Fluid Gender in the academic sphere: a question of inclusion

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Abstract: "Fluid Gender" refers to a type of identity, that's how the subject recognizes himself. Seeking to understand "Fluid Gender" we can perceive nowadays the suffering of these individuals before a normative hetero society, where there is an incessant search for inclusion and recognition of rights. The overall objective of this article is to understand how the academic space conducts the process of inclusion of students who are "Fluid Genre". The methodology used was the bibliographic narrative research based on books and articles, and the choices of the materials were based on the questions that discussed the theme. The results and discussion is to understand the need to know gender flowing and a way to talk about inclusion because it is understood that in academies there is still a masked prejudice and that gender differences are still seen as abnormal. Knowing that each individual has a current tendency and has the ability to change consciously and rationally, and their behaviors and thoughts form either basis for the formation of personality and their sexuality, studying the fluid gender makes us seek to understand the suffering experienced by each individual. Thus, the importance of knowing the different types of genres is emphasized, remembering that academies are a space of socialization and diversity.

Keywords: Fluid Gender. Academic space. Inclusion

1. Introduction

This work aims to understand from psychology the understanding of "Fluid Gender". The aim was to consider the academic space, with regard to the inclusion process of people who consider themselves to be "Fluid Gender". Thus, it was intended to broaden the discussion about gender and to highlight the importance of this discussion in the formation of citizens.

For Beauvoir (1980) the genre is "constructed", but there is an agent implicated in its form, somehow assumes or appropriates this genre, and may in principle assume some other. Based on this assumption, it is known that gender identity is constituted in the way the individual identifies with his/her gender, that is, it is how the person recognizes himself or is socially constructed.

The person "Fluid Gender" identifies with two or more genders, whether male, female, or non-binary, by means of

aspects that can guide transsexuality, one day being more masculine and the other more feminine, as you prefer, because the "Fluid Gender" is not fully defined as man or woman, in view of these implications. About Louro, sexual identities (2011) indicates that:

[...] they are therefore constituted through the way they live their sexuality, with partners (a) of the same sex, of the opposite sex, or of both sexes. The subjects also identify themselves historically and socially, with the male and female sex and thus construct their gender identity. (LOURO, 2011, p.35).

It is known that it is still great prejudice with everything that hegemonically normative society has with everything that deems "different" all those who do not share a standard, are extremely excluded s, in the academic sphere is not different, it can be seen that there are no spaces to talk about the various types of genres, nor give the opportunity to

talk about what they suffer and pass by having a different sexual option. Spaces need to be opened so that they can speak and include them in a non-normative way. Moreover, it can be said that this article intends to discuss the genres and seek to understand that each subject recognizes itself in a way.

2. Literature review

2.1 Gender

Gender refers to the identity adopted by a person according to his genitals, psyche or his role in society, so we have several types of gender. Also dealing with the social constructions Goellner (2008) refers to gender as a social construction of the feminine and male, because it is not only the biological sex that establishes a difference between man/woman, but also social and cultural factors. The grammatical use of the word gender thus has several implications on this terminology that has been in the social environment for some time. Some feminists began to use the word gender more seriously, in the most literal sense, as a way of referring to the social organization of the relationship between the sexes.

Louro (2002) points to gender as a social construction, but attentive to the way the subject is constituted and constructed, in the midst of the social relationship. The deeper use of the term gender begins with feminist groups of North American, based on the conceptual need that lacked these. Thus, in contra point to the biological determinism that this term implied, such as sexual difference and normative definitions of femininity.

Based on the conceptual needs of approaches to gender, some north American feminists groups observed the importance of gender studies to introduce men and women in analytical vocabularies in relational lies, according to this opinion, women and men were defined in reciprocal terms and no understanding of anyone could exist from entirely separate study, thus seeking the understanding of the sexes and gender groups in the past, thus opening up to studies that contribute to deeper analyses of sexual roles and sexual symbolism in societies.

The distinct genres are part of what "humanizes" individuals in contemporary culture, we usually punish those who do not properly play the role of gender.

