership with CBN Rio de Janeiro).

[*Rádio JB*](#) ranks third in consumption rates in Rio de Janeiro. Founded in 1970, the radio's programming is mainly focused on working families and adults and belongs to the JB Group. This broadcaster was the first in Rio de Janeiro to report on traffic by helicopter. It has a longstanding tradition of broadcasting the current traffic situation through the Rio Operations Center at City Hall and through the Painel JB program. Finally, *FM O Dia* is a music station focused on pagode, funk, and pop. *Rádio Melodia* reaches the evangelical audience with gospel songs.

The consumption of audio content has also seen a rise through *podcast consumption*.

Podcast programs, available online, saw an [increase in popularity](#) among Brazilians during the pandemic. Podcast audiences are now 132% higher than in 2019.

The number of podcasts also grew during the pandemic. The more democratic and accessible nature of these programs has driven this growth.

Cellphone apps such as [Anchor](#), [Spotify](#) and [Apple Podcasts](#) enable people to publish their own episodes with their smartphones. The podcasts "[*Mano a Mano*](#)," "[*Afetos*](#)," "[*História Preta*](#)," and "[*Mulherismo Africana*](#)" are just some examples focused on the Black population, while the "[*Fora do Meio*](#)," "[*Cadê Minhas Lésbicas?*](#)" and "[*Sapa Justa*](#)" podcats focus on the LGBTQIAP+ community. In November 2022, "*Mano a Mano*" published an episode in which presenter and rapper Mano Brown interviewed singer [Linn da Quebrada](#), an important icon for the Black LGBTQIAP+ community. On the show, Linn, who is a transvestite Black woman, spoke about her own survival and how Black LGBTQIAP+ people might be susceptible to violence.

ALTERNATIVE AND COMMUNITY MEDIA

Print Media

This sector of traditional Brazilian media has been in decline in recent years, as digital editions have seen significant increases in subscriptions (PODER360 2022). However, the ongoing market share of print communication still deserves attention. In Rio de Janeiro, the three main printed newspapers are *O Globo*, *O Dia* and *Extra*.

O *Globo* belongs to the eponymous group and is the newspaper with the largest circulation in Rio de Janeiro and all of Brazil. It became well known in Brazilian society for its support of the 1964 military coup and for its influence over public opinion at different crucial political moments in the country's history. *Extra* enjoys similar popularity but appeals to working-class readers and ranks third place in circulation. The newspaper includes into three sections: the first focuses on politics, some state news, entertainment and international affairs; a second focuses on sports, especially the Brazilian Football Championship; and a third section focuses on Baixada Fluminense, the name for the broader Rio de Janeiro region.
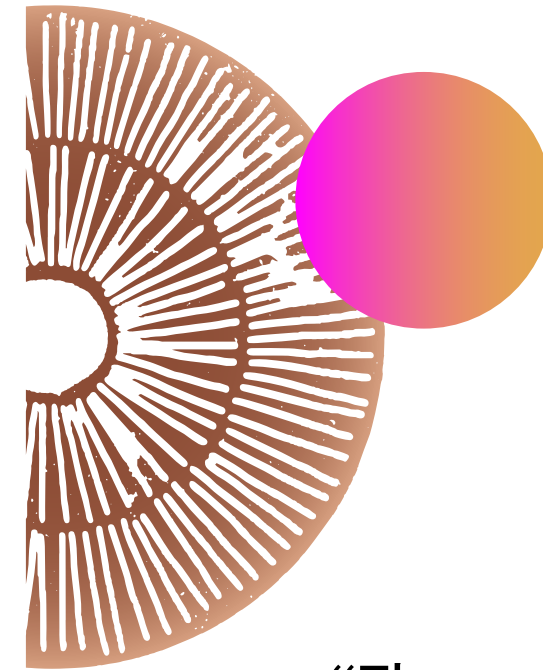
"The print media with the largest circulation in Brazil is *Folha Universal*, from the Universal Church of the Kingdom of God. Its reach is larger than any other magazine or newspaper in Brazil, with a staggering circulation of almost two million copies per week or almost eight million copies per month. There is no print media, not Grupo Globo, not Folha, none, that comes even close to this circulation."

Cisgender/Lesbian Woman - Representative of the Intervozes Collective (Interview)

Local Alternative Media

In addition to the traditional media presented, video, radio, and local newspapers; alternative media have gained popularity, informing public opinion debates and addressing the reality of life in Rio de Janeiro in residents' languages.

Examples of these communications vehicles appear in Rio's favelas. In Maré, the newspaper *Maré de Notícias* has a monthly circulation of 60,000 copies; *Fala, Roça!*, in Rocinha, has a wide reach online; and *Voz das Comunidades* and *Coletivo Papo Reto*, in Alemão, have a number of social outreach programs alongside their communications media.

For residents, these media produce and share narratives that speak about powerful local issues and remove stigmas about poverty and violence in favelas propagated by traditional media.

These media also denounce State violence and defend the basic rights of local populations against the dehumanization campaigns that majority populations commonly subject them to.

Neighborhood newspapers also play a key role in local information ecosystems; *Jornal Campo Grande* addresses the specifics of the Campo Grande neighborhood in the West Zone of Rio with a very different feel than traditional media (which diminishes this region's visibility). Campo Grande is the furthest removed part of the city from centers of power and elite neighborhoods, and the news commonly mentions the area only in negative terms. The research team chose to use Instagram as a measure of influence, as participants ranked it as their most-used social network.

Table 4: Local alternative media in the city of Rio de Janeiro - Access on: 11/23/2022

| Media	Year of Origin	Number of followers on Instagram
Voz das Comunidades	2005	172 mil
Maré de Notícias - Redes da Maré	2009	39.7 mil
Coletivo Papo Reto	2014	16.1 mil
Perifa Connection	2019	13.9 mil
Fala Roça	2013	10 mil
Jornal Campo Grande	–	9.4 mil
A voz da favela	2009	7.6 mil
Fala Akari	–	3.9 mil
O Cidadão	1999	1.1 mil

**Source:** Data_Labe (–)no information available

BLACK LGBTQIAP+ MEDIA

As descendants of the creators of much of Brazi's written and oral tradition, Black people in Brazil started the country's first newspapers before the abolition of slavery (1888) with printed publications, such as *O Mulato ou Homem de Cor*, *O Brasileiro Pardo* and *O Lafuente*, according to the Estado de Minas website (2022). The latter jointly discussed the lack of citizenship conferred to free Black people at the time.

Rather, mainstream media portrayed the Black population as a marginal population, often appearing as caricatures in cartoons, social commentary pieces and crime articles. The creation of Black media in the Brazilian context was necessary for Black narratives to emerge, so Black people could read about themselves from the perspectives of members of their own racial group.

Over the years, however, the Black media landscape has not rapidly expanded. During this research, the scarcity of Black LGBTQIAP+ media in the ce city of Rio de Janeiro became apparent. The communicator Diego do Subúrbio appears as one of the few digital influencers who produce online content on the Internet about the Black LGBTQIAP+ population.

Encouraging more Black LGBTQIAP+ people to access the media as content creators, communicators and influencers is necessary since these populations lack opportunities. Such opportunities are often inaccessible due to the intersection of racism and LGBTQIAP+-phobia.
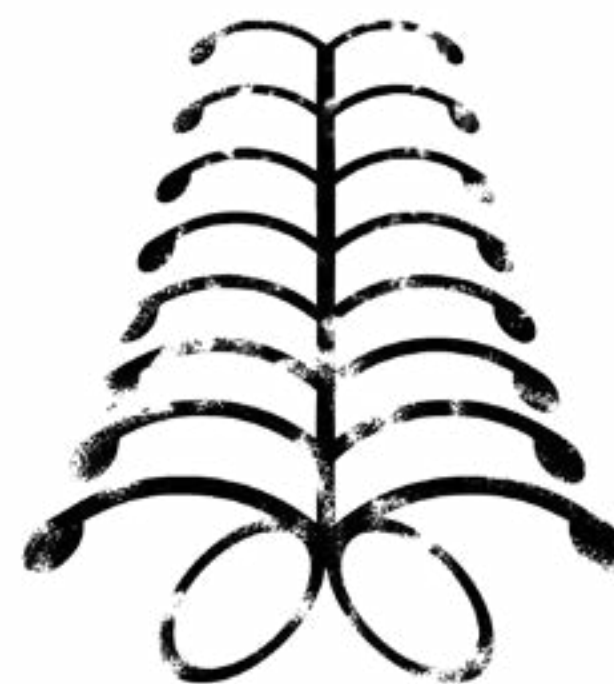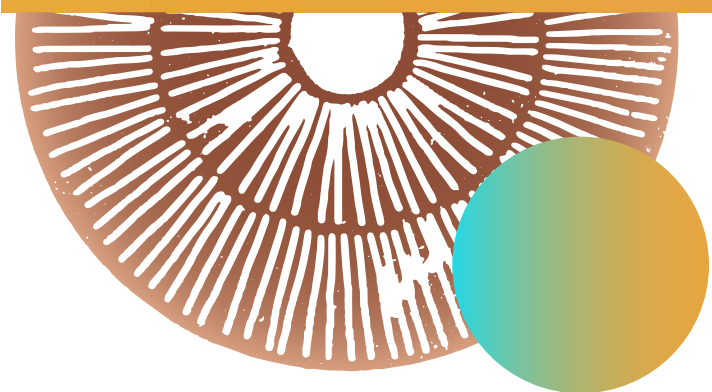
"During the campaign, one of my proposals was the creation of a fund to promote community and popular media and which would provide specific quotas to help promote Black, LGBT and women's media. This money should come from the economic profits of digital platforms, which today pay nothing to the Brazilian State. That is absurd. [...] We cannot romanticize precarity. During the pandemic, I will always remember this example; it was popular and community media that helped to fight disinformation in the favela and on the periphery. With a sound car, a raffia banner, a poster, and WhatsApp, just with this, we were militant and resistant. But it can't be like that. We need these means of communication to be financially solvent. We need to encourage these media."

Cisgender/Lesbian Woman – Federal Deputy Candidate for the Workers' Party (PT) (Interview)

Black Media

Research indicates that the Brazilian public perceives Black media as a sort of dissident media. *Raça magazine*, for example, has been on newstands throughout the country for 24 years and is the largest Black segment magazine in Latin America, according to the official website. The first edition alone, published in 1996, sold 270,000 copies.

With a nationwide reach, the *Mundo Negro* website has offered content aimed at the Black population since 2001. Its more than 643,000 Instagram followers can access content on a variety of subjects, such as music, movies and self-esteem.

With a national reach, *Blogueiras Negras* Black Bloggers) address issues related to Blackness and feminism for an audience of 34,500 followers. According to *Intervozes* (2019), the blog was crucial in denouncing the case of Cláudia Ferreira, a Black woman dragged behind a military police vehicle and murdered in Rio de Janeiro in 2014.

Finally, the *Mano a Mano* podcast stands out with 31,000 followers on Spotify. On the air since 2021, the podcast presented by *Mano Brown*, a rapper and member of the Racionais Mc's group, has produced 30 episodes over two seasons.

The Black media with the greatest reach are shown in the table below, with Instagram followers representing as a ranking criterion for reach.

Table 5: Black media and their years of origin and number of followers on Instagram. Accessed on: 11/24/2022

Media	Year of origin	Nº of followers on Instagram
Alma Preta Jornalismo	2015	491 mil
Notícia Preta	2018	384 mil
Revista Afirmativa	2013	39 mil
Correio Nagô	2008	11 mil
Cultne	1980	13 mil

Source: Data_Labe (-) No information available

LGBTQIAP+ Media

The 1960s and 1970s saw the emergence of media targeting a homosexual audience. According to Oliveira and Dias (2009), examples of these publications include: "*Le Femme, Subúrbio à Noite, Gente Gay, Aliança de Ativistas Homossexuais, Eros, La Saison, O Centauro, O Vic, O Grupo, Darling, Gay Press Magazine, 20 de Abril, O Centro and O Galo, Os Felinos, Opinião, O Mito, Le Sophistique, Fatos e Fofocas, O Mito, Zéfiro,* Baby Little Darling and others."

The foundation of the Associação Brasileira de Imprensa Gay (Brazilian Gay Press Association) accompanied the large volume of such publications, but Brazil's military regime closed down the foundation in 1964. However, in resistance to the dictatorship's repression, the newspaper *O Lampião da Esquina*, launched in 1978.

With the HIV/AIDS epidemic in the 1990s, the homosexual public began to receive coverage in the national media and suffered significant stigmatization, mainly directed towards homosexual men. It was then that *Sui Generes* magazine appeared, published by *SG Press* and with a circulation of 30,000 copies per month (GONÇALVES 2010). This publication helped to demystify homosexual men in the media, elevating this audience to a market segment capable of guaranteeing a profit for communications media and companies in general.

While homosexual men began to see greater participation in the media and in the information sector, the broader struggles of lesbians, gays, bisexuals, transvestites and transsexuals continued in several important ways. This scenario has changed in recent years, however. The dissemination and popularization of online media, blogs and social networks have contributed to greater visibility for LGBTQIAP+ people.

Examples of such digital media include *Hibrida magazine*, which is aimed exclusively at an LGBTQIAP+ audience and whose team is made up of professionals from this community. *Todxs*, which has more than 39,000 followers on Instagram, *QueerIG*, editor of the IG portal, and the now-defunct *IGay* and *Põe na Roda* are also stand-outs. Alternative media also emerged focused on gender-related news, such as *Gênero e Número*, which produces journalism based on data analysis, and *Revista AzMina* focused on combating gender violence. The channels respectively have 30,000 and 110,000 followers on Instagram.

In Rio de Janeiro specifically, *Pheeno*, an LGBTQIAP+ news, lifestyle and entertainment portal with more than 60,000 followers on Instagram, stands out.

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However, it is important to note that
the media mentioned here do not have
an editorial line that only tackles
the issues close to the hearts of the
LGBTQIAP+ population. Despite these
positive steps, it remains difficult
in Brazil to find media or content that
accurately represents the scope of the
country's racial diversity.
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INTERNET AND SOCIAL NETWORKS

The Internet is the fastest growing communication channel for entertainment, news consumption, exchange of information, and for political activism, among other functions. In recent years, platforms such as WhatsApp, Facebook, Twitter, Youtube and TikTok have also become information channels, to the detriment of major news portals such as *Uol*, *G1*, *Yahoo*, *Folha de São Paulo*, etc. Academic studies and research have well documented this shift.

