

TEACHING TO TRANSGRESS THE ORDER OF DISCOURSE

ENSINANDO A TRANSGREDIR A ORDEM DO DISCURSO

Ruth Furtado COSTA

Mestranda no PROF-FILO (Mestrado Profissional em Filosofia) na Universidade Federal do Piauí. Graduada em Ciências Sociais pela Universidade Estadual do Maranhão e em Filosofia pela Universidade Federal do Maranhão.
E-mail: ruthfurtadofilo@gmail.com

Lucas VILLA

Pós-doutor pela *Universität Hamburg*, Alemanha. Doutor em Direito pelo Centro Universitário de Brasília, Mestre em Filosofia pela Universidade Federal do Piauí. Professor da Universidade Federal do Piauí e docente permanente do Programa de Pós-Graduação em Filosofia (Mestrado e Doutorado) e do Mestrado Profissional em Filosofia da Universidade Federal do Piauí.
E-mail: lucasvilla@ufpi.edu.br

ABSTRACT:

The aim of this text is to reflect, in the context of language, on the writing of the American author bell hooks, in *Language: teaching new worlds/new words*, which makes up chapter 11 of the book *Teaching to Transgress: education as the practice of freedom*, situating the author's intersectional debate on the basis of Michel Foucault's analysis of the production of discourse, in his inaugural lecture at the Collège de France: *The Order of Discourse*. To do this, we point to some authors who have marked the relationship between racism and language in the constitution of contemporary society: Franz Fanon and the consequences of coloniality for the black population; Beatriz Nascimento, warning of the importance of black people narrating themselves; and Lélia González, with the designation of the term "Pretuguês", which would represent language as a founding layer of Brazilian society. We conclude that, for both bell hooks and Foucault, language is much more than a neutral and objective communication tool, but can become a powerful driver in the construction of identities and critical thinking as it provokes tensions. Hence the relevance of situating Foucault's thinking in the debate that intersects gender and race in the context of education.

KEYWORDS:

Teaching. Discourse. bell hooks. Foucault.

RESUMO:

Este texto tem por objetivo realizar reflexões, no âmbito da linguagem, sobre a escrita da autora norte-americana bell hooks, em *Língua: ensinando novos mundos/ novas palavras*, que compõe o capítulo 11 do livro *Ensinando a Transgredir: a educação como prática da liberdade*, situando o debate interseccional da autora a partir da análise de Michel Foucault sobre a produção do discurso, na sua aula inaugural no Collège de France: *A ordem do discurso*. Para isso, apontamos alguns autores que marcaram a relação entre racismo e linguagem na constituição da sociedade contemporânea: Franz Fanon e as consequências da colonialidade para a população negra; Beatriz Nascimento, advertindo a importância de o negro narrar-se a si mesmo; e Lélia González, com a designação do termo “Pretuguês”, que representaria a linguagem como uma camada fundante da sociedade brasileira. Concluímos que, tanto para bell hooks como para Foucault, a linguagem é bem mais que uma ferramenta de comunicação neutra e objetiva, mas pode se tornar uma condutora poderosa na construção de identidades e do pensamento crítico à medida que provoca tensões. Daí a relevância de situar o pensamento de Foucault no debate que intersecciona gênero e raça no contexto da educação.

PALAVRAS-CHAVE:

Ensino. Discurso. bell hooks. Foucault.

1. bell hooks: "teaching new worlds/new words"

We have chosen to start this reflection specifically from chapter 11 of *Teaching to Transgress: Education as the Practice of Freedom*, called *Language: Teaching New Worlds/New Words*, where bell hooks takes a deeper look at the subject of language. In it, the author quotes a line from a poem that makes her uneasy about the problem of language. Adrienne Rich's poem says: "This is the language of the oppressor, but I need it to speak to you" (hooks, 2013, p.224). From this, hooks offers us a conception of language that goes beyond the individual who utters speech, but which carries values, political and cultural perspectives that are perpetuated, cementing power relations in North American society and in the different spaces it occupies and contributing to the formation of subjectivities. This is why it is necessary to reject univocal and simplistic analyses, especially with regard to race relations, which are embedded in the colonial system in a complex way that goes beyond representations. As in the passage where he says:

Reflecting on Adrienne Rich's words, I know that it is not the English language that hurts me, but what the oppressors do with it, how they shape it to turn it into a territory that limits and defines, how they turn it into a weapon capable of shaming, humiliating, colonizing (hooks, 2013, p. 224).

