Male chauvinist stigmatization among homosexual peers in Sucre Bolivia

La estigmatización machista entre pares homosexuales en Sucre Bolivia

MANSILLA, Weimar*†

Universidad Mayor Real y Pontificia de San Francisco Xavier de Chuquisaca – Unidad de Producción Científica y Tecnológica. Calle Junín esquina Estudiantes

ID 1st Author: *Weimar, Mansilla*

Abstract

This article aims to analyze the characteristics of gay macho approach through the stigma that makes their peers, the criteria considered by the political and social implications that can raise awareness of sexist respecting gays behavior of other sexual orientations lgby (lesbian, gay, bisexual and trans). Masculinity in sectarian groups is the result of a conservation and fundamentalist patriarchal society in good standing to prosecute a patriarchy rooted City constitutional capital of Bolivia Sucre. The stigmatization of the gay personality when it acts against the heteronormatilidad being effete, effeminate or too obvious; these behavioral attitudes behavior is condemned as little accepted by others and even homosexuals themselves categorized as not visible, discrete or closet.

Machismo GLBT community, Homosexuality, Stigma, Heteronormatilidad

Resumen

El presente artículo tiene como objetivo analizar las características del enfoque machista gay a través de la estigmatización que hace de sus pares, los criterios considerados por las implicaciones políticas y sociales que pueden sensibilizar a los sexistas respetando el comportamiento de los gays de otras orientaciones sexuales lgby (lesbianas, gays, bisexuales y trans). La masculinidad en los grupos sectarios es el resultado de una conservación y la sociedad patriarcal fundamentalista en buen estado para perseguir un patriarcado arraigado Ciudad capital constitucional de Bolivia Sucre. La estigmatización de la personalidad gay cuando actúa en contra de la heteronormatilidad siendo afeado, afeminado o demasiado obvio; estas actitudes de comportamiento son condenadas como poco aceptadas por los demás e incluso los mismos homosexuales catalogados como poco visibles, discretos o de closet.

Machismo Comunidad GLBT, Homosexualidad, Estigma, Heteronormatilidad

* Correspondence to the Author (e-mail: weimarharry@gmail.com)

† Researcher contributing as first author.

Introduction

The present work is divided into 6 sections: the first section will refer to the background and the theoretical framework where we will look at categories of sexual diversity, the criteria of machismo, homosexuality and masculinity; in the second section we will look at the methodology, showing how the study was carried out, including the design, the participants, the procedure and the instruments used for the research; in the third section we will look at the results; in the fourth section we will discuss the research topic; in the fifth section we will formulate the conclusions; and finally in the sixth section we will look at the references and the entire theoretical foundation.

Background

Machismo is a way of thinking about "how a man should be" (the role of the male), about what one should do in order not to lose one's masculine "particular characteristics" and not to run the risk of being considered and esteemed as a woman or "effeminate or mannered behaviour". Among gays, this behaviour manifests itself in various forms.

This thinking includes a lot of dogmas, attitudes and practices that produce the stereotype or rigid pattern of a man with characteristics of being strong, intelligent, brave, trying to generate economic dependence, resistant to pain, superiority complex, possessive, controlling, possessive, dominating, with a great potential for sexual performance to which he must give free rein, without linking it to feelings of love, and who should never show the qualities that are considered to belong to women, such as gentleness, tenderness, empathy, romanticism, confidence, physical weakness, personal care, dress, emotional insecurity, and willingness to have sex only when the man dispossesses her out of love.

Obviously, this strict stereotype cannot be totally fulfilled by any real man or woman. However, from childhood we are taught to think that this is how we should be and if we don't live up to it, we feel guilty and ashamed.

In some societies the male stereotype has included love between men as one of its qualities, as in the case of the "Theban lovers' squad", an invincible army because the soldier who went into battle not only defended his homeland and his life, but also his lover.

But since the (Telleria, 2012,)18th century in Western culture, the image of the homosexual was created as effeminate and homosexuality was related to a lack of virility. Since then, it is required that a man, to be considered valuable and macho, be heterosexual and despise homosexuals, seen as effeminate. (2012). Self-diagnosis and recognition of heteronormal macho violence against homosexuals who are effeminate.

Understanding heteronormal macho violence in the LGBT community. (Gay, Lesbian, Bisexual and Transgender) community. Recognise where it is present, what the causes are, who the perpetuators are, why, etc.

