

SAMBA CIRCLES IN ETHNIC-RACIAL EDUCATION IN THE BRAZILIAN FEDERAL DISTRICT: A PROJECT BEYOND THEORY

RODAS DE SAMBA NA EDUCAÇÃO ÉTNICO-RACIAL DO DISTRITO FEDERAL BRASILEIRO: UM PROJETO PARA ALÉM DA TEORIA¹

RUEDAS DE SAMBA EN LA EDUCACIÓN ÉTNICO-RACIAL EN EL DISTRITO FEDERAL BRASILEÑO: UN PROYECTO MÁS ALLÁ DE LA TEORÍA

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ABSTRACT: The spread of fragmented, Eurocentric, undemocratic, non-critical, sexist and racist knowledge is the root of all exclusion. This technical model of teaching is based on the coloniality of power, knowledge and being, which are currently in force in a structural way in society, repeating hegemonic formulas and discourses, and reproducing violent mechanisms of social exclusion. Therefore, this article aims to: think about the construction of an ethnic-racial education project for public schools in the Brazilian Federal District, based on the doctoral thesis on samba circles as an expression of black spatial resistance, defended at the Department of Geography of the University of Brasília (UnB), in 2019. It serves as an effort and incentive for the construction of alternatives, on a local scale, for the preservation, valorization, emancipation and autonomy of the peripheral subjects and of the samba groups themselves, present in the federal territory of Brazil.

KEYWORDS: Education. Coloniality. Samba. Praxis.

RESUMO: *A propagação de um conhecimento fragmentado, eurocêntrico, não democrático, não crítico, sexista e racista é a raiz de toda exclusão. Esse modelo técnico de ensino é pautado nas colonialidades do poder, do saber e do ser, hoje vigentes de forma estrutural na sociedade, repetindo fórmulas e discursos hegemônicos, e reproduzindo violentos mecanismos de exclusão social. Portanto, este artigo tem como proposta: fazer pensar a construção de um projeto de educação étnico-racial para escolas públicas do Distrito Federal brasileiro, a partir da tese de doutorado sobre rodas de samba como expressão de resistência espacial negra, defendida no Departamento de Geografia da Universidade de Brasília (UnB), em 2019. Serve de esforço e incentivo para a construção de alternativas, numa escala local, de preservação, valorização, emancipação e autonomia dos sujeitos*

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periferizados e dos próprios coletivos de rodas de samba, presentes no território federal brasileiro.

PALAVRAS-CHAVE: *Educação. Colonialidade. Samba. Práxis.*

RESUMEN: *La difusión del conocimiento fragmentado, eurocéntrico, antidemocrático, no crítico, sexista y racista es la raíz de toda exclusión. Este modelo técnico de enseñanza se basa en las colonias de poder, conocimiento y ser, que actualmente están vigentes de manera estructural en la sociedad, repitiendo fórmulas y discursos hegemónicos y reproduciendo mecanismos violentos de exclusión social. Por lo tanto, este artículo tiene como objetivo: pensar en la construcción de un proyecto de educación étnico-racial para escuelas públicas en el Distrito Federal de Brasil, basado en la tesis doctoral sobre círculos de samba como expresión de resistencia espacial negra, defendida en el Departamento de Geografía de la Universidad de Brasilia (UnB), en 2019. Sirve como un esfuerzo e incentivo para la construcción de alternativas, a escala local, para la preservación, valorización, emancipación y autonomía de los sujetos periféricos y de los propios grupos de samba, presentes en el territorio federal de Brasil.*

PALABRAS CLAVE: *Educación. Colonialidad. Samba. Praxis.*

Introduction

Considered one of the greatest popular expressions, materialized in the Brazilian territory and in some countries of Latin America and the Caribbean, the "samba" - and its countless incarnations - is culturally identified as a knowledge of high historical, social and political value, not separated from the daily life of poor and segregated populations. In the Brazilian Federal District (Brasília), for example, this expression is not hidden and is perpetrated in a very unique way from the other large urban metropolises: Rio de Janeiro, São Paulo or Bahia. In these states, samba was born as a forbidden and marginalized musical genre, becoming the ultimate symbol of rebellion and marginality (AZEVEDO, 2013; VIANNA, 2012; NETO, 2017). It survived the violence of the phenomena of colonization, slavery, industrialization, modernization, and development - which perpetuated throughout the formation of the Brazilian territory - to then head to the areas identified as peripheral (hills, favelas, and sobrados). As for the New Federal Capital (Brasília), it appears in a specific historical context: during the initial years of its construction and consolidation, as the Brazilian Federal District.

