

ABOUT QUEER: WHAT CAN WE RESEARCH IN CURRICULUM AND EDUCATION? NOTES ON EXPANSIONS, OBSTACLES AND IMAGINATIONS

SOBRE O QUEER PODEMOS PESQUISAR EM CURRÍCULO E EDUCAÇÃO? NOTAS SOBRE EXPANSÕES, OBSTÁCULOS E IMAGINAÇÕES

¿SOBRE QUEER PODEMOS INVESTIGAR EN CURRÍCULO Y EDUCACIÓN? NOTAS SOBRE EXPANSIONES, OBSTÁCULOS E IMAGINACIONES



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ABSTRACT: This article thinks about and discusses the expansions, obstacles and imaginations of queer theory in the present to problematize what queer we can research in curriculum and education in Brazil. We consider that queer, as an analytic of normalization, is a tool that we cannot give up to think about the effects of norms in the lives of many people that demand even more expansions in many territories, whether physical and/or conceptual; we argue that there are still obstacles in researching some queer themes from education and the curriculum because some areas are legitimized to do so; we agree that there are still imaginations to come that tension, expand and can make us think of the world beyond the norms and that existence is fabled in its broadest sense.

KEYWORDS: Queer. Curriculum. Education. Search.

RESUMO: *Esse artigo pensa e discute as expansões, os obstáculos e as imaginações da teoria queer no presente para problematizar sobre o que podemos pesquisar em currículo e educação no Brasil. Consideramos que o queer, como analítica da normalização, seja uma ferramenta de que não podemos abrir mão para pensar os efeitos das normas nas vidas de muitas pessoas que demandam ainda mais expansões em territórios, sejam físicos e/ou conceituais; defendemos que há, ainda, obstáculos em pesquisar algumas temáticas queer desde a educação e o currículo, porque algumas áreas são legitimadas para tal; concordamos que há imaginações porvir que tensionem, ampliem e possam nos fazer pensar o mundo para além das normas e que se fabule a existência em seu sentido amplo.*

PALAVRAS-CHAVE: *Queer. Currículo. Educação. Pesquisa.*

RESUMEN: *Este artículo reflexiona y discute las expansiones, los obstáculos y las imaginaciones de la teoría queer en el presente para problematizar lo queer que podemos investigar en el currículo y la educación en Brasil. Consideramos que lo queer, como analítica de la normalización, es una herramienta a la que no podemos renunciar para pensar los efectos de las normas en la vida de muchas personas que exigen aún más expansiones en muchos territorios, ya sean físicos y/o conceptuales; argumentamos que aún existen obstáculos para investigar algunos temas queer desde la educación y el currículo porque algunas áreas están legitimadas para hacerlo; coincidimos en que aún quedan imaginaciones por venir que se tensionan, expanden y pueden hacernos pensar en el mundo más allá de las normas y que la existencia es fabulosa en su sentido más amplio.*

PALABRAS CLAVE: *Queer. Plan de estudios. Educación. Buscar.*

Introduction

For some time now, we have noticed a change in our undergraduate classes. Working in public universities that build and defend public policies for admission and permanence of historically marginalized social groups, we have noticed the arrival of people who, with their bodies and their belongings, put tension in the curriculum and education. They stress the University in general. People who identify themselves as belonging to the LGBTTQIA+ community (lesbians, gays, bisexuals, transvestites, transgenders, queer, intersexual, asexual and other minority groups of gender and sexuality), who place themselves based on this belonging, who question the knowledge and relationships of power and that propose other ways of knowing, researching, teaching and learning. They are the condition for the possibility of what we are calling expansions. In plural. They speak of expansions.

One of these expansions concerns the relationship between school education and the university. Vagner Prado and Helena Altmann (2023), when analyzing the processes of access and permanence of LGBTTQIA+ people in higher education, draw attention to a gear that begins in school. The authors recognize that the school is still a space that institutes prejudice, discrimination and violence. These practices expel LGBTTQIA+ people from schools and, thus, make it impossible to enter higher education.