Sexual diversity

Sexual orientation

Sexual orientation is an ongoing attraction to another person on an emotional, romantic, sexual or affective level. It is easy to differentiate from other components of sexuality, including biological sex, gender identification (the psychological feeling of being male or female) and the social role of gender (such as adherence to certain cultural norms related to male and female behaviour). Research over several decades has shown that sexual orientation ranges from exclusive attraction to another sex to exclusive attraction to the same sex. However, there are usually three categories: heterosexual, homosexual and bisexual.

Gender identity

Gender identity refers to one's internal and individual experience of gender as one deeply feels it, which may or may not correspond to the sex assigned at birth, including one's personal experience of the body (which may involve modification of bodily appearance or function through medical, surgical or other means, as long as it is freely chosen) and other expressions of gender, including dress, speech and mannerisms.

(Yogyakarta Principles. Principles on the Application of International Human Rights Law in relation to Sexual Orientation and Gender Identity, Yogyakarta, Indonesia, March 2007).

Sexual and gender identity

Set of affective, emotional, erotic and sexual characteristics for a person of the same or opposite sex such as Gay, Lesbian, Straight, Bisexual, Transvestite, Transsexual, Transgender, and Transvestite, referred to as the LGBT community.

Machismo and Homosexuality Masculinity Machismo

Machismo is a cultural construct based on the history of the evolution of gender role socialisation, essentially a particular way of conceiving the male role based on the myth of male superiority. It encompasses the set of attitudes, behaviours, social practices and beliefs that justify and promote the maintenance of behaviours traditionally perceived as heterosexually masculine and also discriminatory against women and men.

(Alvarado, 2013) Masculinity as a configuration of practices, social representations and subjective elements constituted in a socio-historical moment will be a determining factor in highlighting the character and specificity of the set of norms, values, principles, customs and expectations established by a given culture, as it is this that defines the elements, especially symbolic ones, that allow individuals to identify with a gender.

If men have to go through tests to prove masculinity, it is precisely because masculinity is not determined by nature; for this reason, societies establish guidelines, rituals, tests, systems of rewards and punishments that encourage aggressive and active behaviour, inhibiting passive behaviour.

When social actors were asked whether men and women are the same, a consensus emerged as to what differentiates one from the other: men are prevented from expressing tenderness, affection, sadness or pain, and competitiveness, anger, aggressiveness, audacity and also pleasure are stimulated as signs of ideal masculinity; in women, the process traditionally occurs in reverse.

A masculine conflict centres on the question of the equality of the feminine and the masculine; in line with Fuller (1997), the boy quickly learns about his gender, and thereby realises that he will become a man, the adolescent male constructs his masculinity by drawing strict boundaries between two worlds governed by opposing codes: the street and the house. The house houses a scene of rules and conditions to be followed, of rigid moral codes, permissions, schedules and restrictions.

For most men, and especially for those from popular sectors, the street represents a key space in the formation of subjectivity; it is the possibility of distancing oneself from the family environment and constitutes the space of transgression par excellence. As opposed to the home, the street sets out its own codes of conduct that order the construction of habits on the part of the adolescent male around a basic premise: a real man must earn the right to be sovereign of himself.

Male homosexuality

(Lancaster, 2012) "Stereotypes can be positive, negative or ambiguous and prejudice is always negative, however, of the three, discrimination is the most negative" For Freud (1905) when the sexual object is not a person of the opposite sex, but another of the same sex, we are in the presence of homosexuals or inverts, and the fact itself is called inversion. According to this view, the homosexual does not escape the oedipal dialectic. Colina (2010) affirms that with the so-called inverse discourse, species and subspecies of homosexuality and greater social control over them appear, disciplining and marginalising them; paradoxically, this discourse is what allows homosexuals to speak on their own behalf.

(Butler 1990 - 2001) indicates that the most powerful mechanism for the cultural maintenance of compulsory heterosexuality is the deterministic chain: sex/gender/desire. Sex determines gender; and sex and gender determine the appropriate bodies/objects of desire.

This essentialist, binary axiom is the basis of Western gender identity models (male and female). Butler extracts sexuality and sexual identities from certain fields of knowledge (biology, psychology, psychiatry, medicine) and brings them into the social and political realm. For Córdoba (2003), the interest of Butler's theory lies in not falling into subjectivist voluntarism or biologicist essentialism.

