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LGBT DIALECT, LANGUAGES, AS IT IS CALLED, HOW IT WORKS AS A LINGUISTO-CULTURAL INSTRUMENT

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ABSTRACT: This work addresses the experience report of a challenging activity proposed in the project subject integrators of Portuguese language teaching (LP) V, of the course in Letters/Portuguese of the IFAL/UAB. The general objective of the research is: to intend the development of Portuguese language classes to elevate contextualized, interdisciplinary and multicultural pedagogical didactics in the hybrid teaching process; through a discussion that moves from the sphere of national LGBT society and assumes considerable potential for hybrid education. Legislatively, the issues of union/marriage of people of the same sex, adoption by same-sex couples, the fertilization process, new family configurations, social security and inheritance law and the rectifications of registration for the recognition of transsexuality are not wrong. These current discussions are submitted to judicial review and doctrine, and generate jurisprudence. The research brings, as a key instrument used in the methodology, an online conversation circle through WhatsApp, in addition to bibliographic and field research. When we held the conversation circle, we got interesting answers. A gap was found between other regulations, which allow the inclusion of the theme of sexual and gender diversity in the curriculum, and their effective practices. We will share the results by approaching them in graphs, expanding their understanding. It is concluded, then, that the predominance of the hetero-cis-normative scenario is increasingly identifiable within schools, and the necessary changes in this environment for diversification are of paramount importance.

Keywords: LGBT language. Diversity and gender. Teaching. guidance and training.

INTRODUCTION

This work deals with an experience report of a challenging activity proposed in the

project subject integrators of Portuguese language teaching (LP) V, of the course in letters/Portuguese of the IFAL/UAB. Aiming at the development of contextualized, interdisciplinary and multicultural pedagogical practices of an emergency remote lesson plan using technologies as a tool to be carried out in high school EJA classes of the state school of the city.

The general objective of the research is to intend the development of Portuguese language classes to elevate contextualized, interdisciplinary and multicultural pedagogical didactics in the hybrid teaching process, through a discussion that moves from the sphere of national LGBT society, and assumes considerable potential for the hybrid education.

Based on discussions and reflection on LGBT language, as a matter of sexuality and gender, it is addressed in a social context, but the textbook we still have difficulty identifying, especially in books intended for teaching LP. In 2020, Enem brought up the LGBT dialect in its LP questions.

As for the nature of qualitative work, it is to recognize and identify the acquisition of knowledge, as well as technological equipment as a resource of multiliteracies and multicultural in pedagogical didactics, thus helping the development of the teacher with regard to the variant communication situations, whether social or just school.

Faced with today's thoughts, lesbian, gay, bisexual, transvestite and transsexual (LGBT) people have been sharpening their space, both in the national media, as well as in various segments and sectors of society. At the same time, clippings are published that deal, directly or indirectly, with sexual orientations and gender identities in the various media spheres.

According to the laws it is not wrong, so much so that issues such as union/marriage

in having people of the same sex, adoption by same-sex couples, fertilization process, the new possibilities of being a family, social security and inheritance law and registry rectifications for the recognition of transsexuality are current discussions submitted to jurisdictional provision, the doctrine and, consequently, generating precedents and jurisprudence.

Corroborating studies on the changes in cultural patterns of today's society requires a lot of respect from all global spheres in the communication of children, adolescents, adults, elderly, women, men, blacks, Indians, people with disabilities and LGBTs. The Chamber Bill (PLC)122/2006: Bill that criminalizes homophobia throughout the national territory. PLC 122/2006 is currently the main banner of the Brazilian LGBT movement. Already in the bill (PL) 5003/2001, numbering PL122/2006, when it was being processed in the Chamber of Deputies.

WHAT DOES LGBT MEAN?

In the 1990s, GLS was known as an acronym that stood for environments, services and events for the gay community. Over the years, this term was excluding and ignored the various sexual orientations, as well as gender identity. So, the Brazilian LGBT Association (ABGLT) updated the nomenclature for LGBT, to represent lesbians, gays, bisexuals, transvestites and transsexuals. Currently new letters, like Q and I, have emerged, and we use LGBT+ to represent "all". The UN, for example, uses the acronym LGBTI, in which "the world is more beautiful when we understand and respect the individuality of human beings".

For us to understand all these acronyms, you do not need to know how to read this entire text. However, even before embarking on the colors that represent this community, it is necessary to understand the concepts: gender identity, sexuality, sexual orientation and gender expression.

Rainbow



Gay pride flag.
Embraces the entire LGBTQIA+ community

Source: taken from the internet.