However, there is also recognition that this situation has changed⁵ and made it possible for these students to enter universities, highlighting other challenges, such as permanence and completion of the course, in addition to entering postgraduate programs.

Expansion, in this case, does not only speak of the physical presence of bodies that shuffle and place under suspicion the constructions of genders and sexualities, but also that they introduce new themes, theoretical perspectives and power-knowledge relations that have led to a curricular revision and policies, an innovation in research and, above all, production and the critical relationship with knowledge. These people and their existential, political and academic engagements invite us to “produce a shift in curricular thinking from – and not towards – our marks of gender and sexuality” (RANNIERY, 2022, p. 32, our translation).

Entering the university and transforming it from the inside is also a political strategy to subvert the canonical knowledge that was constituted through a Eurocentric, androcentric and LGBTTQIA+phobic thinking that, many times, disregarded the insubordinate knowledge, constructed by us, those on the margins, those read as non-intellectuals. Therefore, the entry

⁵By the year 2022, 25 Brazilian federal universities with quotas for trans students, whether undergraduate or graduate, were mapped.

and permanence of LGBTTTQIA+ in universities, not only as students, but also as professors, is to provoke this production of knowledge and guarantee our protagonism, beyond what has already been said about us, without us (JESUS, 2016).

We can assume that this expansion of the presence of LGBTTTQIA+ people, both in schools and universities, precedes quota policies. It is an effect of a movement that began with redemocratization, called the Gay Movement at that time, and which will invest in deconstructing negative images of sexual diversity, as well as building more positive images, which involved discussion in the field of education. In other works (FERRARI, 2004; OLIVEIRA; FERRARI, 2021), we have already had the opportunity to discuss the investment of social movements and public policies arising from their struggles, which has implied the field of education. These organizations and actions have expanded discussions around curriculum and education and have caused obstacles as a reaction.

In March of this year, the month that celebrates International Women's Day, federal deputy Nikolas Ferreira (PL-MG) wore a blonde wig to attack the LGBTTTQIA+ community. Far from being an isolated reaction, this attitude can be understood as a recurrent strategy among parliamentarians as a way of mobilizing conservative militancy, mainly on social media, and attacking the community's advances. In a report in the same month, the newspaper O Globo identified 68 proposals being processed in Congress, in the Brazilian states and municipalities, with the purpose of attacking and diminishing rights, reproducing prejudices and intolerances (MARZULLO; COUTO; RIOS, 2023). Obstacles that seek to stop the expansion and achievements of the LGBTTTQIA+ community, establishing a scenario of dispute and confrontation that invites us to imagination and invention. Expansions, obstacles and imaginations are part of the same game. The knowledge-power game identified by Michel Foucault (2015) as a relationship that has truth effects.

Our intention with the design of this current problematic field around issues of gender, sexuality and education is not to remain in the observation, but rather to propose inventive resistances in the curriculum field. Bringing some of these inventive resistances to think about their challenges and potential for the curriculum based on *queer theory*. This is because there is a need to think and problematize these experiences as a provocation: what *queer* can we research in Curriculum and Education?

Searching for what would be the origin of *queer theory*, Richard Miskolci (2015) reminds us that “queer is a curse word, it's a bad word in English” (MISKOLCI, 2015, p. 24, our translation). More than that, *queer* is linked to the idea of abjection, as “a space to which

the community tends to relegate those it considers a threat to its proper functioning, to the social and political order” (MISKOLCI, 2015, p. 24, our translation).

With this, the author states that *queer* is not a defense of homosexuality. It is a reaction, a resistance, a refusal of the moral values and violence that establish the abject and that make us question the boundaries between what is considered acceptable and what is relegated to humiliation. In an interview with Butler, she points out that the abject “[...] is by no means restricted to sex and heteronormativity. It relates to all kinds of bodies whose lives are not considered 'lives' and whose materiality is understood as 'not important'” (PRINS; MEIJER, 2002, p. 161, our translation). As a theory, *queer* is marked by the critique of heteronormativity and the questioning of academic canons. Our argument, therefore, is that *queerness* provokes the curriculum as it institutes new ways of thinking and producing research and subjects.

