

The alternative knowledge of the Biblioteca Universal Guei against epistemic injustice in Brazilian literature

Diogo Roberto da Silva Andrade

Master's student in Information Management at the Graduate Program in Information Management (PPGInfo) in the Centro de Ciências Humanas e da Educação (FAED) of the Universidade do Estado de Santa Catarina (UDESC), Florianópolis, Santa Catarina, Brasil.

Lattes: <http://lattes.cnpq.br/2588351371083404>

E-mail: didts@hotmail.com

ORCID: <https://orcid.org/0000-0002-8392-4481>

Ana Paula Meneses Alves

PhD in Information Science from the Universidade Estadual Paulista (UNESP) and in Social Sciences from the Universidade de Granada (UGR - Espanha), Granada, Andaluzia no sul, Espanha.

Adjunct Professor at Escola de Ciência da Informação da Universidade Federal de Minas Gerais (UFMG), Belo Horizonte, Minas Gerais, Brasil.

Lattes: <http://lattes.cnpq.br/2434972394883934>

E-mail: apmeneses@gmail.com

ORCID: <https://orcid.org/0000-0002-1137-2139>

Franciéle Carneiro Garcês da Silva

PhD in Information Science from the Escola de Ciência da Informação da Universidade Federal de Minas Gerais (UFMG), Belo Horizonte, Minas Gerais, Brasil.

Collaborating Professor in the Graduate Program in Information Management, of the Universidade do Estado de Santa Catarina (PPGInfo/UDESC), Florianópolis, Santa Catarina. Brasil.

Lattes: <http://lattes.cnpq.br/2805777083019311>

E-mail: francielegarces1987@gmail.com

ORCID: <https://orcid.org/0000-0002-2828-416X>

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ABSTRACT

Injustices permeate the literary scene, both in public collections and in the catalogs of major publishers, which shows attitudes of segregation of subjects who are placed on the margins of the social, namely: cisgender and transgender women, blacks and indigenous people, people with disabilities, subjects who recognize themselves as Lesbians, Gays, Bisexuals, Transgenders, Transsexuals, Queer, Intersexuals, Asexuals and others (LGBTQIA+) etc. That said, this article starts from the following question: did the Biblioteca Universal Guei actively contribute to the fight against epistemic injustice in the scenario of mediation of Brazilian literature? As a general objective, the article aims to investigate the performance of the newspaper *Lampião da Esquina* in the rupture of the social and cultural fabric, and above all, to verify the contribution of the Biblioteca Universal Guei section relating the Humanities with a performance of the commercial bibliography for epistemic justice. It is based on the approach to epistemic injustice and its spheres (testimonial, hermeneutic, curricular and participatory injustice) and their relationship with Bibliography, Librarianship and Information Science. Finally, the results show, in the pages of *Lampião da Esquina*, a national alternative periodical aimed at the gay public, sold on newsstands and through mailboxes at the national level, the confrontation with the logic of injustice and exclusion propagated by symbolic violence. and epistemic.

Keywords: epistemology; epistemic injustice; homoerotic literature; national literature; Guei universal library.

INTRODUCTION

Literary segregation unfolds on a normative level that contributes to the obstruction and invisibility of the Other in social and cultural contexts. Mostly because marginal literature - in this study, referring to non-heterosexual subjects - is at times considered as lascivious (erotic-sexual) and at others as 'low literature' (subcultural) (Kothe, 1985; Silva, 2008, 2012). Thus, for the conception of this paper, one question is posed: *has the Biblioteca Universal Guei actively contributed to the fight against epistemic injustice in the Brazilian literature mediation context?*

Conceptually, epistemic injustice can be understood as “um conceito moral, bem como um conceito epistêmico. É o tipo de injustiça que ocorre quando o direito de alguém saber é violado”, as inferred by Coady (2010, p. 105, tradução nossa)¹. In this sense, it is a “[...] mal feito a alguém especificamente em sua capacidade de conhecedor [...]” (Fricker, 2007, p. 5, tradução nossa)² that is, an imbalance that affects capabilities, which are essential values for human beings. Epistemic injustice hampers an individual or community, preventing them from expressing their knowledge in tacit or explicit manners, leading to psychologically damaging consequences, obstructing their development “de modo que uma pessoa pode ser, literalmente, impedida de se tornar quem ele é” (Fricker, 2007, p. 5, tradução nossa)³. Hence, this concept of injustice refers to the unfair distribution of epistemic assets, such as education and information, through discriminatory or exclusionary actions (Coady, 2010; Fricker, 2007; Silva; Silva, 2022).

The injustices pervading the literary landscape, both within public collections and the catalogs of large publishers, reveal attitudes of segregation against subjects who are socially marginalized, namely: cisgender and transgender women, black people, indigenous people, people with disabilities, and individuals identifying as Lesbian, Gay, Bisexual, Transgender, Transsexual, Queer, Intersex, Asexual, and others (LGBTQIA+).

