

Project and Contemplation as an Educational Practice of Philosophy

Proyecto y contemplación como práctica educativa de la filosofía

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ABSTRACT:

The aim of this study is to analyze the relevance of teaching philosophy based on teaching projects that significantly present the need for contemplation in order to think about reality in a way that is closer to reality. It is known that philosophy, since its origins, has stood out for its characteristic of being close to the pulsating life of the polis and in this space, and from there, to think about existence and other issues considered fundamental. Therefore, we present the report of the execution of a teaching project developed on a campus of the Federal Institute of Rondônia in 2023, as a strategy to work on philosophy content in another format that is closer to the life of the student community. The methodology consists of reading and analyzing texts specialized in the issues addressed here as a way of substantiating our argument regarding the need to think about teaching philosophy through projects, especially in technical and technological education institutions, such as the Federal Institutes. The relevance of this research lies in the fact that it exposes the real need for projects that increasingly present philosophy in an organic way to the student community, thus awakening not only critical sense, but also awareness and the difference of being educated in a federal institution deeply committed to contemporary issues such as sustainability, minority thinking and decoloniality.

KEYWORDS: Decolonial, Philosophy, Projects, Contemplation, Education.

RESUMEN:

El objetivo de este estudio es analizar la relevancia de la enseñanza de la filosofía a partir de proyectos docentes que presenten de manera significativa la necesidad de la contemplación para pensar la realidad de una manera más cercana a ella. Se sabe que la filosofía desde su origen se ha destacado por su característica de estar cercana a la vida palpitante de la polis y en este espacio y desde allí pensar la existencia y otras cuestiones consideradas fundamentales. Es por eso que reportamos la ejecución de un proyecto docente desarrollado en un campus del Instituto Federal de Rondônia en el año 2023, como estrategia para trabajar contenidos de filosofía en otro formato, más relacionado con la vida de la

comunidad estudiantil. La metodología consiste en la lectura y análisis de textos especializados en los temas aquí abordados como una forma de fundamentar nuestro argumento respecto de la necesidad de pensar la enseñanza de la filosofía a través de proyectos, especialmente en instituciones de educación técnica y tecnológica, como los Institutos Federales. La relevancia de esta investigación consiste en que expone la necesidad real de proyectos que presenten cada vez más la filosofía de manera orgánica a la comunidad estudiantil, despertando así no sólo el sentido crítico, sino también la conciencia y el diferencial de formarse en una institución federal. profundamente comprometido con temas contemporáneos como la sostenibilidad, el pensamiento minoritario y la descolonialidad.

PALABRAS CLAVE: Decolonial, Filosofía, Proyectos, Contemplación, Educación.

INTRODUCTION

Is there ever a time when philosophy is not useful for reflective thinking? Certainly not. Philosophy is more than necessary in any concrete situation of human existence. Its relevance goes beyond the totality of what we ourselves believe we understand. After all, if we understood it exclusively within our understanding, we would certainly be limiting it. This is not romanticism, but a call to attention to perceive, above all, the reality of students in the Federal Education Network and their expectations for the future.

But how can we successfully implement this philosophy in the classroom, which is so important and necessary in times of rapid technological and scientific transformation? The development of teaching, research and extension projects is undoubtedly the best alternative because it allows the student community not only to develop a project in itself, but also to strengthen institutional relations between the student and teaching communities. An atmosphere of belonging to something much greater than oneself is created through a dialogical-reflective space that effectively considers reality.

Geographically, our institutions are located in a country with continental dimensions, which is wonderful for thinking about teaching philosophy through projects, because here we find the great Brazilian cultural diversity that can and should be used as a source of inspiration and a starting point for philosophical thinking. But to do so, we need to develop the contemplative dimension of reality, that is, to perceive the signs of the times and, based on them, to use questions that truly make sense and help us think of truly effective solutions to transform reality. We need to leave the walls of our institutions, our offices, and seek to develop activities that effectively touch the world of life and thus realize that philosophy can be more attractive and transformative than we ourselves think it is. It is not on the floor of our classrooms that philosophical thinking happens, make no mistake about it, in fact it begins much earlier, that is, it happens in the original reality of each student who enters the front walls of our institutions. In addition to the “desire” to obtain the long-awaited diploma, each individual has their own way of seeing the world that needs to be explored as a source for the development of the educational tripod of teaching, research and extension.

