




DISSIDENT OLD AGE AND POLITICAL ABANDONMENT: A CRITICAL ANALYSIS OF MEDIA DISCOURSE ON LGBTQIA+ AGING

VELHICE DISSIDENTE E ABANDONO POLÍTICO: UMA ANÁLISE CRÍTICA DO DISCURSO MIDIÁTICO SOBRE ENVELHECIMENTO LGBTQIA+

VEJEZ DISIDENTE Y ABANDONO POLÍTICO: UN ANÁLISIS CRÍTICO DEL DISCURSO MEDIÁTICO SOBRE EL ENVEJECIMIENTO LGBTQIA+

 <https://doi.org/10.56238/edimpecto2025.084-026>

Bonfim Gesio Lima dos Santos¹, Thais Regina de Carvalho²

ABSTRACT

This article analyzes journalistic discourse on the aging of the LGBTQIA+ population in Brazil, with an emphasis on the systematic absence of representations of black gay men in old age. Based on a corpus composed of articles published between 2023 and 2025, a qualitative critical-interpretative approach is adopted, grounded in post-critical and decolonial paradigms. The method used is Critical Discourse Analysis, articulated with theoretical references on body, race, sexuality, and old age. The results show the operation of a programmed invisibility, sustained by discursive silences, deserotization, and affective-political abandonment. It is concluded that media discourses produce a regulated representation of LGBTQIA+ old age, excluding subjects who deviate from the white, cisgender, and heteronormative norm. The study points to the need to reconfigure epistemologies and discursive practices that recognize the centrality of black, dissident, and aging bodies in the production of memory, desire, and citizenship.

Keywords: LGBTQIA+ Aging. Black Gay Men in Old Age. Invisibility. Media Discourse. Intersectionality. Dissident Old Age.

RESUMO

Este artigo analisa os discursos jornalísticos sobre o envelhecimento da população LGBTQIA+ no Brasil, com ênfase na ausência sistemática de representações do homem gay negro na terceira idade. A partir de um corpus composto por matérias publicadas entre 2023 e 2025, adota-se uma abordagem qualitativa de cunho crítico-interpretativo, fundamentada em paradigmas pós-críticos e decoloniais. O método utilizado é a Análise Crítica do Discurso, articulada a referenciais teóricos sobre corpo, raça, sexualidade e velhice. Os resultados evidenciam a operação de uma invisibilidade programada, sustentada por silenciamentos discursivos, deserotização e abandono afetivo-político. Conclui-se que os discursos midiáticos produzem uma representação regulada da velhice LGBTQIA+, excluindo sujeitos que destoam da norma branca, cisgênera e heteronormativa. O estudo aponta para a necessidade de reconfigurar epistemologias e práticas discursivas que reconheçam a centralidade de corpos negros, dissidentes e envelhecidos na produção de memória, desejo e cidadania.

¹ Master's student in Human Rights. Universidade Federal de Goiás (UFG).
E-mail: bonfimgesiolimadossantos@discente.ufg.br Orcid: <https://www.orcid.org/000900075098211X>
Lattes: <https://lattes.cnpq.br/9277235139008990>

² Professor. Universidade Federal de Goiás (UFG). Lattes: <http://lattes.cnpq.br/9012110153610792>
Orcid: <https://orcid.org/0000-0002-9807-554X>



Palavras-chave: Envelhecimento LGBTQIA+. Homem Gay Negro na Terceira Idade. Invisibilidade. Discurso Midiático. Interseccionalidade. Velhice Dissidente.

RESUMEN

Este artículo analiza los discursos periodísticos sobre el envejecimiento de la población LGBTQIA+ en Brasil, con énfasis en la ausencia sistemática de representaciones del hombre gay negro en la tercera edad. A partir de un corpus compuesto por artículos publicados entre 2023 y 2025, se adopta un enfoque cualitativo de carácter crítico-interpretativo, basado en paradigmas poscríticos y descoloniales. El método utilizado es el Análisis Crítico del Discurso, articulado con referencias teóricas sobre el cuerpo, la raza, la sexualidad y la vejez. Los resultados evidencian la operación de una invisibilidad programada, sostenida por silenciamientos discursivos, deserotización y abandono afectivo-político. Se concluye que los discursos mediáticos producen una representación regulada de la vejez LGBTQIA+, excluyendo a los sujetos que se desvían de la norma blanca, cisgénero y heteronormativa. El estudio apunta a la necesidad de reconfigurar epistemologías y prácticas discursivas que reconozcan la centralidad de los cuerpos negros, disidentes y envejecidos en la producción de memoria, deseo y ciudadanía.

Palabras clave: Envejecimiento LGBTQIA+. Hombre Gay Negro en la Tercera Edad. Invisibilidad. Discurso Mediático. Interseccionalidad. Vejez Disidente.

1 INTRODUCTION

The aging process, crossed by social markers of difference such as race, sexuality and gender, constitutes a multiple and profoundly unequal experience. In Brazil, marked by historical structural inequalities, aging does not take place in a homogeneous way: while some bodies move safely through the institutions of care and recognition, others experience silencing, abandonment and invisibility. This article starts from the epistemic and political discomfort generated by the almost total absence of the black gay man in old age in contemporary social narratives, especially in journalistic productions that thematize the aging of the LGBTQIA+ population.

Based on the examination of an empirical corpus composed of articles published in Brazilian journalistic outlets between 2023 and 2025, a critical analysis of media discourses on LGBTQIA+ old age is proposed, with an emphasis on the mechanisms of symbolic erasure of the black gay man in old age. It seeks to understand how these discourses reinforce or tension power devices that regulate which bodies can age with dignity, visibility and desire, and which are relegated to the field of abjection, silence and de-eroticization.

The choice of the media as an empirical source is justified by its central role in the production of meanings about bodies, sexuality and old age. As Fairclough (2001) argues, discourses not only reflect social reality, but actively constitute it, shaping representations, affections, and regimes of truth. In this context, analyzing how the press enunciates or omits the gay, black and old subject allows us to access specific forms of epistemicide and discursive exclusion, updated under the sign of contemporaneity.

Inscribed in the field of critical studies of the body, sexuality, race and old age, this research adopts a qualitative approach, of a critical-interpretative nature, guided by the post-critical and decolonial paradigm. The epistemology that sustains this investigation is situated, intersectional and insurgent, understanding knowledge as a practice embodied and implied in the denunciation of inequalities and in the reinvention of political possibilities of existence (Haraway, 1988; Gonzalez, 1984).

The general objective of the article is to analyze how the aging of the LGBTQIA+ population has been represented in recent Brazilian journalistic discourses, identifying the ways in which these discourses silence, distort or absent the figure of the black gay man in old age. As specific objectives, it is intended to: (1) map the main themes and frameworks used by the media when dealing with LGBTQIA+ old age; (2) examine the presence or absence of race and gender markers in journalistic texts; and (3) articulate the empirical data

with critical theoretical references to construct analytical categories on memory, resistance, silencing and de-eroticization.