For Lacan and Freud in "O ego e o id"(1923) they present different versions of how gender identities work, the complexity of gender is presented in the multiplication of a variety of culturally dissonant identifications. In Lacan's formulation, gender identification is understood as fixed in the binary disjunction between "having" and "being" the fact, with the consequence that the excluded term is an excluded sexuality that contests the subject's claims. In addition, the sexist hetero binary structure that carves genders in males and females prevents an adequate description of the types of subversive and imitative convergence that characterizes different homosexual cultures.

For Nicholson (2000) Gender was developed and is always used in contraposition of sex, to describe that it is socially constructed as opposed to what is biologically given.

For, it can be said that gender and sex are therefore understood as distinct, gender has been increasingly used as a reference to any social construction that has to do with male/female distinction including the constructions that separate female bodies from male bodies.

The true genre is a fantasy instituted on the surface of bodies, so it seems that genders can be neither true nor false, but only produced as true effect, in a society that imposes alternatives to act as a woman and man when faced with a non-normative sexual option becomes an affront to the macho society that still exists, thus leaving the "Fluid Gender" does not appear.

Beauvoir (1980) brings that "No one is born a woman, becomes a woman" the idea was evident: it is not sex, but rather the construction of identity, which makes us men and women. Far from binary determinism, where only males and females determine gender, gender studies open up the possibility for gender identification to contract sex, but also for other genders.

Gender, on the other hand, is a social and cultural construction, which is done throughout life creating an identification that can correspond or not to biological sex. Beauvoir (1980) fascinatingly explained how this impacts human life, exemplifying the way women were educated to assume a posture that interiorized them to men, nothing in their sex so determined. Louro (2008) points out that there are many ways to live gender and sexuality.

Rogers (1965) people have a tendency and a desire for natural evolution to autonomy. In view of this statement, it can be said that for a long time the construction of gender in humanist psychology was seen as an affective-sexual orientation, since the heterosexual pattern was considered normal, and any other that did not enter this framework was seen as a disorder.

Considering that the gender expression and the way the individual shows his/her gender, in the way of interacting, acting, gender is expressed as feminine or male, passing through androgen, excluding non-binary genders. With this they continue to try to fit individuals into the binary vision man/woman, ignoring any possible fluidity.

In psychology, the construction of gender is viewed in a binary way where non-current thought does not present free expression, however, with the rise of humanist psychology, Rogers used three basic principles and the interaction of these gave openings to expressions free of gender characteristics, the principles are congruence (being what he feels), empathy (putting himself in the place of the other) and the positive consideration (receiving and accepting the other as he is) that is, the individual is more than the sum of his parts, he is conscious and develops his own perception.

Rogers also believes that the individual has the ability to modify himself consciously and rationally, because his behavior and his thoughts provide the basis for his personality formation. Humanist psychology was the first to give freedom to the individual video to build his own genre according to what he decides and feels about himself, leaving him free for his own expression.

2.2 Fluid Gender

"Fluid Gender" is a type of gender identity, it is known that gender identity is how the subject recognizes itself, and the "Fluid Gender" enters the category of non-binary transsexuals, each person "Fluid Gender" has its style and type. People of "Fluid Gender" usually change gender from time to time, and these changes can occur in very flexible or sudden forms, constant or fickle, can also occur between defined or undefined genres, and with this constant fluidity ends up experiencing problems due to the constant change of interest. (RAMET, 1996).

2.3 How did the expression "Fluid Gender" come about

The expression "Fluid Gender" appears in the mid-1990s, in the United States, where there are reports of the word Gender fluid ("Fluid Gender"), during studies of what would be a person "Fluid Genre" there was a suspicion that many people who identify themselves as crossdressers, drag queens, drag kings, would identify themselves as "Fluid Gender" if they happened to know of the existence of this identity, and if they were not afraid of all the stigma that they would carry.

Little known yet people "Fluid Gender" can vary in a random way, according to circumstances or their desires, can be identified as non-binary, transgender or multigender, live with a crazy desire to cross from one gender to another, and this desire to travel from one gender to the other has nothing to do with their genitures or even their sexual orientation.

On August 3, 2012 was created a blog Gender fluid, by JJ Poote, in this community created a flag and a bracelet so that people could understand what happens to the "Fluid Genre", the flag has been representing the fluctuation and flexibility of gender in people "Fluid Genre", and each color represent a genre. Rose represents femininity; White represents the absence of gender; Purple represents combination of femininity and masculinity; Black represents all genders and blue represents masculinity. The use of the bracelet represents precisely this transition from one gender to the other so that people who live with them can know how they are feeling that day.