The rainbow has a unique meaning for people Source: image taken from the LGBT internet, also known as the gay pride flag, that is, it is a symbol of the gay community and the LGBT movement created in 1990 by gay activist Gilbert Baque (1951- 2017). According to information, this flag was a homosexual political request Harvey Milk (1930-1978) to represent the community and thus ended up being one of the main symbols of the LGBT movement. Since taking to the streets in 1978, the colorful flag has become a universally recognized symbol.

THE SYMBOLOGY OF THE RAINBOW

As a phenomenon of nature that has always fascinated man for his ancestral mythologies. In Irish folklore, a Leprechaun can be a pot of gold at the end of the rainbow. And according to the bible, after a flood, Noah saw a rainbow.



Source: taken from the internet.

Corroborating the study, the rainbow can just be the rainbow itself, regardless of

the number of colors, like the Pernambuco state flag. As for Source: image taken from the heraldic internet, the rainbow is usually treated as one that adds rather than separates. "According to Prof. Guimarães (2018), the idea of peace is not religious, but political". Strengthening, he states that "the symbolism can also originate in a material culture rich in pigment, such as the Wphala flag and the flag of the city of Cuzco, both inspired by the craftsmanship of indigenous indigenous peoples"

HOW DOES IT WORK?

The LGBT community or LGBTQIA+ community is an acronym that encompasses and seeks to represent the gathering of groups of individuals outside the "binary norms of gender and sex", who are historically marginalized and excluded from social representation. However, the groups covered by the acronym are: gay, lesbian, bisexual and transgenic. In addition to the longer versions of the acronym that cover other sexualities and gender identities, such as: queer, asexuals, intersex; as well as other subcultures brought together by common cultures and social movements.



Source: taken from the internet.

Still in this context, the community preaches the freedom of the constitutional right to be assisted by the government and socially respected. They meet in LGBT+ organizations, where they experience

their cultures through slang, clothing and customs, with the aim of implementing their subcultures in urban spaces and environments; always united by a common culture in civil rights movements. This community especially celebrates and celebrates pride, diversity, individuality and sexuality.

In fact, he thinks that LGBT+ activists and sociologists [who] see the constructions in Source: image taken from the internet community as an antidote to the "social roles of gender, homo, trans and biophobia, heterosexism, sex-negativity and existing conformist people". in society at large".

WHAT IS THIS LGBT LANGUAGE/OR SLANG?

In some study sources, it is considered that the language used today by the gay world originates in the streets of Salvador. Every urban tribe develops its own culture and among them the characteristics are in the slang and dialects that collectively identify that group. The first initial vision was that the language known as pajubá provided greater freedom for the "bees" to communicate in public spaces without others understanding.

"PAJUBÁ" is how the language of communication of the LGBT group is known. "Pajubá" is a dialect of popular language made up of the insertion into Portuguese languages of numerous words and expressions from West African languages, widely used by the people known as pai de santo, practitioners of Afro-Brazilian religions - such as Candomblé - and today used by the LGBT community.

The emergence of the meaning of "acuenda" (the "pajubá" "ACUENDAR" is a term present in the gay dialect and, depending on the context, means "to know").

Examples of "pajubás" used in the LGBT community in the area of the forest of Alagoas.

Slang table: LGBTQIA+			
SLANG	MEANING	SLANG	MEANING
Xanã	Cigar	Xuxu	scruffy beard
É tudo	Interesting	Gongar	To criticize
Amapoã	Woman	Bofe	Man
Coió	Hit	Otim	Drikns
Alibã	Police	Equê	Lie
Mati	Small	Boneca	Drag Queen
Ajeum	Food	Bajé	Blood
Bafão	News		

Source: the authors.

BUT WHAT DOES APPLIED LINGUISTICS HAVE TO DO WITH LGBT LANGUAGE?

Anchoring it as a system, in syntax, that language would be a perception of each language unit (from a single sound to a complex word or a vast text).

For (Kumaravadivelu, 2009, p. 4) “it has its own character and each one is delimited by and dependent on its competitor units”. However, this theory is based on the theory of Chomsky (1959-1965, among others), Kumaravadivelu (2009, p.6) reiterates that, in general, the Chomskyan perspective is about an artificially constructed and idealized person, not “a real user”. of the language”.

Strengthening discussion appears in contrast to Chomsky’s theory, (Halliday 1973) defines language as a series of meaning options that are available to speakers and listeners in social contexts.