The hypothesis that guides this research is that media discourses, although sometimes mobilizing progressive categories such as diversity, memory and resistance, remain structured by whiteness and cisheteronormativity. In this way, they contribute to a programmed invisibility of the black, gay and aged man, denying him the status of political subject, of memory and of desire. Thus, this article proposes not only to describe such erasures, but to intend them in the light of epistemologies that emerge from the abjectized, racialized, and dissident bodies themselves.

2 THEORETICAL FOUNDATION

2.1 DISSIDENT BODIES AND THE PRODUCTION OF ABJECTION

The analysis of the aging of black and gay men in the media discourse demands a critical reflection on the way bodies are produced, regulated, and eliminated in contemporary regimes of visibility. LGBTQIA+ bodies, especially those that escape white, young, masculine and heteronormative standards, are located at the limits of what is considered socially intelligible. This process is conceptualized by Judith Butler (2004) as abjection, that is, the discursive exclusion of subjects whose existences challenge the regulatory norms of gender, sexuality and bodily appearance.

Abjection, therefore, is not a simple omission, but a normative operation that acts on the frontier of social recognition, defining who can or cannot be named as a subject. As it approaches aging, gender performativity, a central concept in Butler (1990), becomes tensioned by the wear and tear of the body, by narratives of unproductivity and by de-eroticization, which operate together to disallow the visible existence of subjects such as the black, gay and elderly man. Such dissident bodies not only suffer the effect of biological time, but also carry the accumulated effects of normative regimes of gender, sexuality and race.

It is in this context that Paul Preciado (2014) invites us to think of the body as a political and pharmacopornographic territory, where discursive and biomedical technologies regulate the experiences of flesh and identity. If, in youth, the gay body can be captured and eroticized by the logic of the market and consumption, in old age, this same body tends to be discarded, made invisible and divested of symbolic value. This selective logic reveals the intersection between capitalism, sexuality and age as determining factors in the construction of subjectivities that matter and others that become disposable.

The contribution of Guacira Lopes Louro (2008) is fundamental to think about the production of difference in bodies that transgress the norm. For the author, bodies are constantly educated, performed and disciplined, and it is in this reiterative practice that notions of normality crystallize. However, bodies that deviate from this normativity (such as the old, gay and black body) become fields of symbolic dispute, challenging the cultural and epistemological markers imposed on gender and sexuality. The very notion of "dissident body" refers to the subversive capacity of certain subjects to exist, even when interdicted by hegemonic discourses.

Understanding dissident bodies in old age implies placing them as the target of discursive operations that abject, marginalize and silence them. The queer, black and elderly body, by tensioning the boundaries of normative visibility, evidences the exclusionary logic that structures the discursive field of the media and, consequently, the social production of memory and politics. This body, absent in the journalistic narratives analyzed, is not only made invisible: it is interdicted as a possibility of subject.

2.2 AGING, MEMORY, AND ENDURANCE

Aging is a biopolitical process crossed by symbolic constructions that associate old age with unproductivity, fragility and obsolescence. When this process is articulated with markers of sexual and racial dissidence, the effects of invisibilization and silencing become even more acute. Old age, in this context, is not only an age marker, but a field of semantic and political dispute that defines which bodies age with dignity and which are discarded from the horizon of representation.

The discursive production of old age in Brazil has been marked by a heteronormative and white logic, which models the figure of the ideal elderly as someone respectable, desexualized and productively retired. Such a reference model excludes subjects who challenge these normativities, such as gay, black, and elderly men, whose public presence is still systematically marginalized. As Maria Clara Bingemer (2011) points out, aging is also an experience of exposure, vulnerability and loss of intelligibility, which requires new symbolic grammars capable of re-inscribing meanings for the old body.

José Eustáquio Diniz Alves (2019) contributes with demographic data and analyses that reveal the significant growth of the LGBT elderly population in Brazil. However, the author also points out that this aging occurs under conditions of greater social vulnerability, loneliness, absence of specific public policies, and denial of affective and institutional support

networks. This vulnerability is not naturalized, but socially constructed, being intensified by the crossings of race, gender and sexual orientation.

The discussion about memory is fundamental here, not as a mere record of the past, but as a political dimension of subjectivity and resistance. Guacira Lopes Louro (2008) points out that the memory of dissident experiences is constantly silenced by normative structures, which compromises the construction of legitimate narratives about other ways of living, aging and existing. The absence of the black gay man in old age in the symbolic media repertoire evidences not only a problem of visibility, but an active policy of oblivion.

In this sense, the concept of resistance is not limited to explicit action against power, but also manifests itself in the maintenance of affective networks, the construction of dissident identities, and the reconfiguration of queer temporality. Old age thus becomes a politically potent time, capable of tensioning the logic of discarding and of claiming an existence that is not subject to the imperatives of youth, whiteness or heterosexuality.

Richard Miskolci (2012) analyzes dissident masculinities and their forms of erasure in public spaces. The aging of these subjects is often ignored both in the scientific literature and in the media, which constitutes a strategic and systematic absence. When represented, gay men are often confined to stereotypes that are hypersexualized in youth or desexualized in old age, which makes it difficult to construct positive and plural images of dissident aging.

Thus, thinking of old age as a field of resistance implies recognizing memory as a territory of symbolic and political dispute, where dissident experiences are reactivated, even in the face of mechanisms of exclusion. The old, queer, and black body resists not only time, but also the logic that tries to erase it from all historical, media, and institutional narrative.

2.3 RACISM, EPISTEMICIDE AND SILENCING OF BLACK BODIES

Understanding the invisibility of the black and gay man in old age requires the recognition of how racism operates not only as a form of social and economic exclusion, but as an epistemic and discursive regime of systematic erasure. Within the systems of knowledge production and public representation, the black body is often disallowed as a subject of knowledge, affectivity and political recognition. This process has been described by Sueli Carneiro (2005) as epistemicide, that is, the destruction and delegitimization of forms of knowledge produced by racialized subjects, especially black women and men.

Epistemicide acts not only in academia, but also in the public sphere, including media representations. In the context of this study, its most striking manifestation is the almost total

absence of narratives about the aging of black and gay men. The intersection between race, sexuality and old age produces a condition of extreme symbolic opacity, in which the subject not only does not appear, but is not even considered possible to appear. It is a logic of structural silencing that removes these bodies from the social and symbolic landscape.

Lélia Gonzalez (1984) already pointed to the fact that Brazilian-style racism operates through the denial of difference, disguising racial conflict in the name of a supposed cordiality. In practice, this mechanism transforms the black body into a discursive absence. When combined with sexual dissidence and aging, this body becomes even more unintelligible, crossed by multiple layers of exclusion. The result is a kind of discursive non-existence, in which the black, old and gay subject is not even imagined by the media as part of the LGBT collective or the elderly population.

The critique of racism as a regime of invisibility is also articulated with the concept of necropolitics, formulated by Achille Mbembe (2018). Necropolitics designates the power to decide who can live and who must die, but in the symbolic field it also refers to the social death of those whose existence is erased from systems of visibility. The black body, when it dissidents heteronormativity, becomes a privileged target of this device, as it doubly challenges the racial and sexual codes of national belonging and public representation.

