



## Trans\* escriturais como uma potência pedagógica

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#### ABSTRACT

In this article, I propose an analysis on gender from the *escriturais trans\** movement. In the first section of this text, I discuss how *trans\** writing is enhancing *trans\** self-awareness, thus validating new ways of creating knowledge about these individuals from themselves, stimulating me to describe them instead of theorizing about their lives. In the second part, I discuss the rise of a *trans\** pedagogy that promotes teaching, expanding the representativeness of this knowledge, from a pedagogical approach based on the principles of teaching as a transgender person\* (feminist self-revelation that strengthens/expands spaces for sharing *trans\** experiences), teaching about *trans\** (giving visibility to the *trans\** universe in teaching) and teaching through *trans\** epistemologies (stating that *trans\** teaching, besides being integrated to other practices of knowledge production, is, intrinsically, epistemological, that is, it produces knowledge).

**Keywords:** *Trans\** life-writing; *Trans\** epistemologies; *Trans\** pedagogy.

#### RESUMO

Neste texto, discuto uma análise de gênero a partir do movimento de *escriturais trans\**. Na primeira parte deste trabalho, discuto como a escrita *trans\** é potencializadora do autoconhecimento *trans\**, legitimando, assim, novas formas de produzir conhecimento sobre tais sujeitos a partir deles mesmos, estimulando-me a descrevê-las em vez de teorizar sobre suas vidas. Na segunda parte, discuto o surgimento de uma pedagogia *trans\** que desenvolve o ensino, ampliando a representatividade desse conhecimento, a partir de uma abordagem pedagógica pautada nos princípios de ensinar como *trans\** (autorrevelação feminista que fortalece/amplia espaços de compartilhamentos das experiências *trans\**), ensinar sobre *trans\** (dar visibilidade ao universo *trans\** no ensino) e ensinar com epistemologias *trans\** (afirmar que o ensino *trans\**, além de ser incorporado em práticas outras de produção do conhecimento, é, em si mesmo, epistemológico, ou seja, produtor de conhecimento).

**Palavras-chave:** *Escriturais trans\**; *Epistemologias trans\**; *Pedagogia trans\**.

## RESUMEN

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En este texto, discuto una analítica de género a partir del movimiento de las *escrevivências trans\**. En la primera parte de este trabajo, discuto cómo la escritura *trans\** es potencializadora del autoconocimiento *trans*, legitimando así nuevas formas de producir conocimiento sobre tales sujetos a partir de ellos mismos, estimulándome a describirlas en vez de teorizar sobre sus vidas. En la segunda parte, discuto el surgimiento de una pedagogía *trans\** que desarrolla la enseñanza, ampliando la representatividad de ese conocimiento, a partir de un enfoque pedagógico pautado en los principios de enseñar como *trans\** (auto-revelación feminista que fortalece / amplía espacios de compartimentos de las experiencias *trans\**), enseñar sobre *trans\** (dar visibilidad al universo *trans\** en la enseñanza) y enseñar con epistemologías *trans\** (afirmar que la enseñanza *trans\** además de ser incorporado en prácticas otras de producción del conocimiento, es, en sí mismo, epistemológico, o sea, productor de conocimiento).

**Palabras Clave:** *Escrevivências trans\**; Epistemologías *trans\**; Pedagogía *trans\**.

## INTRODUCTION

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We will continue to resist.  
We are resilient.  
Our bodies will tear this society apart like razors, overthrowing its oppressive and murderous patterns.  
Right, visibility and respect for all transvestigender bodies.  
We will not retreat.  
And yes, we will advance and win for us, because this too will be the salvation of this society ruled by the murderous sexism of the cis-heteronormativity  
For me.  
For us and for all.  
(siqueira, 2017, p. 170)<sup>1</sup>.

This paper's epilogue is a poem written by the *trans\** activist Indianara Siqueira on the book *Nós, Trans: escrevivências de resistências* (2017) (Us, Trans people: life-writings of resistance), organized by the *Transcritas Coletivas* Group and published by *Litera Trans* publish house. I emphasize this book to make everyone aware of its importance and how it has helped me to understand more about *trans\** experiences from *trans\** people themselves. Having felt moved by this reading which I consider essential nowadays, I realized how such lives matter less and how the cisgender perspective creates a distressing daily life for them and for other deviant subjects, just as myself.