Inserted in a spontaneous and modest way, initially on the red dust of the ground beaten by the big buildings, erected for the concretization of the New Capital, the samba movement was transformed, throughout history, following the transformations produced in

the territory. Marked by the effectiveness of the project of building Brasília - synthesis of the Target Plan of Juscelino Kubitschek: ideological conjunctural product of the nation's development and internationalization of the Brazilian economy (COSTA; STEINKE, 2014) - suffered influences of the violent and growing social and real estate exclusion, the enrichment of the few, able to manage imperative mechanisms for the perpetuation of their conditions of privilege. Thus, it is in this violent context, of segregation and social inequalities, that the samba movement in the Brazilian Federal District is constituted and perpetuated, concomitantly, as its own particular movement of rodas de samba.

The project of control and domination of the territory (and its subjects) is better understood from the theorizations made by Quijano (2005), Mignolo (2005), and Maldonado-Torres (2005), who deal with modernity/coloniality, specifying the colonialities of power, knowledge, and being that exist in the capitalist world system. According to the authors, these colonialities are made by the composition of a hegemonic power, imposition of a Eurocentric knowledge and exploitation of languages, histories and existences of the subalternized subjects. Colonialities that are appropriated, incorporated and impose a Eurocentric/colonizing discourse as a hidden end in the process of domination and domination.

The effects of these colonialities (of power, knowledge and being) were then becoming structural in society, being proliferated by intellectual and cultural training by those who position themselves in strategic positions in society: in politics, for example. Incorporated and replicated by the educational public policies, this dominant and dominating posture has formed a "logic of exclusion", so that "knowing" and "thinking" have become the privilege of a few (MOSÉ, 2014). The school, due to the imposition of the colonialities reviewed here, became an instrument of training to meet the needs of industrial society, focused on the labor market. This technical model has fostered a fragmented education, without critical reflection, non-democratic, sexist, and racist, which makes the social control and submission of the subjects to a competitive and excluding model of society more efficient.

Based on this context, this work proposes to think about the urgent and necessary construction of a project of ethnic-racial education for public schools in the Federal District of Brazil, based on samba circles that value and promote the autonomy of peripheral subjects and their popular culture. To this end, the work is situated as transformative praxis and devolution to society, in the context of the investigative doctoral research, entitled: "As rodas de samba do Distrito Federal brasileiro, patrimônio-territorial latinoamericano, expressão de

resistência espacial negra" (ALVES, 2019), defended in the Department of Geography of the University of Brasilia (UnB/DF), in the year 2019.

We have no doubt about the importance of promoting movements contrary to what is imposed by the current colonialities, that value education, that stimulate to think and see the world critically, in its complexity and totality. It becomes an essential challenge to promote the empowerment of Brazilian students and young people as social actors, capable of transforming Brazilian society, interfering in its instances, and containing what oppresses them. The proposal of a project of ethnic-racial education, based on the samba circles, situated in the moment of exception (social, political and economic) in which we live, contributes to this promotion.

The processes of violence of the colonialities of power, knowledge and being in the capitalist world system

The capitalist world system, formed from the fall of the feudal system - also known as the bridge between the end of the Middle Ages and the beginning of the Renaissance and Modern Age - is based on events related to technological, social and cultural developments. By considering it as a set of these events and possibilities, existing in a social formation (in a place, region, or country), according to Santos (2009), it becomes possible to interpret some of these events that participate in the formation of the modernity/coloniality capitalist world system, which favor the domination, exploitation, and silencing of certain social groups - indigenous people, black people, people of African descent, women, the LGBTQIA+ population, and others - neglected in history and in their diverse practices in the Brazilian territory (in its particularity) and in Latin America (in its totality). Understood here as a process, this movement of domination, control, exploitation, and silencing has been built over centuries and has its constitution in intrinsic power relations, which pass between the past and the present.

Raffestin (1993), when dealing with these power relations from a geographical point of view, argues that power is intrinsic to every relational process. According to the author, the power relation refers to acts and decisions and "[...] manifests itself through the complex apparatuses that enclose the territory, control the population, and dominate the resources" (RAFFESTIN, 1993, p. 52). The author also points out that this relationship is established in two or more poles, which are face to face or confront each other, in a visible and identifiable way based on pre-defined interests.

Freire (1989), when presenting a critical viewpoint on education, explains that it is not possible to think about education without considering the issue of "power".

It was not, for example - I always say - bourgeois education that created or shaped the bourgeoisie, but the bourgeoisie that, coming to power, had the power to systematize its education (FREIRE, 1989, p. 16, our translation).

In order to broaden this understanding of power relations, Quijano (2005), Mignolo (2005), and Maldonado-Torres (2005) also provide theoretical constructions that facilitate the understanding of colonialities and their derivations.

