


Curriculum and ethnic-racial relations: The production of the *humanized subject* in a confessional school in Belo Horizonte

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ABSTRACT

In post-critical educational theorizing, the curriculum, as a heterogeneous unit in which various worldviews compete for space, can be understood as an instrument of government, to the extent that, inserted in an intricate network of power-knowledge relations, it mobilizes techniques and strategies in order to produce a subject desired by it. In the curriculum investigated in this work – namely, the History curriculum of the 1st year of High School of a private confessional school in the city of Belo Horizonte, Minas Gerais – I argue that, through a device of raciality, in the "Colégio Machado de Assis" (fictitious name) the production of a "humanized subject" is operationalized from extracurricular activities whose main focus is the development of charity in students. At the same time, during school hours, the focus should be on content to be used in the performance of tests and exams for admission to higher education. In this process, ethnic-racial relations, understood as power-knowledge relations mobilized by the concepts of race and ethnicity that occur at all times among all racialized subjects, including those who do not assume their own racialities, are experienced at school without, however, being problematized, making the notion that charity is intertwined with the problems arising only from the idea of social class emerge in the discourse. but it distances itself from the notions of race and ethnicity as important elements in the subordination of certain groups. To this end, I use as a theoretical-methodological approach the post-critical perspective in education and curriculum, mainly from Foucauldian studies, in order to produce a strategic bricolage of four methodological procedures: digital ethnography, in the accompaniment of Helena's online History classes (fictitious name); semi-structured online interviews with coordination, faculty and students, and; "academic dates", i.e., discussion groups on some topics related to the concepts of race and ethnicity held periodically with the seventeen students participating in the research and; analysis of the Foucauldian-inspired discourse, based on the school's website and the information produced collectively in the research. The results showed that, being a school whose vast majority of the public identifies and is socially read as white, the power-knowledge relations operationalized in the curriculum of the "Colégio Machado de Assis" aim at the constitution of a subject, capable of solidarizing and being charitable towards those "less favored" without, however, promoting the questioning of the ethnic-racial issue as a relevant element for the maintenance of the asymmetry of these relations. Thus, although in the discursive field, there is an interest in the treatment of the ethnic-racial issue, it was possible to perceive that the curricular practices analyzed are relegating the discussion of ethnic-racial relations to a second plan, even if the students' own experience causes tensions in the curriculum.

Keywords: Curriculum, Ethnic-racial relations, Power-knowledge relations.

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INTRODUCTION

To the vanquished, hatred or compassion; to the winner, the potatoes.
(MACHADO DE ASSIS, Joaquim Maria. Quincas Borba. 1891)

The quotation that opens this text summarizes the theory of Humanitism, created by Quincas Borba, a character by Machado de Assis, in the book of the same name. The character proposes that, if there is a field of potatoes and two hungry tribes, if they share the potatoes, in the end, neither of them would be able to cross the boundaries that would take them to another place with an abundance of potatoes, both succumbing to starvation. However, according to the principle of Humanitism, the desirable solution would be war, as the extermination of one of the tribes would be the fundamental factor for the survival of the other (MACHADO DE ASSIS, 2019).

Published for the first time in 1891, Machado de Assis's text, which criticized monist theories of the late nineteenth century, invites us, even today, to a critique of the society in which we live. When we take as the object of this discussion, the ethnic-racial relations that we experience on a daily basis, it seems to us an easy task to produce an analogy with the Machadian text. Although the problem of ethnic-racial relations in Brazil has acquired, over the years, new garments and production dynamics, the core of the issue has remained the same: the asymmetry of relations between those who are read and read socially as white people and those who are read and read themselves as non-white people.

Even today, there are countless episodes of racism that we witness, see reported in newspapers, social networks and carry in our memory. How can we not remember João Alberto Silveira Freitas³, who was punched to death in a supermarket on the eve of the "Day of Black Consciousness"; or, even more recently, the murder of 24-year-old Moise Kabagambe, who, after asking his boss for a two-day's wage, was beaten to death by five men in front of the kiosk where he worked⁴? Lives that, as in so many other cases, were brutally taken, under the same sign: the black color of their skin.

