

Challenges and Potentialities of Philosophy Teaching in the Context of Federal Institutes of Education, Science, and Technology

Desafios e potencialidades do ensino de filosofia no contexto dos Institutos Federais de Educação, Ciência e Tecnologia

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ABSTRACT

This article seeks to understand, contextualize, and address some of the challenges and potentialities of teaching philosophy within the framework of the new vocational and technological education model implemented by Federal Institutes of Education, Science, and Technology. This issue is deemed fundamentally important due to the pivotal role philosophy education plays in this new educational paradigm, as well as the challenges faced by teachers. Given the relative youth of these institutions, a consolidated body of literature on this topic is still lacking, particularly regarding the teaching of philosophy in this specific context. Consequently, this work aims to shed light on a problem that requires further exploration. The article is based on both a bibliographic review of philosophy education and an analysis of the administrative and pedagogical structure of these institutions, as understanding this structure is a prerequisite for addressing the challenges and potentialities of this subject in the context of these educational settings. The discussion encompasses both the challenges arising from the administrative and structural organization of these institutions and, more importantly, a reflection on the pedagogical practices of philosophy teachers. These elements are regarded as essential for fruitful teaching practices in this discipline.

KEYWORDS: Philosophy Education, Pedagogical Practice, Federal Institutes, Vocational Education

RESUMO:

O presente artigo constitui uma tentativa de compreender, dimensionar e tematizar alguns desafios e algumas potencialidades do ensino de filosofia frente à nova proposta de ensino profissional e tecnológico dos Institutos Federais de Educação, Ciência e Tecnologia. Considera-se essa problemática de fundamental importância devido ao papel preponderante que o ensino de filosofia representa para essa nova visão de ensino e, ao mesmo tempo, pelos desafios enfrentados por professoras e professores. Ao mesmo tempo, pela relativa juventude dessas instituições, ainda não se tem uma literatura consolidada, sobretudo no que se refere ao contexto do ensino de filosofia dentro desta realidade. Com isso, pensa-se estar contribuindo para lançar luz a uma problemática que ainda demanda ser abordada. O artigo resulta tanto de uma pesquisa bibliográfica sobre o ensino de filosofia quanto da própria organização administrativa e pedagógica dessas instituições, pois o conhecimento dessa organização é o pressuposto para entender-se os desafios e as potencialidades desta disciplina diante dessa proposta de ensino. Entende-se que tanto a discussão em torno dos desafios decorrentes da organização administrativa e estrutural dessas instituições como, sobretudo, a reflexão acerca da prática pedagógica dos professores de filosofia são pressupostos fundamentais para um trabalho frutífero desses docentes.

PALAVRAS-CHAVE: Ensino de filosofia, Prática Pedagógica, Institutos Federais, Ensino Profissional Tecnológico.

1. Introduction

The debate regarding the right, the role, and the model of philosophy teaching is not a recent topic within the school curricula of Brazilian education. Instead, it is a discussion that has spanned generations. Many of these debates have been shaped by historical contexts, which, in turn, reflect social, political, economic, and cultural interests. In other words, the right to include philosophy and the way it is incorporated into curricula have often been deeply influenced by the various contexts in which national education has been embedded. In contexts where the inclusion of philosophy in curricula has been defended, a persistent underlying question has been whether philosophy teaching should prioritize the well-established canons of the history of philosophy or emphasize open reflection on various philosophical problems. While this foundational debate remains relevant, this paper aims to address the challenges and potentialities of philosophy teaching within the reality of Federal Institutes of Education, Science, and Technology. To achieve this, two key points of reflection are essential: What defines the nature of philosophy teaching, and, consequently, what is its educational significance? What characterizes these educational institutions (Federal Institutes), and fundamentally, what are the challenges and

potentialities of philosophy teaching within the pedagogical and administrative structure of these institutions?

