

"In Lust's Agony": Narratives and corporal stylization as tools for sexual health education for young gay

"Na Agonia do Tesão": Narrativas e educação em saúde sexual para jovens gays

"In the Agony of Horny": Narrativas y educación sobre salud sexual para jóvenes gays

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ABSTRACT

This work reflects about the production of informational, educational and communicative (IEC) material in health, to HIV and other Sexually Transmitted Infections (STI) prevention, aiming for men who have sex with men (MSM) young people over 18 years old. It discusses the series of materials named "Na Agonia do Tesão" (In Lust's Agony), produced in the scope of a research project of ethnographic nature, "Homosexualities", that investigates the aspects that make MSM, living in the Metropolitan Area of Recife (MAR), vulnerable to the virus of AIDS. It is important to emphasize that young MSM are, historically, one of the population and age most impacted by the epidemic of HIV. It is worth it to say that, different from other moments of facing HIV/AIDS, fruitful in IEC material for prevention, there is, currently, a lack of production and distribution of good preventive material oriented for MSM prevention; and also a lack of qualified reflections about the way how IEC strategies work, elements that mobilized the investment of "Laboratory of Human Sexuality Study (LabEshu) in the area of construction and reflection of health education technologies. The text approaches the theoretical-metodological references used in production of IECs, based on study about narratives and corporal stylization. "Na Agonia do Tesão" is composed by five carousels of cards made for social media and internet broadcasting. They present scenes and images of unsafe sex, credible, in order to produce reflections about protection measures to the HIV. In addition, and following a post-pornographic perspective, it discusses in a sublimar way,

through images, how race, gender, class, age and other social markers produce oppression and, consequently, vulnerability to HIV and other STI.

Keywords: Health Education. Prevention. Homosexuality. HIV/AIDS. STI.

RESUMO

O trabalho reflete sobre a produção de materiais de informação, educação e comunicação (IEC) em saúde, para prevenção do HIV e outras Infecções Sexualmente Transmissíveis (ISTs), direcionados a jovens homens que fazem sexo com homens (HSHs), maiores de 18 anos. Discute a série de materiais denominada "Na Agonia do Tesão", produzida no âmbito de um projeto de pesquisa de cunho etnográfico, "Homossexualidades", que investiga os aspectos que tornam os HSH, residentes na Região Metropolitana do Recife (RMR), mais vulneráveis ao vírus da AIDS. É importante ressaltar que os jovens HSH são, historicamente, uma das populações e idades mais impactadas pela epidemia do HIV. Vale dizer que, diferentemente de outros momentos de enfrentamento do HIV/AIDS, profícuos em materiais de IEC para prevenção, há, atualmente, uma carência de produção e distribuição de bons materiais preventivos voltados para a prevenção entre HSHs; e também uma carência de reflexões qualificadas sobre o modo de funcionamento das estratégias de IEC, elementos que mobilizaram o investimento do Laboratório de Estudos em Sexualidade Humana (LabEshu) na área de construção e reflexão de tecnologias de educação em saúde. O texto aborda os referenciais teórico-metodológicos utilizados na produção dos IECs, fundados nos estudos sobre narrativas e sobre estilizações corporais. "Na Agonia do Tesão" é formado por cinco carrosséis de cards, produzidos para veiculação em redes sociais na *internet*. Eles apresentam cenas e imagens de sexo inseguro, verossímeis, de modo a produzir reflexões sobre medidas de proteção para o HIV. Em adição, e seguindo uma perspectiva pós-pornográfica, discute subliminarmente, por meio das imagens, como os marcadores de raça, gênero, classe, idade e outros produzem opressão e, por conseguinte, vulnerabilidade ao HIV e outras ISTs.

Palavras-chave: Educação em Saúde. Prevenção. Homossexualidade. HIV/AIDS. IST.

