

## The urgency of the presence of philosophy at the Instituto Federal do Ceará

### *A urgência da presença da filosofia no Instituto Federal do Ceará*

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#### RESUMO:

Caracterizada por ser radical e sistemática, a filosofia tem o papel de fomentar a criticidade, possuindo um papel importante na formação integral dos indivíduos. Neste sentido, o ensino de filosofia é essencial para a formação tanto de indivíduos singulares quanto de cidadãos, o que a leva a fazer parte dos currículos dos estudantes da Educação Básica, mais especificamente, do Ensino Médio. Tendo em vista o papel da filosofia na educação básica, este trabalho visa analisar a urgência desta disciplina no Ensino Médio e fornecer um retrato sobre sua presença no Instituto Federal do Ceará. Logo, mediante uma pesquisa bibliográfico-documental, partimos da compreensão das contribuições da filosofia, seguimos com a apresentação dos dados sobre a presença da filosofia no Instituto Federal do Ceará e, por fim, analisamos os dados apontando a urgência, os problemas e desafios do modo com esta disciplina está apresenta no Instituto Federal do Ceará.

PALAVRAS-CHAVE: Filosofia. Instituto Federal do Ceará. Urgência. Contribuições.

#### ABSTRACT:

Characterized by being radical and systematic, philosophy has a crucial role in fostering critical thinking and holds significant importance in the holistic development of individuals. In this context, the teaching of philosophy is essential for the formation of both individual persons and citizens, which is why it is included in the curricula of Basic Education students, specifically in High School. Considering the role of philosophy in basic education, this study aims to analyze the urgency of this subject in High School and provide an overview of its presence at the Instituto Federal do Ceará. Thus, through bibliographical and documentary research, we begin by understanding of the contributions of philosophy, proceed with the presentations of data on the presence of philosophy at the Instituto Federal do Ceará, and, finally, analyze the data by highlightint the urgency, the problems and the challenges regarding how this discipline is represented at the Instituto Federal do Ceará.

KEYWORDS: Philosophy. Instituto Federal do Ceará. Urgency. Contributions.

#### Introduccion

Philosophy can be understood through the radicality of thought, meaning it is characterized by taking questions to their ultimate consequences, revealing that things are not always as they appear or as they are presented. Before anything else, philosophy can be described as an activity that seeks the essence of things. As Aristotle<sup>1</sup> already theorized and Proclus recognized: “conhecimento é conhecimento das causas”<sup>2</sup>. It is in the search for causes - understanding what makes something what it is - that philosophy’s fundamental social role lies. We can say that philosophy move and is moved by dissatisfaction with the reality that presents itself because “o ser humano deseja naturalmente conhecer”<sup>3</sup>. Philosophy is critical, and because it is critical, it is essential in shaping individuals, understanding the world, and fostering the possibility of transforming it.

We can say, then, that philosophy is necessary for any society and, perhaps, in these times, it is indispensable. In an era of ready-made answers, where knowledge has become a finished, packaged, and personalized product, philosophy - and its pursuit of “what is?”, “how is it?”, and “why is it?” - proves to be more urgent than ever before. At a time when any question can be answered in three or four lines by Artificial Intelligence or in a 30 second *TikTok* video, going beyond the surface is not just important but necessary. This is where the indispensability of philosophy in people’s education becomes evident. Given this need, this study aims to present how philosophy is integrated into the Instituto Federal do Ceará (henceforth referred to as IFCE) within its technical high school programs.

The study follows three steps: the first, divided into two parts, discusses the characteristics of philosophy and its role in basic education; the second presents data on how philosophy is incorporated into IFCE’s Integrated Technical High School courses, as well as the profile of the faculty teaching these courses; and finally, the collected data is analyzed and discussed, considering the contrast between philosophy’s contributions and its intended objectives in basic education.

## The contributions of philosophy to Basic Education

Reflecting on the role of philosophy in basic education implies considering its role in society. In this sense, it is worthwhile to examine the role that this discipline played in Antiquity, specifically during the 5th and 4th centuries BCE, as this period explicitly reveals how philosophy presents itself and the function it fulfills. We have chosen this historical moment to shed light on the social contributions of philosophy, as it allows us to reflect on a time when philosophy played a crucial role in shaping young

<sup>1</sup> In *Metafísica* 981b26, Aristotle say that “a finalidade do raciocínio é demonstrar que pelo nome de sapiência todos entendem a pesquisa das causas primeiras e dos princípios [...] É evidente, portanto, que a sapiência é uma ciência acerca de certos princípios e causas”.