Paiva (2007, p. 303), emphasizes that “[...] the concept of language predominantly in the school context is still, in most of our schools, that of linguistic structure, frozen in its syntactic dimension and without insertion in significant contexts. To reflect with the author, we realize that there is a need for an innovation

of this perspective in the educational context, especially in the classroom. For such innovation in language prospectations as discourse and/or ideology, approaching the practice of developing a more critical theory/concept for students for Portuguese language classes (LP), it is necessary that we focus on referential to the third conception mentioned above. In the context of contestation of the dominant ideology,

the fact is that the relationships between the subsystem of education and the overall system of society are not mechanical. They are historical relationships. They are dialectical and contradictory. This means that, from the point of view of the ruling class, of the people in power, the main task of systematic education is to reproduce the dominant ideology. Dialectically, however, there is another task to be fulfilled, which is to denounce and act against the task of reproducing the dominant ideology. Whose second task is it to denounce the dominant ideology and its reproduction? From the professor, whose political dream is in favor of liberation. This second task cannot be proposed by the ruling class. It must be fulfilled by those who dream of reinventing society, recreating or rebuilding society. (Shor and Freire, 1987, p. 29).

Reflecting the authors' conception, we perceive the idea that it is not necessary for the teacher to be LGBT+ to address issues of sexuality and gender in his/her class, but it is essential that he/she has a vision of change in today's society, to break these prejudices and discrimination that harm different subjects all the time.

According to Norton (2000, p. 130)

Language is not just a neutral form of communication, but a practice that is socially constructed in the hegemonic events, activities and processes that constitute daily life – the practices that are considered normal by the dominant society.

TRANSVIATED PRACTICES LITERACY?

For Griffin and Forwood (1991, p. 12), for functional literacy they emphasize the ability to “read, write, speak and listen well enough to perform daily literacy tasks in our society for different contexts, such as the work environment or the classroom”. Understanding the author's thought, then if there is the preposition of a misguided literacy? would there be an untransformed literacy? And can a subject make the movement from the position of non-straightened to misguided?

In modern days, the practice of literacy, most are heteronormative, transphobic and sexist or in other words just silencing on these issues (the silence that actually represents a decision to favor the stronger side). There is also the possibility of deviating from existing literacies and having a vision in deviated literacy or, just doing some negotiations, unlearning and relearning issues of gender and sexuality.

In a hypermodern society, it is possible that, through necessity, new literacies, new varied paradigms arise, as Baumann (2001, p. 204) states.

The volatility of identities, so to speak, faces the inhabitants of liquid modernity. And so too does the choice that follows logically: learn the difficult art of living with difference or produce conditions such that such learning becomes unnecessary.

METHODOLOG

We understand as a key instrument of the methodology used in the research, an online conversation circle through WhatsApp. The investigation relied on other methodological procedures, such as bibliographic and field research. From this, a gap was found between other regulations, which allow the inclusion of the theme of sexual and gender diversity in the curriculum, and their effective practices. The intention is to let people develop their ideas about the LGBT dialect and experiences with sexuality. Faced with this theme, which for some is new, we infer from the situation that the best thing to do was to approach it as research.

The eight-question script addresses the ideas respondents have about sexual orientation and the language that follows it, depending on the individual. The choice for the online questionnaire was based on its advantages, such as the ease of setting it up; the turnaround time for respondents' responses in real time; the absence of spatial restrictions, allowing a great dissemination of the questionnaire and the response rate, because when there is an open questionnaire, the questions tend to be more detailed. (Flick, 2013, p. 168).

This script of questions was prepared in order to understand the dialect/slang of communication of the LGBT community used in the area of the Alagoas forest. Their experiences with sexual orientation and the role of the school in this process. In order to introduce teachers to the LP class discussion, thus promoting a vision focused on the new language that gains space in the media. We

invited 30 LGBT people to participate in an online conversation circle in the WhatsApp group composed of the following questions:

1- Do you know this acronym LGBT? And do you consider yourself a member of the community?

2- How was your acceptance as LGBT? And at school, did you have any kind of prejudice or discrimination from your classmates?

3- What guidelines regarding knowledge of sexuality and gender did you have in the classroom?

4- Have you read about the topic or identified articles, texts, books, theses, documentary or participated in lectures on sexuality and gender?

5- Do you believe that the school has an indispensable role in addressing this issue? Why?

6- What are the advantages of approaching sexual orientation at school? Does it facilitate recognition yes or no? justify?

7- Do you feel safe with the laws aimed at the LGBT community in Brazil?

8- What is the perspective of LP teachers regarding the LGBT dialect approach in the classroom and in textbooks?

THEORETICAL REFERENCE

The formation or characterization of subjects is a task that requires care, since there is no single absolute definition about each one, so that an excluding and oppressive framework does not occur, in fact, in which gender and sexuality issues must be dissociated from normative standards. and imposing, so that they no longer generate prejudice and discrimination.

