

## Communication and trans intelligibility: Reflections on the movements of *transvestite* subjects in the claim of citizenship and construction of other possible worlds



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### ABSTRACT

In this work, we seek to problematize gender roles as social constructions forged and reiterated in the

repetitions of the technologies that form them, understanding that these act in a systematic and institutionalized way from the family, the school, the State, in the private and public spheres. With this, we reflect how the movement of subjects who move between genders seeks the recognition of their identities and the claim of citizenship, as well as how the (re)existence of these helps us to think of other constructions of possible realities, less violent and ignorant of diversity.

**Keywords:** Citizenship, Communication, Identities, Transvestites, (Re)existences.

## 1 INTRODUCTION

In 2017, singer and activist Linn da Quebrada released her first studio album "Pajubá". The album was Lina found to use her voice and creativity to sing and narrate other possible realities for LGBTIA+ people, especially trans people. In the album's closing song, called "A Lenda", she begins with the verses, "I'll tell you the legend of the weird bixa, I don't know if you believe it, it's not ugly or beautiful" (QUEBRADA, 2017).

We begin our reflection from this quote because we believe in the power of the provocations brought in his discourse about the intelligibility of trans bodies in a cisgender system based on machismos and that violates dissident bodies. The "legend of a weird bixa", as she sings, brings us this sub-human dimension, of an abject body, which borders on the contemporary social imaginary, while it is not recognized as a full citizen subject. It's a strange category, for hours fetishized, sometimes violated. Notorious figures populate the streets, street corners, ghettos, and houses of prostitution. Sometimes "object" of desire, sometimes of fury. "Neither ugly nor pretty." Subhuman. Transvestite.

It is on these trans experiences, which destabilize the current norms and demand an overcoming of the neoliberal concepts of citizenship, that we base our reflection. A person who moves between the genders, moves between two social constructions of what it is to be male and female (dominant logic in the Western dichotomy), so his narrative, even if it seeks the transit (displacements) is made from socially constituted and shared references.



Even before we are born, from the prenatal period, when the biological sex of the promises of bodies is revealed, a series of expectations are reproduced socially. The author Berenice Bento (2010) considers gender as something reproducible, and that this consists of an unfinished process to reflect heterosexual sexed bodies, that is, it gives itself a character of cause for an effect, by stipulating for a body with penis a series of patterns of behaviors, tastes, and sexuality, considering only biological characteristics. A subject with a penis, when born, will already be inserted in this spectrum of expectations that will prepare that body for the heterosexual life agreed as male.

From this, it can be affirmed that gender roles are produceable, acquiring concreteness in the clothes, gestures and looks that cover the bodies, as well as in the stylistic and body aesthetics agreed as appropriate for each body. They are aesthetic signs that based on their multiple repetitions, plaster the expressions of the body that is unstable, flexible and plastic. Repeating certain behavioral patterns legitimizes certain governances, giving them a common place (BENTO, 2003).

The whole position of a person who moves between the genders will be questioned according to a prevailing morality, before its content, through its aesthetics. The aesthetic arrangement will delegitimize your gender expression by understanding it as fraudulent, weird, or subhuman. In this category, it is not up to these subjects' adjectives like beautiful or ugly, but rather weird. How then can we think of constructions of citizenship for subjects that are not even recognized as such?

What we seek with this essay is to think about the actuality and pertinence of the concept of citizenship from the movements of people who move between genders, from their enunciations and destabilizing critical political strategies. We take as a basis the speeches of Linn da Quebrada, due to their relevance in the national scenario and because we have followed part of his process (SANTOS, 2018a; 2018b). For this, we selected the enunciations: "The legend", music present in the "Pajuba"<sup>1</sup> and the interview for the Uol portal "The spells and desires of Linn da Quebrada" published in the year 2019. Such discourses will be questioned with fundamental notions for the understanding of the search for citizenship on the part of transvestites.