As Vergueiro (1989) points out, information units, such as national, public, specialized, school, special, and community libraries, among others, experience a common type of censorship: self-censorship. This practice exposes the political inclination of library staff in collection development and/or the maintenance of an information unit (Vergueiro, 1989).

Beyond the social and cultural norm that acts as a bastion in library practice and daily life, self-censorship comes from the “[...] próprio profissional bibliotecário que, sem o saber, realiza autopolicamento para evitar prováveis polêmicas” (Vergueiro, 1989, p. 59)⁴. Furthermore, when the librarian does such action consciously and spontaneously, in that case, censorship is an explicit practice, given the various possibilities for regulation systems – like systems of power (Church and State). Within the discussion presented in this study, heteronormativity is proposed as an element of censorship in the actions and decision-making of librarians in information units.

In research, teaching, and outreach of contemporary Library and Information Science (LIS), gaps arising from social structures are evident. The arrangements maintaining the normative/heteronormative can refer, for instance, to theoretical perspectives of the global north (Carneiro, 2005; Silva; Garcez; Silva, 2022), to what is presented as normal when designating subjects and bodies (Foucault, 2020; Louro, 2019), and to information regimes (González De Gómez, 2012). These and other concerns reinforce and sustain hegemonic, matrix, ethical, political, economic, social, and cultural discourses. The structures exemplified also feed and maintain the social imaginary, leading to further restrictions. These frameworks act epistemologically and empirically on subjects, promoting the ‘principle of absence’ (Kilomba, 2020) – “quando algo que existe é tornado invisível ou tratado como se não existisse” (Silva; Garcez; Silva, 2022, p. 2)⁵.

On the debates about genders and sexualities in LIS, authors such as Ishimoto, Garcia, and Sousa (2018) sketch a transgressive and provocative profile on the normative praxis of silencing, invisibility, and non-existence of non-heterosexual literature in information units. According to these authors, works aimed at the LGBTQIA+ audience occupy two places in the collections of information units:

- a) the first one involves places of silence that occur when the literature that caters to those identifying as LGBTQIA+ is not purchased or mediated. This restriction parallels those of Vergueiro (1989), who highlights three types of censorship (legal or governmental, individual or group pressure, and self-censorship).
- b) the other one relates to the place of power, in which the normative discourse generates a “[...] ausência e impossibilidade de falar sobre, inscreve a presença de discursos médico-religioso que impõem uma matriz heterossexual, considerada normal, saudável, aos sujeitos” (Ishimoto; Garcia; Sousa, 2018, p. 365)⁶. This condition can be located in Foucault’s power, knowledge, and pleasure triad.

The statements mentioned above are recognized in libraries, and collections that embody epistemic injustices, as they dispossess through oppression the types of knowledge understood as peripheral, which erases and makes the epistemes of oppressed social and ethnic-racial groups invisible, destroying their languages and collective knowledge (Patin *et al.*, 2020; Silva; Garcez; Silva, 2022).

When Silva (2008) points out the need for *gay desire*, invisible in Brazilian canonical literature, he evokes social places not occupied by LGBTQIA+, which supports the ‘non-place’. Non-heterosexual subjects are considered eccentric, culturally rejected, and even ‘expatriated’ from their identity, social and cultural *locus*.

This happens due to an established moralistic matrix that presents as standard the heterosexual and cisgender men of northern/European races and ethnicities, and belonging to the upper social class, which reinforces the nullification of the Other. The Other is represented/configured by all individuals and bodies that do not equate to the ideal created and sustained by organisms of power (reiterating the examples: the Church, the State, and Militarism).

The configuration of the Other can be seen in the sociocultural performance of what is considered to be women, who represent an opposite image, and the binary of what is defined as man, male, and masculine. LGBTQIA+ individuals are pushed to the margins of the male/female, man/woman, masculine/feminine binaries. They are regarded as transitory individuals that situate these other spectrums in a deterministic, fluid, or non-binary way.

In an in-depth reflection of the hetero-male matrix, one can pose questions about the place of black, indigenous, and Eastern men, generational biases, topics on social classes, and inquiries about southern and decolonial cultures. However, there are intersectional issues that will not be addressed in this paper.

Returning to the dimensions of epistemic injustices, it becomes evident that coloniality, forms of domination, violence, and injustices are objects of contemporary studies in LIS. Epistemic injustices unfold in at least four facets, namely: a) testimonial injustice, when the speaker is regarded with a low level of credibility due to prejudice; b) hermeneutic injustice, which precedes testimonial injustice and refers to individual interpretive gaps that prevent those affected by it of interpreting their experiences due to a lack of proper tools to do so. Additionally, Correia (2021, p. 5)⁷ infers that hermeneutic injustice “[...] consiste na incapacidade do falante de comunicar sua experiência, uma vez que lhe faltam, no contexto histórico-social, os conceitos e elementos necessários para dar sentido a sua vivência”.