RESUMEN

El trabajo reflexiona sobre la producción de materiales de información, educación y comunicación (IEC) en salud, para la prevención del VIH y otras Infecciones de Transmisión Sexual (ITS), dirigidos a hombres jóvenes que tienen sexo con hombres (MSM), mayores de 18 años. Se discute la serie de materiales denominados "En la agonía del cuerno", producidos como parte de un proyecto de investigación etnográfica, "Homossexualidades", que investiga los aspectos que hacen a los MSM, residentes en la Región Metropolitana de Recife (RMR), más vulnerables al virus del SIDA. Es importante resaltar que los HSH jóvenes son históricamente una de las poblaciones y edades más impactadas por la epidemia del VIH. Cabe señalar que, a diferencia de otros momentos de enfrentamiento al VIH/SIDA, fructíferos en los materiales inhibidores de la ECA para la prevención, actualmente existe una escasez de producción y distribución

de buenos materiales preventivos dirigidos a la prevención entre los MSM; y también una falta de reflexiones cualificadas sobre la forma en que funcionan las estrategias de inhibición de la ECA, elementos que movilizaron la inversión del Laboratorio de Estudios de Sexualidad Humana (LabEshu) en el área de construcción y reflexión de tecnologías de educación para la salud. El texto aborda los referentes teóricos y metodológicos utilizados en la producción de los inhibidores de la ECA, a partir de estudios sobre narrativas y estilizaciones corporales. "Na Agonia do Tesão" (En la agonía de la hoguera) consiste en cinco carruseles de tarjetas, producidos para transmitir en redes sociales en Internet. Presentan escenas e imágenes de sexo inseguro y veraz, para producir reflexiones sobre las medidas de protección contra el VIH. Además, y siguiendo una perspectiva post-pornográfica, discute subliminalmente, a través de las imágenes, cómo los marcadores de raza, género, clase, edad y otros producen opresión y, en consecuencia, vulnerabilidad al VIH y otras ITS.

Palabras clave: Educación Para La Salud. Prevención. Homosexualidad. VIH/SIDA. LISTA.

1 INTRODUCTION

This text approaches the theoretical principles used in the production of a series of informational, educational and communicative (IEC) material for HIV and other Sexually Transmitted Infections (STI) prevention, aimed to men who have sex with men (MSM) young people over 18 years old. The material, produced for internet broadcasting, are composed by a set of cards titled "Na Agonia do Tesão" ("In Lust's Agony"), that, through credible narratives, approach corporal, affective and emotional elements in sexual plots of unsafe sex, aside from present prevention possibilities.

The materials were produced in the scope of a research project of ethnographic nature, "Homosexualities" (RIOS, 2020), that investigates the aspects that make MSM, living in the Metropolitan Area of Recife (MAR), more vulnerable to the virus of AIDS (RIOS; ADRIÃO, 2021).¹ It is important to emphasize that young MSM are, historically, one of the population and age most impacted by the epidemic of HIV (KEER et al., 2018; BRASIL, 2023).

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The first volumes of “Na Agonia do Tesão” were produced in 2016, from the analysis outcome of interviews and participant observations, that point to some emotions and bonds as contributive for scenes of HVI infections (RIOS et al., 2019a). The idea was to build a material more adequate to contexts of MSM interaction. It is part of the practice of the Laboratory of Human Sexuality Study (LabEshu), to which both the research project and the IEC material are articulated, to distribute informative and feedstock about the worsen approached in the research, at the end of every iteration of data collection, since, usually, the collection strategies suppress the researchers to have opinions about the reported practices, in order not to interfere in the voluntaries answers to the researches. This could mean that the person would leave the collection with the feeling that there wasn't any risk in the reported situations (even if it was unsafe sex), since the researcher did not make any stance about what was said (RIOS, 2020).

At the beginning of the project “Homosexualities” we used materials produced by the program Diálogos Suape (Suape Dialogues) (RIOS; QUEIROZ, 2015), realized between 2012-2016 in the MAR. These materials talk about the risks of unprotected sexual practices since a heteronormative logic, constitutive of the wider social reality of Metropolitan Area of Recife. Even if, in certain level, it is suitable for the purpose, it lacked meaningful layers of the very own erotic experiences and sociability of MSM networks (RIOS et al., 2022).