To briefly address the first question¹, we will turn to the classical literature on philosophy education and the nature of this field of knowledge. In this context, it is also considered important to offer brief and general remarks to reconstruct the historical development of philosophy teaching in Brazil. These considerations will be essential to understanding the shift in perspective within philosophy education following the political re-democratization and, more specifically, to contextualize its focus within the teaching practices of Federal Institutes.

To answer the second question, the discussion will draw on the laws that underpin these institutions, addressing both pedagogical and administrative aspects, the literature produced over the few years of these institutions' existence, and the experience of teaching philosophy at a Federal Institute by the authors of this article. It is worth noting that this theme is directly related to the doctoral research problem of one of the article's authors, which is currently in its initial stages of development.

2. Brief Considerations on Philosophy Education

Since the dawn of philosophical thought, this field of knowledge has always sought an interdisciplinary understanding of knowledge. Philosophy emerged by integrating what we now understand as distinct areas of knowledge, through an integrative investigation that sought alternative foundations for understanding the natural world, moving beyond mere mythological explanations.

In its early stages, within the context of Greek *Paideia*², philosophy also envisioned a holistic formation of the individual. It is in this vein that Dermeval Saviani asserts that philosophical reflection is characterized as a “radical, rigorous, and comprehensive” investigation. He emphasizes that in philosophy, “[...] the problem cannot be examined in a partial manner but from a comprehensive perspective, relating the specific aspect in question to other aspects of the broader context in which it is embedded” (Saviani, 1985, p. 17).

This interdisciplinary vision of knowledge was, to some extent, compromised at the end of the modern period, as specialized knowledge in different fields fragmented understanding into isolated

¹ It is not the intention here to delve into a deeper discussion about the teaching of philosophy in a general context, but rather to address it in a brief and generic manner, as the main focus of this article is limited to reflecting on the challenges and potentialities of teaching philosophy within the scope of Federal Institutes—a reflection that will be addressed in the development of the second question.

² Although the etymology of the word *Paideia* derives from *Paidos*, which in Greek refers to a child, this type of education also extended to young people and adults. Prioritizing intellectual development, this pedagogical model, idealized in the context of classical Greece, also encompassed the moral, cultural, and even physical formation of the citizen.

"islands" that, over time, became increasingly disconnected and incommunicable. In a paradoxical way, the same ambitious and fruitful modern program that, with great optimism, brought advances and nurtured dreams across all domains of knowledge—dreams that perhaps reached their highest aspirations in Enlightenment ideals—did not fully materialize, giving rise to feelings of disillusionment within a postmodern perspective³. Marques (1992, p. 555) raises a critical question about this outcome:

In the logic of its conquests and successes, modernity reached the point of exasperation and the exhaustion of its self-legitimizing efficacy, becoming a threat to the very future it so eagerly pursued. Is it an entirely failed project, or an unfinished one that must be reconstructed? Are we facing an agonizing postmodernity, or the dawn of a promising neo-modernity?

In the philosophical field itself, many effects of this fragmentation of knowledge can be observed. First, this fragmentation arises from the dissolution of the previously unified body of knowledge provided by philosophy, as this integrative approach divides into distinct perspectives, each shaped by the fragmented viewpoint of individual sciences. This fragmentation could pose challenges to the philosophical domain, given that this integrative reference point not only originated with philosophy but also remained intrinsically tied to it until the beginning of modernity. Furthermore, one of the philosophical repercussions of this knowledge fragmentation is the specter of solipsism—a condition in which the individual, isolated within themselves, becomes incapable of establishing intersubjectivity. Marques (1992) reinforces this idea by stating that, under the modern paradigm, the

(...) consciousness knows through representation, relating to objects that, for better mastery, it reduces and fragments into compartmentalized specializations isolated from their broader natural and cultural contexts. Scientific disciplines become enclosed within their narrowed scopes, rendering them incommunicable with one another and inaccessible to those not initiated into their secrets (Marques, 1992, p. 553).