In this sense, Patrícia Hill Collins (2019) contributes by proposing an intersectional reading of oppression and cognitive injustices. His theory of the domination matrix reveals how interconnected systems of power (racism, sexism, heteronormativity, and ageism) produce hierarchies of legitimacy and listening. Black and gay older men, by standing at the intersection of these systems, occupy a subordinate position that systematically excludes them from authorized truth regimes.

The silencing of the dissident black old age, therefore, is not a fluke or a gap that the media should spontaneously correct. It is a structural effect of the racialization of knowledge and image, which positions black bodies outside the field of intelligibility of respectable old age and mediatically accepted homosexuality. As such, it demands to be read as a symptom of a media model that operates according to criteria of racialization of desire, belonging and memory.

2.4 MEDIA, DISCOURSE AND PRODUCTION OF SUBJECTIVITIES

Contemporary media occupies a structuring role in the conformation of identities, narratives and regimes of truth. Its performance goes beyond the informative function and is

inscribed in the field of discursive production, actively participating in the constitution of subjects and ways of life that are recognized as legitimate or silenced as abject. The critical analysis of the journalistic discourse on the aging of the LGBT+ population, especially black and gay men, requires, therefore, the understanding of the media as a regulatory discursive device, crossed by relations of power, knowledge and visibility.

Michel Foucault (1996) understands discourse as a practice that produces effects of truth, at the same time that it constitutes the subjects who participate in it. What is said, who can say it and what is silenced are central elements in the analysis of discursive processes. The media, in this context, not only reports the events, but actively participates in the construction of possible realities and the delimitation of what is socially thinkable. In the case of black and dissident LGBT+ old age, the silences are not neutral, but reveal the discursive boundaries that structure media normativity.

Stuart Hall (2003) contributes to the understanding that the means of communication do not mirror reality, but construct it through practices of signification. His analyses of representation reveal how social categories such as race, gender, sexuality, and class are constantly codified and recoded by the media in order to reproduce symbolic hierarchies. The absence of the figure of the black and elderly gay man in journalistic narratives is not, therefore, a mere forgetfulness, but a semiotic operation that reinforces the marginality of these bodies in the social imaginary.

This reading is articulated with the reference of Norman Fairclough (2001), for whom language is a form of social action. Critical discourse analysis, as proposed by the author, allows us to understand how textual and discursive structures reproduce ideologies and unequal power relations. By investigating the linguistic and discursive strategies of the selected journalistic articles, it becomes possible to identify how certain subjects are named, described, concealed or aestheticized, and how this contributes to their subjectivation as recognizable citizens or as residual figures.

Gayatri Chakravorty Spivak (2010) offers a fundamental key to thinking about subordination in the field of representation. According to the author, subaltern subjects are not only excluded from speech spaces, but often cannot even be heard when they speak, because their voices are not inscribed in the records of institutionalized listening. The media, as a legitimizing instance of speech, fulfills the function of an epistemic filter, which selects which narratives deserve to circulate and which are relegated to structural silence. The elderly

black gay man, by not being represented, is subjected to a double violence: the erasure and the epistemic invalidation of his experience.

Therefore, understanding the media as a producer of subjectivities implies recognizing it as a technology of power that regulates the field of the visible and the speakable. The critical analysis of the news selected in this study aims to reveal the discursive mechanisms through which certain bodies, desires and temporalities are inscribed as intelligible or interdicted as excessive. At the same time, this approach makes it possible to identify cracks, ruptures, and resistances that emerge even between the lines of normative discourse.

3 METHODOLOGICAL CONSIDERATIONS

3.1 POST-CRITICAL AND DECOLONIAL PARADIGM

The research is based on a post-critical and decolonial paradigm, which questions the neutrality and objectivity of modern science. This approach understands that knowledge is influenced by relations of power and exclusion, and actively seeks to confront the structures that marginalize racialized and dissident knowledge and groups of gender and sexuality (Santos, 2010; Silva, 2009).

The decolonial commitment of the study criticizes the Eurocentric and cisheteronormative character of the dominant epistemologies, recognizing that modern science has contributed to the invisibilization of subjectivities outside the norm (Gonzalez, 1984). In this sense, research is seen as an act of epistemological disobedience, where the researcher recognizes himself as a subject politically implicated in the production of knowledge (Walsh, 2013), refuting the idea of scientific neutrality.

3.1.1 Situated and intersectional epistemology

The research is anchored in the situated epistemology of Haraway (1995), who understands knowledge as influenced by the bodily, historical and affective position of the researcher. This approach rejects abstract universality and recognizes that social markers such as gender, race, class, sexuality, and generation shape the way knowledge is produced.

In the context of the article, this means that the analysis of the aging of gay and black men must consider their specific experiences, which are crossed by systems of oppression and privilege. Intersectionality, here, is not only a tool of analysis, but a fundamental condition of knowledge (Collins, 2019). The study also uses the "epistemology of the flesh" (Gonzalez, 1984) and racialized queer theories to understand how the body and experience of historically



marginalized subjects, such as black and gay men, produce knowledge that challenges the norms of science.

This intersectional perspective is used to show how multiple oppressions (such as racism, ageism, and homophobia) come together to create the discursive invisibility of these subjects in social discourses, showing that their absence is not accidental, but structural.

3.2 TYPE AND APPROACH OF RESEARCH

3.2.1 Qualitative research of a critical-interpretative nature

The research uses a critical-interpretative qualitative approach to analyze the media discourses on the aging of gay and black men. The methodological choice is justified because the study focuses on how senses and meanings are attributed to these social subjects, and not only on the description of observable phenomena (Denzin; Lincoln, 2006).

The critical-interpretative axis is based on the premise that discourses on the aging of LGBTQIA+ people not only reflect reality, but build it (Scott, 1995). The research seeks to understand the old age of black and gay men as a symbolic dimension, using the social markers of difference as structuring elements of the analysis. The objective is to capture the complexities and multiplicity of meanings that emerge (or are silenced) in journalistic discourses. The analysis recognizes that the media is a field of symbolic disputes where gender, sexuality, race, and age norms are negotiated, and that the presence or absence of certain narratives is strategic for the reproduction or contestation of the social order (Hall, 2003).

3.2.2 Documentary research and critical discourse analysis

The investigation uses documentary research, focusing on the analysis of online journalistic sources published between 2023 and 2025, from outlets such as G1, UOL, Agência Brasil, and others.

The analytical approach adopted is Critical Discourse Analysis (CDA), based on Fairclough (2001), which understands discourse as a social practice linked to power relations. CDA allows us to analyze how subjects are represented, silenced or positioned in the media, understanding that language is not neutral.

Inspired by Foucault (1996), the research understands that discourses not only describe, but also create regimes of truth and norms, and that the discursive erasure of black and gay men in old age is a political operation. CDA also allows us to explore how the media

uses certain categories (such as loneliness, abandonment, resistance) and how systematic absences evidence processes of invisibility. The research thus seeks to show how corporate and institutional media shape the representation of LGBTQIA+ old age, especially that of black and gay men.