Butler is one of the representatives of the so-called queer theory, which emerged in the 1990s. For queers, personal identity is put at risk by joining homosexual identity politics groups. While GLBT activists think of difference as exclusion, queers seek a new epistemology of difference, where the other is not subordinated to the same (Estrada et al, 2007).

Queer theory proposes, in a way, a stance resistant to identity politics and gender categorisation. Vélez (2008) identifies queer people as differentialists as opposed to assimilationists or GLBT, who always act according to norms and society, demanding - for example - same-sex marriage.

Freud's (1905) view of homosexuality is important to study because it corresponds to a context in which psychology was equivalent to psychoanalysis. The author focuses on the sexual object, inversion and the aforementioned Oedipus complex.

Through the different manuals of Diagnostic and Statistical Manuals of Psychiatric Disorders of The evolution of the concept of homosexuality in psychiatry from a sociopathic personality disorder to a sexual deviation and its subsequent removal from the list of mental disorders in 1973 can be seen through the various manuals of the American Psychiatric Association's Psychiatric Diagnoses and Statistics of Psychiatric Disorders. The World Health Organisation (WHO) also removed it from the list of diseases on 17 May 1990. Today is the international day against homophobia. Psychologists affirm that homosexual orientation is not a mental or emotional disorder, and therefore there should be no discrimination based on the sexual orientation of individuals. All professional associations and colleges have included this principle in their ethical and deontological codes.

Hegemonic masculinity and its relation to homophobia

(Revista Puertorriqueña de Psicología)Hegemonic masculinity is synonymous with other concepts such as machismo or patriarchy. It refers to a way of being a man that allows him to feel above women and what is understood as feminine. In particular, it promotes the socio-cultural construction of being a man, extolling aspects linked to achievement orientation, work, physical strength, purchasing power, and demonstrating leadership and competence, factors that are not negative in themselves, but which, in the logic of male hegemony, translate into elements used in the use and abuse of power. On the other hand, the feminine is defined in subordination to the masculine; these are characteristics oriented towards expression, affection, submission and abnegation (Castañeda Gutman, 2007; Díaz-Loving, Rocha Sánchez, & Rivera Aragón, 2007; Kaufman, 1989; Lamas, 1997; Núñez Noriega, 2005; Kaufman, 1989; Lamas, 1997; Núñez Noriega, 2005).

These characteristics rooted in the masculine and feminine are not universal, although they may coincide across different contexts. Culture is a fundamental element in delimiting both the content and the value of these attributes. In this sense, in Mexican culture, a stereotypical and differential vision is fostered between men and women and, therefore, between genders (Díaz-Guerrero, 2003a; Díaz-Lovinget al., 2007). In fact, as Díaz-Guerrero (2003a, 2003b) suggests, through his study on the configuration of the Mexican family, he detects that there are two fundamental premises that persist and permeate Mexicans: the supremacy of the father over the mother and the self-sacrifice of the mother.

Based on these premises, a series of arguments and norms are configured that precisely reveal a homophobic vision that translates into considering that homosexuality on the part of the children is one of the great family dishonours.

Núñez Noriega (2005) points out that in Western culture there must be a concordance between three identities: sexual (male or female), gender (masculine or feminine) and erotic-sexual (men who prefer to relate erotically and affectively with women and vice versa specifically), as this is the social mandate.

In other words, a man must be masculine and heterosexual, while a woman must be feminine and heterosexual. This is called a binary view of sex and gender, which encourages a conception where sex is defined by genitalia that heralds a reproductive purpose. Therefore, sexuality must take place between a man and a woman. In this sense, a reproductive (and therefore sexual) complementarity between the sexes is understood; that is to say, that the man is the complement of the woman and vice versa, although this has little to do with the path that sexual desire takes in each person.

This not only makes sexual and affective relationships between people of the same sex invisible, but also gives rise to violence and aggression against them, sustained by this binary and normative vision.

Socialisation based on the premises and norms described above allows for the development of a way of understanding the exercise of homophobia and even favours the use of degrading words as a synonym for homosexuality. Lozano Verduzco

(Revista Puertorriqueña de Psicología) (2009) found that high school boys in Mexico City often refer to gay men as maricas and jotos; words that refer to the similarity between homosexuals and women and the link to their low social worth. Although the development of masculinity studies and some homophobia studies make clear the relationship between both constructs, it is considered that their empirical relationship has not been studied. For this reason, the aim was to find out the relationship between the expression of homophobia and masculine and feminine traits, hoping to find significant correlations between the two. Having this information makes it possible to open channels of discussion about the social, cultural, institutional and individual development of homophobia, as well as to envisage ways of working to reduce it in civil society.