According to Quijano (2005), historical and power relations between Western and non-Western peoples have always been intertwined with colonial power, the international division of labor, race and gender relations, political and neocultural articulation, and capitalist accumulation processes. His theory of the "coloniality of power" integrates the multiple hierarchies of the historical capitalist system as part of the same "heterogeneous historical-structural process" of formation of the prevailing world system. At the core of the "coloniality of power" is colonialism with its complex racial/ethnic hierarchies and its social classifications: superior/inferior, developed/underdeveloped, civilized peoples/primitive peoples. Quijano (2005, p. 93-94) also points out that coloniality is one of the "constitutive elements of capitalist power", founded on the imposition of a racial/ethnic classification of the world population, operating in the material and subjective planes of everyday existence and in the social scale, having "Eurocentrism" as a cognitive perspective produced from/for a "Eurocentered world", which naturalizes the experience of the subjects in this pattern of power.

According to Souza and Fortunato (2019, p. 116, our translation), this European ethnocentric view of indigenous peoples, Africans, and so many others, "maintained an ambiguity about the struggle for rights, national citizenship, and identity self-affirmation." Such a stance maintains and strengthens the vision of inferiority and backwardness of some cultures over others.

Mignolo (2005), in dealing with a genealogy of decolonial thought - which opposes the formation and establishment of the colonial matrix of power exposed by Quijano (2005) -, presents that the process of decolonizing (knowledge and being) is constituted in a conflictive epistemic dialogue towards Europe's political theory, for Europe and, from there, for the world. It takes as its direction the detachment from (imposed) Eurocentered truths and sets out for an epistemological opening (from the South), which reintegrates languages, memories, social organizations, subjectivities, that is, splendors and miseries of populations dominated,

exploited, and historically excluded by the imperialist system. For the author, "The present calls for a decolonial thinking that articulates genealogies scattered across the planet and offers 'other' economic, political, social and subjective modalities. The process is underway and we see it every day. [...]" (MIGNOLO, 2005, p. 45, our translation).

The concept of "coloniality of being" is addressed by Maldonado-Torres (2005), who presents that the term emerged through discussions around the impacts of coloniality and decoloniality (of power) on the lived experience, history, and language of colonized/subalternated subjects. From the theorizations proposed by Frantz Fanon (1925-1961), in which he articulates the existential expressions of coloniality in relation to ethnic/racial and gender experiences, subjectivities of the encounter between the black/racialized/colonized subject with the white/imperialist/colonizing other, Maldonado-Torres (2005) considers that: "coloniality of being" appears as a historical and ideal project of civilization, legitimized by the idea of race and misanthropic skepticism (which does not believe in humanity), capable of producing a line of colors and their distinct expressions and dimensions and making concrete the production of "sujetosliminales", which mark the very limit of being, that is, the point at which being distorts the meaning and evidence of its own being to the point of producing a world where the production of established meaning exceeds justice. Bodies come to be treated as instruments of production and commodities in the modern/colonial world system.

In summary, the colonialities of power, knowledge, and being are interpreted in this work as forms of oppression, exploitation, and production, interconnected by the colonial slave system, which contributed, in large part, to the original accumulation of capital and, consequently, to the capitalist development of western Europe, later incorporated by North America.

In Brazil, the reflections of this matrix have their materialization and concretization with the construction of the New Federal Capital (Brasília/DF), identified by Costa and Steinke (2014) as the "meta-synthesis of Juscelino Kubitschek's power". For the authors, Brasília (DF) is revealed as an ideological conjunctural product of "modernization and development of the nation" and of an "internationalization of the Brazilian economy", structured by spatial public policies associated with ambitious objectives, aimed at the power of territorial control and articulation, in a centralized manner. At the same time, as a result of this product, growing social exclusion and the enrichment of the few are identified, along with the formation of a "strong" State, capable of managing entities and imperative mechanisms for the perpetuation of its conditions of domination and control of the national territory.

Costa and Steinke (2014, p. 10-11, our translation) also point out that the Capital was defined, geographically and strategically, according to the interests of the State, in its political-economic structure and "conveys the synthetic message of the power of the emerging industrial bourgeoisie; power of an absolute State as to the link with the private and the north of the decisions, to give material and ideological subsidy, at any price, to the developmentalism". It is the material and symbolic expression of the power to control and articulate the national territory, a power incorporated and projected by the State, which gains momentum from 1956 onwards and is perpetuated up to the present day.

Despite its presentation as a project aimed at the effective occupation and settlement of the central region of Brazil, the construction of the new capital actually implied a certain specific level of development and settlement. The urbanization process of the Central Plateau did not occur symmetrically as the State wished. The innumerable populations of workers who arrived in search of work and opportunities for a better life ended up settling in lands around the central nucleus of the growing city, thus forming other urban nuclei.