The choice for these specific discourses is justified in its pertinence to explain both the various forms of violence that trans bodies are exposed to in their daily lives, as well as their multiple and sophisticated processes of resistance and demands for a just life and recognition of the intelligibility of their ways of existing in society.

We use the term "transvestites" to refer to both transvestites and transgenders. The term is coined by activist Indiana Siqueira, who believes is a more appropriate name because it includes trans identities along with transvestite people, recognizing the latter as a Latin American identity sometimes

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<sup>1</sup> Pajubá is a dialect of the LGBTIA+ community, created by the transvestite and transsexual community during the military dictatorship as a form of resistance to the tortures to which the community was exposed throughout the regime. Its formation is influenced by the African languages Nagô and Yoruba, due to the proximity that the trans community had in the Candomblé terreiros.



neglected and violated more consistently. Recognizing transvestite identities and bringing along with trans identities is also a political movement in the search to legitimize these identities as citizen subjects that produce meanings and subjectivities.

## 2 THE DEMAND FOR THE RIGHT TO FULL CITIZENSHIP OF TRANSVESTITES

What justifies the actuality of the concept of citizenship, especially when we talk about subjects who move between genders? Perhaps the most determining foundation for thinking about this relationship is the way in which the feeling of non-belonging is directed to subaltern groups. If we think of transvestite existences, we can say that the whole of our society is always in favor of a logic of their exclusion. What are the places today frequented by transvestites, for example? Are these subjects considered in decision-making processes?

As Linn da Quebrada sings: "She always wished she had such a promising life. He disobeyed his father, his mother, the state, the teacher. She threw it all up. It gave the face to beat" (QUEBRADA, 2017), it is evident that transgender people yearn for a good, promising life, surrounded by rights and duties in social participation, but that they often encounter obstacles within the very institutional structures that could serve as support, such as the family, the school and, finally, the State.

One of the most significant forms of violence against trans people is the disrespect for the use of the social name. Their clothes and body expressions are other symbolic oppressions that those who move between genders need to experience in their daily lives. Added to these are transphobic physical violence, processes that exclude social spaces that contribute to lack of access to public goods and resources and low life expectancy (SANTOS, 2018b).

Once expelled from their homes, violated in teaching spaces, neglected by the labor market and made invisible by institutional bodies, people who move between genders, resort to the space of the street as an alternative (JESUS, 2012), but in this space they are exposed to physical violence that generates deaths and enter into a movement of territorial dispute of the public place when they try to claim for themselves a morality different from that which the cis-heteronormativity delegates, in this case, prostitution and criminality.

The Brazilian Institute of Geography and Statistics - IBGE points out that the life expectancy of people who move between genders in Brazil is 35 years, a number that is consolidated as less than half of the life expectancy of cisgender people, whose national average is 75 years (FONSECA, 2018).

As Cortina (2005) points out, generating a sense of belonging is fundamental to overcome the crises constantly managed by capitalism (economic system) and liberal democracy (political system). Therefore, the author highlights the need for this feeling and the creation of a type of identity in contemporary societies. This belonging would then be able to promote in the subjects alternatives to build a collective project of society.



We must organize ourselves to be able to generate in each of our members, the feeling of belonging and recognition (CORTINA, 2005). But how to promote this belonging when transvestite subjects are constantly violated or even recognized as citizens, either by the logics of a liberal democracy, or by other social subjects?

Trans experiences, in this sense, are significant to understand these logics, since these subjects do not even have their ways of existing recognized as intelligible, as the case of Indiana Siqueira demonstrates. His case is emblematic for creating a rupture in the logics of the current system. In 2016, the activist was challenged to take off her shirt at a beach party. Because she has a body that expresses the convention for female bodies, the act drew the attention of police officers, who detained her. At the police station, she claimed that because the state recognized her as a man, through her birth certificate, she held the same rights as a cis man, so she could be on the beach shirtless.