Currently, there are many social programmes that seek to eradicate gender violence, however, not all of them include work on homophobia. [Sánchez, T.E.R.2011].

Stigmatisation and discrimination

Stigmatisation

First of all, we must understand that in describing our behaviour, we refer to individual characteristics and personal habits. Other times, we refer to belonging to a group and the perception of this group that influences our perception of others.

In order to understand more clearly the differences, similarities and characteristics of the concepts that encompass stigmatisation: stereotype, prejudice, discrimination, it is necessary to include them within the definition of a group.

Recall that a group is made up of two or more individuals who share a social identification of their person, i.e. who perceive themselves as members of the same social category. Intergroup behaviour encompasses the parts of our lives that are affected by membership in various social categories (age, gender, race/ethnicity, political affiliation, sexual orientation, nationality, language use, etc.).

Discrimination

Discrimination is the differential treatment of people on the basis of their membership of a particular social category. This treatment becomes negative when it nullifies or impairs the recognition, enjoyment or exercise of people's rights. Discrimination is a behavioural expression (both verbal and non-verbal of prejudiced and stereotypical attitudes); stereotyping is a generation of expectations or assumptions about an individual based on his or her membership of a group or category, which is built into our lives even before we are born, influencing the way people see us and interact with us. It should be noted that stereotypes are characteristics, but also expectations.

The stereotypes we have socially established obey the knowledge and beliefs we have in relation to certain people or groups; prejudice is the negative affection that is associated with individuals and is based on their belonging to a group or category. It has an emotional or affective component of our feelings in relation to other people or groups.

According to the Dictionary of the Royal Spanish Academy (n/d) a stereotype is an "image or idea commonly accepted by a group or society with immutable character", from which it can be said that it is a representation, category, simplified generalisation, perception, construction, concepts, beliefs, prejudice, images, attitudes, formation of impressions, linguistic responses, habits, social identity and formation of expectations.

Masculinity and stigmatisation

Heteronormality in society with variables of value education, ethics and fundamentalist normality of heterosexuality do not allow the individual to manifest his or her different sexual orientation.

The prejudice that is given to these people in the academic and educational environment in school, college or university falls more on the bulling by homophobia since the most vulnerable are the gays that in the process of identification and assimilation of how this was born is forced to be the object of discrimination by homophobia and machismo either of their conduct come to affect the gender identity that homosexuals adopt whether these are active or passive in their sexual role; that marginalize and discriminate by the fact that this is a person who makes his sexual orientation visible to society.

Methodology

The methodology of the article has a qualitative approach, being a descriptive research and is based on a socio-critical paradigm; the population studied is the city of Sucre - Bolivia, making an analysis in the GLBT population, collecting certain criteria in activities, attitudes and behaviour of gays.

Results

Field	Cultural research
Area	Psycho-social
Aspect	Gender
Spatial delimitation	City of Sucre
Temporal delimitation	2014
Observation units	Homosexuals

Table 1 Delimitation of the research object

It is in the city of Sucre where the study is being carried out that emphasis is placed on machista behaviour in the GLBT community; Sucre being the constitutional capital of the Plurinational State of Bolivia and the one that is still conservative and finds it difficult to accept people with different sexual orientations.

Independent variable:	Dependent variable:
male chauvinism	stigma
family	discrimination
society	violence

Table 2 Key categories

These variables taken into account are the ones that stand out in the analysis of the GLBT population and the different states of response that are evident in the behaviour of the family and society that give rise to three aspects of:

Learning.- analysis of findings and their implications. Understanding the factors that contribute to machismo towards other homosexuals as it affects them and how.

Action - designing and implementing advocacy actions to eliminate gay machismo.

Parallel process - create spaces for understanding and awareness-raising to discuss the issue of machismo.

Family:	society:	Education:	
Custom	Behaviour	Education	y
		Values	
Tradition	Prejudices	Formalist culture	
Religion Family:	Negative paradigms	Conditions Conditions	
		Custom Traditionalist	

Table 3 Machismo factors

MANSILLA, Weimar. Male chauvinist stigmatization among homosexual peers in Sucre Bolivia. Journal of Transdisciplinary Migratory Studies. 2022

There will be a structural change when the traditional conservative patterns of education in the family and society are broken.