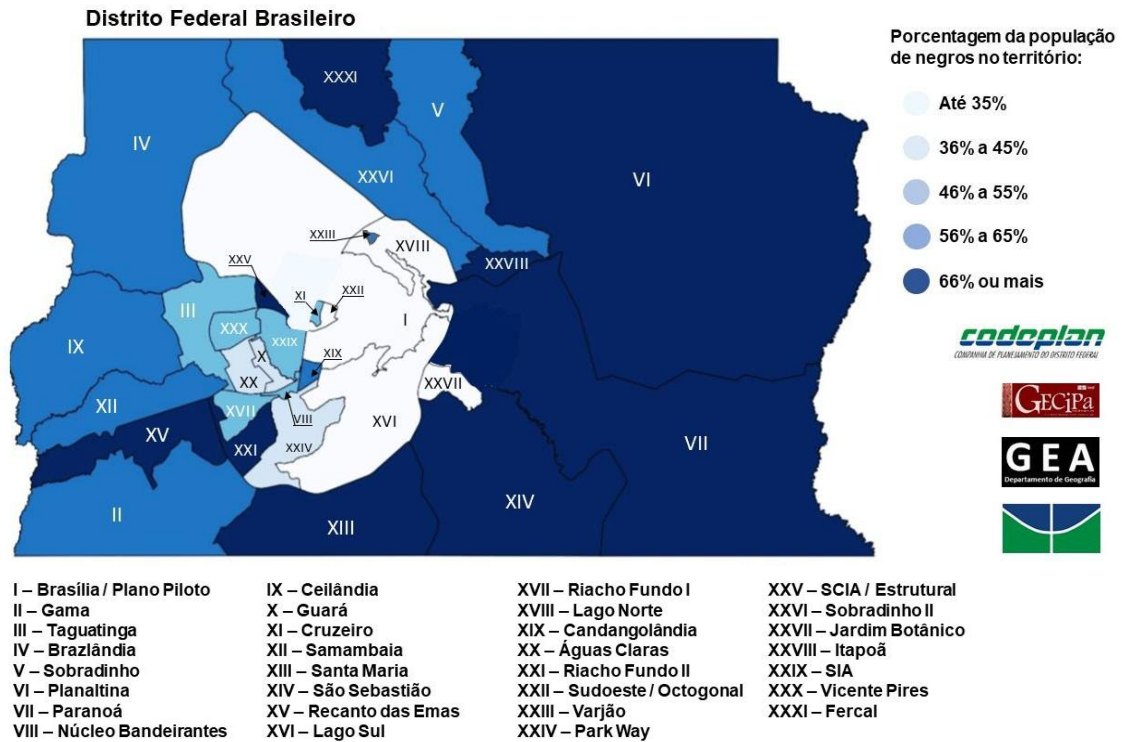
One can observe, therefore, an intentionality embedded in the Government's construction of the new Capital. It established Administrative Region I: Brasília/Plano Piloto exclusively to centralize the State's power and to house the "most senior" officials who would work directly in it. The other Administrative Regions would then serve as housing solutions for the working classes who insisted on remaining in the territory, and for civil servants with lower social standards. Such a posture revealed, then, the current discriminatory territorial policy, segregating, designed exclusively to meet the power interests of the State, of a small elite associated with it, and of the agents of the real estate capital also involved in the process.

It is worth pointing out that in 2010, the Administrative Regions had a population of more than 2.5 million inhabitants, 56.2% of whom were black, i.e., those who declared themselves as black, brown, or mixed race according to the Demographic Census conducted by the IBGE (Brazilian Institute of Geography and Statistics)/2010. (CODEPLAN, 2014).

Among these regions, the ones that stand out as having the highest percentage of black people in their population are: RA XXV: SCIA/Estrutural (77.6%), RA XXXI: Fercal (71.8%), RA XIV: São Sebastião (69.5%), RA XXIII: Varjão (69.3%), RA XXVIII: Itapoã (68.3%), RA VII: Paranoá (67.8%) and RA XV: Recanto das Emas (67.2%), notably places known for low incomes and greater social vulnerability, according to Figure 1. On the other hand, the lowest proportions are found in the Administrative Regions with higher purchasing power: RA XVI: Lago Sul (20.1%), RA XXII: Sudoeste/Octogonal (25.7%), RA XVIII: Lago Norte (28.4%) and RA I: Brasília/Plano Piloto (30.8%), according to census data

(CODEPLAN, 2014). Of this total of 56.2% who declared themselves black, it is verified that 57.4% were male and 55.1% female; 27.9% in the age group between 25 and 59 years old and 45.6% aged 60 years old and over.

Figure 1 – Percentage of the black population in the Brazilian Federal District



Source: Prepared by the author, based on data on the black population of the Brazilian Federal District (CODEPLAN, 2014)

At different times during the construction of Brasília, countless populations were transferred en masse to these areas, which to this day remain without the proper investment in infrastructure and quality of life of the population. And to reverse this position, only with intense investments in quality of life and emancipating and democratic education, which promotes the epistemological opening from the South, presented by Mignolo (2005), in search of a decolonization of the subjects. And this movement must start "from below", as Santos (2004) presents, a revenge of the popular classes.