To develop this argument, we have organized this article into two sections. In the first one – Expanding the meanings of education and curriculum – we will argue that these expansion movements and obstacles have contributed to us working with other understandings of education and curriculum beyond what happens in school. In the second – Imagining and inventing a *queer subject* – we will problematize research and its contributions to a curriculum.

Expanding the meanings of education and curriculum

The post-critical theories brought significant changes to the fields of education and the curriculum, provided, above all, by the problematization and expansion of the concepts that constitute these fields. The concept of education is no longer understood as strictly linked to the processes that are triggered in and by the school or in formal or institutionalized educational spaces. Curriculum, in turn, is not understood only as a set of academic or school disciplines or even as a program instituted with an objective to follow to form a group of students.

Inspired by Michel Foucault, the concept of education now includes various practices “in which experiences that people have of themselves are produced or transformed” (LARROSA, 1994, p. 35, our translation). Thus, when observing these practices, “the important thing is not that one learns something 'external', a body of knowledge, but that one elaborates or re-elaborates some form of reflexive relationship of [the] 'educator' with himself” (LARROSA, 1994, p. 34, our translation). In other words, the concept of education becomes intertwined with Foucault's perspective of subjectivation processes, that is, with the different ways in which individuals become subjects. Education is, therefore, a discursive practice with

the objective of “producing and mediating certain 'forms of subjectivation’” (LARROSA, 1994, p. 51, our translation).

Similarly, considering these aspects, the concept of curriculum “is seen in its relationship with culture” (PARAÍSO, 2010, p. 33, our translation). The curriculum is thus understood as a “cultural practice that disseminates and produces meanings about the world and things in the world” (PARAÍSO, 2010, p. 33, our translation). These meanings constitute knowledge to be taught that affect the fabrication of subjects. The curriculum, therefore, is not seen only at school and in classrooms, but materializing in “libraries, museums, in political pedagogical proposals, in different formations, in educational research, on the internet, in games, in the media, in cinema, in music, in culture, in everyday life.” (PARAÍSO, 2010, p. 37, our translation).

The broadening of the concepts of education and curriculum also expanded the possibilities of research in the curriculum field, creating different textures. Several studies have been carried out based on the understandings undertaken at the time. With regard to the overlapping, connections and frictions of *queer theory* with these fields, we can say that they are varied. A quick search using the keywords “queer” and “education” in the Brazilian Digital Library of Theses and Dissertations, in the year 2023, points to 1,089 search results; for “queer” and “curriculum” there are 307 results. We could also mention here the multiple events and dossiers in various journals that articulate *queer theory*, education and curriculum.

With the purpose of mapping the effects of *queer* theorizations for the construction of knowledge in the field of research on gender, sexuality and education in Brazil, Couto Junior and Pocahy (2017) realized the purpose of many researchers in decolonizing the *queer*, (re)inventing it, according to the Brazilian context. These authors have identified (re)readings of *queer* theory that spill over into education, such as, curricula decoying, *queer* curriculum, *queer* pathway(s), *queer* pedagogy, *queer*-research, wayward child, send down and among others, recognizing the power of these epistemologies as open, uncertain, conflicting perspectives that can be recreated, according to the specific context. Couto Junior and Pocahy (2017) also noticed the desire of these researchers to challenge the pedagogies of bodies, genders and sexualities based on cisgender-heteronormative thinking.

In any case, if we were talking about the broadening possibilities that the broadening of the concept of curriculum and education provoked in order to expand research possibilities, if *queer theory was mobilized*, the conquests of investigative territories may have achieved varied successes. This is because, adding to the fact that “*queer* studies have offered significant

contributions to gender studies” (COLLING, 2016, p. 13, our translation), we can say that the strange, the ridiculous, the eccentric, the rare and the extraordinary could be thought of, problematized and discussed as research topics. But if this seems, in some way, to be positive so that we can see many problems and research topics from the educational and curricular field, it seems to us that there remains a need to mobilize discussions about our scale of appreciation of the various researches that are developed in these fields.