As a result, it promotes “[...] desvantagem cognitiva e uma marginalização (hermenêutica) dos grupos, que terminam por participar de forma desigual das práticas que constroem os significados sociais e entendimentos coletivos” (Correia, 2021, p. 5)⁸; c) curricular injustice, which refers to the absence of physical resources to allow the epistemic development of individuals and, finally; d) participatory injustice, which occurs when individuals are excluded from participatory processes of constructing their epistemological development (Fricker, 2007; Patin, 2019; Patin *et al.*, 2020, 2021a, 2021b; Patin; Sebastian, 2021; Silva *et al.*, 2021; Silva; Garcez; Silva, 2022). Such injustices can act individually or together, depending on the context and the communities impacted by such injustices.

Establishing a participatory field in LIS and advocating for humanist causes is a dialogic educational proposal. Freirean liberation considers the individuals and their customs and traditions in the pursuit of knowledge as a way to overcome the moralistic tradition in weaving more equitable places. However, not all peoples, social and ethnic-racial groups, have fair access to information and the possibility of individual development through an educational and emancipatory path.

According to Silva and Silva (2022) and Silva, Garcez, and Silva (2022, p. 6)⁹, in LIS, some instances of symbolic and epistemic violence occur directly against individuals and peoples, among which we can mention epistemicide, which refers to the act of “[...] silenciar, aniquilar, [...], desvalorizar, expropriar um sistema de conhecimento [...]”. This occurs through the accumulation of various injustices like the ones mentioned above, often leading to the *death* of knowledge by oppressive, colonial, and racist reasonings (Patin, 2019; Patin *et al.*, 2020). Nevertheless, there is an uprising of counter-hegemonic movements that reverse the oppressive logic by implementing tactics of resistance and agency to preserve their legacies, cultures, histories, and memories.

In this regard, it is significant to highlight the birth of a bibliography within the authoritarian political environment of the 1970s and 1980s – that subverted culture and broke national dogma. Dealing primarily – but not only – with the Brazilian gay man, such a bibliography allowed the individuals it sought to engage to have literary content with which they could identify.

There is an association between epistemic injustices with information resources and services since crucial elements such as memories (power), knowledge (knowledge), and enjoyment (pleasure) (Campello, 2019; Foucault, 2020) are socially and culturally loathed when it comes to LGBTQIA+. That is to say that the bibliography contained in *Lampião da Esquina* documents deviant and marginal national literature, enabling the formation of knowledge and the experience of practices. Thus, from a social perspective, as proposed by Foucault (2020), it is essential to overcoming moralism and hypocrisies. In LIS, “o desejo que as sociedades demonstram de preservar sua memória é a questão do poder, da necessidade que os diversos grupos sociais têm de obter a coesão social que permitirá o alcance de seus objetivos e a manutenção de seus interesses” (Campello, 2019, p. 22-23)¹⁰, even though different subjectivities remain constricted to the social fringes.

With this in mind, this paper aims to investigate the role of the *Lampião da Esquina* newspaper in breaking the social and cultural fabric and, above all, to ascertain the contributions of the section Biblioteca Universal Guei linking the Humanities with the establishment of a commercial bibliography striving for epistemic justice.

The intrinsic and extrinsic factors of the bibliography justify this investigation since it deals with individuals operating from the margins and the literature *made by, about, and for* non-heterosexual people as the primary interest of this investigation within the fields of LIS, focusing on bibliographic studies. This work reinforces the dialectical need to point out theoretical-practical contradictions in the foundations of LIS.

Contextualizing epistemic injustices alongside bibliographies allows for reflecting on everyday practice since the collective discourses of both the field and society maintain a divided society (center and margin). We are not proposing a new thesis in this short space of scientific production. However, this paper aims to challenge the informational *praxis*. Finally, when viewed from the perspective of non-heterosexual individuals, rekindling the literary memory of a marginal canon allows for the empowerment of these individuals while challenging Brazilian literary authorities' ignorance towards them.

SOURCES AND METHODS

This is an applied research study with a qualitative approach. According to Silva and Menezes (2005, p. 20)¹¹, this approach “considera que há uma relação dinâmica entre o mundo real e o sujeito, isto é, um vínculo indissociável entre o mundo objetivo e a subjetividade do sujeito [...]”. Regarding the procedures, this study is experimental:

quando se determina um objeto de estudo, selecionam-se as variáveis que seriam capazes de influenciá-lo, definem-se as formas de controle e de observação dos efeitos que a variável produz no objeto (Silva; Menezes, 2005, p. 21)¹².