It is worth it to say that, different from other moments of facing HIV/AIDS, fruitful in IEC material for prevention (PINHEIRO, 2015), there is, currently, a lack of production and distribution of good preventive material oriented for MSM prevention (RIOS et al., 2022); and also a lack of qualified reflections about the way how IEC strategies work (MONTEIRO; VARGAS; CRUZ, 2006), elements that mobilized the investment of LabEshu in the area of construction and reflection of health education technologies. This article aims to present and discuss the theoretical model that guides our production, based on two major fields of reflection on the engendering of subjective repositioning: narratives and body stylization.

2 NARRATIVES

Over time, the sexual education in Brazil has its practices based on different conceptions, still prevailing a non critique approach, which emphasizes biomedical aspects of the worsen, in texts that aimed the persuasion for rules fulfillment for health maintenance. Since the 1970s, a critique modality of informing emerge, one that uses epidemiological evidences for stimulate people and groups to reflect about the social, interpersonal and environmental markers of health, in order to produce transformations on the reality, instead of simply transfer informations (MONTEIRO; VARGAS; CRUZ, 2006).

“Na Agonia do Tesão” fits this second perspective, that take into account programmatic, sociocultural and personal aspects as important for the production of safer sexual practices (PARKER, 2000; AYRES et al., 2003; RIOS; QUEIROZ, 2015). An approach inherited from the Latin-American popular education tradition (FREIRE, 1983; 1996), which questions the efficacy and effectiveness of actions based in knowledge transference and understands that health education “is communication, is dialogue, as far as it is not a knowledge transference, but an encounter of subjects interlocutors who seeks the signification of significance” (FREIRE, 1983, p. 46).

In this way of building epistemic encounters, the use of culture in material elaboration of IEC must not be understood as translation device or a way to attract people for the purpose. The perspective is that human beings only become truly humans when they are culturally framed (GEERTZ, 1987; VIGOTSKY, 1991).

We found, then, the narrative as an important tool of socialization. The narrative figures as linguistic gender that, according Jerome Bruner (1990), executes an important function in learning of social norms and rules. Narratives start when something that challenges the canonic triggers a significant disorder and stops when the order is restored In the sequence os episodes it is possible to learn the right, the wrong and the reasons to return to the right or create a new order.

Even if, in the use of daily narratives, they made possible the maintenance of rules and values, what destabilize can be the resource to trigger the change. Victor Turner (2008) describes conflicting scenes in which the commonly used rituals to restore the order cease to work, and, facing unprecedented social dramas, makes groups reinvent cultural schemes. The same way, Marshall Sahlins (1990) observed how encounters between cultures can produce, by the own action of people, what he called “empirical risks” – something extraordinary, non canonic, that defies the intelligibility of conceptual schemes and allow changes in its configurations.

In the model used to produce IEC materials, we understand that the narratives built upon reflections about social, personal and programmatic elements producers of vulnerability can transform canonic events in empirical risks and can be ways to develop more effective schemes/forms to protection against HIV and other STIs presented in the own stories unroll (RIOS, in press).

3 POST-PORNOGRAPHY

The stories told in “Na Agonia do Tesão” can easily be perceived as pornography, and that was the intention. It is very common, however, for perspectives based on a moralist gaze of this kind of production to propose that the pornographic material do not hold any plot, exploring only raw sex and, thus, wouldn't figure as narratives.

This gaze is not shared by important scholars of sexuality and pornography, such as John Gagnon (2006) and Richard Dyer (1985), among others. If what characterizes a narrative is the sequential characteristic of the acts to restore order in the face of disruptive events, the pornography indeed holds a plot and a narrative effect. In this train of thought, Gagnon (2006) suggests that the representations of explicit sex only will receive erotic connotations and produce sexual excitement because they are socially signified. Clues (scenarios, age, corporal signs, class, race and sex-gender, among others) and assistance contexts produce intrapsychic essays or sexual phantasies culturally informed, that fulfill and offer a necessary erotic tension for

the sexual signification, capturing the images in sexual narratives.