Indianara refused to sign the police report for her release, and was only able to leave on bail, but went to trial. In an interview with the Bee Channel, she says that if the state convicted her, it would be recognizing her as a trans woman, setting precedents for trans people to be recognized for their gender performances and not on their birth certificate. If the state did not condemn her, she would be publicly acknowledging that men and women are different before the law. The case was dismissed (CANAL DAS BEE, 2016).

The contemporary challenge is precisely to think of a way to give concreteness to citizenship considering the diversities and enhancing their senses of belonging to societies. We must organize ourselves in order to be able to generate in each one of us, a sense of belonging, discovering what the subjects consider as just, so as to build a theory of justice and then face it in the institutions (CORTINA, 2009). How can we guarantee different projects of happy life, different solutions for the same society?

Perhaps the first step in this direction is to think of effective citizenship as a construction that has as one of its bases the right to communication of its subjects. This is because, if we defend the need to seek to build bases for our plurality, this can only be done from the constant exercise of dialogue with the different identities that constitute us, and thus, we can give vent to a plural reason of citizenship. We do not believe it is possible to do this if, for example, we exclude groups from debate and public/political spaces. Which once again leads us to consider: how to include trans people in the public space and then guarantee their right to manifest and be understood?

Maldonado (2011) helps us to understand that full citizenship has a cultural aspect that must be inseparable from individuals, and that this implies us recognizing other forms of cultural intelligibility, constructions of identities, especially those considered as destabilizing a status-quo, which serves the interests of conservative elites. Citizenship has broadened to also include other intelligibility of human ways of life that envision the creation of other possible worlds.



We need to build a morally pluralistic community, in which different cultures can coexist through guaranteed general elements, such as dignity to all, but considering specific elements of each group/subject (CORTINA, 2001). To guarantee the equal right to the specificities of each identity, which includes gender identities in transit, which must be recognized as equal and worthy of life projects, as well as cisgender existences.

### 3 (RE)EXISTENCES AND OCCUPATIONS OF EDUCATIONAL AND SCIENTIFIC SPACES

At a certain point in the song "A Lenda", Linn da Quebrada reports that he "knows that to succeed, it is not enough just to study" (QUEBRADA, 2019). This quote helps us to understand how deficient educational and scientific structures are in the process of inclusion and proliferation of diversity. Bento (2010) tells us that the school, a place where respect for differences should be encouraged, becomes one of the institutions that most violate trans people, which causes many possibilities of profession and future to be removed from the radar of transvestite subjects.

The occupation of academic and scientific spaces by trans subjects is an increasing demand for considering a strategic space and of extreme importance for the conquest of effective citizenship. In 2015, a collective of trans people created a preparatory course for the National High School Exam - ENEM, specific to the trans community. The Exam score can be used for admission to several Universities in the country. In 2014, 102 trans people registered for the exam using their social name. In the same year, Brazil reached the mark of 120 deaths of transvestites and transsexuals. Indiana Siqueira, one of the founders of the collective, explains that "practically a generation of Enem dies per year. The proposal [...] is to change this reality and promote citizenship" (MILLER, 2022).

The entry of young people belonging to the subaltern classes into the educational and scientific fields introduces destabilizing cultures to the techno-bureaucratic ways of life of the conservative elites in the academic fields. Citizenship is also an essential problem in the scientific field (MALDONADO, 2011). We have to ask ourselves: who produces scientific knowledge about genres and their transits? How do they relate to the operative logics of the elite? Do these subjects destabilize a system of oppressions? And, perhaps even more relevant, how can trans subjects, within these political and knowledge production spaces, agency other perspectives to study gender and its transits from transvestite experiences in Latin America?

The scientific field is an important space of political struggle. This is populated by artisans of research in permanent search of artistic creation and therefore, we need to increasingly encourage the cultural diversity of these spaces. In this aspect, we must understand scientific citizenship as a right to investigate, experiment, create, plan, design, program and produce knowledge. Possibilities of other educational and academic settings. We need to exercise the right to love science (MALDONADO, 2011).