It is a daily exercise to resist such an omnipresent gaze, because the cis-heteronormativity besides producing marks in my body throughout life, intends and (re)produces an elitist, classist, racist, and generalized academic writing. For instance, while applying for a doctoral student position, I was told that gender studies, or better, research on gender were necessarily part of the field of Sociology rather than Education's. It reminded me of how academic writing sometimes produces asymmetries in terms of social markers of difference. The committee's refusal in evaluating my doctoral research proposal was precisely linked to the fact that it was a gender-related research. Besides, there is a distinction between study fields (whether a certain theme is an educational research object or not, for example), as well as the exclusion of research objects that deal with gender in a study area. This is a way of establishing rigid boundaries, first on what counts as science, and then on which subjects and objects are worthy

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<sup>1</sup> Although I acknowledge the literary nature of some of the texts examined herein, I emphasize that my interest is focused on the potential they must generate reflections on the existential paths of *trans* people\* and their experiences.

of being made visible in terms of research. Being the sassy faggot that I am, I tried to confront a graduate course professor about his knowledge on the field of gender studies in his formative path, as well I questioned the existence of spaces for dialogue from “divergent objects” in that graduate program. Not only have I received no response, but I also failed the admission exam. Of course, that did not discourage me and soon I applied to another doctoral program, to which I was admitted and where, upon the conclusion of my Ph.D., I said to myself: “from now on I will read for myself and research whatever gives me a thrill”. Later already as a university professor, I found myself with the poststructuralist readings about bodies, genders, and sexualities, especially about queer and trans\* studies.

I must inform you that, as a great friend and feminist gay intellectual once told me in a wonderful conversation between faggots “I am not obligated to do anything”. Thus, this serves to highlight the rebelliousness of my writing, as well as to say that I will not be able to translate, clarify or explain all the terms, words, and or concepts that will arise throughout this text. Calm down! This comes with a goal: to incite people’s curiosity, the exercise of research, the need to know more by themselves. So, hurry to clear up any doubts you might have, on your own.

Despite my writing’s insubordination, I clarify that trans\* identities are increasingly commonly described using the word trans along with a wildcard asterisk, which is an indication of the many possible identities that may be associated to the word trans (Ryan, 2014), opening transgenerity to a broader range of meanings (Catalano, 2017, Tompkins, 2014; Poster & Dean, 2015). It is a political movement of writing I joined in 2017. The idea here is to unveil the transgender\* universe in academic productions by removing it from explanatory phrases about trans\* identities within texts or, even worse, in footnotes that only offer restricted possibilities of definitions. Certainly, there is no general agreement on a better and genuine term that represents the universe of sex-generic possibilities that we discuss here, however, I hope that its use does not necessarily imply the idea of a possible “conformity of identity and experience that can lead to an excessive simplification and potential quantification and humanization of trans\* lives” (Catalano, 2017, p. 235). On the contrary, I am, with this option, exposing how language is triggered to diminish the potential of trans\* identities in written material, in a diversion from its focus which is to amplify the actual concerns that affect these people’s lives (Spade, 2011). And that is, on its own, violent.

But I would like to return to the choice of the term *escrevivência*<sup>2</sup> or trans\* life-writing, which I use to name this article. Professor Jaqueline Gomes de Jesus who, influenced by the work of the black female author Conceição Evaristo, introduced us to the importance of survival writing to reflect on the experiences of several trans\* people. Trans\* life-writings, as described by Jaqueline, and by the other authors of the work and plenty of other people who write about narratives, correspond to reflections and stories of trans\* lives that are not only built as resistance to the cisgender, heteronormative and racialized discourses but evoke political transformations (Green, 2017).

In the words of Maria Léo Araruna, who introduces the book *Nós, trans*, “we are in a hurry, and we have the urge to break with the conceptions made about us from a cisgender look that colonizes our subjectivities” (Araruna, 2017, p. 09). What Maria Léo Araruna proposes, as well the entire book, is “to silence the voice of cisgenderism that insists on explaining who we are. And our goal is to be part of a trajectory that seeks the autonomy of bodies and the liberation of our imaginary about ourselves/themselves.” (Araruna, 2017, p. 09). How powerful and meaningful trans\* writing is. The readings in this field teach me that the trans\* knowledge is the one produced by trans subject themselves. I am learning to describe it from the exercise of unlearning, through the unlearning of a cis-heteronormativity-based form of producing. This

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<sup>2</sup> Portmanteau of the Portuguese words “escrever” (to write) and “vivência” (personal experience acquired during one’s life), implying to write according to one’s personal life, that is, from one’s social, racial and gender perspective.

knowledge is certainly decolonial<sup>3</sup> since it suggests new readings that can help in obtaining a no longer cisgender orientation and requires us to think about the stakes of trans\* visibility beyond the academy (Green, 2017).

But what do I discuss in this text? A trans\* epistemology from this life-writings movement. I am interested in reflecting on the epistemologies that are being produced from trans\* experiences and knowledge. And, finally, I reflect how this trans\* epistemology powers expansive notions of gender and new pedagogical practices from teaching with trans\*, about trans\* and trans\* knowledge.