Even a simple photograph that shows the oral sex or a genital organ close-up during the intercourse are part of a scripted event, instead of being erotic signs essentially significatives. In some cases, the visualization's social context (for example, a group of boys that holds an explicit sex photograph) provide meaning and erotic tension to the photograph. In other cases, the well-trained observer, even a particular one, provides the script that surrounds the isolated image, to make it have narrative meaning and it seeks evidences that may suggest why that penis is inside that mouth (GAGNON, 2006, p. 221-223).

According to Dyer (1985), even the hardcore porn movies, that present a succession of sexual acts apparently unscripted, they obtain it through the very own modern sexologic description, sustained in a physiology and psychology of the sexual act, this can be summarized, in cis men² case, in a scheme proposed by sexologists: desire, excitement, plato and orgasm.

Many scholars of sexuality emphasize the importance of pornographic narratives for sexual socialization, especially for men (GAGNOM, 2006; WILLIAMS, 2012; PRECIADO, 2018; RIOS, in press). In addition to that, Dyer (1985) emphasizes the importance of gay porn for men with homosexual practices, often the only possibility of affirmation of the desire that is socially conceived as perversion or unspeakable.

Although, in the inquiry our research group applied between 2026/17 with 380 MSM from Metropolitan Area of Recife, the reference to porn cinema as a place for homosexual sociability, visited in the 12 months before the interview, have shown a low expression (only 4,1%), 62,6% of the answers mentioned porn site visits, while 55,8% affirmed the use of partner seeking apps in internet³ (RIOS; VIEIRA, 2022).

In turn, the classic porn narratives reaffirm oppressions related to sex, sexuality, ender, race and other social markers, reproduced in the formation and maintenance of desires and sexual practices, typical of the masculinity

² A cisgender, or cis, person is the one whose gender identity is aligned with the designated birth gender.

³ In the apps it is possible to see images and videos used in the profiles composition and production of erotic desire, that may be categorized as a kind of amateur pornography.

construction in western societies (DYER, 1985; DÍAZ-BENITEZ, 2010; PINHO, 2012; RIOS, in press). This argument is used by part of the feminist movement against pornographic production. However, Dyer (1985) says that if we reject the notion of “pure sex” and the idea that porn is an expression or liberation of a “repressed” sexuality, it is possible to rethink and produce porn in different ways. Forms of doing that, when articulated to sexual and gender activisms (MEIRA, ADRIÃO, 2020), are being called post-pornography.

Post-pornographic artifacts provide materiality of easier access and intelligibility to feminist and queer theories debates, producing dislocation in sex, gender and erotism, going to non oppressive and secure forms of experimenting the sexuality, redescribing erotic pedagogies (DYER, 1985; SARMET, 2014; PRECIADO, 2018; RIOS, in press).

4 CORPORAL STYLIZATIONS

We must emphasize the images relevance in our materials production, because they configured a second meaningful layer and interpellation in oppression and vulnerability for HIV and other STIs producer systems. The images are produced since corporal stylizations identified in field research (RIOS et al., 2019; 2022).

In the research we have been thinking about the sexual plots and the use of protection measures from a conceptual frame that seeks to bring closer more somatic dimensions of meaning production processes. Meanings here understood as the very own social action: the direction taken by the agent/actor, through the 1) sensorial apprehension of an object that, 2) instantly, in a non reflexive way, 3) mobilizes emotions and 4) significations. In this theoretical model, the process of incorporation of signification instances are the multiple affective identifications made lifelong, with concrete people, with which there are daily interaction, e with those presented by the narratives (RIOS, 2020, p. 62).

The narratives allow a child to incorporate, for example, the sexism and the racism, even if they don't have a concrete experience of it [...]. The narratives expresses themselves in tales and also in the very little stories about the daily life that we tell our children, expecting to teach

them the rights and the wrongs of things or to help them to deal with misfortune and failures (BRUNER, 1990). Through identifications, people incorporate, among others, social rules, sex-gender, class, race and sexuality categorizations, producing figurations, imagos. In the confrontation with new images, that we experience daily, these imagos will be triggered again, being 'used' to guide the interactions.