<sup>2</sup> PROCLO, *Elementos de Teologia*, prop. 11.

<sup>3</sup> *Met.*, 980a21.

minds. Additionally, this period coincided with a system of direct democracy for all citizens, further highlighting the significance of philosophical education in public life.<sup>4</sup>

The formative role of philosophy finds one of its most emblematic figures in Socrates, as he, according to Plato's *Apology of Socrates*, was sentenced to death on charges of denying the gods and corrupting the youth<sup>5</sup>. In the mentioned dialogue, Socrates, in his defense, claims the position of not knowing, acknowledging that if he could be considered wise, or the wisest among the Athenians, it would only be because he recognized his own ignorance<sup>6</sup>. In this aspect, the Athenian's attitude reveals a fundamental point about the philosophical nature: the recognition of one's own ignorance in the face of the world. At first glance, this recognition may seem of little importance, but it holds something fundamental: the philosophical attitude.

We understand the philosophical attitude as the drive for knowledge, the *thauma*, the wonder in the face of the reality that presents itself. This marveling at reality is grounded in the notion that what seems evident may have depths that need to be understood. The philosophical attitude is movement - a movement of thought that shifts from its automatic mode to confront the world in its complexity. A philosophical attitude is, therefore, a stance that acknowledges the lack of knowledge and, for this reason, beyond being an attitude within the realm of reason, it is also a movement in one's way of life. Consequently, philosophy is not confined to thought; it is the movement of thinking expanded to the way reality is perceived and, thus, to the way the individual acts in the world. The awakening of awareness, the knowledge that one does not know, the deepening of questions, is not only a movement of reason but also of the body, of action in the world, and, in this sense, it can signify social change.

The recognition of one's own ignorance, the awareness of knowing what one does not know, reveals a shift in perspective toward reality, as it comes with the pursuit of what one acknowledges not to know. The philosophical attitude, therefore, implies both self-awareness and recognition. Self-awareness of one's ignorance and, parallel to this, recognition of reality. In this aspect, doubt and questioning take the place of ready-made answers, and it is at this point that philosophy, as a philosophical attitude, plays a fundamental role in human formation.

The paradox of knowing that one does not know is a starting point for understanding the way philosophical thinking operates, specifically dialectical thinking, which is characterized by the relationship between opposing elements that, using reality as the criterion for truth, are harmonized, elevating

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<sup>4</sup> It is worth remembering that Athenian democracy was limited to citizens, meaning a small portion of those who were part of the polis, as only men of legal age with both mother and father being Athenian were considered citizens. For more on the Athenian context during the 5th and 4th centuries BCE, see CUNHA. A educação na cidade ideal de Platão: continuidade e ruptura com os modelos educacionais de Atenas e Esparta.

<sup>5</sup> *Apol. Soc.*, 24b.

<sup>6</sup> *Apol. Soc.*, 21d.

knowledge. This involves the dialectical moments: thesis, antithesis, and synthesis, which, in their movement, aim to deepen the understanding of reality and adjust the way it should be approached. The dialectical method aligns with the Aristotelian perspective that “o ser humano naturalmente deseja conhecer” e de que “conhecimento é conhecimento das causas”. In this understanding, we could say that dialectical knowledge is also knowledge that seeks causes, driven by the natural human desire to know in the face of the recognition of one’s own ignorance.

Philosophy is characterized by its radical nature, meaning it tends to go to the root of questions because its object is the knowledge of totality, and it employs a method characterized by depth. Insofar as it aims to understand totality - it inherently seeks to comprehend reality in all its complexity - it plays a fundamental role in the formation of individuals who dedicate themselves to it, this underscores the importance of its presence in basic education. Now, to discuss the role of philosophy in basic education, particularly in high school, we cannot avoid understanding the terrain we are stepping on regarding knowledge.