## TOWARDS A TRANS\* EPISTEMOLOGY

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Let us simply be people in Trans.mutation  
People outside patterns, processes, systems  
People out of their minds, people out of this world, outlaws  
The kind of people that gets thrown out, in the middle of a party, because their breasts were out. With ideas from outside, with heart and soul on display.  
People out of orbit, tired of being ditched by everything out there.  
People who transgress, who overstep, cross all limits to fight an unjust, lame, tired and weary world. A world that has already given more than it had to give, but remains standing, steady as rock, insisting on marking its macho-racist-patriarchal, cis-heteronormative, dreadfully efficient presence.  
A world of foolish gender binarism and idiotic beliefs in completely defeated codes of conduct, which people are indoctrinated to follow blindly, uncritically, from the womb to the dust of the Earth.  
People who refuse to be a fixed piece in society's biased chess game, where only kings, queens and bishops can move at will.  
For transgressive existences... that allow us to transcend the possibilities and simply being: pluri... multi... inter... trans diverse... Cheers!!  
No ties, frameworks, definitions, segregation, in our complexities and singularities.  
No to the oppression of non-fitting  
[...] (Carvalho, 2017, p. 12-13)

This is part of Titus Carvalho's Transgent text. Titus is 32 years old, born in the state of Bahia's backlands and settled in Salvador's Babylon. As presented in the book *Nós, Trans* (2017, p. 177), his poetry constitutes the "movement of being a wandering human". During his book writing process, he felt lonesome. Loneliness, depression, and distress are part of many trans\* people's daily experiences (Araújo, 2017; Araruna, 2017; Moraes, 2017). Trans.mutating bodies, outside patterns, processes, systems bodies. Bodies on the run, bodies out of themselves and out of the world, as explained above by Titus Carvalho: "People who transgress, who overstep, cross all limits to fight an unjust, lame, tired and weary world." (Carvalho, 2017, p. 12). Transgender\* people do more than just cross the boundaries of gender norms. Their bodies, genders, and sexualities are dissenting. They communicate they rebel; they reinvent themselves; they produce stories to be read.

According to Pearce et al. (2018, p. 02), the emergence of a trans\* terminology heralds a change in relation to designations previously used to refer to these experiences, and this proposal for a designation announces itself "with gender and sexuality representing

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<sup>3</sup> I assume decoloniality here as a "much more complex historical phenomenon that extends itself into our present, and refers to a pattern of power that operates through the naturalization of territorial, racial, cultural and epistemic hierarchies which enable the re-production of domination relations; this pattern of power not only guarantees the capitalist exploitation of some human beings by others on a global scale but also ensures the subordination and obliteration of knowledge, experiences and ways of life of those people who are thus dominated and exploited" (Restrepo & Rojas, 2010, p. 15).

intersecting spectra, not only in terms of possibilities but also of real lived experiences.”. For these trans\* authors, their existence came from a variety of identities and trans\* experiences that became possible and recognizable. They are not simple trans stories\*, but rather narratives of “questioning and negotiation about meaning in a series of contexts.” (Steinberg & Moon, 2018, p. 02). These narratives of questioning and negotiation are the basis of daily activist struggles and, now more vigorously, of a movement of “resistance writings”, in which transgender\* writers are guiding a new dynamic in feminist writing and in academia, proposing the creation of a “Trans-language”, knowledge about trans people, from their lives and experiences (Araruna, 2017).

Trans\* writing becomes a political act of transformation. A powerful means of confronting the norm. To unmask knowledge about genders and sexualities that destabilizes and criticize cis-heteronormativity. The norm works through failure and, according to Beatriz Bagagli (2017, p. 31), it is through this norm that trans\* people live, because “power relations are intended”. This is because the norm only exists and is strengthened daily from the dissident, deviant, transgressing body, etc. In other words, it is within the resistance that trans\* people live, producing knowledge that transgresses, intends, and questions the norm (Bento, 2014; 2017). This is evident in the above-mentioned words of Titus, highlighting the experiences of transgressing existences, which allow trans people\* “to transcend the possibilities and simply being pluri... multi... inter... trans diverse...”. Being a trans\* person has become possible within the processes of resisting and disobeying the cisgender discourse.

I learned from trans people\* that cisgender discourses impose an explanation or justification on their existence and experiences. Of course, this explanation has always been based on cisgender thinking, that is, cis people reflecting and justifying the existence of non-cis people. And, here, it is necessary to return the sex-gender-desire triad as a determining fact for the (re)production of the cis-heteronormativity. According to Babagli (2017, p. 31), this would be the problem: to place “cisgenderism as a natural and expected choice of all people while placing transgenerity as an unreasonable option”.

From the point the cisgender point of view, being trans becomes a despicable and, in many cases, a painful option to be experienced. This was the place which transgender people\* began to resist and question. In this context, the writing of resistance became a common meeting point for people considered to be strangers, deviant, dissidents. These writings seek to demystify the trans\* oppression produced by the knowledge produced in academic institutions to deconstruct the “notion that trans\* lives and experiences are wretched, abnormal, unintelligible and impossible” (Nicolazzo, 2017a, p. 01).