In schools, the tensions caused by the power-knowledge relations constituted in the curriculum with ethnic-racial relations also mark the students' bodies physically and symbolically. In the curriculum of Colégio Machado de Assis – a confessional school in Belo Horizonte, where the research was carried out, in which the vast majority of students identify and are identified as white people – these relationships also provoke a series of conflicts between students and between them and the school's management team.

³ Available at: <<https://g1.globo.com/rs/rio-grande-do-sul/noticia/2020/11/20/homem-negro-e-espncado-ate-a-morte-em-supermercado-do-grupo-carrefour-em-porto-alegre.ghtml>> Last accessed on: February 13, 2022.

⁴ Available at: <<https://www.assufrgs.org.br/2022/02/01/moise-kabagambe-espncado-ate-a-morte-apos-cobrar-o-seu-salario/>>. Last accessed on: February 13, 2022.



Amanda, who identifies herself as a 15-year-old black student in the 1st year of high school, says that, at Colégio Machado de Assis, the feeling that permeates her is that at school, "people are very little informed about this and (...) the relationships between people with the small number of black or brown people, or any other ethnicity that they have at school, [happen through] some comments, well, like, racist, well veiled" (Interview conducted on 06/10/2021), then reporting a series of moments in which she suffered from racist attitudes coming from her classmates; or, on another scale, as Helena, a 38-year-old white woman, a History teacher in the 1st grade classes, tells us: "At school it's like this: is there a more controversial job? [People are already commenting] "I bet this is Helena's thing" (Interview conducted on 07/28/2021), because, according to the teacher herself, she is one of the few high school teachers who gives visibility to the theme of ethnic-racial relations in her curriculum.

In view of these reports and understanding that the curriculum is a "social construction" (SILVA, 2015, p. 148) and, therefore, should not be understood "neither as a certain unit, nor as a homogeneous unit, but as a historical, political unit and the result of interpretations" (CORAZZA, 2001, p. 132), it is possible to perceive that a field of constant dispute is established around the contents to be taught or not, of the worldviews that one wishes or does not wish to perpetuate, mobilizing techniques and strategies in order to produce, through a "selection" (SILVA, 2015, p. 15) a desired subject.

At Colégio Machado de Assis, the public served belongs mostly to the middle and upper classes – as teachers and students tell us – and, in that environment, one can be "sure that the world is white" (Helena, interview conducted on 07/02/2021), since the number of black students is extremely small in relation to the number of white students. Returning, then, to Quincas Borba's hypothesis, it becomes possible to conjecture, based on the interviews conducted, that the access of black people to places previously occupied only by white people, generates in a good part of the student and in their families, the feeling that "you are closer to the working class, lower, than to the rich" (Helena, interview conducted on 07/02/2021) bringing dread, because the new power-knowledge relations that are being constituted in this process point out that "you are not that rich, that you are not that exclusive" (Helena, interview held on 07/02/2021), and it is therefore necessary, by the analogy proposed here, that for one "tribe" to survive the other it has to be "eliminated".

Understanding ethnic-racial relations, not only as a syllabus to be inserted in the curriculum, but as the relationship between bodies, thoughts, ways of understanding life and effectively living it, they come to be understood as power-knowledge relations mobilized by the concepts of race and ethnicity that happen at all times among all racialized subjects. even for those who do not assume their own raciality.



We argue that it operates in the curriculum with ethnic-racial relations of Colégio Machado de Assis, a *device of raciality-ethnicity* that produces and reproduces these asymmetries of power-knowledge relations, through the constitution of a *humanized subject* – who is capable of doing charity without, however, appropriating the discussions about the ethnic-racial relations that he lives.