With the advent of search sites, social media and Artificial Intelligence, a landscape has been created where knowledge no longer takes precedence over answers. Although the statement above may seem contradictory, the current times require us to make a distinction between knowledge and answers, since having answers does not involve understanding the processes or grasping how things come to be. Knowledge, on the other hand, is not limited to providing a response to what is questioned, without concern for either understanding or being understood. Knowledge involves knowing, reasoning.

Philosophy stands as a critical activity that demands the movement of thought, but not only that - it requires a method that takes into account points and counterpoints. In this sense, philosophy, more than the history of philosophy, is an attitude toward reality that provides tools for individual and social development, as it does not conform to what is given, recognizing that in the wonder before reality lies an ignorance that needs to be addressed. Thus, in philosophy, the question takes precedence over the answer, because it is the engine that initiates the entire process of knowledge. Philosophy thrives on the pursuit, knowing that the answer for the sake of an answer is not always imbued with truth. In philosophy, only through the knowledge of causes can reality truly be grasped, and this is where the contributions of philosophy lie.

### **Ready-made answers and the urgency of philosophy**

The widespread use of social media platforms such as *WhatsApp*, *Telegram*, *TikTok*, and *Instagram* has created a virtual reality that strongly influences analog reality, making it a mistake to think that such platforms are harmless. Empoli, in *Engenheiros do Caos* (2019), demonstrates how these

platforms are not just neutral or harmless communication tools; rather, they have the power to shape reality through their algorithms. The author shows how these platforms are used by far-right groups in various parts of the world as a means to destabilize governments, influence their policies, and, in some way, dominate economies.

Digital platforms, especially social media, have become an important means of spreading ideals and shaping perceptions of reality, whether or not these perceptions correspond to the facts of life beyond the screens<sup>7</sup>. In this aspect, we can say, alongside Gorgias of Leontini<sup>8</sup>, that rhetoric creates realities - and now in a more substantial way than in the time of the Sophist - since the words on social media not only create realities that are mass-disseminated but also trap individuals within them. It is as if a lens were placed over the lives of those exposed to that reality, preventing them from seeing anything beyond their (in)formational bubble. We are referring to informational bubbles that isolate groups within ideological spectrums where they find agreement and, little by little, submerge them in a world where all their opinions and perspectives are mediated by algorithms that select what is likely to please the user<sup>9</sup>.

In this way, radicalization, understood as polarization and the isolation of individuals within a single spectrum of perspective on reality, is one of the outcomes of the personalization of life operated by socialization platforms through their algorithms. However, as if this were not serious enough, it is not the only negative consequence of social media and search tools like *Google* and *ChatGPT*. Alongside the creation of the illusion of a univocal reality, there is an economy of thought driven by the overvaluation of ready-made answers. This was evident in the most recent Exame Nacional do Ensino Médio (ENEM - 2024), with the exposure of the use of pre-written essays:

São textos distribuídos gratuitamente na internet ou vendidos por até R\$50. Em tese, eles serviriam para qualquer tema: bastaria que o candidato preenchesse lacunas, a introdução e o argumento são genéricos, justamente para se encaixarem tanto em uma dissertação sobre meio ambiente quanto em uma sobre tecnologia<sup>10</sup>.

The use of pre-written essays, designed to be used regardless of the topic requested and in such a way that students only need to insert the themes, memorizing the words already provided without the need to think about the proposed topic or even construct arguments, seems to us a symptom of the urgency of philosophy. This is because the emergence of these essays does not occur in isolation, as there is a growing trend in the use of Artificial Intelligence with the aim of creating a shortcut between understanding the studied content and the need to provide answers to succeed in assessments. Students

<sup>7</sup> Cf. SILVA; CUNHA, 2021, p. 5-6.

<sup>8</sup> *Hel.*, 8.

<sup>9</sup> Cf. SILVA; CUNHA, 2021, p. 6.

<sup>10</sup> TENENTE, 2024.

in basic education, and not only them - since higher education also makes use of these tools - are increasingly relying on ready-made answers from Artificial Intelligence in their work. In this context, the problem lies in the understanding of these tools as holders of truth. As non-human platforms, they are perceived as neutral and technical, capable of providing correct and complete answers.