The first step in this perspective shift was to depathologize trans\* identities, based on the deconstruction of the relational binary gender limits (male/female) and their open attitude towards a plurality of gender experiences. According to Pearce, Steinberg, and Moon (2018), this movement has taken place since the 1990s, when the uncomfortable position set for trans\* identities in the binary gender /cisgender understanding (or whether one is born male or female) and of non-expansive and continuous sexuality (man’s desire for women or the opposite) was questioned.

For Butler (2017) gender is not passively inscribed in the human body, it is a sophisticated heteronormative social technology that produces adherent bodies. Rules reiterated by institutions and by language operate in performative acts of gender that, being indefinitely restated, interpreted, acquire form, renew themselves and consolidate themselves in the body. However, “in the place of the law of heterosexual coherence, we see sex and gender denaturalized employing a performance which avows their distinctness and dramatizes the cultural mechanism of their fabricated unity.” (Butler, 2017, p. 238). Trans\* people teach us this performative genre experience daily. Consider Titus Carvalhal’s poetry (2017, p. 52-53), entitled “And now... what makes you a man?”:

What makes you man now?  
Being an asshole,  
Womanizer,  
Chauvinist,  
Rapist?  
A man does not cry,  
Does not speak of love,  
He who determines  
The oppressor  
A true alpha male puts his phallus on the table and shouts  
Rigid body  
No politeness  
Virile  
Masculine  
Unwilling to accept being challenged  
Being questioned  
Effeminate  
I transcend colonization  
Male yes  
I want not  
Mockery  
My wandering manhood...  
is forged in the courtesies  
I trans-see  
A male pussy  
Destroying standardization  
My body  
Pure revolution.

Titus presents an evident and sophisticated criticism of the cis-heteronormativity since the poem highlights how gender norms are triggered for the (re)production of dominant masculinity, which can also become bearable for intelligible people. The author's subjectivity transcends this colonizing movement of gender and pleasure experiences. He does not want to be this slave man. His masculinity is reinvented through kindness, it transcends biological speech with his "male pussy", re-signifying the norm. A discursive, political, and revolutionary body.

There is no right or wrong with the trans\* body. Only bodies that deconstruct themselves to reconstruct themselves. These are non-conforming identities and experiences that teach us new possibilities for a more fluid and non-binary understanding of what are gender and sexuality experiences (Monro, 2015), i.e., reflecting on gender as "rhizome," in an "idea of transit, of becoming, of the journey" (Oliveira, 2016, p. 124). Thus, the analysis should not focus on this or that gender identity, but on the movement, which "reflects the individual's relationship to the norms of becoming a subject, but also to gender melancholy and the consequent foreclosure of the impossibility of being someone else." (Oliveira, 2016, p. 125). Trans\* narratives expand our conceptual idea of gender beyond the cisgender concept. They offer us the view of resistance that challenges and destabilizes hegemonic gender discourses, in other words, trans\* narratives intend for the transit of the (re)construction of gender subjectivities.

The trans\* epistemology seeks self-knowledge (from which trans\* people come to know themselves through their readings about their subjective and gender trajectories) to transform the narratives that cisgender people have written about them (Nicolazzo, 2017a; Araruna, 2017; Spade, 2011). The presence of trans people\* is still unexpected at universities (Jourian et al., 2015; Dias et. al., 2018), therefore, they need to develop a "deep reservoir of literature from

which to draw” (Nicolazzo, 2017a, p. 03). According to Nicolazzo (2017), the admission of trans\* people to higher-education is expanding the production of knowledge they develop, highlighting the need for trans\* people self-knowledge also of trans\* as a starting strategy to expand their narratives, written by themselves. Thus, with the emergence of a trans\* epistemology, it would be appropriate to know it and use it as a strategy of collective agency.

Knowing one another as a group and validating new ways of producing knowledge, such as a decolonial trans\* epistemology (Delgado Bernal, 2002; Brayboy, 2005; Patton, 2016; Oliveira, 2018). Such actions correspond to a new epistemological attitude led by trans\* people, which contributes to an unlearning of the cis notion of gender and to the production of a liberating education (Nicolazzo, 2017a), which depathologizes and decolonizes trans\* knowledge and experiences (Vergueiro, 2017).

What does this epistemological moment allow us? I do not know it yet. For sure, it is promoting change in the academic field, particularly from the admission and permanence of trans\* students and researchers, activist groups are being created, starting a movement of writing, research, teaching, and theorizing about trans\* experiences. In an attempt to answer the question above, I believe that this is the idea of the trans\* revolution: “We take over what they have placed on us as the only possible message, and empower ourselves with what we can say about ourselves” (Jesus, 2016, p. 222), in other words, to understand trans\* experiences instead of theorizing about their lived experiences (Catalan, 2016).

