

Quantitative research, Linguistic Discrimination and the graduation in Letters: a case study in Itaperuna (RJ), Brazil.

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Abstract

This article presents the perceptions of undergraduate students about Linguistic Discrimination (LD). The main objective of this study is to analyze of quantitative research view of literary scholars confronted with situations related to the mythology of linguistic prejudice, that is, to the myths that, according to Bagno (1999), are constructors of discriminatory behaviors before certain linguistic varieties.

Keywords: Teacher Training. Portuguese language. Education and society.

1. Initial considerations

In the face of the historical course of Portuguese Language teaching, there are situations to be (re) thought regarding the approach of language in the classroom. For a long time, a privileged place was granted to the standard norm, to the detriment of the other linguistic variations. At this point, the school, which in its conception should stimulate social and democratic interaction through language, deprives its primordial function by contemplating, almost exclusively, a specific variety of language use.

Based on this problematic, this study investigates the training of Portuguese Language teachers as a starting point to understand if future professionals are prepared to deal with issues of social exclusion related to language, especially, with impasses referring to the phenomenon called Linguistic Discrimination (hereinafter LD).

Thus, the article presents the perceptions of undergraduate students of Letters on the LD. The main objective of this study is to analyze the view of literary scholars confronted with situations related to the mythology of linguistic prejudice, that is, to the myths that, according to Bagno (1999), are constructors of discriminatory behaviors before certain linguistic varieties.

Methodologically, it is quantitative research and it uses the forms of the Google platform, which will be designed to students of the last period of the full licentiate course in Letters of a university center of the city of Itaperuna, RJ. As a theoretical contribution, the National Curricular Guidelines for literature courses (2001) and authors such as Antunes (2009), Bagno (1999; 2015), Camacho (2013), Pacheco (2005) and others.

Among the hypotheses, it is assumed that the final students of the course will project speeches based on a sociolinguistic approach to variation, not reproducing stereotypes referring to the myths circumscribed to the LD, since this topic of study is provided as a curricular content.

The relevance of this work is justified by the need to investigate, in the training base of Portuguese language teachers, the impressions related to LD, a factor that promotes the oppression of certain social groups, distance between the Brazilian and his native language and difficulty of the teacher himself in dealing with diversity in the classroom.

1 Linguistic Discrimination: brief considerations

Considering that this work aims to deal with the student perspectives against the LD, it is important to identify, in general lines, the further studied phenomenon.

In a historical review, the LD emerges from a confusion between language and normative grammar, from which, throughout history, verifies the vision of uniqueness and similarity between both, which according to Bagno (1999, p. 9) is a misconception, since "a cake recipe is not a cake, the mold of a dress is not a dress, a world map is not the world [...].Also, grammar is not language."

First, it is worth mentioning, among the language functionalities, the possibility of expressing feelings and other expressions, as well as its capacity for transformation, depending on the intents of the speaker or the contextual demands. In this sense, the singularity of the language is verified, and, yet, it can be considered as a multifaceted phenomenon, since each language user adapts their forms of use to the situation, giving fluency and dynamicity to the Portuguese language.

Linguistic discrimination arises, as far as, in such variation, a manifestation of use - the standard norm - is chosen solely and exclusively to the detriment of others, starting from the innocuous assumption of linguistic homogeneity, regardless of the inherent diversity to language (BAGNO, 2015).

In this way, a model of disability is introduced for later institutionalization of social discrimination, as Camacho points out (2013, p. 49):

On the other hand, the model of deficiency faces the dialectal differences in comparison to the standard norm, an attitude that marginalizes dialectal varieties that naturally arise from use, conceived as deviations, or inaccuracies. The institutionalized standard norm, which is, by definition, closer to the linguistic variety of the socioeconomically privileged group, is used, more often, on formal situations of interaction. It ends up being taken, however, as a model for the verbal interaction of the other social categories in all situations, even the informal ones. In this case, the verbal performance that does not fit the standard norm would be, in this way, endowed with organic deficiencies, of mere pathological deviations.

Given this scenario, prejudice exists because of the inability of some people to understand and accept differences: color, race, sex, social class, and even language. It is precisely in language that one of the greatest manifestations of prejudice is found; discrimination against the forms considered "wrong" to speak and write, which limits growth, despises, marginalizes and, according to Camacho (2013, p. 49), mistakenly sees variations as pathologies, social diseases promoted by the diversified use of language.