To this end, we use the post-critical perspective in research in education and curriculum, building a "contact methodology" for the analysis of the information produced in partnership with the research participants. In this methodology, we sought to mix theories, concepts and procedures so that we could find instruments capable of helping us to follow the paths of research.

Based on these premises, we present in the following topics, the concept of *raciality-ethnicity device* and its desired subject – the *racially inert subject* – as well as the remodeling of this subject in the curriculum of Colégio Machado de Assis, which is now understood as *a humanized subject*, bringing, finally, some considerations that we consider important in the research process.

THE EMERGENCE OF THE *RACIALITY-ETHNICITY DEVICE* AND THE PRACTICES OF GOVERNMENT FOR THE CONSTITUTION OF THE *RACIALLY INERT SUBJECT*

According to Michel Foucault, the device is "a decidedly heterogeneous set that encompasses discourses, institutions, architectural organizations, regulatory decisions, laws, administrative measures, scientific statements (...) In short, what is said and what is not said" (FOUCAULT, 2016, p. 364) which, put into operation by a network of relationships, seek to "respond to an urgency" (FOUCAULT, 2016, p. 365) of a "certain historical moment" (FOUCAULT, 2016, p. 365).

In addition to this "strategic function" (FOUCAULT, 2016, p. 365), another fundamental characteristic, pointed out by Foucault, is that the device undergoes a process of perpetual strategic fulfillment" (FOUCAULT, 2016, p. 365), that is, in the face of the urgency that arises, the device, as a material operator of power (REVEL, 2005), needs to adapt, reformulate itself, produce remodels capable of containing the contingencies and questions that are made of them.

The device, "always inscribed in a power game, [is] always (...) linked to one or more configurations of knowledge that are born from it but that also condition it" (FOUCAULT, 2016, p. 367), thus instituting and operationalizing concrete practices of governing conducts, in order to produce a specific configuration between knowledge and power for the immanence of its desired subject (WEINMANN, 2006), whose constitution depends on the exercise of power "operating on the field of possibility where the behavior of active subjects is inscribed" (FOUCAULT, 1995, p. 243), so that he is able to "'conduct conduct' and order probability (...) structuring the eventual field of action of others" (FOUCAULT, 1995, p. 244).

In the constitution and emergence of the *raciality-ethnicity device*, the ethnic-racial dimension becomes central to the extent that, through it, a truth about Brazilian bodies is shaped in



society since the beginning of colonization. The black body that is produced in this device is not constituted as a racial reference to be reached, but rather so that the white body can say what it is not (FOUCAULT, 1978): it is not violent, it is not ugly, it is not bad, it is not poor... because he is not black (FANON, 2008, MBEMBE, 2018).

In this regard, Sueli Carneiro, in her thesis entitled "The construction of the other as non-being as the foundation of being" (2005) addresses the constitution of a device of raciality, constituted in Brazil since the arrival of the Portuguese in the sixteenth century. 2005, p. 42), instituting a constant inferiorization of all those read as non-white.

However, if the production of the Other, as stated by Carneiro (2005), is done in terms of inferiority, based on Michel Foucault, we can affirm that, although the power-knowledge relations produced by this device demonstrate a strong asymmetry in the exercise of power, the black body and the white body should be understood as complementary forces that intersect and mutually produce each other. since "when one racializes another, one is at the same time racializing oneself" (GUIMARÃES, 2016, p. 165), that is, when saying of the other, by classifying him/her and hierarchizing his/her existence, the one who names him/her, also says of him/herself, both to distance oneself and to get closer to the figure he/she analyzes.

Between displacements and accommodations, the device of raciality was maintained for centuries, as it benefited from the various representations of the black body (CARNEIRO, 2005), based on power-knowledge relations that enabled the racialization of all those who were considered non-white.