Despite the emergence of numerous news websites with varied approaches to information, *Uol*, *Abril*, *Globo*, *IG*, *Estado* and *R7* portals have remained leaders due to their links to large groups operating in other segments. However, major contenders are arising. Websites such as Fórum Magazine, with a progressive vision, and O Antagonista, with a conservative outlook, have emerged as powerful online voices (INTERVOZES *et al.*, 2017).

The COVID-19 pandemic led to an increase in information consumption through social networks and the Internet, as observed in the IEA. One of the interviewees – who describes herself as "a non-binary *bixa preta*" – reports that her Instagram following increased during her period but that, in general, Black LGBTQIAP+ people have struggled to receive recognition" as influencers or mainstream communicators on social networks.

RESULTS

"I can be very honest and tell you that Black LGBTQIAP+ people are not digital influencers. We can be criativistas (creative activist), which is a term that I suggest should be used; I view myself as a content creator and activist and put it all together. [...] On social networks, not everyone is willing to listen to us, even our own, right? if it weren't for my friends in my house in Axé (a place for gathering), I think I would have left that place a long time ago."

Non-binary Bixa (as in portuguese) Black person - Communicator and journalist (Interview)

This research reveals how information consumption occurs on the Internet, especially among the Black LGBTQIAP+ population in the city of Rio de Janeiro, and mainly in the context of the 2022 elections. Findings show how several political candidates used disinformation and hate speech as an electoral strategy.

The online questionnaire received 147 responses; however, the research team excluded six people who self-identified as White and two as Indigenous from the analysis.

The final sample for analysis included 139 Black LGBTQIAP+ people with a mean age of 29 years.

Across all responses, the North Zone emerged as the most-represented part of the city with 85 responses, followed by the West Zone with 30 responses, the Central Zone with 18 responses, and the South Zone with 14. .

Respondents predominantly identified as bisexual cisgender women with incomplete higher education (Table 1). Three people considered themselves Intersex, and fourteen declared not knowing whether or not they were Intersex.

The research team had difficulty finding Intersex people, as many people do not know if they are Intersex or what it means to be Intersex. Many people take a long time to fully discover the meaning of Intersex. This trend is due to the **scarcity of information** on the subject or because of stigmas surrounding those who have different biological and/or physiological characteristics in their bodies, deviating from traditional understandings of male or female. The research team talked to an Intersex leader from the city of Rio de Janeiro, who shared a little bit about her experience.

"[...] They didn't know that I was Intersex at the barracks, and then they started to see me expressing myself on social networks. What is troubling, for example, is when they ask, 'What do you mean an LGBT person finished in first place?' Because barracks are a representation of straight, cis, endosex, pure normativity. So they're like 'how can an LGBT be in first place in this class, which is a cult to the body, to the masculine sexual body?' I've received messages saying, 'Ah, are you gay?' I reply like this: 'Look, my orientation is heterosexual, my gender identity is cis, even when I go for a job interview, jobs don't have a box for intersexuality, but they started to see they need for one.' In this way, people would see the company cares about everything.".

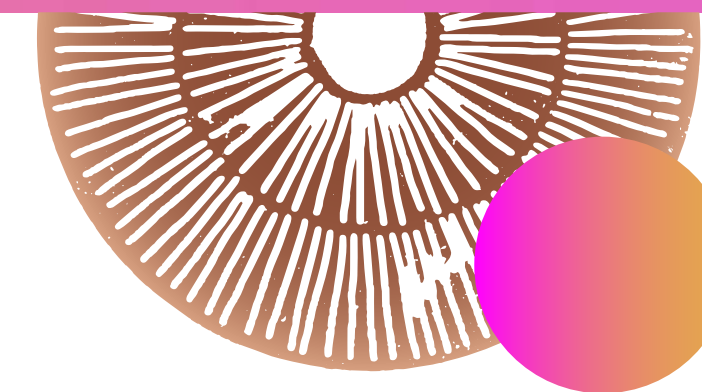**Intersex Man - Intersex Political Leadership of Rio de Janeiro**

Table 1: Sexual orientation, gender and education level of research participants - Rio de Janeiro, 2022

Question	Number of answer	Percentage
What is your sexual orientation?		
Bisexual	52	37,4%
Homosexual	50	36,0%
Heterosexual	22	15,8%
Pansexual	11	7,9%
Asexual	2	1,4%
No label	2	1,4%
What is your gender?		
Cisgender woman	62	44,6%
Cisgender man	47	33,8%
Non-binary	9	6,5%
Trans man	8	5,8%
Trans woman	4	2,9%
Travesti	4	2,9%
No label	4	2,9%
Queer	1	0,7%
What is your education level?		
PhD completed	1	0,7%
PhD incomplete	3	2,2%
Master's Degree Complete	8	5,8%
Master's Degree incomplete	6	4,3%
Specialization complete	6	4,3%
Specialization incomplete	7	5,0%
Higher education complete	21	15,1%
Incomplete higher education	59	42,4%
Complete High School	20	14,4%
Complete technical high school	4	2,9%
High school incomplete	3	2,2%
Elementary school complete	1	0,7%

Source: Data_Labe

The variables concerning employment and income revealed a high degree of economic vulnerability among participants.

Forty five percent reported receiving up to one monthly minimum wage per month, which is equivalent to R $1,212.00 (230 dollars approximately). In addition, most do not have a formal job (Table 2).

There are certain difficulties for the Black LGBTQIAP+ population to access the formal job market, especially if they are people who deviate from standard norms or expected stereotypes, or if they manifest a different gender expression than expected. Masculinized lesbian women, feminine gay men and trans/transvestite people tend to have fewer opportunities in the formal job market.
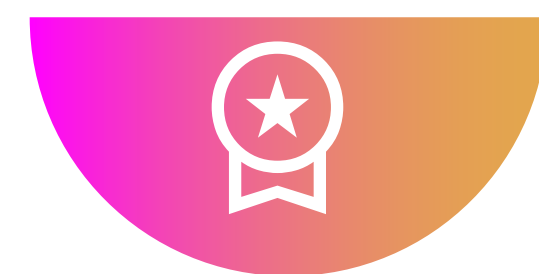
This trend intensifies with a structural LGBTQIAP+-phobia that can lead people with these identities to drop out of school at an early age.

ANTRA data indicates that 90% of the population of transvestites and transsexuals have to work as prostitutes to make a reliable income due to the difficulty of entering the labor market. The TransUerj survey also adds that most transvestites interviewed had not completed elementary school and reported suffering from institutional violence in education spaces. Trans and transvestite people who graduated high school also reported suffering from prejudice and discrimination due to their gender identity while seeking to access work and education. (Data about trans health and citizenship in Rio de Janeiro 2020).

"A Black man has to cut his hair to get a job, while a white person won't think about it. Going somewhere to ask for a job, even more so wearing dreadlocks, being Black and being trans [...] People don't wonder about that. You won't see any representation of trans, fat, disabled, or wheelchair users on television, and nobody will say anything."

Transvestite Woman - Focus Group 5

1. OVERVIEW OF THE INFORMATION FLOW AS RELATED TO COMMUNICATIONS MEDIA

## Who do those interviewed trust the most?

People who answered the questionnaire stated that they had little confidence in information coming from their personal networks, such as relatives and friends, or from the government.

Of those who said they had little trust in information, 41% of respondents indicated they didn't trust their personal networks, and 34% said they had little trust in the government.

When asked whom they trusted more when consuming information[2], 29% said they trusted information from non-governmental organizations, followed by 28% who trusted information from collectives and 23% who trusted traditional private media (Graph 1).

This scenario may reveal a disinformation process driven by the far-right government of Jair Bolsonaro. Since the 2018 election, Bolsonaro has used social networks and digital channels to spread disinformation across all social classes, as *The Guardian* published in 2019. NGOs and collectives provided, in respondents' opinions, a counterpoint to this process and were still reliable sources of information.

Graph 1: Information sources that people trust for
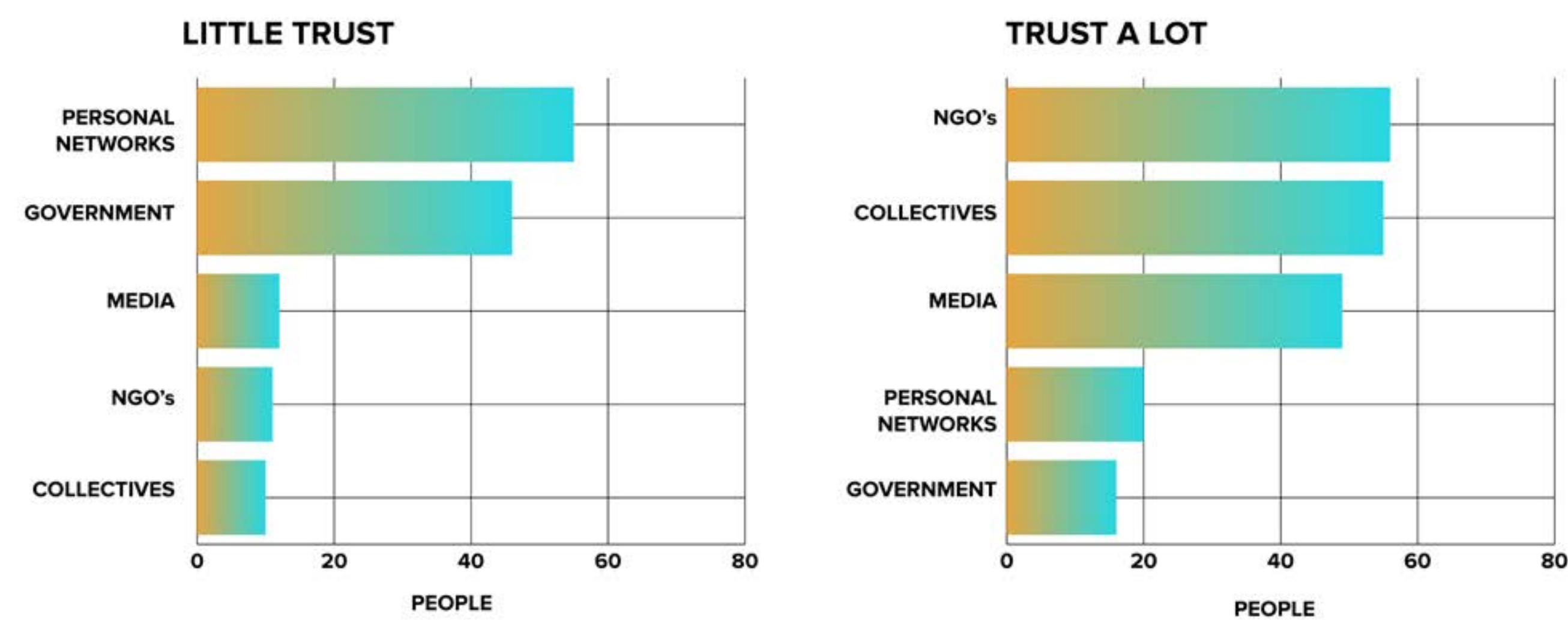
This panorama was not specific to any type of information, but rather provided an overview. It is important to separate these results from the next topic, which investigates what kind of information people seek the most.
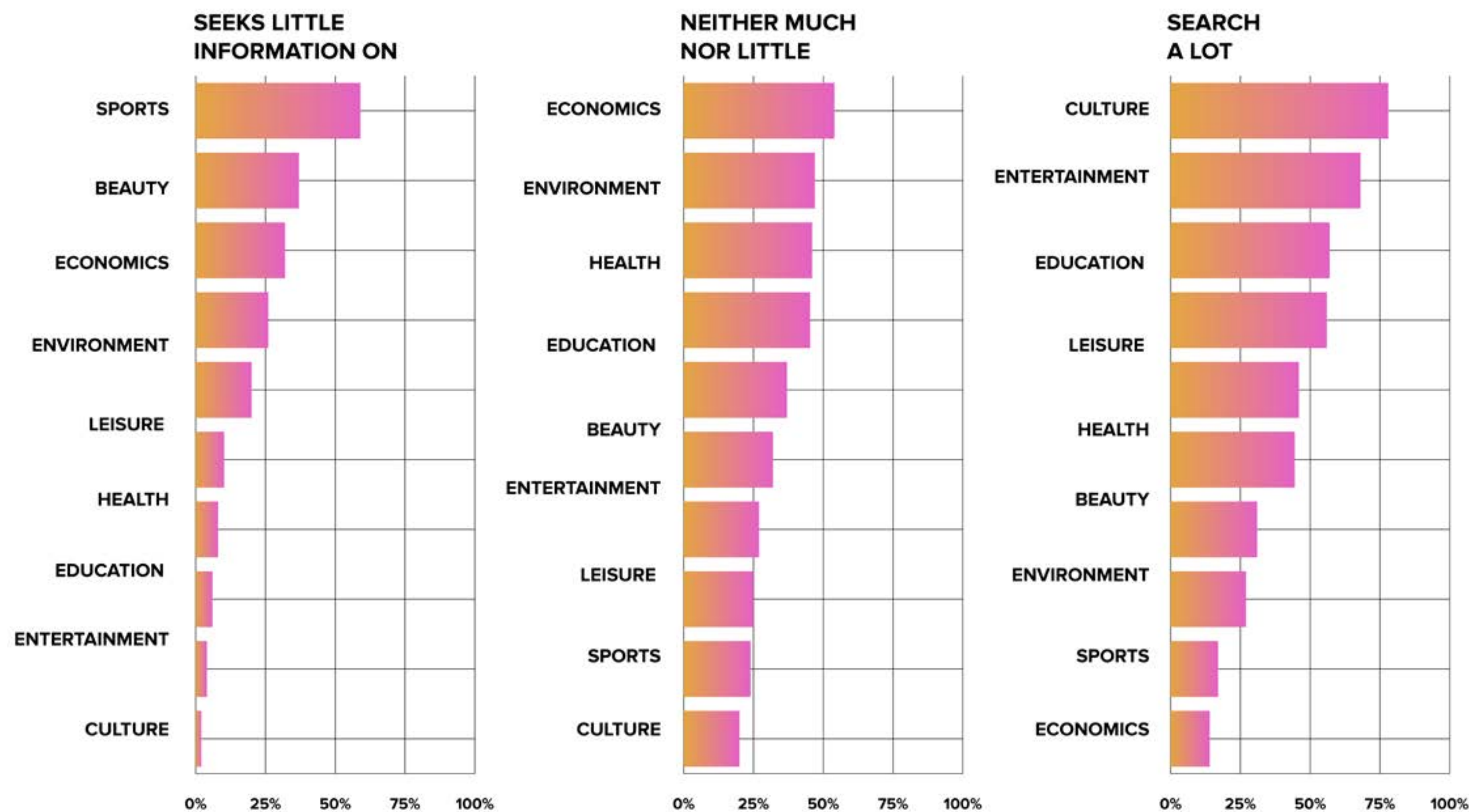
2 It is important to inform you that for all qualifying questions on scales, such as this one that gauged the degree of confidence in a few, medium, and a lot, it was possible to select more than one option at each confidence level. This mechanism results in the sum of responses in a single confidence category being greater than 100%.