Therefore, the aim of this study is to develop a reflection on philosophy and its teaching within the federal education network, pointing to teaching through projects as an interesting engagement tool for the student and teaching community.

1. THE CONTEMPLATIVE ASPECT OF PHILOSOPHY

Philosophy, since its earliest days created by the Greek genius (Reale, 2012, p. 11), although with some disagreements in this regard (Hobuss, 2014, p. 26), has expressed itself as a profound form of connection with the surrounding reality where the observation of the continuous flow of life provides the most beautiful material forms of reflective thinking. The very transience of life has offered unique ways in which human beings have perceived themselves and other beings in an original and questionable way.

Does philosophical life then consist only of applying at every moment theorems that one has mastered well to solve life's problems? In fact, when one reflects on what the philosophical life entails, one realizes that there is a gulf between philosophical theory and philosophizing as a living action. The artist also seems content to apply rules. But there is an immeasurable distance between the abstract theory of art and artistic creation. Now, in philosophy, it is not only a matter of creating a work of art, but of transforming oneself. To truly live as a philosopher corresponds to an order of reality that is totally different from that of philosophical discourse. (Hadot, 2014, p. 265).

Let us remember the first philosophers who sought to find rational answers without appealing to divinities, especially because both human and divine language had a certain incompatibility (Incerti, 2023, p. 49) and for this reason they formulated the first questions that had no other need than the encounter with the *ἀρχή* of all things. Therefore, “the Ancients found, in such a conscience and in such an attitude of life, serenity, tranquility of the soul, inner freedom, love for others, consistency of action” (Hadot, 2014, p. 330). Finding this foundation was necessary because from it all other things would be possible to be unraveled because its general principle had been discovered. It is worth noting that this same Greek philosophy would significantly influence all Christian thought and its spirituality (Hadot, 2014, p. 69) in the following millennia. An example of this is monasticism, which keeps its members always vigilant (Hadot, 2014, p. 76) before God, just as ancient philosophers always remained austere in the face of human frivolities. The figure of Socrates fits perfectly here as someone who constantly enters into deep recollection (Hadot, 2014, p. 53, 70, 81), even leading him to be late for commitments (174 d -175 d). In this way, what is a priority or not in human existence is hierarchized and the need to always seek to maintain sobriety (Hadot, 2014, p. 70) is established, not to place oneself in a position of superiority, but

of vigilance, where even one's words have a different meaning and significance from those of other guests (Hadot, 2014, p. 72,78,81) precisely because of their contemplative content that sets them apart.

It is no wonder that Socrates is a central figure in Plato's works. His resourcefulness, imbued with an umbilical relationship with reality, allows his arguments and questions to reach where they should, the heart of human interiority.

Such are the words of Socrates. Starting from common language, from common subjects, he traces paths through which his interlocutor clashes with himself. The banality of the subjects corresponds to the banality of the interlocutors; Socrates is a man of the street and his interlocutors are found on the street. (Oliveira, 2016, p.329)

Therefore, the street as such is certainly the prominent space where essential exchanges occur for the enjoyment and change of individuals who dialogue with Socrates. This plot, or if you prefer, this “sting” (Oliveira, 2016, p. 322) that penetrates like a double-edged sword could only have the effect it has with the connection between Socratic perceptive sensitivity and the experience of the comings and goings of his contemporaries in the Greek polis. There is no more fertile ground than this for the development of a critical and creative consciousness. Therefore, “only Socrates’ everyday life allows us to understand his philosophy, and there his moral demand is revealed, his being outside the world and in the world at the same time. Socrates, undoubtedly, represents the ideal model of the philosopher throughout antiquity after him” (Oliveira, 2016, p. 340), above all, for his courage (28 b, 165-166) recorded by Plato in his *Apology or Defense of Socrates*.