In this sense, language plays an important role in sustaining colonial oppressions, being used as an instrument by those who manipulate discourses and update truths in power relations, acting in specific and determined historical conditions and periods, changing whenever necessary to construct the reality of social practices.

For hooks, knowledge should be a collective construction aimed at the collective, so the educational system she envisioned took into account an integral and political education. This includes recognizing language as a tool of resistance for oppressed peoples. To take possession of knowledge is also to transform it into freedom. hooks goes on to reflect on black Americans and the process of colonization, which has the strong characteristic of attempting to erase the knowledge, culture, wisdom, representations and language of colonized peoples. We use the idea of 'attempted erasure' here, because we cannot speak entirely of a disappearance, since colonized peoples are made up of movements of resistance and cultural reconstruction. In her classroom experience in the United States between the 1970s and 1990s, marked by racial segregation, hooks entered the educational system as a teacher and began to act strongly in the movements in defense of the rights of the black population, especially black women, pointing out the problem of language:

We know very little about how displaced, enslaved or free Africans who came or were brought against their will to the United States felt about losing their language and having to learn English. It was only as a woman that I began to think about these black people in their relationship with language, to think about their trauma when they were forced to watch their language lose its meaning due to a colonizing European culture, where voices considered foreign could not be raised, they were languages outside the law, the speech of the regenerated (hooks, 2013. P. 224 and 225).

hooks describes the loss of meaning as a terrifying experience and, at the same time, the movement to learn English as a need to take this space and form new bonds. Franz Fanon also points out the problems related to language and the psyche in black people due to colonization:

"[...] every people in which an inferiority complex has been born due to the burial of its cultural originality - takes a stand before the language of the civilizing nation (Fanon, 2008, p.34)".

This process of adaptation gives rise to a new position for the black subject, one who is not fully integrated into the new world that is forcibly presented to him, and no longer resembles the old and original civilization to which he belonged. This experience instills in them the idea of subalternity and inferiority. The author discusses this movement in the book *Black Skin, White Masks*, exemplifying it through the experience of a black man in French, whose ability is often put to the test by speaking in a way that is considered inadequate. He directs his criticism when he ironizes: "[...] there is nothing more sensational than a black man who expresses himself correctly, because, in fact, he takes on the white world (Fanon, 2008, p.48)".

Speaking a language is more than just communicating. For Fanon, it also represents the assimilation of the culture of an entire world. This is why it is necessary to search for an authentic formulation of language and subjectivity by claiming the humanity of black people as a collective, beyond stereotypes.

Although they needed the language of the oppressor to speak to each other, they also reinvented and remade this language so that it could speak beyond the borders of conquest and domination (hooks, 2012, p. 226). Here we see the author pointing to a place of rebellion and reinvention of spoken language: as new ways of communicating emerged, so did new possibilities of existing outside the hegemonic discourse and established oppressions.

The power of this speech is not simply to enable resistance to white supremacy, but also to forge a space for alternative cultural production and alternative epistemologies - different ways of thinking and knowing that have been crucial to the creation of a counter-hegemonic worldview (hooks, 2013. p, 228).

From there, we would like to point out a key reading to understand how power and knowledge intertwine to produce and control the circulation of certain discourses, beyond the dichotomy of dominant and dominated. In *The Order of Discourse: Inaugural Lecture at the Collège de France, given on December 2, 1970*, Michel Foucault is interested in investigating "[...] what is so dangerous about the fact that people speak and their discourses proliferate indefinitely? Where, after all, is the danger?" (Foucault, 2014. P. 8). After raising this problem, Foucault points out a hypothesis and develops it:

I suppose that in every society the production of discourse is at the same time controlled, selected, organized and redistributed by certain numbers of procedures whose function is to conjure up its powers and dangers, to dominate its random occurrence, to avoid its heavy and fearsome materiality (Foucault, 2014, p. 8 and 9).