In this context, psychologists Peres and Toledo (2015) explain that:

The emergence of the visibility of expressions that differ from each other marks specificities that require care when conceptualizing them, since no identity

expression can be taken as absolute and/or true, nor as a reference for binary and reductionist comparisons, in order to highlight the need for scores always guided by the socio-historical and political context in which they are produced. In a very ephemeral way, we have proposed as a conceptual starting point for the expressions transvestites, transsexuals and transgenders, definitions that are always under permanent construction and that must be approved and recognized by people who experience being in these conformity. In this sense, all the time we have been talking about a dialogue with the national movement of transvestites, transsexuals and transgender people in order to define them according to their recommendations.

And yet Facchini (2015) brings that:

[...] it has strengthened the idea that we have reached a limit: it is not enough to add letters to the acronyms or change the order of the letters - transforming the name of the movement does not magically resolve gender asymmetries and does not elevate lesbians, transvestites, transsexuals or bisexuals to the condition of "equals". After all, within the universe of letters reside internal disputes of power and hierarchy that, many times, clash with the objectives of promoting equality inside and outside the movement.

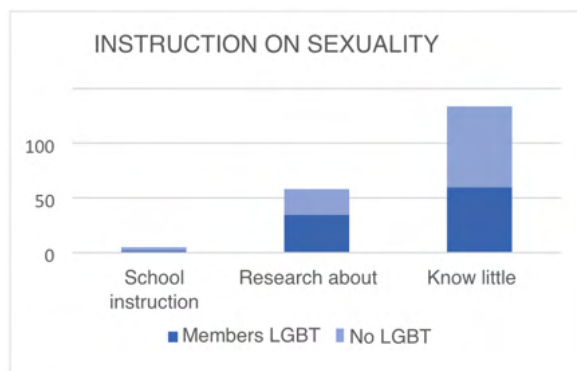
Strengthening the discussion Maria Berenice Dias (2000) adds that:

The issues they say with sexuality are always surrounded by myths and taboos, and the so-called sexual deviations, seen as an affront to morals and good customs, are targets of the deepest social rejection. Such conservatism ends up inhibiting the legislator himself from normalizing situations that deviate from the standards accepted by society. However, closing one's eyes to reality will not make it disappear, and legal omission ends up only fostering discrimination and prejudice. Being outside the law does not mean being deprived of law.

RESULTS AND DISCUSSION

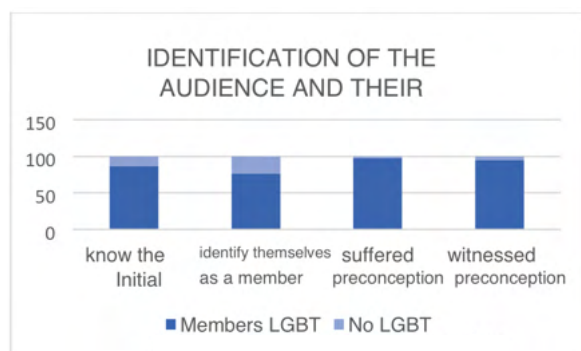
By carrying out the conversation group, which contains open and closed questions, we got interesting answers. We will share the results by approaching the results in graphs for greater understanding. Starting with the question: “Do you know what orientation is? You are a Student; Undergraduate Student; Teacher?”

For this we received 30 responses, from which we also selected 10 for each profile type. Thus, it is important to clarify that such responses were selected at random and impartially, so that we followed the ethical principles of a balanced and serious research.



Graphic 2. Instruction on sexuality.

FSource: research carried out by the authors.



Graphic 1: Identification of the Audience and their experiences.

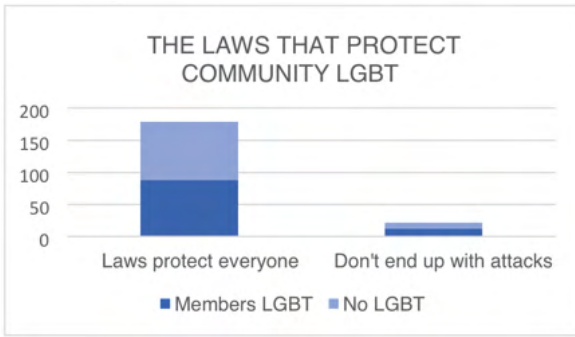
Source: research carried out by the authors.

In the first two questions, we seek to identify those who identify themselves as belonging to the LGBT community and we seek to know about their social experiences through their personal and social acceptance of their assumed sexuality. For this, we were able to reach the following results: the research public showed to be predominantly LGBT, who have passed or have already witnessed episodes of prejudice and social exclusion. See the chart.