While some appear to be serious and committed, others are objects of devaluation, viewed perhaps with some distrust within the academic environment itself, in which we should perhaps question ourselves about the understanding of science that, traditionally, points to the production of neutral knowledge, disembodied, scientific knowledge being managed by merit, represented by an androcentric, heterosexual, white system. Since in a large society we have expressions of mockery from some titles of dissertations and theses that circulate on the internet.

By way of example, or even as a motto, we want to mobilize the theme of *bareback sexual practice*, still little explored in the educational and curricular field. This is the intentional sexual practice, typical of men who have sex with men⁶ (MSM), of not using condoms during sex with occasional and/or anonymous partners, constituting a practice of premeditation and eroticization of anal sex without a condom (DEAN, 2009; HAIG, 2006). This practice has aroused interest from various fields.

It is observed that, in general, the studies were linked to each other, as they were developed in the fields of health, medicine and psychology (FELBERG, 2011; PAULA, 2009; AMARAL, 2014; SANTOS, 2018; ALMEIDA JUNIOR, 2017; SILVA, 2008). In the field of education, much less in the curriculum field, research on *bareback* practice was not found until the year 2021⁷. We think that the fact that the first researches in Brazil about the practice were inscribed in these fields of research is a discursive effect of the “medical and forensic treatment of homosexuality” (HALPERIN, 2007, p. 2, our translation).

We cannot forget that, for more than a century, “psychology and psychoanalysis provided the main means of access to the imagined truth of human subjectivity” (HALPERIN, 2007, p. 2, our translation). As defended by Halperin (2007), when making these reflections, it

⁶This term will be used here, since “some married men [to women] and other ostensibly heterosexual men regularly participate in same-sex casual erotic activities without considering themselves gay” (DEAN, 2009, p. 11), as well as with *bareback* practice.

⁷The reflections made here, therefore, do not consider the thesis produced in the educational and curricular field in 2021 and the articles derived from it. To consult the thesis, see: Oliveira (2021).

is not about refuting or rejecting psi and medical discourses, nor condemning or demonizing them, even because, within these discourses, there are affirmations that subjectivity itself is a potential site of political resistance. It is, moreover, a way of problematizing “the style of thinking that understands the person in terms of individual interiority and judges’ subjective life according to a normative standard of healthy functioning” (HALPERIN, 2007, p. 9, our translation).

Prompted by the fact that there is only research in the field of health, medicine and psychology, we expanded the search to also include scientific articles. Searching the Google Scholar website⁸, we located initially only one article in Portuguese⁹ that discusses *bareback* in conjunction with education. Something that brings us closer, therefore, to a proposition raised by Greteman (2019, p. 242, our translation) that “the subject of *barebacking* in educational discourses is limited, but it is emerging in the continuous work of updating our sexual education”. In this way, the author instigates researchers in education to problematize “with care the perverse practices that arise and the challenges of being considered a 'perverse' subject that disturbs the productive and reproductive understandings of becoming a subject” (GRETEMAN, 2019, p. 244, our translation).

The author also points out that, as conditions have changed around “HIV/AIDS, sex education and the inclusion of (some) *queers* in the curriculum”, the *bareback practice* and its practitioners can provide “ways of investigating the strangeness that hinder the conception of human life imagined by educational discourses to involve non-humans and its impact on the way subjects come to be seen, recognized and understood” (GRETEMAN, 2019, p. 244, our translation). Another author points out that “the problems [of *bareback practice*] raised exceed those of HIV prevention and the history of gay male identity” (DEAN, 2009, p. 3, our translation).

By inscribing and problematizing this practice from a post-critical curricular perspective, one faces the challenges and gaps then posed by the absence of research in the educational field and the curriculum, at the same time, by the series of problems that exceed the themes cited by Dean (2009). Evidently, this article does not completely fill this gap, nor does it account for all the problems raised by the author, but it is an important step in claiming,

⁸We chose to carry out the search on this site because it covers a variety of sites, including international ones, which allowed us to locate this text in English. Available at: www.scholargoogle.com.br. Accessed on: 27 Dec. 2020.