That's right! Philosophy presupposes courage to tell the truth, like Socrates, who gave his own life for what he believed in, as the Western tradition bequeaths to us. By analyzing all these elements, we come to the understanding that only in this way will it be possible to understand Plato in his work *Republic* when he talks about Socratic nobility (I, 337 a, p. 21), which goes beyond selfishness and is situated in the order of caring for oneself and others, as it does not oppose caring for the city (Hadot, 2014, p. 37, 66), which is the culmination of relationships. Note that Socrates' own life is a source of contemplation for thinking about strategies for developing philosophy teaching and learning activities.

In the same way, we can see that in a certain way, all philosophers throughout the centuries that followed also sought in their own way to find elements that would in fact produce answers to their questions, removing them from remaining fixed in the daily life of their existences (Hadot, 2014, p. 212) and, in general, this provides sufficient conditions for the emergence of what we understand today as philosophical currents. Where the philosopher is someone who is completely uprooted (Hadot, 2014, p. 59) from the reality that surrounds him from a new perspective and therefore the experience of virtue in

itself could be the greatest of all rewards (Hadot in Gual *et all*, 2013, p. 56) that a lover of wisdom could experience.

This brief retrospective is necessary to remember that philosophy has its value contained in the stimulus it provides to those who approach it with the intention of advancing into the abundant waters of vast human knowledge. In this sense, in a world fragmented in meaning, it is necessary to “[...] reconsider the subject in its entirety, globality [...]” (Incerti *et all*, 2022, p. 33). But for this to effectively happen, the contemplative dynamics of life come into play because only “[...] in this way will it be possible for us to see that we live in a different historical moment” (Incerti *et all*, 2022, p. 38) and that it lacks satisfactory answers to its respective dilemmas.

Contemplation requires, in addition to “[...] a life devoted to disinterested investigation [...]” (Hadot, 2014, p. 138), attention to the signs of the times that we encounter from time to time as thinkers committed to teaching philosophy effectively. In other words, only contemplation is strictly linked to the perception of this world that surrounds us.

The obstacle to the perception of the world is therefore not found in modernity, but in man himself. Man must separate himself from the world as world in order to live his daily life, and he must separate himself from the ‘everyday’ world in order to rediscover the world as world. (Hadot, 2014, p. 322).

Even with so many technological and scientific advances, human beings seem to have difficulty seeing the world as it really is, or at least as ancient philosophers sought to see it, and that is why it is necessary “[...] to reinsert the self into the world and the universal” (Hadot, 2014, p. 314) through the exercise of wisdom. The philosophical journey is an uprooting of everyday life with a view to a substantial change in behavior (Hadot, 2014, p. 58) and that is why we can understand ancient philosophy, for example, as a kind of ascetic spiritual exercise (Hadot, 2014, p. 59). Unlike other times when we think of philosophical systems, here at this point, we have a method that seeks the “[...] formation of a new way of living and seeing the world [...]” (Hadot, 2014, p. 64) with a view to transforming this same human being.

As philosophy teachers, the great challenge is precisely to convey the commitment that the philosopher has to a coherence of life expressed between his own existence and the speeches he delivers because it is inseparable (Hadot, 2014, p. 249) that is lived in everyday life (Nunes *et all*, 2018, p.180). Without this coherence, the speech becomes empty because it has no connection with existential concreteness, it is just abstract rhetoric.

It is necessary to think about teaching and learning strategies in class that help the student community to think philosophically based on the daily lives of their own lives and cultures. Within each experience, there are key elements for reflection and criticism of society that provide opportunities for

interesting and harmonious dialogues with the themes of philosophy. An example of this, from a decolonial perspective, is the work of Davi Kopenawa Yanomami entitled *The Falling Sky: Words of a Yanomami Shaman*, which contains the ontological understanding of being Yanomami as “we are other people” (2015, p. 443, 456, 459) in opposition to the “people of the commodity” (2015, p. 407 and 419), which is the Western-centric identity conceived by indigenous people. Here, we can see a philosophical perspective on being that can and should be explored in class with students, above all, as a critique of the present and an authorial political voice. In this way, there will be the formation and development of critical sense through concrete practices, which is very good for doing philosophy in a genuine way and not just doing the history of philosophy by memorizing historical periods, names and dates, or simply memorizing impactful phrases from famous philosophers. Of course, knowing all these things is necessary for learning philosophy, but staying only there is not enough, especially in an age of fragmentation of the senses.