The language spoken and lived in the streets, in the houses and in the reality of the majority of Brazilians is not, in the same terms, the so-called "standard" language, which is taught in schools and required in vestibular, public tender, media, and any more formal situation. For the most part, what is understood, in common sense, as a "standard norm" corresponds to the set of rules used predominantly by the richer and elite classes in the social hierarchy. As through language, it can establish relations of power in society, the recurrent linguistic use of this class is chosen and elevated to the category of "standard." In this social game, linguistic discrimination occurs through the imposition of this "standard" and the contempt of all that is "non-standard", as Viana (2004, p. 42) reiterates:

Prejudice, eventually, takes on the force of a weapon to win the competition and to seek a better position in the social hierarchy, although it assumes a special role in the school system. The standard language is imposed on all students, including those from the less favored classes who do not have the mastery of it.

Bagno (1999, p. 40) also asserts that:

The serious differences of social status that explain the existence in our country of a real linguistic gap between speakers of the non-standard varieties of Brazilian Portuguese, who are the majority of our population, and the speakers of the (alleged) standard variety, in general poorly defined, which is the language taught in school.

Equally, in this line of reasoning, Bortoni-Ricardo (2006, p. 37) states that:

In a society such as Brazil, where the standard language is clearly associated with social class, a poor child with a rural background can only have some opportunity if it is introduced into the literate culture through the school process, unless, by a conjunction almost magic of talent, personal effort, and political circumstances, the literacy goes to her/him and she/he becomes a Brazilian who achieves citizenship by mastering the prestigious ways of speaking. Therefore, it may be until that child becomes president of the republic.

Speakers in different contexts speak in a "different" way, not necessarily "wrong." Instead of trying to understand the situation, LD mythology promotes the spread of the idea that speakers of this variety are socially and intellectually inferior, being illiterate of the language. In this sense, Bagno (2007) points out that

The more socially stigmatized the person is, the more stigmatized it is its speech. If an illiterate or a person of lower income commits a determined grammatical impropriety, it is extremely stigmatized, considered dumb. However, if it is a person with a superior education, who enjoys the prestige in society, it considers it a mistake. The same supposed mistake committed by person A or B has a different evaluation according to their localization in the social structure.

For this reason, Kramer (apud BAGNO, 2003, p. 21) points out that

The clearest demonstration of the eminently social character of linguistic discrimination is that the notion of error, especially of "gross error", is neither absolute nor static: the notion of error varies and fluctuates according to who uses and against whom.

The standard norm, despite being an instrument used for discrimination, does not cause prejudice to Brazilians in general. On the contrary, it is good that it is taught and known by the students, as a matter of necessary social convention among the users of Brazilian Portuguese. It is only harmful when it becomes a mean of social exclusion, as unfortunately has happened.

Finally, a foundation was sought in Bagno (1999, 2015) to emphasize that the Brazilians, when speaking and writing, use a living language, dynamic practice, perfectly adapted to the intended purposes.

The objective of Portuguese language education is to train good users of the language and knowledgeable people about the expressive and communicative resources it offers, so that, according to Antunes (2009), the student can transact in various social spheres through the knowledge and use of its language.

2 Portuguese teacher training

According to Pacheco (2005) and Morgado (2002), institutions that train education professionals are multiple spaces of interaction between diverse individual and collective experiences, promoting the exchange of knowledge, attitudes and social values. Thus, through such interactional dynamic, teacher training nowadays tends to receive interferences from new perspectives, circumscribed to educational practice, and from contemporary public policies.

As for the emerging view regarding the teacher, it is possible to emphasize, according to Cunha (2010), the overcoming of the teaching model of knowledge transmission as a depository. It is understood that the teaching function needs to be, methodologically, based on the contextualization of contents, with the teacher as a mediator for knowledge (re) construction, as it will articulate the diversity of contexts and the possibilities of application between theory and practice in a given learning situation.