Recalling Maldonado-Torres (2005, p. 155, our translation), one can highlight that:

[...]Fanon's message is clear: the fundamental aspiration of decolonization consists in the restoration of the human order to conditions in which subjects can give and receive freely, in accordance with the principle of generous receptivity (our translation).

It is understood, therefore, that in the context of the processes of colonization, constitution, industrialization, modernization and development of the country, along with its profound transformations, impacts and destruction, the use of ideological artifacts based on the colonialities of power, knowledge and being, for the occupation, exploitation, production of territories and expansion of the accumulation of the capitalist world system in place, become recurrent. What makes the search for decolonization alternatives urgent and necessary, in order to promote autonomy, empowerment, and valuation of oppressed subjects and their territories.

The dialectics of the samba circles in the territory of the Brazilian Federal District

By proposing to examine the samba circles of the Brazilian Federal District, and the dialectic relations that influence them, from the universal (Latin American context) to the particular (the places where the samba circles take place), it is equivalent to rescue the foundations built by Santos (2009, p. 115, our translation), who invites us to "revisit the movement from the universal to the particular and vice-versa, reexamining, under this angle, the role of the occurring events as indispensable mediation", appropriating the samba circles as a research object.

Since the rodas de samba are cultural and popular expressions that originated from African people brought here as slaves during the colonial period, one can also think of possible influences of the original indigenous traditions, people who lived here and were also decimated and exploited by the colonizing process, in order to value the importance and the presence of both traditional peoples (both Africans and Indians), so as to make an interpretation of the reality of the social processes that involve the genesis of the rodas de samba in the Federal District.

Both the drums and the cultural manifestations in a circle (roda movements) are historically present in both cultures, which makes us understand that the social and cultural relations between both cultures are much broader and more complex, and need to be researched, valued, and respected.

The samba movements in the territory of the Brazilian Federal District were initially manifested in a simple, spontaneous and modest way. According to Francisco (2012), the first manifestations started from improvised presentations, amidst the red dust of the encampments and open areas near the buildings of the Capital under construction. These movements were performed by the workers themselves who inhabited the workers' village called "Cidade

Livre" at the time, and who came from different regions of the country: from the South, Southeast, North or Northeast.

Territorialized by means of a "logic of place" (DOZENA, 2011, p. 203, our translation), they expressed the "cultivation and enjoyment of bonds of belonging and community sociability", besides inspiring and pointing "alternative paths of resistance against the violence imposed by the segregation process and the hard work of building the city". Thus, it is considered that these initial movements of samba circles, already manifested themselves as a spark of resistance, promoted by the workers themselves, revealing an initial position of struggle and occupation in the territory, which would be destined to the power elite and where the workers would not have the right to stay.

As the urbanization and occupation processes of the new capital advanced, there was an intense and violent movement of "improvement" of the central area of the city, produced by real estate speculation, which forced and expelled many residents of the central areas of the capital to migrate to the Administrative Regions.

From the 1980s on, with the intensification of these high economic issues and real estate speculation in the central areas, bars, restaurants, clubs, and nightclubs started to raise their prices and charge high values so that the public could enjoy and have access to leisure, including those related to samba in the Federal District.

These events contributed, then, to a growth and intensification of new samba circles in the Administrative Regions, which before only occurred in the centrality of RA I: Brasília/Plano Piloto. The rodas de samba in the distant Administrative Regions, then, began to take shape and become stronger. It can be observed that social segregation, real-estate speculation, and the intensification of the vulnerable situation of some regions of the capital, influenced and continue to influence, directly, the movement of samba circles in the territory.

During this theoretical and historical construction of the samba circle movements in the Federal District, it was possible to identify, then, that the territorialization of the rodas in each Administrative Region imprints a particular character to the formation of the Brazilian Federal District (from the particular to the universal), by making resistance in the appropriation of the public spaces of the Administrative Regions themselves, re-signifying them from the samba players and samba sympathizers.