In other words, the order of discourse is a set of rules, restrictions and norms that exist and shape discourses as acceptable or not, in each society and at certain historical moments. Foucault observes how certain discourses are legitimate and how others are considered taboo, being marginalized and silenced, determining what is normal or pathological, what may or may not be considered true: "[...] discourse is not only what translates struggles or systems of domination, but what is fought for and against, the power we want to seize (Foucault, 2014. P, 10)". For this reason, social institutions play a major role in maintaining this order of discourse. Linked to this are strategies of resistance that are carried out in a polyphonic way, pointing to a multiplicity of language manifestations, such as in the educational field.

The inclusion of the black population in universities has revealed the possibilities of breaking down inequalities in the academic space, precisely because it highlights the need for black people themselves to tell their stories from their own particular experiences, beyond the Eurocentric formalities of knowledge production. In the traditional classroom, notions of power are permeated and tend to reproduce spaces

of silence and fear. The pre-established hierarchy silences subjects considered to be subaltern and forces them to comply with academic rigidity centered on the figure of the professor, the central figure in decision-making and classroom organization.

In this sense, hooks talks about the resumption of community dynamics in a place where everyone has a space to speak and be recognized. As students take ownership of their voice, they can learn to speak, argue and collaborate strategically in the organization of the classroom in a collective way. This process of reflection and deconstruction of the traditional is also political.

The choice of title for this text suggests a relationship between the two authors, recognizing the influence of Foucault's thinking on bell hooks' writings, as the author provides a complex analysis of the power relations that touch on language and its multiple control strategies in the experience of the colonized black population. In addition, she indicates an intersectional approach to verifying this problem, especially in the school space.

hooks thinks that the classroom can be a space for constructing pedagogical processes that help students in their self-realization and that should be guiding rather than defining paths and paradigms. These processes should make them question the practice of philosophizing about themselves and the world, where education acts as a treatment of the intellect and human virtues, so educating implies the formation of the subject in its entirety, encompassing the racial, cultural, intellectual, ethical and political structure. The intersectional perspective is an important theoretical framework used rigorously, especially by black feminist intellectuals, because it observes the various ways of existing and being in the world in a political way. bell hooks recognizes the complexity of the manifestations of identities and how they are intertwined, denying a possible hierarchy of power. Thus, the analysis of these layers should not be done in isolation. Collins (2020) talks about the use of intersectional thinking as an analytical tool:

Intersectionality investigates how intersectional power relations influence social relations in societies marked by diversity, as well as individual experiences in everyday life. As an analytical tool, intersectionality considers that the categories of race, class, gender, sexual orientation, nationality, ability, ethnicity and age - among others - are interrelated and shape each other. Intersectionality is a way of understanding and explaining the complexity of the world, people and human experiences (Collins, 2020).

For Collins, understanding the experience of marginalized people beyond stereotypes includes a more general view, especially of everyday practice, rejecting simplistic and homogeneous approaches to oppression. It is necessary to engage in dialog amidst many differences, as bell hooks does, returning to the importance of understanding language in this field of forces as a space of multiplicity and the search for empowerment.

However, the need to speak the standard language makes it impossible for individuals to mobilize and recognize themselves within the possibilities of struggle in the political field. When it comes to the

feminist movement in the North American context, which often serves as a model for understanding the Brazilian reality, "[...] the problem of language was not discussed. It was simply assumed that standard English would continue to be the main vehicle for the transmission of feminist thought" (hooks, 2013, p. 231). Just as bell hooks addresses the problem of language, in Brazil there are black thinkers such as Beatriz Nascimento and Lélia Gonzalez, who are part of the urban social movements that began to organize around the demands of the black population. Many black intellectuals spearheaded this struggle between the 1960s and 1980s, starting from Brazilian universities. For these authors, black feminism should commit itself to reformulating language, above all by recognizing its social structures in Brazilian formation. To this day, seeking inclusive terms is an important demand for rights by minority movements, starting with abandoning universalizing terms that tend to neglect the various spheres of existence of black, lesbian, indigenous, disabled and other women.