The philosophical man practices philosophy in his life through daily habits. Thus, we see that each philosophical school has its own particular way of life, as in the case of the Platonists with their pride and the Epicureans with their poor diet. Thus, the characteristic that differentiates one school from another is the choice of a certain way of life. (Nunes *et al*, 2018, p.182)

Developing awareness of the differences between each era and the elementary forms of reflective thought conceived in them is fundamental. Now the big question is: how can this help me think about my daily life? If there is no effort to find answers to this question, then what is the point of learning such content? Haven't we just been throwing words into the wind? Now, as strategies are thought of to encourage the student community to respond, there is a high probability that timid answers will be found that will be improved over time. It is on the classroom floor that the most beautiful creative and stimulating dialogues have taken place to truly think about philosophy in tune with life. Therefore, we will now continue to address the need to be attentive to these signs, especially with regard to the crucial aspect that has been widely discussed today, which is decoloniality. Perhaps this is the great sign of our time and one that indicates an important path to be followed by philosophy teachers and students in particular.

2. ATTENTIVE TO THE SIGNS OF THE TIMES - DECOLONIAL ASPECT OF PHILOSOPHY

The current social situation marked by so many minority struggles can be an interesting stage for the work of philosophy teachers who aim to think about reality based on the signs that are there. This

framework includes the importance of philosophical thinking as a way of broadening reflective horizons in the face of the transformations that society is going through, thus conferring a sense of current affairs.

If we analyze, for example, the encouragement of research into contemporary Brazilian indigenous thought, students can discover throughout the process an unparalleled wealth that opens up room for substantial reflections in light of an ancestral tradition that is outside the Europe-USA axis. And the most important thing is that this same tradition has been aligning itself, adapting to new technologies to perpetuate and transmit its epistemologies (Valim, 2023, p. 168; Valim, 2024, p. 73, 115) with all its originality present in ancestral traditions that were previously unknown (Valim, 2023, p. 121). It is worth highlighting that when we talk about ancestral tradition, we are touching on the precious core of the issue for indigenous peoples. It is in this ancestry that we find the answers and guidance (Kopenawa, 2015, p. 466, 470, 475, 477, 485; Danner et al, 2018, p. 395; Valim, 2024, p. 112) necessary to live soberly and in harmony with the surrounding reality (Valim, 2024, p. 15, 17, 35, 43, 74, 100, 108, 110; Arias, 2011, p. 11) and that need to be listened to carefully (Kopenawa, 2015, p. 150, 170, 237, 430, 461, 481), after all, they are “pieces” of the same community and that through their voice manifest themselves as true interlocutors carrying out diplomacy between the worlds that intersect (Taylor; Viveiros de Castro, 2019, p. 774, 809; Viveiros de Castro, 2002, 357-358). While for Westerners their wisdom is contained in their “paper skin” books (Kopenawa, 2015, p. 13, 390, 435, 456, 468) and databases that, if translated, are nothing more than commodity words (Kopenawa, 2015, p. 435, 509), for indigenous peoples it is very well kept in the basements of their memories and at every moment they awaken to the transformation of the being that resorts to them.

Furthermore, the wisdom present in indigenous ancestry allows us to understand that these same indigenous people have a deep understanding of the diversity of life and how each people is their own center of consciousness because their fundamental analysis starts from their own existential corporeality whose identity is produced by the eyes of the community (Taylor; Viveiros de Castro, 2019, p. 773, 776, 784; Viveiros de Castro, 2002, p. 351, 354, 355; Viveiros de Castro, 2020, p. 41). Note that a teaching project that contemplates this range of possibilities offers the student community an expansion of the perspective of indigenous thought as something much broader and that can indeed contribute significantly to thinking about reality in a more lively and sustainable way.