It is important to emphasize that, regarding the teaching profession, it is necessary to consider the external conditions - social, political, cultural and economic - present in the initial and continuous formation. In this way, the construction of professional knowledge and the teaching professionalization itself takes place through initial training in higher education - undergraduate courses - and includes basic, continuing and continuing education in service.

In addition, training needs to be a continuous process, beginning with the acquisition of knowledge in the Initial Formation until the action, determining the direction of the curriculum and its reflections. For Garcia (1999), the importance of teacher training allied to the organizational development of the school, to academic and didactic-pedagogical content, is justified by its contribution to the theory-practice dialogue. Teacher training permeates teaching.

The contemporary perspectives for the design of the Letters courses signal the need for this most critical and reflexive professional in the current scenario of change. An example of this is the proposal of the Curricular Guidelines document, elaborated by the National Council of Education, taking into account the challenges of higher education in the face of the profound changes that have marked the contemporary society and the conditions of professional practice in the labor market:

It is emphasized that the university cannot be seen only as a reflection of society and the world of work. It must be a space of culture and creative imagination, capable of intervening in society, transforming it into ethical terms.

The Letters courses should have the following flexible structures:

- Provide, to the professional to be formed, options of knowledge and acting in the job market.
- Create opportunities for the development of skills needed to achieve the desired competence in professional performance.

- Promote constant articulation between teaching, research, and extension, in addition to direct articulation with the post-graduation.
- Provide the exercise of university autonomy, being in the responsibility of the Institution of Higher Education, definitions such as professional profile, workload, basic curricular activities, complementary and internship (CURRICULAR GUIDELINES, 2001, p. 29).

Therefore, this professional must have ability with the language or with the languages that are the object of their studies, considering structure, operation, and cultural manifestations, besides having knowledge and respect for the linguistic varieties. It should be able to theoretically reflect on language and use new technologies, recognizing their professional training as a continuous, autonomous and permanent process, as well as having a critical sense on topics and issues related to linguistic and literary studies.

Moreover, referring to the graduating in Letters, the Curricular Guidelines point out that this future professional (p. 30):

Both in the native language and in a foreign language, classical or modern, in the baccalaureate and bachelor's degrees, it must be identified by multiple skills and abilities acquired during its conventional academic training, theoretical and practical, or outside it.

The Letters professional should be committed to ethics, social and educational responsibility and the consequences of their work in the labor market. It should be critical to understanding the continuing pursuit of continuing education and professional development.

In this sense, teachers of Portuguese Language need to receive broad professional training, which prepares them to come across the language in all its diversity. It is important that teachers receive language training; based on Sociolinguistic principles, so that they can recognize, in the students' speech belonging to the underprivileged classes, a language that has logic, which has structure, but is different, and not necessarily wrong.

According to Bagno (2004, p.2):

Teachers need to be aware of the existence of linguistic discrimination. They will be able to do this being dedicated to a more serious, more detailed study of the linguistic variation issue. So, it is necessary that, first of all, they have a good formation in the part that we call sociolinguistics. From this knowledge, these studies, they will be able to outline some strategies for working with this in the classroom.

Complementing his line of reasoning, Bagno (1999, p. 119) shows that:

The traditional methods of teaching language in Brazil aim, as incredible as it seems, the training of Portuguese teachers! The teaching of the strictest normative grammar, the terminological obsession, the classificatory paranoia, the attachment to the nomenclature. None of this serves to form a good user of the language in its educated mode.

For a good development of the teaching-learning process, native language teachers should not judge the facts of the language through "right" or "wrong" for their students, but inform them about the linguistic uses, distinguishing current and ancient use, cult and popular use, Brazilian use and Lusitanian use, formal use and informal use, adequate use and inappropriate use, enabling the student to see the language more dynamically.

These teachers should treat the notion of error as something more relative, so that their students are not stuck in forms. The teaching of Normative Grammar is important, but it should not be prioritized because it was used only as an instrument in the fight against social inequalities and not to adapt to the demands of a society that divides and discriminates (BAGNO, 2003). According to Kezen (2004, p.2),

The standard dialect is the language used in schools, the mode required in official documents, constitutions and laws, textbooks, scientific articles etc; so it is extremely necessary to know it, but it cannot be considered the only one desirable.