In *O Negro visto por ele mesmo*, a recently published posthumous book, there is an important essay by Beatriz Nascimento called *A palavra e o eu* (*The word and the self*), which begins by stating that "[...] the words spoken and heard, more than gestures, emit that will to power which is still directed towards a utopian-revolutionary historical change" (Nascimento, 2022, p. 107). This excerpt reveals a Foucauldian understanding of language and power, which is reinforced by the author when she states:

The machine of transformative words monitors passions and actions, inside and outside institutionalizations: agency, territoriality, deterritoriality, subjectivation are instruments outside the order of determinations. The what and the why, the solutions, in short, are of the order of resistance and findings (secondary plane), and not of advances, "the new". The wants, the desires, are in the how and where of action. In the agency of conduct (therein lies the space/time contained in the word) (Nascimento, 2022, p. 108).

Beatriz Nascimento highlights how language can act on power structures and, to this end, claims the black voice in a territorialization, seeking to break a deterritorialization caused by colonization and the maintenance of subalternity and violence experienced by the black population. For her, "[...] minority cultures such as black and indigenous cultures have emblematic repositories capable of making this hole in our society" (Nascimento, 2022, p. 109). Such an undertaking can only take place by recovering one's own history, especially in the academic space occupied mostly by whites. Black people seen by themselves represent a fracture in colonial thinking.

Still on the subject of education, hooks also believes that we must subvert the traditional formal pedagogical model, aiming for an orientation towards social and political life. This education is based on self-discovery, and not on the repetition and reproduction of knowledge from the historical tradition.

The project of education envisioned by bell hooks for society in a context of racial segregation is based on her life experience as a black woman, intellectual and academic involved in the struggle for civil

rights. The author is seen as a pedagogue par excellence, thinking of her learning method centered on the figure of the learner, which she expresses through the long reflection in *Teaching to Transgress: Education as the Practice of Freedom*, in which she dedicates a chapter to discussing the importance of language in the process of liberation. According to bell hooks (2013):

When I need to say words that don't simply mirror the dominant reality or refer to it, I speak of the black vernacular. There, in that place, we force the Englishman to do what we want him to do. We take the language of the oppressor and turn it against itself. We turn our words into counter-hegemonic speech, we liberate ourselves through language (hooks, 2013. P, 233).

This would require an educational format that expands the possibilities for reflection and creates spaces for debate and fields of power similar to those in civil society. Education must be a path to freedom: "[...] liberating, problematizing education can no longer be the act of depositing, or narrating, or transferring, or transmitting knowledge and values to students, mere patients, in the manner of 'banking' education, but a cognizing act" (Freire, 2000, p. 68). Especially for black people, education is a process of liberation when it demands change and makes it possible to recognize black practices and perspectives in everyday school life.

We have taken the school as an object of analysis in this text in order to understand how this space is constituted by power relations that promote interpretations of reality based on the normalization of disciplinary rules. These disciplinary rules conceal the identities of groups demarcated by race, gender and social class in intersectional ways.

2. Discourse and discipline in the school environment, based on Foucault

Discourse is not simply a means of communication or expression of thoughts, but a practice that effectively produces reality, objects and rituals of truth. Discourse is therefore deeply intertwined with power; it doesn't just reflect or represent power, but constitutes and executes it. Michel Foucault analyses how discourses are controlled, distributed, organized and delimited, and how they have the capacity to create both knowledge and the notions of truth that govern societies. Knowledge is not simply discovered or accumulated, but constructed through specific discourses and practices that are sustained by power. Power produces knowledge and, reciprocally, knowledge reinforces power.

Michel Foucault understands the school as a disciplinary space. In his work "Surveillance and Punishment", Foucault (1987) explores how modern institutions, including schools, based on certain discourses of truth, function as entities that exercise disciplinary power over individuals. Discipline is understood by the French thinker as a set of "methods that allow for the meticulous control of the body's

operations, which achieve the constant subjection of its forces and impose on them a relationship of docility-utility" (FOUCAULT, 1987, p. 118). Discipline therefore "increases the forces of the body (in economic terms of utility) and decreases these same forces (in political terms of obedience)" (FOUCAULT, 1987, p. 119).