Being aware of the signs of the times is exactly that: it is a search for sobriety and a real understanding of realities that escape us due to a coloniality of knowledge that persists in our hearts and minds, preventing us from seeing things as they really can be. In this sense, contemporary Brazilian indigenous thought, present in the most varied forms such as cinema, literature, and visual arts, presents the transformative and adaptive power of its ancestry that seeks to communicate to humanity in an

authentic way the eternal truths that ask us to “be careful”. Be careful with nature, be careful with what we are doing to ourselves as a society.

The words of ancient shamans teach the path to true life that is not focused on superficial matters like money and wealth, but on the essence of life itself, which is nature. Without due consideration of this wisdom, humanity risks losing its own source of understanding of what truly matters.

Now, look at the wonderful knowledge that can be made available to student communities in higher education and technical education throughout Brazil. It would require an investment, which is not necessarily financial, both in training the student community and in changing the Course Pedagogical Project that may not yet have considered the decolonial perspective. And here we are not only talking about disciplines linked to the humanities, but all others as well.

Thinking about science and technology in a decolonial way is essential in our times, “it is the crest of the wave”, especially for regions that are more distant from the major Brazilian centers. And that is why it is necessary to wake up to reality, to leave the comfort zones of knowledge that each area has and to have enough epistemic humility to realize that my discipline does not have all the answers and that these same answers may mean absolutely nothing to people who have other worldviews.

Therefore, we will now move on to a concrete example of the development of a Teaching Project designed for a higher education course in the area of Chemical Engineering at a Federal Institute located in the Western Amazon region. This project was developed and aroused the curiosity and creativity of the student community for teaching philosophy outside the axis of what they had already studied throughout their lives.

3. *COSTURANDO SABERES* PROJECT OF IFRO CALAMA - ALTERNATIVE FOR TEACHING, RESEARCH AND EXTENSION ON PHILOSOPHY AND DECOLONIALITY

Having the opportunity to live in an Amazon region such as Rondônia is an unparalleled opportunity for developing research and projects, precisely because of its diversity of peoples and cultures. It is a space that encourages and welcomes new proposals for developing activities to improve the quality of education. In this sense, the Federal Institute of Education, Science and Technology of Rondônia at the Porto Velho Calama Campus stands out in terms of the engagement of professionals and the support of the student community. Therefore, the “Costurando Saberes” Project encountered no objections to its implementation, which favored its development very naturally.

From its very name, “Costurando Saberes”, we get the idea that it sought to be a tool for inclusion and sharing of knowledge among the different areas of knowledge within an Federal Institute. Sewing

involves connecting dots, making several parts into a larger whole. This large patchwork of knowledge aimed to overcome a knowledge that was merely “in drawers” where knowledge does not flow between each other. It is very strange when we ask students in the second and third years of integrated high school what philosophy is for in their course and the answers vary between: “ethics”, “I don’t know”, “it’s no use”. Isn’t that very strange? Well, based on listening to symptomatic answers like these, the “Costurando Saberes” Project was born.

This project was developed in 2023 at the Federal Institute of Education, Science and Technology of Rondônia, IFRO, in the first class of the Bachelor's Degree in Chemical Engineering at the Porto Velho Calama Campus, being approved under the terms of Ordinance No. 306/PVCAL - CGAB/IFRO, of June 19, 2023 (Valim *et al*, 2023, p. 78). This project, which was recognized both in Brazil and abroad, allowed its coordinators to perceive some very interesting elements when working with philosophy through teaching projects.

It is believed that every teacher in the classroom has heard one of these symptoms at least once when performing their duties, especially when the teacher poses or tries to pose as a challenge to the class the production of a scientific article. Apparently, “[...] the development of an article is something “boring”, “tiring” and, what is worse, many end up not understanding the true value of research, which is the systematization and sharing of knowledge” (Valim *et al*, 2023, p. 80). If knowledge loses its ultimate reason for being and remains in apparent superficialities, it will obviously become something that “we can leave for later”, but when the true function of an article is perceived and rewarded, it becomes no longer a “burden”, but an opportunity to improve the curriculum, and, above all, to develop one’s own autonomous critical awareness in the face of the reality that surrounds them.