However, contrary to this understanding of AI as holders of knowledge, what these students fail to realize is that these intelligences are not truly *inteligente* - they are incapable of reasoning and, therefore, prone to basic errors, as their responses are based on quantity rather than the quality of their databases. Beyond the possibility of errors, a greater problem than the mistakes students are exposed to when believing they are protected by ready-made answers or generic essays is the rejection of thought itself.

More than the history of philosophy, the primary goal of this discipline in basic education is to bring students what is intrinsic to philosophy: thought that goes to the root, that seeks causes, that aims to understand reality in its totality. Philosophy in high school, therefore, serves to teach thinking, to consider points and counterpoints, and to recognize that there are other realities beyond the one immediately accessible. Given the fundamental role of this discipline in shaping critical individuals who do not shy away from thinking about reality, we aim to examine how this discipline is present at the Instituto Federal do Ceará (IFCE).

### **The philosophy at IFCE**

However, to understand the role and possible contributions of the philosophy discipline at IFCE, before analyzing how it is present, it is necessary to understand what this institution is and how it is organized. The Institutos Federais are educational institutions created in 2008, replacing the former CEFETs and Agricultural Schools. These institutions are characterized by the possibility of verticalized education and by their presence not only in state capitals but also in the others regions. In other words, the Institutos Federais have a significant role in expanding formal education to remote areas, especially concerning the professionalization. From this perspective, and linked to the possibility of verticalized education, the Institutos offer ranging education from Basic Education, with full-time and integrated high school, to postgraduate studies, including specializations, master's, and doctoral programs.

In this regard, it is worth highlighting that the Institutos prioritize offering technical high school programs and teaching degrees, accounting for 50% and 20% of the available spots<sup>11</sup>, respectively. This structure directly contributes to human development, as technical high school education is designed to prepare students for the job - but not only that. By engaging with basic education, particularly high school,

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<sup>11</sup> Cf. BRASIL, 2008, art. 8.

the full-time and integrated programs have the duty to focus not only on education but on the comprehensive development of individuals - one that ensures integral formation for citizenship. Furthermore, in higher education, the Institutos are required to offer teaching degrees, primarily aimed at training educators who will mostly work in basic education. These programs must also focus on human development, in addition to providing specialized training in their respective fields.

Considering the need for human development beyond technical and professional training, this study aims to understand the importance of philosophy and the role it occupies within IFCE. In this regard, we analyze a set of data related to the presence of integrated technical courses across different IFCE campuses, drawing a parallel with how the philosophy discipline is incorporated, particularly in terms of its workload and the presence of philosophy-trained professors teaching these courses. The data for this study was obtained through a request via the Access to Lei de Acesso à Informação portal and the IFCE website. Regarding the data collected from the websites (specifically related to course curricula), these were sourced from each campus's domain. When the curricula were available, we extracted information regarding the subject's workload.

Currently, IFCE has 33 campuses, excluding the central administration, and not all of them offer high school education. Based on the information obtained through the Access to Information Law and processed via SEI<sup>12</sup>, we present the following overview regarding the relationship between the existing IFCE campuses, philosophy-trained professors (whether holding a bachelor's or teaching degree), and whether the campus offers high school education or not.

Campuses	Have philosophy-trained professors	Have integrated technical course
Acaraú	-	X
Acopiara	X	X
Aracati	-	X
Baturité	-	X
Boa Viagem	X	X
Camocim	-	-
Canindé	X	X
Caucaia	X	X
Cedro	X	X
Crateús	X	X
Crato	X	X
Fortaleza	X	X
Guaramiranga	-	-
Horizonte	-	-
Iguatu	X	X
Itapipoca	X	X
Jaguaribe	X	X

<sup>12</sup> The process number will not be disclosed as it is classified as restricted in the SEI system.

