

## **Amefrican Ancestries in Proposition to the Bases of Brazilian Philosophical Education**

*Ancestralidades Amefricanas em Proposição às Bases da Educação Filosófica Brasileira*

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### **ABSTRACT:**

Philosophy, everywhere, interposes to culture the questions of humanity and its existence in the world. When this existence is alienated, the dehumanization of the being inexorably occurs. Amid the obliterations of coloniality, the beginning of universalizing concepts, from Eurocentric sources and references, is admitted among us, almost exclusively within the Greeks. Regarding the decolonization of views on this philosophy that is bequeathed to us, the bases of Amefrican traditions and thoughts can impel us to what is probably the most fundamental exercise of humanity: the enchantment that qualifies us, in this very world, to experience the being of ourselves.

**KEYWORDS:** Brazilian philosophical education; Amefrican ancestries; decolonial thinking; antiracism; whiteness.

### **RESUMO:**

A filosofia, em toda parte, interpõe à cultura os questionamentos da humanidade e de sua existência no mundo. Quando essa existência é alienada, dá-se inexoravelmente a desumanização do ser. Em meio às oblitterações da colonialidade, se admite entre nós, quase que unicamente a partir dos gregos, o início dos conceitos universalizantes, de fontes e referenciais eurocentrados. A propósito da descolonização dos olhares sobre essa filosofia que nos é hegemonicamente legada, as bases das tradições e pensamentos

amefricanos podem nos impelir àquele que provavelmente é o exercício mais fundamental de humanidade: o encantamento que nos qualifica, neste mundo, às experiências do ser de nós mesmos/as.

PALAVRAS-CHAVE: educação filosófica brasileira; ancestralidades amefricanas; pensamento decolonial; antirracismo; branquitude.

## 1. Introduction: Philosophy for the decolonization of perspectives and views

Philosophy, everywhere, poses to culture the original and essential questions regarding human existence and the conditions for the possibility of this existence in the world. What happens is that, when this existence is alienated or even denied in its own origins, and these conditions of existential possibility are historically and culturally mitigated, the dehumanization of the being occurs inexorably.

The fact is that, amid the atavisms and obliterations of coloniality, the beginning of universalizing philosophical and scientific concepts is admitted among us - as if only from the ancient Greeks -, coming almost unrestrictedly from Eurocentric sources and references (Machado, 2014; Noguera, 2014). As if other peoples, continents and cultural traditions - sometimes much earlier - did not have their own knowledge, philosophies or sciences... inaugural, productive and complex!

Given the absence or erasure among us – Brazilians – of African and Amerindian sources and philosophical references, we highlight that insurgent ethical-epistemological procedures are initially necessary: in order to emphasize that – in an intentional and decisive way – what supposedly does not exist in our reality is also something actively produced as non-existent, being positively and ontologically condemned to extinction in the chiaroscuro project of mestizo coloniality and tropical racism on the Brazilian periphery in modern world concert.

Inquiring into the causes and effects of the lack of a discussion on the Amefrican bases of philosophical production in Brazil is, then, our purpose. We are interested in bringing to light the discussion about something intentionally suffocated, discredited and hidden, explaining that every philosophical theme must be contextually located, culturally set, politically curricularized and subjectively produced, within the values and interests which govern choices, privileges and preferences.

In regard to the decolonization of our views and perspectives on the philosophy that is hegemonically bequeathed to us by the dominant, the bases of Amefrican traditions, actions and thoughts

<sup>1</sup> could then impel us to what is perhaps the most fundamental exercise of humanity: which is that of enchantment that qualifies us in the world to genuine and conscientious experiences about our own being... specifically as a possibility of thinking and constituting ourselves as humanity beyond our own experiences in the world. In this sense, Amefricanity refers to the conscientious and attitudinal experience of indigenous and black people in the diaspora against colonial domination. Therefore, states Lélia Gonzalez (1988) that Amefricanity "flourished and was structured as an anti-racist way and behavior of life over the centuries that mark our presence on the continent" (González, 1988, p. 79).

It should be said that all philosophy, in its specific cultural contexts, is born from enchantment, amazement, surprising – as an attitude! – and also critical resistance to denial and violence concerning the revelation of its singularities beyond human experiences in the world. The perspective of enchantment, as a source of philosophizing in the Amerindian, African and Afro-diasporic context of Brazil (Machado, 2014), can therefore take us back to the original experience of reflection on humanity and its own history – of resistance and invention – at our complex cultural crossroads; especially against the dehumanizing effects of racism and coloniality, which mitigate our best ways, feelings, perceptions and behaviors in life.

Through the memories, knowledge and ancestral presences of indigenous and black people – disseminated and updated by oral cultures, originating in cosmoperceptions, sacred rites and popular traditions in resistance to domination, enslavement, violence and destruction inflicted as a project of white supremacy –, an authentic philosophical attitude can be opened, faced with the challenge of resignifying all processes of exclusion and dehumanization of people, groups, collectives and representations of the original Amefrican matrices in Brazil.

In the presence and awareness of this knowledge, these memories and ancestries in Brazil must, therefore, help to give new meaning and understanding to the historical processes of racism and anti-indigenous/ anti-black violence: sinister assumptions on which they were based and normalized the contradictions, inequalities and injustices that dehumanize, violate and persist in killing us – physically and symbolically! – the majority of Brazilian population. It is, therefore, in addition to a proposal for decolonization of looks and senses, a commitment to steady our heads and feet: in perspectives of thought and action contrary to the imposition of the rational categories and institutions of European life. After all, remaining invariably under the signs of coloniality and the modern world-system, Brazilian society – amid the sadness of its announcements and the narrow invention of its setbacks in history –

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<sup>1</sup> As we will explain later, we borrowed from the black Brazilian anthropologist and intellectual Lélia Gonzalez (1988) the political-cultural term of amefricanity - as a translation of the proposal to highlight the complex synthesis of the formation of our people on the basis of indigenous and Afro-Brazilian ancestry.

has never ceased to be, according to the words of Darcy Ribeiro (1995), a machine for grinding its people: black, indigenous and marginalized.

In the scenario of the periphery and Western backwardness, of the patriarchal and white-centric order – left and reproduced as a legacy of emphatic domination and subalternity of black and indigenous people –, our society then remains one of the most unequal, unfair, petty and unhappy of the late capitalist world. The entire civilizational hierarchization of knowledge, bequeathed – in the global concert of modernity – to the invention of Brazil as a smaller nation, ultimately fosters explanations and foundations adjusted to menticides, undue epistemological appropriations and monistic views of thought.