In this sense, Bagno (1999, p.3) also states that

It is essential to encourage the use of the standard language, especially in linguistic manifestations of major importance and socio-cultural outreach and in those that aim the communication between the different regions of the country. This incentive does not need to come accompanied by disdain, contempt, mockery of the other innumerable linguistic norms that exist within the Brazilian universe of the Portuguese Language.

Seeking essentials in Bagno, Stubbs, and Gagné (2002), these scholars claim that the Portuguese teacher must receive scientific training like any other professional who leaves the University for the World of work. However, this does not mean that he will pass on to his students exactly what he has learned at the university. This knowledge is only a basis for the teacher to perform his work, so that he has a scientific instrument to analyze the linguistic and pedagogical phenomena that he will encounter in his professional performance.

Consequently, Bagno, Stubbs, and Gagné (2003: 79) assert that:

The knowledge of Traditional Grammar, linguistic theories, and scientific research methodologies will constitute the formation of the language teacher, but it is not to be transmitted as such to the students of the basic and fundamental schools.

In this same line of reasoning, Bagno (2001, p. 3) stresses that "the language teacher must become a researcher and a research guide, as well as being a producer of didactic material and not simply a consumer of material and of pre-fabricated didactic concepts".

Still, according to Santos (2005, p. 2),

It is necessary to get the student to understand the need to use the standard dialect without discarding the dialect he brings to school. It is a complex task since it requires the professionals involved, not

only the technique, but also a density in their political and critical conceptions, that give them the competence to work with this cultural diversity.

Good training of Portuguese teachers has, therefore, the main objectives of deconstructing a series of myths about language, which create a conservative and retrograde linguistic ideology and generate linguistic discrimination.

3 Methodological paths: with the word, graduates of Letters

Methodologically, it is a quantitative research and it uses the forms of the Google platform, which were destined to 15 students of the last period of the full licentiate course in Letters of a university center in Itaperuna. It is a 3-year degree course. The research was applied with students of the Portuguese Letters qualification. As for the curriculum, it is worth mentioning that 4 modules of Linguistics are offered, with an hourly load of 60h / module, denominated Linguistics I, II, III and IV, which represents, on average, 2/3 of the course's duration periods.

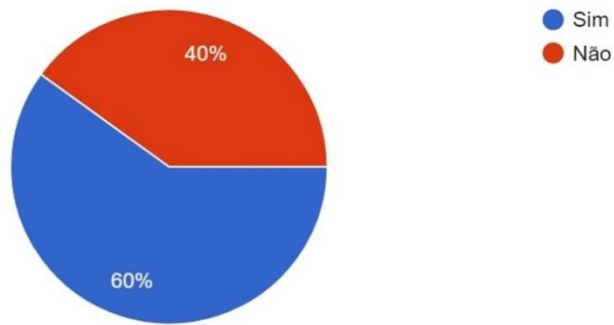
A theoretical cut was made so that the students were asked about six questions concerning the mythology of linguistic discrimination pointed out in Bagno (1999). At first, it was a closed questionnaire, with the possibility of the respondent to register, discursively, below the initial question, his perception about the use, using the "Justify" response. The graduating students of the course of Literature were questioned:

1. Do you believe that Portuguese is a difficult language?
2. Do you believe that there is a more correct Portuguese to use the language?
3. Do you believe that the Brazilian does not master the Portuguese?
4. Do you believe that the Portuguese spoken in Portugal is more correct than the Brazilian?
5. Do you believe that uneducated people, that is, people who did not have access to higher levels of education, speak with many mistakes?
6. Do you believe that mastery of the standard language is an instrument of social ascension?

Continuing the analysis of the data from the research, a myth diagnosed by the author mentioned above as being very widespread in Brazilian culture is the idea that Portuguese is a very difficult language. We can see, from the chart below, that 60% of undergraduate students ratify this consideration:

Do you believe that Portuguese is a difficult language?

15 answers



Picture 1. Myth about the difficulty

Source: Research data

While justifying the motives, the survey participants blamed the quantitative rule, usually laid out in grammatical compendia of the standard norm. Other justifications pertain to the linguistic variety and the precariousness of basic education, as can be seen in the table below.