3.3 DELIMITATION OF THE EMPIRICAL OBJECT

3.3.1 Definition of the cutout

The object of study consists of the analysis of journalistic articles that deal with the aging of the LGBTQIA+ population in Brazil, focusing on the representation (or absence) of black, gay and elderly men. The study focuses on the "systematic discursive invisibility" of these subjects, which manifests itself through silencing and absence in media discourses (Fraser, 2007).

This invisibility is understood as the overlapping of stigmas and exclusions that impact the presence of these individuals in the discourses that shape public opinion. Racialization, dissident sexuality, and aging combine to create an "abject subject" that does not fit into media normativity (Butler, 2004).

The research analyzes both what is present and what is absent in journalistic discourses, considering absence as a constituent element of the study. The objective is to map and problematize how media discourses reproduce the presence and absence of these subjects, refusing the universality of the category "elderly" and complexifying it through the intersection with race, sexuality, and age (Mbembe, 2018; Crenshaw, 2002).

3.3.2 Corpus selection criteria

The corpus of the research is composed of publicly accessible journalistic articles published between 2023 and 2025 in outlets such as G1, UOL, Agência Brasil, Portal do Aging, Fiocruz, Terra and AzMina. The time frame was chosen due to the increase in the debate on the aging of the LGBTQIA+ population, especially with the LGBT+ Parade in São Paulo in 2025, which had the theme.

The searches were carried out using terms such as "LGBT aging", "elderly gay man" and "elderly LGBTQIA+ population", with the help of automated tools and manual curation. The articles were selected if they had explicit or implicit content about LGBTQIA+ aging. The absence of references to black, gay, and elderly men was a focus of analysis, as this invisibility is seen as a technology of power (Spivak, 2010).

Merely opinionated texts with no empirical basis were excluded, and the preference was for informative, analytical, or investigative texts. The curatorial criterion also considered the diversity of editorial and geographic approaches to reflect the breadth of discourses and absences on the topic in Brazil.

3.4 DATA COLLECTION PROCEDURES

3.4.1 Search bases and means

The survey of empirical data was done through a systematic search in digital environments, using web search tools and Boolean operators (AND, OR, quotation marks) to filter relevant content and avoid informational noise (Bardin, 2011). The study focused on publicly accessible journalistic articles published between 2023 and 2025 on portals such as G1, UOL, Folha de S.Paulo, Terra, and others, with the aim of capturing different editorial lines and mitigating biases.

The selection of articles was guided by themes such as "LGBT aging", "elderly gay man" and "elderly LGBTQIA+ population". Manual curation was used to verify the authenticity and integrity of the texts. The survey also prioritized informative and analytical texts, excluding those of a merely opinionated nature, and included content of national and regional scope to reflect the diversity of discourses and absences on the subject. The absence of references to black, gay, and male bodies was a focus of analysis, seen as a mechanism of power (Spivak, 2010).

3.4.2 Categories used in searches

The searches were guided by a set of key terms formulated based on the central analytical categories of the research. The expressions were previously defined with a view to capturing discourses related to the aging of LGBTQIA+ people, taking into account the intersectionality with race, gender, and sexuality.

The main terms and expressions used during the search were: "LGBT aging"; "Elderly gay man"; "LGBT elderly black population"; "LGBTQIA+ Aging Body"; "LGBT Loneliness Old Age"; "Old gay black man"; "Resistance, memory and invisibility".

These terms were combined with each other in different configurations, depending on the scope of the search platform, to expand the reach and variety of results obtained. In addition, the terms were applied in Portuguese, respecting the national context of the research and contemporary Brazilian journalistic production.

The choice of categories reflects the centrality of the symbolic dimensions of the body, aging, collective memory, and the politics of recognition in gender, race, and sexuality studies (Collins, 2019; Louro, 2008). The terms not only operationalized the survey, but also served as filters to ensure the analytical consistency of the selected corpus.

3.4.3 Inclusion and exclusion criteria

To ensure the quality and relevance of the corpus, the research established inclusion and exclusion criteria. Articles published between 2023 and 2025, from reliable outlets, that addressed topics such as gender, sexuality, aging, public policies, social stigmas, health, body, and racism were included. The inclusion criterion also included reports that dealt with old age in an intersectional way, even if in a non-systematic way, to analyze the representational absence of the elderly black and gay men.

On the other hand, opinion articles without verifiable data, sensationalist texts and non-journalistic content were excluded, as well as news that addressed old age in a generic way, unrelated to the object of the research. The screening and categorization process was manual, aiming at the traceability and reproducibility of the study in the future (Flick, 2009).

3.5 DATA ANALYSIS

3.5.1 Method: Critical Discourse Analysis (CDA)

Data analysis was conducted by Critical Discourse Analysis (CDA), based on the works of Fairclough (2001), Butler (2004) and Foucault (1996). This approach examines journalistic discourses as social practices that create regimes of visibility and invisibility for subjects. The research focused on how the media silences or marginalizes LGBTQIA+ old age, with a specific focus on black and gay men.

The analysis considered elements such as language, the subjects of enunciation, truth regimes, silencing, and semantic categories. The study focused not only on explicit content, but also on "discursive voids" and unsaid. In addition, he used concepts such as abjection, eroticization, de-eroticization, resistance, and performativity to understand how bodies that do not fit the norms are regulated discursively, either by exclusion or superficiality (Foucault, 1996; Butler, 2004).

3.5.2 Cross-referencing with theory

The interpretation of the data was based on interdisciplinary theoretical references from queer studies, decolonial studies, the sociology of old age, critical race studies and feminist epistemologies, with the aim of producing a situated and engaged analysis.

The research mobilized the category of body performativity (Butler, 1990; Preciado, 2014) to understand how old age, sexual and gender dissidence manifest themselves in bodies as a symbolic and political space. The absence of black men and elderly gay men in media discourses is read as an effect of "racial epistemicide" (Gonzalez, 1984; Carneiro, 2005), which shows that its invisibility is not accidental, but a consequence of racial hierarchies.

The notion of dissident masculinities (Miskolci, 2012) was used to interpret journalistic discourses as ways of reaffirming white and heterosexual hegemonic masculinity. The study also used the fields of studies on aging and memory (Louro, 2008; Bingemer, 2011; Alves, 2019) to understand the elderly body as a space of resistance and erasure, and how the media selectively constructs collective memory.

3.5.3 Construction of Emerging Analytical Categories

From the triangulation between the empirical data and the theoretical frameworks, five analytical categories emerged that structure the critical interpretation of the material:

- a) Programmed invisibility: refers to the systematic absence of the figure of the elderly black and gay man in media narratives, not as an accidental effect, but as a discursive operation sustained by processes of normalization and historical erasure.
- b) Structural silencing: refers to the ways in which social and institutional discourses fail to name, recognize or listen to certain subjectivities. This category is directly related to the logic of epistemicide and symbolic disauthorization.
- c) Intersectional resistance: expresses the forms of existence that challenge the logic of exclusion, even if in a fragmented or implicit way in the discourses. It includes discursive apparitions that denounce loneliness, abandonment, but also narratives of autonomy, memory, and the claim of rights.
- d) Racialized queer body: designates the body of the elderly black and gay man as a locus of convergence of multiple oppressions, but also as a territory of subjective reinvention. The absence of this body in the discourses does not eliminate its existence, but points to its condition as a threat to the hegemonic symbolic order.