All these critiques, although they vary among themselves and often emerge from a reformist perspective regarding the philosophical field, the modern foundational program, and tradition itself, lie at the root of the questioning reflections of thinkers like Marx. Marx's critique goes beyond the capitalist system, extending to the very way in which philosophy has been constituted. Similarly, Friedrich Nietzsche challenges modern tradition from a critical standpoint. According to Marques (1992, p. 556):

a frontal attack on modern Enlightenment reason is undertaken by Nietzsche, sharpening the consciousness of the era through the intensification of subjectivism to the point of self-forgetfulness. In losing itself, the subject is struck by the shock of the sudden, merging into the moment and opening up to the unexpected, free from the constraints of cognition and teleological activity, as well as from all imperatives of utility and morality.

³ The critical reinterpretations of the legitimately ambitious and optimistic modern program initiated during the Renaissance—an endeavor that, as the term itself suggests, signifies a return to the ideals of Greek thought and continued throughout much of the modern period with a vision and belief rooted in progress, culminating in Enlightenment ideals—experienced, particularly in the 20th century, a period of disillusionment strongly marked by historical contingencies, such as the two World Wars. These historical contingencies exerted a profound influence on philosophical and intellectual thought, including the exile of thinkers due to their origins or even for defending their ideas.

It is argued here that this configuration of knowledge, shaped and culminated by modern thought—a context that might place philosophy and education at risk due to the fragmentation of knowledge—paradoxically emphasizes the importance of philosophy's role. In other words, since this scenario of isolation and modern specialization did not arise directly from philosophical knowledge but rather from the development of various scientific fields based on the specific nature of their respective objects, philosophy's role becomes imperative in the effort to reestablish the unity of knowledge. This importance and necessity are well elucidated by Marques (1992, p. 557) when he states:

Situated at the core of this widespread crisis of modern reason, education demands a radical reconstruction. (...) Radical reconstruction here means the rebuilding of reason itself, now centered not on individual subjectivity or particularity, but on the intersubjectivity of free communication among social actors, grounded in a profound epistemic-hermeneutic revision.

For this endeavor, the presence of philosophy is thus considered important. In the context of this article, the significance of philosophy's inclusion in the school curriculum will be analyzed within the reality of the Federal Institutes.

It is well known that, throughout different historical periods, the trajectory of philosophy education in Brazil—its role, significance, and even the way it has been structured—has been strongly influenced by the interests of national education. These, in turn, as previously mentioned, have been closely tied to social, economic, and political contexts and demands. The focus of this article will not be a deep or extended exploration of the developments of philosophy education in Brazil. Instead, the aim is to dedicate this space to presenting the challenges and potentialities of teaching philosophy within the context of the Federal Institutes of Education, Science, and Technology. Nonetheless, it is important to note that the structure of Brazilian education before the emergence of the Federal Institutes, as well as the place and manner in which philosophy was implemented (when it was included), had a strong correlation with those broader dynamics.

Although philosophical knowledge has embodied an integrative nature and a public Socratic spirit since its origins, philosophy education in Brazil during the military regime retained an elitist character and was, consequently, restricted to a small and privileged segment of the population, even when offered in public education, albeit on a non-mandatory basis. At the same time, as education was partially constrained by the economic and especially political context of the period, its implementation undermined philosophy's identity, which has historically been characterized by a critical and reflective attitude toward the world. Specifically regarding philosophy, it is worth highlighting Law No. 5,692/71.

which removed Philosophy and Sociology from the secondary school curriculum and replaced them with the mandatory subjects of Moral and Civic Education (Educação Moral e Cívica - EMC) and Brazilian Social and Political Organization (Organização Social e Política Brasileira -

OSPb). These subjects were designed with the essential aim of systematizing the promotion of obedience and reinforcing military ideology and civic-mindedness (Moreira, 2022, p. 1156).

However, while the social, economic, and political context was grimly decisive in shaping the treatment of education and philosophy during sensitive periods such as the dictatorship, this same influence became a positively transformative force for both domains following Brazil's process of political re-democratization.