What type of information do people seek the most?

When asked about what type of information "they look for a little", the themes were sports (59%) and beauty (37%). beauty (37%). On the other hand, culture, entertainment and education were the most-searched topics for, with 78%, 68% and 57% respectively respectively (Graph 2).

Graph 2: What types of information people seek

SEEKS LITTLE INFORMATION ON

SPORTS
BEAUTY
ECONOMICS
ENVIRONMENT
LEISURE
HEALTH
EDUCATION
ENTERTAINMENT
CULTURE

NEITHER MUCH NOR LITTLE

ECONOMICS
ENVIRONMENT
HEALTH
EDUCATION
BEAUTY
ENTERTAINMENT
LEISURE
SPORTS
CULTURE

SEARCH A LOT

CULTURE
ENTERTAINMENT
EDUCATION
LEISURE
HEALTH
BEAUTY
ENVIRONMENT
SPORTS
ECONOMICS

What are the most-used communications media?

Research participants highlighted FM radios and print newspapers as the least used forms of media to receive information.

46%
responded that they do not use the radio as a channel for consuming information

74%
reported that they use the Internet as their main consumption channel

43%
who do not use print newspapers

17%
who use television

The high rate of Internet consumption as the main means of information-gathering necessitates caution. With the popularity of social networks, many people have begun to consume information based on the content that algorithms developed by large companies send to their accounts. These people often do not gather news autonomously through search engines or online media sources.

These findings generally align with the national scenario. According to research by the Regional Center for Studies for the Development of the Information Society (Centro Regional de Estudos para o Desenvolvimento da Sociedade da Informação) (TIC domicilios 2021), 81% of the population over ten years of age used the internet, followed by television (used by 51% of the Brazilian population).

However, the same survey warns that the vast majority of people from social classes C, D and E use the Internet mostly via cell phone through mobile data. This limits access in Brazil since, after running out of data, users can only access so-called "zero rating" applications (with no consumption rate), which include the META owned applications Facebook, Instagram and WhatsApp.

Finally, although television consumption is strong among the Brazilian population, this was not the case among participants in this IEA research. Multiple factors could contribute to this trend. The average age of the respondents may mean they are busy with work and education, with little freedom to watch television. This finding may also reflect the gradual process by which the Internet is replacing television, as on the Internet, users can find a greater diversity of content, characters and segmentation.

2. FLOW OF COMMUNICATION AND RELATIONSHIP WITH PUBLIC AUTHORITIES

To analyze how the public consumes and relates to information from the authorities, the IEA team investigated the process of formally changing one's first name. Of all respondents, only 15 people had changed their first name and/or gender. This process is a right guaranteed to all trans people and transvestites by Article 16 of the Brazilian Civil Code. Since 2018, the Supreme Court has guaranteed this right to anybody without the need for a court decision and without sex reassignment surgery. Despite this Supreme Court ruling, many people still report difficulties or a lack of complete knowledge about this process. **These may well be symptoms of the ongoing dificulty in information access about rights or legal processes.**

The difficulty that Black LGBTQIAP+ people have in accessing official government information can be attributed to government officials' lack of sufficient communication strategies. As data shows, people have increasingly migrated to online media and social networks.

This means that traditional media and communications vehicles are no longer representative of the public participating in this research.

The research team recommends the active inclusion of Black LGBTQIAP+ people in decision-making and strategic communication teams. This inclusion would allow for government proposals that are more innovative, more aligned with public discourse, and more effectively disseminated among society. This demand has remained longstanding among Black and LGBTQIAP+ social movements in Brazil, yet Brazilian media channels continues to neglect it.

Furthermore, three additional people reported difficulty accessing documents because of their gender identities, including two trans men and one who prefers not to label gender. Thow these results are low, they show that Black LGBTQIAP+ people in the city of Rio de Janeiro still cannot exercise their citizenship in a full, integral and easy way. This finding is due both to a lack of full access to information and to discrimination. The COVID-19 pandemic provided further evidence for this trend, as many Black LGBTQIAP+ people suffered from insufficient attention to their specific health conditions, such as being a trans person. Many people were left without access to clinical specialties, reinforcing the institutional transphobia that already existed in this type of care.

"Especially in this time of COVID, you know, the health system is not prepared to serve trans bodies. We're not there yet; the general public feels more confident about disrespecting us, even though we have a social presence; even though we express ourselves about the way we are, they feel very comfortable in their prejudice."

Transmasculine - Focus Group 5

3. THE PRODUCTION AND DISSEMINATION OF INFORMATION

Link to Black LGBTQIAP+ influencers

A significant number (83%) of respondents shared that they know and follow Black LGBTQIAP+ communicators on social networks (Table 2).

The names of the communicators mentioned are available in Graph 3.

Nataly Nery	Gabi de Pretas (Gabi Oliveira)	Liniker
Followers:	**Followers:**	**Followers:**
693,000	607,000	1.1 million
230,800	152,500	35,200

Instagram

Tik Tok

The first two are digital influencers while Liniker is a singer whose most important social networks are Spotify (with 928,899 monthly listeners) and YouTube (with 101,000 subscribers).

Graph 3: Word cloud with the names of black LGBTQIAP+ communicators and influencers that people in the survey reported knowing and following

Link to Black LGBTQIAP+ politicians

When asked in the questionnaire if participants followed Black LGBTQIAP+ political (candidates and/or elected) people, the percentage of respondents fell to 67%, represented a 16% drop. (Table 2). The names of the politicians mentioned are available in Graph 4. This finding indicates that people consume content and information more from communicators and influencers than from those involved in politics.

Table 2: Number of people who know and/or follow people relevant to the information ecosystem - Rio de Janeiro, 2022

Know and/or follow	Quantity
Communicators or influencers	
I don't know about any of them	3
I don't know how to answer	6
Yes, I know of the existence and I follow	115
Yes, I know it exists but I don't follow it	15
Politicians or candidates	
I don't know of any them	3
I don't know how to answer	6
Yes, I know of the existence and I follow	93
Yes, I know it exists but I don't follow it	37

Graph 4: Word cloud with the names of Black LGBTQIAP+ policies participants reported knowing and following.

Erika Hilton   Dani Balbi   Benny Briolly

A possible explanation for this disparity emerged in one of the focus groups. Few politicians mentioned Black or LGBTQIAP+ people in their speeches or in their political platforms. Participants' most common reason for following politicians was their connection with the racial or LGBTQIAP+ agenda. Furthermore, the proliferation of online content has led to a high degree of personification and may be affecting the public's support and following for politicians.

The most recurrent names of politicians with such a following appeared consistently in interviews and focus groups. Taking into account that the 2022 election saw an increase in Black LGBTQIAP+ candidates and trans candidates for the federal Chamber of Deputies and Legislative Assembly of Rio de Janeiro, respondents mentioned their names most frequently, as apparent in the word cloud above.

"We have had successful candidacies, such as the first trans professor at the Federal University of Rio de Janeiro (UFRJ), Dani Balbi. Today, she is the first trans woman elected as a state deputy here in Rio. We still have women, transvestite women, men, non-binary people, LGBTs who fight to have gender-based policies included within budgets and public policies during their candidacies."

Cisgender/Gay Man - Candidate for State Deputy – Workers' Party (PT) (Interview)

"Most of the people implementing a dialogue about LGBT and racial issues were women, because other people who were either LGBT or Black did not like discussing LGBT or racial issues as much."

Bisexual Transgender Man - Focus Group 1

"I think that, in the last eight years, we have had many more candidates committed (to Black and LGBTQIAP+ agendas) and many more LGBT and Black candidacies. I think progress has been made."

Cisgender/ Bisexual Man - Parliamentary Advisor for State Deputy - PSOL (Interview)

"We have had important victories. I was even seeing data from 'Vote LGBT' [with 16,500 followers on Instagram] that we practically doubled the number of votes in the 2022 elections for LGBT candidates. There were 3.5 million votes for LGBT candidacies in Brazil.[...] "

Cisgender/Lesbian Woman - Representative of the Intervozes Collective (Interview)

One interview brought an interesting insight into the popularity growth and the triumph of these candidacies.

"Extreme right candidates have this prejudiced discourse against LGBT people and they have a lot of funding, a lot of visibility. While we had access to minimal resources, we still had very significant electoral victories for trans women in places where violence against trans people is also very high."

Cisgender/Bisexual Woman - Political scientist and coordinator of an important women's political movement (Interview)

The organization and influence of information networks

In addition to questioning how individual interactions took place with the profiles of communications professionals and politicians, the research team looked into political participation among Black LGBTQIAP+ groups. This investigation was necessary due the growth of political groups with a strong ideological bent, mainly due group's capacities to reach a high number of followers and/or instant messaging contact lists.

The percentage of people with a Black LGBTQIAP+ profile who stated that they participate in such groups was much lower than the percentages of those who know and follow female communicators or politicians. Only 27% of people reported being part of groups catering to both identities (Table 3). The groups mentioned are shown in Graph 5.

The forms of political organization by Black people and LGBTQIAP+ individuals appeared as a recurrent theme in interviews and focus groups. Such groups tend to form to discuss specific agendas, research relevant literary works, organize protests and rallies, and strengthen the community in general. These findings became evident in the response of one interviewee, who allowed access to her physical space while conducting Focus Group 3.
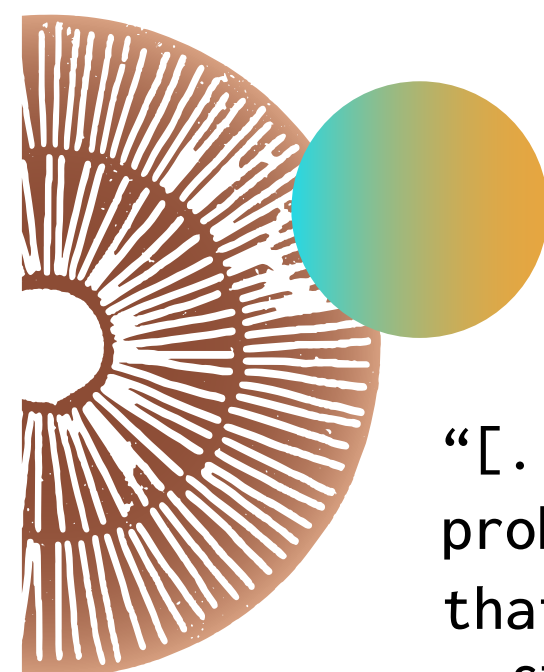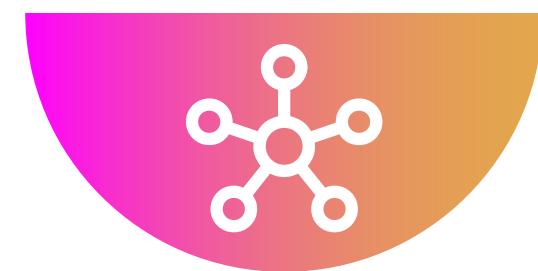
"[...] observ[ing] a totally Afrocentric space, which is a space where I am problematizing gender and ethnic-racial issues, is very important. I think that, through my art, I manage to make people reflect and, based on that reflection, have a change of attitude."

Trans Woman - Activist for Sexual Rights and Diversity, Gender and Ethnic-Racial Relations in Education

"I'm a political act too. I believe that we are doing politics twenty-four hours of our lives. I think that having left my house and come here, I was already doing politics."

Non-Binary Trans Person - Focus Group 3

"We are talking about a place, about a policy within which we can exist. There is a place in politics where we do not exist. The Brazilian state is a white state, period. It is a male, a white cis male."

Non-binary Gay Person - Focus Group 1

Similarly, digital spaces have gained prominence, such as through remote debate meetings or groups on social networks. Many of these virtual environments grew during the COVID-19 pandemic.
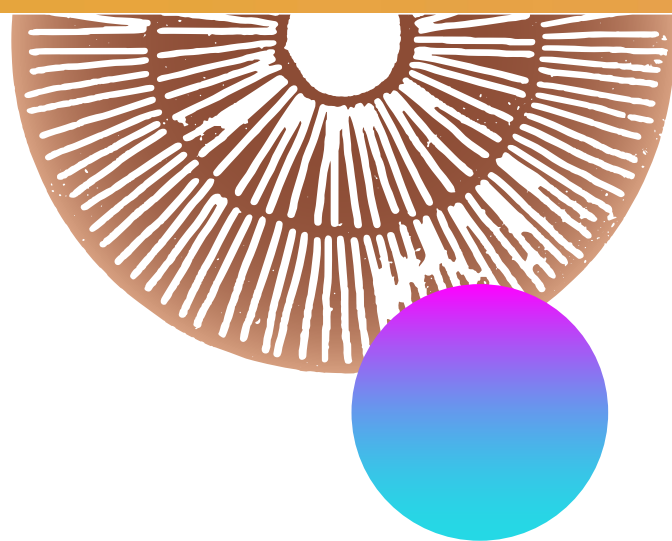
"I also think it's important even in this virtual place, right? Roberta [one of the members of the research team] played the social pre-university exam online [...] That brought me a whole debate on African womanism that I didn't see in college. I didn't see any menu, I didn't see it anywhere else."

Cisgender/Lesbian Woman - Focus Group 1

"I end up going online, even in groups. I participate in certain more theoretical discussion groups, but thinking about lesbian feminism, which is also a networked organization such as that of social workers. Therefore, when something happens, there is a network in place to help guide things."

Cisgender/Lesbian Woman - Focus Group 2

A key observation about the information ecosystem emerged in this research. With the advancement of online social networks, society has gradually migrated from public spaces to segmented spaces online.