This model of political anatomy is present in disciplinary institutions such as prisons, mental institutions, barracks, monasteries, factories, hospitals and schools. The aim of the art of discipline and the discourses that justify it is to manufacture submissive and trained bodies, in other words, docile bodies. The docile body is, in the words of Foucault (1987, p. 118), "a body that can be submitted to, that can be used, that can be transformed and perfected". Disciplinary power is not merely punitive or coercive; it is productive, instilling knowledge and behaviors that are seen as desirable for a given model of society. Discipline, in Foucault, is intrinsically linked to surveillance and normalization, concepts that are deeply rooted in the structure and practice of formal education.

Foucault (1987) describes how the panopticon, an architectural project conceived by Jeremy Bentham, serves as a metaphor for modern disciplinary power. In the school context, surveillance is manifested through the physical layout of classrooms, where the teacher, often strategically positioned, has a clear view of all the students. This setup not only facilitates constant observation, but also cultivates a sense of self-awareness and self-regulation among students. Knowing that they can be observed at any time makes students internalize disciplinary norms.

The exam, as described by Foucault, is a tool through which disciplinary power is exercised by transforming "the invisible into the visible". In schools, frequent exams and assessments serve not only to measure knowledge, but to constantly align behavior and skills with what is stipulated as normal or ideal. These exams are moments when the individual is fixed in a documentary record and evaluated against a standard. This practice not only categorizes and differentiates individuals, but also hierarchizes them, encouraging mechanisms of competition that are central to the exercise of disciplinary power.

School discipline docilizes the body, conditioning not only how students think, but also how they move and behave. Rules about school uniforms, the way we sit, speak and interact are all ways in which the body is trained to adhere to specific norms. Foucault (1987) argues that disciplinary power is highly effective because it extends far beyond the physical space of the institution, profoundly affecting the way bodies operate within society.

Although schools as disciplinary spaces seek conformity and uniformity, Foucault also recognizes the potential for resistance. Within the educational context, practices of resistance can range from subverting rules and norms to adopting alternative modes of learning and expression. Resistance is an inevitable part of the power dynamic, because where there is power, there is the potential for resistance.

Recognizing the space for resistance and transgression within these structures is crucial to understanding the complexity of power relations in education and reinventing them.

School, then, is a disciplinary space, a place where discourse is not only taught, but also used as a tool of power and control (Foucault, 2014). School curricula are structured in such a way as to perpetuate certain truths and silence others, configuring themselves as disciplinary techniques that condition the behavior and thinking of individuals.

Adopting intersectionality as an analytical method, we investigated how different forms of discrimination (race, gender and class) interact in school spaces. This approach, based on the contributions of Patricia Hill Collins (2020), allows for a detailed and complex analysis of the ways in which discursive orders disproportionately impact marginalized students, illuminating the multiple facets of the oppressions these students face.

Furthermore, by integrating the perspectives of bell hooks and Lélia González, we advance the discussion on how language simultaneously serves as an instrument of oppression and a means of resistance. hooks (2013) articulates that although language can be a tool of oppression, it also offers a space for resistance and the reconstruction of identity. Similarly, González (1984) highlights how Afro-Brazilians reconfigure the Portuguese language, creating "Pretuguês", as a way of resisting cultural assimilation and asserting their own cultural identity.

This work also proposes a reformulation of Foucauldian thinking on discourse and power, incorporating his later ideas on the complexity of the relationships between language, power and identity. The intersection of Foucault's theories with those of hooks and González offers a more robust approach to understanding the dynamics of discourse formation, legitimation and contestation in the school context. Such discussions are crucial to understanding how critical and intersectional educational practices can challenge and reformulate dominant discourses, promoting a more inclusive and emancipatory education. In short, this approach can help teachers learn and teach to transgress.

3. Teaching to transgress in Lélia González's "América"

In the Brazilian context, Lélia González was an important philosopher who contributed to discussions on race, language and power. González reconstructs the consequences of colonialism for black men and women in Latin America, starting from the problematization of the 'myth of racial democracy'.

The myth of racial democracy was an epistemological project that emerged in Brazil in the 20th century through the mass media, but it was in educational environments that it took hold most powerfully, alienating criticality and marginalizing debates on the social problems of racism.

