



# The Impact of harm on illnesses acquired by homosexuals: A Case Study in Río de Janeiro, Brazil

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## Abstract

Humans, like other animal species at times, engage in sexual relationships, driven naturally and sensibly by the pursuit of pleasure. It is here that homosexual behavior is guided and conditioned. Twin studies and segregation analyses have revealed that homosexuality is influenced by a complex interplay of biological, genetic, neurological, and environmental factors, and behavioral science-based genetic testing has provided substantial evidence for the heritability of sexual orientation, estimating the genetic influence at approximately 32%. A study of 20 interviews conducted in Rio de Janeiro, Brazil, found that homosexuality has a significant cultural component. According to renowned researchers in National Culture, such as Hofstede and House, all the characteristics of this construct – proximity of the staff to the professional, collectivism, achievement motivation, disposition to uncertainty, short-term orientation and indulgence – are quite prevalent in Brazil and this article has the following research questions: To what extent do the characteristics of Brazilian national culture impact the decision to be homosexual? To what extent does the preconceito contra os homossexuais increase the likelihood of acquiring diseases? For example, on the Power Distance Index (PDI), with a score of 69, Brazil reflects a society that believes that hierarchy must be respected and that inequalities between people are acceptable. As a main contribution to the literature, this work presents a Collaborative Governance model to better understand the origins of homosexuality (genetics, trauma, family, social inequality, negative experiences in heterosexual relationships, economic power, gender nonconformity) and reduce discrimination.

**Key-words:** national culture, disease, genetics, homosexuality, survey

## Introduction

There is a very important study on the interaction of the determinants of homosexuality entitled “Biological, genetic, neurological and environmental influences on homosexuality—a narrative review”.

The main findings are:

1. Biological determinants, such as the role of androgen levels, the effect of fraternal birth order, and maternal immune response, contribute to shaping sexual orientation.
2. In addition, genetic influences are also evaluated. These include the potential role of the X chromosome, the possible link of the fragile X mental retardation neighbor gene (FMR1) to sexual orientation, the function of genetic variants such as COMT and MTHFR, as well as the connection to chromosomes 7, 8, 13, and 14.
3. In addition, neurological factors, such as the role of the hypothalamus, are evaluated to highlight its contribution to the mediation of sexual preference and attraction. Finally, gender

nonconformity in childhood and early exposure to traumatic events are among the environmental influences that contribute to the development of homosexuality.

Twin studies and segregation analyses have revealed that homosexuality is influenced by a complex interplay of biological, genetic, neurological, and environmental factors (Hu et al., 2021; Kendler et al., 2000; Bailey and Pillard, 1991). Genetic testing based on behavioral sciences has provided substantial evidence of the heritability of sexual orientation, estimating genetic influence at approximately 32% (Sanders et al., 2021; Bailey et al., 2016).

The OECD found in 2024 that Brazil is the country with the highest index of belief in fake news, which could be related to its positions in the Programme for International Student Assessment - PISA 2022 (53rd and 54th places out of 81 countries) and its English proficiency - EF 2025 English Proficiency Index (81st and 76th places out of 116 countries).

The difficulty in processing information leads to the construction of erroneous knowledge (contextualized information), which has an impact on the application of this knowledge (intelligence).

It is also well known that American culture exerts a strong influence on Latin America.

Therefore, a lack of understanding of the English language can lead to poor assimilation of American culture, especially its products (phones, for example), movies, media, and advertising. U.S. culture has profoundly influenced Latin America through globalization, media, and economic integration, resulting in widespread “Americanization.” Major impacts include the proliferation of fast-food brands and retailers, the popularity of English, the adoption of Hollywood cinema, and the adoption of American lifestyle trends in music and fashion.

This cultural mix, between a more family-oriented culture (South America) and a more capitalist culture (the United States), can generate conflicts in relationships and also influence sexual orientation, as will be seen in the question of the relationship between economic power and homosexuality.

