

**PRESENTATION: CUIR POETICS**

**APRESENTAÇÃO: POÉTICAS CUIR**

**PRESENTACIÓN: POÉTICAS CUIR**



Alfrancio Ferreira DIAS<sup>1</sup>  
e-mail: diasalfrancio@academico.ufs.br



Késia dos Anjos ROCHA<sup>2</sup>  
e-mail: kesiaanjos@gmail.com



Dayanna Louise Leandro dos SANTOS<sup>3</sup>  
e-mail: day.louisee@gmail.com

**How to reference this paper:**

DIAS, A. F.; ROCHA, K. A.; SANTOS, D. L. L. Presentation: Cuir Poetic. **Doxa: Rev. Bras. Psico. e Educ.**, Araraquara, v. 24, n. esp. 1, e023017, 2023. e-ISSN: 2594-8385. DOI: <https://doi.org/10.30715/doxa.v24iesp.1.18313>



| Submitted: 15/02/2023  
| Revisions required: 22/04/2023  
| Approved: 11/06/2023  
| Published: 01/08/2023

**Editor:** Prof. Dr. Paulo Rennes Marçal Ribeiro  
**Deputy Executive Editor:** Prof. Dr. José Anderson Santos Cruz

<sup>1</sup> Federal University of Sergipe (UFS), São Cristóvão – SE – Brazil. Professor of the Department of Education and of the Graduate Program in Education. Doctoral degree in Sociology (UFS). Post-doctorate (University of Warwick, UK).

<sup>2</sup> Federal University of Sergipe (UFS), São Cristóvão – SE – Brazil. Doctoral degree student in Education.

<sup>3</sup> Federal University of Sergipe (UFS), São Cristóvão – SE – Brazil. Doctoral degree student in Education.

## Introduction

The latest edition of *ConQueer* (II International Conference on *Queer* Studies), held in December 2022 at the Federal University of Sergipe - UFS, brought together students, researchers, activists, artists, and other individuals interested in fostering an environment conducive to the exchange and production of knowledge grounded in feminist, *queer/cuir*, and decolonial epistemological perspectives. In recent years, we have witnessed the exacerbation of neoconservative forces within and outside democratic institutions. This scenario shakes the foundations of our still fragile democracy. However, this conjuncture has allowed us to forge alliances, even amidst our differences, and act towards a more comprehensive worldview. In this context, we have moved beyond merely submitting to the institutional forces of the regime of sexual difference, as pointed out by Paul Preciado, and now consider the conception of a world in which gender politics are intrinsically connected to politics related to land, water, and life.

Throughout the event, the theme of *Poéticas Cuir* guided us in seeking theoretical, practical, and methodological reflections that reaffirm our commitment to a critical academic community concerning the normalization, naturalization, essentialization, uniformization, and binary thinking surrounding sexual, racial, and gender dissidences. The various activities, such as discussions, roundtable sessions, conferences, working groups, and presentations that comprised the meeting, provided an opportunity to envision a *queer/cuir* thought and ethics rooted in the context of the Global South. This was achieved in alliance with intersectional debates that allowed us to recognize the interconnections produced by the convergence of different Brazilian regionalities, the intersection of races, genders, sexualities, generations, corporealities, and multiple affective expressions.

The present Dossier emerges as a response to our call to the event participants and other interested parties: an appeal to mobilize poetically, critically, and emotionally in constructing this memory record. In this gathering, we combine narratives that embrace our bodies, ideas, research, experiences, creativities, feelings, critiques, and desires, all intertwined with you, the readers, who will join us on this journey.

The Meeting of *Poéticas Cuir. Cuir* - intentionally spelled with a "C" - aims to problematize the epistemic locus of the very concept. We intend to provoke a displacement of the presumed place of origin of the term and expand its understanding. Cuir is understood here as an itinerant manifestation. We aim not simply to translate the *queer* concept into a Latin American or Brazilian version. Instead, we aspire to explore the multiple possibilities and

expressions that a poetic-theoretical-practical experience can offer, allowing us to imagine inventions of freedoms, as suggested by Paul Preciado. In this context, we can visualize cuir taking shape in the figure of "*meztiza*," a term used by Gloria Anzaldúa, representing a nomadic theory that inhabits borders and exercises the freedom of transit. This cuir confronts the daily challenges of undoing, redoing, and reimagining itself, revealing a creative force in constant movement.

In this universe of moving body territories, we experience individual and collective displacements, reinventing our ways of being and living. In the face of colonial heterosexism that affects everyone, poetic-philosophical thoughts emerge as resistance forces. Throughout this journey, we find pulsating inspiration in figures such as Gloria Anzaldúa, Jota Mombaça, Paul Preciado, Linn da Quebrada, Jup do Bairro, Nego Bispo, Elza Soares, Bruno Santana, Leandrinha Duarte, and all who contribute their words here. These inspirations invite us to conceive of a cuir that dialogues not only with urban experiences, subjectivities, and knowledge but also with experiences from the countryside, fields, forests, concrete cities, slums, quilombos, alleys, streets, grottos, squares, and universities.

In the article "Notes for thinking about black *queer* poetics in Brazil today", Leandro Colling leads us to reflect on the recent artistic productions of LGBTQIA+ individuals, which bring intersectionality to the forefront as an essential element. Through this perspective, the author presents key points that help us understand and appreciate the current black *queer* poetics.