Historically, it is possible to find the first mobilizations and operationalizations in the 1930s, with their intensification from the 1940s onwards, when the relations of power-knowledge about race tensioned the knowledge produced in the scientific-biological field, but in the social, political and economic fields, the asymmetries remained. At this moment, then, the concept of ethnicity began to be mobilized more strongly among academic, political, legal and social circles, providing that "'under the cover of race' cultural considerations were introduced, to the extent that beliefs and values were associated with the notion" (SCHWARCZ, 2012, p. 33). As a result, a new remodeling of the raciality device was necessary, since the concept of race was no longer able to maintain the stability of the device, thus enabling the emergence of what we call the *raciality-ethnicity device* – a device that does not abandon the historicity of the concept of race, but that is not restricted to body marks. also taking the cultural issue as an important instrument in our power-knowledge relations.

Thus, when "social practices can engender domains of knowledge that not only make new objects appear (...), but also give birth to totally new forms of subjects" (FOUCAULT, 2013, p. 18), the *device of raciality-ethnicity*, in order to govern the behaviors of its population, starts to activate some practices, namely: the *myth of racial democracy*; the *becoming-black of the world*; whiteness



and; the *racism*. Through these practices, it is then able to achieve its objective in the production of continuous practices of racialization of the Other – here understood as all those considered non-white – and the maintenance of the asymmetry of these power-knowledge relations.

In this way, the practice of the *myth of racial democracy*⁵ is constituted as an innovation of the *raciality-ethnicity device*, justified by the idea of the miscegenation of people, and that, being a multicultural society, everyone would bear the marks of miscegenation (SCHWARCZ, 2001).

Triggering a feeling of tolerance, but not of respect, among citizens, the idea of racial democracy "allowed [then] to naturalize social, political and cultural differences" (SCHWARCZ, 2001, p. 26), without, however, promoting changes in the device.

Another practice constituted by the *raciality-ethnicity device* consists in the practice of *whiteness*. Defined by Lourenço Cardoso as "an ideological construct, in which whites see themselves and classify non-whites from their point of view" (CARDOSO, 2017, p. 27), whiteness would be a "racially marked identity, [in which] the white individual is given the [exclusive] power to highlight it or not" (CARDOSO, 2017, p. 30) according to his own interest. In this sense, whiteness, understood here as this socio-historical construct of maintaining asymmetries in ethnic-racial relations, could allow the white body to benefit from a series of racial privileges while publicly positioning itself in favor of the end of racism. In this regard, Roger Bastide and Florestan Fernandes have already pointed out, in the book "Whites and Blacks in São Paulo" (1955) that there is a prejudice in Brazil in saying that one is prejudiced in the public sphere, even if in the private sphere, discrimination remains.

The third practice operationalized in the *device of raciality-ethnicity* is here called the practice of the "*becoming-black of the world*".⁶ Understood as a practice focused not only on the marks of color, but mainly by and mainly by the cultural notion brought by the concept of ethnicity to the device, this practice activates and makes work a series of procedures to insert oneself in the most diverse environments, reaching not only those considered non-white by the criterion of race, but all those groups and individuals who are seen as liable to suffer "predations of all kinds". the species [and/or] destitution of any possibility of self-determination" (MBEMBE, 2018, p. 20) such as, for example, women, the LGBTQ+ community, the poor, gypsies, among others, without ever ceasing to affect the black population.

Racism appears, then, as the fourth practice instituted by the *raciality-ethnicity device*. Far from ignoring the fact that the practice of racism did not emerge in the twentieth century, the

⁵ "Racial democracy" would be a state in which there would be full legal, political, and social equality among individuals, regardless of their race. (FREYRE, 1933; FERNANDES, 1965; BASTIDES and FERNANDES, 2013; RIBEIRO, 2014)

⁶ In the book "The Critique of Black Reason" (2013), Achille Mbembe defines the "becoming-black of the world" as a "characteristic of the potential fusion between capitalism and animism, (...) [in which] the noun negro ceases to refer only to the condition attributed to peoples of African origin during the time of the first capitalism" (MBEMBE, 2018, p. 19-20).



procedures used from the *raciality-ethnicity device* give *racism* another field of action. Understood as a "fundamental mechanism of power" (FOUCAULT, 2010, p. 214), it is inserted in the discourse of power as "a way of lagging, within the population, some groups in relation to others" (FOUCAULT, 2013, p. 214). Thus, from the point of view of the State, "racism will allow me to establish, between my life and the death of the other, a relationship that is not a military and warlike relationship of confrontation, but a relationship of the biological [and cultural] type" (FOUCAULT, 2010, p. 215), while in the microphysical sphere of power, it can be understood as a practice that triggers these procedures of distinction between one and the other in order to create a truth about the subject to be produced by the device.