In the educational context, these changes are reflected in the educational guidelines enshrined in the Federal Constitution of 1988 and the ideals established in the National Education Guidelines and Framework Law (Lei de Diretrizes e Bases da Educação Nacional - LDB) of 1996. Emerging from the democratic opening after the military dictatorship, these new directives brought significant advancements, as Sturza (2003, p. 44) thoughtfully observes:

With the democratization of education in Brazil, initiated through the Federal Constitution of 1988 and Law No. 9,394/1996 (the LDB of 1996), there was a significant expansion in access to education. This process was a direct result of the rise of democracy in Brazil, following twenty-one years of military dictatorship.

Indeed, this democratic expansion of education, making it a right accessible not only to social elites but to all Brazilian citizens, is expressly established in Articles 205 and 206 of the Federal Constitution:

Article 205. Education, as a right for all and a duty of the State and the family, shall be promoted and encouraged with the collaboration of society, aiming at the full development of the individual, their preparation for the exercise of citizenship, and their qualification for work. Article 206. Education shall be provided based on the following principles: I - Equal conditions for access to and permanence in school; II - Freedom to learn, teach, research, and disseminate thought, art, and knowledge; III - Pluralism of ideas and pedagogical approaches, and the coexistence of public and private educational institutions; IV - Free public education in official institutions (BRAZIL, 1988).

Regarding philosophy education within the context of political re-democratization, one can point to the mobilizations advocating for its inclusion in the mandatory curriculum, especially from the 1990s onward. It is important to recall that, prior to this, philosophy was an erudite field of knowledge associated with elite schools and thus accessible only to a privileged segment of the population, even within public schools. These efforts culminated in the inclusion of philosophy and sociology as mandatory subjects in all grades of secondary education, established through Law No. 11,684, on June 2, 2008. While a dedicated discussion on the implementation process—such as how to adapt erudite philosophical knowledge, typically addressed at universities or, in some cases, elite schools, for teaching in public secondary education—is warranted, this article will not delve into that topic at this time. Instead, this reflection will be approached, as mentioned earlier, through the lens of philosophy education within

the technical and professional teaching framework of the Federal Institutes of Education, Science, and Technology. Before initiating this discussion, however, it is worth noting that both the law mandating philosophy as a subject in all secondary education grades (Law No. 11,684) and the law establishing the Federal Institutes of Education, Science, and Technology (Law No. 11,892) were enacted in the same year - 2008. This coincidence, far from being accidental, is another product of the democratic advancements in education achieved during the post-military dictatorship era.

It is also within this context that the Federal Institutes were established, envisioned as a new proposal for technological vocational education. Historically, Brazilian education has been characterized by a clear duality, with distinct objectives for different social classes. However, the structure proposed by the Federal Institutes, from their legal foundations to their pedagogical guidelines, represents a deliberate shift toward promoting both technical and professional development, as well as foundational education. This vision is reflected in everything from their geographic distribution to their teaching philosophies, aiming to serve the most disadvantaged segments of the population. This shift in perspective - from a historical view where the working class was granted only technical training to serve the labor market, to a model of omnilateral education—is particularly evident in the Federal Institutes' commitment to holistic technical development.

While they maintain a focus on technical and professional training, they also ensure a comprehensive education for individuals by including philosophy in their curriculum. The continued inclusion of philosophy as a mandatory component in an institution dedicated to vocational and technical education underscores this commitment to an integrated educational approach. In other words, the presence of philosophy in the Federal Institutes' curriculum signals a clear intention to provide not only technical expertise but also a broader, more reflective and critical formation of the individual.

3. From Administrative Characterization to the Pedagogical Conception of Federal Institutes: A Proposal for a Paradigm Shift in the History of Technological and Vocational Education

The Federal Institutes of Education, Science, and Technology represent a paradigm shift in the provision of technological and vocational education. To a large extent, this milestone stems from a shift away from a perspective in which the duality prevalent throughout the history of Brazilian education offered a preparatory education to the country's social elites, aimed at enabling the continuation of their studies, while less privileged social classes were restricted to technical education focused solely on

workforce training. This duality, for a long time, contributed to the perpetuation and reproduction of social inequalities.