From the perspective of its goals, this study conducts explanatory research since “além de registrar e analisar os fenômenos estudados, busca identificar suas causas, seja por meio da aplicação do método experimental/matemático, seja por meio da interpretação possibilitada pelos métodos qualitativos” (Severino, 2017, p. 125)¹³.

Content Analysis was the method of choice as the aim was to analyze the development of a newspaper. Valentim (2005, p. 119)¹⁴ states that “após a Segunda Guerra Mundial, vários estudos aplicaram a análise de conteúdo com o objetivo de verificar a influência de determinadas ideologias veiculadas em jornais.” This method combines the qualitative approach when dealing with the documentary analysis of symbols and signs.

In the 41 issues of *Lampião da Esquina* – originally published between 1978 and 1981 – we investigate the information and communication about the Biblioteca Universal Guei. We examined the enunciation procedures of analytical commercial bibliography (Figure 1) to understand how that section contributes to epistemic justice.

Figure 1 – Section Biblioteca Universal Guei¹⁵



Soucer: Section of the *Lampião da Esquina* (Biblioteca..., 1980, p. 17).

Content analysis was the approach chosen to achieve the paper's goals, which according to Severino (2017, p. 122)¹⁶, involves "Trata-se de se compreender criticamente o sentido manifesto ou oculto das comunicações". Therefore, in the stage of:

- a) pre-analysis - a thorough reading and examination of the materials was carried out, verifying the textual and imagistic languages of *Lampião da Esquina*;
- b) exploration - the summaries accompanying the catalog entries were selected, as well as the subtexts indicating the section of the Biblioteca Universal Guei aiming to understand the "conteúdo das mensagens, os enunciados dos discursos, a busca do significado das mensagens" etc. (Severino, 2017, p. 123)¹⁷; and finally; categorização – foram elencados textos que pudessem representar os lugares sociais, políticos e culturais da literatura mediada pelo *Lampião da Esquina*.
- c) categorization - were chosen texts that could represent the social, political, and cultural places of literature mediated by *Lampião da Esquina*.

The corpus of this research, the Biblioteca Universal Guei, sought to highlight the pragmatic, critical, and social mediating work of the bibliography excerpt, which according to Hjørland (2017), should be successful designations of a librarian.

As to hermeneutic justice, which seeks to fill the gaps in experiences and identity, making them accessible and enabling humanist interpretations, in this case, of LGBTQIA+ interactors who appropriate marginalized literature.

To better locate the reader, it is essential to notice that *Lampião da Esquina* was a national alternative periodical aimed at the gay public, sold at newsstands and newspaper booths nationwide. The *Lampião* emerged in the 1970s in Brazil, with its editorial body comprised of artists, writers, and journalists.

During the period the newspaper was in circulation, its sections and columns displayed the

non-heterosexual daily life of its time, moving away from the gossip pamphlet style and social *status* to a place of critical reflection. "As múltiplas vozes que ecoam em *Lampião* constroem, a cada edição, a possibilidade de novos lugares de enunciação para o homossexual, além de novos sentidos em seus discursos" (Simões Júnior, 2013, p. 73)¹⁸.

The *Lampião da Esquina* had editions with print runs between 10 and 20 thousand copies. Facchini and Simões (2009 *apud* Coelho, 2014, p. 82)¹⁹ say that "o encerramento das atividades do *Lampião* antecipou um final de um ciclo que, como a redemocratização, liquidou com a imprensa alternativa e permitiu que seus temas fossem reabsorvidos pela grande imprensa".

RESULTS AND DISCUSSION

From the perspective of achieving the objectives proposed by this paper, this section lists the results obtained, some aspects noticed during the research, and possible natural inferences from data analysis.

One can assume that the primary action/communication approach of the Biblioteca Universal Guei is its slogan: "Estes livros falam de você: suas paixões e problemas, suas alegrias e tormentos. Leia-os" (Biblioteca..., 1980, p. 17)²⁰. The subtitle, or enunciation of the bibliography, announces to the interactor a *locus*, an identity, a literary movement - therefore, a place of leisure and erudition - evoking the sociocultural unblocking of the subjects on the margins.

One can notice that this slogan preceded the official name of the bibliography (Figure 2), occurring in the Extra 1 edition (published in December 1979) and in editions 17 to 20 (published between October 1979 and January 1980).²¹

Figure 2 – Section bibliography (Biblioteca Universal Guei)²¹

Estes livros falam de você
Suas paixões e problemas, suas alegrias e tormentos. Leia-os

TEOREMAMBO
Darcy Pentecado
108 páginas, Cr\$ 120,00
Um Papai Noel muito louco, uma bichinha sorveteira, uma fada madrinha desligada, a história do bofe a prazo fixo: muito humor e **non sense** no novo livro do autor de *A Meta* e *Crescilda e Espartanos*. Ilustrações do autor.