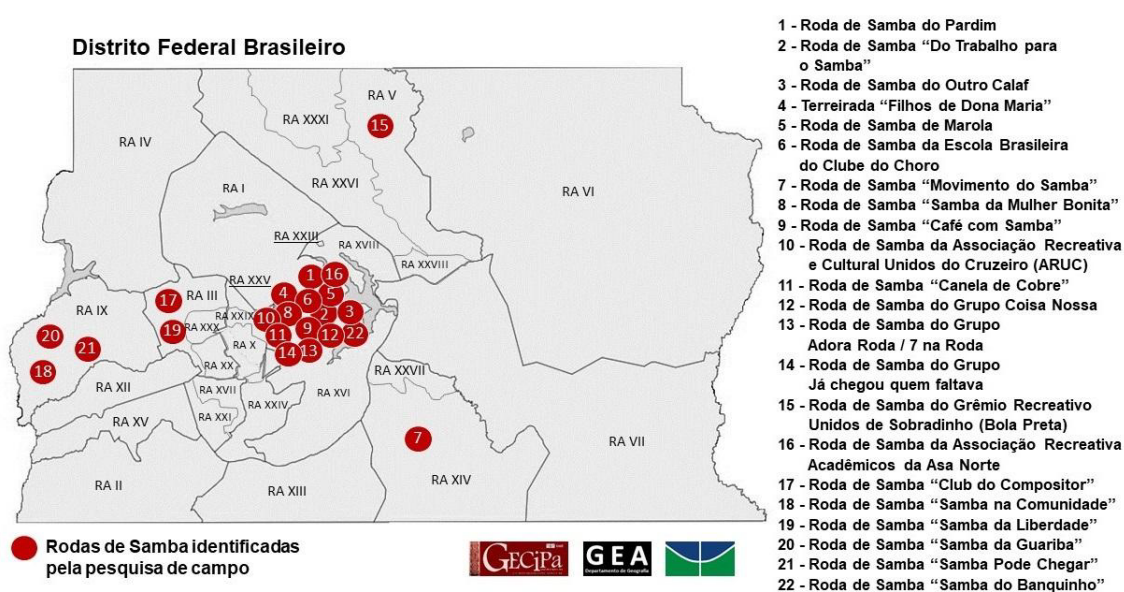
According to Oliveira Filho, the samba circles are (2019, n.p., our translation),

[...]a celebration, it unites singing, dancing, in a mixture of races, ages, social classes; all gathered around the tambourine, the tambourine, the cavaquinho [...] and synthesizes the soul of the sambista, almost like a ritual.

From this concept, it was possible to identify a quantitative of 22 significant samba rodas that take place daily in the Brazilian Federal District, punctuated in Figure 2 below.

For the most part, these rodas de samba take place in bars, restaurants and nightclubs in Brasília, specifically in RA I: Brasília/Plano Piloto and in the closest Administrative Regions (Figure 2), such as RA XVI: Lago Sul, RA XVIII: Lago Norte, RA XXII: Sudoeste, and even RA XX: Águas Claras.

Figure 2 – Samba circles (*Rodas de Samba*) of the Federal District identified by the field research



Source: Prepared by the authors

In these events, indications of two pre-established dialectical logics were identified: the "logic of place", which enables the creation of bonds of the subjects with the territory, and the "logic of the city", which promotes samba as a consumer product (DOZENA, 2011). These relations are taken, dialectically, by the high surrender of the subjects and actors of samba to the resistance movement in the territory and to what the market and the cultural industry advocates, in a strategy to increase the enterprises' profits and financial return to the hired musicians.

The musical styles that predominate in these rodas range from samba de raiz, samba partido alto, local samba authorship, and famous Brazilian popular songs, along with a high valorization of the new styles produced by the cultural industry: Pagode, Sertanejo Universitário, and even Axé. In these spaces, where most of the rodas de samba take place, besides the client paying for the consumption of the products and/or the access to the

establishment (when in show houses and some "elitist" bars), "couvert artístico" fees are also charged to the musicians and groups that perform. However, one must consider that even in this set of social processes (of production, circulation and consumption), present in the commercial samba circles, there is still the possibility of exchange relations that are not commercialized (ALVES, 2019).

Figure 3 – Records of existing samba circles in the Brazilian Federal District



Source: Author's private collection

The sambas, when played, can express themselves, from the subjects that samba, as a "cultural beacon", an "identity password" (DOZENA, 2011, p. 207, our translation), which produces a "particularized ambience" with forces to mitigate the distance between the social classes that are gathered there. It promotes, even if momentarily, a communal sociability and bonds of belonging among the sambistas, rescuing the Afro culture and valuing its presence in the social formation of the country. As García Canclini (2007, p. 45, our translation) presents, "any social practice, at work or in consumption, contains a significant dimension that gives it its meaning, that constitutes it and constitutes our interaction in society".

The samba circles in the Brazilian Federal District, thus, present themselves as a social product of the very workers who came to build the new Capital and who today resist in the Administrative Regions, mostly composed by the black population, symbolizing a movement that opposes the social and territorial control of the State and its hegemonic agents. These samba circles also carry, in their essence, the same characteristics and potentialities of struggle and perseverance of black people against the hegemonic power in force. They carry

the strength and significance of the rodas de samba that took place in senzalas, terreiros, slums, favelas, and peripheral spaces (territories where the Afro culture was and still is very present). They value the peripheralized subjects, the root samba and the local authorial samba, besides occupying and re-signifying public spaces neglected by the State, inspiring possible alternative paths in their uses and collective meanings (ALVES, 2019).