Psychological perspective	Poor self-esteem, fear, confusion, guilt, worry, and shame
Interpersonal relationship	On the one hand, they may have experiences filled with fears, apprehensions and insecure and questioning insecurity about other people's reactions other people's reactions.
Assimilation of society	A vision that is tinged by social prejudice, stigma, homophobia and marginalisation of a reality creating invisibility, homophobia and marginalisation of a reality that creates invisibility for the population.
Attitudes to action permanent	Excessive caution in heteronormal practices such as: speaking slang, being more aggressive and clumsy, avoiding being sentimental, metrosexual, etc.
Driving out of fear	Camouflage their repressed sexual desires and feign sexual attraction to women sexual attraction to women.
Cauterised attitude	Little importance of what the people around them think, say and act, because of how the people around him/her because of the way the subject has formed his/her identity and behaviour of living.

Table 4 Singular and social behavioural factors

These factors are what provoke certain attitudes of others towards the stigmatisation of effeminate homosexuals and the response behaviour of effeminate homosexuals.

Analytical interpretation of homosexual society

When creating your personal account on Facebook, twitter, orkut, slideshare, badoo, myspace, or other social networks, selecting an option of sexual preference and general data of the subject, where many homosexuals with a false profile show themselves to the gay community with a fictitious name and data, they are usually people who still find it difficult to declare their sexual orientation to society and their family.

When this person feels comfortable having thousands of friends on the net who want to be virtual friends, some of them, describing themselves or hiding a deceptive and false low profile, generally look for an affectionate sexual relationship or friendship in others.

The sexual roles of homosexuals are: active, passive and versatile; for a while it was thought that men who fucked with other men had to have a defined role (active = the one who penetrates or passive = the one who is penetrated) because it was thought that in a couple of men, one of them had to play the role of a woman.

Today, many adopt both roles (versatile), being able to prefer one or the other role (penetrate or be penetrated), respecting the right to decide and choose.

When trust is strengthened between two people, the macho homosexual generally asks his virtual friend: what is his preference or role, what is he like, is he manly, is he masculine, is he masculine, is he masculine, is he masculine, is he masculine, is he masculine, is he masculine? If he is manly, if he is discreet (not at all mannerly), what music he listens to, how he dresses, etc.

Given the characteristics that this other person responds to, it is necessary to accept or deny him/her access to go out and share a walk and have a casual relationship or form a couple.

The mere fact of preferring someone with masculine characteristics, being a passive homosexual, increases the possibilities of having more lovers and friends, since the stigmatisation falls more on passive gays, but not always the characteristic of passive homosexuals in being effeminate and wearing tight clothes and colours that highlight their personality, and there are active homosexuals and even heterosexual men who adopt feminine postures and that does not mean that they are no longer virile men in front of another man or are less of a man in front of a woman, speaking of couples made up of a man and a woman and vice versa, It is possible that in a couple of husbands, boyfriends or lovers, the woman is or behaves in a rougher and more masculine way, whether she is already a lesbian, on the contrary, they are different postures of the diversity of thoughts that form the personality of the individual.

The passive homosexual, even though he may behave under the characteristics of his personality using feminine gestures, these particularities are not always visible in the eyes of society and his family, because although he is gay, he does not show it with his actions, perhaps hiding his identity or simply being homosexual for him is being the way he is, and that is part of the diversity that we must respect.

Homosexuals who transgress principles of normality, ethics and moderation are the ones who disappoint some groups who still live as people camouflaged in the falsehood of idiosyncrasy despising and condemning attitudes of other homosexuals.

But this stereotypical thinking is fragmented with the great expectation that had the first American series The Boys in the Band, in the 1970s that although it had great success in his country, the world reference to break schemes of homophobia and harassment to the GLBT population being so that the visibility of the GLBT population is respected and that the rights of the same are claimed as human rights.

Figure 1 (Zerpa) Stereotypes under the heteronormative gaze

The scientist Guillermo Nuñez says: "A macho man cannot love, because to love implies "cracking, opening up" to let the other into us, and a macho man cannot do that, therefore, he is condemned not to love". Other expressions of machismo among gay men is the role that arises from the outcome of a love relationship where if both in a couple consider themselves very macho, both will encounter the same behaviours, as both were equally educated to act as machos and in a relationship that complete balance unleashes a lack of complementarity in the couple, and that relationship will cool down due to the absence of naturalness.