AMETA
Darcy Pentecado
99 páginas, Cr\$ 120,00
"Darcy Pentecado ilumina detalhes do gueto que a maioria gostaria que o homossexual fosse circunscrito" (Léo Gilson Ribeiro). O livro de estréia de um escritor que é também um ativista em favor dos grupos estigmatizados.

CRESCILDA E ESPARTANOS
Darcy Pentecado
189 páginas, Cr\$ 160,00
"Um livro como este, que fala tudo aberta e desafiadamente, possui a dignidade bem mais culturalmente verdadeira de resistir aos bárbaros preconceitos" (Paulo Hecker Filho). Duas novelas e cinco contos, do total **non sense** ao realismo poético.

NO PAÍS DAS SOMBRAS
Aguinaldo Silva
97 páginas, Cr\$ 120,00
Dois soldados portugueses vivem um grande amor em pleno Brasil colonial; envolvidos numa conspiração forjada, acabam na forca. A história, recontada a partir de 1968, faz um levantamento de quatro séculos de repressão.

REPÚBLICA DOS ASSASSINOS
Aguinaldo Silva
157 páginas, Cr\$ 150,00
Bichas, piranhas e pivetes enfrentam o Esquadrão da Morte (e vencem!) A incrível história de um dos períodos mais conturbados da vida brasileira, de 1969 a 1975, tendo como pano de fundo os cenários do submundo carioca.

PRIMEIRA CARTA AOS ANDRÓGINOS
Aguinaldo Silva
134 páginas, Cr\$ 120,00
"A única maneira de obter a igualdade e o progresso nos relacionamentos humanos e amorosos consiste na expressão franca da natureza bissexual de todo homem e mulher". Um romance que é, também, um estudo sobre a sexualidade.

O CRIME ANTES DA FESTA
Aguinaldo Silva
136 páginas, Cr\$ 100,00
Através da história de Ângela Diniz e seus amigos, que ele trata como se fosse ficção, o autor interpreta e esclarece todas as conotações de um instante dramático de nossa alta sociedade. Um libelo contra o machismo e a opressão.

TESTAMENTO DE JONATAS DEIXADO A DAVI
João Silvério Trevisan
139 páginas, Cr\$ 120,00
Uma viagem do autor em busca de si mesmo. Anos de estrada, de soldado e fome resumidos num livro escrito com suor e sangue. Nestes contos, a história de uma ge-

ração cujos sonhos foram queimados lentamente em praça pública

QUEDA DE BRAÇO
Vários autores
302 páginas, Cr\$ 150,00
Uma antologia do conto marginal, reunindo os autores que os editores têm medo de publicar. Gente finíssima: Benício Medeiros, Fernando Tatagiba, Glauco Mattoso, Júlio César Monteiro Martins, Nito Maciel, Luiz Fernando Emediato, Paulo Augusto e Reinaldo Aiem, entre outros.

OS SOLTEIROS
Gaspárinio Damata
213 páginas, Cr\$ 140,00
Um livro que se dispõe a esmiuçar o mundo dos homossexuais e tudo o que os tolhe: a incompreensão que os cerca, o medo. Escrito sem meias palavras, ele vai buscar a linguagem dos seus personagens lá onde o autor os encontrou.

O FANTASMA DE CANTERVILLE
Oscar Wilde
De Profundis e Balada do Cárcere de Reading, dois dos mais patéticos depoimentos pessoais da literatura universal, juntos num livro que também reúne algumas das histórias mais espirituosas e brilhantes do autor. Um livro raro.

SHIRLEY
Leopoldo Serran
95 páginas, Cr\$ 110,00
A história de amor entre um travesti da noite paulista e um operário de Cubatão.

Waldir/Shirley é um personagem que aceita enfrentar todas as humilhações para ser fiel ao seu desejo. Dois seres humanos, ocoificados pela opressão, brigam pela vida.

RELATORIO SOBRE A HOMOSSEXUALIDADE MASCULINA
Michel Bon e Antoine d'Arc
381 páginas, Cr\$ 400,00
Mil homossexuais respondem a um questionário: são homens que se atraem, se amam, se invejam, se unem para o melhor e o pior, conhecem as alegrias e os tormentos do amor e querem integrar-se numa sociedade que ainda os difama, lança-os na prisão ou os destenha.

COXAS
Roberto Piva
70 páginas, Cr\$ 85,00
Sex fiction & Delírios de um poeta louquíssimo: pornosamba para o Marquês de Sade, Bar Cazzo d'Orco, Antino e Adriano e outros poemas. As ilustrações são de Maty Vitari.

Escolha os que você quer ler e faça o seu pedido pelo reembolso postal à Esquina — Editora de Livros, Jornais e Revistas Ltda. Caixa Postal 41031, CEP 20.000, Rio de Janeiro — RJ. Você só pagará quando receber o aviso do correio.

LAMPIÃO da Esquina Página 9

Source: Section of the *Lampião da Esquina* (Estes..., 1979, p. 9).