This work also studies the relationships between childhood trauma and negative experiences in same-sex marriages. However, the main question of the research is what is the impact of culture and genetics on homosexuality.

The article is divided into the following sections:

1. A review of literature on homosexuality.
2. Methodology
3. Dice Tail and Discussion of Results
4. A Collaborative Governance Model based on Knowledge and Social Capital
5. Conclusions

## A Review of literature on homosexuality

A good reference to understand the power of discrimination of Homosexual's decision is “The book “Homonegativity and Religiously Motivated Political Extremism : a Study Based on World Values Survey Data from 88 Countries and Territories”, published at SpringerBriefs in Political Science.

Based on an analysis of The World Values Survey using the statistical software SPSS, it provides a scientifically sound answer to the question of which social groups in Europe and around the globe are more homophobic and which are less, together with insights into the multivariate relationships between homonegativity and religiously motivated political extremism (SpringerBriefs in Political Science , 2025).

KalpanaSri and Tiwari's findings (2025) indicated that persistent stigma and lack of legal support continue to affect homosexual people in Chennai, demonstrating that legalisation alone does not ensure equal rights or social inclusion. Social prejudices and legal restrictions limit well-being, creating systemic barriers to equality and justice. The research emphasises that social transformation must accompany legal reforms to achieve equality and reduce discrimination ( KalpanaSri & Tiwari, 2025).

Ling and Ang (2021) received 451 responses (29.5%) and about 52.8% of participants were found to have negative, 8.9% neutral and 38.3% positive attitudes toward homosexuality.

Ignacio et al. (2023) found that the factors associated to bacterial vaginosis differ between different sexual practices, suggesting that the type of sexual partner may influence the risk of developing this classic dysbiosis. The Cross-sectional study included 453 women, 149 Women with Homosexual practice (WSW); 80 bisexual Women (WSWM)

and 224 Women with heterosexual practice (WSM). The WSW and WSWM showed a higher frequency of risk behaviors when compared to WSM, such as use of tobacco, sexual accessories, changing of sexual partners and low use of condom, conditions that may be related to the significantly higher prevalence of BV presented by these two groups (Igancio et al., 2023).

Between the eighteenth and nineteenth centuries there was a significant change in the way homosexuality was understood, as it was no longer considered a moral perversion to be interpreted as a disease. In this context, Krafft-Ebing's writings, particularly *Psychopathia Sexualis* (1886), linked her to genetic defects and to a supposed weakness of the nervous system (Ma Dolores and Llario, 1995).

Until 1973, the Diagnostic and Statistical Manual of Mental Disorders (DSM) classified homosexuality as a deviation from “normal” sexual development, along with paraphilias such as sadism and masochism. However, this perspective began to be questioned by various studies that evidenced methodological flaws in previous studies, which were mainly based on samples from prisoners and institutionalized psychiatric patients (Hu et al., 2021; Kendler et al., 2000; Bailey & Pillard, 1991).

In this sense, the work of Evelyn Hooker (1957), Saghir and Robins (1973) and Reiss (1980) stands out, who agreed that it is not possible to differentiate people according to their sexual orientation based on psychological variables. This process reached a key point in 1975, when the American Psychiatric Association officially declared that homosexuality should not be considered a disease or disorder, a decision that was reflected in its removal from the DSM-III in 1980. At the same time, psychological theories began to consolidate that proposed an environmentalist explanation of the origin of homosexuality, as opposed to the traditional idea of a congenital condition (Ma Dolores & Llario, 1995).

Despite this, the belief that homosexuality is an innate condition continues to be widely accepted today, even among homosexual people themselves, although epidemiological studies indicate that only a small percentage have congenital hormonal alterations (Masters and Johnson, 1979).

Finally, research based on twin studies and genetic analyses indicates that sexual orientation is determined by a complex interplay of biological, genetic, neurological, and environmental factors (Alagha et al., 2025).

Genetic research in the field of behavioral science has provided relevant evidence on the inheritance of sexual orientation, estimating that genetic factors explain approximately 32% of its variability (Sanders et al., 2021; Bailey et al., 2016).