Jaguaruana	-	-
Juazeiro do Norte	X	X
Limoeiro do Norte	X	X
Maracanaú	X	X
Maranguape	X	X
Mombaça	-	-
Morada nova	-	-
Paracuru	-	-
Pecém	-	-
Quixadá	X	X
Sobral	-	-
Tabuleiro do Norte	X	X
Tauá	X	X
Tianguá	-	-
Ubajara	-	-
Umirim	X	X

According to the provided information, out of the 33 campuses, 11 do not offer integrated high school education. These campuses are: Camocim, Guaramiranga, Horizonte, Jaguaruana, Mombaça, Morada Nova, Paracuru, Pecém, Sobral, Tianguá, and Ubajara. These campuses only offer other types of education, such as FIC courses (courses of Formação Inicial e Continuada), subsequent technical courses (aimed at individuals who have already completed high school), and higher education (including technology courses, bachelor's degrees, teaching degrees, as well as specializations and master's programs). Since these courses do not involve basic education, such as full or integrated high school programs, we will not focus on them, especially because, according to the document mentioned above, there are no teachers of the philosophy at these campuses. It is also worth noting that, given this scenario, one-third of the IFCE campuses do not offer technical education integrated with high school.

According to the same process, it was reported that IFCE has a total of 30 philosophy teachers [sic], comprising 7 women and 24 men, based on information extracted from *Q-Acadêmico* (a system designed for course registration). In this regard, considering that only 22 campuses have faculty members with degrees in philosophy and the Instituto has 31 such teachers, some campuses have more than one philosophy teacher. This fact becomes even more evident when observing that there are campuses with integrated high school programs but no philosophy teachers, such as the Acaraú, Aracati, and Baturité campuses.

What is observed is that, even though there are 31 philosophy teachers across the entire IFCE network, there is still a shortage of such teachers. This is because the demand for disciplines such as ethics, bioethics, philosophy of science, philosophy of art, and introduction to philosophy is fundamental for any higher education course, as well as because, even in campuses with technical high school programs, there is a demand for philosophy teachers. Having identified this shortage of philosophy



teachers, let us now examine how the discipline is present in the courses, and later reflect on the impacts of the way these disciplines are integrated. We will begin by analyzing the workload of the courses.

As indicated earlier, regarding the quantitative workload of the discipline in integrated high school, we gathered the data primarily from the campuses' websites, specifically from the domains dedicated to the courses offered. With this in mind, the timeliness of this information is directly linked to the timeliness of the publicly available data. Among the campuses with integrated high school programs, we were unable to find the course matrices on the websites of Baturité, Boa Viagem, Jaguaribe, and Itapipoca. Therefore, we requested the course matrices via SEI (Sistema Eletrônico de Informação). In response, the Itapipoca campus provided us with the domain for access, while the Baturité and Jaguaribe campuses sent us the matrices for their integrated technical courses. Thus, the only campus from which we did not receive a response (as of the date of submission of this text) was Boa Viagem.

Compiling the data obtained from the information provided, we observed that there is variation in the mandatory workload of philosophy courses. It is worth noting that the workload considered here is only for compulsory courses. Thus, with discrepancies between campuses and even between courses within the same campus, the workload for philosophy courses varies between: 20h, 40h, 60h, 80h, and 120h. In other words, at the Instituto Federal de Educação do Ceará, there are 4 variations in the workload of philosophy courses that are below the workload offered by the state network of Ceará, which is 120h divided over the 3 years of high school. Let us examine the distribution of this workload in absolute numbers and percentages:

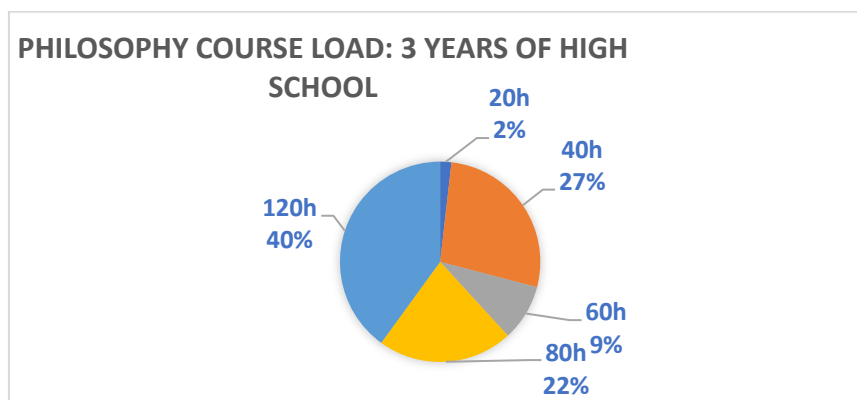
Hours	Courses	%
20	1	2%
40	15	27%
60	5	9%
80	12	22%
120	22	40%
<b>Total</b>	55	100%