According to Dante Henrique Moura (2010, p.61), when referring to education during the Brazilian colonial period,

"[...] within the school context, what existed until then was a preparatory education exclusively for the elites, aimed at training future leaders. Thus, education served the function of contributing to the reproduction of social classes, as the children of the elites were guaranteed access to such schooling, while it was denied to the rest."

Further emphasizing the dual nature of Brazilian education, the same author highlights the perpetuation of this perspective in a historical context tied to the year 1909, when Nilo Peçanha established the Schools of Apprentices and Craftsmen. Thus, "the elitist nature and the reproduction of the stratified social structure of this organization are clearly observed" (Moura, 2010, p. 61).

Another significant milestone in the historical process of professional and technological education, prior to the establishment of the Federal Institutes and their new approach to teaching, was the transformation of three technical schools into Federal Centers for Technological Education (CEFETs). These schools were located in the states of Rio de Janeiro, Minas Gerais, and Paraná. This development is considered important because it enabled these institutions to operate in higher education, thereby equating them, in terms of administrative structure, to university centers.

Finally, the last moment preceding the creation of the Federal Institutes through Law 11,892 - and which, to some extent, highlights a considerable shift in both the administrative and pedagogical frameworks of these institutions—occurred with the policy prohibiting the establishment of new professional and technological education units in 1998. This policy, through specific regulations, redirected these institutions primarily toward offering higher education programs and, paradoxically, regular high school education, delegating the provision of technical courses to the states and private sector (Pacheco, 2011, p. 48).

Without delving deeply into the history of professional and technological education in Brazil and how it, in part, reproduced and contributed to the maintenance of the prevailing social structure, it is assumed that the Federal Institutes aim to transform this duality between preparatory education, traditionally reserved for the elites, and technical education—whether in its origin as a form of assistance or later conceived almost exclusively as workforce training for the working class to serve capital.

In this regard, when defining the purposes and characteristics of the Federal Institutes, Law 11,892, in its paragraph 6, states the following:

I – Offer professional and technological education at all levels and in all modalities, training and qualifying citizens for professional activities in various sectors of the economy, with an emphasis on local, regional, and national socioeconomic development;

- II – Develop professional and technological education as an educational and investigative process for generating and adapting technical and technological solutions to social demands and regional specificities;
- III – Promote the integration and verticalization of basic education, professional education, and higher education, optimizing physical infrastructure, personnel frameworks, and management resources;
- IV – Direct its formative offerings to consolidate and strengthen local productive, social, and cultural arrangements, identified based on the mapping of socioeconomic and cultural development potential within the Federal Institute's scope of activity;
- V – Establish itself as a center of excellence in the teaching of science in general and applied sciences in particular, fostering the development of critical thinking geared toward empirical investigation;
- VI – Qualify as a reference center supporting the teaching of sciences in public educational institutions by offering technical training and pedagogical updates to public school teachers;
- VII – Develop extension programs and disseminate scientific and technological knowledge;
- VIII – Conduct and promote applied research, cultural production, entrepreneurship, cooperativism, and scientific and technological development;
- IX – Promote the production, development, and transfer of social technologies, particularly those aimed at environmental preservation (Brazil, 2008. P.6).

Thus, in a very summarized manner⁴, it is possible to highlight some foundational aspects of both the administrative and pedagogical conception of these institutions, which converge toward the proposal of breaking with the historical duality of technological and vocational education. First, reference can be made to the fundamental premise of this new educational model. The goal in question “is not to train a professional for the market, but rather a citizen for the world of work—a citizen who could be either a technician or a philosopher” (Pacheco, 2011, p.11).