As the COVID-19 pandemic worsened, these practices grew in popularity among online groups, given the isolation and restriction measures felt at the time

While this research indicates the importance of disseminating and maintaining Black LGBTQIAP+ groups online, society has increasingly reduced public and accessible spaces where these communities meet, relate and discuss issues that matter to them. Such cultural and leisure spaces add diversity to these meetings and help to build a healthier and more democratic information ecosystem

Centro LGBTI+ de São Gonçalo · Comissão Estadual da Verdade da Escravidão Negra no Brasil · Mulheres LGBT · FONATRANS · Comunidade Assexual · LDRV · **Forum TT RJ** · Prete Raiz · C.P. Hela · Tombarões · CDSG/OAB · CEDS RIO · Grupos de amigos · Pretos no Topo · embaixadores cocozap · **Ponte para pretxs** · Afrocentrados · Negrada Gay · Rede Afro Trans · **Frente LGBT+ RJ** · Estudos Ameríndios do Laboratório Geru Maa da UFF/CNPq · Rede trans UERJ · Coletivo lgbt do MMU · Maré de beleza · Comissão de Igualdade Racial · Núcleo Rekhet de Pesquisadores Científicos e Pesquisadoras Científicas de Africologia · Grupo de whatsapp "É menina ou menino" · Grupo de Esporte Social · Negros LGBT · grupos de artistas lgbts · Instituto trans maré · CAPACITRANSRJ · Coletivo Negro Ebí

Forum TT RJ   Ponte para
                    pretxs   Frente
                                    LGBT+ RJ

Many people follow communicators, and a significant percentage (28%) of respondents consider themselves communicators or influencers (Table 3).

Table 3: Number of people who participate in social network groups by group profile and number of people who consider themselves communicators or influencers and activists - Rio de Janeiro, 2022

Participation of black LGBTQIAP+ groups	Quantity
I am not part of any group	80
Yes, for both groups	38
Yes, only for LGBTQIAP+ people	8
Yes, only for black people	13
Do you consider yourself a communicator/influencer	
No	79
I Do not know	21
Yes	39
Considers itself an activist	
No	51
Yes, for both causes	67
Yes, only for LGBTQIAP+ people	2
Yes, only for black people	19

Of the 39 people who identified themselves as communicators or influencers, 38% are cisgender women and 31% are cisgender men. This finding may be a consequence of the media's traditional panorama, presented earlier in this IEA, which includes low diversity of bodies, genders and sexualities

However, a higher percentage of people consider themselves activists for Black LGBTQIAP+ causes. A total of 48% of people consider themselves activists for both causes, representing 20% more than those who consider themselves communicators (Table 3). While they may be working hard to defend or gain rights, they may not identify themselves as communicators.

Future investigations may help to unravel the communicational or structural barriers that prevent these people from publicly sharing their work. Here, we have an important point about the Information Ecosystem.

"It's a real rollercoaster that we are on. I don't get paid to be on this platform, Instagram, in this case. We keep trying and it's very interesting because people who started before me, I began in 2019, started gaining traction in 2021 and 2022."

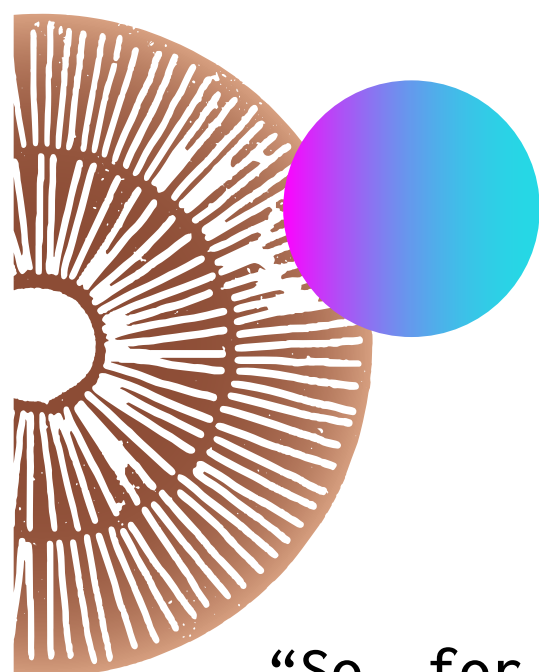**Non-binary Black person - Communicator and Journalist (Interview)**
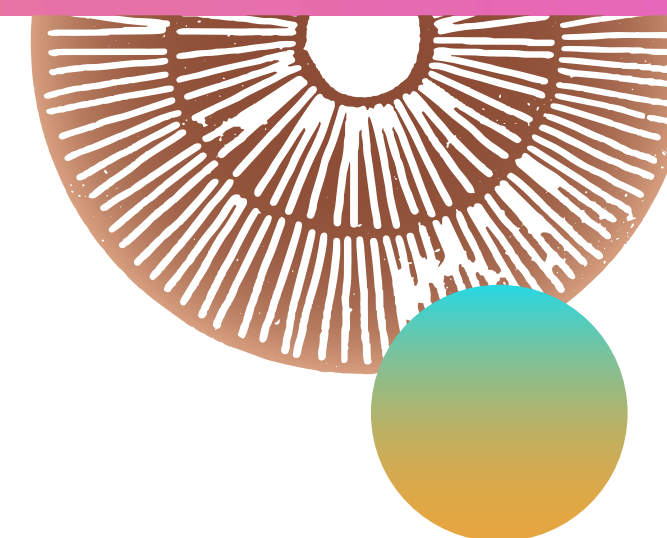
"The are plenty of reasons to stop. If you think financially and about the effort you put in, you may see you cannot support yourself financially with this type of work. It's really challenging."

Gay Cisgender Man - Black LGBTQIAP+ Page Administrator (Interview)

"You can see the followings of Black YouTubers. How many channels do I follow that are about Black people on YouTube and have views in the thousands? I don't know, I can't remember. [...] Then you look at the size of the channels. It is highly disporportionate. Who among us could have a channel like that? That they can invest in and leave people behind the scenes."

Non-binary Gay Person - Focus Group 1

A lack of identification as communicators or influencers may correlate with insufficinet understanding about these terms definitions, as observed during Focus Group 1. When asked about whether they could become influencers, participants largely said yes but worried about how they would be perceived.
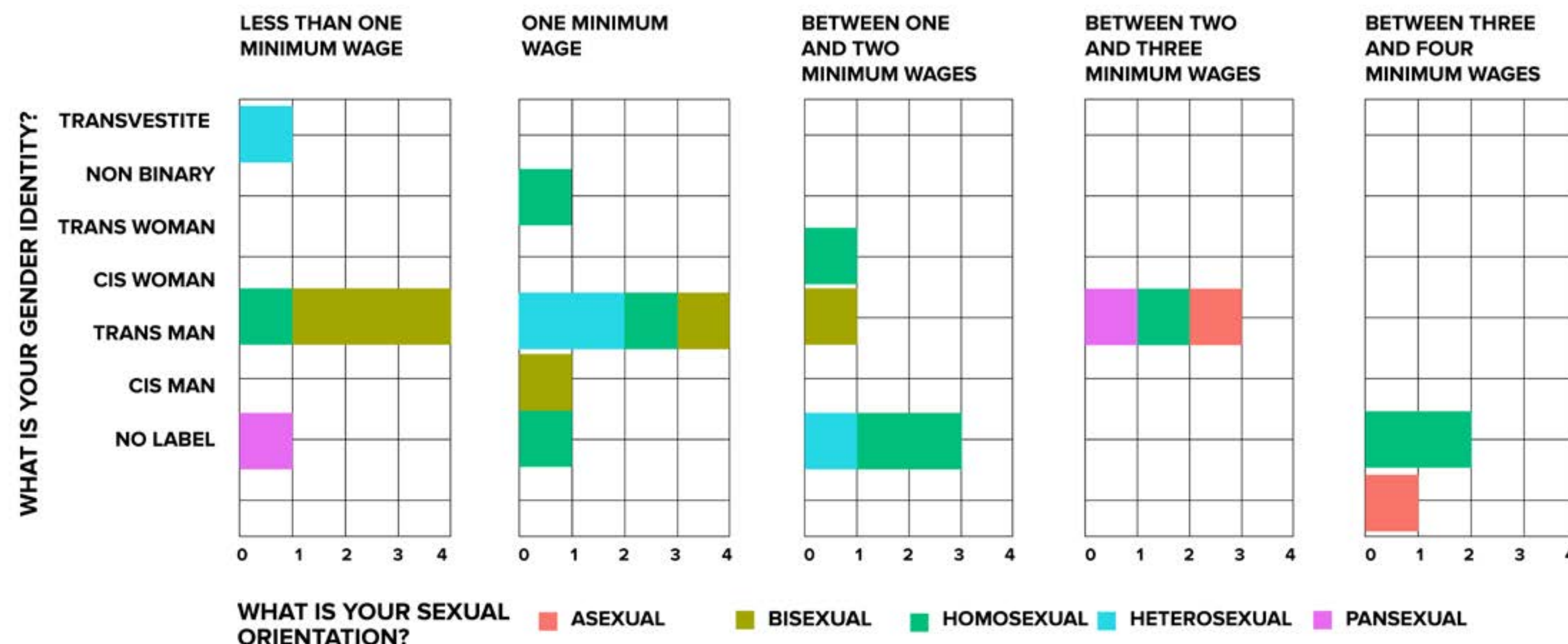
Chart 6: Salary composition, gender identity and sexual orientation of people who did not actually participate in the 2022 elections

> "So, for example, I don't want to be influential, but it's obvious that I arrive in the classroom with my aesthetics, with my hair, which may imply that I am something, and I don't know what it is, but it's something that will inevitably influence this generation because they are attuned to it."

Mulher Cisgênero Lésbica - Grupo focal 1

To better understand the characteristics that contribute to whether people particpate in the debate and information cycle, the research team deepened the analysis of which populations follow Black LGBTQIAP+ communicators. Likely followers include 24 people (17% of the total). There is an apparent relationship with monthly income range, as 13 people earn up to the equivalent of a minimum wage in Brazil (Graph 6). This could indicate a restriction on access to more informational resources, whether online or in-person, or even difficulty in entering wider discussion in the society, such as meetings, and therefore not being able to insert themselves in this debate.

Another similar relationship emerged in the number of women who are likely to follow Black LGBTQIAP+ communicators, representing 12% of the total. These findings reflect a historical process in which communications media has neglected economically disadvantaged people and women within the information ecosystem. Therefore, one of the main symptoms that this IEA diagnoses, on how healthy the information ecosystem is, both from a historical and quantitative perspective, is precisely this erasure and its reinforcement. It is necessary and urgent to implement actions that support the protagonism of economically disadvantaged people and also of women.

This protagonism reflects a movement mainly emerging as a consequence of Black social movements. With the achievement of quotas, affirmative actions and complaints of racism in institutional structures, gradually, more Black people have gained positions within information teams. However, prominent Black LGBTQIAP+ people in power are rare. Most television presenters, journalists, and communicators on the Internet or beyond, are still white, and even more are cisgender and heterossexual.

4. USE AND ACCESS TO INFORMATION

Internet the most-popular media

As previously mentioned, the Internet is the most widely used form of consuming and exchanging information. When asked about which devices people most frequently use to access the Internet, 42% said they use laptops and mobile devices. This finding means that there is a large number of people participating in this research who have two means of accessing information. However, this does not necessarily reflect the reality of the large Black LGBTQIAP+ public. In the state of Rio de Janeiro

only 26.4% of people access the Internet via personal computer, and 99.9% via mobile devices (TIC 2021).

This trend is connected to the methodology chosen for this research, which focused on dissemination among people's personal and social networks to encourage participation by an audience already engaged with the research's core topics.

Social network consumption

The relationship between the research audience and social networks also emerged as an interesting finding.

Respondents could rank their use of each social network:

88% Instagram	82% Whatsapp
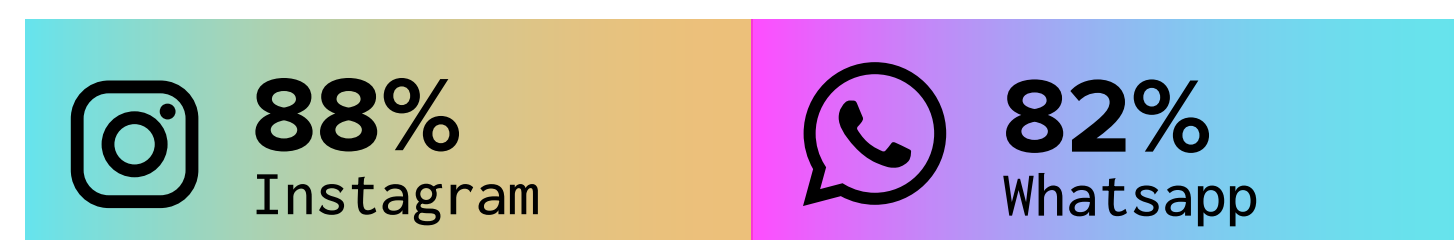
On the other end of the scale, 100% of respondents said they didn't use Kwai, while 94% did not use either Snapchat or Twitch.[3] **Please note that, for all such questions, respondents could select more than one option.**

The research denoted similar trends in terms of the most-used social networks in Brazil in 2022. Instagram topped rankings likely because it is an image-focused social network, with images (photos and videos) consumed more quickly than text.

WhatsApp appeared in second position, as this instant messaging application has revolutionized the exchange of information. It has replaced SMS with free delivery and allows users to send images, videos, audios, voice and video calls, making it useful both for leisure and work

The third most-used platform emerged as YouTube, a highly diverse video platform with a focus on entertainment and education. YouTube allows the user to listen to music, consume different content or follow live programs. Many influencers also stand out on YouTube because the platform allows for longform videos.

These findings suggested that participants consumed more visual content, such as photos and videos. This finding can be useful for decision-makers when choosing where to disseminate content for this audience.

However, WhatsApp communication strategies continue to merit attention. .

Qualitative analysis identified the excessive use of social networks and the Internet as potential factors detrimental to participants' mental health. This observation led to a paradox in the IEA. The research team observed need for greater representation and participation of Black LGBTQIAP+ people, as well as encouraging policies that allow meaningful access to the Internet. However, this inclusion requires a design that prioritizes the wellbeing of these populations at the core to avoid greater harm. This finding is critical for decisionmakers in particular.