Based on the table presented and considering the workload parameter of the Ceará state network of 120h, which implies the presence of the philosophy course with 1 class hour per week over the three years of high school, we find that only 22 out of the 55 integrated high school courses at IFCE include philosophy in all three years of high school. This means that 60% of the technical-integrated high school courses do not have the presence of the philosophy course at some time during the three years. In this context, it is worth noting that at IFCE, courses can be organized by semesters or by years, and there is no uniformity regarding whether they are annual or semester-based. There are campuses, such as Juazeiro

do Norte and Iguatu, that offer both annual and semester-based courses. With this in mind, we have 28 courses organized annually and 27 organized by semester.

Whether organized annually or by semester, we are concerned with the gap that the subject has in some courses. In this regard, we draw attention to the technical high school course in Commerce at the Baturité campus, which has a total workload for the philosophy course of only 20 hours, occurring in the 4th semester of the course. The case of the Commerce course at Baturité stands out as the most severe in terms of the presence of philosophy at IFCE, especially when we consider the low workload combined with the fact that it is not taught by a faculty member with a degree in philosophy, as observed in the first table, since the Baturité campus does not have a philosophy teacher.

The courses that have 60 hours of philosophy are generally semester-based and divide the discipline into three semesters, with 20 hours each, ensuring that the discipline is present in all years of high school but only during one semester each year. Those with 40 hours are mostly annual courses and offer the discipline in only one year of high school, corresponding to 1 class hour per week in the year it is offered. Differing from the 40 hour courses, at the Fortaleza campus, in all high school-level courses, the discipline is offered in only one semester, with 2 class hours per week, varying between the 3rd and 6th semesters. The courses that offer a total workload of 80 hours in philosophy either provide the discipline over two years of high school with 40 hours each year or in a single year but with 2 class hours per week throughout the year of offering. Thus, we have the following graph illustrating the proportion of the total offering of the philosophy discipline in IFCE courses.



### Impacts of the absence of philosophy at IFCE

In its 114 years of existence, this institution, which is now IFCE<sup>13</sup>, has contributed to the professional development and, consequently, the socioeconomic development of Ceará. However, as observed regarding the teaching of philosophy, the institution faces a significant gap. As we have noted, in comparison to the state education network of Ceará, 60% of the courses have a workload smaller than the 120 hours offered by SEDUC (Secretaria de Educação do Ceará). This means that the majority of IFCE students are at an educational disadvantage due to the restricted philosophy content resulting from the low workload of the discipline. This disadvantage deserves attention, given that, unlike most subjects offered during high school, the majority of students have not had contact with philosophy during elementary school, as the discipline is not mandatory at that level of education.

The fact that philosophy is not mandatory in elementary education makes its presence throughout all years of high school essential for two reasons: the first relates to the very purpose of high school education, and the second is linked to the possibility of vertical integration of education in Instituto Federal. The LDB (Lei de Diretrizes e Bases da Educação Nacional), in item 1 of Article 35, establishes as one of the objectives of high school the consolidation and deepening of knowledge acquired in elementary education, enabling students to continue their studies. If we consider that progression to higher education occurs through selection via SISU (Sistema de Seleção Unificada), which uses the ENEM (Exame Nacional do Ensino Médio) as its criterion, and that this exam includes philosophy questions, students from 60% of IFCE high school courses are at a considerable disadvantage compared to students from private and state public schools. Another pathway to public higher education in the state is through the entrance exam of the Universidade Estadual do Ceará (UECE), which also includes philosophy in its first stage and, in the second stage, for courses related to human and social sciences.

The second point, more directly associated with the first, concerns the vertical integration of education. That's because it's a problema that federal network students to graduate from technical high school with theoretical knowledge in the areas they intend to study at the higher education level if they have deficiencies in one of the areas necessary for their admission to this level of education. This fact calls into question the purpose stated in Article 22 of the LDB, which is to “fornecer-lhe meios para progredir no trabalho e em estudos posteriores”, preventing IFCE students themselves from benefiting from the vertical integration intended by the institution.