- e) Affective-political loneliness: names a subjective dimension that appears in the analyzed narratives and that refers to social isolation not only as an individual condition, but as a symptom of a policy of abandonment that affects dissident subjects in old age.

These categories were not established a priori, but result from a process of iterative and critical analysis, based on the observation of data and continuous dialogue with the theoretical framework. They constitute analytical tools that articulate discursive materiality with the regimes of power and subjectivation at stake.

3.6 ETHICAL-METHODOLOGICAL CONSIDERATIONS

The research is committed to an ethics that goes beyond traditional protocols, recognizing that, even using public data, there are moral and political implications when working with historically marginalized subjects (Gonzalez, 1984; Carneiro, 2005).

The researcher assumes an ethical-epistemological posture of "attentive listening" to silences and absences, rejecting neutrality and recognizing the partiality of knowledge (Haraway, 1995). The methodology is based on "epistemic justice" (Fricker, 2007), seeking to repair inequalities of voice and credibility, and treating silencing not as a lack of information, but as a policy of exclusion.

In addition, the research avoids the individual exposure of the subjects so as not to reinforce stigmas and aligns itself with a decolonial political project that opposes epistemicide (Santos, 2010). The very choice of the object — the aging of black and gay men — is an ethical gesture that contributes to strengthening dissident epistemologies, seeking internal coherence between objectives, theory and methodology.

4 RESULTS AND DISCUSSION

4.1 PROGRAMMED INVISIBILITY: THE ABSENCE OF THE BLACK GAY MAN IN OLD AGE IN THE NARRATIVES

The analysis of the empirical corpus reveals a reiterated pattern of discursive silencing around the black, gay and elderly man. Although the selected articles address the aging of the LGBT+ population, this approach is almost always presented in a generic way, avoiding any racial markers or dissident masculinities. In articles such as the one published by G1, entitled "Back to the closet, loneliness, abandonment, access to health: the challenges of

aging as LGBT in Brazil" (G1, 2025), there is no mention of the black population or the intersectional experience of old age crossed by race and sexuality.

This discursive erasure is not casual, but structured. As Spivak (2010) argues, subordination is not only the condition of those who do not speak, but of those who are not heard or intelligible in the authorized regimes of representation. The silence about black and gay elderly bodies evidences what Sueli Carneiro (2005) conceptualized as epistemicide, that is, the active destruction of modes of existence and knowledge produced by racialized subjects, especially when crossed by gender and sexuality dissidents.

The very way in which the articles organize the aging LGBT subject refers to the logic of white universalization. When the race is not named, whiteness is naturalized as a standard. This discursive strategy is analyzed by Lélia Gonzalez (1984) as one of the foundations of Brazilian racism, which is realized not only by explicit exclusion, but by symbolic assimilation and erasure of difference. The black and gay man, in old age, becomes an unintelligible body, unforeseen by the media's representation schemes and, therefore, excluded from the landscape of possible old age.

The repeated absence of black and dissident subjects in the discourses on aging reveals a form of programmed invisibility, a discursive device that acts in the production of what can be said and who can be represented. Empirical data point to a normalization of the LGBT+ aging body as white, cisgender male and urban, which radically restricts the plurality of lived experiences.

This form of silencing operates as a political and epistemic mechanism. As Collins (2019) states, the control of representation is one of the most effective ways of maintaining social hierarchies. By not including black and gay men in narratives about old age, the media not only excludes them from the symbolic field, but also legitimizes their material, affective and political exclusion.

Therefore, the analysis of the corpus shows that absence is, in itself, a strategic discursive presence, which reinforces racialized and cisheteronormative power structures. The black, gay and old man is not an "error in the path" of representations, but an interdicted subject, whose existence, if recognized, would require the reconfiguration of the very bases of media and social intelligibility.

4.2 THE BODY THAT AGES AND SHOULD NOT BE SEEN: DEEROTICIZATION AND SILENCING

The journalistic discourses analyzed recurrently construct an image of LGBT+ old age marked by loneliness, abandonment and affective-sexual invisibility. The absence of representations of desire, corporality and intimacy in old age indicates a process of symbolic de-eroticization, especially of dissident, black, gay, effeminate and aged bodies. By associating aging with decline and loss, the articles operate under the normative logic of youth as the only legitimate time of desire and sexuality.

In the report by Agência Brasil, entitled "LGBT Parade in SP discusses aging in the midst of celebration and reflection" (Agência Brasil, 2025), the presence of the old age agenda in the event stands out, but without any problematization of sexuality in old age. The old body is thematized as a subject of abstract rights, but not as a subject of desire. The language used systematically omits affections, eroticism and relational practices, which reinforces the idea that the aging body should be deprived of sexual expression.

This de-eroticization operates as a technology for regulating subjectivity, as discussed by Judith Butler (2004), when it indicates which bodies have social authorization to express desire and which should remain silent. The aging body, especially the black and gay body, is doubly interdicted: by ageism that considers it devoid of vigor and by racism and cisheteronormativity that place it as undesirable.

Paul Preciado (2014) expands this reading by proposing that the pharmacopornographic system operates not only by regulating the body, but also by guiding the markets of desire. The old black and gay body, which is neither consumable nor spectacularizable according to this logic, becomes invisible. It is a body that is not only silenced, but epistemically excluded from the forms of desire considered legitimate.

In the analysis of the article in Jornal Option, "LGBT+ aging in Goiânia: older community reports isolation and exclusion" (Jornal Option, 2025), the reports reinforce this picture. The subjects interviewed speak of difficulties in maintaining affective bonds and in being recognized as erotic subjects. The silence of the coverage on these dimensions denotes the absence of a public vocabulary capable of naming queer desire in old age.

This absence is not without effects. As Guacira Lopes Louro (2008) argues, bodies educate each other through the repetition of performances and discourses. When the aged dissident body is not represented as desiring, a social knowledge is produced that recognizes

it only by its lack: lack of beauty, functionality, eroticism. The media, in this process, acts as an agent of normalization and suppression of identities.

Table 1

Marks of deerotization and silencing in journalistic discourses

Matter analyzed	Highlighted elements	Significant absences
Agência Brasil (2025)	Talks about public policies and respect for diversity	No mention of affections, desire, or intimacy
Newspaper Option (2025)	Testimonies about loneliness and exclusion	Absence of positive representations of relationships in old age
G1 (2025)	Terms such as "abandonment", "recollection", "loneliness"	No reports of romantic or erotic bonds

Source: Elaboration by the author.

By silencing desire, these representations construct the old body as a non-subject of affection. This silencing is crossed by social markers of difference: the few records on gay old age in the empirical data are centered on white or generic subjects, disregarding intersectionalities with race and class.

This analysis reinforces that silencing is not a neutral absence, but a discursive practice that regulates what may or may not be visible, lovable and desired. The black, gay and aged body, when excluded from this network of recognition, is situated in a zone of abjection that is, at the same time, epistemic and affective.