3 Instagram: 88% use it a lot and 12% use it sometimes; Whatsapp: 82% use it a lot and 18% use it sometimes; Snapchat: 94% do not use it and 6% use it sometimes; Twitch: 94% do not use it and 6% use it sometimes.
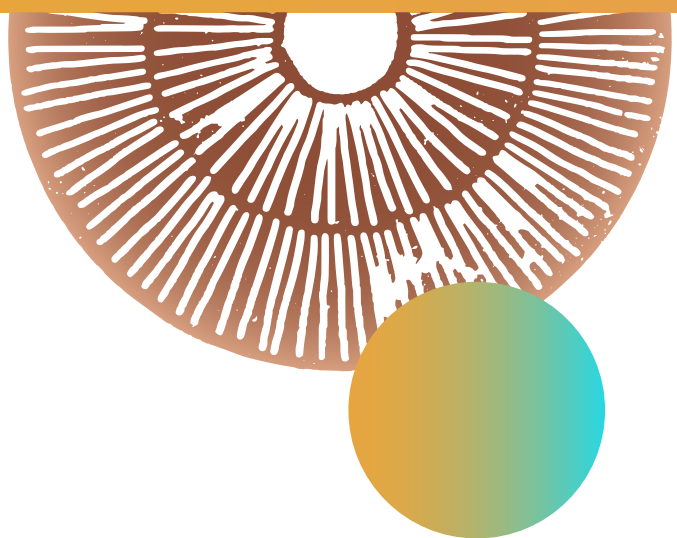
"[...] I don't have Twitter; I left that network a long time ago. I only recently joined Facebook, but things usually reach me via Instagram, which is the social network I use most nowadays. But I also like reading news on websites, and there are many websites specializing in fake news, right?"

Trans and Transvestite Women - Focus Group 5

"[...] I'm doing an electronic detox; I'm reducing my use of cell phones and technologies. I spend an average of two hours a day on my cell phone. I left Instagram completely [...] it's a matter of mental health, of protecting yourself."

Gay Cisgender Man - Focus Group 2

Mobile devices on the rise

31% of participants stated that they exclusively use mobile devices to access information (Table 4).

Table 4: Forms of access (devices) to the Internet - Rio de Janeiro, 2022

| Ways of accessing the Internet	Quantity
Personal Computer or Notebook	2
Mobile device (cell phone or tablet)	43
Mobile device (cell phone or tablet) and Work computer	8
Mobile Device (cell phone or tablet) and Personal Computer or Notebook	58
Mobile device (cell phone or tablet), Personal computer or Notebook, and Work computer	26
Mobile device (cell phone or tablet) and Third-party mobile device (someone else)	2

Respondents varied in their use of data plans and networks, with 22% stating that they use contract plans and 22% using national operators. However, it is crucial to highlight that 18% of respondents claimed to access the Internet through school or college networks, and 13% only accessed the Internet using prepaid mobile data.

This second group showed that a significant portion of the population has limited or insignificant access to the Internet, meaning they consume information almost exclusively through apps which consume no data (zero rating), such as WhatsApp, Facebook and Instagram.

Sensitive Content

5. THE IMPACT OF HATE SPEECH ONLINE AND OFFLINE
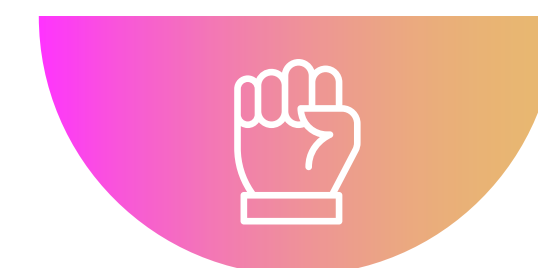
Have the interviewees suffered acts of violence?

This topic is one of the most sensitive included in this IEA, as it refers to violence impacting research participants.

Please move on to other topics should this issue possibly act as an emotional trigger or trigger other traumas.

When asked about whether they had suffered violence or discrimination (a non-mandatory question), respondents provided 137 different reports. Among these, 22 people stated that they had never suffered violence or discrimination because of their gender identity or sexual orientation, representing just 16% of the responses.

This finding indicates that 84% of people have suffered some type of discrimination or violence. The highest percentage within this group (15%) stated they suffered such violence constantly. .

All answers quantified as percentages are available in Annex II at the end of the document.

Respondents' answers about racial violence revealed an even more alarming picture. This question was not mandatory but received 138 responses, with only eight people reporting never having suffered this type of violence. The most frequent response (from 34 people or 25% of respondents) emerged as constantly suffering from racial violence. Apart from the eight people who reported never having suffered from racial abuse and the six who chose not to answer, 128 people, or

90 percent of respondents, have suffered some form of media brutality
All of the responses collected are also available in Annex II.

These types of violence compound on communities, such as Black LGBTQIAP+ people, who experience this violence in multiple ways and already experience the complexities of living with their intersecting identities. Such violence also connects to the minimal representation of Black LGBTQIAP+ people in the information ecosystem (both in the past and the present) and continued exclusion and mistrust in politics. Many Black LGBTQIAP+ people mistrust news by the government, which has long excluded them, and their sense of belonging in politics remains incipient.

Media, disinformation and violence

When asked if they had ever felt violated by influencers or communicators, 43, or 31% of people said yes, and of these, 37 participants had already experienced this violence more than once. **People interviewed mentioned presenters from *Record* Network and *Bandeirantes*, as well as the presenter and owner of *SBT*, Sílvio Santos, more than once.**

"When we look, for example, at police programs on television such as *Balanço Geral*, or *Cidade Alerta*, they are always about a massacre in some favela, there will be someone like Sikêra Júnior there, [...]

who says that you have to kill these people, shoot them in the head[...] and they call the LGBT population disgraceful [...] on these big stations is how this has been built for a long time."

Lesbian Cisgender Woman - Representative of the Intervozes collective (Interview)

"All the news we see is news that rattles us. At times, you need to do this for your sanity, so I'm going to disconnect myself a little bit because it's very difficult to deal with reality."

Cisgender Lesbian Woman - Focus Group 2

"They try to keep us marginalized, you know. If someone is a transvestite, they will always be associated with prostitution. There are people who live in this state of marginalization because they lack access to services or simply to survive. But there are narratives we could create, except that sometimes, we don't even have the right to create our own narrative. People always create narratives about us."

Transvestite Woman - Focus Group 5

In Brazil, media channels are public concessions from the State. To compete for a transmission license, the company or entrepreneur must have at least 70% of their capital in the hands of Brazilian shareholders and must adhere to a control limit of a maximum of ten stations across the national territory, a maximum of two per state and five UHF stations (retransmitters do not count (DEURSEN 2019). The operator of the television network is based on the division of tasks between three types of stations: generators, branches and retransmitters. All require a license from Anatel to produce and transmit television programs, although usually main broadcasters own only the first category (*Globo*, SBT, *Bandeirantes*, etc.). Affiliates and retransmitters are independent companies that, having obtained a license, join forces with a broadcaster to take their broadcasts to far-flung locations beyond the generators' signal reach. Some broadcasters have only one generator that produces all the national content (e.g., soap operas and mainstream news programs) (DEURSEN 2019). This cycle of injury to the legislation and human rights of Black LGBTQIAP+ people builds a violent and undemocratic ecosystem.

While most people do not report this violence in the media, most people (60%) do not feel represented on telecommunication channels and their actors.

If we consider that erasure and non-representation can be a subtle and silent form of violence, a high level of generalized violence is targeting Black LGBTQIAP+ people in general.

"I have a degree in radio and TV but I didn't want to work in this sector. We see a few socio-cultural movements being talked about in the media, right? We see a very little attempt to reach out to these communities. And then we realize how many people are engaged in this process of disinformation."

Transsexual Woman and Transvestite - Focus Group 5

However, there are cases of media professionals who resist this trend and emerge as signs of Black LGBTQIAP+ representation.

Finally, there is a high percentage of people who have already received content containing disinformation.

61% percent of respondents had already experienced disinformation, with much of it recurrently related to Black LGBTQIAP+ people.
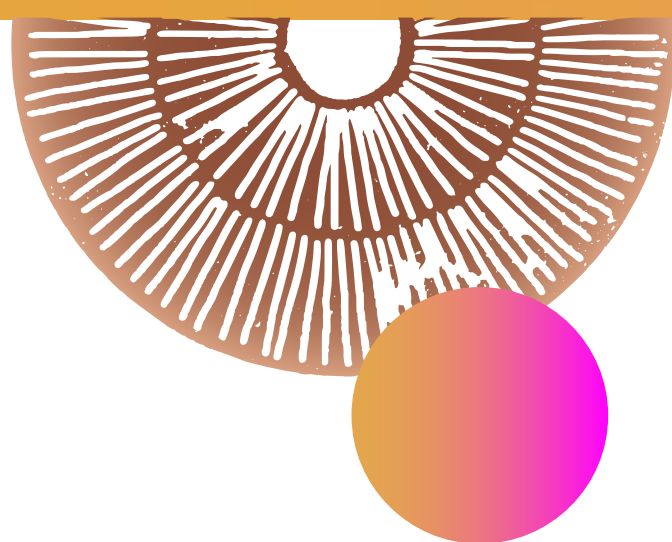
"One time, I posted something on a group that was against minorities. They attacked me on Instagram and beyond. I had to disappear from all social networks; they accused me of being a pedophile, of an abuser of small children and everything else. That was the main thing [...]. "

Intersex Man - Intersex Political Leadership of Rio de Janeiro

"The fake news that is used today against Black and LGBTQIA+ people works because of Brazil's attitude toward Black and LGBTQIA+ people, right? Trans people are marginalized; trans people are excluded, trans people are labeled as thieves, and prostitutes, trans people are marginalized and seen as having no family morals. They take the image Brazil has historically created of us and use it to produce fake news. So I think a fight against fake news is also a fight against transphobia and structural racism."

Transvestite Woman - Candidate for State Deputy for PSOL

"A lot of fake news has arisen targeting these people's public image, saying that they don't know how to manage public funds or that they are not of good character."

Lesbian Cisgender Woman - Focus Group 1

According to respondents' statements, participants refer to hate speech and disinformation in unique ways. The research cannot say Black LGBTQIAP+ lack knowledge about these subjects, however these two forms of violence are intrinsically linked in the majority perception of Black LGBTQIAP+ people in Rio de Janeiro.

6.
DISINFORMATION, ELECTORAL POLITICS AND HATE SPEECH

Eighty one percent of patrticipants reported experiencing hate speech, a similar frequency to gender and racial violence. When asked about where or from whom they had witnessed hate speech, **respondents most frequently mentioned Jair Bolsonaro**, his supporters and social networks, as shown in Graph 8.

According to two non-profit organizations, Justiça Global e Terra de Direitos (2022), "163 murders and attacks against political agents, 151 threats, 94 aggressions and 106 offenses were recorded, in addition to cases of home invasion and criminalization. A considerable number of cases were concentrated in 2022, which, even prior to the start of the electoral period, registered more cases than the entire year of 2021". There was a 40 percent increase in electoral violence in 2022 compared to the last presidential election in 2018.

When analyzing the previous survey, Alma Preta Jornalismo (2022) published that "bolsonaristas are the biggest aggressors against opposition candidates and voters." This violence targets both the candidates of the Workers' Party (PT), those who make up the PT-led coalition and the voters supporting these candidates. However, in the last campaign, Jair Bolsonaro's party (the PL) also seven complaints of hate speech and advance propaganda against the PT, which the TSE later rejected.

A majority (54%) of people felt that hate speech increased around election time.

This IEA focused on the period during the elections for deputies, senators, governors and president, which may have an influence on the high proportions of violence cited as well as instances of disinformation and hate speech.

According to a survey carried out by Safernet, crimes of xenophobia, religious intolerance and misogyny grew by 39.3% between 2021 and 2022.

**Graph 8:** Word cloud of names of hate speech spreaders

Specific complaints related to LGBTQIAP+-phobia received by the platform increased by 51.9% in the same year. This increase in violence has become constant in election years, and this data has garnered broadcasters' attention. Many authors and specialists attribute this increase to Bolsonarism, a political, ideological and cultural phenomenon that attracts around 20% of the Brazilian population (RENNÓ 2022).

As a basic principle, Bolsonarism has conservative values related to Christianity, is critical of left-wing rhetoric, and defends traditional values, such as family, homeland and private property. It is important to emphasize that Bolsonarism, or the people known as Bolsonarists, do not represent the entirety of Jair Bolsonaro's voter base, but the most faithful and staunch of his supporters who defend these agendas. This group also became known for denying facts about the COVID-19 pandemic and for being responsible for the proliferation of disinformation about vaccines and medicines without proven effectiveness in combating the disease.

Similar patterns occurred during the 2022 elections, when videos distorted speeches of candidates opposing Jair Bolsonaro and his allies. Bolsonaro's supporters also published biased, unreliable polls while discrediting official polling bodies such as IPEC and Datafolha.

The press also suffered attacks from the Bolsonaro government and its allies. The Brazilian Association of Investigative Journalism (ABRAJI) recorded 37 physical and verbal attacks on journalists after the second round of the 2022 presidential elections.

After the election of Luiz Inácio Lula da Silva, a portion of this Bolsonarist group continued to believe that a coup was warranted. In certain Brazilian cities, Bolsonarist rallies are still demanding a military intervention or the annulment of the elections. Therefore, even with the departure of Jair Bolsonaro, this conservative segment will remain a factor in Brazilian society and may transfer their support to another authoritarian and conservative figure.
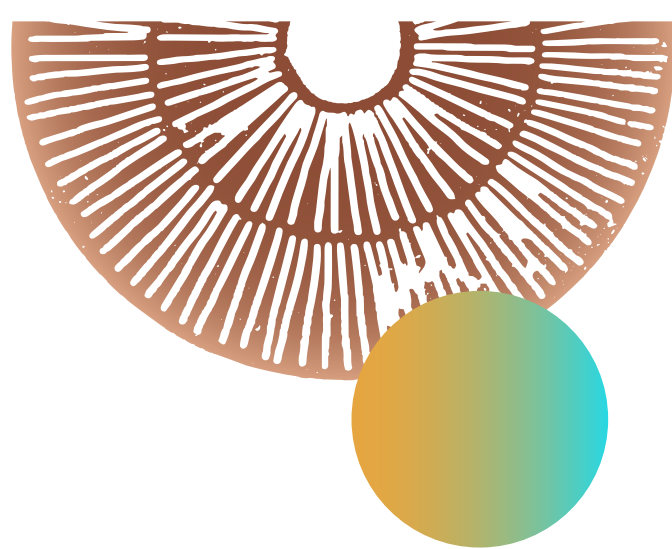
"We see that the conservative agenda is the agenda that mobilizes this most fervent base of Bolsonarism. For example, it aims to directly attack the LGBT population and women. It is an agenda seeking to control women's bodies, an agenda seeking to control LGBT bodies [...]. And then, when we are talking about hate speech, who are the hated ones, right? The hated ones are us! The hated ones are the Black population, the favela population; it's women, it's the LGBT population, especially trans people [...]. "
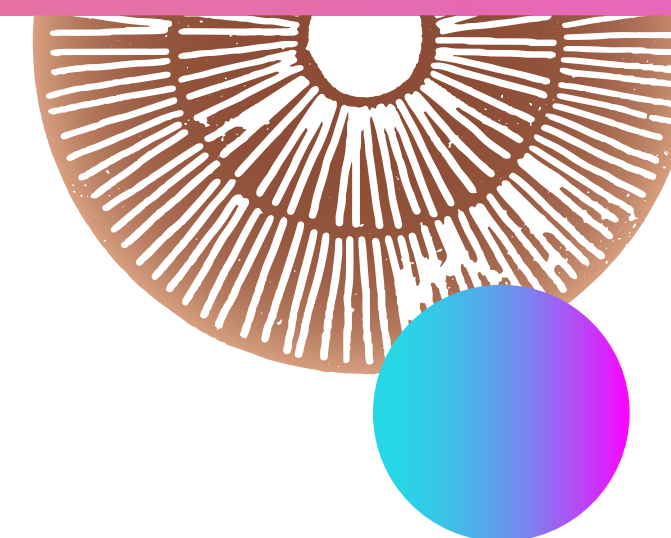
Cisgender/Lesbian Woman - Representative of the Intervozes Collective

In the opinion of participants, Black and LGBTQIAP+ people suffer the most from this scenario (Graph 8). Below, show reports detail instances of such hate speech.