On the other hand, the belief that same-sex relationships are easier than heterosexual relationships lacks scientific support; in fact, the opposite is true. Social and family factors can make it difficult to start and stabilize these relationships.

For example, certain dynamics of premarital cohabitation, which can reinforce parental influence on partner choice, tend to hinder the formation of same-sex relationships and accelerate their dissolution compared to heterosexual relationships (Lin, Yu, & Sub, 2020).

In addition, these relationships tend to be more diverse in socioeconomic terms, but more similar in age and educational level (Lin, Yu, & Sub, 2020).

The possible link between childhood trauma and negative experiences in heterosexual relationships as a cause of homosexuality has been widely debated in the scientific literature.

Some authors, such as Roberts et al. (2014), point out that it is not possible to establish a clear causal relationship, since it is difficult to determine whether the abuse precedes or follows the development of sexual orientation.

However, other researchers suggest that experiences of abuse during childhood could favor greater involvement in sexuality, which would increase the likelihood of developing certain interests or behaviors (Longpre, Galiano, & Guay, 2022).

It is generally recognized that adverse, abusive or restrictive environments can influence the development of sexual orientation or the adoption of certain relationships, especially for women. However, this phenomenon is complex and cannot be considered a direct or universal cause ((McCabe et al., 2021; Bailey et al., 2026; Garay-Villarreal, Castrechini-Trota, & Armadans-Tremolosa, 2023).

There is also disagreement in the literature regarding the issue of happiness in same-sex and opposite-sex relationships.

Collected data suggests that gay and straight couples have similar levels of love, relationship satisfaction, and psychological well-being; lesbians obtain higher levels of partner satisfaction in some studies, despite not revealing these studies (García et al. 2017).

On the other hand, Bartram et al. (2021) reveal that gay and bisexual men in the UK and Australia are less satisfied with their lives (compared to straight men). Bisexual women in both countries are also less satisfied. Lesbians in Australia are less satisfied (compared to heterosexual women), but lesbians in the UK are less satisfied. These findings are also supported by an analysis that considers the possibility that some non-heterosexual people may not be willing to disclose their sexual orientation in surveys.

#### **From thongs to panties and the strong sex appeal of Mayor Eduardo Paes: sexual crimes in Rio de Janeiro.**

In the 1960s, outraged by thongs, women began to demand more strongly that manufacturers create lines that enhanced their figures. The thong swimsuit model was created in the 1980s by Alcindo Pereira da Silva, who was inspired by the high-cut bikini to offer a model with even less coverage and enhance the curves of Brazilian women. Since then, the issue of sexuality in Brazil has led many people to question whether such sexual freedom is healthy, particularly after the “X-ray of infidelity and infidelity in Brazil,” conducted by the dating app Gleeden, which surveyed 460,000 people in the country. The study shows that 8 out of 10 people have been unfaithful in monogamous relationships, making Brazil the most unfaithful country in Latin America. This paper questions the role of the government in propagating a culture more linked to sex so that people do not perceive what is happening around them in terms of violence, which, according to the Elite Troop films, the government itself promotes to avoid social cohesion against it. On August 28, 2016, Mayor Eduardo Paes tells a resident who was awarded a small apartment, “You’re going to have a lot of sex in this room. You’re going to bring a lot of boyfriends here.” Paes continues, “Have a lot of sex here, Rita.” The work then reviews the literature on various models of underwear to relieve government pressure on families and destabilize them and, conversely, this work seeks to build healthier and longer-lasting relationships. In 2022, there was approximately one divorce for every two marriages (50%), which is as serious as the 80% infidelity rate, which shows that Brazilians are capable of hiding their actions or that infidelity is already accepted by the population, given that it is part of the national culture of devaluing human life. according to another very serious indicator: Brazil only surpassed South Africa in terms of knowledge about its own reality in the so-called “Ignorance Index” or “Misperception Index”. This work proposes a Knowledge

Management model so that people can build a reading base that allows them to understand their reality and their decisions, seeking solutions to their personal and professional dilemmas. The model helps reduce sexual crimes in Rio de Janeiro, especially in terms of violence against women. A survey by the Institute of Public Security (ISP) shows that the main indicators of violence against women increased during 2024 throughout the state of Rio de Janeiro. According to PSI, the number of femicides reached 107 in 2024. This represents an increase of 8% compared to 2023, when 99 women were murdered.