Therefore, between disputes and struggles, for the sake of valorization and cultural respect of black people and settlement in the territory, even more in a reality of violence and vulnerabilities, is that the samba and rodas de samba movements are territorialized in the Brazilian Federal Capital, such as a resistance movement against the colonialities of power, of knowledge and being, revealing the longings and desires of a population that, in its majority, is represented by black men and women in constant pretension of a better life and future possibilities of respect and valorization, even if the present is exposed, in such a violent way, through lacks and exclusions of many of them.

To think about a project of ethno-racial education for the valorization, autonomy and empowerment of black and samba dancers

Knowledge, which has always been synonymous with power, according to Mosé (2014), through class consciousness (and which can also include race consciousness), is built and shared today by oppressed and "condemned of the Earth" subjects. The audacity of making people think and stimulating access to knowledge instigates argumentative thinking and critical consciousness, treated by Freire (1996) as the educational-progressive practice in favor of the autonomy of the being of the students.

According to Mosé (2014, p. 21, our translation), "Marxism brought us the awareness that knowledge can be a more powerful weapon than others," which is why Brazilian education is currently suffering violent attacks, through the dismantling of universities and public education institutions. For the author, education is what, in fact, will define the exclusion or inclusion of countries, cities, regions, popular classes, subjects, and the different ones in the social process, because it is in the construction of knowledge, in the participation of society, building it and interfering in its instances, that the feeling of belonging arises, strengthening the subjects and the social agreements built.

Mosé (2014, p. 52, our translation) also presents that "the fragmentation of thought and knowledge is the most efficient way of social control, that is, the submission of people to an excluding model of society. Without the ability to relate the particular experience to the

whole of life, that is, the singular to the totality, an "emancipatory education" cannot be promoted. In dialog with Freire (1996, p. 28, our translation), one can point out that "one of the beauties of our way of being in the world and with the world, as historical beings, is the ability, by intervening in the world, to know the world". Thus, the challenge proposed by both is the construction of a reflection "educational-critical practice", starting from the singular to the totality and vice-versa, from the relation theory/practice with interventions in the concrete world, without which theory can become mere discourse and practice, activism. "Teaching is not transferring knowledge, but creating the possibilities for its production or its construction" (FREIRE, 1996, p. 22, our translation).

For Santiago (2013), the struggle of black social movements throughout the twentieth century can be taken as an example of educational claims and achievements for a transformative process of decolonization of knowledge, power and being, autonomy and empowerment of black subjects, as proposed here in this work.

The Black Movement, according to Santiago (2013), has been promoting the construction of an education based on ethno-racial relations and the promotion of changes in Basic Education. According to the author,

[...]presents new proposals for teaching and learning, disarticulating the unitary (Eurocentric) vision established within the curricula, which also enables the construction of respect and appreciation for all the cultural roots that make up the Brazilian nation (SANTIAGO, 2013, p. 26, our translation).

At first, according to the author, the actions were based on "education as social ascension and personal resistance"; then, in a second moment, it began to be treated as an "obligation of the State". However, he adds, after reports of racial discrimination and lack of preparation of education professionals to deal with such issues in the classroom, "institutional measures are taken to include the black subject in the curriculum and to effectively combat racial discrimination at school" (SANTIAGO, 2013, p. 26, our translation). It is also worth mentioning, from the researcher's work, that:

[...]the construction of an education on ethnic-racial relations has the purpose of promoting educational opportunities that allow the creation of conditions for the full exercise of citizenship (SANTIAGO, 2013, p. 33, our translation).

Thus, when thinking of alternatives for the transformation of reality, based on the theoretical-historical context presented here, on a local scale, we propose the construction of a didactic-pedagogical project that relates ethnic-racial education to the daily life of public

schools in the Brazilian Federal District, based on the identified samba circle movements, and that rescues the history of formation of the capitalist world system (with its colonialities) and of the Brazilian Federal District. That is, a project that is based on the subjects, on the segregated and socially and spatially excluded populations, on the "minorities" that, when emancipated and mobilized, resist and oppose the hegemonic voices.

A project that, necessarily, involves students who live in peripheral areas, and that promotes the strengthening of bonds with the territories, here thinking the Administrative Regions of the Brazilian Federal District. That it takes place "in an effort of mobilization and organization in which they (students) take ownership, as subjects, alongside the educators, of the process itself" (FREIRE, 1981, p. 45, our translation). That treats the samba circles as they are, as a dialectical movement from the place and the city to the capitalist modernity/coloniality world system. That reveals the reality in a critical way, but at the same time, values the identity of the subjects, blacks and sambistas, in order to contribute to the visibility and cultural valorization of the rodas de samba and black movements of the communities involved. That establishes connections and generates new incomes so that the sambistas and the population involved are able to improve the quality of life, autonomy, empowerment, valorization and respect of the communities.