## **TOWARDS A TRANS\* PEDAGOGY**

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Us, trans people, in general, have a lot to say to cis people. We already have a whole oralitura - oral literature - about ourselves and bodily dissents, and written language is another field of dissemination and production that should be disputed by us. And in recent times, we have created plenty of things. I see many young trans people in virtual communities who write on social networks and blog about our situation and particularities, and this is very profuse, it means resistance! Some of us have more scientific, focused on research writing, and I hope this number will increase. (Jesus, 2017, p. 143-144).

In proposing a reflection about a trans\* pedagogy, I do not want nor intend to state that trans\* people, in general, trans researchers and trans\* teachers, in a more specific manner, have a method, a way or methodologies to teach, to research and to produce knowledge. For me, that would mean retaking the idea of “fitting in” that I have been unlearning every day. The proposal would be to reflect on how we have been taught, how we have learned and experienced learning when we consider which knowledge was favored, who was/is entitled to speak, and, above all, what is or was spoken. Without a doubt, the discussion certainly did not regard non-cisgender people’s point of view. In this sense, evoking the ideas of scholar Jaqueline Gomes de Jesus to open this discussion is extremely pertinent, considering that I have learned the importance of reflecting on intersectionality and trans\* invisibility through her work. Jesus (2017) proposes a reflexive inversion on the knowledge produced by the cisgender people. Trans\* people have “plenty to say to the cisgender”, from their self-narratives, knowing about “bodily dissensions” and trans\* life- writings. Such strategies have become a path of production, dissemination, and dispute.

I deliberately ask whoever is reading this article with me: have you ever read a text written by a transgender\* person? Have you researched what transgender people\* have to say about the body, gender, sexuality, and other markers? Which authors do you choose to support both your writing and research? You probably, like myself, were colonized by Eurocentric knowledge that, as Jesus (2016) points out, decimated Indigenous, African, and other people’s

knowledge for a long time<sup>4</sup>. More notably, with Jaqueline, I learned to give meaning to intersectionality and to evaluate how this perspective helps me to understand the structures of oppression. This is one of the contributions of trans\* pedagogy towards a decolonial<sup>5</sup> and intersectional thinking perspective. I intend to offer some clues on how it processes from the descriptions of trans\* people.

The first contribution I highlight is that of the dissident creative process to academia, that is, a variety of possible ways an individual can scientifically communicate (Jesus, 2016). Knowledge is not necessarily transferred by an individual, who “owns” it, and in a sole form. Trans\* pedagogy proposes the liberation from the use of a single referenced since there are multiple sources of knowledge, especially non-traditional ones. Using the example of the gender construction from the perspective of sighted people, as proposed by Jaqueline an interesting question is enunciated: “But how does a blind person perceive and thinks about gender? (Jesus, 2016, p. 228). I genuinely had never even thought about how we visually build notions of gender and how we are stuck to it “as a built image”.

As sighted people it is possible to visualize its forms, but what about people who are unable to see? How can such construction take place? Has anyone ever wondered about this? Or rather, have you asked a blind person how they build their gender images? Or have you questioned the reasons for their low participation or absence in academia, scientific events (especially feminists and activists), and other spaces? Probably not. Like myself, you are privileged and able to see. Hence, the importance of intersectionality, to go beyond the visible, the speech, the speeches. It must be developed in practice, in everyday life, becoming different in the process of “looking and listening to the other person, but also allowing the other person to speak.” (Jesus, 2016, p. 230)

The second aspect that I emphasize is the notion of pedagogy as gender, since it is something that is never stagnant, but rather in transit. The objective here is not related to knowing or teaching gender but engaging and responding to it as it is developed and negotiated (Wells, 2017; Platero & Drager, 2015; Seffner & Reidel, 2015). For Kristopher Wells (2017), a gender is an ongoing event that needs to be constantly challenged and questioned through its “experienced” encounter. For him, this becomes a true learning experience: one that is always in development. Trans\* pedagogy helps us to reflect on gender as a place of learning.

The starting point is to question what needs to be learned and unlearned. Transgender\* teachers invite us to the pedagogical space of “lived experience to build our understanding of gender as a continuous and endless process. It is knowledge always under construction and waiting to be (re) discovered” (Wells, 2017, p. 06). By questioning what exists or needs to be learned in this “place of learning”, we are also questioning the hegemonic stability of gender, to transgress from a pedagogy of culturally rooted impossibility to a pedagogy that powers and transforms through engagement, negotiations and life experiences.

The third contribution of trans\* pedagogy that I intend to discuss here is related to education. This perspective is developed by Kathryn et al. (2017), from their experiences as trans\* teachers in the Higher Education and Student Affairs Program, UK (HESA). Both started from the reflection on practice, questioning how much they engaged in “trans\* teaching” as a pedagogical model that they projected to conceptualize the pedagogy they created. Asking, theorizing, thinking about gender integration, and approach in their teaching programs was a

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<sup>4</sup> This epistemicide is a form of silencing and invisibility of gender, race, and ethnicity dissident people, for instance, in the production of academic knowledge. To learn more, check Oliveira (2017).