## **Methodology**

The methodology is clearly designed to answer the central question of the impact of sports practices on environmental education, based on an analysis of homosexual practices. Qualitatively analyzed semi-structured interviews with key stakeholders from selected schools to identify best practices and successful organizational strategies. The qualitative methodology was chosen because it allows for the exploration of development processes and provides information on the complex and contextual nature of literacy in these schools. Systematic text condensation was used to analyze interview data and generate detailed descriptions of school configurations and their defining characteristics. This analytical approach contributed to understanding the factors that influence the formation, sustainability and effectiveness of Music Schools. Purposive sampling guided participant selection, focusing on people affiliated with recognized, high-performing musicians. Data collection took place between January and March 2025. Prior to implementation, the author reviewed interviews conducted in music schools. Interviewers used the guide as a flexible framework to ensure coverage of key topics, allowing interviewees to expand on their relevant experiences and share illustrative examples. Direct quotes were documented where possible, and interview notes were subsequently revised for clarity. The analysis involved an iterative cycle of coding, interpretation, discussion, and review to refine emerging themes and strengthen the validity of the findings. To increase reliability, summary results were returned to interviewees for verification prior to submission for publication. The content analysis was carried out according to Bardin’s (1986) model, synthesized by Delgado and del Villar (1994): a) Selection of documents: The diaries of four teachers, written during the three phases of the training program, were selected based on the characteristics described. b) Formulation of objectives: The objectives of the content analysis are the following: - To analyze how teachers’ self-perception improves throughout the three phases of the training program. - Identify the topics of interest that constitute their “practical knowledge”. - To discover the sources of concern or satisfaction among teachers. - Finally, compare the data obtained with the observations of the teacher’s behavior to evaluate the effectiveness of the training program. c) Identification of indices and indicators: The indices (codes) represent the key ideas, the topics of interest and the thematic axes that shape the thinking of the teachers in training, which are reflected in the content of their “Practical Knowledge”. The indicators used were the frequency of key ideas and the frequency of satisfactions or concerns. The positive evaluations (satisfactions) or negative evaluations (concerns) that the participant developed in each phase were recorded.

## **Dice Tail and Discussion of Results**

Brazilian vinte were interviewed in the city of Rio de Janeiro through the link: [https://docs.google.com/forms/d/1fsQypiKlr17No4vDied0U\\_nyHEP7nkAv1THthoQ-i9Q/edit](https://docs.google.com/forms/d/1fsQypiKlr17No4vDied0U_nyHEP7nkAv1THthoQ-i9Q/edit)

Brazilians, in general, do not believe in the hypothesis of a cultural rather than a genetic determination for homosexuality. The vast majority believe that a higher number of X chromosomes is what causes some

men to have sex with other men. And women, according to 81% of Brazilians, are born with a higher number of Y chromosomes. It is very important to note that in Rio de Janeiro, the most international city in Brazil, the results are different: 77% of respondents believe that genetics explains only 30% of the influence on homosexuality, while 70% is due to cultural impact, which is consistent with the literature mentioned above (Sanders et al., 2021; Bailey et al., 2016).

Regarding the influence of childhood trauma and negative marital experiences on homosexuality, students at UFMS-CPAN, in Corumbá, Mato Grosso do Sul, a relatively isolated state in the south of the Central-West region, say they completely agree with this statement, while students from other universities, in 77% of cases, they just agreed. This could be because Corumbá is a small city compared to the others and there is more time for the family. Therefore, they consider cases of homosexuality to be stranger and stem from problems in family formation.