⁹The text is by the author Santos (2004).

for the curricular field, problematizations about the modes of production of truth and constitution of the subject that occur in from *bareback* speech.

We therefore understand that the problematizations we seek to make in this article are “less a matter of coming up with new theories of sexuality than mobilizing *queer possibilities* of imagining and representing subjective sexual life” (HALPERIN, 2007, p. 9, our translation). We want to problematize the regimes of truth that impose what can be said and thought and who is authorized to speak about certain topics. Thus, speaking of *bareback* practice in the field of education and curriculum speaks of an effort to look for “other ways of being able to talk about ourselves, about our experiences, about our emotions and, in particular, about the subjective life of sex and sexuality.” (HALPERIN, 2007, p. 10, our translation).

In a more recent text, Greteman (2019) increases his thinking on the issues raised in the previous paragraph. He explores what can be learned about medicine, technology and health education from *bareback practice*. “In an era of pre-exposure prophylaxis and the ongoing struggles facing people living with HIV/AIDS globally, how does education grapple with and advance new knowledge about sexual practices and sexual issues?”¹⁰ (GRETEMAN, 2019, p. 213, our translation). Somehow, the author instigates us to expand our analysis and research in the educational field on sexual practices and issues, considering the political, medical and scientific advances that are taking place, as well as the challenges that emerging sexual practices and issues can pose to the education. It also highlights the displacements that the *bareback* practice has operated in the educational field, as it “disorientates the established sex education centered on safety and risk mitigation.” (GRETEMAN, 2019, p. 237, our translation). However, when making these problematizations, he still emphasizes that “it is less a question of approving or disapproving certain sexual practices” (GRETEMAN, 2019, p. 238, our translation). It is more of a questioning exercise, as Foucault (2017, p. 225) taught us, that is, “taking distance from this way of doing or reacting, and taking it [the conduct] as an object of analysis. thought and interrogate it about its meaning, its conditions and its ends”.

¹⁰Original in English.

Imagining and inventing (with) queer subjects

In the previous section, we directed our problematizations to affirm that the processes of subjectivation are powers of political resistance. Subjects introduce inventions with their existence, even in political moments of confrontation. These subjects and their inventive existences arrive and are in universities, in such a way that the question that seems interesting to us is how these existences can be potentiated when we think about the relationship between curriculum, gender and sexuality in the contexts of knowledge, research and training?

We started the article by saying that we have noticed this movement in our classrooms. This year, in the history teaching internship discipline, a person arrived who shuffled the genres. Short in stature, she had the hallmarks of the feminine on her face: eyes lined with eyeliner, colored eyeshadow and eyelash extensions. The hairless face showed care with makeup. On the lips, a light lipstick, nothing exaggerated, but which contributed to compose the information of a female face. Nails were always painted. The clothes varied, and on some days, she wore a skirt with tights underneath, on others a feminine blouse over a second skin. The name, kept masculine. A person who drew attention for this inventiveness and for a mobile and open body.

He was the representation of the construction of genres. When thinking about the construction of genres, Louro (2008) will defend that there is a “continuous, repetitive and endless pedagogical work” that is put into action in the bodies. But this does not mean a process that is always conscious or carried out at random, much less at will. Even acting actively in these constructions, subjects are not free from constraints, since it is cisgender-heteronormativity that informs about the standards that must be followed, as well as guarding the possibilities of resistance and inventive transgressions. Our student is a demonstration that there are bodies that conform to the rules of gender and sexuality, as well as those that subvert them. For a long time, gender issues thought of only two genders as antagonistic and authoritarian possibilities. As if there were a border, in which each gender occupied one side of it. More recently, research and subjects have been demonstrating that this frontier is not rigid, that it can be crossed and that it can also be occupied. Occupying the border is also an alternative.