The *Lampião* used other slogans in its commercial and advertising space - but not specifically in the analytical commercial bibliography - namely:

- “Leia agora!”, slogan: “Se você é definido como um lixo nos compêndidos [sic] de História, ou nas teorias dos intelectuais da moda, leia estes livros. Seus autores têm algo a lhe dizer”²²;
- “Sem essa de amor maldito”, slogan: “Oscar Wilde estava certo no seu tempo. Mas as coisas mudaram, e estes autores mostram por que [sic]. Leia e aprenda: o ex-amor maldito agora é uma boa” (Sem..., 1978, p. 6)²³.

In these slogans, it is possible to analyze the search for active participation in the process of knowledge construction of the LGBTQIA+ population, including the creation of counterpointing to participatory injustice in a society that excluded peoples and groups from its constitution process when they follow outside the current norm of is considered ‘being human’.

There is also the existence of a resignification of being and existing in the world as a person outside of the normative logic in these slogans, including when they employ the words’ trash’ or ‘cursed love’ as a way to draw attention to the individual right of being and existing in a society that is unequal and unjust with LGBTQIA+ people.

These elements challenge testimonial and hermeneutical injustice, given that, as discredited individuals in societies, their voices are not usually heard by those in power who make the decisions that will affect the lives of LGBTQIA+ population.

In the late 1970s, within the southeast Brazilian context, the Rio de Janeiro/São Paulo newspaper played a significant role in promoting books and readers within the social and cultural landscape. Thanks to the Biblioteca Universal Guei, the cultural capital and memory of the books, individuals, and communities represented were carefully preserved in the form of a bibliography. This allowed the LGBTQIA+ community to maintain vital records, using these books as social formation mechanisms and objects of memory: “Para que haja memória, é preciso que o acontecimento ou o saber registrado saia da indiferença, que ele deixe o domínio da insignificância. É preciso que ele conserve uma força a fim de poder posteriormente fazer impressão” (Davallon, 1999 *apud* Simões Júnior, 2013, p. 52)²⁴. In this way, the newspaper serves as a positive force in society, overcoming the restrictions imposed by censorship and the prevailing norm. It gives voice to those at the margins, allowing them to possess and control knowledge.

In addition, the rupture of the so-called ‘hermeneutic injustice’ relates to the possibility of transgressing the systems and structures that prevent specific experiences from being lived (Correia, 2021). The newspaper dismantles the social and cultural practices of exclusion that benefit the dominant hegemony, and in doing so, it imprints new nuances to Brazilian literature. This observation suggests that the ‘identity revision’ (Silva, 2008), which characterized Brazilian non-heterosexual literature in the 1990s, may have been influenced by the bibliography offered by Lampião da Esquina.

Themes such as first love, first kiss, first sexual experience, and the experience of coming out without conflict can be seen in the synopses of the books of the Biblioteca Universal Guei. These themes serve as examples of the presence of LGBTQIA+ romance in literature:

SILVA, Aguinaldo. **No país das sombras** [: novel]. [Rio de Janeiro]: [Civilização Brasileira, 1979]. 97 p.

Two Portuguese soldiers live a profound love story in colonial Brazil; embroiled in a contrived conspiracy, they meet their end at the gallows. The tale, retold from 1968, traces four centuries of repression.

RIOS, Cassandra. **Tessa, a gata** [: romance]. [Rio de Janeiro]: [Record, 1979]. 122 p.

A story of crime, mystery, suspense, and love. But love, according to Cassandra Rios. A suspenseful romance, alternating lyrical passages with stark realism, capturing the reader from the first to the last page.

Other available books tackle non-heterosexual characters in specific literary categories, such as characters, settings, and themes (Silva, 2008). These categories contribute to the democratization of literature, avoiding confining marginalized literature to fictional or unreal spaces and creating a stronger identification with the subjects depicted, for example:

PENTEADO, Darcy. **A meta**. [s. l.]: [s. n.]. 99 p.

“Darcy Penteado illuminates details of the ghetto that most would like to see homosexuality confined to” (Leo Gilson Ribeiro). This is the debut book [sic] from a writer who is also an activist in favor of stigmatized groups.

SERRAN, Leopoldo. **Shirley**. [s. l.]: [s. n.]. 95 p.

The love story between a transvestite from São Paulo’s nightlife and a factory worker from Cubatão. Waldir/Shirley is a character willing to face all humiliations to remain true to their desire. Two human beings, objectified by oppression, fight for life.

TREVISAN, João Silvério. **Testamento de Jônatas deixado a Davi** [, short story]. [São Paulo]: [Brasiliense, 1976]. [150 p].

The author embarks on a journey of self-discovery. Years of traveling, loneliness, and hunger are encapsulated in a book written with sweat and blood. These stories are the tale of a generation whose dreams were slowly and publicly shamed.