Regarding the first question, the majority of Brazilians in Rio de Janeiro (87%) do not agree that same-sex relationships are easier than relationships between people of the opposite sex. For them, there is also disagreement regarding heterosexual relationships. The pursuit of pleasure will always exist, whether heterosexual or homosexual. In both cases, there is promiscuity. It depends more on character, education and inherited family characteristics, they say.

The literature supports this idea and even points out that homosexual relationships can be more difficult (Lin, Yu, & Sub, 2020).

## A Collaborative Governance Model based on Knowledge and Social Capital

Collaborative governance is broadly defined as the decision-making and policy administration functions and structures that beneficially engage citizens, overcoming the limitations of public institutions (Gash, 2022). Local collaborative governance is an important topic in public administration, as it seeks to address governance failures, high costs, and politicization of regulation by developing contingency approaches to local governance (Berthod et al., 2023). The success of a collaboration depends on formal (rules, procedures) and informal factors (leadership facilitation, trust, commitment, and shared understanding) (Bianchi et al., 2021, Bryson et al., 2015, Emerson & Nabatchi, 2015).

The implementation of collaborative governance promotes community cohesion, creating a platform for diverse stakeholders to participate in decision-making processes that balance individual and collective interests (Imperiale et al., 2023).

Feng et al. (2025) apply a governance framework that encompasses five dimensions: roles, incentives, communication, decision-making, and value creation.

Agranoff (2007) typified four types of collaborative networks according to their purpose: informational, developmental, outreach, and action-oriented.

The purpose of outreach networks is to develop strategies for change, which involves the sharing or coordination of resources. However, decision-making and its implementation remain the responsibility of the actors. Finally, action networks adopt collaborative strategies and develop and deliver services in a coordinated manner (Agranoff, 2007; Estermann et al., 2009).

In addition, collaborative regimes have been used to address complex problems that exceed the capacity of the state and thus make it possible

to “create public value that could not otherwise be achieved” (Fliervoet et al., 2016, Sørensen and Torfing, 2021, Voets et al., 2021).

Individual interests can hinder dialogue between different groups.

Decision-making processes are often centralized, with limited participation of key actors, particularly those most affected and vulnerable, such as women and indigenous communities (Weiland et al., 2021). For example, governments may use co-management not as a power-sharing mechanism, but as a tool to achieve predetermined goals, excluding local actors from meaningful participation (Gelcich et al., 2006; Miller et al., 2019).

Governments are often reluctant to share authority due to skepticism about people’s knowledge and ability to self-organize, despite the value of local knowledge as a complement to scientific data (Pomeroy and Berkes, 1997).

These findings are consistent with previous governance literature, which highlights that when communities lack legal authority, trust in government is weakened, thereby undermining its legitimacy (Haugaard, 2022; Laurino et al., 2024; Wood & Gray, 1991). The impact of political support and organizational culture can be positive or negative, depending on the context. Political support can be a double-edged sword in collaborative governance processes. On the one hand, politicians can fund a project, prioritize it over other policy initiatives, connect stakeholders, resolve conflicts, and increase the legitimacy of collaboration. On the other hand, political pressure can also lead to confusion about political objectives, loss of political neutrality, and obstruction of projects (Van Dijk & Steen, 2022).

Agreements resulting from collaborative governance are easier to implement and more durable because, by considering a broad spectrum of interests, they are less likely to generate opposition (Susskind and Cruikshank, 1987; Moote et al., 1997; Innes & Booher, 1999; Wondollock and Yaffee, 2000; Gunton & Day, 2003).

However, even when stakeholders are motivated to negotiate, the asymmetrical distribution of negotiation skills and resources often allows the most powerful parties to dominate the process (Amy, 1987; Weidner, 1998).

To avoid this, it is essential to value the traditions, values, assumptions and beliefs of society, that is, its culture.