The presence of bodies that inhabit the frontier provoked thought. In the case of a body in an internship discipline, which presupposed going to school, he raised questions for the discipline, the University and the curriculum. It is an “other” body, which, while dialoguing with the normative, breaks with it. However, it is a body that is inserted in normative contexts, such as the university and the school. In this sense, Thiago Ranniery (2022, p. 30) helps us to

think when he states that “these “others” are inserted in substantially normative contexts, they are encompassed in a scenario that encapsulates the powers of horror in abjection, explains them, when not, takes them as subjects of the spectacle”.

I am, therefore, defending an interest in knowing what these declared “others” – perhaps, because we grew up being these “others” – do to the concept of curriculum by placing “otherness as existing in a relational field for the self” (MUÑOZ , 2006: 187), what do the images of curriculum thinking that we carry with us and the concepts that are so dear to us, than in knowing how the norms make them or what the norms do with them and with us (RANNIERY, 2022 , p. 32, our translation).

What do norms do to us? What do they do with the “others”? And how does that say about the curriculum images we've taken to schools? The internship discipline is, perhaps, the one that most makes the connection between the knowledge produced at the University and the school. Male and female interns have a double job. On the one hand, thinking about how the knowledge produced reverts into taught knowledge, inhabits training curricula and how it arrives in schools. They are the ones who build bridges between universities and schools. On the other hand, they are the ones who bring schools into the University and stress knowledge from a reality that is constantly changing, especially with regard to gender and sexuality relations. Modifications that question the curriculum.

The student who shuffles the genders would go to school. Her face was not made up, nor was she wearing a skirt. The painted nails were the only reminder of that body that inhabited the classroom at the University. From a body that shuffled genders, a normalized masculine emerged. A transformation that makes us think of the question posed by Thiago Ranniery (2022, p. 33). “Wouldn’t different circuits and curriculum landscapes have exactly this potential to push the complicated conversations, reminds Pinar (2016), of curriculum theory with queer theory in surprising directions, why do they disturb the taken-for-granted image of curriculum?” The presence of that disassembled or assembled body in the masculine made us think that he still couldn't see himself in any other way in the world.

Exploring the idea of the “not-yet” and its relationship with the *queer political imagination*, Thiago Ranniery (2022), will defend a need for a little bit of the possible in order not to suffocate. In this sense, *queer* could represent a desire, a will, a construct, a rupture in the production of senses and meanings. It is an investment in other ways of being in the world, a movement of resistance to orders and, thus, accepting what is not enough.

After obstacles, more obstacles and some more imaginations

The notes here enunciate, somehow, more concerns and desires for a future that we still cannot define for sure. We start, therefore, with *queer* presences and dissident bodies and desires in universities to say that they do not conform to hegemonic knowledge, since this knowledge excludes and delegitimizes their lives and, for this very reason, demands the production, profusion and spreading of other knowledges, which mobilize perspectives on subjectivation processes that emerge from resistance and knowledge that affirm dissident lives as possible to be lived.

Thus, the theoretical and methodological efforts and investments in universities, in recent years, which go by the name of *queer theory*, are intertwined with these bodies and lives, and one depends on the other to gain prominence, visibility, recognition, as Butler would say (2018).

Queer theory is an embodied theory, which pulsates and lives in dissident bodies and does not adhere to the many norms that have been assigned to us. Norms that not only say the performativity of bodies, genders and sexualities, but also the performativity of the production of knowledge, of the academy that we imagine to postpone the supposed end of the world planned for universities when the lack of funding for the researches with these themes, delegitimizing them (PARAÍSO, 2019) become a constant in our daily lives.

Therefore, talking about how gender norms continue to be produced and, at the same time, how resistance explodes, circumvents, perforates normative spaces seems necessary in the face of so many setbacks in our studies. This is, as Paraíso (2019) called our attention, a dispute about what knowledge is, and also perhaps trying to convince about the basics already much discussed by us.