Thus, the “corporal stylizations” are figurations of social systems of race, gender, sexuality, age, health etc. They are social compositions, aesthetic and expressiveness results of corporal elementos agencying (physical constitution, gesture, clothing, adornment, accent, smell, taste, texture etc.), that have effects of identities enunciation. They must be analyzed as psychic registers, mnemonic and sensorial marks (visual, hearing, scent, tactile and taste), with strong affection charge. When someone is attached to a stylization for a imagetic configuration there is meaning production (disposition, significance, values, emotions) that will mediate the actions, between these related practices with the HIV risks management, alternatives to the proposals for public health (RIOS et al., 2019a; 2019b; RIOS, 2020).

In analysis of the first interviews of the project “Homosexualities” (RIOS et al., 2019a), we identified three stylizations that regulate the unprotected sex: “the handsome man, therefore healthy, presumably seronegative for HIV”; “the skinny man, with ill appearance, therefore *with AIDS*, presumably seropositive for HIV”, and “the seropositive for HIV man with healthy appearance”. These figures are co-mediated by partners bond field (*unknown, known, friend and boyfriend*) and the field of emotions/feelings (*friendship, love, trust/distrust, fear and tesão/lust*).

The tighter is the bond, the more people tend not to use condom it is, justified by *knowing* the partner's habit, what would engender *trust*. The less known is the partner, smaller is the trust and bigger is the chance to use condom. Like in other contexts and researches, ‘tesão’/*lust* and *love* emerged as emotions that produce an opening for unprotected sex, very tied to the emotion *trust* (RIOS, 2013; ANTUNES; PAIVA, 2013). But, the *lust* frequently is shown in narratives as disorganizer of the more usual scheme, producing unprotected sex with unknown people. Reports that left evident the importance of stylization, like the “*healthy appearance*, in unprotected anal sex (UAS) scenes.

I've come to the point of going out at one night with 19 men. Me and two more gays [...]. A boy was 'fucking' my friend, then, after, come to me and then go to the other, you see? [And did you use *protection*?] Only once I did not use. Because I was already annoyed. But, with the rest, I did. Because felt him the prettier, I thought he didn't have the disease, no. [...] There is the thing. We think that, just because someone is pretty, doesn't have the disease. (Hebert, 24 years old, black, 'pintosa', 'versatile passive'). (RIOS, 2020: 64)

As said by me in Rios (2020), Hebert's report is engendered by three stylizations about the body and the HIV/AIDS, that produce the UAS plot:

When he mentioned the beauty (that we interpret as healthy appearance) as justification for the abandon of protection with that orgy partner, he is also saying that would not take off the protection with someone who figures the 'with AIDS' image. However when he critiques what calls his 'process', he reveals the the third stylization present in the field: 'the healthy looking seropositive' (p. 64).

It is worth it to emphasize, yet, other stylizations that compete in sexual scenes production, also linked to desirability, with implications in uses of protection measures, related to gender (as 'pintosa'⁴/feminine gay and 'boy'⁵/masculine), race (like *cafuçu*⁶), class (like 'boy padrão'⁷ and 'poc'⁸), among others (RIOS; VIEIRA, 2022; RIOS et al., 2022).

5 IN LUST'S AGONY

Currently, "Na Agonia do Tesão" has five volumes. The first is about taking off the condom in a settled partnership and the "negotiated security"⁹

⁴ "Literally 'stains' that reveal and perform femininity" (RIOS, PAIVA, BRIGNOL, 2019: 518).

⁵ "An Anglicism used to name men who actively perform masculinity."(RIOS, PAIVA, BRIGNOL, 2019: 518)

⁶ "Derived from the word *cafuzo* (indigenous and Black mestizos), *cafuçu* is an emic category used to refer to poor, masculine men of colour with bisexual practices who do not identify themselves as gay and who, in general, interact with openly gay men known in the neighbourhood where they live or in the workplace. 'They [*cafuçu*] are usually *ativo* but give some [financial] help to *mainha* (mummy, in the family sense). (...) He has to make money, too, right? To spend on the girlfriend, he's dating' (Márcio)."(RIOS, PAIVA, BRIGNOL, 2019: 518)

⁷ Male, white, with a "fit" body, trendy haircut and clothes, interpreted as belonging to the middle class.