In addition to the pre-clear racist cultural and axiological principles, apart from the conduct of institutional procedures and techniques that maintain exceptions and white-Western privileges in the scope of politics and law, we are referring here to the colonization of peoples and racism against ethnic groups who, from the historical angle of modernity, have not reached/presumably are not equivalent to the civilizational capital of those from the north, or who have not yet matched the universal parameterization of white humanity, being – by exclusion – those from the south and the periphery of the world: in allusion here to the reception by Boaventura Santos (2009) of the work of Beninese Paulin Hountondji (2002).

Coloniality and racism are then seen, in this context of the modern-Western world-system, as something that – throughout the recent history of the last five centuries – has generated recurrent genocides, epistemicides and cognitive injustices: absolutely predatory relationships from an ecological, scientific, cultural and human point of view; consisting on the theft of knowledge, the exploitation of resources, bodies and work, as well as the systematic destruction of symbols, cultures and vital practices.

The conditions and structural dynamics of these actions in historical processes of colonization and racism – linked to enslavement, domination, exploitation, expropriation and normative instruction of physical and symbolic-institutional violence – are felt today by the people of the south and the global periphery in countless aspects of marginality, exclusion, poverty, subalternity, criminality and destruction; redundant, ordinarily, in the setbacks that become generalized as an attempt to identify the condition of inferiority in the other, as being tributary to the alienated and lesser measure of oneself.

Brazil would have to assume a pioneering spirit in the need to overcome this setback and foster an ethical-epistemic renewal of this scenario – notably in the field of education: related to the promotion of decolonial integration and inclusion policies, which would make it possible to know and overcome the historical processes of erasure and exclusion of memories, knowledge and life behaviors of original and traditional black and indigenous peoples. This would have to happen facing the daily readmission of the philosophies, knowledge, techniques, ritual and ancestral values of these Amefrican peoples, and also

regarding the originally African history of all humanity, since Africa is the cradle of human presence in the world (Ki-Zerbo, 1980).

Faced with the vexatious lack of knowledge among Brazilians regarding the current and ancestral condition of their ontological status, the focus on education for cultural and ethnic-racial diversity would prevail: as a truly effective means of opening new social agencies – in It demands an understanding of who we really are and the action of our telluric potentialities against the time of oppression of racism and coloniality that still oppresses us. In other words, in overcoming the persistent alienation of our history and the destruction of our culture, this education of diversity would, given the bases of authenticity of Amefrican ancestries, provide Brazilians – all, some more, others less, remnants and descendants of indigenous and quilombola peoples – the understanding that, beyond the atavisms of bastards, invaders and robbers, we inherit – from natives and black diasporic people ! – the traditions of broad wisdom, of a profound recognition of one's own humanity and of an unsurpassable respect for the earth, life and all its forms and manifestations of becoming and differences.

## 2. The philosophical demand beneath our feet

In view of this, with the aim of profoundly resignifying our own existence, our ways of being, vital behaviors and epistemic dispositions of visions, attitudes and productions of meaning towards the world, we ask ourselves: would it be possible for us to have a philosophy outside the standards and Eurocentric precepts, antinomic to the racist and colonial categories of modern rationalism? Could we philosophize apart from the indications and blames internalized - due to our civilizational delay - in intellectual minority, in the filial fidelity of so many tributes and epistemic obedience? Would we dare to darken, with full strokes, the epistemological redesign of an Amefrican philosophy, despite the repertoire of lights and enlightenment provided to us by the Western landlord, despite the secondary explanations and footnote comments that are relegated to us by the great narratives of universal white brotherhood?

In the essay on a possible response, in a critical enunciation of the multi-sited regimes of truth that support the production of the entire order of exclusion from the philosophical-rational system of modernity, we bet on resizing the places of ethics, politics, aesthetics and epistemology in Afro-indigenous thought and philosophical experiences... established under our feet, planted in the initiation of our bodies, seated in our well-made heads... now following the course of its anti-racist dispatch and decolonization at the complex intercultural crossroads in Brazil. The bases of such Amefrican philosophical attitudes or dispositions, more than coercion to solve cumulative problems or emergencies and paradoxes that are not originally ours, will vitalize libertarian practices and rituals of thought, celebrations, actions, feelings and sharings ... through the most diverse experiences of perceptions - alacre,

circular, human, sacred and bold! -: in intonation, in turns, singing, synergistic dance, celebration, libation and sagacious resistance... with the bodies, rites, forces, rhythms and Afro-indigenous values in our terreiros, quilombos, favelas, villages and settlements close to nature and the deities of our soil.

Indeed, in the gourd of the world, in the mana that animates existence where everyone is enclosed, Afro-indigenous humanities become directly and magically involved with the very empiricism of life: along with orality and time in song and re- enchantment... at the point of liminality of smaller, plural and complex existences... well beyond any ethical enclaves or epistemic disputes, its focus does not stop at the pettiness of any utilitarian immediacy, but is based on ancestral sacred immanence. Afro-indigenous humanities are created, so to say, as philosophical practices of life and resistance... risky... of minorities who, no longer afraid, dare, take the plunge - with the sacrifice of the total courage of truth about themselves and their ancestries. There is no fear to conjure, at the price of their own lives, their elders and their soil, and to abjure all subjectivations of identity falsification, historical impostures, imposed alien assimilations and moral condemnations that impute to them – at the origin – all the fault to be redeemed by subsequent blank promises.

These are lives, therefore, that no longer dwell on any rational scheme of control, on any colonial/racial preamble of logical concession to their existence, that renounce the security and patriarchal administration/accumulation over their time, their bodies, their trance, their intelligence, their words, homes and existences – in this and all worlds. These are postures of energies and philosophical becomings that impede and denounce – impetuous! – the open reissue of any more racist humanisms, denying the necessity or exception of all xenophobic anti-values, eliding the merit of any classist privileges, as well as the amaurotic presumption of the virtuosos of white patriarchy.

As a black proscription to what restrict their continuity and vital possibilities, averse to the imitations of re-edited denominations and epistemic urgencies of (post)modernity, such philosophies with Amefrican bases will then have to postulate, in the time of beauty, in the pass from kindness, magic, enchantment, matrifocality, asè, the rescendance of black and indigenous lives at the crossroads of our own lives: beyond the languid colonial plots of the modern world-system that – in the task of immolating us to the Western god of capitalist destruction – dwarf us, convert us into the cheapest meat on the market, turn us into ridiculous Eurocentric caricatures<sup>2</sup>, disdaining our sacredness, the appearance of our bodies and cursing the nature of our soil.