<sup>5</sup> Such truths [which are guided by “colonized versus colonizing” hierarchical binarisms in the rhetoric of coloniality], in the Foucaultian sense of the term, have forged the bundle of conditions from which are constituted the national identities and the meanings available in culture to signify the forms of life that take place in their geographical and discursive territory. In this context of limited possibilities for subjectivization, the social meanings attributed to genders and sexualities also emerge, in terms of replication, in particular and transversal outlines to each new period situated, from the rigid Western matrix” (Silva, 2017, p. 80, my remark).

way to establish a pedagogy and classroom management to inform their teaching practices, already acknowledging the limited reach of discussions that focused specifically on the experiences of trans\* teachers and people.

For Jaekel & Nicolazzo (2017), by conceptualizing trans\* education, one can foster an increase in representativeness and trans\* knowledge, focusing on their own trans\* experiences. This does not necessarily mean that both intend to teach for or about the people who identify themselves with the trans\* universe since the meaning of “teaching trans\*” is superior to this understanding. For them, “teaching trans\*” is a pedagogical approach that “consists of three main parts: teaching how, teaching about and teaching with trans\* epistemologies. For us, “teaching trans” maintains the tensions of who we are and how we are seen, as well as the way we operate in academia and our engagement in learning” (Jaekel & Nicolazzo, 2017, p. 168). “Teaching trans\*” becomes a pedagogical strategy of debate, which questions the constitution and reproduction of cis- heteronormativity as the legitimate and unique gender perspective.

The trans\* body is a politics of contestation, which is activated as a means of producing knowledge about gender and its transit. Thus, “teaching trans\*” becomes a life-experience teaching practice, based on the power of writing, thinking, and acting of trans\* people. It consists of researching differently, that is, no longer from a cisgender perspective, but rather, teaching as a transdisciplinary work that brings together a greater variety of knowledge. A pedagogy of its own, which focuses on its own bodies, voices, and experiences. It is influenced, according to Jaekel & Nicolazzo (2017) in the readings of queer studies, post-structuralism, postmodernism, feminism, critical race theory, trans-critical politics, and intersectionality. It is a pedagogy of the margins (Spade, 2011, Hooks, 1984; 1994; Conceição, 2017) that starts from themes for a long time neglected in the production of knowledge and academic experiences.

I want to retake here the significance of a pedagogical approach that consists of teaching “how”, “about”, and “with” trans\* epistemologies, proposed by Jaekel and Nicolazzo (2017). I have noticed that this approach has also been introduced by other researchers, such as Platero & Drager (2015), Platero & Largarita (2016) and, in Brazil, more strongly by Jaqueline Gomes de Jesus (2016). For these trans university professors, the teaching practice is a personal experience that produces ruptures from their corporalities and their speeches of questioning the cis-heteronormativity. The outcome of these trans\* life experiences is the reflection on other ways of teaching and doing education.

From this perspective, “teaching as trans\*”, for Jaekel & Nicolazzo (2017, p. 170), is developing a “feminist self-revelation”, constituting a pedagogical approach that personalizes the “instructor in the attempt to diminish the student-teacher hierarchy, besides providing the opportunity to validate diversity and difference”. In this dynamic, spaces are created for sharing trans\* experiences to illustrate the complexities of how gender can be in transit not only from a cisgender point of view. But why the distance from the cisgender gaze? Because it is necessary to break with the cisgenderism that does not understand the complexities of the trans\* universe, which stimulates the production of generalized knowledge in which trans\* people usually have not been considered subjects or participants of its processes.

The materiality of the trans\* body is a powerful tool for deconstructing binary notions of teaching because as these bodies are in transit, they dismantle the visualness of the cisgender norm. According to Jaekel & Nicolazzo (2017, p. 169), as their “transness” are inscribed in our bodies, they “find a very bodily presence in classroom spaces to be an important moment of rupture, in which we can work on the weaknesses of the norm in relation to gender.” It is in the weakness of the norm that we find the power of teaching as trans\*, and it is imperative to unlearn the cisgender gaze that composed the trans\* visualness, in an attempt to help “students understand that gender is more than an identity, it mediates everything, from experience to academic success” (Jaekel & Nicolazzo, 2017, p. 169). This understanding of gender as becoming and living is strongly discussed by Nicolazzo (2017b) in Trans\* in college:

transgender student's strategies for navigating campus life and the institutional politics of inclusion, imperative reading for thinking about trans\* people in higher-education.