⁸ Poor and effeminate gays.

⁹ Testing people involved and negotiations about preventive practices with other people, and about what to do if the agreements went broken.

(Figures 1-8); the second one approaches unprotected sex between friends and the use of post-exposure prophylaxis (PEP); the third talks about UAS with an unknown person and PEP.

Figures 1 to 8 - Carousel of Cards - "In Lust Agony !: Love and Condom" (Instagram version)



Source: LabEshu collection

These three first volumes were released in 2016, the moment when the pre-exposure prophylaxis (PrEP) was not yet available in Brazil. In 2023, two new materials were produced: one that approaches the treatment as prevention and the last one that approaches PrEP. They're all available in the website Alice

Bee¹⁰ no Vale das Ninfas"¹¹ (www.alicebeesha.com.br), created to inform about the project and to give access to it and to other materials about HIV and other ISTs prevention (RIOS; DIAS; LUCKWU, 2023; RIOS, in press).

In the IEC materials produced by LabEshu, oriented for MSM, 'cafuçus', 'boys', 'bichas', 'mariconas'/maricon, 'bears', 'drag queens' and other characters of the gay community (RIOS; VIEIRA, 2022) are present in sex scenes and they put nuance into the text, in a signifying layer that evoke the meanings of the body, mobilizing sensations, feelings and meanings stored in memory and that, in social interaction, drive the chain of sexual scripts (GAGNON, 2006).

I take as an example the first material: "Amor e Camisinha" ("Love and Condom").¹² As shown by the Figure 2, in it the main characters are a couple formed by Paulo, a black, young and athletic man with sexually attractive 'bunda' (buttocks), and Carlos a white, older and fat man, 'pintosa' with 'mala grande' (big suitcase/penis). They appear in a sexual interaction when Carlos is about

¹⁰ Alice Beesha is a drag queen who guides people through internet in the website/material of IEC. The Nymphs Valley is how it is called the heart of the LGBTQIA+ community in RMR, located in the center of Pernambuco's capital. The website presents the project, the context where occur the IEC narrated interactions. One of the tabs, titles *Baphons* [Gossipy], presents an update of the events agenda that occur in the community. All of this helps to give ambience to informations about IST preventions.

¹¹ This is the name given by our interlocutors to the area in the center of Recife where LGBTQIA+ businesses are located. Ninfas is the name of the street where the city's longest-running nightclub is located. It also alludes to the strong presence of young, effeminate gay men in the area.

¹² Card 2: Carlos and André are boyfriends. They're together since a while. Both of them had the will not to use condom, but they hadn't the nerve to speak about it openly. One day, they were really horny, but there was no condom at home. Carlos, in "lust's agony", almost penetrated André without protection. But André didn't allowed it. Carlos got upset. His "dick went down". It "morgou"/"goofed off". This was the moment for André to start the months delayed conversation. André reminded that, even that they loved each other, they weren't aware about their serology conditions. He also said that he wanted to be "bottom" and to be "top" without condom, but it was prudent to, first, both of them to test for HIV. They chose to do it. But also agreed on, if they had sex with other people, they would use condom; and if, for some reason, the condom popped or if they didn't use it, they would have the nerve to talk about it to the partner. Even if it shakes the relationship.