As the author Rubens Alves inspires us, that they give a good reason for young people to fall in love with science. Without it, educational paraphernalia will remain flabby and powerless. Because without a great passion there is no knowledge (ALVES, 1984).

Still, scientific citizenship needs to be understood as a strategy for a sociocultural revolution. For this, some overcomings are necessary, such as leaving a scientific model based exclusively on positivism and facing the epistemological challenge of this exercise of recognition as an emancipatory practice. For this, as Maldonado (2011) indicates to us, it is necessary to live the world with reflection, a living-reflecting, from everyday actions, such as opting, managing, proposing, thinking, inventing daily lives and transforming worlds. The critical and transformative epistemologization must be seen as a day-to-day practice of the artisan subjects of science (MALDONADO, 2011).

If we recognize the plurality, diversities and complexities present in the processes of scientific and intellectual craftsmanship, we need the same form of methodologies that can, from transmethodological strategies trace logical, operative, and conceptual combinations (MALDONADO, 2014). Thinking of destabilizing subjects as producers of gambiarras invites us to create equally complex arrangements that permeate philosophical understandings, confluences and interpenetrations of various theories, articulations and tactical confrontations and research strategies.

#### **4 DESTABILIZING IDENTITIES AND (RE)CREATIONS**

In the case of subjects who move between genders, we have argued that their performance and collective construction of destabilized identities through the use and appropriation of media has been fundamental to agency other narratives around transvestite people (SANTOS, 2018a; 2018b; 2020).

It is necessary to recognize the uses of media beyond an application, but from a perspective of invention, disobedience and destabilization. It is necessary to make sense of the experiences of gambiarras that the different Latin identities are giving from their daily resistances. For this, we understand that the uses of the media do not necessarily reproduce their structural logics, because we recognize the productions of meanings present in the gambiarras of the day-to-day (MATTELART; Matttelart, 2004).

I propose here that we think of the concept of hegemonic culture as an unfinished and always ongoing project, and that for this reason, it is always on the way to being changed to other directions. For this, we base ourselves on the thought of Armand and Michele Mattelart (2004), when they recognize in the workers' and peasants' subcultures, processes of resistance, levels of rivalry, differences, and conflicts. Likewise, Rivera Cusicanqui (2018), tells us about going against a policy of forgetting, which considers only a neocolonial historical possibility and ignores the ancestral, traditional and resistance knowledge that is present in peoples not only in the distant past, but in the here and now, through their mediations with the models of contemporary domination. Our time, as





resistance, predates a colonial conception that places traditional actions in a static and distant past of everyday life.

Added to this are the considerations of Moglen (2014), that capitalism constantly places itself in crises, and in these, they find spaces for an attempt to erase identities, through a constant revolution of production, uninterrupted disturbance of all social conditions, perpetual agitation and uncertainty. This project, in progress, intends that all relationships are constantly changing before they can be consolidated. These movements seek to dismantle and demobilize social subjects, so that they do not claim their rights to citizenship.

In this sense, we can interpret that the history of all societies that exist until today is a history of class struggles (MOGLEN, 2014), but that, with the passage of time, they agency other identities and demands. The industrial society that emerged from the worldwide expansion of the European power, announcing modernity, did not overcome class antagonisms. It established new classes, new conditions of oppression, new forms of struggle in place of the previous ones (MOGLEN, 2014). With this, the new social daily lives also permeate the new media and their communication structures.

One of the great pillars of contemporary capitalism is precisely its claim to transform subaltern groups into consumers. Moderately including the diversities, not enough for them to claim their ways of living, but enough for them to become consumers and, from then on, an important piece for an exploratory neoliberalism.