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<sup>2</sup> We relativize, in several passages, the term eurocentric(s) to western-centric(s), as a kind of neologism that encompasses – in a broader way, from the 20th century onwards – the ascendancy of the current North American political-war-financial hegemony, in the most recent wake of western civilization. At times, however, we can take one term for another, always in the sense that the idea of western-centrism unfolds more broadly from the idea of eurocentrism.

As they no longer allow Brazilian Afro-indigenous ancestries to be beaten by any white-centric cruelty of modern history, these philosophies will encourage us – in our present time – to the real ontology of ourselves. Hence the current agencies of decolonial thought and reflection – with the courage of our own lives! – open us, finally, mischievously, to communicativity, humanity, otherness, to the joke, to the subtle and undying balance of Exus and Pombogiras, to the sciences of the enchanted macumbas, to the epistemological redesigns of the pemba, dialectics of the viramundo, to the alacrity of the ibejadas, to the heroic virtues of caboclos, the medicine and healing of the forests, the endless circularities of the gourds, the fluid aesthetics of the Iabás, the sacred intuitions of Jurema and the logic - no longer of speeches - but of dispatches at crossroads! That the themes and discussions of Philosophy in Brazil will henceforth be based on these roots of Amefricanism.

### 3. Criticism of the assumptions of Western philosophy

It should be emphasized here, in advance, the fact that Eurocentrism does not consist exclusively in the cognitive perspective of superiority of Europeans or the dominant people of global capitalism over their (former) colonies, but rather in the worldview of all those who are socialized and formally educated under the hegemony of their values, agendas, formulas and precepts of culture, language, prestige and humanity. In practice, before being confused with a metropolitan colonizing or civilizing plan, Eurocentrism is the epistemological and ideological alignment that naturalizes the social, cultural and affective experiences of dominated subjects and collectives in line with the standards and interests of rational, bourgeois, scientific and modern power-knowledge.

Such is its willingness to illustrate and instruct us to attend to it – and understand it – in accordance with universal laws, as a morally fair, valid and objectively necessary structure and, therefore, not susceptible to be questioned over its order and logic: despite the plethora of exception devices to force and administrate violence, inherent to the presence, action and maintenance of its oppressions and hierarchical institutions. An important element/aspect of western-centrism is, therefore, the naturalization and consequent hierarchization of cultural differences, established between peoples and other human groups through the codification, signification and derivation of the idea of race. In this essentially racist and colonial perspective, some races are read and classified as inferior, as they are perceived as less perceptive to the rationality of systems and/or the internalization of logical-institutional orders of composition of reality, as well as less aware of principles and categories of a morality of worship of truth and responsibility for individual faults.

The concept of race then became – under this aspect – a fundamental criterion for the reading and distribution of the world population: at levels, places and roles consistent with the structuring of the

modern colonial project; printing, as Santos (2008) says, abysmal epistemological and cultural distances between different peoples and their traditions, magnetized then (since modernity) between the global north and south. What follows from this, the triggering, the racial(on)alization of power relations between new social and geocultural identities (racially referenced) come to be seen as a substrate and legitimizing reference for the fundamentally Eurocentric character of modern humanity and humanism. It occurs regarding the distinction, distribution and social suppression of all power – material, symbolic and intersubjective – between dominant and dominated by capital and technology, between masters and slaves of work, rational and irrational of science, superiors and inferiors of humanity, civilized and savages of culture and history, clean and infected of health and eugenics, assimilated and excluded from morality and institutional customs, as well as elected and condemned of faith, children of Noah and children of Ham beyond their destinations on this earth.

According to Quijano (2010, p. 119-120), in the wake of modern racism, a conception of humanity was consolidated according to which the world population differentiates itself, at the limit (efficient and excellent) from the human to the non-human (killable and enslavable), between modern and traditional, rational/moral European subjects and savage/non-European objects of study. In this dual hierarchical and watertight process, the colonizer is then conceived as a representative of Europe and the universal ideal of humanity, in distinction from the rest of the world: reduced to the named derivation under his order and the domain of his exclusionary reason, according to the scope of civilization and inclusion – tributary and late – to *an* other in the rational scheme of time and history. In the discussions between racism and colonialism, there is therefore precisely a reflection on otherness, that is, on the recognition of the other and the possibility of becoming Other. For Mozambican philosophers Severino Ngoenha and José Castiano, however, “the images that the West creates of otherness, through a feedback effect, send us back to the images that the West makes of itself in relation to other cultures” (Ngoenha; Castiano, 2010, p. 94).

The individuation of the subalternized other thus occurred, in modernity, in order to create and circumstantiate new negative racial and colonial identities (non-Western or assimilated), which strategically implies the lightening of their place in history (of cultural production of humanity) and, consequently, in its dehumanization, erasure of its memories, invisibilization of its symbols and representations, deauthorization of its forms of knowledge, delegitimization of its beliefs and authorities, strangulation of its languages and curtailment/disarticulation of its expressive forms, not to mention the demonization of their deities, rites, entities and celebrations. The colonialist and racist perspective of the modern world-system therefore consists, in these aspects, in the refusal to recognize the other as an equal (human) and, consequently, in his/her conversion into an object of knowledge, under analysis, in the



invariable/unsuspecting expectation of his/her validation by representative politics, by foreign philosophical-conceptual ideation, by academic scientific-cognitive authentication and by the economic enterprise of the dominant.

In fact, colonial spoliation is legitimized by an imaginary that establishes incommensurable (abysmal) differences between the colonizer and the colonized, which grants the administration and validation of their lives by the former. The notion of race operates as a strategic taxonomic device, which generates and maintains dual and opposing identities in acquisitive suspension, in a dynamic regime of exception and hierarchical exclusion of their ontological presences, their marks and memories in history, according to the orbit established between subject and object/thing, master and slave, rational and irrational, author/mentor/ideator/entrepreneur and work/mass of maneuver/commanded, white and non-white, man and woman/gender and sexual minorities, etc. It is in this sense that Frantz Fanon (2008) highlights that the racism and colonialism of modernity must be understood as socially generated and contiguous ways of seeing the world – and living in it – in accordance with the ideal of whiteness. This means, for example, that black people are objectively constructed as black people, therefore, as different, distinct from a model admitted, elected, propagated and encouraged as natural, basic, original and paradigmatically universal. (invariably corresponding to the presumption of whiteness, as a rule and expression of superiority).

I'm white, which means I have beauty and virtue for me, which have never been black. I am the color of the day... I am black, I achieve a total fusion with the world, a sympathetic understanding with the earth, a loss of my self at the center of the cosmos: white (...). The black man, unable to blacken the world, will then try to whiten it in his body and in his thoughts (Fanon, 2008, p. 56).