In "Diz/topias: Building places of (r)existence in Brazilian poetry of transgender authorship", Manuela Rodrigues Santos introduces the poetry authored by cross-dressing individuals as Diz/Topias<sup>4</sup>, characterized as words that occupy worlds and form a process of self-recovery and the invention of places. The author utilizes the concept of [topias/tropos] to discuss cross-dressing existences and resistance conceived as a possible future, where worlds of dreams, affections, creativity, and collectivity manifest.

In her work "Shards: On (im)possible ways of thinking about *queer* politics", Késia dos Anjos Rocha examines the composition of small scenes that recall recent episodes portraying disputes around gender and sexuality issues in the field of public policies in Brazil. The author reflects on the (im)possibilities of discussing *queer* politics based on these events.

---

<sup>4</sup> Here, the author played with the verb "dizer" (to say) and the word "Topia." "Diz" means to say something. The Portuguese word for "Dystopia" is "Distopia." Therefore, the author engaged in wordplay by changing "dis" to "diz."

In the text “*Queer* text: Sociolect, dialogism, and emphatics”, authored by Daniel Padilha, Gustavo Matheus Pires, and Rodolfo Gabriel Alves, the limitations of the definitions of *queer* text offered by sociolinguistics and literary theory are problematized. The authors reflect on the possibility of dialogue with the concept of verbal *camp*, emphasizing the intrinsic relationship between its linguistic and extralinguistic dimensions. Based on this, they propose a redefinition of the *queer* text, distinguishing three inseparable aspects: *queer* sociolect, dialogism, and emphasis.

In work titled “Gender, animation curriculums and the production of counterconduct”, Ariane Gabriele Brasil Gois Rabelo establishes a connection between the curriculum present in the animated series “A Casa Coruja” and the production of counter-conducts related to gender. The study highlights how the animated series questions established norms and incorporate different subjects and ways of existence.

In the article “Sleeping desires in field notes: A study on biological thinking in YouTube curricula”, Matheus Reis Dantas and Lívia de Rezende Cardoso analyze the production of nature's desires in the curricula of the YouTube channel “Tinder da Natureza”. The investigation reveals that heteronormativity is present in continuous efforts that portray nature as a technology that encompasses only performances of males and females, monogamy, competition, and excessive energy consumption to find sexual partners. The authors conclude by reflecting on the need to develop curricular compositions that transcend punitive and accusatory cisheteronormativity.

In “About *queer*: What can we research in curriculum and education? Notes on expansions, obstacles and imaginations”, Danilo Araujo de Oliveira, Anderson Ferrari, Marcos Lopes de Souza and Paula Regina Costa Ribeiro discuss the expansions, obstacles, and imaginings of *queer* theory in the present to problematize what we can research in curriculum and education in Brazil. The argumentation is divided into two main axes: The first axis refers to the argument that there are still obstacles in researching specific *queer* themes in the context of education and curriculum due to the limited legitimization of some areas for this purpose. Some topics may be marginalized or not considered essential in traditional educational settings, hindering their exploration and integration into the curriculum. The second axis addresses future imaginings that challenge and expand our thinking about the world, enabling the fabrication of diverse existences beyond established norms.

In the work “Poetical letters: Potentialities of trans authority writing”, os autores, Thomas Cardoso Bastos Santos, Dayanna Louise Leandro do Santos and Pedro de Oliveira

Fontes analyze literary narratives through the exchange of correspondence between the researchers and transmasculine poets. The discussion revolves around the potential in the academic encounter between letters and poems, presenting alternative forms of writing that challenge cisnormativity and strengthen alliances and agencies related to experiences and knowledge linked to transmasculinities.

In the text “Rural women and female empowerment: Internship experiences in non-school spaces”, Islla Rayane Bonfim Santos and Pedro Paulo Souza Rios reflect on the importance of feminine empowerment for the individual, social, and economic empowerment and strengthening of women living in rural areas. The study emphasizes that discussions about feminine empowerment should permeate all possible spaces and scenarios, as they are crucial for well-being and quality of life, especially for women.

In ““Woman doesn't fit in a box”: Troubleshooting machine and femininity from the music “Perfeitinha””, Eugerbia Paula da Rocha and Elaine de Jesus Souza analyze the narratives of young/female students regarding feminism and femininities in the school context of a municipality in the Cariri region of Ceará. The authors identified that macho culture has a reflection on society and different cultural artifacts, including country music, where it manifests more explicitly. The research also highlighted the need to continuously and systematically incorporate gender, feminism, and femininity themes into school and academic curricula to rethink education from a *queer* approach.

In the article “Urgent ruptures in the silence of dissident bodies in the medical training of the UACV/CFP/UFCG”, Fabíola Jundurian Bolonha and Alfrancio Ferreira Dias analyze how issues related to body dissidences are addressed in the Pedagogical Project of the Medicine Course at the Federal University of Campina Grande. The research reveals that the development of the Pedagogical Project occurred arbitrarily, with vested interests, and guided by National Curriculum Guidelines (DCN) that do not encompass the concepts of body, sexuality, and gender. The authors emphasize the importance of reflecting on the multiple body and its correlation with health and educational practices, as well as (re)thinking academic training, health care, and consequently, the construction of knowledge grounded in social justice and human rights.

We hope to have more encounters, exchanges, and experiences like those experienced in the second edition of *ConQueer*. Meetings of *Cuir Poetics* reaffirm our commitment to a critical academic community that challenges normalizations, naturalizations, essentialization,

monocultures, and binary thinking related to gender and sexual dissidences. Meetings that value the intersection between art, activism, and academic production.

Welcome!

**Processing and editing: Editora Ibero-Americana de Educação.**  
Proofreading, formatting, normalization and translation.