It is widely recognized that culture plays a central role in creating conditions for learning, both internal and external to organizations. Therefore, it is essential to analyze culture at the national level, considering the set of beliefs, values, positions and traditions that characterize a specific society.

Culture is directly related to social capital, as they feed off each other.

Bourdieu (1985) defined social capital as the sum of tangible or potential assets associated with a lasting network of institutionalized relationships based on mutual recognition and knowledge. According to Mubangizi (2003), social capital develops through relationships, interactions, and social networks, based on trust, reciprocity, and exchange.

Darro and Halseth (2025) found that social capital, on its own, does not drive community initiatives, adaptive governance, or collaborative problem-solving; Their effectiveness is influenced by attachment to place.

Several studies have explored the benefits of social capital, highlighting its positive influence on economic growth (Knack and Keefer, 1997; Youtou, 2005), health promotion (Ziersch & Baum, 2009; Murayama et al., 2014) and crime prevention (Yamamura, 2009). Pohlenz, Berndt,

and Hartmann (2024) argue that Collaborative Governance, derived from social capital theory, helps explain the determinants of mutually beneficial cooperation in social networks, introducing concepts such as trust and reciprocity norms into the explanation of social action (Putnam, 2000).

In general terms, Putnam (2000) defines social capital as the interaction between social networks and the norms of reciprocity and reliability that arise from them (Putnam, 2000).

Despite the relevance of these aspects together for the generation of social capital (Putnam, 2001), some authors argue that social trust and reciprocity norms are not necessarily interchangeable concepts. In the case of university networks, it can be assumed that social trust between voluntarily connected network partners is an easy feature to build, since stakeholders follow the same cultural patterns of academia, exhibiting specific values and ethical norms (e.g., in the sense of Merton [1973/1942] and his thinking on the ethos of modern science, expressed in the norms of communism, universalism, disinterestedness, and organized skepticism).

Goksel and Aydıntan (2017) considered both emotion-based trust and cognition-based trust as social capital.

According to Zheng et al. (2026), trust-based interpersonal relationships have a significant influence on the contribution of tacit knowledge. This knowledge is primarily based on the individual’s experience and reflection, making it highly context-specific and inclusive of personal character. In this regard, it is important to note that social capital depends not only on the physical connection between individuals, but also on the quality of these relationships and the ways in which they are cultivated over time.

Three types of social capital have been identified as important for networks within, through, and beyond communities: linking social capital, bridging social capital, and linking social capital (Pretty, D. Smith, 2004; Narayan & Cassidy, 2001; Monteil, P. Simmons, A. Hicks, 2020).

Bonding social capital describes the connections between people with similar perspectives, goals, and mindsets within communities.

Bridging social capital describes the ability of groups and individuals to make connections with those who may have different views or backgrounds in diverse communities.

Bridging social capital describes the ability of groups and individuals to enter into vertical relationships with external agencies or organizations, either to participate in policy development or to use available resources (Narayan and Cassidy, 2001).

Ritzel and Mann (2025) found that, for nine out of ten variants of the model studied, the relationship between social capital and perceived benefits was statistically significant and positive.

Based on the previous theoretical foundations, the Culture-Knowledge-Intelligence (CCI) model is constructed, which is shown in Figure 1.

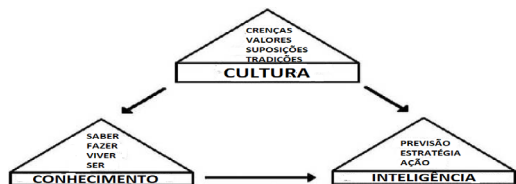


Figure 1: Culture-knowledge-intelligence model (adapted from Choo, 1998).

The premises of the CCI model are:

- (i) Culture is formed from the beliefs, values, assumptions, and traditions of a society (Shein, 1985).
- (ii) The central argument is that, for education to be successful in its tasks, the curriculum, as a central core, must be restructured or reformulated around the four pillars of learning: learning to know, learning to do, learning to live together and learning to be (Nan-Zhao, 2000).
- (iii) The three pillars of intelligence are: prediction, strategy, and action (Rothberg & Erickson, 2004).