This focus on forming a citizen-subject, far beyond merely training a technician to serve the labor market, is envisioned through various instruments. The provision of education spanning multiple levels of learning, for example, and the very possibility of constructing a formative pathway through the vertical integration of education, represent more than an administrative structure optimizing laboratories and educational professionals. Instead, they reflect a pedagogical concept aimed at developing students from foundational education in Integrated High School to postgraduate studies. Similarly, offering courses in different modalities—not limited to in-person instruction but extending to distance learning—emerges as a strategy to address the complexities of a diverse society. This approach broadens access to education, breaking geographical barriers and expanding educational opportunities. Moreover, the principle that teaching, research, and extension constitute an inseparable triad strengthens the notion that education within these institutions is intrinsically connected to the external community through extension activities.

⁴ Given that the central purpose of this article is to address the challenges and potentialities of teaching philosophy within the context of Federal Institutes, we will not delve deeply into how these institutions propose to break with the historical duality that has characterized professional and technological education in Brazil. Instead, we will merely highlight some of the main pathways that, within this perspective, point toward such a rupture. These general observations, however, will be important for discussing, shortly thereafter, the challenges and potentialities of teaching philosophy. These are reflected in the remarkable capacity of this field of knowledge to engage with this new educational model, while also being confronted with the challenges of delivering high-quality instruction, given the complexity of these institutions and the reality experienced by philosophy teachers in their professional practice.

Research, in turn, becomes a significant differentiator, focusing on solving problems aligned with societal demands and fostering innovative solutions tailored to real-world challenges.

In summary, it can be said that the originality of these institutions converges on a concept of integrated education, not as a specific level but as a teaching philosophy. According to this proposal and conception, there is no primacy of technical education over general education. Students are not being prepared solely in technical terms for entry into the labor market. Instead, they are shaping themselves through a comprehensive education, rooted in an integrative approach that seeks to address the various dimensions of human development.

It is precisely within this new vision of professional and technological education that we aim to reflect on the teaching of philosophy. As noted earlier, the field of philosophy has, since its origins, established itself as a domain that consistently seeks a critical and integrative perspective on knowledge (even though this rightful prominence has not always been guaranteed in the history of Brazilian education). How, then, can we not see in the teaching of philosophy a key ally in this new proposal for professional and technological education developed by the Federal Institutes? However, the questions cannot be limited to this point alone. In light of this demand, how should the pedagogical practice of philosophy teachers be conceived within the complexities of the Federal Institutes context? This discussion will be taken up in the subsequent reflections.

4. Reflections on the Teaching of Philosophy in Professional and Technological Education at Federal Institutes

When experiencing the reality of teaching in Federal Institutes, it becomes evident that one of the fields of knowledge with the greatest integration across different courses, modalities, and levels of education is philosophy. From Integrated High School to Postgraduate studies, the consistent presence of philosophy (as a component of a broader area of knowledge) in nearly all contexts encourages reflection on the reasons behind this significant presence. Clearly, the characteristic previously highlighted—one that leans toward an interdisciplinary approach to this field of knowledge (not always effectively present in the history of Brazilian education, but intrinsic to the defining nature of this domain or as a legitimate right that was denied at certain historical moments) forms the foundation of this reality. The new trend in professional and technological education at Federal Institutes, which seeks an organic articulation between the elements that make up the curriculum at each level and modality encompassing both general education and technical/professional aspects demands an ontological⁵ sense from

⁵ Here, we refer to the responsibility of understanding and, consequently, addressing the aspect of a foundational education that is linked to and interdependent with technical and professional aspects. That is, understanding these different domains in an integrated manner is the first step in attempting to break with the historical duality that has been established over time.

philosophy. In other words, this underscores the understanding that the teaching of philosophy can contribute to recognizing that the general education dimension and the professional and technological dimension are not merely juxtaposed within the curriculum but are interrelated to foster the comprehensive education of the student.