Another question that must be asked is: what happens to the critical and human formation of students, beyond the theoretical aspect, with the neglect of philosophy in 60% of IFCE's integrated high

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<sup>13</sup> The law that establishes the Institutos Federais de Educação, Ciência e Tecnologia was enacted in 2008.

school courses? This is because, according to the BNCC, philosophy and sociology disciplines should be part of the curriculum at this level of education due to their role in critical formation. It states:

No Ensino Médio, com a incorporação da Filosofia e da Sociologia, a área de Ciências Humanas e Sociais Aplicadas propõe o aprofundamento e a ampliação da base conceitual e dos modos de construção da argumentação e sistematização do raciocínio, operacionalizados com base em procedimentos analíticos e interpretativos. Nessa etapa, como os estudantes e suas experiências como jovens cidadãos representam o foco do aprendizado, deve-se estimular uma leitura de mundo sustentada em uma visão crítica e contextualizada da realidade, no domínio conceitual e na elaboração e aplicação de interpretações sobre as relações, os processos e as múltiplas dimensões da existência humana.<sup>14</sup>

In this way, the BNCC, as well as the LDB justify and, in this sense, affirm the importance of philosophy during high school. This importance is further reinforced by the continued presence of this subject in the ENEM and university entrance exams. Given this, one of the possible consequences of the neglect of the philosophy discipline at IFCE, evidenced by the low workload of the subject in the courses, is that the free and quality education intended by IFCE may be called into question due to the absence of the discipline at various stages of high school. Therefore, we can affirm that there is a deficiency in the basic education of 60% of IFCE's integrated high school courses due to the lack of this discipline, which is only offered partially.

## Conclusion

Therefore, considering that philosophy is an activity characterized by the radical nature of its questions, that is, the depth and, consequently, the pursuit of a total and critical understanding of the reality presented, it, as a discipline in high school, is entirely aligned with the goal of forming critical citizens capable of thinking about reality in all its complexity. In this way, philosophy is seen as an important tool for combating the economy of thought so prevalent today due to the massification of ready-made answers, coming from Artificial Intelligences like *ChatGPT*; search engines like *Google*; or even social networks like *YouTube* and *TikTok*. In other words, philosophy, through its questions – “What is it?”, “How is it?”, “Why is it?” - opposes this wave of ready-made answers that leave students less prepared to deal with real-world problems, given that the issues of reality cannot be contained within an algorithm.

Once the importance of philosophy for basic education has been established - both because it is essential for students to continue their studies at the higher education level through success in exams like the ENEM and university entrance tests, and because of its formative character - the question arises:

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<sup>14</sup> BRASIL, 2018, p. 472.

why is it not present throughout the entire high school education of IFCE students? After all, if 40% of the courses have managed to introduce the discipline in all years or semesters, and if the professional high schools in the state network of Ceará have also done so, why is this minimum workload not standard for the integrated high school courses at IFCE? Although the education provided by the Instituto Federal is widely recognized for its quality, as demonstrated in this work, when it comes to the presence of philosophy - and, along with it, all the contributions inherent to philosophical activity - 60% of the integrated high school courses fall short due to the low workload. This is compounded by the fact that, in cases where the workload is lowest, the campuses lack faculty members with degrees in philosophy.

Given the above, we realize that the presence of philosophy in all years of high school is urgent, under the risk of educational and formative gaps for students. This is because technology, with its ready-made, simple, and superficial answers, is increasingly present in people's lives, especially adolescents, who perceive these tools as reliable sources. The discipline of philosophy is necessary due to the philosophical attitude, that is, the consideration of the complexity of reality and the pursuit of knowledge, understanding it as a process rather than something given, as a simple and finished answer. Thus, considering that philosophy is not present throughout the entire duration of most integrated high school courses at IFCE, we propose the following measure to address this gap: that the campuses, along with the Office of Academic Affairs, establish a minimum workload guideline of 120 hours for philosophy, distributed over the entire duration of the course - something that has already proven feasible both in the state network of professional education in Ceará and in 40% of IFCE's high school courses. Additionally, in collaboration with PROGEP, efforts should be made to ensure that all campuses have philosophy teachers, given the importance of this discipline for education in general, whether at the high school or higher education level.

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