When concerned with the theoretical and epistemological rigor of the proposed project's contents, it is also worth reinforcing Santiago's points out that (2013, p. 34, our translation):

[...]It is not a matter of reducing teaching to structural issues of society or to specific cultural manifestations, such as: song, typical food, clothing, (or expressions from rodas de samba), but of incorporating into teaching the set of cultural values of the African world, as expressed in the life, institutions, and works of black people.

The project must, therefore, be based on an initiative that breaks with the construction of Eurocentric knowledge. It should be based on a non-fragmented, multiple and plural knowledge and that combats, in a dialogical way, the structural, veiled and violent racism of today's society.

For such a position, the construction of the project must be based on the real articulation and applicability of public policies related to ethnic-racial education: (i) the Common National Curricular Base (BRAZIL, 2018); (ii) Law 9.394/1996, which establishes the guidelines and bases of national education (BRAZIL, 1996); (iii) Law 10. 639/2003, which proposes new curricular guidelines for the study of Afro-Brazilian and African history

and culture (BRAZIL, 2003); (iv) Law 11.645/2008, which makes the teaching of Afro-Brazilian and Indigenous History and Culture mandatory in all Brazilian schools, public and private, in Elementary and Secondary Education (BRAZIL, 2008); (v) Law 7. 716/1989, which defines crimes resulting from prejudice of race or color (BRAZIL, 1989); together with (vi) the Opinion CNE nº 3, of March 10, 2004, that establishes the National Curricular Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture (BRAZIL, 2004) and (vii) the Resolution CNE nº 1, of June 17, 2004, that institutes the National Curricular Guidelines for the Education of Ethnic-Racial Relations and for the Teaching of Afro-Brazilian and African History and Culture (BRAZIL, 2004).

Likewise, it should treat and punctuate: (i) the theories of colonialities of power, knowledge and being, worked by Quijano (2005), Mignolo (2005) and Maldonado-Torres (2005); (ii) the construction of the Brazilian Federal District, as an ideological conjunctural product of "modernization and development of the nation" and "internationalization of the Brazilian economy"; (iii) the historical context and the symbolic representations of the rodas de samba of the Brazilian Federal District, as dialectic expressions of black resistance in the territory; (iv) and, in a practical way, to propose the construction of possible forms of change and transformation of what is (im)posed, according to the historical cut presented in the previous items (parallel relations between the experiences with the students' everyday life and the theories studied).

The project thought of here should, therefore, favor the:

[...]recognition of ethnic-racial diversity and the differences of social groups, based on ethical principles, respect for diversity, and the fight against prejudice and violence of any kind (BRAZIL, 2018, p. 361, our translation).

Thus, it is our commitment to continue the research carried out in the Post-graduate Program in Geography at the University of Brasília (UnB), which gave rise to the thesis and the work published here - which cannot be restricted to academic databases. It is believed, therefore, that the theoretical constructions and the results obtained must be effectively divulged, shared, and serve as a foundation for the transformation of the local reality (the Administrative Regions of the Federal Capital), in its totality, at the level of praxis, that is, of encompassing bases and possibilities of valorization, emancipation, and autonomy of the subjects and of the samba circle collectives themselves involved.

Final remarks

In understanding the effects of the colonialities of power, knowledge and being, structuring of the modern/colonial capitalist world system and, together, the construction of the Brazilian Federal District as an "ideological conjunctural product of modernization, nation development and internationalization of the Brazilian economy" (COSTA; STEINKE, 2014), it is understood how the movements of *rodas de samba* (samba circles), as resistance of black subjects, take place in the territory of the Brazilian Federal District.

As a commitment to continue the research conducted in the thesis, defended in 2019 in the Department of Geography at the University of Brasilia (UnB), we propose the construction of a didactic-pedagogical project for the public schools of Brasilia (DF), which treats ethnic-racial education from the samba circles as a stimulus to argumentative thinking and critical consciousness in combating discrimination and ethnic-racial prejudice.

The great task for all of us is to assume ourselves as social and historical beings, responsible for interacting with the world and for promoting structural changes in society. The implementation of actions and projects that promote the fight against racism, sexism, and the non-democratic, non-plural, hegemonic, Eurocentered thinking, is our duty as citizens.

The next steps, therefore, will be the construction and implementation of the proposed project in a collective way with the people responsible for the samba circles, based on the theoretical constructions exposed here. It is important to reiterate our ethical and professional responsibility as teachers in the exercise of our office, in the encouragement of critical curiosity, based on an epistemology from the South, in the search for alternatives for the transformation of concrete reality.

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