Table 1 - Discursive answers to the question concerning the myth of difficulty

Reason	Rules complexity	Language variety	Teaching
Example	“[...] Because the Portuguese Language has several variables and invariables rules that the person needs [sic] to have the detachment of knowing how to handle it.”	“Because the Portuguese language is continuously renewing and full of details.”	“It is poorly addressed in public education.”
	“I do not think that Portuguese is a difficult language, although many people choose it, it is very much from the point of view of each one. What weighs most is the question of rules and grammars that should be well understood.”	“Yes, because it is a language [sic] that is constantly changing.”	
	“It is a difficult language because there is a complexity in its grammar, the vocabulary is very broad, and many people do not have adequate training.”		

“It's a language with many rules, and some of them contradictory.”

Source: Research data.

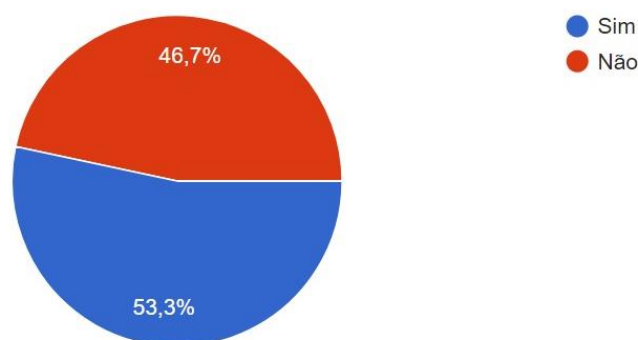
It is worth mentioning the speech of an informant who, in addition to disregarding the premise that Portuguese is a difficult language, describes educational actions that motivate such thinking, as well as foreseeing possibilities to circumvent this scenario:

People tend to think that Portuguese is a difficult language. I believe this is due to [sic] traditional teaching methodology still chosen by many teachers. If the language is worked in a decontextualized way, emphasizing the memorization of metalinguistic terms, students will surely find it difficult, given that the knowledge offered will not approach the language used everyday, so learning will not be meaningful. Of course grammar should be taught, the technical terms of the language, but above all, one must teach the student to apply them in their day to day life, showing in practice the language's functioning. If it is contextualized, it is not so difficult (RESEARCH DATA).

It is worth deconstructing this myth, since, according to Possenti (2001), there are not degrees of difficulty from one language to another, making one more complex than the other. Each in itself has its complexity. Still, according to the author, Portuguese is a language of easy acquisition, so much that a child between 2 and 3 years can already learn it. On the other hand, what tends to direct thought to consider it as difficult is that grammarians cannot comprehend it in its entirety. It is seen, therefore, that the criteria for pointing out this difficulty are imprecise, but tend to discourage the user from its own language or the will to understand it better. These consequences contribute, in this way, to the emergence of another myth pointed out by Bagno (1999): that the Brazilian does not know Portuguese. Facing such questioning, the following provision of answers was obtained:

Do you believe that the Brazilian does not master the Portuguese?

15 answers



Picture 2 – Myth about the master of the language by Brazilian

Source: Research data

Note that a considerable number of undergraduates (53.3%) believe in the lack of mastery of the Portuguese language user. This myth is very much rooted in Brazilian culture, generating insecurity in relation to language, even in speakers with a high level of education. Among the justifications, it is noted that the deponents divided their responses in recording the reasons that make the Brazilian not dominate the Portuguese and in alluding to situations that demonstrate inability with that language. Of the reasons listed, it can be highlighted precarious basic education and lack of interest in learning. From the evidence of lack of mastery, the informants pointed out: lack of mastery of the grammatical standard norm, and it is worth mentioning that in this topic an informant demonstrates dissatisfaction with the linguistic use on the Internet: "Just visualize in social networks. Very serious errors... [sic] ". It may be noted that the interviewed undergraduates have difficulty in understanding the notions of linguistic adequacy to the different contexts of use and understanding of the redefinitions of the language promoted by the virtual environment, as one of the participants of the research recalls in its consideration:

(...) if the Brazilian did not dominate the Portuguese, there would be no communication in the country. If there are communication and understanding by both parties - speaker and interlocutor -, there is a mastery of the language. The question is whether the user of the language knows how to use Portuguese in a way consistent with the context of communication, knowing how to express their ideas in a satisfactory way (RESEARCH DATA).