As defined by Brazil's Senate, hate speech encompasses episodes of verbal violence that incite discrimination based on race, gender, sexual orientation and sexuality. Examples of such verbal aggressions appear in the media through racist and LGBTQIAP+-phobic statements, which have a great impact due to these channels' roles in educating people and propagating information.

In December 2022, the Black feminist philosopher Djamila Ribeiro published a column in the newspaper *Folha*, which included prominent hate speech towards trans people. By stating that "trans men are not people who gestate and menstruate, they are political subjects," the intellectual reduced the existence of trans men to a political context and even shared disinformation, since trans men (as well as some intersex and non-binary people) can menstruate and gestate.

Another "example" Ribeiro provided was that Black people, such as herself, and LGBTQIAP+ people can also spread hate speech and other forms of violence. Statements such as Ribeiro's cause the public to dismiss issues crucial to populations marginalized by the State, such as trans men.

"Most times I was somewhere, and I suffered some kind of transphobia attack [...] I was with my boyfriend, and we suffered an attack; it was carried out by Black people too. So it's something to think about? These are obviously people who also suffered, you know, who went through this kind of embarrassment. And we fall into a chain, into a process that just keeps on turning. How can we change this?"

Transgender Woman and Transvestite – Focus Group 5

In response to Ribeiro's column, the intellectual and social activist Leonardo Morjan Britto Peçanha published an article in *Folha* with researcher Jaqueline Gomes de Jesus, pointing out the severity of such disinformation and its potential consequences. In full disclosure, Britto Peçanha was part of the research team for this project and respondents to this IEA's questionnaire often cited him as an influencer.

How does hate speech take place?

Among those who responded to the questionnaire, 67% reported having been victims of hate speech, with 15% having experienced it online only, 7% only in person, and 45% in both forms.

The relationship between hate speech and sexuality showed a greater proportion of heterosexual people reporting this occurrence online, while bisexual people reported a higher proportion of in-person attacks or of both forms (Graph 9).
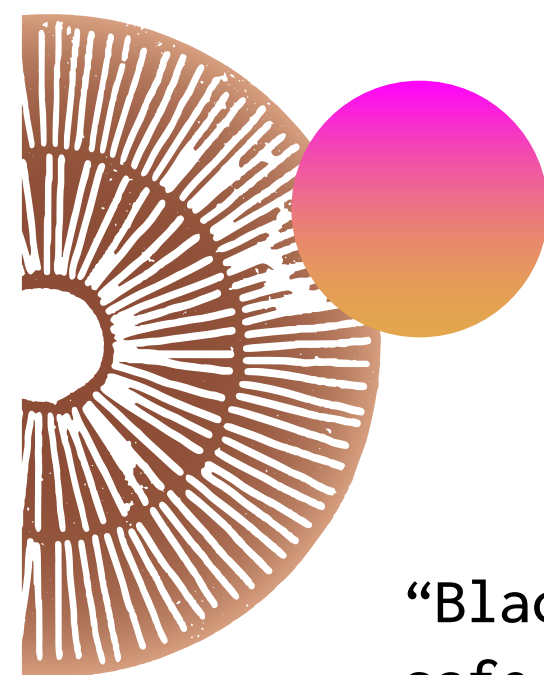
"Black LGBTQIAP+ people are not safe to be in these places due to racism and transphobia. I've been a victim of hate speech, transphobia, racism, and police searches... these are just some examples of violence, even more so after I had a mastectomy.
I took it upon myself, for example, for my safety, not to use public transport anymore.
Most transmasculine people I know today and Black people no longer take public transport."

Transsexual man - Political leadership of trans men in Rio de Janeiro

As mentioned in the section on focus groups, the IEA team showed participants three videos that presented news and cases of hate speech. Participants were most taken by a reel published by Black artist Yuri Marçal on his Instagram account days before the second round of the presidential election. In the video, the comedian, who had vocally opposed the re-election of Jair Bolsonaro, appears upset and comments that he and his fiancée, Black artist Jeniffer Dias, would stop their campaigning after suffering threats from Bolsonaro supporters.

Another video that received numerous comments from participants was a post by Alma Preta on Twitter about the constant statements of religious racism by Michelle Bolsonaro, wife of Jair Bolsonaro. The then-first lady used social media to promote hate speech against religions of African origins. One of her Instagram posts showed people use social media to spread hate and disinformation, including those who should support the fight against such violence.

"People preach hate in the name of God so often that they are preaching love."

Lesbian Cisgender Woman - Focus Group 4
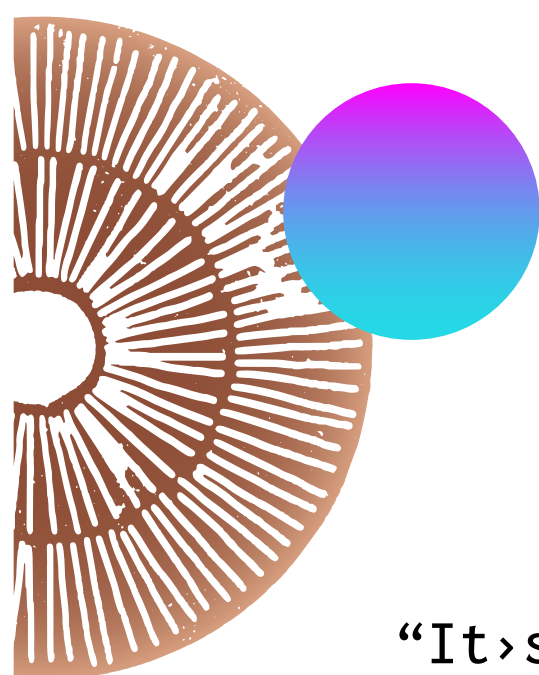
"It›s sad because many people preach hate in the name of a god. If you are different from me, if you have a different way of thinking, acting, and loving, I am against you; I hate you."

Gay Cisgender Man - Focus Group 4

Religions of African origin in Brazil are commonly the targets of attacks, discrimination, dismissiveness and hatred. Religious facilities, known as terreiros, receive vandalism, and people become victims of rape and even murder in acts of believed religious racism. Racism, as a system based on power (TURE 2017), has several versions, including religious/spiritual racism that hierarchizes religions, with Christian religions hegemonic due to the processes of colonization and enslavement. Social networks are channels for spreading such violence, but this phenomenon happens in everyday life on the streets, at work, and in school. Even the State coerces adherents of religions of African origin, as the State privileges Christianity despite its supposedly secular nature. Therefore, the atmosphere in Brazil promotes hatred and persecution against religions of African origin and their practitioners.

According to Safernet, the 2022 election year saw a 67.5% increase in complaints of online hate crimes during the first half of the year. Religious intolerance was the most frequent type of complaint, with a 522% rise compared to 2020. The term religious intolerance emerged as the most frequently used, describing acts of violence and discrimination against members of minority religions. Such acts of disrespect toward religions of African origin, such as Candomblé and Umbanda, are constant. This practice is a crime in Brazil, established by Law n.º 7,716, of January 5, 1989, and amended by Law n.º 9,459, of May 15, 1997.

Culturally, religions of African origin are more welcoming and receptive to LGBTQIAP+ people, as Babalorixá Rodney William explains. He observes that the persecution people of African origin face has taught their communities to welcome people who have been marginalized in some way. "The very condition of Black people in society has taught us that the union of all those who are discriminated against is a strategy of resistance," he writes.

This observation suggests that LGBTQIAP+ people seek out religions such as Candomblé and Umbanda as a means of escaping the violence propagated by other religions and to protect themselves, even if these religions are not fully literate concerning race, gender and sexuality and can also make intolerant statements.

Another form of racial bias is the invisibility of complex identities. Characteristic of Western society, this form of oppression, tends to see Black people, including those belonging to the acronym LGBTQIAP+, as a uniform group, without individual humanity or specificities. Among Black LGBTQIAP+ people, bisexual individuals often feel that their sexuality remains invisible in relation to people of other genders, and people tend to characterize them as heterosexual, which is also a form of violence.
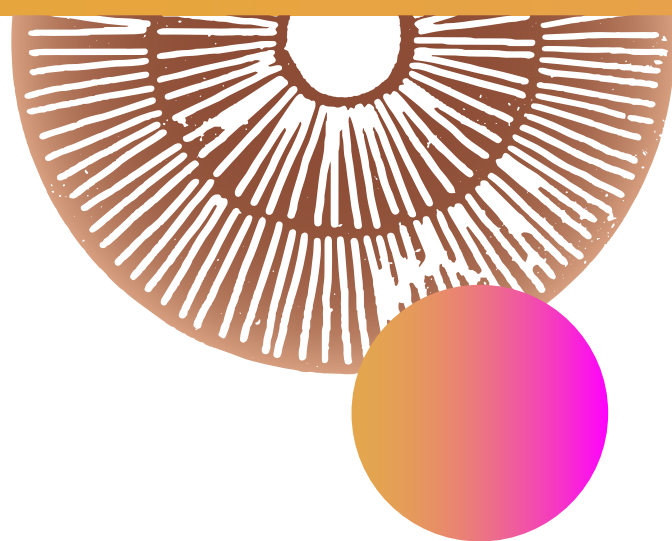
"[...] I had a lot of problems, I already understood I was bisexual, for example, but now I see myself as a lesbian. People couldn't understand my bisexuality because I had a daughter, for example. I tried to organize a group at my party, but some comrades had great difficulty understanding this. So these spaces, designed for militancy and organization, also manage to keep people away from these processes. Some gay men told me that I was only bisexual because it was trendy."