But it is known that although all the advances to the various types of genders will be respected there is still a huge prejudice, today the LGBTQI+ community is increasingly including the various gender representations, thus giving the possibility that the various types of gender are respected and that they can fight for their rights to express themselves in the way they want.

However, the rates of murders of homosexuals, conform and indicated by the Secretariat of Human Rights (SDH) are still enormous:

[...] 58.9% of the victims know the aggressor and the most frequent place of aggression is the house itself with 38.6%. There was also an 83.2% increase in reports of psychological violence made against LGBTQI+ to a sad reality every 24 hours a homosexual is murdered in Brazil. According to a study, in 2012, 3,084 reports of 9,982 violations related to the LGBTQI+ population were recorded by the government, involving 4,851 victims and 4,784 suspects. In relation to 2011 there was an increase of 166.09% in complaints and 46.6% in violations, when 1,159 reports of 6,809 human rights violations

against LGBT people were reported, involving 1,713 victims and 2,275 suspects, the figures indicate a picture of homophobic violence in Brazil: in 2012, 27.34 homophobic human rights violations were reported per day. Each day, during 2012, 13.29 people were victims of homophobic violence reported in the country. And in the victims of the complaints, despite the high rates of ignorance about their gender identity, 60.44% were identified as gay, 37.59% as lesbian, 1.47% as transvestites and 0.49% as transsexuals and other genders (SDH, 2012)

2.4 The discovery of sexuality "Fluid Gender" in adulthood

The term sexuality emerged in the nineteenth century, but in recent decades, there has been more talk about sexuality, still a huge taboo when referring to sexuality in the context of non-normativity man/woman, for many sexuality can be terrifying since society preaches homosexuality as wrong and shameful, even more painful for the "Fluid Genre", the age of discovery of being "Fluid Genre" varies greatly, depends a lot on the freedom or repression that is imposed by parents and society where the individual is inserted, the person "Fluid Genre" suffers a lot from the discovery to be "Fluid Genre" "because society imposes that you are what it says is "normal", in addition to all suffering acquired by not being able to express itself there are still psychological aggressions that this individual suffers throughout life (SCOTT, 1995).

If high discover "Fluid Gender" is not easy at first they are confused with being lesbians or homosexuals, they are confused, because not even they do not understand what is "Fluid Genre", since it is a new nomenclature still little spoken, and often take years to understand themselves as "Fluid Gender", who always want to flow between one gender and another and not get stuck in the same genre.

In addition to all the suffering that the person "Fluid Gender" suffers for not being high recognize immediately there is still the suffering that occurs with the constant verbal aggressions they receive for being "different", it can be seen that society understands gender only as the biological sex of the individual, and everything that remains or wants to curl up as "different", in general it is judged by being "strange" and not understood.

There is still a lot of living in small boxes of prejudice before society, because it can only be a man or a woman, everything that is judged as different is an affront to patriarchal and hetero normative society, because it has to be the "or"? It's either one or the other. Why do we need to be so strict when it comes to gender sexuality? Should someone's sexuality bother me so much that it makes me aggressive? I don't think so, that we should deconstruct this idea of man/woman and start to respect what the other brings with him. It is known that it is difficult, that society cannot accept that you accept that you live differently than patriarchal society imposes, so talking about inclusion is extremely important in universities where you still see so much prejudice.

2.5 The inclusion (exclusion) of the "Fluid Gender" in the academic field

Louro (2011) tells us that "the school became different for the rich and for the poor and she immediately separated girl

from boy". When we analyze this statement, we will return to the historical beginnings of female inclusion in the school environment and all the preconception that happened until women were able to enter schools. Since the colonization that the insertion of women in the educational system was disregarded, they could not attend formal education and, those who wanted to learn to read, went to the convents. The teaching began to be made available to women during the Brazilian Empire. The girls were mostly home-schooled to learn household chores and were not entitled to school education, women were intended for marriage only.

The inclusion of women in school began from 1758 and this situation gradually changed with permission to attend classrooms for girls, but in teaching was done separately by sex, only educators of the union *femes* could teach male girls and educators to boys, and therefore girls would never be by the boys' side in the same classroom.