In this way, the coloniality of power, based on the imposition of the idea of race as an instrument of domination, was a determining factor in the processes of rational construction of modernity. Western reason and its philosophical presentation (of Eurocentric epistemological canon) occupy a privileged position in the execution of this project, especially when it comes to Ends the framework of its values, precepts and discursive becomings as an extremely successful ideological construct in the modern context of colonization, technical-scientific advancement and capitalist expansion. Precisely by discerning the theoretical power of defining the conceptual field of existence, ethical inference and identity of the other, the philosophical thought of modernity becomes an irrefutable instrument of power at the service of modern world-system and capitalism.

In no other sense, for Santos (2008), in most post-colonial societies, the end of colonialism – as a political relationship – does not mean the end of coloniality or global subjection to capital as a relationship of subalternity, considering its forms of sociability, intelligibility and basically authoritarian

and discriminatory mentality of Western rationality in practically all its modes, functions and social behaviors.

(...) the end of political colonialism, as a form of domination that involves the denial of the political independence of subjugated peoples and/or nations, did not mean the end of the extremely unequal social relations that it had generated (both relations between States and relations between classes and social groups within the same State). Colonialism continued in the form of coloniality of power and knowledge, to use Aníbal Quijano's expression in this book (Santos, 2008, p. 12).

In this way, colonialism, even after ending as an official political relationship between metropolis and colony, continues to permeate all aspects of culture, social formations, patterns of racism and authoritarianism in the institutions of post-colonial modern life, remaining in its racial bases and effects until the most current phase of capitalist expansion, then with global features of financial and technological dependence between the global north and south (Santos, 2008, p. 39).

In reality, the persistence of this colonial pattern of Eurocentric worldview manifests itself, in Brazil, through the uncritical use of many racist/Euroreferenced notions and concepts in our daily lives, even in our theorizations and academic productions considered more progressive. In this context, a non-racist stance and commitment requires continuous and rigorous attention to how the construction of race has influenced social, institutional and epistemological positions and formations in our country. This implies equally considering that the fight against racism must take place not only within the scope of political interactions and social movements, but also at the heart of cognitive plots, in the sphere of production and dissemination of knowledge, notably philosophical and scientific. In this sense, it should be said that the decolonization of knowledge should be a practice established in the ethos of our training institutions. Unfortunately, we continue to deal with the exercise of repetition of hegemonic devices for the transfer and validation of alien knowledge, merely in maintaining the order of essential differences... based on the official reproduction of capitalist, westernized, modern, ideological/axiological structures, as well as on racist systems and devices with effects (re)based on Christian guilt.

Perhaps someone here will object that the defense regarding the need to decolonize philosophical formation and practice in Brazil already sounds like a commonplace. The enunciation of extravagant exoticities to reason – such as oral, magical, ritual and Amefrican ancestral knowledges – may still seem ineffective, postulating cognitive recognition and philosophical status. It is also likely to be argued that it is impossible to hold this debate without resorting, finally, to the reissued formulas and validations of discursive thought, which supposedly will never cease to have reference and seat in northern academies, among intellectuals who are notable, become visible, through their publications in English or French, occupying the multicultural quotas of segregated inclusion.

This defection or even the unconstrained hesitation in face of the proposition of Amefrican bases for presenting the problems of philosophy in Brazil are, however, enough of a reason to propose questions that, perhaps, seem obvious, but which serve as a tuning fork in resonance with the expansion of our positions: why have topics and debates, perceived so stridently, not yet generated any significant changes in the curriculum, approach and philosophical research among us? Why, even when we talk about African philosophy in Brazil, do we talk so little with authors from that continent? Why can't we name any Brazilian and/or Amerindian philosophers today? Why, in the wake of the Greek birthplace or invention of westernized thought, does it sound like heresy to dissociate philosophy from rationalism and the logic of verification and validation of reality?

Let it be said that, despite the clamor and demonstration of all the philosophy standardizing and theoretical exemption from the exalted and far-sighted modern reason, “the apparent neutrality of Western philosophical discourse hides categories specific to colonial logic, the empire, the inquiry into the roots of modernity (...), which can be subsumed by the idea of subalternization epistemic based on race criteria” (Nogueira, 2014, p. 27). Emphatically, the training that students receive in our schools and universities – especially regarding philosophical and epistemological discussions – involves a system of ideas entirely conceived in the western circuit of reason and racist instrumental technique, with reference to representations of values and interests of the white, christian and patriarchal capitalist universe.

Through the priority use of methods and techniques utilitarianly collimated with the exercise of domination and accumulation, such formation (therefore precarious, predatory and incomplete) encloses, from the epistemological perspective of identities, the rational tradition of the north: in dimensioning the world as a thing – from top to bottom! – and the relationships between beings as a cold analysis of structures, functionings and – especially towards the south of the equator – exhaustion to the point of death!<sup>3</sup> It should also be said that capitalism's misery references, as a basis for the acquisition of modern knowledge and control over the world, in addition to imprinting on relations the racist logics of certainty, truth and systemic exclusion of the other's errors, undertake the essential separation of subjects from each other/from themselves... from these subjects with their affective memories, narratives and sacred rituals regarding their origins and preservation of their places in the world. Lastly and first, they separate them from the ancestry that inaugurated and maintained for them – in the time still odara of beauty – their own existence as an ever-living meaning, nourished and encouraged by the cycles of the ground and nature.

<sup>3</sup> The binomial north and death contains here – in line with the reading of Boaventura de Sousa Santos (2009) – the criticism of the historical colonial oppression of the north over its presumed southern colonies and/or provinces, printing them by invasion, assault and domination, over the last five centuries, death: in the senses of the most multiple and diverse genocides and epistemicides inflicted under the avalanche of the modern civilizational enterprise.

Through criteria, discrimination and accusations of fundamental differences – as the operational basis of exile technologies and capitalization of life – the categories of modern rationality then fought to break, from the *res cogitans* in Descartes<sup>4</sup>, with what is/was most vibratory in disposition to human existence: the perception of what one is and the recognition of that same being necessarily before the body and the presence of the other in the midst of nature... so that the human being's disposition to exist was fulfilled, until then, fully in their own transformation into the other (Ngoenha; Castiano, 2010).

In opposition to the Western tradition, the black African man does not perceive reality through a rational process; he feels it whole with others through a bodily, dynamic and emotional perception. While the Cartesian code presupposes the affirmation of the existence of the subject as a thinker and of an object that is outside of him, the black African, in addition to being supposed to feel the object, dances the object (Ngoenha; Castiano, 2010, p. 190, our emphasis).