At the same time, fostering critical and reflective thinking to understand the rapid transformations in the world of work and in a complex society is not only an important task but a necessary one. Along the same lines, understanding the philosophical underpinnings involved in each field of knowledge, each technique, or each professional domain becomes imperative in this new context. It is also unnecessary to restate the evident importance of addressing ethical issues across various domains of knowledge, as well as the ethical implications present in the social or even environmental realms, in light of emerging demands. Additionally, the significance of philosophy is emphasized not only in teaching but also in its role in research and community outreach. Ultimately, this wide-ranging potential for engagement underscores the justified demand for philosophical thought in virtually all areas of institutional life.

After a long period, the inclusion of philosophy in school curricula, due to its importance—and, in this case, within the framework of technological professional education in Federal Institutes—now appears to be relatively settled. Specifically concerning the teaching of philosophy, the next necessary step is to reflect on the pedagogical practices of philosophy teachers in light of the significance of this demand. In other words, with the debate over the importance and presence of philosophy in school curricula, and, so to speak, in the organic life of these institutions resolved, the moment has arrived to deliberate on how this presence should be articulated. Over time, this discussion has already been taking place, particularly regarding its broader role in education (not exclusively within the context of Federal Institutes), with a focus on adapting the scholarly knowledge that has long been selectively developed into the critical and reflective knowledge necessary for teaching applied to the context of secondary education.

However, even while benefiting from the legacy of the reflections outlined above, the reality and demands of teaching philosophy in Federal Institutes go far beyond those of other educational contexts. This is not only because it integrates general education with technical and vocational training but also because the complexity is significantly greater due to the diverse levels, modalities, and realities involved. In other words, while the justified presence of philosophy in the curriculum of these institutions is a reason for celebration, it is now necessary to address how to conceive the pedagogical practice of philosophy teachers in the face of these unique challenges.

By pedagogical practice, we refer to the entire educational process involved in mobilizing knowledge within the classroom, while also considering and presupposing various elements and

assumptions. Narrowing the focus of this reflection, we ask: how can the importance of discussing the construction of pedagogical practice in such diverse realities be understood? And, if the answer to this question is affirmative—that is, if it is indeed important to reflect on pedagogical practice within the proposed educational context—what conception of pedagogical practice might best align with and respond to this demand?

To reflect on the first question, based on what has been discussed so far, it seems evident that the answer will be a resounding yes. Indeed, the discussion about the pedagogical practice of philosophy teachers—who typically work with varying levels, modalities, and realities across a wide array of courses, connecting teaching with research and outreach, and integrating general education with technological and vocational training—is of fundamental importance. In fact, it is assumed that pedagogical practice, considering the concept of education within the context of professional and technological teaching in Federal Institutes, must be constructed to address and embrace this inherent complexity.

From this framework, our understanding of pedagogical practice aligns with the Aristotelian concept of praxis as opposed to the notion of poiesis. Revisiting Aristotle, Carr (1996) seeks to elucidate the concept of pedagogical practice by associating it with the Aristotelian notion of praxis while distinguishing it from poiesis. According to the author

Practice [as praxis] is not a neutral instrument. Therefore, practice cannot be understood as a form of technical mastery designed to achieve an external end, nor can such ends be predetermined independently of the practice itself. Within the Aristotelian tradition, all ethical and political activities were considered forms of practice and, consequently, so was education. Another aspect in which praxis differs from poiesis is that its aims are never immutable or fixed. On the contrary, they are always subject to revision as the intrinsic 'goods' of the practice are progressively pursued. On the other hand, in poiesis, the object is known prior to the action (Carr, 1996, p. 95-96).

Well, if we consider such plural contexts within the same concept of teaching in the reality of professional and technological education in Federal Institutes, we can only conceive of pedagogical practice in light of the meaning attributed to Aristotelian praxis. This is

Pedagogical practice cannot be understood as a form of poiesis governed by predetermined ends and fixed rules. It can only be intelligible as a form of praxis, guided by ethical criteria intrinsic to the educational practice itself—criteria that serve to distinguish authentic pedagogical practices from inauthentic ones and good pedagogical practice from indifferent or poor practice (Carr, 1996, p. 101).