According to Jaekel & Nicolazzo (2017), teaching about trans\* is also powering and giving visibility to the trans\* universe in teaching, given the absence of transgender\* people, bodies, and knowledge in spaces, processes and formative objects linked to education. Consider the interesting example of textbooks in Brazil, the most important and influential pedagogical tools of primary education in this country. When they first became available in Brazilian classrooms cisgender ideas were predominant, as the authors indicate, their discussion was frequently tied to questions such as, "Where do we place them?" or "What do we do with this population?", clearly diminishing the value of trans\* narratives, silencing them, or "pushing trans voices\* to the periphery" (Jaekel & Nicolazzo, 2017, p. 170). Specifically, discussions on the transgender\* population in schools and universities in Brazil are focused on the use of bathrooms (Farrington, 2016), on preferred names (Dias, 2018; Correa, 2017; Lima, 2013) and on student housing, (Nicolazzo & Marine, 2015), not giving enough opportunities to reflect on the processes of training, admission and permanence strategies, as well as the potentialities of trans\* issues in the curriculum (Sales, 2018; Andrade, 2012; Correa, 2018; Franco & Ciclini, 2015; Longaray & Ribeiro, 2015; Dias, 2014; Dias, et al., 2017; Dias & Menezes, 2017).

To teach with trans\* epistemologies is to affirm that trans\* teaching besides being incorporated (teaching as a transgender\*) and oriented (teaching about transgender\* issues), is epistemological. The authors emphasize that in the pedagogical practices routine, trans\* knowledge can be disseminated and included in the courses, as well as its insertion can power spaces through which trans\* knowledge can be reached. Thus, through trans\* teaching, "we can reach new trans-centered forms of knowledge\*, ways we can use to continue the project of expanding notions about what, how, when and where can gender exist" (Jaekel & Nicolazzo, 2017, p. 171).

The fourth contribution of trans pedagogy\* that I would like to discuss is the one being developed in Brazil by several transgender people, which are strongly connected to the movement of resistance life-writing and activism. Many of them have already been highlighted throughout the text, but I would like to emphasize those who have influenced me to reflect on gender from the margin. They are Jaqueline Gomes de Jesus, Megg Rayara, Adriana Sales and Adriana Lohanna dos Santos.

With Jesus (2016, p. 219) I learned to question the production of cisgender knowledge in universities when the "processes of creation over prospects of dissent" are in discussion. Through Afrocentric elements and a distinguished language, she develops a sophisticated critique of the way knowledge is produced in higher education. As a black transgender\* woman and daughter-of-saint (a member of an Afro-Brazilian religious), she adopts the intersectionality perspective to reflect on the power of the act of listening to the other person, so that everyone who constitutes this place can be part of this speaking and listening process. According to Jaqueline, the university has been distant from the margins for a long time, while developing knowledge about it and creating a place for this subject.

This idea of academia is being deconstructed with dissenting approaches, to which trans\* writing has largely contributed. The author recommends that writing is dissenting and processed daily. The sources of knowledge created by black people, indigenous populations, rural communities, Afro-religious groups, people with disabilities, and homeless are unprivileged kinds of productions. Enough with the knowledge created about the other without the participation of the other! It is essential "to look at the other, to listen to the other, but also allowing the other to speak" (Jesus, 2016, p. 230), maximizing the classes and research developed at the university and outside it. Specifically, regarding the act of doing research, Jaqueline helps us reflect on the need to broaden the form we see and study themes regarding transgender\* people, abandoning the idea of them as research objects, given they are

individuals who produce knowledge and have much to share on their experiences and how we describe them to academia.

I met Megg Rayara Gomes de Oliveira during the 1st International Conference on Queer Studies, which took place at the Federal University of Sergipe in April 2018. She was participating in a panel discussion on Queer and Trans\* education. I got fascinated by her and her Ph.D. research and how much she has been working to deconstruct the cis-heterosexual place at the university. Her purpose was to identify the “elements that influence the processes of subjectivation of black people’s experiences that escape from the cis-heterosexual norm” (Oliveira, 2018, p. 161), based on the concept of intersectionality and (auto)biographies.

Megg’s research has highlighted the existence of the word *pretx* (black transgender person) as “a category of analysis rather than a simple adjective, as well as the categories, effeminate gay, faggot and queer” (Oliveira, 2018, p. 161), debating without fixating them, in declared opposition to the essentialist visions that generalize existences disregarding the multiple processes that surround them” (Oliveira, 2018, p. 161). Thus, Megg’s research contributes to promoting a reflection on the dissident children potential within the field of education, especially regarding the background and experiences of black people for the intersectional problematization of gender, sexuality, and race in classrooms and educational spaces.

Adriana Sales’ (2018) doctoral study problematizes the subject of transvestites and school. The thesis questions the way research is conducted with transgender\* people, through dialogue, which in her case, teaches us that transvestites — here included in the trans\* universe I discuss — “trigger direct relationships with their bodies, sexualities and nomadic genders, which break with heterosexual binary references and present us with other nuances of configuration in the processes of human subjectivization” (Sales, 2018, p. 09). According to Adriana, the transvestite school experiences create other knowledge from the power of their bodies and experiences, pointing to a “queer curriculum and offering us other ways of producing knowledge (of life) and contesting the exclusion processes” (Sales, 2018, p. 09). A curriculum as life.