Lesbian Cisgender Woman - Advisor to State Representative - PSOL

Graph 8: Number of people who are not abused or who are very abused - Rio de Janeiro, 2022
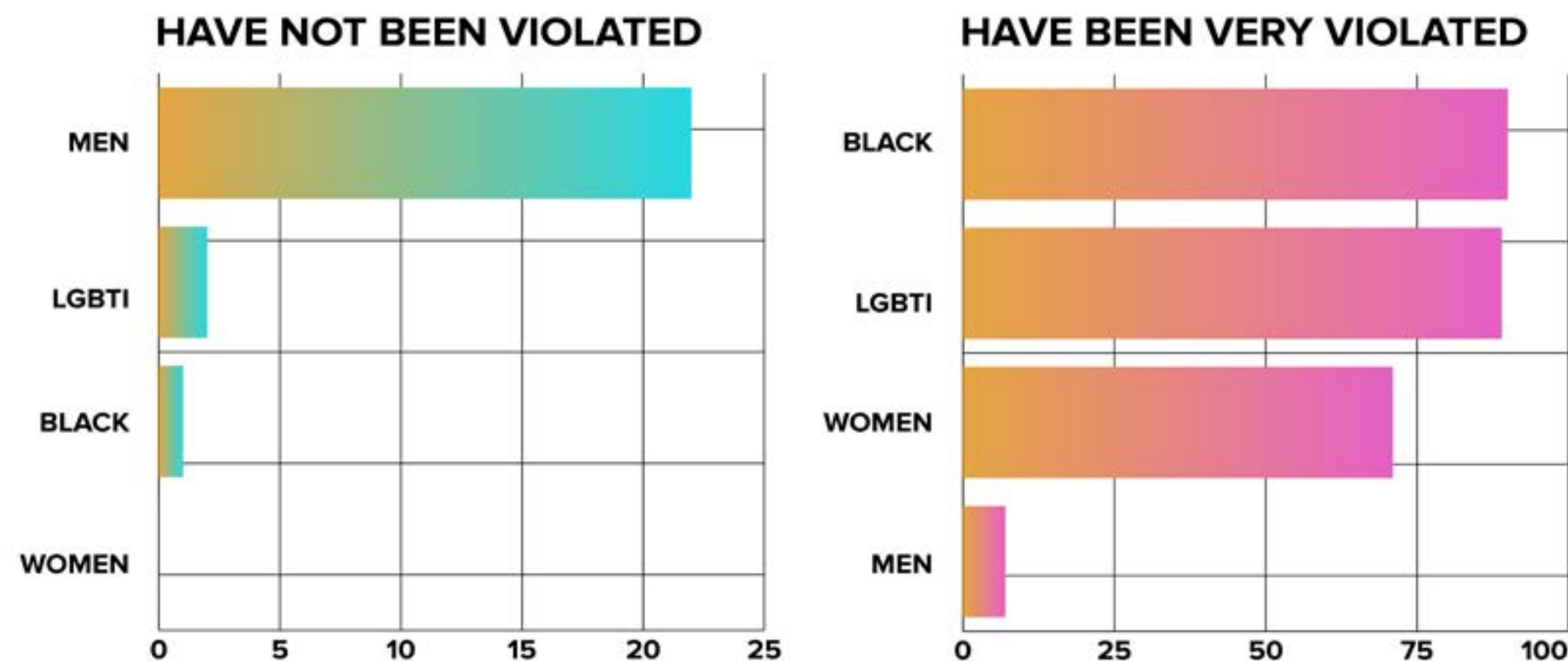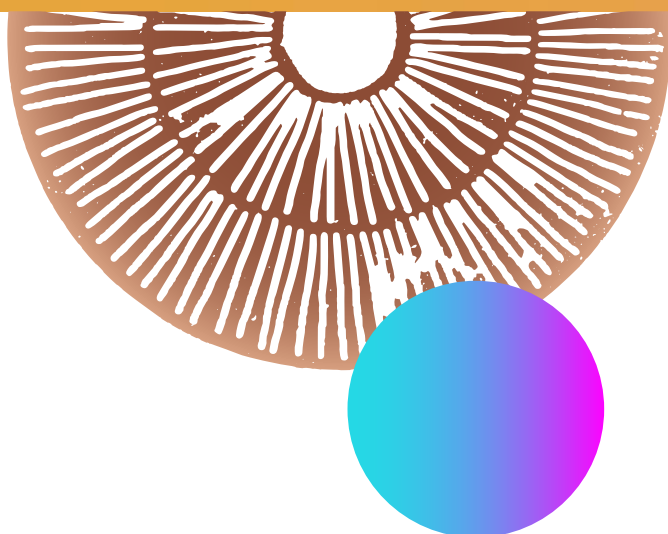
Graph 9: How victims of hate speech experienced this violence by sexual orientation - Rio de Janeiro 2022
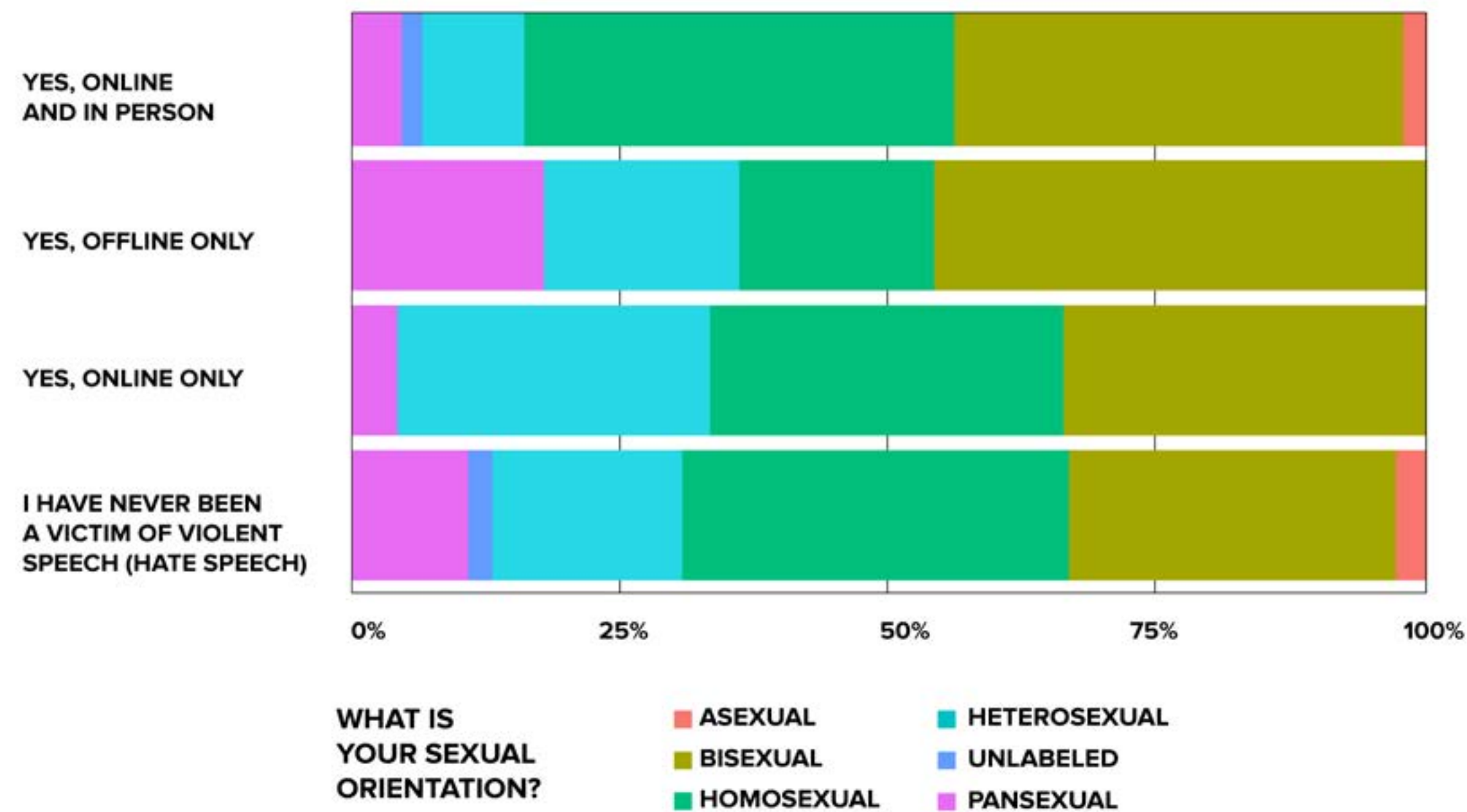
In addition to the high rate of contact with hate speech among participants in the survey, 35% of people reported that hate speech is very present in their lives (Table 6).

Table 5: Contact with hate speech - Rio de Janeiro, 2022.

Contact with hate speech	Quantity
Very present in my life	48
I do not consider it to be present in my life	19
Not very present in my life	72

"This was the election when I felt most afraid of what could happen in the future if the president was not removed. Thank God he was. I felt very threatened when I went to vote and saw people using our flag as a political symbol."

Pansexual Cisgender Woman - Focus Group 4

"A friend of mine was oppressed by a transphobic girl in class and thought: 'Wow, we had a community before the pandemic, but now this oppression is increasing because of this political divide.' I realized that, at my university, I am very nervous and elusive. I feel more comfortable at home than when going out."

Transgender Woman - Focus Group 2

"I received death threats too. On the hand, we experience institutional lesbophobia from the left. I would like to face them but we know the richest and most powerful are in politics, they don't come from the favela or the periphery. When I started having this debate a lot, I started getting death threats on Twitter [...]. The racial component certainly amplified the lesbophobia. The racial component was evident from the start."

Lesbian Cisgender Woman - Candidate for Federal Deputy for the Workers' Party (PT)

"Just Black trans people existing is seen as a threat and a Black trans person in a position of authority causes a lot of anger [...]. Benny Briolly (a trans councilwoman in Niteroi, near Rio de Janeiro) had to drive in an armored car, you know? They don't accept us being in these places, you know?"

Transvestite Woman - Focus Group 5

Social networks, mainly Twitter, appear recurrently as channels through which actors propogate hate speech. Many organizations and political groups have built digital and integral security strategies to prevent mainly Black female candidates from becoming recurrent victims of this type of crime. However, the responsibility for confronting hate speech should not fall on Brazilian citizens. Legislation must progress to ensure better content moderation, greater regulation for such platforms and effective compensation and investigation mechanisms to support these populations.
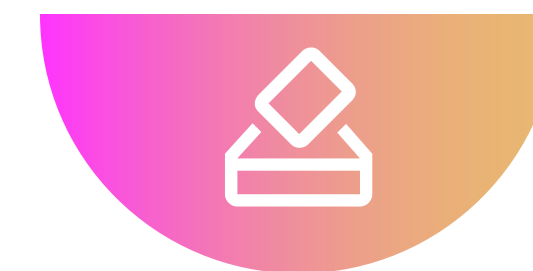
Electoral politics and participation among Black LGBTQIAP+ communities

The high amount of violence detected in this IEA affected the participation of Black LGBTQIAP+ in the electoral process. Some participants stated that they did not feel like going to vote, given the various attacks that a portion of the population suffered, especially of Black and LGBTQIAP+ identites. In the state of Rio de Janeiro, the second round of elections only concerned the presidential vote. According to data collected through the quantitative questionnaire, 94% of people reported that they voted in the first round. Focus groups and interviews showed that there was a real fear of voting or of participating in political manifestations due to potential physical, sexual and psychological violence.

The questionnaire gathered replies from eleven people who did not go to vote at all or who did not cast a vote for all the positions to be chosen at the election.
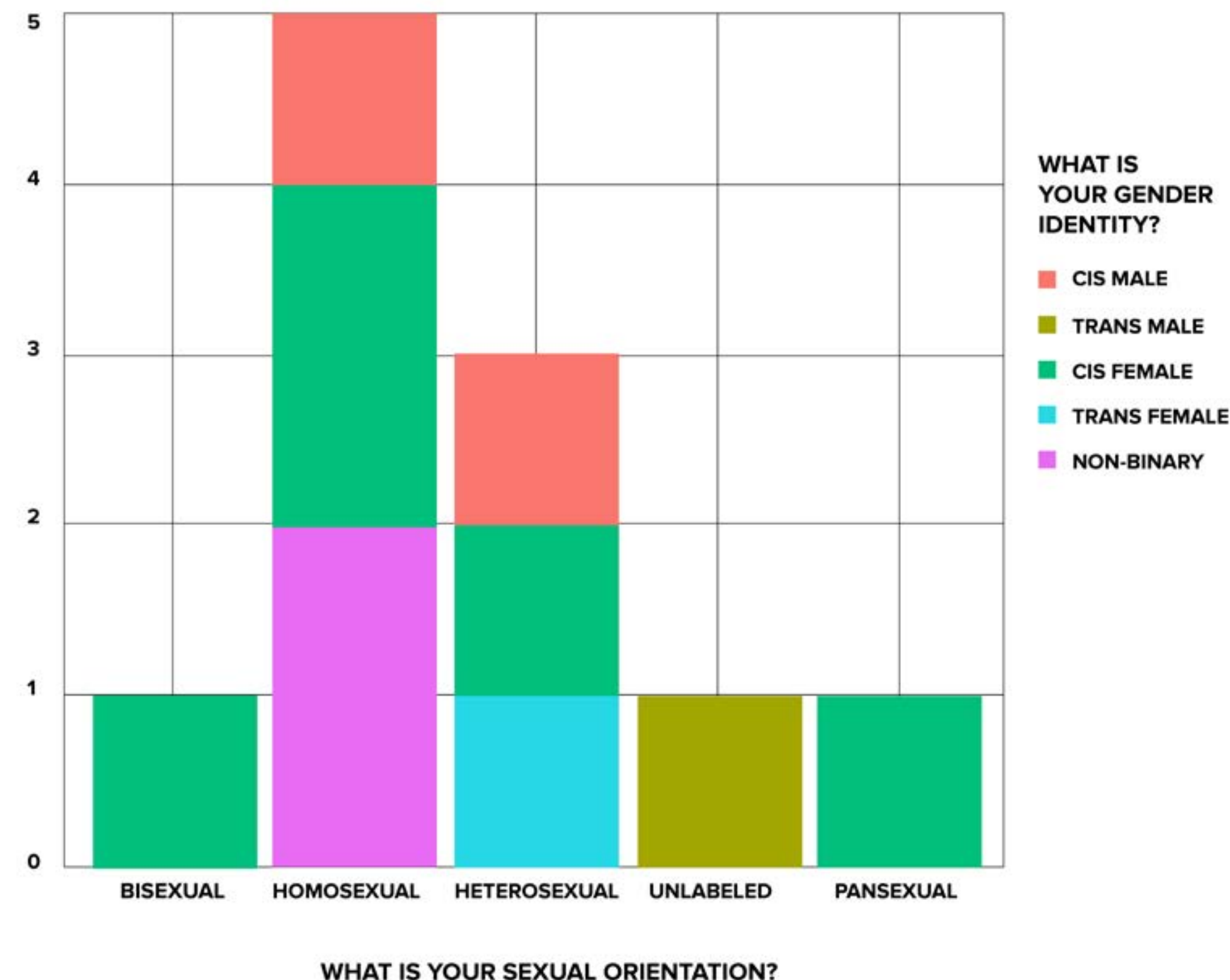
"[...] At the age of sixteen, I declared my identity and said that I would never leave my house to vote because I always said that no politician represents me because, for me, Brazil is rubbish. I said that, right? But that was when I was sixteen. Now, I think that I'm not going to fight with anyone in my family because of politics. Politics will pass. However, I have three Black people in my family who are my cousin, her husband and his daughter leaving the house like that, laughing and celebrating, singing, saying they were going to vote for Bolsonaro."

Pansexual Cigender Woman - Focus Group 3

Graph 10: Sexual orientation and gender identity of the 11 people who did not effectively participate in the first round of the elections - Rio de Janeiro, 2022.

WHAT IS YOUR GENDER IDENTITY?
- CIS MALE
- TRANS MALE
- CIS FEMALE
- TRANS FEMALE
- NON-BINARY

WHAT IS YOUR SEXUAL ORIENTATION?

The percentage of people within this subgroup who experienced hate speech was the same as in the general group (81%). However, homosexual people saw a higher instance than others in the subgroup who did not fully participate in the first round of elections (Graph 10).

Finally, 65% of people reported that they only voted for candidates who declared caring about or seemed like they cared about topics concerning Black LGBTQIAP+ people (Table 6).

Table 6: Who the people in the survey voted for in the first round related to black LGBTQIAP+ agendas - Rio de Janeiro, 2022

Profile of candidates voted for by Black LGBTQIAP+ causes	Quantity
No response	5
More or less, some I consider to care and some not	29
No, I don't vote for candidates who care about or have proposals for black LGBTQIAP+ people.	1
No, I don't think any candidate cares about black/LGBT people	1
Yes, I voted only for candidates who I think care about the black/LGBTI population	91
Yes, I voted only for candidates who HAVE agendas for the black LGBTI+ population	5
Yes, I voted only for candidates who ARE focused on the black LGBTI population	7

"I would be much more comfortable if I were a trans man or a transvestite in this place if I knew policies were being made for our people. But that's just it...Lula is not a trans person, you know? I want to give him a vote of confidence; just having Bolsonaro removed is already a win. I think that, for many people, this election is not even about who won it, you know? It's who we removed."

Transvestite Woman - Focus Group 5

The backdrop of the elections was a highlight in this research. Of those interviewed, five people are directly involved in party and electoral politics.

One of them, a candidate for State Deputy for the Workers' Party, reported instances of racism during his campaign. Unfortunately, he was not the only one to make this point. All of the people interviewed under the political category said that racism is a social demarcator that drastically affects their work, especially when they address the agenda of race and sexuality.

According to participants in focus groups and interviews, hate speech is very noticeable on the streets and during everyday activities, such as going to university, work or leisure activities. The atmosphere of hatred, of polarization between left and right, Lula and Bolsonaro, progressives and conservatives, has led to many feeling justified to persecute whomever they like. Others feel forced to flee or retreat when faced with frightful dynamics. Such an event occurred the day before the second round of the 2022 elections, when federal deputy Zarla Zambelli from Bolsonaro's party chased a Black man in the streets of São Paulo, then accused him of assault, even though images of the incident indicated otherwise. This episode became infamous due to the open racism in which a politically institutionalized white woman felt capable of weaponizing, falsely accusing and hurling homophobic slurs at a Black man the day before the elections.