In the development of projects like this, one can see the commitment of the student community, which is gradually beginning to “take a liking” to academic research, building bridges between disciplines in the technical area and the common core. In this way, the classroom becomes a true “[...] opportune stage for student protagonism. Allowing students to be themselves and express their anxieties regarding what worries them is fundamental for their development” (Valim *et al*, 2023, p. 81). Especially because, by starting from their own inquiries, the philosophical contents become more familiar and the challenge of thinking about reality and the Higher Education Course in Chemical Engineering, for example, no longer seems to be an insurmountable barrier, but merely the first step in a great human transformation.

Another major challenge faced in coordinating a project like this is dealing with the expectations and reality of the student community. There is a strong and constant questioning of the quality of the work presented. It is up to the professor managing the project to come up with motivating arguments

based on the beauty recorded in the research. Valuing each step taken by the student is essential to ensure that interest in the research is not lost.

Dealing with the anxiety of possible acceptance or rejection at a scientific event is something that everyone who follows the path of academic knowledge certainly knows to a greater or lesser extent, depending on their background. However, in all the events that the student community participated in, their articles were accepted and these approvals provide that visible feeling in the eyes of each student of acceptance, appreciation and personal achievement. (Valim *et all*, 2023, p. 84).

It is interesting to observe and here even praise is due to the organizers of the events in which the students participated with their presentations¹, because they have always been very human and sensitive, welcoming the work presented and pointing out in an exemplary way what should be improved in each research. This fact awakens in students a sense of responsibility and a feeling of acceptance and joy (Telles *et all*, 2023, p. 298) that stimulates the desire to improve research. It is a fact that scientific and academic rigor is essential for having quality research. However, being polite and welcoming towards those who are beginning their academic life is also crucial, because it is from there that the first motivations to carry out each project begin.

More than just approval at an event, these works served as positive reinforcement in the construction of an authorial identity whose protagonism is inserted into the foundations of each student's human existence from the classroom onwards. Therefore, the classroom is a learning space where not only the student community should come together to listen, it should be a dialogic space where the sharing of knowledge is alive, the communion of knowledge, and the protagonism of young people is a fertile tributary of new possibilities for thinking about reality. Students provide their teachers with all the elements necessary for the development of quality research, everything will depend on the approach, the motivating factor, the language and the image that is conveyed by the research. (Valim *et all*, 2023, p. 85-86)

As can be seen, several issues are at stake. It is not just about learning content about decoloniality and indigenous thought, for example, but rather what this truly matters “in my life as a student” and “in the future I aspire to” as a professional in the field. Especially because indigenous thought itself, which does not seek to clash with Western wisdom, but rather to impose itself as original (Valim, 2024, p. 130; Almeida Júnior, 2024, p. 372) brings important reflections for the academic life of students because it teaches them to think based on reality and in a way that is committed to it, which is what truly matters.

¹ We cite here the example of a research carried out within the “Costurando Saberes” Project and which even received an award at an international event for its quality: ALMEIDA, Willians Prestes de; VALIM, Ricardo. *La Importancia del Sentido Crítico Sostenible en la Innovación de Métodos y Procesos de Ingeniería Química*. Revista Latino-americana de Ambiente Construído & Sustentabilidade, [S. l.], vol. 4, n°. 14, 2023. DOI: 10.17271/rlass.v4i14.4489. Disponível em: https://publicacoes.amigosdanatureza.org.br/index.php/rllaac_sustentabilidade/article/view/4489. Acesso em: 3 dez. 2024.

After all, “thinking differently and recognizing this in those who interact with us can be considered a great opportunity for growth” (Valim, 2023, p. 31270). There is a whole perspective of work here focused on the interiority of each student that needs to be explored to the fullest. In a job market so inflated by the amount of qualified labor, what will be the authentic contribution of philosophy students at the Federal Institute? This is an important question to be asked daily by students.