With the permission of intellectuals from the humanities and social sciences, an illusory reality was created, based on the false idea of the benevolence and natural subalternity of the black men and women who inhabited Brazilian territory, in order to construct a national identity devoid of conflicts and harmonious between the races. For Abdias do Nascimento:

From the earliest days of national life to the present day, the privilege of deciding has remained solely in the hands of the propagators and beneficiaries of the myth of "racial democracy". A "democracy" whose artifice is exposed for all to see; only one of its constituent elements holds all the power at all political-economic-social levels: the white man. Whites control the means of disseminating information; the educational apparatus, they formulate the country's concepts, weapons and values (Nascimento, 2016, p. 54).

Abdias do Nascimento was a black Brazilian thinker who made contributions to dismantling the myth of racial democracy through the social sciences, visual arts and theater. For him, the myth of racial democracy is the most powerful white weapon against the struggles of the black population. In the excerpt above, we can see the relevance of the educational apparatus to the project of power that is intended to lead to an unequal and alienated society.

However, the critical turn in the social sciences and studies on blackness in Brazil are immersed in organized black movements that seek to demystify social reality and fight for access to education to liberate the black population.

In Brazil, from the same perspective as Abdias, we have Lélia Gonzalez who takes up the criticism of the myth of racial democracy and its consequences for black women and workers. Lélia González coined the term "América" to define the formation of blackness from a spatial perspective, demarcating the existence of an African culture that is present in the Americas through memory and orality. For González, it is essential to analyze the implications and uses of language in this process.

For both Lélia and bell hooks, life experience is an important aspect of their intellectual production. The insertion of these thinkers into segregated educational environments was the starting point for a personal and critical revolution. For black people, teaching, educating, was fundamentally political, as it was rooted in the anti-racist struggle. Indeed, it was in elementary schools, attended only by blacks, that I experienced learning as a revolution (hooks, 2017, p.10). bell hooks recounts her struggle for belonging and to secure her right to a humanized, critical and plural education since childhood in the book *Teaching to Transgress: Education as the Practice of Freedom*.

It was from childhood that hooks realized the specificities of being a woman, a segregated black woman and living in peasant territory, because the intersections of her lived experience in a capitalist and colonialist society led her to the understanding of a political practice through education. Therefore, intersectional political practice was the basis of her ideas and theoretical productions on race, gender and class in search of liberation.

The understanding of these thinkers in relating the social markers of race, gender, locality and social class has been important due to the great need for theories with intersectional characteristics today, perspectives that have been debated and expanded in the human and social sciences to explain the power relations that are engendered in a complex and multiple way among societies of control.

The existence of black women in colonized societies is a political act that takes place in the very movement of these subjects in search of freedom. It is worth noting that political activism in the Unified Black Movement was a determining factor in our understanding of the racial question (González, 1984, p. 224). Immersion in the black movement at a national level made it possible for the González to articulate academia and political activism, leading her to develop an intersectional understanding of education as a space of political disputes, and therefore a place of transgression, starting with the critical dismantling of one of the deepest discursive supports of Brazilian society, the myth of racial equality, the author ironizes:

Racism? In Brazil? Who said that? That's American stuff. There's no difference here because everyone is Brazilian above all else, thank God. Black people here are treated well, they have the same rights as us. So much so that, when he tries hard, he rises in life like anyone else. I know one who is a doctor; very polite, cultured, elegant and with such fine features... He doesn't even look black. He doesn't even look black (González, 1984, p. 226).

In this excerpt from *Racism and Sexism in Brazilian Society*, Lélia González proposes a fundamental criticism of the way racism is treated in Brazil: "[...] in fact, the text in question points beyond what it pretends to analyze. The moment it speaks of something, denying it, it reveals itself as ignorant of itself" (González, 1984, p. 232). The myth of racial equality has camouflaged and continues to camouflage the problem of racism in society, even though the issue has already been widely debated by black movements. This fact indicates a distinction in how racism is understood in Brazil and the United States, which despite their convergences are distinctly represented in their legal and geographical manifestations. While the United States has experienced segregation laws and racist propaganda against the black population, in Brazil the phenomenon of miscegenation encouraged by theories of racial whitening tends to strengthen the discourse of racial democracy.

Therefore, teaching how to transgress also means learning to understand the different manifestations of racism in different societies, identifying historical discontinuities in different contexts and pointing out the conditions that make it possible for certain regulations to exist that mobilize social practices. We use bell hooks' idea of transgression to problematize racism in societies deeply marked by colonialism, which manifests itself in different ways in Brazil and the United States.