Our first specific legislation on primary education, still contemplated the discrimination of women, they did not learn all the subjects taught to boys, especially those considered more rational as geometry, and in return should learn those dedicated to the home, to household gifts. From the moment that girls and boys began to study together begins there the various gender contexts appear. There came a moment of transition, from transformations of paradigms of sexual and affective behavior to reality. At the same time that we live with an increasingly rich and less labeled sexual diversity, conservative groups and institutions still persist that remain and even reinforce prejudiced, discriminatory and violent attitudes. It is known that the school space is where discrimination is most reproducing and at the same time a fundamental place for the transformation of sexist relationships. In this context, the school is often not seen as a place where sexuality should be expressed or discussed, but it is already known that from the moment we talk about sexuality children and adolescents are more able to deal with differences.

Based on the assumption that from birth children begin to have affective contacts and gender relations begin to be built, it is possible to say that from the beginning children experience themselves, and experience situations that relate to gender issues. These relationships give a reference to the child about his own identity and to understand the reality of the world and come to perceive his own identity age, from what questions begin to arise about their sexuality, because from an early age they begin to learn from adults the biological differences of the sexes, with this genders begin to appear in the school environment also giving the opening to the concept since everything that does not enter the heterosexual pattern is seen as wrong, it is also known that it is not possible in any way to ignore homosexuality as if it did not exist.

When we talk about prejudice, it only refers us to high schools, so what this study wants to emphasize and bring to discussion is when this prejudice expands into the academic sphere, often think that prejudice comes from people without study and that it would be almost impossible to have prejudice within an academia, we stop a little to think: is it that from the moment I do not respect the will of how the individual who calls himself I am not read disrespecting, or when I practically force a person of fluid sex to enter the bathroom that in that

hollow soon would not be that a prejudice, or simply mock because that guy today dressed as a man and tomorrow as a woman?

It is also known that education is a right of every citizen, but let us stop to think is that really universities are able to welcome everyone respecting the uniqueness of each individual? And because there is a huge rate of evasion of these subjects, prejudice would be the answer. Louro (2008) states "that as or more important than is said, is what is not said, what is silenced". That is, the masked prejudice in universities where gender and gender differences, in addition to reproducing discrimination, seem to be the guarantee of an order not to talk about it.

Eliminating sexism and homophobia of universities requires more than care requires a change of posture: giving equal care to all types of genders; respect for sexual diversity and trying to renew the values and attitudes of these individuals. It is necessary strength and disposition for social transformation and must always question them asked prejudice that causes students to escape from universities without experiencing their dreams for fear of verbal and even physical aggressions.

Over the years, much has been discussed about the issues of sexual diversity in our society, talking about legal rights, the expression of feelings and the exposure of desire. But it is a great mistake to think that we have achieved equality totally, because the recognition by thistles fact of accepting that the "other" can coexist. We need to overcome this myth of sexual equality and understand that there is no "other", but rather the "others", and among these "others" there is all the "I". As much as great steps are being taken, that each day is fought more for equality will still be a long journey towards recognition worthy of sexual plurality.

Faced with so many implications, the subject "Fluid Gender" reaches the desire to be able to express himself without being charged so much for normality, the same dentin the possibility of living every day as unique, where he will experience the self-realization.

3. Conclusions

For all the above presented, it highlights that there is still a lot of prejudice when it comes to the difference of sexuality, because the way to show that it does not share the idea that has to be a man/woman, but rather what one has the will, without thinking or following the rules of patriarchal society that requires the subject to stop living his life to live the life that society imposes, enters what we can call a vicious cycle of fear to prejudice. Because we know that only a school/academy based on respect, freedom of expression can foster respect and inclusion.

It becomes more than noticeable that the academic space is not prepared to deal with diversity, although the struggle is constant for this to happen still lacks much, because the law of silence is still prevailing, where the subject goes through prejudice and stops living his dream for fear of rebelling against prejudice within the academy, it is more worth quiet, give up than fight for his rights.

Finally, we must all recognize that the academy is and

will always be a space for socializing diversity, where the subject needs to feel comfortable to express himself and feel safe to realize his dreams. It is also known that more studies are needed in this area so that both academia and subject know how to deal with situations contrary to the so-called "normal". As Rogers (1965) states, "people have a tendency and a desire for natural evolution for their autonomy."

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