In the Latin American anthropophagic tradition, queer has become *cuir*, theory 'cu' *(culo)*, *marica*, *bollera*, twisted, which escaped from academic rooms and became the language of the streets. The counter-discursive clash, in which the *cuir* is an important agent, finds in the present conservative reactions that recall transnational movements opposed to the profound changes experienced by the countries of the Southern Cone. In this framework, *cuir* theory and feminisms become fundamental political forces to confront the setbacks of the present. It is a bit of this history made of many voices that this paper deals with.