While the United States established and propagated the racial segregation imposed by the Jim Crow laws, which promoted the legitimate and moral separation of public spaces and individuals, in Brazil, the myth of racial democracy erased the possibilities of understanding reality as a whole. The narratives propagated by white intellectuals about Brazilian social formation have always been able to appease any attempt to reconstruct these identities, which are so fragmented over time and in certain territories.

The greatest contributions to social transformations around race come from the struggles for black liberation. We learned from an early age that our devotion to study, to the life of the intellect, was a counter-hegemonic act, a fundamental way of resisting all white strategies of racist colonization (hooks, 2017, p.10). In Brazil, the problem of epistemic and conceptual erasure has preserved outdated understandings and eugenicist theories about learning in the field of education and has relegated the black population to spaces of subalternity both in the countryside and in the city.

The unwillingness to approach teaching from a point of view that includes an awareness of race, gender and social class is often rooted in the fear that the classroom will become unmanageable, that emotions and passions will no longer be dammed up (hooks, 2017, p.55).

Brazil is going through an experience of instability with regard to the teaching of philosophy in schools and its compulsory nature, which is in line with the political moment, since the subject is a constant concern for conservative groups who defend traditional, content-based teaching, abandoning any possibility of producing contextualized, critical and transformative knowledge.

This is why the struggles of black movements in Brazil to implement and expand affirmative action for access to the education system are such a significant milestone in the history of transgressions against colonialist systems of social organization. This means that black movements are studying the production of knowledge and epistemological disputes, from the moment they set out to confront the degrading and stereotyped conditions in which the black population is situated.

Linguistic erasure, the intense work of whiteness to erase the phenomenon of racism, is part of a hegemonic political project. Using Foucault once again, in what he calls the external procedures of discourse, the debate on racism enters as a principle of separation or rejection, since it is in opposition to the Other, the white person. Just as the madman is the other of reason, the madman is the one whose discourse cannot circulate like that of others (Foucault, 2014, p. 10). Denying the existence of racism is a procedure of erasure and rejection, a taboo where black people don't even have an issue to deal with, because their humanity is not recognized and they are not allowed to speak.

Although González points to a dialectical understanding of discourse, the attempt to imbricate Foucault in this reflection and friction between the authors in question seems valid. The author goes on to explain her understanding of the circumscription of discourse:

We're talking about the notions of consciousness and memory. Consciousness is the place of ignorance, concealment, alienation, forgetfulness and even knowledge. This is where ideological discourse is present. Memory, on the other hand, we see as the not-knowing that knows, this place of inscriptions that restore a history that has not been written, the place where truth emerges, this truth that is structured as fiction. (González, 1984, p. 226).

Lélia González is a great critic of Brazilian sociological theories, which have been a means of perpetuating stereotypes of black people and especially black women. Knowledge and representations about race have helped to establish inequalities in Brazil. Here again, we see González's sensitivity in identifying how the production of scientific discourse acts in a hegemonic way in the production and reproduction of control, silencing and violence, to the extent that it covers up a conscience through the production of knowledge.

It is in everyday language that we can see the manifestations of the collective memory of black people in diaspora. For González, *Pretuguês* is spoken in Brazil, a mixture of Portuguese with different aspects of African languages present in Brazilian culture:

It's funny how they make fun of us when we say we're Framengo. They call us ignorant, saying that we speak wrong. And suddenly they ignore the fact that the presence of that r in place of the l is nothing more than the linguistic mark of an African language, in which the l doesn't exist. After all, who is ignorant? At the same time, they think it's great to hear so-called Brazilian speech, which cuts the erres out of verbal infinitives, condenses você into cê, está into tá and so on. They don't realize that they're speaking pretuguês (González, 1984, p. 238).

The term "Framengo" is a linguistic variation of the word Flamengo, a soccer team based in the city of Rio de Janeiro. This variation is mostly used by peripheral people who swap the "l" for the "r" in words in an informal way. The author draws attention to the uses of language as a mark of the black ancestry present in black Brazilians.