The “Costurando Saberes” Project was developed precisely to overcome these difficulties by providing a leading role strongly linked to the notion of caring for the environment, for people, for minorities and especially for indigenous communities that directly or indirectly suffer from the impacts of technological and scientific development. This creates the necessary conditions for the formation of a “new integral human being” who no longer steps on the earth, but touches it affectionately because he knows that it is also part of his own life. (Valim *et all*, 2023, p. 87)

However, for projects like this to happen, it is necessary to seek constant training for the staff involved (Telles *et all*, 2023, p. 298), above all, to awaken sensitivity to the idea that philosophy can and should help us think about the reality “[...] that is passing before our classroom windows, in the courtyards, hallways, teachers' lounges and on the street (Almeida Júnior, 2024, p. 373). Without presenting philosophy as an organic discipline, one can succumb to the temptation of seeking by all means to keep it caged like a wild beast. Philosophy has freedom written in its genesis in capital letters and it is towards this freedom in the encounter with truth that every philosopher worth his salt must walk. And as we have seen, the “Costurando Saberes” Project was an interesting tool in this process of teaching and learning philosophy within a higher education course in the area of chemical engineering at a Federal Institute. Perhaps the project should have developed differently with other methodologies? Yes, it could, but due to the circumstances and maturity of each of its participants, it happened as it did.

A worthwhile teaching project should not be seen as a rigid approach and as a herald of the salvation of philosophy, but merely as a starting point, one method among many others (Almeida Júnior, 2024, p. 370). And this is wonderful, because it shows the plasticity of a project that can adapt and be improved in each new space. Did it solve all the problems detected? Certainly not, but the most important thing was done: the first step was taken towards a change in the teaching and learning of philosophy through projects.

CONCLUSION

It is concluded that it is not enough to simply develop teaching projects and try to implement them if they are not permeated by a sense of belonging and by contemplation based on reality. In the case of the project presented as a model, its existence was due to the adhesion of the student community

that found meaning in the research beyond mere negative stereotypes. They understood that it was important to develop research and that with it they could exercise a leading role based on their own Amazonian human condition.

Without the contemplative aspect that considers local specificities, a project will have very little chance of gaining ground in the life of the student community because it will make no sense to those involved and there will certainly be dropouts. However, the closer the project is to the lives of the students, the more likely it will be to develop well. Therefore, it is important that teachers and other staff involved are open to listening attentively to the proposals of the student community. That's right, the great transformation has to come from the students. It is therefore necessary to listen to what the students have to say as proposals. If they feel welcomed and heard, there is no reason why a project cannot produce positive results.

Philosophy must touch the reality of the student community as it has always done throughout history. Without an awakening to knowledge in a dialogical space, knowledge itself will become limited, when in fact it should be unlimited. It is therefore necessary to think of strategies to decolonize methodologies and present in an accessible way in the Course Pedagogical Project of the courses offered by the Federal Institutes perspectives of knowledge that are outside the order of the Western tradition of knowledge. Is this Western knowledge important? Of course it is, but it is not the only source of truth and legitimacy of knowledge. Therefore, listening to the voices of the indigenous peoples, which we address here in a more incisive way, becomes essential if we want the next generations of professionals trained in federal institutions to be truly committed to life in all its extension.

It is worth noting that we are not promoting any kind of abolitionist attitude towards the Western tradition, nor are we saying that federal institutions have not fulfilled their role. We are simply saying that the more we talk about diversity of thought, the more ways of thinking about reality will flow through institutional spaces.

It is at the heart of our institutions, which are the students, that we find all the answers necessary for a true transformation based on philosophical dialogic spaces that allow access to other knowledge and the discovery of the true meaning of human existence permeated by the worlds that cross us. Therefore, philosophy in Federal Institutes must be much more than just a synonym for ethics, but an opportunity to understand life and its ultimate meaning in a deeper way so that when thinking about reality there can in fact be a substantial and transformative clarification based on human subjectivity itself.

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