In other words, framing the issue at hand, it is assumed that the peculiarities of teaching philosophy within the context of professional and technological education in Federal Institutes make it important and necessary to address pedagogical practice. Pedagogical practice, understood as praxis, must be a reflective action—one that critically examines each space/time, situation, level, and modality. Consequently, this perspective asserts that such practice should not (or must not) be tied to the concept

of *poiesis* as a rigid, automated, and unreflective practice that leads to a uniform didactic approach replicated across all these diverse contexts. Instead, it should account for the complexity inherent in these settings, which nevertheless converge toward a shared concept of education within this reality.

For this to be possible, however, some progress is still required. Although, when comparing the reality of Federal Institutes with public schools—whether municipal or state—it is undeniable that working conditions, research opportunities, and outreach possibilities are significantly more favorable in the former, specific challenges remain in the case of philosophy. One such challenge is the need to provide a more adequate workload to meet the demands outlined above. It is not uncommon to see philosophy teachers at the top of the workload rankings due to the wide-ranging scope of their responsibilities, as previously mentioned.

Furthermore, and as a consequence, another factor that warrants reflection in the search for alternatives is that, particularly in the Integrated High School programs (Ensino Médio Integrado), while philosophy is consistently present in the curriculum, it is often limited to just one class period. This fragmentation, combined with the already high teaching workload, often results in teachers being responsible for a large number of classes. This extensive scope of responsibilities also generates a subsequent demand: the need to participate in a significant number of pedagogical meetings, class councils, and other institutional activities across various courses, which, to some extent, overburdens these educators.

In this context, as has been highlighted, the teaching of philosophy in the Federal Institutes of Education, Science, and Technology represents a significant milestone in the history of Brazilian professional and technological education. However, it must remain a subject of ongoing reflection to ensure that its presence is effectively integrated and sustainable within this unique educational framework.

5. Conclusion:

We are heirs to an educational tradition that, for much of its history, established a dual education model. This model provided the dominant classes with an education that served as a foundation for further studies, while for the working class, education was closely tied to preparation and training for the workforce, serving the interests of capital and Brazilian elites. Gradually, in the period following Brazil's political re-democratization, this scenario—albeit not at an ideal pace—has shown signs of a paradigm shift. This change can be examined across various domains. Here, the focus has been on the significance of the emergence of the Federal Institutes as a new concept in professional and technological education. This trend can be aptly represented by the concept of integration, which seeks to overcome the historical

duality of professional and technological education. It aims to contribute to a holistic education for students, moving beyond a purely technical and work-oriented vision to foster a more comprehensive and transformative approach to learning.

In this new perspective, it is both symptomatic and highly elucidative the role assigned to philosophy within this new proposal. All the aspects highlighted throughout the article underscore the constant presence of philosophy in the various spheres of life within these institutions. However, alongside this presence, numerous other concerns emerge, as previously mentioned, prompting us to reflect on crucial issues to ensure that this presence becomes fruitful. Beyond the administrative and structural concerns surrounding the philosophy teacher within the institution, the challenges inherent to the pedagogical practice of this teacher, who deals with such complexity, must become the subject of profound discussion. Therefore, it is proposed to place the pedagogical practice of the philosophy teacher at the center of this debate.

Therefore, as previously indicated, given that these institutions are relatively young, there is not yet a substantial and established body of literature addressing this issue. As a future perspective (including as part of the doctoral research of one of the authors of this article, currently in its early stages), it is considered important to conduct interviews with the primary actors involved in teaching philosophy—namely, the teachers themselves. This would aim to understand to what extent the discussion around their pedagogical practice is recognized and, subsequently, how this practice is constructed within such a complex context. Expanding the scope of these inquiries further, it is also essential to reflect on how the new reality of teaching philosophy in Federal Institutes is being addressed within teacher education programs in Philosophy Licensure courses.

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