In our present time – everywhere! –, the sobriety of the mortal impressions of reason, the exile of bodies and the enslavement of work no longer allows us to dance alongside anyone to feel/perceive any reality in the face of nature. The effects of this object and individual alienation from the real as a thing, which asserts itself and imposes itself as a reason for the will that progresses upon itself (despite all our intuitions and sadness against it), are embodied in the spread of indifference, of mature selfishness, individual passwords for the disembowelment and destruction of community life, of the unstoppable banality of evil. In the midst of a global consumer civilization – without restrictions! –, technology – aphasic, demented –, terror – of differences –, incoherent autoimmune illness, collective despair, fundamental fears, isolation and imminent planetary destruction, the practices of the modern world-system, especially in education, all converge towards disenchantment and death (Mbembe, 2020).

Given the principle that activates the chaos of this (dis)order of the (post)modern world, perhaps there is not – in our present time – another happy occasion: in the midst of which salvation is called for by some ultimate ethics, or by intervention of a *deus ex-machina* – to redeem us from the whiteness of western libel accusations. Faced with the sum of so many powers acting perversely, western reason now seems in fact to disperse the last reserves of humanitarian narratives, depriving the memory and orality of the extreme rituals of renewal of life, weakening in final derision the bodies that still resist

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<sup>4</sup> For the thinker, who is considered the father of modern rationalism in the West (1596-1650), *res cogitans* is the thinking subject, who finds an obstacle in a *res extenso*, which is the body - and which is its reality, or even matter. The essential characteristic or attribute of the body is its extension, that is, its being individuated (by the coordinates of reason) in space, with its modifications or natural modes: quantity, form and movement. As a consequence of this, bodies would necessarily submit to the quantity or accumulation of perception as an individual record - printed as an exception or condition of reason (of the subject who analytically thinks them and presumes to hold them through thought) - and can, in this way, be explained in objective, mechanistic, delimited and watertight terms. Human beings would not be pure extension, pure body, their existence would not be elided, nor would it even be confined to nature, as they would have separate minds, as their own existential condition, and which would confer its substance on reality itself – whereas animals, for Descartes, would be pure extension, pure body, like machines, without a soul, and, according to the philosopher, can be explained - like everything in nature - in merely objective and mechanistic terms (Descartes, 1999).

as future transmuters of strength and magic with nature. Without living more than what they knew/what they know for themselves/of themselves, the rational subjects – of education and instrumental technique – then languish isolated from each other... faced with a miserable and atrocious world, which looks more like a garbage dump without end and which then sums up as absolutely horrible, strange and inhospitable. One a world that, despite the enormous exuberance of technologies in readiness and vertigo, has become unrecognizable... even for the most recent generations; a world that, despite all the capital – symbolic and material – accumulated, reveals itself to be tiny and unhappy, even for the most wasteful of wastrels and the most avid of speculators.

Before the colonial apex and collapse of (post)modernity – and, consequently, the ethical panacea of all its idealisms and universal reasons –, traditional Amefrican knowledge already excelled, however, for our humanization: through the essential connection – liminal and ritual – of each life with nature, the sacred and direct empiricism of all bodies that danced and fed in communion with their ancestors... then in the magical presence of gestures, acts, deeds and well-spoken words. .. of all with each other... before their entities and energies – in support of holy forces – between the world of the living and that of the dead. In the time measured by the enchantment, the present was fully lived in one's own vital experiences; without, in the course of existence, anyone hurting themselves, others or anyone else with any guilt or promise (Ngoenha; Castiano, 2010).

We say here that, contrary to all cyclopean reason and the inexorable capitalist-colonial march, the proposal of Amefrican philosophical bases can again, in a new way, take us back to the historical injunction that now corresponds, not to a mere distrust or mal- being faced with the reissues of Eurocentric techniques, strategies and discourses, but with the realization in our bodies and in our heads of the collapse of universalizing itineraries and hegemonic western models... of their false legacies of transcendences, progress and historical finalisms under the pretext of the supposed destination of an enlightened humanity. Faced with the excesses and exceptions of rational pettiness, traditional Amefrican knowledge can, in effect, restore us to the understanding that, in the dynamics of everything that lives, there are – in the same and dark inflection – balance and imbalance. What is then darkest in being can, therefore, elsewhere than all the ambivalent order necessary for the installation of disorder, (re)establish the original condition of action, life and human reflection/inflection: as a creative principle, averse to the purity of white and ultimately to its own chaos (Domingos, 2019).

This is the philosophical perspective – as a chaotic, peripheral, audacious agency and attitude, of marginal bodies and smaller lives! – which opens us to the possibilities of pluriversal, multi-referenced, multi-situated, non-binary, transcultural, transversal, intersectional, transgressive, horizontal, interreligious, plurilinguistic, deviant and heterarchical dispositions and experiences: which tend to re-

signify – with approximation, affection, enchantment, magic and total courage, no more analysis or discursive coercion! – the margins historically lived in resistance and escape from capital ordering models and devices. Aside from the orbits of western-centric gravity, Amefrican-based philosophies inspire therefore not only a decolonial critique – arranged solely for the political denunciation of historical metropolitan oppressions of race, class and gender. In the transubstantiation of demands and spells in offering new potentialities, they establish reflections of complex dynamics and exchanges, which hover – well beyond that – in the reestablishment of the unstable and surprising balance of ancestral crossroads, in the cultural and dialectical resignification of multiple meanings, sayings, swings, secrets, tricks and inflection points.

Confusing in dispatches the certainties and positions of a single vision, in the distance between one point and another that collapses to the origin, the philosophies of Amefrican ancestry undermine the coordinates of clear reason – long dazzled and blinded by selfishness. When the points are enchanted and intertwined in multiple dimensions, one does not return to a ground zero of knowledge, rather the African sapiential and gnosiological references overthrow the solutions of a single root, unearth and shake from their ground the axis of the colonial abscissa, and then allow them to open up to the circularity of Brazil's cosmoperceptions and odus – even though they are racistly oblivious to their own strength and the nourishing and supportive darkness of their souls! –, new cartographies and undivided lines of flight... before unprecedented tours in (commemoration) of their revisited crossroads in history.

In this story – which is now said to everyone equally – intersect, from the outskirts, the marginal and street narratives of rascals and tunantes, the cures of the ritual uses of the forests, the smoke from the pipes of the elderly ones, the puffs, the spitting of the marafo and the regurgitation of life by Exus and Pombogiras, the songs of the mothers of the villages and congados, who from the dark land, from the calunga and its patuás, never cease to heal and feed generations after generations... of so many starved-up migrants... and arrived from many diasporas on the soil of Brazil. Phalanxes of different languages, with innumerable customs and guides, come here – then very hungry, in our present time – to greet and be greeted, to eat all kinds of food and to make themselves and their heads well-groomed in the settlement of a same Afro-Amerindian ancestry: Brazilian!