In this regard, Munanga (2003) argues that "the difficult thing is to annihilate fictitious races that surround our collective representations and imaginaries" (MUNANGA, 2003, n.e.), because, while "classical racism feeds on the notion of race, new racism feeds on the notion of ethnicity defined as a cultural group, a category that constitutes a more acceptable lexicon than race" (MUNANGA, 2003, n.d.). Through *racism*, then, the *device of raciality-ethnicity* seeks to proliferate a truth about ethnic-racial relations, while using symbolic violence to conform dissident bodies and, in cases where this conformation is not possible, physical violence, as a last resort, since through it, the extermination of the other comes to be seen as a way of safeguarding the truth of that society (FOUCAULT, 2010).

In the functioning of the *raciality-ethnicity device*, the four practices presented here operate and mix in the constant production of a racialized other, allowing the maintenance and functioning of the device, while conforming "historical and social determinations" (FERNANDES, 2012, p. 77) to make the *racially inert subject appear*.

Inserted in the machinery of power, there is in the *racially inert subject*, a specificity in its field of action, which is the very production of inertia in ethnic-racial power-knowledge relations. In another analogy, we recall the first law of Newtonian mechanics that says "[t]he body continues in its state of rest or of uniform motion in a straight line, unless it is forced to change that state by forces imprinted on it" (NEWTON, 2016, p. 52). In view of this formulation, the *racially inert subject* produces his existence in *the raciality-ethnicity device* based on three possibilities: "at rest" or in an apathetic way; "in uniform rectilinear motion" or in a cordial manner; "by imprinted forces" or by resistance.

We see apathy as the first possibility of action of this subject, which, inspired by the Stoic concept as a state in which there is "indifference to everything that happens" (AMORIM, 2018, p. 62), works as an operationalized technique in order to produce a lack of knowledge about any point concerning the theme of ethnic-racial relations, protecting oneself from questioning through the



stigma that this would be someone else's responsibility, which commonly emerges as being the State "unilaterally criminal[s]... [becoming] the origin of all evil and corruption" (SOUZA, 2021, p. 241).

The second possibility for the *racially inert subject* would be in the "uniform rectilinear movement", which would trigger techniques so that nothing is modified in the device. Thus, he uses cordiality, described by Sérgio Buarque de Holanda (1936), as "hospitality, generosity, virtues so vaunted by the foreigners who visit us, [and which] represent, in fact, a defined trait of the Brazilian character" (HOLANDA, 2014, p. 176). Returning to the proposed analogy, we understand that the operationalization of cordiality in ethnic-racial power-knowledge relations aims, then, to keep the "speed" of the device always the same, allowing us to have the sensation of movement, when in reality, we remain in a state of inertia, constantly reproducing the same actions.

Recalling the Foucauldian maxim that "where there is power there is resistance" (FOUCAULT, 2019, p. 104), the third and last possibility presented refers to the "forces imprinted" on the *raciality-ethnicity device*, as a form of resistance to its functioning, making possible the existence of fissures in the constant process of accommodation and relocation of the device, such as the action of black social movements, that continuously question the practices and relations of power-knowledge produced and activated in the *device of raciality-ethnicity*.