In line with the principles of Foucault's philosophy, the aim is to overcome moralism. When the newspaper unveils LGBTQIA+ literature, it promotes a variety of authors and titles that assist in the formation of collections "[...] tanto nacionais como de assunto, podem também servir como instrumentos auxiliares à seleção, principalmente para a seleção retrospectiva" (Vergueiro, 1989, p. 50)²⁵. Therefore, the visibility provided to the LGBTQIA+ community by *Lampião da Esquina* and its *Biblioteca Universal Guei* can and should be used as a valuable source of knowledge in information units, as well as serving as a basis for research and actions in LIS.

Another important point to highlight is the need to revisit the bibliographic paradigm, which should not be replaced by user studies. Hjørland (2017, online, tradução nossa)²⁶ suggests that:

O paradigma bibliográfico não implica necessariamente uma descrição positivista dos documentos, mas pode implicar uma consideração do que os documentos podem fazer e como a Biblioteconomia e a Ciência da Informação podem apoiar os documentos na realização de tarefas importantes, ou seja, uma perspectiva crítica e pragmática.

The description, diffusion, and preservation of LGBTQIA+ literature's memory in contemporary society have become highly important and popular -- the webpage *The Asexuality and Aromanticism Bibliography* is a good example in this respect. The webpage is a digital information service geared towards data retrieval on works that explore theories about aromantic and asexual individuals (*The Asexuality*, 2022), expanding the studies on sexualities and divergences from a heterosexist and romantic norm.

Lastly, it is crucial to mention that a set of epistemic injustices still exist, especially considering that the bibliography discussed here resides in a specific and marginalized social niche. Nevertheless, it is evident that "a imprensa [...] é um mecanismo crucial para efetivar a difusão de ideias políticas" (Coelho, 2014, p. 30)²⁷. When engaged by LIS scholarship, the documental, bibliographic, literary, and journalistic of *Lampião da Esquina*'s content contributes to registering the presence of the Other in Brazilian national history.

CONCLUSION

This paper explored humanistic concerns in light of Library and Information Science (LIS). The *Lampião da Esquina*, acting as a marginal communication vehicle, revealed to non-heterosexual individuals in Brazilian society the presence of literature with which they can identify, intermediated by the *Biblioteca Universal Guei*. Thus, the silence and invisibility perpetuated by power systems are challenged; although the newspaper circulated in a specific niche, it highlighted the presence of the LGBTQIA+ community in society, culture, and economy.

Concerning epistemic injustice (testimonial, hermeneutic, curricular, and participatory), *Lampião da Esquina* promoted representativeness by highlighting the literature of the Other. By mirroring the canonical narratives of Brazilian literature, the selected works allowed non-heterosexual individuals to be heard and feel a connection with the literary canon. Therefore, the newspaper publicly met the reading, leisure, and information needs of the LGBTQIA+ community.

In LIS, epistemic injustices can be mitigated as librarians and information scientists recognize they have an intrinsically political role. It would be beneficial to focus on forming a diversified and representative collection aiming to highlight multiple identities, as literature is an instrument of cultural formation. These elements raise future questions about the impacts of education and professional training in Library and Information Science: is the existing curriculum preparing professionals to have a non-hegemonic perspective in collection development? Moreover, is it breaking with colonialism and patriarchy, given the multidisciplinary nature of these areas? It is precisely the consideration of these issues that allows for the breaking of paradigms and the flexibilization of rigid norms within a field that is primarily dedicated to the informational needs of the individual.

Lastly, *Lampião da Esquina's* bibliography socially demonstrates that speaking of, about, and for diversity is possible. Therefore, information units should holistically reflect on their subjects (actors, mediators, and receivers) and literature supporting diversity and complexity, avoiding dogmas and practices that generate silence, invisibility, and forgetfulness.²⁸