So from the perspective of the endless ethical, aesthetic, political and epistemological possibilities of the philosophies of these Amefrican ancestries, the memory, sagacity, orality, *oralitura*, rites, myths, secrets and bodies of black and indigenous Brazilians revere, dance, enclose and overflow in themselves/from themselves/between themselves the constitution of a key idea, as a bridge between different worlds – mojubá! –: in order to think and, above all, feel, on the threshold of the experiences of all their sons and daughters in Brazilian lands, the full, joyful and diverse realization – in the hearts

and bodies of each of them others – of a humanity without any more guilt, usefulness or reason. In this regard, the being of oneself, in the circumflection of its present time, only lives as full significance in/for others. By learning from others, you can identify yourself – yourself – solely in other beings. From what follows, collective ritual life is the only one that allows individuals the condition to become what they already are. Only in this way are we/will we be, finally, together, what constitutes us and each other (Ngoenha; Castiano, 2010; Flores, 2019).

This idea of the other as a condition of ourselves - as the ground at our feet and as food for our heads - draws our attention to the importance of, nowadays, establishing awareness about the genealogy of our people: as presence and ontological meaning of the self – Afro-indigenous-Brazilian! – at our complex historical crossroads and in the face of our nature. Only then, finally, can we be people of each other, and Brazil truly a country for its people. In the irradiation of this intuition, dialogicity and interculturality comes to the world, as a basis for reformulations – too! –, the proposal for teaching and philosophical training in Brazil; as much as the Amefrican presences and forces demonstrate in Brazilian people's own markers and ways of being, thinking, acting and living: with all their ability to communicate, show solidarity, spiritualize, enchant, adapt and (re)invent freely oneself in the other – despite any quibbles compounded by the effrontery and disregard of the modern world-system towards one's (dis)respect.

When it involves the marginal and solidary interweaving of different wisdoms and traditions, in multiple non-western markers, this disposition excels at overcoming all anti-black and anti-indigenous racism – embedded in and still mortally reoccurring in the post-western scenario. Against all colonial programs for our destruction, regarding the originality and the (undetermined!) possibilities of the ancient dark matrices of our humanity, this decision – regarding Amefrican-based philosophies – definitively decenters the mendacious white racial supremacy... individualistic and saddened: because it cannot fit on awarding a script and an enunciation that never fit us.

#### **4. American-based philosophies and the idea of Brazil**

As an indispensable condition for maintaining its global power, the global north has concentrated under its hegemony – for at least the last five centuries – control of practically all forms of production of subjectivity, culture and, especially, knowledge. This process of production and validation of knowledge – notably in its technical-rational and scientific-philosophical features – almost always took place through various devices and expedients of violence and, concomitantly, through the repression of wisdom, mythical, linguistic and cognitive forms of the colonized, their traditions of meaning, their

universe of symbols, their modes of expression and representation of subjectivity and collectivity in the world (Quijano, 2005).

As evidence of this, Fanon (2008) argues that colonization entails more than the subordination or material dependence of a people. It also highlights the means by which people become empowered and admitted to express themselves and understand themselves in an authorized (authenticated and considered productive) way, especially in the midst of institutional and power movements. These standards are even imposed on the methods that support the construction and scientific disposition in the various fields of production and control of social life. This is briefly what can be termed here as modern epistemological colonialism.

This means that, in addition to a legacy of social inequalities and injustices, arising from colonialism and imperialism, there is also a western-centric/white-centric epistemological legacy, with fundamentally racist bases and precepts, which makes it difficult and clouds the understanding of being in the world from the specific references of amefricanities, in which we originally inserted ourselves. In this way, colonialism, in addition to all the dominations and violence for which it is historically distinguished, consists preliminarily and completely in an epistemological subjugation, in a colonization not only of the land and its economic resources, but primarily of the bodies and heads of colonized people.

In this way, extremely unequal hierarchical and functional relationships are established between autochthonous and metropolitan knowledge, resulting in the suppression of most forms of knowledge of colonized peoples, groups and nations. Many of these cognitive forms and expressions (also technological, aesthetic, gnosiological and wisdom) are flagrantly stolen, expropriated and/or appropriated by the dominant invaders. Many other types of knowledge end up epistemologically relegated to a subspace of primitive derivation, of cognitive subalternity, as a mere encyclopedic illustration or evolutionary chapter of the theory of knowledge (Santos, 2010, p. 11).

In this aspect, modern philosophy and social sciences emerging in the 19th century were strategically important for the implementation and maintenance of the colonialist project, defining what would be the rules, laws, principles and values of humanity, morality and sociality to govern the conceptions and the practices of the economy, institutions, politics and history: seen as an ideal of progress or destiny of humanity. The state, in turn, would legislate, execute and guarantee the implementation of such policies and economic provisions, based on the authorized use of violence, contingent on the basis of rationally legitimized normativity.

Rational thought and social sciences have since functioned structurally as artifacts or ideological devices, which – from their parts inward – ultimately legitimize the exclusion and disciplining (or



assimilation) of people, groups and communities that do not adjust to the models of subjectivity, civilization, consumption, work, belief, behavior and humanity that the state needs: precisely to put into practice the policies of modernization, incitement to the productive order and containment/exception of the use of force by the white western landlord.

On the other hand, or from its parts outwards, philosophy and social sciences legitimize – from the 19th century to the present – the international division of labor and the inequality of terms of exchange and commerce between the center and the periphery; in other words, they end up supporting or endorsing the supposed historical-civilizational need, in addition to the vaunted cultural, social and economic benefits that justify the northern powers continuing to exercise their colonial domination (financial, media and scientific-technological) over the global south. Beyond this not referring to the internal and external political-institutional control of the governmentality of post-colonial states and societies, which is primarily maintained through the co-optation and corruption of their local elites and the incontinent entry of international cooperation, development and humanitarian, social and educational assistance agencies, in the strategic management of internal priorities and interests (Castro-Gómez, 2005, p. 179).

It is in this – broad – context that the forms of knowledge developed for the utilitarian functioning of modern western societies become the only objectively valid and universal ones, assuming the status of philosophical principles and scientific truths. The categories, concepts and perspectives of the rational white man are thus embodied not only as a universal analytical instrument for any and all reality, but also as normative, positive and productive propositions: defining political praxis, axiological references and institutional models to be hegemonically reproduced by all people on the planet. In the pursuit of their civilizational purposes (of material and symbolic achievement tributary to the west), peoples and nations that see themselves as backward also begin to exclude – from there – everything that goes beyond western epistemic scripts and limits (Fanon, 2008).