Cards 5 and 6: Did you know? The HIV stays asymptomatic for several years, period in which is not possible to know if someone is bearing basing in a healthy appearance. To test for HIV, the person must wait 30 days after have had a sexual intercourse unprotected (without condom). This is the time between the virus entrance and the capacity to be detected by the test. Unfortunately, although there is remedy to assure health for people who live with HIV and AIDS, many of them only discover that are seropositive in advanced stage of the disease, when the chances of dying increase. A person in antiretroviral treatment, since the beginning of the infection, have more chances of not getting sick (when the immunity decreases and many opportunist diseases show up). Also, when someone uses the remedy correctly, and the viral load becomes undetectable, they have less chances to spread the HIV.

to penetrate Paulo, the scene is interrupted. Paulo says that it is necessary to test before having sex without condom, and, for love – the same emotion that creates a willingness to unprotected sex (RIOS, in press). The images have a narrative density that is not expressed by the text, but captured by the illustrator, the plastic artist Marcelo Figueiredo. Through them, we have a chance to work, in a counter-intuitive way (FRY, 2002), what the corporal stylizations give significance (RIOS, in press).

In other words, the cultural scheme establishes that is the black, young and non feminine man, frequently named as 'cafuçu' who penetrates the 'passivo' man. In gay saunas, the bodies of men who pay for sexual services of rent boys (almost always black and young as André) are similar to the body of our older character, Carlos (RIOS, in press).

Usually, the older, white, more financially and of knowledge resourced men who have control over situations, usually responsible by “taking care” of health. In the detailed scene, this expectation is questioned, producing disturbance in structures that keep gender, sexual position, age and race in inequality, that are strongly marked by romantic love, opening everyone involved in the sexual scene to IST vulnerabilities (RIOS, 2013; RIOS; ADRIÃO; ALBUQUERQUE; PEREIRA, 2022; RIOS, in press).

6 FINAL WORDS

It is important to say that the use of images and sexual scenes to talk about HIV prevention is not new. I have been involved in production of many of them in Brazilian Interdisciplinary AIDS Association (ABIA), pioneer in this approach in Brazil (ABIA, s. d.). Thiago Pinheiro (2015) shows how materials with this kind of inspiration receive financing by public agency, in the golden times of Brazilian response to HIV/AIDS epidemic, between the end of 1990 and beginning of the 2000s. Perhaps the innovation of our production is to try to understand the meander of intersubjective operation that gives efficacy and effectiveness to this IECs production line.

As I tried to show in this text, it finds its operational force in narrative and image manipulation into producing a reflexive effect. In images and text of “Na Agonia do Tesão”, the drama of unprotected sex are approached in different dimensions, bringing to the surface and challenging social rules, through narrative-visuals games used, questioning the ineffective approaches to IST protection, stimulating the reflection and engendering willingness to actually effective approaches. The materials also aim to sensitize the readers about mistakes made by stylizations constructed through processes of gender, race, class and other stigmatization, pointing to more equal and safer forms to live the interactions, specially the erotic ones.

Thus, the theoretical and methodological reflections presented in this text can help health and communication professionals to produce IEC pieces in a scientifically informed way. It also offers an analytical framework based on theories of subjectivation that can be used both in gender and sexuality studies and in evaluative research.

With this perspective in mind, we made an evaluative experimentations of “Alice Bee no Vale das Ninfas” and of the five carousels “Na Agonia do Tesão” online in the release of communication planning of LabEshu, still in march 2023. After presenting LabEshu and our IEC materials production logic, and after providing access to the website and printed copies of our last volume of “Na Agonia do Tesão: on PrEP”, we made a conversation circle about the challenges on HIV for MSM prevention. In a way, the recently presented material was object of an unplanned evaluation. The various themes discussed in the conversation circle were approached in other works (RIOS; DIAS; LUCKWU, 2023). I want to emphasize here an important observation made by participants, in majority professionals of services that attend LGBTQIA+ people: the request for literacy to give access to messages, what excludes a grande part of MSM with which we would like to dialogue. This reflection makes it possible to recommend investments in evaluation studies in the field of IECs, but also, in the era of new communication and information technologies, in the creation and use of other dialog strategies.

In the case of LabEshu, in addition to other evaluation experiences (QUADROS et al, 2015; RIOS, in press), we are starting to think about how to produce materials that demand less ability in reading to be used in internet, like post-porn-audios and post-porn-animations, that can be distributed, for example, on TikTok and WhatsApp, among other social media with which we already work. This is the way we are using to prepare our next actions and episodes to widen the scope of our post-pornography, “In Lust’s Agony”.

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