4.3 RESISTANCE AND MEMORY: WHEN THE DISSIDENT BODY PRODUCES HISTORY

The presence of the themes of memory and resistance in some of the subjects of the corpus analyzed stands out as a turning point in the general panorama of the invisibility and de-erotization of LGBTQIA+ aging bodies. In vehicles such as the Portal of the Carlos Chagas Foundation and Mundo GTV, there is an attempt to attribute political value to the experience of aging as a dissident. However, even in these spaces, visibility is often conditioned to the deracialization of the subject and the neutralization of gender and class markers, which limits the insurgent potency of these discourses.

The article by the Carlos Chagas Foundation (FCC), entitled "Memory, resistance and future: researcher comments on the challenges of the aging of the LGBT population and the guarantee of rights" (FCC, 2025), positions memory as a constitutive dimension of the struggle for citizenship. The valorization of the history of LGBT+ activism and the production of narratives capable of tensioning institutional oblivion stand out. However, the absence of intersectional cuts compromises the complexity of the problem: there is no mention of the

black population, the experience of racialized gay men, or the historical inequalities that impact access to rights.

In Foucauldian terms, this type of representation can be read as a form of discursive biopolitics: by enunciating certain lives as valuable, as long as they are compatible with hegemonic standards of respectability, discourse establishes boundaries between the subjects of authorized memory and those whose experience is disposable (Foucault, 1996). Thus, even when thematized, memory appears detached from the critique of the colonality of power, sexuality and race.

The article by Mundo GTV, which addresses the theme of the São Paulo LGBT+ Parade 2025, entitled "Aging LGBT+: Memory, Resistance and Future", reinforces this logic. Resistance is mobilized as a celebratory concept, strongly associated with celebration and pride, but disconnected from the structural dimensions of oppression. The representation of the aging LGBT political subject remains mostly white, male and urban, making subalternized and racialized experiences of dissent invisible.

As Patricia Hill Collins (2019) argues, collective memory, when narrated from dominant voices, can reproduce the structures of silencing that it seeks to denounce. By excluding black and peripheral subjects from the narratives of resistance, the media discourse re-inscribes the logic of white centrality in the processes of historical enunciation. The black, old and gay body is not only forgotten: it is prevented from being an archive of collective memory.

This reading is supported by the contribution of Guacira Lopes Louro (2008), who understands resistance as a performative practice, incorporated in bodies and gestures that deviate from the norm. The absence of these deviant bodies in journalistic texts indicates a refusal to recognize that it is in the flesh marked by exclusion that history materializes in a more forceful way. Memory, therefore, is not only a narrative, but a politics of bodies.

Table 2 summarizes the most recurrent aspects of these representations and points out the limitations observed, especially with regard to the intersectionality of the discourses on resistance and memory:

Table 2

Matter analyzed	Highlights	Discursive limitations observed
Carlos Chagas Foundation (FCC)	Memory and ancestry as a political axis of LGBT+ old age	Little emphasis on race, class, or gender as intersections of aging
LGBT+ Parade SP 2025 – GTV World	Resistance as the central theme of the demonstration	Generic representations of LGBT+ old age



Aging Portal (2025)	Life stories as a basis for public policies	Focus on individual trajectory without deepening structural inequalities
---------------------	---	--

Source: Elaboration by the author.

Thus, although the corpus reveals an incipient mobilization of categories such as memory and resistance, these are normatively modulated. Resistance is only possible, in the media representations analyzed, when translated into terms acceptable to the order of the dominant discourse. The black, gay and elderly body, which could reconfigure what is meant by political resistance, remains absent, interdicted as a subject of memory and, consequently, of history.

The notion of "queer crowds", proposed by Preciado (2011), allows us to rethink LGBTQIA+ aging bodies not only as victims of silencing, but also as dissident powers capable of disorganizing normative regimes of visibility. This perspective shifts the gaze from victimization to collective agency, suggesting that the old, black, and gay body may be part of a micropolitical politics that operates against colonial and biomedical norms of sexuality and lifespan. The queer crowd is, therefore, made up of bodies that escape identity capture, and whose existence tensions the boundaries between recognition and refusal.

4.4 AFFECTIVE-POLITICAL LONELINESS: BETWEEN SOCIAL ABANDONMENT AND THE EMPTYING OF DESIRE

Loneliness in LGBT+ old age emerges in the analyzed news as a recurrent element, mobilized not only as a social fact, but as a discursive marker of a state of structural disaffiliation. Dissident bodies, especially when crossed by markers of class, race, and sexuality, are positioned in media discourses as subjects of absence: absence of affective networks, family belonging, public policies, and recognition.

In the G1 article entitled "Back in the closet, loneliness, abandonment, access to health: the challenges of aging as LGBT in Brazil" (G1, 2025), the interviewees report feelings of isolation and experiences of voluntary seclusion as a protection mechanism against discrimination. The term "back to the closet", used in the title, is emblematic and reveals a tragic inversion: the closet, which should be overcome as a symbol of oppression, becomes a refuge in old age, in a context where affection is denied and social presence is disallowed.

Judith Butler (2004) argues that subjects only exist socially to the extent that they are recognized in the field of discourse. In this sense, the affective-political invisibility of LGBT+ older adults, and, in particular, black and gay men, evidences a dynamic of non-recognition

that operates as a form of ontological exclusion. The subject who is neither desired, nor cared for, nor represented, is also a subject whose public existence is constantly denied.

Loneliness, therefore, should not be read only as an individual or emotional condition, but as a political category of exclusion, as proposed by Sueli Carneiro (2005), when she denounces epistemicide and the denial of full humanity to black bodies. This loneliness is also the result of what Achille Mbembe (2018) calls necropolitics: a management of lives that can be abandoned to their fate.

The absence of mentions of sexuality and affection in the articles analyzed reinforces this scenario. In none of the texts in the corpus is there a representation of love bonds in LGBT+ old age, nor of chosen family networks or affective life projects between elderly people. This absence, as Fairclough (2001) points out, is a constitutive part of the discourse: what is not said also produces meanings. The discursive production of LGBT+ old age as a phase of retraction, erasure, and isolation constitutes a regime of truth that reduces subjects to silence and inaction.

Journalistic articles, by emphasizing loneliness without articulating its structural causes, operate under the logic of a liberal humanism that transforms the lack of affection into a personal tragedy and not into a symptom of oppressive systems. Thus, the idea that aging dissidently is a failure of the subject, and not a product of specific social, historical, and political conditions, is reiterated.

Table 3 summarizes the main empirical data regarding loneliness and abandonment as recurrent discursive and existential categories in journalistic texts:

Table 3

Matter analyzed	Dimensions of loneliness and abandonment identified	Implicit or omitted causes
G1 (2025)	"Back to the closet", reports of isolation and self-defense against discrimination	No reference to the intersection with race, class, or dissident masculinities
Fiocruz Agency (2025)	Loneliness as a mental health risk for LGBT+ older adults	Silencing structural causes such as racism and systemic LGBTphobia
Diário do Estado de Goiás (2025)	Exclusion of the family of origin, absence of public policies	No discussion of alternative networks of care or affection

Source: Elaboration by the author.