If there is a natural or ideal form of the social and human being, the other culturally different expressions are seen as ontologically and/or essentially insignificant, delayed, or even as initial evolutionary stages and, therefore, impossible to eliminate their atavistic conditions of existence on their own inferiority. Colonial tutelage, custodial assimilation and western taxation are seen as indispensable to them. What would, however, prevent them from reaching the modern stage of development or make it extremely difficult would be their recessive racial condition, a few tones away from the gradient of clarity of dominant humanity. The index of their delay would therefore come from the presumed ineptitude or limiting inability to approach whiteness (Lander, 2005, p. 34).

Santos (2008) makes us realize that it is necessary to question this white universality, as the understanding of the world is much broader than the western understanding that examines reality as a thing, possession or farm to be accumulated and dissipated by the white-capitalist project. His criticism of universalist worldview and linear-developmental historicism suggests the exhaustion of alvinite modernity; which, however, would not be enough to eliminate the eurocentrism or western ethnocentrism that continues to inform the dominant conceptions of life and humanity.

We understand that all knowledge is contextual. However, we cannot lose the intuition and sense that the context itself is (in its narratives, movements, archetypes, perceptions and representations) also a social construction, acted as something dynamic, as the product of a history in which forces, values and power struggles were aligned and magnetized. For no other reason, Lélia González (1988) highlights the importance of situated knowledge, which explains with historical and racial awareness the geopolitical place of ideas, symbols, values and theories. Based on culturally and racially referenced content, identities and dispositions, knowledge is sought and cultivated as a policy of resistance and criticism of social inequalities and injustices.

Note, however, that it is not, specifically, new knowledge or even an epistemological update that we need; what we lack is a new way of producing and validating knowledge. By invoking Amefricanity to the philosophical bases of Brazil, in fact, we are not postulating alternatives, but rather claiming an alternative thought to alternatives (González, 1988, p. 77): that a priori takes us into the feeling and perception of who we are and about what we can, no longer from the colonial outburst of artificial lights or categories forged by reason (pure or enlightened). We are invited then to enchant ourselves before any accusation or imprecation against the darkness that ancestrally sustains our energy and reconnection with our vital ground. Based on this assumption, the intention – in terms of philosophy – is no longer that of a tutorial on how knowledge (in its coordinates) represents the real, but rather the magical triggering of perception and feeling about what certain knowledge produces in/as reality.

The conscious search for alternatives to the deeply exclusionary and unequal epistemological conformation of modernity requires us, therefore, to make an effort to deconstruct the universal and naturalized character of injustices and violence, as well as of thought and science in their racist, elitist and sexista terms. Criticizing modern philosophy and science as an exclusive standard for the production of knowledge, Lélia González (1988) sees the hierarchization of knowledge as a direct product of racism. In fact, according to the author, it was racism itself that was constituted "as the 'science' of euro-christian (white and patriarchal) superiority, to the extent that the aryan model of explanation was structured" (González, 1988, p. 71).

Quijano (2010), in turn, highlights that it is only possible to build knowledge locally and contextualized to the memories, feelings, resistance and experiences of one's own culture. From what follows, the genuine construction of knowledge would correspond, among us, to the history of confronting and solving the practical needs of a society entirely structured and formed in racism, since it does not recognize itself – almost to any extent – as racist. Knowledge is thus, to some extent, the result of relations of power and significance of the compositions present in a society and its idiosyncratic historicity: which, in our case, has been erected up until now as fundamentally racist and intended – albeit covertly – to racism in practically all its political and everyday situations (Brazilian racism).

What happens is that the dynamics and exchanges around signs, compositions and representations of power can, in a given group or culture, in a context of greater or lesser dependence, control and validation, be historically more or less alienated, preyed upon, colonized and/or subordinated by the imposition, domination or interference of other groups and cultures. Perhaps more interesting than realizing this, however, is thinking that human actions or omissions cannot be analyzed separately from the context and socio-historical conditions of their (inter)subjective relationships and their notion of human age. The options, in this sense, do not happen in a vacuum, nor merely in the context of exceptional academic incursions, but in a specific historical moment of advancement, crisis or cultural and political-institutional revolution.

From this aspect, we understand the importance, for Brazil, of identifying the formal whiteness of our ways and behaviors of life, remaking and increasing our controversial blank history, darkening the perspectives and forms of resistance to the multiple expedients of violence in which the supreme mestizo of our society and its institutions were forged. To this end, it is necessary to completely racialize our formation, to become racially literate, to get rid of the historical plot in which the modern world gave itself to the clear motives of progress, inserting ourselves, in its concert, as a people in a smaller perspective, bringing us to the lights of reason in a context of subalternity and dark periphery of late capitalism.

As the history – of a country that did not exist – was being invented, falsified and engulfed by the modern world-system, our people were – in the midst of catechisms, indoctrinations, genocides, alienations, epistemicides, cognitive appropriations and injustices - being allegedly removed from the darkness of their dark primitive ignorance. The narratives and representations of the white victor were hence being crowned in the racism of the state, society, education and the capitalist project for Brazil, oiling with negro and indigenous blood the machinery that was moved from sugarcane to industry, irrigating with this same blood all the cultures that, over the last five centuries, settled on Brazilian soil.

As a result, it also becomes essential to identify which are the most recent strategies for maintaining the privileges of the (post) white colonial elite, bringing to light – in the current spaces of decision-making, control, visibility and power – the new racist performances of their whiteness: no longer spontaneously or automatically biunivocal to light, purity, luminescent reason and the divine avoidance of error, but now of inclusive exteriorizations, with democratic guises and progressive tendencies. In fact, the revamping of whiteness today accepts to form the table and land in official records alongside those who are not white, it is open to dialogue and composition with the leaders and representations of black and indigenous people. The white masks are now nuanced with colorism, flourishing with culturalism, involving with rhythm and flavoring with spice the guidelines of the latest edition of diversity (in blank or white).

In the current confusion of all racist impudence, the discourses of whiteness continue, therefore, blinding fools with hope. To inquire what type of whiteness is still being constructed in Brazilian society today – under the canopy of reason, common sense, scientific-technological development and even so-called progressive thinking, combining the most current processes of production and validation of knowledge with the repetition of differences – is perhaps the most poignant task for philosophical work in Brazil.