As Garcia Canclini (2019) points out, capitalism shifts and, in this movement, it takes on faces that seem to be more tolerant. It includes, but not enough. It offers spaces for the propagation of voices and identities, but in a controlled and measured way. We have seen this movement when it comes to the increasing role of trans people or the LGBTIA+ community in advertisements and representative posts for major brands, which previously did not open these spaces.

In turn, these transvestite subjects have constituted an important political movement when they lead such media narratives in hegemonic communication groups, through the construction of other possible narratives for these bodies. We can bring as an example the case of Linn da Quebrada, who after participating in series and programs of Rede Globo de Televisão, has achieved a greater national prominence.

About her performance, she explains,

Representativeness is important to create new references. That's what I got into the phonographic world for. Because I realized that art not only reproduces the world as it is. Art also produces the world as it is. Almost all the songs produce and elaborate very similar loves [...] And I find this relationship curious. Why do we keep elaborating these thoughts if everything indicates that this is not productive for us? (BROKEN, 2019).

Moglen (2014) helps us to understand these negotiation processes when he tells us that the bourgeoisie, from the improvement of the instruments of production, with more sophisticated means



of communication, compels all nations, to adopt their culture and their principles of intellectual possession; it compels them to introduce into their bosom what it calls civilization, they create a world in their own image, under penalty of extinction of the other possibilities and manifestations. However, the very instruments of communication and acculturation used by them establish modes of resistance that have turned against it (MOGLEN, 2014).

And we can say that this is how trans subjects have found cracks in the hegemonic structure, to constitute their (re)existences, and to propose other possible worlds. Garcia Canclini (2019) helps us understand that it is in the fissures that citizenship is being reconfigured. We can add to his thinking the idea that these fissures are populated by gambiarras, of destabilizing daily actions that displace the colonialist logics that intend to become hegemonic.

Hegemonies depend on their ability to articulate with heterogeneous sectors. Therefore, its degree of maintenance or expansion demands its ability to reconvert and relate to other habits or dispositions and publics (GARCIA CANCLINI, 2019). And perhaps, this is the main aspect of his weakness as well. Since it is intended to institute a way of existing as unique and hegemonic, it is ignored that our reality is multiple, full of diversities that co-exist, and that, regardless of the current political-economic model, it finds ways to (re)exist from its fissures. The more ignorant are the models that want to become hegemonic, the more they open up possibilities of ruptures. More aggravate gambiarras.

## 5 NEW WORLD PROJECTS

In the song "A Lenda", Linn da Quebrada takes a critical stance after the situations imposed on her: "Today, my body, my rules, my scripts, my pleats, I am the one who manufactures it." The narrative of the album "Pajubá", ends with the singer reiterating her space of creation of the very conditions of her life. Taking to the role of deciding the rules under which you will judge yourself and build the project of your life.

We can conclude that we are experiencing the construction of another reality, which comes from the very crises that capitalism as a hegemonic model agenda, but that has intensified more and more. In addition, the very fissures caused by their movements of instability and displacement of power, have given rise to other narratives. In this movement are the disputes between the ruling classes and the subaltern classes, which implies us in recognizing the seismic changes provoked by these epistemological earthquakes that they represent the fact that we can instantly contact anyone, any company, including any knowledge (film, book, document, music), practically free of charge (DOWBOR, 2020).

These displacements create other possibilities to produce other economic giants, especially linked to the storage and distribution of information (DOWBOR, 2020), but also indicate other possible





paths to which social movements must align and expand their zones of demands. Spaces such as digital social networks have been relevant in the conquests of rights, in the political organization of various identity groups, as well as in the proliferation of voices.

If we return to the case of Linn da Quebrada, we can understand that much of its reach occurs through the mechanisms of proliferation of these networks, which through their logics, can connect subjects of the trans community more easily, breaking geographical barriers. On this, Dowbor (2020) even indicates to us that the displacements of capitalism have managed other perceptions of territory, through new bonds of sociability from varied interests. And, as previously mentioned, this movement of belonging is essential for the realization of a full citizenship.