Finally, I would like to highlight the importance of Adriana Lohanna dos Santos’ expertise. Lohanna, as I call her, is a trans\* female activist and teacher in the primary education system, with a master’s degree in Education. I had the privilege of spending time with Lohanna while she was studying to obtain this graduate degree. This was the first study at the master’s level led by a trans\* researcher. The study dealt with the training of trans\* people in higher education in the state of Sergipe, Brazil, where she and I live. In fact, it was through Lohanna that I began to socialize with non-cisgender people, starting to deconstruct myself day after day, given that my teaching and research experiences until that moment had been guided by cisgenderism, although I had always questioned it. I remember one of our chats when she reflected on the infeasibility of trans\* love, on cisgender people’s idea of the steady nature of gender and sexuality, about trans\* bodies opening spaces for new opportunities to learn about gender and, foremost, how gender is negotiated at school. Having said that, I would like to draw attention to her research, which was developed under the Graduate Program in Education at the Federal University of Sergipe, titled *The Education of Transgender People at the Federal University of Sergipe: confronting and resisting gender norms in academic space* (2018). The purpose of this study was “to analyze the process of education and permanence of transgender people at the Federal University of Sergipe, reflecting on their life trajectories as students and the strategies of confrontation and resistance to gender norms” (Santos, 2018, p. 09), based on the narrative interviews of seven trans\* college students.

The research emphasizes the recognition of trans\* identity within the university space and how these events are experienced in academic routine; the difficulties in having access to use the university’s public bathroom; the silencing in the classrooms; the use of the preferred name thanks to a decree; the creation and implementation of the Trans Outpatient Clinic

(Ambulatório de atendimento a pessoas transexuais), based in the university campus of Lagarto; the emergence of activist collectives in the Federal University of Sergipe, contributing to the socialization of trans knowledge from meetings and events, such as Trans Visibility Week. Lohanna's research is important for the university because it made possible to draw attention to weaknesses in the assistance to the transgender\* students and, most importantly, to develop inclusive trans\* institutional policies.

Jaqueline, Megg, Adriana and Lohanna are researchers who influence me to no longer think about trans\* knowledge through cisgender people or from what cisgender researchers produce, but through trans\* researchers themselves, who are protagonists of non-cisgender academic writing about non-cisgender people. In other words, trans\* knowledge with trans\* people and from trans\* people.

## CONCLUSION

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This article is a starting point of my writing for gender analysis as a theoretical-conceptual movement. With this paper I begin to tear up theoretical-methodological conceptions of gender that no longer satisfy me since they always had me stuck. Queer and trans\* studies and readings began to have an influence on the emergence of a more post-identitarian perspective on my writing. I am trying, familiarizing, and allowing myself to go. Where to? I do not know. I am just going, and I am happier now. I do not know if I have been able to emphasize the queer and post-identitarian perspective of gender analysis in this writing, therefore I apologize to ones who have completed this reading. Perhaps given this is the first attempt in this sense, it needs more axé (Afro-Brazilian term that can mean positive energy) and, of course, many supportive readings.

In this text I discuss a gender analysis, based on the movement of trans\* life-writings, in which I reflect on the theme of gender from trans\* knowledges and experiences. Thus, I believe that transgender\* people are developing a trans\* epistemology, powered by their existences, experiences and knowledge. Trans\* writing is a powerful instrument for social transformation and questioning the knowledge cisgender individuals create about trans\* people. Trans\* life-writings contribute to the depathologisation of trans\* identities and to the deconstruction of the limits of the cisgender analysis for the understanding of more fluid and non-binary gender experiences. Such writing is enhancing trans\* people self-knowledge which legitimizes new ways of producing knowledge about trans\* from trans\* people and that encourages us to describe the knowledge about trans\* people (which is produced by them), rather than theorizing about their lives.

Another important aspect of this text is the power of trans\* pedagogy which is transforming educational spaces through dissenting creative processes. Hence, transgender\* people help us to discuss pedagogy as a gender, so that we engage ourselves to respond to it as it is carried out, since it is a continuously lived event. Trans\* pedagogy also enhances a trans\* teaching which amplifies the representativeness of trans\* knowledge, from a pedagogical approach that consists of the principles of teaching as trans\* (feminist self-revelation which enhances spaces for sharing trans\* experiences), teaching about trans\* (giving visibility to the trans\* universe in teaching) and teaching with trans\* epistemologies (it is stating that trans\* teaching besides being incorporated and oriented is epistemological).

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## AUTHOR CONTRIBUTIONS

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Alfrancio Ferreira Dias wrote the manuscript.

## CONFLICTS OF INTEREST

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The author declares that there are no conflicts of interest.

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