The CCI model is based on three hypotheses (Tabel I):

| Hipotesis                                                          | Sources                                                                                                                                                                                              | Results   |
|--------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| Culture has a positive impact on knowledge.                        | The successful implementation of a knowledge management system depends to a large extent on the critical analysis of the existing organizational culture (de Ré et al., 2017).                       | SUPPORTED |
| Cultural change has a positive impact on intelligence.             | Culture affects organizational and social behaviors, how people will act in a given situation, such as thinking and decision-making (Schein, 1985).                                                  | SUPPORTED |
| Knowledge (KM) has a positive impact on intelligence when applied. | Rothberg and Erickson (2004) clarify that knowledge without application is useless. In short, knowledge is the basis of intelligence, because intelligence is knowledge in action to solve problems. | SUPPORTED |

Table I: Premises of the CCI model.

The CCI model showed the relationship between culture, knowledge and intelligence. In the case of the Public Health Consortia, it became evident that the cultural issue is of the greatest importance to guarantee the processes of creation and application of knowledge. Many people end up not sharing their knowledge because of this cultural barrier. Therefore, a process of awareness about the importance of Organizational Knowledge Management is fundamental for the development of trust, commitment, responsibility and, especially, honesty.

In line with previous literature, the results of this study suggest that the development of an organizational culture (national culture at the macro level) supports the application of knowledge management (KM) practices (Davenport & Prusak, 2000; Nonaka and Takeuchi, 1995; Gold et al., 2001; Janz & Prasarnphanic, 2003; Lee & Choi, 2003; Donate & Guadamillas, 2010). Some authors point out that organizational culture is not only a critical factor for KM success, but also the most difficult and important factor to address, especially if an adequate culture does not yet exist (Davenport & Prusak, 1998).

However, changing the culture in an organization or community is a huge challenge.

The process of cultural change encompasses the following requirements:

1. People must be willing to cooperate (there must be adequate incentives and rewards);
2. Basic understanding of how KM can improve communication between farmers, academia, the private sector, and government;
3. Networking to promote cultural change;

Culture also plays an important role in creating learning conditions with the internal and external environment.

## Conclusions

The study in Brazil corroborated with other studies.

The only issue on which there is greater divergence is the question of the impact of genetics and culture on homosexuality. Brazilians (Cariocas) believe that genetics has a greater influence on homosexuality than culture.

### *Cuestionario sobre homosexualidad*

([https://docs.google.com/forms/d/1fsQypiKlr17No4vDied0U\\_nyHEP7nkAv1THthoQ-i9Q/edit](https://docs.google.com/forms/d/1fsQypiKlr17No4vDied0U_nyHEP7nkAv1THthoQ-i9Q/edit))

(Answer: I totally agree, I just agree, I neither agree nor disagree, I just disagree, I totally disagree.)

1. Can the difficulty of social acceptance be considered as a motivating factor, a kind of challenge to overcome (break the taboo)?
4. Do many men decide to be homosexual after experiencing frustrations in heterosexual marriages?
5. Do homosexuals suffer so much discrimination that they are more liberal when it comes to sex?
6. Does a weak family base motivate homosexuality?
7. Is the impact of genetics (chromosomes) much greater compared to the impact of culture (values, beliefs, assumptions and traditions) on the process of deciding on your sexual partner?
8. The decision to be homosexual is not related to the number of meeting places offered by the city. In other words, doesn't loneliness influence this decision?
9. Are homosexual relationships more likely to contract sexually transmitted diseases?
11. Can childhood trauma lead to homosexuality?
12. Is there a direct relationship between economic power and homosexuality? Are there proportionately more homosexuals in cities with more distractions than in rural areas?
13. Does the law that allows equal marriage increase exponentially the number of homosexuals?

Is discrimination against poor homosexuals more common than against rich homosexuals?