Concomitant with this work, there are other disputes in our fields of knowledge that also need to be fought. The first is the one that we previously talked about expanding on what can we research from the *queer perspective* in the fields of education and curriculum? *Queerizing* the curriculum and education demands a certain boldness to claim for us the expansion of themes that are historically designated as belonging to other fields. Fields that can be legitimized by producing exactly a normalizing perspective of bodies, desires and life. Thus, preventing one from thinking about other perspectives and ways of researching and problematizing the objects.

Finally, it is also necessary to consider the provocations launched by Ranniery (2022, p. 33, our translation):

What queer can be recognized through curricula? What queerness emerges from curricula? And if it is not, or is not only, synonymous with a foreign body, as evoked by Louro (2004) and depends on the drift that Louro (2010) in another text, the breakage, a delicate murmur, a noise or sound at the around? And what if it doesn't even allow itself to be circumscribed in this strange abject and evokes yet another disorientation, a noise or a disturbance, a delicate or tenuous, but murmuring movement?

The problematizations launched by the author are presented in the form of concerns that are more taken as a pile of notes. Juxtaposed with ours here. We want, therefore, to bring them to deepen our main question: Can we research queer in Curriculum and Education?

With regard to the relationship between curriculum, gender and sexuality, according to the author, research can be grouped into two sides: those that understand queer as a critique of normalization (MISKOLCI, 2009) and those that adhere, for sometimes celebratory experiences of transgression, subversion and insurgence of gender and sexuality. This mode of operation of investigations in the curricular field does not seem to corroborate to “convert curriculum into another name for normativity, power, hegemony or disputed territory” (MISKOLCI, 2009, p. 31, our translation). The problematizations go towards wanting to think, inspired by Miller (2014), messy educational experiences, unpredictable, immeasurable, impossible to contain, partially incoherent, impossible to be fully known.

Otherwise, we run the risk of being faced with an “imaginative ossification of what the curriculum could be” (RANNIERY, 2022, p. 31, our translation), also given by what he calls the insistence on taking others as an object of study. This does not seem to give rest to bodies that are either created by norms or succumb to them. What makes us want to “find queer objects jumping before norms and giving in to the extractive expropriation of difference” (RANNIERY, 2022, p. 31, our translation). For this reason, the author asks about what the curriculum thinking images that we carry with us and the concepts that we value so much can do if we do not want to know how norms make them or that norms make them (others) and us.

Expanding his thought, Ranniery thinks *queer* in other similar ways, see:

[...] queer matters as a transverse torsion movement, an imagination platform to whirl curricular theorizing because it matters the generation of cacophonous stories, delicately noisy and messy, that affect what we conceptualize as curriculum (RANNIERY, 2022, p. 34, our translation).

Queer deals less with an analysis of the normativity carried out by the curricula than with a rich platform for the fabrication of heterogeneous images and discourses, concepts and syntheses that, not infrequently, our occupation with 'life' tends to solemnly ignore (RANNIERY, 2022, p. 38, our translation).

Thinking *queer* in this way involves, according to him, “disturbing the theory so that it gets rid of conceptual images bequeathed, either by the sociology of school knowledge, or even by the cultural turn” (RANNIERY, 2022, p. 32, our translation). How to get rid of the grammars and narratives that produce our view of life and curricula is a question and way of life that seems attractive, interesting and necessary to us in order to somehow say that we died in the past, that today they are not going to kill us and that we want to postpone the end of the world. Doing this because we want to make life, education and curricula a work of art, an aesthetic of existence. But, perhaps, for this there is no evolutionary line between on one side or in the past there is the critique of normality and the celebration of resistance and on the other this noise, this mess, these twists.

There is no linear history, it is made of discontinuities as Foucault teaches us. Maybe *queer* theory is like that too. The setbacks and advances of the extreme right on the curricular territory and on education reiterate this need to reaffirm what, for a long time, already seemed obvious to us. For this very reason, continuing to return to *queer* as an analysis of the functioning of norms is necessary, but without neglecting to think about the imaginative possibilities of constituting and researching so many other objects that mess up, make noise and shake the epistemological and methodological fields.

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