Social networks such as Twitter and Instagram also serve to propagate hate, with people feeling free to dehumanize entire groups due to their ideals.

In some cases, this virtual violence takes on greater proportions and can affect the physical and mental health of victims. The terror experienced by politicians, advisors and voters can be a barrier to dialogue between the parties. Some see people who defend Black, LGBTQIAP+ and other agendas, such as those seeking to help women and children, as political bodies to eliminate in order to preserve conservative, racist, LGBTQIAP+-phobic and dehumanizing ideals.

Over the course of this research, the research team observed supporters of Jair Bolsonaro as primary actors behind hate speech, targeting primarily those who associate with left-wing agendas. However, racism and LGBTQIAP+-phobia are also present in speeches given by people who defend progressive agendas, such as of Councilwoman Verônica Lima (PT), a cisgender Black lesbian woman who, according to a column by the politician and Black lesbian journalist Camila Marins, suffered sexism, racism and lesbophobia from Paulo Eduardo Gomes, a politician from the Socialism and Freedom Party (PSOL). Furthermore, the lack of diverse representation in the composition of President Lula's government deserves attention. In a photo posted on Lula's Instagram, a clear majority of white men appear, as only two women are present, including Lula's wife. There are no Black people in the picture.

"[...] when we are going to deal with the agenda of gender, Blackness and LGBT [identities], our bodies are very political, right? I think this even forges us into militants or not [...]. For example, I have seen myself as bisexual since I was 12 years old. And at Pedro II College, I found myself suffering for the first time [...]."

Lesbian Cisgender Woman - Advisor to the re-elected State Representative (PSOL)

Violent hate speech permeated this terrifying atmosphere, as demonstrated by a participant in the political leadership category of the questionnaire who represents an organization of Black women seeking greater political representation. She pointed out that one of the sons of the former president, Senator Flávio Bolsonaro (PL) also promoted disinformation and hate speech.
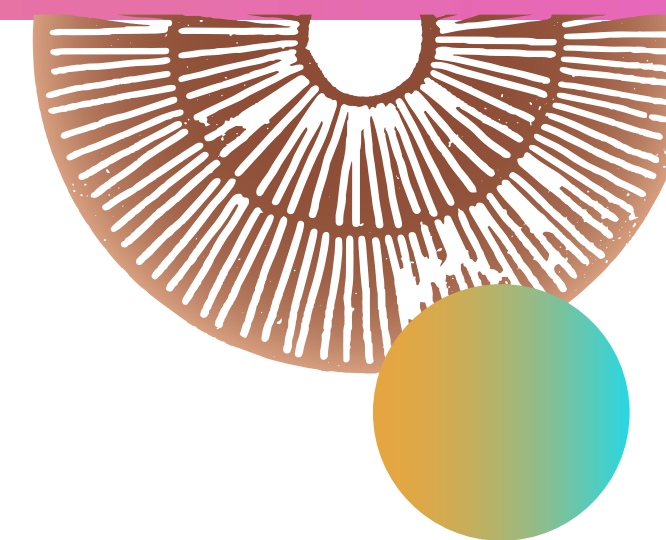
"We had two episodes where social media accounts were hacked. One such instance went beyond the virtual space, and one of our facilitators thought about moving to another state, [it was] racial and religious violence because this woman is an Axé woman and participated in a roundtable about the religious issue during the elections. She was attacked, and persecuted, as well as her family members. Flávio Bolsonaro shared the clipping of the video because they are dishonest, right? They make clippings, put them out of context, mixed together a part of a speech by our spokesperson with a speech by congresswoman Benedita da Silva, an evangelical Black woman [..] and made it clear that they are people who are against religions, who want to end Christianity in Brazil."

Bisexual Cisgender Woman - Political Scientist and Coordinator of an important Black women's political movement

The continuous practice of hate speech propagated in political circles distances Black LGBTQIAP+ people from this medium.

"I watch Senate TV sometimes on YouTube. I don't know why. I was watching the hearing on COVID, and I felt really bad because of the political violence that happened to some senators who took a stand for what was being discovered, for what they tried to cover up."

Lesbian Cisgender Woman - Focus Group 3

This atmosphere of terror is perceptible in the eyes of Black LGBTQIAP+ people. A participant in Focus Group 2, a gay cisgender man, pointed out that he did a social media detox during this election period, avoiding using his cell phone to avoid contact with the hate speech that hangs over these people's lives. This example is important in drawing attention to the risks that this violence causes to people's mental health. They can develop pain, trauma and disorders such as depression and anxiety from the various forms of targeted violence.

Hate crimes pose a danger not only to living in dignity, but also life in general.

According to a survey carried out by the Brazilian Ministry of Health in 2018, those committing suicide were mostly males who suffered from racism, LGBTQIAP+-phobia, rejection and discrimination. This data is essential for thinking about actions aimed at combating hate crimes and disinformation that plague the Black LGBTQIAP+ population.

Considering the data analyzed in this IEA, there is a clear need for political parties to make a concerted effort to include "dissident" agendas, such as those of women, Black people, and LGBTQIAP+ communities, in their policies. Furthermore, they should prioritize allowing representatives from these minorities to become candidates. As aforementioned, these populations' efforts tackle not only issues related to race and sexuality, but also jobs, the economy, education and human rights.

RECOMMENDATIONS

This section suggests best practices to fight hate speech, disinformation and other problems which generate acts of violence related to racism or LGBTQIAP+-phobia, propagated through traditional and alternative media, as well as the government. These measures intend to raise social awareness, reduce the causes of such aggressions, and strengthen Black LGBTQIAP+ people so that their dignity gains respect. The following recommendations are not of varied importance. They are all equally needed and are all connected to the findings of this IEA.

The recommendations are separated by theme: **Information, Access and Electoral Politics.** These are numbered and follow the report's first **overall recommendation**, which is the first point to be addressed in this section

This research included perspectives from people living in different locations across the city of Rio de Janeiro, of diverse age groups and with a plurality of experiences. This approach reflects the diversity within the city's Black LGBTQIAP+ population as well as the range of its demands.

Findings collected by researchers found that the information ecosystem for this population is far from healthy, involving high degrees of violence, which contributes to dehumanizing Black LGBTQIAP+ people and increasing their vulnerability.

Therefore, the first general recommendation is to ensure that society at large, the media and the government see and understand this population's plurality.

Such a perception of Black LGBTQIAP+ people remains uncommon. This will be difficult to achieve as long as members of this population are excluded in decision-making within politics, the judiciary and the media.

Society often treats Black LGBTQIAP+ people as a unit, which prevents nuanced public policies that consider a range of experiences.

With regards to information

1 The government and media must remain watchful and reconsider the way they create and pass on information to ensure said information is more representative of Brazil's population. Their staff should also be more aware of the needs and objectives pursued by Black LGBTQIAP+ people. NGOs should also be a part of this process, as this research shows they are the most-trusted source of information among the researched population.

2 While these people suffer violence and inequalities, we must not forget that their existences extend far beyond their race and sexuality. The information they seek is most frequently related to culture, entertainment and education.

3 Offering content on these topics and maintaining this population members' daily lives is crucial to delivering the information this group requires.

4 The breadth of this subject makes it impossible to address all relevant topics here. When discussing culture, information should not only incorporate hegemonic cultures but, above all, should consider topics considered "dissident." These topics includes movements produced by Black LGBTQIAP+ people: their religions, such as candomblé, the *Ballroom* movement, parties and events such as Feira das Yabás, LGBTQIAP+ parades, dances and others. Furthermore, the information should discuss what happens from within these cultures and avoid a tone making these movements seem somehow foreign or outside the norm.

As observed in the focus groups, the group's absence in positions of authority is clearly visible in both media productions and in politics.

5 Understanding this population's specificities can be difficult when the team seeking to do so is made up of people with different experiences. This includes white people, who, even if they have no intention of exercising dehumanizing actions, reinforce the status of racial and sexual supremacy.

6 Having groups of analysts and professionals from different areas on television stations, YouTube channels, political parties and political collectives is essential for Black LGBTQIAP+ people to gain adequate inclusion.

7 Both private and public companies, communication and information groups must increase the hiring of Black people, including Black LGBTQIAP+ people.

8 These organizations should povide training and certification programs to help these people reach positions of decision-making power. This action should come not only from a desire to repair historical wrongs, but also to increase diversity and innovation, as a truly pluralistic leadership team can develop more innovative processes.

9 The media in Brazil should become more democratic and pluralistic. This shift means that ownership should not be concentrated in the hands of families of colonial descent, which have owned the media from the outset. These owners have shaped public opinion, decided party politics, set beauty standards, established food consumption patterns, and determined the gender and sexuality standards that society follows..

10 It is necessary to invest in public policies in community media, collectives, specialized channels, etc. Currently, Black or LGBTQIAP+ media are private or rely on temporary international funds, which does not guarantee their sustainability or their growing impact. Specialized channels composed of members of this audience can help create a healthier and more diverse ecosystem for society as a whole.

Regarding access,

health, education, housing and employability are all crucial aspects for this population.

1 It is necessary for federal, state and municipal governments to address the gaps that prevent Black LGBTQIAP+ people from accessing their rights provided for in the [Constitution](#), which, in Art. 4 thereof, highlights the importance of human rights; the cooperation between peoples for the progress of humanity; the repudiation of racism; and the self-determination of peoples.

2 The research interviews highlight the need for Black LGBTQIAP+ people to enter the labor market. We recommend that public and private network employees increase their awareness of the different possibile sexual and gender identities, so that people who fit the research audience do not face workplace discrimination, such as in job interviews, public tenders and other activities.

3 Thus, conduct and/or compliance policies must always take into account that Black LGBTQIAP+ people are constantly facing violations and, therefore, welcoming structures are necessary to mitigate and repair such violence.

4 Health and education were crucial to the focus groups. Schools and universities need to prepare to open their doors to Black LGBTQIAP+ individuals, who often do not identify with the content taught in the classroom. Instead, courses often insist on perpetuating purely Eurocentric knowledge, a norm which reinforces heteronormativity, racism, transphobia and other forms of violence. Reviewing the contents of curricula and teaching methods is fundamental to achieving a diverse and humane society.

5 Regarding the agenda and demands of this population, certain public policies, which recent administrations scrapped or dismantled, should be recovered. For example, officials should reactivate the National LGBT Council, the HIV/AIDS department, and LGBT human rights conferences, among other projects. These policies included LGBTQIAP+ people at the center of their designs. Therefore, they incorporated deeper knowledge from this population, which resulted in actions and measures more adapted to their realities.

6 The last point mentioned intersects with the topic of information. Textbooks featuring Black and LGBTQIAP+ people and stories are a highly positive step towards greater inclusion. Additionally, greater use of the Internet in schools and universities is urgent, considering the digital inequalities that plague the Black population.

7 The encouragement of Internet use beyond social networks is necessary, as the latter use content distribution algorithms that have historically been shown to propagate racist attitudes.

8 Accordingly, Big Tech leaders owning these social networks can produce programs to encourage and distribute Black LGBTQIAP+ influencers to reduce discrimination and prejudice against this population. One of the most prevalent findings of this research was that the Internet is the main means of communication for focus communities, with access mainly available through social network apps owned by Meta and Google.

Regarding recommendations for the final stage of this section,

ELECTORAL POLITICS,

hate speech again emerges as a primary concern. Although those within the researched group can produce and spread hate speech, elected representatives, such as former Brazilian President Jair Bolsonaro (2019 - 2022), are far more likely to do so.

1 It is essential to hold politicians accountable for their actions, not only because of their personal responsibility, but also because of their role as national representatives. This status elevates them to a status where they must set a standard of conduct, including in how the government treats Black LGBTQIAP+ people..

2 Criminal investigations by the Superior Electoral Court (Tribunal Superior Eleitoral – TSE) must be expanded, strengthened, and better communicated to the general public. For example, a recent investigation into fake news had a great impact, with false content removed from platforms and fines levied on the content producers responsible. However, a portion of the population does not understand why and

how these elements were removed. Certain radio and television stations have even carried out a disinformation campaign against the TSE's actions, including that of Jovem Pan, which labled the removal of false content as an act of censorship.

3 Concerning the diversity of political candidates, political parties and their leaders must keep in mind the diversity of the Brazilian people and consider the range of historical, social and cultural aspects that have permeated Brazil since before European colonization. In doing so, it will be possible for Black LGBTQIAP+ people to get elected, lowering the climate of fear. Furthermore, the advertising, TV time and campaign resources given to these candidates must be the same as those directed to white, cisgender, heterosexual candidates. This means not merely including Black LGBTQIAP+ candidates in an election, if they do not receive sufficient resources for their campaigns, to allow them to compete on an equal basis to other candidates. Such unbalanced scenarios became apparent during several interviews with political operatives, including from left-wing political parties.

4 Political parties should not select Black LGBTQIAP+ people only to speak about and defend topics related to their race and sexuality. Instead, they should receive space to work on different topics as protagonists and specialists. Given that Brazil's population is predominantly Black, this demographic should appear accordingly in the country's political representation. .

5 Black LGBTQIAP+ people should be present to guide the budget and the formulation of public policies.

6 Their voices should become prominent in sports coverage, in journalism, in the environmental agenda, and in many themes that influence their daily lives. They are not defined only by being Black and LGBTQIAP+, but rather fulfill many social roles, and such plurality deserves visibility.

7 Dialogue with civil society is of paramount importance, and a democratic government's task should be to help reduce the distance between civil society and the State. Therefore, the guaranteed institutional presence of civil society must be an important component in planning actions for this information ecosystem. The government must therefore listen to people and to experienced social movements, both to gather and distribute more accurate information.

8 Participatory management in practice should be a form of ethical and institutional dialogue through which parties can talk and find ways to make projects and public policies for the Black LGBTQIAP+ community come to life. Furthermore, this segment of the population also needs to be involved in the management and monitoring of said projects and policies in order to ensure an optimized and diverse process.

ABOUT
data_
labe

Data_Labe is a social organization based in the Maré favela complex in Rio de Janeiro, which has been active since 2016 in communication, research, and advocacy actions, with a focus on Citizen Data Generation. The laboratory is based on the understanding that there is no neutrality in the processes that involve the generation, analysis, cross-referencing, and publication of data, so there is a need to dispute the diversity of actors involved in these processes. The team is made up of professionals in statistics, journalism, management, design, and research, with origins in popular territories and peripheries, mostly young, black, and LGBTQIAP+ people. In the last six years, Data_labe has been developing reports, research, mappings, consultancies, analytical reports, workshops, campaigns and events that take into account the potentials and complexities of popular territories and their residents.

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