The patriarchal society

The problem of our patriarchal society is not that we are taught to be men, because in reality we are taught not to be women, that is to say that everything related to the feminine (including homosexuals) is frowned upon by society, judged for not respecting the balance of the normality of the genders and their roles as men or women.

Example: H. M. who decided to study fashion design is not gay, but his parents, who opposed him to make such a decision, still believe that he is homosexual because working in the area of fashion and clothing design is exclusively related to a woman's role, when in fact it is not so.

If a woman enters the world of fashion, nothing happens, if a man enters, the first thing that comes to mind is that he is gay, so it would be sexist because it relates women to clothes, and before women only sewed and took care of the children and the house (unfortunately), when it is valid for everything, and homophobia, because you can be attracted to fashion and be heterosexual, as is the case.

Until a long time ago, the feminine was associated as evil and a psychological illness, relating the homosexual as weak, the absence of masculinity and authority.

Homosexuals try to imitate feminine gestures, show (often exaggerated) behaviour and have an inclination for certain careers that are mistakenly considered feminine.

In this case, machismo is damaging to men themselves, because if a man tries to do something where there are more women, such as a career in nursing or social work, etc., he tends to be considered effeminate or gay. But on the other hand, if a woman does something where there are not many women (network and systems programming, civil engineering, management positions, presidency, etc.) it is seen as an achievement, a vindication, not as something negative. This is why machismo is also detrimental to men themselves. Rigid standards that try to shape our behaviour and tastes make no sense. The two go hand in hand and serve no good purpose.

Respect for how each person with a diverse sexual orientation is seen in Sucre Bolivia is protected under municipal ordinances, supreme decrees, norms and articles and even the Political Constitution of the Plurinational State of Bolivia itself; a broad legislation but in the lively society of Sucre it is difficult to accept the recognition of diverse sexual orientations, due to the fact that the same population is characterised by being macho, cultured, conservative and fundamentalist in Roman Apostolic Christianity.

Figure 2 Activity held on 30-05-2014 for the presentation of the first annual report on LGBT HR

The image shows the activity carried out in coordination with the gay human rights activist and representative of the Coalibol Weimar Mansilla, activity aimed at the different governmental and non-governmental organisations of the city of Sucre, where each representative of the different institutions was given a book being the first report of Human Rights of the GLBT population where shocking results are shown of the great problems that the GLBT community demands from the Bolivian society both in its acceptance and its legislation.

There was a massive participation of different schools and non-governmental organisations that contributed to the success of the different activities carried out through the cooperation of the Mayor's Office and other organisations.

The challenge for the next administration of Evo Morales, constitutional president of the plurinational state of Bolivia, was to address one of the most crucial issues, civil marriage and homoparental egalitarian marriage.

Activism in the city of Sucre does not have an institution that works or is legally established, but activism with other organisations continues to strengthen the LGBT community.

There are more than 100 people who are visible to society and declared to be of different sexual orientation, this population is conforming three groups or families such as: Revelación, a group formed by trans kids (transvestites, transsexuals, transgender, and transformists), the gay group Miupsa, the CDC a group of help to the LGBT population that gives empowerment workshops, Vivo en Positivo a group that works in both primary and secondary prevention and the Coalibol with a representative for training and the defence of human rights of the LGBT population to the Sucre society Huellas a group of integrated by lesbians.

Through the different activities promoting the defence and vindication of the human rights of people with different sexual orientations, starting from the basis of machismo and patriarchalism that has been affecting the general population as well as the LGBT community for many years, it is said that the empowerment of homosexuals has been a key factor in the development of the LGBT community in Sucre: that the empowerment of homosexuals who live with their sexual identity and are proud of it is becoming stronger and stronger, they cannot be despised, much less discriminated against in the different activities they carry out, in which we can highlight the mistreatment or contempt at work, the lack of professionalism in the health area towards people identified as LGBT, the lack of education of parents in the treatment of their children on the subject of acceptance and respect towards other people, the lack of dialogue between the affected population and the church, since the monarchy was a misused product of the church.

Discussion

The construction of ideas of femininity and masculinity in homosexuals.

The patriarchal society of Sucre establishes a division between masculine and feminine gay men in which it generates an unequal and asymmetrical relationship where the masculine homosexual tries to look for an equal partner and there are also those who seek to have affection with one who is masculine, these realities lead to the creation of an idea of classification in sexual diversity, this process maintains dominant patriarchal structures.