A common element among the authors discussed in this text is the vindication of subjects' right to speak as an act of resistance to the capitalist and globalized world. Localized expression expresses identity and connects social reality, providing tools for confronting the oppressions that produce violence against the bodies and minds of the black population. Thus, raising one's voice to minister language in a political way is part of the process of liberating consciousness and colonized black bodies.

Like Hooks, Lélia understands the notion of language as an important element in understanding the logic of colonial domination in American countries, especially in Brazil. For this reason, the author emphasizes that the black Brazilian population has always resisted projects of domination, unlike the idea presented by the myth of racial democracy, which imposed a cordial view of Brazilian society. The

attempt to hide the discriminatory reality ends up coming up against the episodes of daily racism and violence that mark outlying black communities.

The recovery of collective memory and critical consciousness becomes an instrument for transgressing the limits of the barriers imposed by colonialist discourses, acting against the folklorization, silencing and objectification of the black population. Thus, recognizing a *philosophy in pretugés* can direct the experience of liberation, as bell hooks also proposes in the United States and Lélia González in Brazil. Taking into account the differences in the context of the experiences of racism for the two thinkers, they converge for an uprising of black memory and epistemologies, outside the Eurocentric circuit of knowledge, seeking the decolonization of education and the liberation of the black population.

Final considerations

We understand that, for both bell hooks and Foucault, language is much more than a neutral and objective communication tool, but can become a powerful driver in the construction of identities and critical thinking as it provokes tensions. To this end, understanding *The Order of Discourse* is an opportunity to deepen our understanding of the dynamics and multiplicity of factors that sustain each language in its respective spaces of power and how they guarantee the maintenance of accepted truths in each society and at certain times. Hence the relevance of situating Foucault's thinking in the debate that intersects gender and race in the context of education.

In Brazil, thinkers such as Lélia González and Beatriz Nascimento have made a significant contribution to reflecting on the uses of language in the experience of black people. They point to the issue of language and how forms of power are perpetuated, but also broken through language and the revival of the critical consciousness of the black population in its various forms of political, educational, religious and cultural organization.

In this sense, by returning to the intersectionality studied by Patricia Hill Collins as a tool for investigating power relations in societies marked by diversity of race, gender, location and social class, we can understand the complexity of the violence experienced both in Brazil by Lélia and Beatriz, and in the USA by bell hooks.

Finally, the social context presented in this article seeks to reconstruct aspects of the discourses that mask the process of colonization in order to give benefits to certain groups in the power relations

that are reorganized at every moment, while also pointing to the movements of transgression of this established order, demonstrating the potential for resistance and transformation of the different groups in society.

REFERENCES

COLLINS, Patricia Hill. Intersectionality / Patricia Hill Collins, Sirma Bilge; translated by Rane Souza. - 1. ed. - São Paulo: Boitempo, 2020.

FANON, FRANZ. Black skin, white masks. Translation by Renato da Silveira - Salvador: EDUFBA, 2008.

FOUCAULT, Michel. The order of discourse: inaugural lecture at the Collège de France, delivered on December 2, 1970/ Michel Foucault; Translation Laura Fraga de Almeida Sampaio, -- 24. Ed. - São Paulo: Edições Loyola, 2014.

FOUCAULT, Michel. Surveillance and punishment: the birth of the prison. Petrópolis: Vozes, 2014.

FREIRE, P. Pedagogy of the oppressed. Rio de Janeiro: Paz e Terra, 1994.

GONZALEZ, Lélia. Racism and sexism in Brazilian culture. In: Revista Ciências Sociais Hoje, Anpocs, 1984.

hooks, bell. Teaching to transgress: education as the practice of freedom. São Paulo Martins Fontes, 2013.

NASCIMENTO, Abdias do. The genocide of black Brazilians. Process of a masked racism. 3.ed. - São Paulo: Perspectivas, 2016.

NASCIMENTO, Maria Beatriz. O negro visto por ele mesmo; organized by Alex Ratts; Afterword by Muniz Sodré; Text by Bethania Nascimento FreitasGomes. São Paulo: Ubu Editora, 2022.



COSTA, Ruth Furtado; VILLA, Lucas. TEACHING TO TRANSGRESS THE ORDER OF DISCOURSE. *Kalagatos*, Fortaleza, vol.21, n.1, 2024, eK24019, p. 01-15.

Received: 11/2023

Approved: 05/2024