At this crossroads, in the context of so many challenges and potentialities, the philosophies of ancestral Amefrican bases present themselves, above all, as anti-racist becomings and agencies of thought and complex decolonial attitudes. As a counter-hegemonic proposal to the exclusivist models of colonial rationalism/racism, Amefricanities:

(...) are, in fact, democratic; precisely because the term itself allows us to overcome territorial, linguistic and ideological limitations, opening new perspectives for a deeper understanding of this part of the world where it manifests itself: AMERICA. In addition to its purely geographical character, the category of Amefricanity incorporates an entire historical process of intense cultural dynamics (adaptation, resistance, reinterpretation and creation of new forms) that is Afro-centered. Its methodological value, in my view, lies in the fact that it allows the possibility of rescuing a specific unity, historically forged within different societies that were formed in a certain part of the world that rebels against racism and colonialism (González, 1988, p. 76-77).

The signs of Amefrican ancestral memories, oralities and corporeality, in addition to their intercultural meanings, present themselves – in turn – in an umbilical relationship with the very principles that govern a very broad set of meanings, ethical, political, aesthetic and epistemic perceptions: in favor of the decolonization of institutions and other devices out of racist and western-centric foundations, now still tenaciously in force and guiding our education, public life, our productive relations and sociability in general - in accordance with criteria that shame, dehumanize us and which follow mitigating our best living powers.

Beyond the ancestral-fami pedigree black and indigenous, the pluridiverse affinities in the traditions, records and rituals of Amefrican words and invocations (*ofós, mandingas, benditos and oriki*) also become reflections and daily philosophical practices – of activating strength, power, magic and resistance! –: so that the reissues of any further narratives of segregation, curse and exile of the black and indigenous Brazilian populations from our soil are historically avoided.

Because re-admitted to myths, rites and their enchanted Amefrican fecundity, descendants of black and indigenous people will definitively overcome all enslavements of luminescent reason, of the clarity of white understanding – and will then be able to recompose their condition, vitally and by their own, of human being and action no longer corrupted before the world. As we remember and celebrate our history of fighting against racism, we will also become stronger – in the trances and sacred rituals of macumbas! – beyond all the ills of the West... and we will know how to restart, indefinitely – despite the bundles and sheaves of masterly coercion –, the activation of various agencies and philosophical becomings: of resistance that rises against the imposition of any new hegemonies, of the latest technologies for accommodating death, of all custom epistemologies – which historically insist on killing us, on sending us to more dehumanization and subalternity.

Always through the passionate insurgency of Exu – never to be submissive to any blank sentence –, may we no longer surrender, unharmed, to any a priori condemnation of understanding; that every time we are accused – of being or not what they expect of us – we renew our creative strengths and abilities... of initiative and affirmation of our energetic freedom! We will, therefore, have to resist all the blows dealt to our humanity: while we are alive and together with our dead! After all, no power “is ever completely confiscated (...) no one escapes this law (...) rulers and ruled are, ultimately, under the government of God, Olorum, and in this aspect they are no longer different nor are they more divided into categories of domination and subordination” (Domingos, 2019a, p. 27).

In this sense, at the same time on one side and on the other, opposing to the extent of foolishness the entire order established by the codes of reason, Amefrican-based philosophies will come to invest us in the government of ourselves: in order that – self-determined, in the handle of the arrows of the Caboclos, in the thread of the idà d'Ogum! – no one else in our heads will unduly want to appropriate it, without leaving us confused, dejected and defeated. In a courageous and total way, may we henceforth follow our dark path – in the ambivalent understanding of ourselves, our ancestral domains and our own origins: so that we independently question ourselves about who we are and what we have in fact done – as a people – of our lives till the present time.

## Conclusion

Education, in fact, cannot inconsequentially continue to be carried out in Brazil from the external perspective of universal and formal parameters, as an institution that crosses – indifferently – the materiality of injustices, inequalities and racist historical conflicts. Due to cold official versions, blank accusations and mystifying didactic compositions, our education has rather helped to hide the fact that Brazil is racist! It's anti-black racism and anti-indigenous racism! This is not the same as saying that the country is, to some extent, racist... or even less so... that only in some places, regions... just here or there... in occasional situations... among some groups and individuals, perhaps, some residual or episodic racism still persists.

Not only as a side and secondary effect, the narratives and personifications of our history regarding racism - anti-black and anti-indigenous - will question our conscience: regarding the real causes of the massive poverty and marginalization of the Brazilian population, consistent to the fact that our country existed and continues to exist based on yours, mine, our structuring racisms of each day. In view of this, the insensitivity, the presumption of a curriculum – which does not show that our poverty and our marginality take on a specific color, a spectrum – endorse the material impossibility of the Brazilian population (on average!) in achieving the distinctive class standards of Western individualism, and ensure that such a curriculum fulfills the racist prerogative of our schools and universities: the maintenance of the order of essential differences and meritocratic distinctions of whiteness in the service of capital.

The reproduction of hierarchical guidelines, according to the merit of making these distinctions, continues to inferiorize – in our formation – the markers of Amefrican ancestry: to the condition of imitations, of colonized civilizational caricatures, of ghostly cultural exoticisms... it works against, not in favor of, the humanization and development of our people, of our lives. No matter how illustrated, erudite, diversified and assimilated their contents may be, official curricula continue to – ineptly – approve the violence of oppression, inequalities and social injustices that convert us into a horrendous people.

In this sense, daughter of enlightenment and evolutionism, western education, among us, will flutter and stir... since it is oblivious to the ground of our land, to the blood that was and still is shed on it... arising from structural problems or poorly distributed power relations in our formation for five centuries. Without daring to question the reality of its own contradictions and colonial bases... this education humiliates us and, contrary to our own strengths – like neurotic compulsion –, it molds its white masks to our skin (Fanon, 2008).

Against the proposals and guidelines of such an education, which reveals its doctrinal and imposing character (racist, patriarchal and colonial), we must insist on expanding the critical diagnosis, in ourselves – according to Lélia González (1988) –, about our own racisms: locating them in complex

spaces and situations, adhering to who we are and what, in fact, we have done with our lives so far. Agencies – in the course of the Amefricanization of our education and ourselves – require, however, ethical, aesthetic and political reflections and attitudes of total courage: with the aim of undermining the contents, practices and values institutionalized in the pedagogical processes of western-centric school.

Despite all the setbacks and contradictions, if we really intend to decolonize and democratize our training process, guaranteeing reflexivity and autonomy to Brazilian education, a real effort is needed towards dialogue and social praxis – which allow us to recognize in a timely manner when a content, with its methodologies, is discriminating and/or marginalizing historical minorities, in maintenance of representations and privileges of an ideological, but not demographic, majority.

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