It is also necessary to highlight another aspect of these possibilities of fissures: the importance of words in the enunciation of other possible worlds. According to Martín-Barbero (2018), subjects are constituted from their possibilities of enunciation, from the possibility of expressing their action and opening themselves to action from the word that compromises it. The author tells us about the journey of children to explore and know the world and how words are agents of this recognition.

In this sense, we can think that we, as subjects, are also constituted by words in this process of relationship with the world. To get in touch with the world through language, is also to get in touch with the "I" that interacts with this world (MARTÍN-BARBERO, 2018). From then on we are invited to think, what is the role of words for the constitution of citizenship? In the case of people who move between genders and who, in many cases, are violently associated with negative stigmas and subhuman status, how can we problematize this reality from other narratives that bring the word as a key in a process of emancipation?

It is in this game of power and enunciation that Linn da Quebra seeks to build other understandings and thus manage other possibilities for trans lives. What image comes to your mind when we talk about transvestites? "I'm disputing territories [...] I dispose to occupy the space of being a transvestite and to reinvent the social imaginary, so that when I say 'transvestite' what appears in your head are other images" (QUEBRADA, 2019).

When we think about communication, this game of enunciation becomes central, because to communicate is to question, it is to challenge the world in which the "I" and the "other" are inserted, it is to abandon an illusory security and recognize the reciprocity of isolated consciousness, which from the contact with the different, builds the mediation of the world itself. It is through the word and language that we constitute our realities and through them and the other possibilities of enunciating the bodies and the experiences, that these are being built (MARTÍN-BARBERO, 2018).

The song "A Lenda", closes the album "Pajubá", the debut album of Linn da Quebrada. About the album, the singer states:



Pajubá is a language of resistance, built from the insertion of words and expressions of West African origin. It is mainly used by transvestites [...] for me it is language construction. It's invention. It is the act of naming [...] It is once again resistance (QUEBRADA, 2019).

What we have noticed from the movement of Linn da Quebrada and other transvestite subjects is the construction of cooperative bonds, which in turn potentiate a relative autonomy thanks to new communication technologies. The use of these by other subjects, in a critical and engaged way, has changed our language, which is increasingly multiple, hybrid and complex, open to other ways of doing, it agencies the need to think about the urgency of a communicational pedagogy, a digital reeducation, which in turn, leads us to a re-education for citizenship. As Garcia Canclini says, (2019) the constitution of the sociocultural sense is at the same time literate, audiovisual, and digital.

When Linn of the Broken states,

I believe that creation and destruction go together [...] I hope the world really ends [...] In fact, perhaps the world has already ended, the world as we organized our ideas is bankrupt, it is in ruins, the pillars of this system are full of cracks. It's over. And we are proposing new world projects (QUEBRADA, 2019)

The singer refers to a world shaped from the forms and intelligibility of conservative elites, who from their ways of existing, try to homogenize societies as their copies in search of similarities. What the thinker urges us to do is to freedom of invention, to change directions, to rethink trajectories, histories, dimensions. A libertarian stance that combines strategic destabilization (MALDONADO, 2011) with a critical disobedience and a confluence of diverse knowledge, promoting in this dialectical relationship, concrete actions of a citizenship that accounts for the diversities and complexities that the world demands of us.

## 6 CONSIDERATIONS

The experiences of transit between the genders, as we have been reporting in the present text, indicate to us ways for a transition of paradigms under which our society is supported. These resistance movements demonstrate possible paths for the construction of a sustainable paradigm through the promotion of a citizen communication pedagogy, which allows the enhancement of a sense of belonging.

The construction of transvestite knowledge reveals that gender is a socially produceable category based on a series of technologies, including words and communication. In this way, we can perceive the transit between the genders as an opportunity to understand the multiple possibilities of re-signifying the masculine and the feminine in their performative character. Since "biological men and women" also interpret gender performative roles as much as trans people, differentiating only from social legitimacy in their actions within a social sharing.