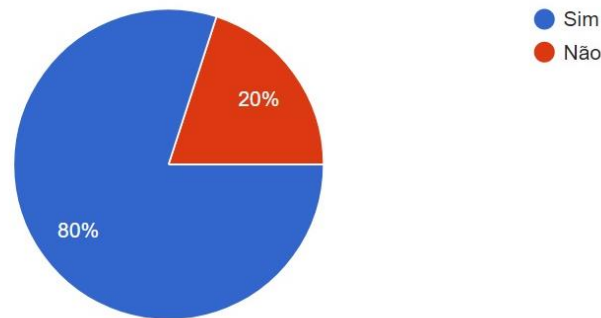
It is exactly the satisfactory expression of ideas, that is, the meanings sought in the act of verbal interaction that must be taken as a pillar for discussions of spaces that attribute new meanings to the modes of processing and use of language, such as the internet. The data collected in this research point to the need to expand these notions in order to deconstruct myths.

From this perception also comes the belief of overvaluation of the Portuguese of Portugal, taking it as superior to the Portuguese spoken in Brazil. It is precisely in the inquiry concerning this perspective that the remnants of linguistic supremacy of the (our almost ethereal) colonizer take place. Although 60% believe that Portuguese from Portugal is not more correct than Brazil, some fragments of response deserve to be highlighted, such as the association that Portugal is "the cradle of Portuguese", the Eurocentrism in "perhaps by the posture of a European country ". On the other hand, another participant was quite emphatic, in opposition to this: "No, this is discrimination and 'mutter syndrome'".

When asked about the relationship between the level of schooling and the ability to use the language, it is observed that the respondents agree (80%) with the assertion that uneducated people speak with many mistakes. The graphic below shows the result:

Do you believe that uneducated people, that is, people who did not have access to higher levels of education, speak with many mistakes?

15 answers



Picture 3 – Perception about the instruction and language mastery relation

Source: Research Data

The justifications for the affirmation given by the interviewed were focused on allegations that associated the consequences of the low level of education with the other myth about the difficulty of Portuguese, as in the following four statements: "Because Portuguese is such a difficult language."; "Yes, because they are just people without a certain level of academic instruction."; "Because if they do not have study, there is no way to know what is right and what is wrong only if the person is self-dictated. [sic] "; "Not only do they speak more, they write with many errors. The index of illiterates in Brazil is still great, unfortunately. [sic]; "Specifically, because they do not have access to schooling, which ultimately increases the degree of difficulty of the individual."

This relationship was already caught by Bagno (1999) as a frequent association in the practices of linguistic discrimination, since any linguistic manifestation, apart from those evidenced in the trinomial school-grammar-dictionary, is stigmatized and can be considered, by common sense, as a deficit intellectual. In contrast, the author is emphatic and, in his argumentation, he bases the transformation of L into R in consonantal encounters, as in "probrema" and "bicicreta": "Now, by studying the matter scientifically, it is easy to discover that we are not in the face of "mental retardation" of the "ignorant" speakers of Portuguese, but simply of a phonetic phenomenon that contributes to the formation of the Portuguese standard language itself"(BAGNO, 1999, p. 40, author's griffons). The author then rescues the etymology of words from the Roman province of Lusitania to emphasize that, at the time, occurrences were quite acceptable as "frauta" instead of "flauta" (flute). Thus, the fluency of the notion of error in Portuguese is observed, which was also pointed out and reflected in an undergraduate testimony:

If errors, in this question, are related to grammatical errors [sic] based on the standard language, I disagree. People with lower levels of schooling will clearly have less linguistic mastery, but this does not imply "language errors." These people use the linguistic variety adopted and developed by them over the years. Many take these varieties as wrong because even in school some teachers mistakenly teach that the only correct form of Portuguese is the standard, preferably in its written mode. (RESEARCH DATA).