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ENDNOTES

- ¹ Original: “moral concept as well as an epistemic concept. It is the kind of injustice that occurs when someone’s right to know is violated” (COADY, 2010, p. 105).
- ² Original: “[...] in which someone is wronged in their capacity as a giver of knowledge [...]” (Fricker, 2007, p. 5).
- ³ Original: “[...] so that a person may be, quite literally, prevented from becoming who they are.” (Fricker, 2007, p. 5).
- ⁴ Translation: “[...] library professional who, unknowingly, self-polices to avoid potential controversies” (Vergueiro, 1989, p. 59, editorial translation).
- ⁵ Translation: “when something that exists is made invisible or treated as if it did not exist” (Silva; Garcez; Silva, 2022, p. 2, editorial translation).
- ⁶ Translation: “[...] absence and impossibility to speak about, inscribes on subjects the presence of medical-religious discourses that impose a heterosexual matrix, considered normal, healthy” (Ishimoto; Garcia; Sousa, 2018, p. 365, editorial translation).
- ⁷ Translation: “[...] consists of the speaker’s inability to communicate their experience, since they lack, in the historical-social context, the concepts, and elements necessary to give meaning to their experience” (Correia, 2021, p. 5, editorial translation).
- ⁸ Translation: “[...] cognitive disadvantage and (hermeneutic) marginalization of groups, which end up partaking unequally in practices that construct social meanings and collective understandings” (Correia, 2021, p. 5, editorial translation).
- ⁹ Translation: “[...] silencing, annihilating, [...], devaluing, expropriating a system of knowledge [...]” (Silva; Garcez; Silva, 2022, p. 6, editorial translation).
- ¹⁰ Translation: “the desire that societies show to preserve their memory is an issue of power, the need that various social groups have to obtain social cohesion that will allow them to achieve their goals and maintain their interests” (Campello, 2019, p. 22-23, editorial translation).
- ¹¹ Translation: “considers that there is a dynamic relationship between the real world and the individual, that is, an inseparable bond between the objective world and the subjectivity of the individual [...]” (Silva; Menezes, 2005, p. 20, editorial translation).
- ¹² Translation: “when an object of study is assigned, the variables that could potentially influence it are selected, and the forms of control and observation of the effects that the variable produces in the object are defined” (Silva; Menezes, 2005, p. 21, editorial translation).
- ¹³ Translation: “in addition to recording and analyzing the phenomena studied, it seeks to identify their causes, either through the application of the experimental/mathematical method or through the interpretation made possible by qualitative methods” (Severino, 2017, p. 125, editorial translation).
- ¹⁴ Translation: “after World War II, several studies applied content analysis intending to verify the influence of certain ideologies conveyed in newspapers.” (Valentim, 2005, p. 119, editorial translation).
- ¹⁵ Title: “Universal Guei Library”. Subtitle: “These books are about you: your passions and problems, your joys and torments. Read them”.
- ¹⁶ Translation: “critically understanding the manifest or hidden meanings of communications” (Severino, 2017, p. 122, editorial translation).
- ¹⁷ Translation: “content of the messages, the statements of the discourses, the search for the meaning of the messages” (Severino, 2017, p. 123, editorial translation).
- ¹⁸ Translation: “The multiple voices that echo in Lampião build, with each edition, the possibility of new places of enunciation for homosexuals, as well as new meanings in their discourses” (Simões Júnior, 2013, p. 73, editorial translation).
- ¹⁹ Translation: “the closing of Lampião’s activities anticipated the end of a cycle that, like democratization, marked the end of the alternative press and allowed its topics to be reabsorbed into mainstream press” (Facchini; Simões, 2009 apud Coelho, 2014, p. 82, editorial translation).
- ²⁰ Translation: “These books speak of you: your passions and problems, your joys and torments. Read them” (Biblioteca..., 1980, p. 17, editorial translation).
- ²¹ Title: “These books are about you”. Subtitle: “Your passions and problems, your joys and torments. Read them”.

²² Translation: “Read now!”, slogan: “If you are defined as trash in the compendiums [sic], or in the theories of fashionable intellectuals, read these books. Their authors have something to say to you” (Leia..., 1978, p. 15, editorial translation).

²³ Translation: “There is no such thing as a cursed love”, slogan: “Oscar Wilde was right in his time. But things have changed, and these authors show why [sic]. Read and learn: the ex-cursed love is now a good thing” (Sem..., 1978, editorial translation).

²⁴ Translation: “For memory to exist, it is necessary for the recorded event or knowledge to emerge from indifference, to leave the realm of insignificance. It needs to retain a force in order to make an impression in the future” (Davallon, 1999 *apud* Simões Júnior, 2013, p. 52, editorial translation).

²⁵ Translation: “[...] both national and subject-specific ones, can also serve as auxiliary tools for selection, especially for retrospective selection” (Vergueiro, 1989, p. 50, editorial translation).

²⁶ Original: “The bibliographical paradigm does not necessarily imply a positivist description of documents, but may imply a consideration of what documents can do, and how library and information science can support documents in doing important tasks, i.e. a critical and pragmatic perspective.” (Hjørland, 2017, online).

²⁷ Translation: “the press [...] is a crucial mechanism for effectuating the spread of political ideas” (Coelho, 2014, p. 30, editorial translation).

²⁸ Memoricide refers to the assassination of the memory of non-hegemonic peoples, intentionally carried out intending to eradicate the tangible and symbolic heritage that represents the struggle and resistance of black people and other colonized peoples (Báez, 2010; Missiatto, 2021). The negative effects that impact collections, preservation, informational resources, and services in an information unit, when mitigated by epistemicide, disrupt local, institutional, traditional, and other forms of memory. It represents another dimension of erasure, segregation, exclusion, and invisibility imposed by power agents upon individuals and bodies that do not conform to heteronormativity (Silva; Garcez; Silva, 2022).