At the end of the analysis, it is understood that the loneliness experienced by gay and black men in old age is not only the absence of company, but an expression of a system that abandons them materially and symbolically. Loneliness is affective-political because it denounces the precariousness of the social bonds available to bodies that have historically

been read as abject. It is a radical experience of disaffiliation, where the State, the media and civil society agree to produce a non-place for these existences.

When dealing with eroticism as a vital and pedagogical force, bell hooks (1999) points out that denying eros is denying the political capacity of bodies to feel, create and transform. This perspective is crucial for the analysis of affective-political loneliness in LGBTQIA+ old age: the silencing of affectivity and desire in discourses about black men and old gay men acts as a form of epistemicide. The absence of affective and sexual bonds in these narratives dehumanizes the subjects and prevents eros from functioning as an energy of resistance and reinvention. Reintegrating eroticism as a dimension of dissident aging is, therefore, a pedagogical and political gesture.

In the *Contrasexual Manifesto*, Preciado (2002) proposes the denaturalization of sexual and gender regimes by arguing that the body is a field of technologies and political performances. This conceptual key is essential to understand how dissident aging, especially of black and gay men, is regulated by devices that organize sexuality as a productive norm. The de-eroticization of these bodies in old age is not only a symbolic absence, but a strategy of counter-sexual neutralization. Thus, the aged and dissident body, far from being residual, becomes a space where social control over desire, affectivity and time is disputed.

5 FINAL CONSIDERATIONS

The analysis of journalistic discourses on LGBTQIA+ aging in Brazil revealed a recurrent pattern of silencing of the black and elderly gay man. Despite advances in the recognition of sexual and gender diversity, the data indicate that this recognition remains limited to white, young, and normative representations. The black, dissident and aged body continues to be excluded from public narratives, being rarely thematized as a subject of desire, memory or rights.

The research showed that, even when addressing themes such as loneliness, resistance or citizenship, the discourses analyzed omit structural markers such as race and class. This erasure reaffirms the logic of a regulated visibility, which authorizes certain presences while prohibiting others. De-eroticization, affective abandonment and non-recognition emerge as discursive practices that produce black and gay old age as a disposable body.

By integrating theoretical contributions from critical studies of race, gender, and sexuality with an empirical analysis of journalistic sources, this article showed that invisibility

is not an accidental absence, but an effect of discursive regimes that operate by epistemic and political exclusion. Confronting this invisibility requires the production of other narratives, situated, intersectional and committed to the expansion of the field of the thinkable.

REFERENCES

- Agência Brasil. (2025a, maio). Mês do Orgulho LGBTQIA+ exalta resistência de envelhecer. <https://agenciabrasil.ebc.com.br/direitos-humanos/noticia/2025-05/mes-do-orgulho-lgbtqia-exalta-resistencia-de-envelhecer>
- Agência Brasil. (2025b, junho). Parada LGBT de SP discute o envelhecimento em meio à festa e reflexão. <https://noticias.uol.com.br/ultimas-noticias/agencia-brasil/2025/06/22/parada-lgbt-de-sp-discute-o-envelhecimento-em-meio-a-festa-e-reflexao.htm>
- Alves, J. E. D. (2019). A revolução da longevidade no Brasil. Portal do Envelhecimento. <https://portaldoenvelhecimento.com.br>
- Bardin, L. (2011). *Análise de conteúdo*. Edições 70.
- Bingemer, M. C. L. (2011). *O humano revelado: Envelhecimento, vulnerabilidade e sentido*. Paulinas.
- Butler, J. (1990). *Gender trouble: Feminism and the subversion of identity*. Routledge.
- Butler, J. (1999). *Corpos que pesam*. In G. L. Louro (Org.), *O corpo educado: Pedagogias da sexualidade* (pp. 151–172). Autêntica.
- Butler, J. (2004). *Desfazendo o gênero*. Civilização Brasileira.
- Caldas, G. H. de O. (2023). Idosos LGBTQIA+: O envelhecimento nas telas do cinema contemporâneo. In E. Costa, W. D. Guilherme, & R. G. Mello (Orgs.), *Ciências Humanas: Diálogos e perspectivas contemporâneas* (Vol. 1, pp. 68–88). Editora E-publicar.
- Carneiro, S. (2005). A construção do outro como não-ser como fundamento do ser. In P. B. da Silva (Org.), *Educação e relações raciais: Apostila do curso de capacitação de professores*. SECAD/MEC.
- Collins, P. H. (2019). Interseccionalidade como categoria analítica. *Revista Estudos Feministas*, 27(3), 1–18.
- Cossul, D., Bender, M. S., & Sott, M. K. (s.d.). *Uma análise do campo de estudo LGBTQIA+ no século XXI: Conceitos e evolução teórica*.
- Crenshaw, K. (2002). Documento para o Comitê para a Eliminação da Discriminação contra a Mulher da ONU sobre a interseccionalidade. African American Policy Forum.

- Da Silva, E. C. A., & Da Silva, M. A. P. (2024). Corpos que resistem: Uma discussão interseccional sobre etarismo e orientação sexual, a partir da série “LGBT 60+” de Yuri Alves Fernandes. *Revista Brasileira de Estudos Organizacionais*, 11(3), 357–388.
- De Sousa, J. F. (2025). Subjetividade e identidade na velhice – o envelhecer e identidades LGBTQIA+. *Revista JRG de Estudos Acadêmicos*, 8(19), Article e082353.
- Denzin, N. K., & Lincoln, Y. S. (2006). Introdução: A disciplina e a prática da pesquisa qualitativa. In N. K. Denzin & Y. S. Lincoln (Orgs.), *O planejamento da pesquisa qualitativa: Teorias e abordagens* (pp. 15–42). Artmed.
- Diário do Estado GO. (s.d.). Desafios de envelhecer LGBT no Brasil: Solidão, acesso à saúde e abandono. <https://diariodoestado.go.com.br/desafios-de-envelhecer-lgbt-no-brasil-solidao-acesso-a-saude-e-abandono/>
- Espínola, I. E. R. et al. (2023). Envelhecimento e vulnerabilidade: Perspectivas das pessoas idosas LGBTQIA+. *Revista Rene (Online)*, Article e83200.
- Fairclough, N. (2001). *Discurso e mudança social*. Editora Universidade de Brasília.
- Ferreira, C. R., Matos, G. P. N. B. R., & Da Costa Domingues, M. A. R. (s.d.). Intergeracionalidade e envelhecimento LGBTQIA+: Resultados qualitativos parciais de uma revisão de escopo.
- Ferreira, L. A. (2025). “Eu prefiro não pensar”: Uma análise sobre os envelhecimentos LGBTT nos movimentos sociais e nos espaços de políticas institucionais no Rio Grande do Norte [Dissertação de mestrado, Universidade Federal do Rio Grande do Norte].
- Ferreira, L. A., & Costa, G. L. P. (2024). Interseccionalidade e suas potencialidades nos estudos sobre velhices e envelhecimentos LGBTQIA+ no Brasil. *Revista Longeviver*.
- Fiocruz. (s.d.). Radis pauta envelhecimento da população LGBT+. <https://agencia.fiocruz.br>
- Flick, U. (2009). Introdução à pesquisa qualitativa. Artmed.
- Foucault, M. (1979/2004). *Microfísica do poder* (20. ed.). Edições Graal. (Capítulos: Poder e corpo; O olho do poder; Não ao sexo rei; Sobre a história da sexualidade).
- Foucault, M. (1996). *A ordem do discurso*. Loyola.
- Fraser, N. (2007). Reenquadrando a justiça em um mundo globalizado. *Revista Estudos Feministas*, 15(3), 507–534.
- Freitas, M. K. de S. (2022). As potencialidades das experiências estéticas enquanto estratégia de cuidado para pessoas LGBTQIA+ em sofrimento psíquico.
- Fricker, M. (2007). *Epistemic injustice: Power and the ethics of knowing*. Oxford University Press.
- Fundação Carlos Chagas. (2025). Memória, resistência e futuro: Pesquisador comenta desafios do envelhecimento da população LGBT e a garantia de direitos. <https://www.fcc.org.br>

