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HOMENAGEM A  
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# THE EDGE OF ONE OF MANY CIRCLES

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**WOR(L)DS' WRIT(IN)' WOR(L)DS:  
POETICS & POLITICS IN THE OPEN FIELD**

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**Resumo:** Este curto ensaio pretende refletir sobre a natureza poética e política da linguagem, entendida a partir da materialidade da sua construção social e histórica, sempre em processo de adequação ou de resistência ao que é. Partindo da poética de energias formulada pela teoria *open field* (auto-proclamada herdeira de algum modernismo), procura-se observar como alguns e algumas poetas contemporâneos resistem às diferentes hierarquias de poder no discurso que regula o que entendemos ser a objetividade, o senso-comum, o legível e/ou o compreensível, o real. Expondo a artificialidade da construção, expõem-se as formas de teor colonial com que se naturaliza a subalternização do que é – e de quem é – o “Outro” da/na linguagem.

**Palavras-chave:** poética; política; gaguejo; rizoma; L=A=N=G=U=A=G=E; emigração; colonialismo; constelações identitárias.

**Abstract:** This short essay aims at reflecting on both the poetical and the political nature of language, observed in the

materiality of its social and historical construction, and always in its process of adjustment or resistance to what is. Based on the poetics of energies formulated by the open field theory (self-proclaimed heir to some modernist projects), it tries to envisage the ways in which some contemporary poets resist the different hierarchies of power in the discourse that regulates our understanding of objectivity, common-sense, the legible, the comprehensible, the real. Exposing the artificiality of this linguistic construction, these poets simultaneously expose the colonialist basis of forms naturalizing the subordination of what is – and of who is – the “Other” of/in language.

**Keywords:** poetics; politics; stuttering; rhizome; L=A=N=G=U=A=G=E; immigration; colonialism; identity constellations.

I would like to start this essay by addressing its title, which, to some extent, means that I will also be addressing the world of my writing before addressing the worlds of other writings. Unavoidably, when one writes, one creates a world *of* language, a world *in* language. But our page becomes a territory where other writings are already settled (the many pages we have read: other worlds *of* language and other worlds *in* language, i.e., other territories). Our world of language and/or our world of writing – the territory of our page – has already been occupied. The problem is, as Wallace Stevens put it, “that we live in a place / That is not our own and, much more, not ourselves”, for “There was a myth before the myth began” (1982a: 383).

In this sense, we are all colonized people and we are all immigrants. Arriving to this territory (of language), we must struggle,