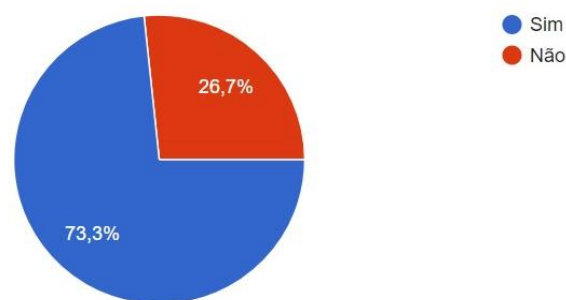
The myths are, in this way, interspersed to form other even shallower perceptions, since, under the myth that uneducated people speak everything wrong, myths dwell on the difficulty of Portuguese and the

linguistic uniqueness of our country. Above all, Bagno (1999) warns that it is not strictly about linguistic discrimination, in this case, but also about social discrimination, which refers to the speaker's identity and his locus, because "what is at stake here is not the language, but the person who speaks the language and the geographical region in which that person lives" (BAGNO, 1999, p. 45, author's griffons).

As a basis, these discussions about the imminently social character of relations mediated by linguistic usage, future teachers were questioned about their views on the premise that the mastery of the standard norm is an instrument of social ascension. The graphic below shows that the majority (73.3%) believe in the veridicality of this statement.

Do you believe that mastery of the standard language is an instrument of social ascension?

15 answers



Picture 4 – Belief about the standard norm and social ascension relation

Source: Research data.

Analyzing the discursive responses, it should be pointed out that, although a good part opted for the positive response, in the justification texts, it can be noted the imprecision of belief in this premise, especially through the use of modalizers, as in "It may be, but it is an instrument used for propitious moments." and by the vagueness of information in "It is necessary to master the learned norm on many occasions within a society. "; "It should not, but the system imposes."; and in "Because it is through language that the person expresses himself socially and proves his cultural level."

In addition, a deponent refers to the opening of opportunities in the labor market through the rule of standard language: "Who speaks well is better accepted in the labor market." Another respondent is quite emphatic in the certainty that it is the last premise: "It is from the standard norm that one gets well in life."

In disagreement with this perception, Bagno claims that there are factors far more striking than the rule of the standard in establishing the social hierarchy of individuals. In fact, it alludes to several factors of influence in the dynamics in society:

It is enough to think about the individuals who hold power in Brazil: they are not (when they are) only talking about prestigious urban varieties, but mostly they are white, heterosexual, born/bred in the South-Southeast portion or from the feudal oligarchies of the Northeast (BAGNO, 2015, pp. 107-108).

In short, as the author himself emphasizes, just as Portuguese teachers, possibly skilled users of the standard norm of Portuguese language, do not occupy the highest caste of Brazilian social dynamics, a black woman does not necessarily hold, with or without the total mastery of the standard language, equal possibilities of ascension in the model of society in force in this country. Therefore, it is a myth to trust in the exclusive domain of code the power of social transformation so immediately.

From the results diagnosed and discussed throughout their presentation, it is verified that the initial hypothesis did not implement, since the undergraduates in Letters / English still reproduced speeches with remains and, in several cases exclusively, based on the LD dissemination myths in society. Therefore, a reflection is made on the need to deepen the linguistic discussions in the formation of the future professional in Literature, which will therefore also be a form of citizens, who will use linguistic use in the establishment of their social relations.

3. Final considerations

This study had as a theme the academic formation of the future professional in Letters, specifically with problematization about the sufficiency of linguistic discussions on the LD, throughout the educational formation, so that the academicians recognize stigmatizing perspectives of the linguistic use, reflect about such approach and act consciously in combat to these perceptions limiting the linguistic richness of Brazilian Portuguese.

In order to do so, the first section aimed to discuss what LD is about and how its practices in society are constituted. Subsequently, in the second section, we focused on analyzing the expectations for the professional profile of Letters after their formation, among them, it was evidenced the stimulus to the reflexive, critical and active positioning of the future Portuguese teacher. Based on this information, in the third section, the data collected by the questionnaire applied to undergraduates from the 5th and penultimate periods of the Letters degree course were analyzed.

It can be verified with the research that the majority of the students graduating from the course of Letters of a university center in Itaperuna designed discourses based on stereotypes and linguistic myths, which corroborates with the relevance of this work through the necessity to investigate, in the base teacher formation in Portuguese language, the impressions related to LD, a factor that promotes oppression of certain social groups, distance of the Brazilian with the native language and difficulty of the teacher in dealing with diversity in the classroom.

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