- G1. (2025, junho 15). Volta ao armário, solidão, abandono, acesso à saúde: Os desafios de envelhecer sendo LGBT no Brasil. <https://g1.globo.com/sp/sao-paulo/noticia/2025/06/15/volta-ao-armario-solidao-abandono-acesso-a-saude-os-desafios-de-envelhecer-sendo-lgbt-no-brasil.ghtml>
- Gonzalez, L. (1984). Racismo e sexismo na cultura brasileira. In H. B. de Hollanda (Org.), *Pensamento feminista: Conceitos fundamentais*. Bazar do Tempo.
- Grupo Gay da Bahia. (s.d.). GGB divulga dados inéditos sobre o envelhecimento. <https://grupogaydabahia.com.br/ggb-divulga-dados-ineditos-sobre-o-envelhecimento/>
- Hall, S. (2003a). A cultura e o poder. In R. Ortiz (Org.), *Cultura e modernidade: Ensaios sobre o pensamento de Stuart Hall* (pp. 35–66). Editora Unesp.
- Hall, S. (2003b). A identidade cultural na pós-modernidade. DP&A.
- Haraway, D. (1995). Saberes localizados: A questão da ciência para o feminismo e o privilégio da perspectiva parcial. *Cadernos Pagu*, (5), 7–42.
- hooks, b. (1999). Eros, erotismo e processo pedagógico. In G. L. Louro (Org.), *O corpo educado: Pedagogias da sexualidade*. Autêntica.
- Jornal Opção. (2025). Envelhecimento LGBTQ+ em Goiânia: Comunidade mais velha relata isolamento e exclusão. <https://www.jornalopcao.com.br>
- Leal, L. da S. (2022). Apagamentos e (in)visibilidades LGBTQIA+ do Espaço Cultural de Baturité.
- Louro, G. L. (2008). *Um corpo estranho: Ensaios sobre sexualidade e teoria queer*. Autêntica.
- Maia, L., Rodrigues, R., & Santos, A. C. (2024). Envelhecimento LGBTQIA+: Auscultando profissionais em contexto institucional. *Revista Estudos Feministas*, 32(2), Article e93169.
- Mbembe, A. (2018). *Necropolítica*. n-1 Edições.
- Miskolci, R. (2009). A teoria queer e a sociologia: O desafio de uma analítica da normalização. *Sociologias*, (21), jan./jun.
- Miskolci, R. (2012). *Desejos modernos: Uma história da homossexualidade masculina*. Editora UNESP.
- MSN. (s.d.). Festival Cine Inclusão 60 discute etarismo e envelhecimento. <https://www.msn.com/pt-br/tv/noticias/festival-cine-inclus%C3%A3o-60-discute-etarismo-e-envelhecimento/ar-AA1L5KHs>
- Mundo GTV. (2025). Envelhecer LGBTQ+: Memória, Resistência e Futuro é o tema da Parada LGBTQ+ de São Paulo 2025. <https://www.mundogtv.com.br>
- Oliveira, F. M. R. L. et al. (2024). Vulnerabilidade programática sob a perspectiva de profissionais e pessoas idosas LGBTQIA+: Uma revisão de escopo. *Saúde em Debate*, 47, Article e9073.

- Paulo, C. M., & Esgalhado, G. (2020). Religiosidade e envelhecimento bem-sucedido em homens gays e bissexuais mais velhos. *Psicologia, Saúde & Doenças*, 21(1), 124–130.
- Portal do Envelhecimento. (s.d.). O desafio de envelhecer: Uma lente sobre a população LGBTQIAPN+. <https://portaldoenvelhecimento.com.br/o-desafio-de-envelhecer-uma-lente-sobre-a-populacao-lgbtqiapn/>
- Preciado, B. (2002). Manifesto contra-sexual. *Pensamento Opera Prima*. (pp. 16–117)
- Preciado, B. (2011). Multidões queer: Notas para uma política dos anormais. *Estudos Feministas*, 19(1), 11–20.
- Preciado, P. B. (2014). Manifesto contrassexual. n-1 Edições.
- Rebellato, C. (2023). Envelhecimento LGBTQIA+: Aspectos conceituais e vivências. *Folio Digital*.
- Santos, B. de S. (2010). Para além do pensamento abissal: Das linhas globais a uma ecologia de saberes. In B. de S. Santos & M. P. Meneses (Orgs.), *Epistemologias do Sul* (pp. 23–71). Cortez.
- Santos, J. V. de O., & Araújo, L. F. de. (2021). Envelhecimento masculino entre idosos gays: Suas representações sociais. *Estudos e Pesquisas em Psicologia*, 21(3), 971–989. http://pepsic.bvsalud.org/scielo.php?script=sci_arttext&pid=S1808-42812021000300008&lng=pt&nrm=iso
- Scott, J. W. (1995). Gênero: Uma categoria útil de análise histórica. *Educação e Realidade*, 20(2), 71–99.
- Silva, T. T. da. (2009). Documentos de identidade: Uma introdução às teorias do currículo. Autêntica.
- Spivak, G. C. (2010). Pode o subalterno falar? In D. Landry & G. MacLean (Orgs.), *A pós-colonialidade explicada aos nossos netos*. Autêntica.
- Terra. (s.d.). Reynaldo Gianecchini fala sobre envelhecimento: ‘Toda idade tem sua beleza’. <https://www.terra.com.br/vida-e-estilo/reynaldo-gianecchini-fala-sobre-envelhecimento-toda-idade-tem-sua-beleza,9a640f5dd37d5995bdcc562d911036f76q3b27st.html>
- Tolentino, M. O. A., & Fraccaroli, Y. (2021). “Eu quero sair, eu quero curtir, eu quero ser eu”: Memórias de velhos e velhas dissidentes. *História Oral*, 24(1), 29–64.
- Walsh, C. (2013). Interculturalidad crítica y pedagogía de-colonial: Apuestas (des)de el Sur. *Revista Educação e Sociedade*, 34(123), 33–57.