The individuals associated with these couples as friendships adjectivise these couples and the behaviour they demonstrate are stigmatisations of judgement and macho criteria with questions such as: "Why are you going out with a faggot who is genderqueer? why do you fall in love with a woman and that's it?

In groups of friends, these types of criteria flow, and because of the different ways of thinking and the fact that they are not visible to society, they judge others who are.

Figure 3 Social incidents in the Plaza Iberoamericana 25 de Mayo Sucre Bolivia

(Meléndez) This gives rise to concepts such as "sissyphobia", which in Spanish can be translated as "jotofobia", which refers to the rejection of gay men with very feminine roles and traits.

Conclusions

The role of the gay man has condemned the image of the homosexual man, a man who discovers his love or desire for other men stigmatises with machismo those who are not to his liking and whose attitudes do not fit the stereotype of a manly man, despising the behaviour of effeminate homosexuals, but at the same time, effeminate gays also discover that they can hide it to a greater or lesser degree of exaggeration in order to be accepted by others who have macho behaviour and on many occasions, decide to exaggerate their macho behaviour to avoid being found out.

Obviously the fear of being discovered is because the homosexual has swallowed the story that if he is not like the heterosexual macho model, he is less valuable; and tries to hide it, it is because he despises himself, the stigmatism itself is born from the family, linked to a conservative, fundamentalist and religious society coming from parents and society in general.

Motivated by ancestral and colonial traditions in which people had to be subdued in a boom of machismo in which the man of the house was the one who had all kinds of privileges, but the woman was treated as the person who had to endure certain subjugation.

Changing the role of people with different sexual orientations and machismo among gays themselves leads to the undervaluing of homosexuals who adopt a feminine stance, making the machismo of male and female genders something cyclical in the GLBT community, with the same prejudices and even a higher rate of violence than in a heterosexual society.

References

Balutet, n. Las paradojas de fresa y chocolate (1993), de tomás gutiérrez alea.

Sánchez, t. E. R. (2011). La homofobia y su relación con la masculinidad hegemónica en méxico1. Revista puertorriqueña de psicología, 22, 101-121

González claverán, v. (2012). Un documento colonial sobre esclavos asiáticos.

Pazmiño, s. A. (2012). El estado y el clóset. Ciudadanías sexuales en ecuador y bolivia. Le monde diplomatique en español, (197), 25-26.

Vélez, a. L., correa, s., cerruti, s., figueroa, j. G., de edición, g., gómez, m. L. M.,... & polanco, m. Ministerio de la protección social fondo de poblacion de las naciones unidas–unfpa promoción de los derechos sexuales y reproductivos y de la salud sexual y reproductiva en la población colombiana convenio 620.

Rauld, j. C. Las relaciones del poder y la sexualidad. Aproximaciones políticas preliminares para una investigación en torno a la familia homosexual desde el trabajo social.

Rauld, j. C. Las relaciones del poder y la sexualidad. Aproximaciones políticas preliminares para una investigación en torno a la familia homosexual desde el trabajo social.

Turizo, j. M., & iglesia, m. A. (2011). Conquistas legales no traducen ipso facto conquistas sociales. Especial referencia a los reconocimientos jurídicos de la comunidad lgbt. Justicia juris, 7(1), 79-92.

Grajales mejía, m. (2013). Propuesta de comunicación para promover la visibilización e inclusión de la comunidad lgbt en bogotá.

Grajales mejía, m. (2013). Propuesta de comunicación para promover la visibilización e inclusión de la comunidad lgbt en bogotá.

Turizo, j. M., & iglesia, m. A. Comunidad lgbt: historia y reconocimientos jurídicos.

Ríos, d. W. L. C., el título, t. P. O. P., de maestría, e. S. P., & epidemiología, m. (2014). Sobre el vih-sida, en la población de 15 a 34 años de la ciudad de el alto, en el año 2010".

Ajila, v., & mesa, l. (2011). Conomientos, actitudes y prácticas de los estudiantes del ciclo diversificado de los colegios fiscales de la ciudad de atuntaqui sobre prevención del vih/sida de enero a agosto 2010.

Gottsbacher, m. De inseguridad excluyente a la construcción de seguridad legítima.

Primer informe de derechos humanos de la población lgbt bolivia 2013 pág. 25,43-44

Masculinidades una mirada retrospectiva a la sociedad de bolivia 2013