The transits between the genres are enlightening as other ways of constructing an ethical, aesthetic and political subjectivities. The body that transits, which takes the concept of primitive (sub-human) as a political act of reinvention of genders and reality, through its performances, seeks to create paths for the intelligibility of its destabilizing identities of a complex system of oppressions. These new instabilities demonstrate the flaws of a supposed hegemonic model, ignorant of diversity, and thus constitute a social and political citizenship.

Our field of analysis starts from communication practices and how these indicate possibilities and ways to claim citizenship in a complex communication ecosystem. We need to learn from transvestite people about how to manage destabilizations that promote new worlds, heterotopias.

Despite a complex game of negotiations and disputes, it is collectively, in everyday spaces, that we can alter the violent, neo-colonizing logics that surround our bodies and make it impossible for us to express and create other identities. In line with these transvestite movements, academic critical thinking needs to be in constant dialogue with social movements, seeking to constitute mutual networks of resistance, capable of enabling recognition of intelligibility and thus creating an artisan of thoughts genuinely open to diversity and democratic citizen exercise.



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## PREVIOUS ISSUE:

How podcasting practice makes it possible to encourage/agency/articulate destabilizing identities from a communicational pedagogy supported by a sustainable paradigm within communication ecosystems.

To enable/encourage critical destabilizing identities from a communitarian communicative pedagogy and an ethical dissubjection, from the "life time" in which the productions of gambiarras are inserted in the Brazilian podosphere?

Does a counter-hegemony involve gambiarra or revolutionary negation?

The counter-hegemonic must be multi-articulated, guided by a paradigm other than the capitalist one.

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A network of knots and gambiarras: **Community pedagogical experiences** in the artisans of podcast production for the promotion of citizenship and well-being.

How does the podcasting process based on counter-hegemonic and multi-articulated gambiarras encourage critical community pedagogical experiences, constituting a sustainable paradigmatic craft that promotes effective citizenship and well-being?

Keywords: a) Podcasting practice; b) counter-hegemonic and multi-articulated gambiarras; c) critical community pedagogical experiences; d) Sustainable paradigm (craftsmanship); e) effective citizenship and well-being

From the parts of the research:

Part I - Podcasting: territorializing a podosphere

Part II - Gambiarras - concepts

Hegemony and counter-hegemony - concepts

Multiarticulation of the subject

Podcast and experiences and gambiarras: and notes on their institutionalizations.

Part III - Community Pedagogies

Reports of experiences and experimentations of critical methodologies

Part IV - Craftsmanship of a new paradigm:

What do we learn from this journey, do our paradigms realize?

Are we producing new worlds? How to support these?

What do we find in this new world? How to make it thrive?

The podcast, as we know it today, in 2022, is a moving, non-static language that with each update, invites us to rethink our own concepts and operationalizations, both in podcasting practices and in academic research. These dynamic movements ended up constituting the instability that is





inherent in the podcast language itself: it is a hybrid language, in constant transformation, adaptation and updating. If we think about what has been called a podcast this year, it is certainly a very different practice than it was in 2017, for example.

In this project, we have the practice of podcasting as a connecting point between different zones of knowledge that encompass it. They are: the podosphere, the gambiarras and the concept of citizenship.

We started our sewing from the podcast. This is because this work is based on other academic scientific productions previously elaborated, as is the case of the course conclusion monograph "Podcasting Macunaíma: Updates of Anthropophagy for the hybrid language of the podcast", defended in 2019, as well as the master's thesis "Deglutimos um podcast?: (trans)Territorialidades Amazônicas como (re)existência nos processos de disputa da podoosfera brasileira", defended in 2022. We have been studying and observing the podcast systematically since 2017, and in these research movements, some points catch our attention.

There is a consensus among authors who research podcasts in the field of communication in Brazil: there is no consensus on how to define podcast. Let's look at some examples found in thesis and dissertation papers available in the Capes repository.