# Article information:

Lavender Languages — LGBT+ Cultural Heritage
<https://www.lgbtculturalheritage.com/lavenderlanguages>

# Article summary:

1. Lavender languages are secret languages, cants, and slang used by LGBT+ communities for safety and identification.

2. Polari, a British cant, was used during a time when homosexuality was illegal in the UK to identify other gay or bisexual individuals.

3. Lubunca in Turkey and IsiNgqumo and Gayle in South Africa are examples of lavender languages that have evolved to provide safety and communication within their respective LGBT+ communities.

# Article rating:

Appears strongly imbalanced: The article is written in a biased or one-sided way, and the information it provides is not trustworthy enough to be considered a reliable source. You should consult other sources to find reliable information on the presented issues.

# Article analysis:

The article titled "Lavender Languages — LGBT+ Cultural Heritage" provides an overview of various secret languages used by LGBT+ communities throughout history. While the topic is interesting and sheds light on the importance of these languages in providing safety and community for marginalized groups, there are several potential biases and missing points of consideration in the article.

Firstly, the article presents these secret languages as solely created and used by LGBT+ communities. While it is true that these languages have been predominantly used by LGBT+ individuals, it fails to acknowledge that secret languages have been utilized by other marginalized groups as well. For example, during times of slavery, African Americans developed their own secret language called "Gullah" to communicate without their oppressors understanding. By framing these languages solely within the context of LGBT+ communities, the article overlooks the broader historical significance of secret languages as a tool for resistance among various marginalized groups.

Additionally, the article claims that once these secret languages become well-known outside of their communities, their purpose is lost. While this may be true to some extent, it fails to consider that even when a language becomes more widely known, it can still serve as a marker of identity and solidarity within a community. The Polari language, for example, has experienced a revival in recent years despite its wider recognition. This oversight undermines the ongoing cultural significance and resilience of these languages.

Furthermore, the article lacks evidence to support some of its claims. For instance, it states that Lubunca has become a fad at a time when Turkey's LGBT+ community needs protection the most but does not provide any concrete examples or data to support this assertion. Without supporting evidence or sources, such claims appear unsubstantiated and weaken the overall credibility of the article.

The article also includes promotional content without critically examining its implications. It mentions a reading of the Polari Bible causing outrage during a Church of England service celebrating LGBT+ History Month but does not explore the reasons behind this outrage or provide a balanced perspective on the issue. By presenting this incident without further analysis, the article may inadvertently promote a one-sided view of the controversy.

Additionally, the article does not adequately address potential risks associated with using secret languages. While it acknowledges that these languages were developed for safety, it fails to discuss the potential dangers of relying on secret communication in oppressive societies. For example, if someone outside of the community learns and exposes the language, it could lead to increased discrimination or violence against LGBT+ individuals. This aspect should have been explored to provide a more comprehensive understanding of the complexities surrounding these languages.

In terms of counterarguments, the article does not present alternative perspectives or challenges to its claims. It would have been beneficial to include viewpoints from individuals who may question the effectiveness or relevance of secret languages in contemporary society. This would have added depth and nuance to the discussion.

Overall, while the article provides an interesting overview of lavender languages and their cultural heritage within LGBT+ communities, it falls short in terms of addressing biases, providing evidence for claims, exploring counterarguments, and presenting a balanced perspective. A more critical analysis would have enhanced its credibility and provided a more comprehensive understanding of this topic.

# Topics for further research:

* Historical use of secret languages by marginalized groups
* African American secret language during slavery
* Cultural significance of secret languages beyond their original purpose
* Revival of Polari language and its contemporary use
* Risks and dangers associated with using secret languages in oppressive societies
* Critiques of the effectiveness and relevance of secret languages in contemporary society

# Report location:

<https://www.fullpicture.app/item/f7721fdca91b84982347cad9ef6149ce>