In this sense, in the production of the *racially inert subject*, we see the bases that enable the emergence of the *humanized subject* in the curriculum with ethnic-racial relations of the Colégio Machado de Assis, a subject who, inserted in the power-knowledge relations of the *raciality-ethnicity device*, questions the school's curriculum and creates other possibilities for the "constitution of other ways of life" (PARÁISO, 2010, p. 588), which may or may not create significant instabilities in the device. From here, we present, then, this remodeling of the *raciality-ethnicity device* in the curriculum with ethnic-racial relations of Colégio Machado de Assis.

THE HUMANIZED SUBJECT PRODUCED IN THE CURRICULUM WITH ETHNIC-RACIAL RELATIONS OF COLÉGIO MACHADO DE ASSIS

Deleuze, in the text "What is a device" (1996), states that "[t]he device has its regime of light, [and by] the way in which it falls, vanishes, diffuses by distributing the visible and the invisible, [makes] the object that does not exist without it to be born or disappear" (DELEUZE, 1996, n.d.). In these regimes, their elements intersect, question each other, come into contact with other devices, and produce instabilities that enable a series of practices and mechanisms to be activated by the device.

At Colégio Machado de Assis, a confessional school in Belo Horizonte, which serves from the first years of Early Childhood Education to the end of High School, the *device of raciality-ethnicity*, put into operation in the curriculum with ethnic-racial relations, finds in the intersections and instabilities that are produced, another way of making the *racially inert* subject viable. If, for a



long time, as reported by the 17 participants of our research, the theme of ethnic-racial relations was not frequently made visible in the curriculum, according to their points of view, with the increase in the access of "non-white" people in the school's student body, new processes of accommodation of the device were necessary, since new questions to it were emerging. Thus, the *raciality-ethnicity device* triggers yet another procedure in the curriculum of Colégio Machado de Assis, in order to continue operating. To the practices of *the becoming-black of the world*, of *the myth of racial democracy*, *whiteness* and *racism*, the practice of *charity is also added*.

Having as a basic premise of the curriculum, the understanding that everyone is a rational being and, therefore, uses their free will to choose between goodness and badness, there is a sector in the school dedicated solely to the realization of humanitarian projects based on volunteering. Charity, defined in the Caldas Aulete Dictionary as "1. An action or result of doing good to those in need; 2. Feeling and attitude of support for those in need; 3. Aid or donation in favor of people in need; ALMSGIVING" (CALDAS AULETE, 2022, s/n), is transformed into a practice of the *raciality-ethnicity device* to the extent that it promotes these extracurricular actions and projects based on the notion of the need of those who will receive the help, without considering that race and ethnicity influence this process. According to the logic presented by both Glória and the research participants, color is not a relevant factor for the choice of projects and institutions that will be served.

Glória, a white woman, pedagogical coordinator of the 1st and 2nd year classes of High School and an employee of the school for 36 years, tells us that the sector mentioned above "takes over the religious formation classes and all the projects that the school has, in order to prepare 'the boys' for the issues of respect, diversity, of care for others" (Interview conducted on 06/18/2021), through visits to nursing homes and places of care for children in need throughout the school year. It also reports that, being a sector "that takes care of the spiritual issue, the issue of the interior", students are encouraged to participate in visits and also to carry out campaigns to collect clothes and food to be destined to the institutions they choose to host, always on a voluntary basis.

Another point highlighted by Glória is that "to the extent that they do this [participate in the actions], they earn, in the end, certificates for their time of work" (Interview conducted on 06/18/2021) – an attitude initiated after a former student of the school was unable to enter a university/course abroad because he did not have certificates of extracurricular activities, while his competitor had several. Hortência, a 16-year-old white student, reports that she started to participate in these actions and in the meetings where young people discuss issues of their interest and that she has liked the proposal very much. Évora, on the other hand, questions the need for rewards for participants, which, according to her, causes "a lot of people to participate, just to show up, to win a *bottom* and a certificate" (2nd Academic Date held on 01/07/2022).