In the following questions, third and fourth, we tried to understand how much education about sexuality the participants had. So that we could understand better, we pointed to school instruction, personal research, or other methods that helped them understand about sexuality. From the data, we infer that in schools the teaching about sexuality is precarious, this makes many have to research, or only understand when they study deeper in higher education. Or even, like most, they know little about sexuality.

In questions five and six, we address the role of the school institution in this type of education. The answers given by the interviewees help us to see that the school must be ready to talk about sexuality, because “*It’s the place to learn in different areas. Avoid early pregnancy, avoid prejudice, try to fight drugs, be aware of what rape is, etc.*” (Interview 19).

This way, the interviewees also presented the participation of the family in this process, recognizing the joint work of these institutions. In addition, question seven refers to laws that support the LGBT community.



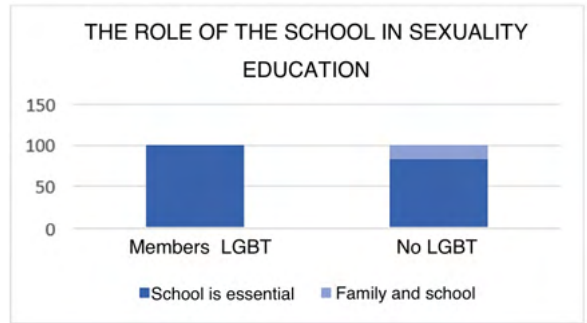
Graphic 3. Laws that protect the community LGBT.

Source: research carried out by the authors.

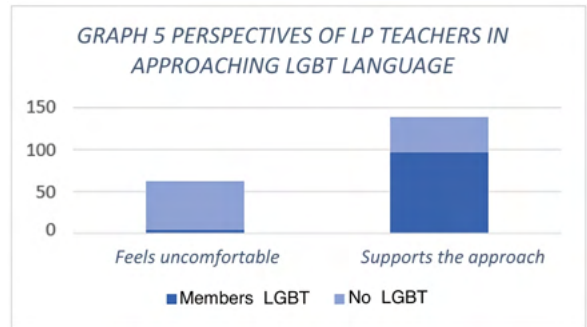
And according to a part of those interviewed, the laws are a great support for the rights of LGBT people to be recognized. Although they diminish, it doesn't mean that the attacks have stopped completely. On the other hand, those who are not part of it add that this means a lot to the community, as it promotes equality.

As for the last question, eight, we tried to understand the teachers' position on the approach to sexuality at school and/or what students think about it as well. Some express that they feel uncomfortable talking about sexuality and, therefore, approaching the speech, even if it is easier to work with. On the contrary, most consider this approach necessary.

The results and discussions reveal that the use of the LGBT dialect refers each time to a continuum from the private to the public. In other words: vocabularies leave the LGBT space and private environment and permeate social spheres through soap operas, documentaries, series, songs, humor programs, social networks (fabebook, twitter, etc.).



Graphic 4. The role of the school in sexuality.



Graph 5 Perspectives of LP teachers in approaching LGBT.

Source: research carried out by the authors.

SOME FINAL CONSIDERATIONS

Here, we reinforce the urgent need for government support for Brazilian science and it is urgent to identify today's society that, with a range of possibilities, is, in fact, the source of knowledge and many researchers who build Brazilian science.

The action research exemplified and identifies increasingly sharp and extremely important changes in the hetero-cis-normative school scenario within schools. The training of teachers, school management and coordination and even of education secretariats and secretaries. Acting directly with those who have more contact with students, we fulfill a little the expression of Freire, vogo, thus, acting and moving hope in classroom actions endorsed by all the bibliographic and documentary contribution and in addition to experience report and study of case.

From this discussion, “no” is not an easy answer, or simply saying no or accepting. The final notes of the research analysis of lack of consonance between the proposed and the practice and a perception of the need to innovate didactics in the teaching process. It represents a whole disharmony that implies serious consequences for LGBTTI+ people and for heterosexual cisgender women. Therefore, studies and actions are urgently needed to align this perspective of freedom and respect.

Another point that I emphasize in the research is that, in order to have the success of the work, we decided to organize an online conversation circle, and to preserve the participants, we did not ask for any identification.

And finally, I emphasize the last axis of the research, the time to carry out and the simple answers made me curious about some questions, which could be a problem if it was a direct interview, as they would take a little more time with the group. However, if it had been done with fewer people, consequently, with the smaller number of expressive answers, some facts presented or exposed by the participants could not have appeared in the answers.

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