Charity, inserted in the machinery of the *raciality-ethnicity device*, makes the *racially inert subject* acquire another important element for the maintenance of the device at Colégio Machado de Assis. Through the exercise of *charity*, the intersection between "race/ethnicity" and "social class" becomes possible, causing "race and ethnicity" to disappear under "social class" through discourse. The *humanized subject* emerges, then, in the curriculum of Colégio Machado de Assis, in order to make the effects that race and ethnicity produce in social life disappear in the discursive field. Thus, through the practice of *charity*, one does not "see color, but the person" (Jane, 2nd academic Date held on July 1, 2021) and as Évora tells us, there are in the school "several cases of racism and things like that, but it is usually avoided or silenced (...) and the school usually does nothing or does little about it" (Interview conducted on 06/10/2021), since such attitudes are seen as isolated cases in the school curriculum.

Therefore, the *humanized subject* produced in the curriculum with ethnic-racial relations of Colégio Machado de Assis puts into operation the practices discussed here and is consolidated in the school's curriculum, through the practice of *charity*, which triggers cordiality and apathy in students and faculty, allowing the *raciality-ethnicity device* to continue operating between the lines of the curriculum.

... TO THE WINNER, THE POTATOES?

Returning to the book by Machado de Assis that opens this text, Quincas Borba continues his explanation to Rubião who asks him: "But the opinion of the exterminated?", to which Quincas Borba replies: "There is no exterminated. The phenomenon disappears" (MACHADO DE ASSIS, 2019, p. 18). This desire for extermination (MBEMBE, 2020a; 2020b), however, brings with it the basic principle of the destruction of the device itself, because in order for the ethnic-racial power-knowledge relations of the device to function, it is essential that the individuals involved in them are "'free subjects', while 'free'" (FOUCAULT, 1995, p. 244), that is, if the power-knowledge relations are transformed into relations of violence, The productive character of these relations ceases to exist, because violence acts, "on things; it forces, it subdues, it breaks, it destroys; (...) and if there is resistance, the only choice is to try to reduce it" (FOUCAULT, 1995, p. 243).

In order for the *raciality-ethnicity device* to remain in operation in the curriculum with ethnic-racial relations of the Machado de Assis College, extermination cannot be aspired to, because, as previously discussed, in order for the white body to be able to maintain its position in the exercise of power, the existence of the black body, this racialized other, producer and target of differentiation, it's a must. The production of the *humanized subject* intends, in this sense, the constant production of practices of racialization of the Other, for the operation and exercise of power in the ways described here. As a result, extermination, understood in Machado's text as a desirable practice for the progress



and "evolution" of society (MACHADO DE ASSIS, 2019), cannot be placed in the equation of the *raciality-ethnicity device*, as it would eliminate ethnic-racial power-knowledge relations, leaving only violence.

Se as relações étnica-raciais acquirem centralidade para o *dispositivo de racialidade-ethnicidade* "Why are we afraid of the relationship with the other?" (MANGLANO, 2001, p. 46). According to Manglano, "[n]ecessitating others, and admitting it, can produce a feeling of vertigo, but it also provides a measure of what it means to live. To assume the need for the other, to know oneself mortal and not omnipotent, is part of the game of existing" (MANGLANO, 2001, p. 45-46). Ethnic-ethnic relations, understood not only as relations between blacks and blacks, but as a point of contact, between any people, women, blacks, blacks, mestizos, indigenous, etc., produce asymmetries not exercised by power, but they can also produce other ways of life, in short, "relationships, when they are true, are always disparate; to assume it is to provide spaces for the singularity of each one and for their own freedom" (MANGLANO, 2001, p. 46).

Therefore, "the exchange here is oxygen" (CÉSAIRE, 2020, p. 11), is the central principle for the device to remain in operation. The *humanized subject* aims, finally, at the constant production of the other, who must never be exterminated, because he becomes the latter, the very "oxygen" that allows the existence of the former. Thus, although the theory presented by Quincas Borba may seem to be in force in our society, it is necessary to remember that without ethnic-racial relations, there is no possibility that there will be winners; Everyone loses.



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