

Between the particular and the universal: the teaching of Brazilian Philosophy

Entre o particular e o universal: o ensino de Filosofia Brasileira

Halwaro Carvalho FREIRE

Doutor em Filosofia (UFC).

E-mail: halwarocf@yahoo.com.br

<https://orcid.org/0000-0002-5954-8439>

Camila Maria Rodrigues

Doutora em Educação (UECE)

E-mail: camilamaria.rodrigues@gmail.com

<https://orcid.org/0000-0003-4012-7121>

ABSTRACT:

This article aims to examine the teaching of Brazilian Philosophy at the Instituto Federal do Ceará (IFCE), Fortaleza campus, as well as the Humanities Olympiads of the State of Ceará (OCHE), from the perspective of communicative rationality proposed by Jürgen Habermas. The research environment was specifically my experience as a teacher in the Telecommunications, Computer Science and Chemistry courses at IFCE, in Fortaleza. The choice of this theme is supported by the need for a more contextualized and situated approach to the teaching of Brazilian Philosophy, especially in the context of high school. Historically, the teaching of philosophy in Brazil has been characterized by a perspective centered on Eurocentric models, which disregard the cultural, historical and social particularities of the country. The main question to be discussed in this study is how the teaching of Brazilian Philosophy, combined with the pedagogical practices of the OCHE and in the light of Habermasian communicative reason, can help in the construction of knowledge that is at the same time local and global, theoretical and practical, critical and transformative. The investigation of pedagogical practices in OCHE and the application of communicative reason reveal how Brazilian philosophy can be used to favor an educational

process that transcends the mere transfer of content, involving students in an active effort of reflection and transformation..

KEYWORDS: Brazilian Philosophy, Oche, Communicative Reason.

RESUMO:

Este artigo tem como finalidade examinar a instrução da Filosofia Brasileira no Instituto Federal do Ceará (IFCE), campus Fortaleza, bem como as Olimpíadas de Ciências Humanas do Estado do Ceará (OCHE), sob a ótica da racionalidade comunicativa proposta por Jürgen Habermas. O ambiente de pesquisa ocorreu, especificamente, na vivência como docente nos cursos de Telecomunicação, Informática e Química do IFCE, em Fortaleza. A escolha deste tema é sustentada pela exigência de uma abordagem mais contextualizada e situada do ensino da Filosofia Brasileira, especialmente no âmbito do Ensino Médio. Historicamente, o ensino da filosofia no Brasil tem sido caracterizado por uma perspectiva centrada em modelos eurocêntricos, que desconsideram as particularidades culturais, históricas e sociais do país. A questão principal a ser discutida neste estudo consiste em como o ensino da Filosofia Brasileira, aliado às práticas pedagógicas das OCHE e à luz da razão comunicativa habermasiana, pode auxiliar na construção de um conhecimento que seja ao mesmo tempo local e global, teórico e prático, crítico e transformador. A investigação das práticas pedagógicas nas OCHE e a aplicação da razão comunicativa revelam de que maneira a filosofia brasileira pode ser utilizada para favorecer um processo educativo que transcende a mera transferência de conteúdos, envolvendo os alunos em um esforço ativo de reflexão e transformação.

PALAVRAS-CHAVE: Filosofia Brasileira, Oche, Razão Comunicativa.

INTRODUCTION

We start from the awareness that, when we reflect on education and, especially, on teaching practice, we are called to transcend the limits of a purely instrumental rationality. This leads us to recognize the need for a rationality that is both systemic and communicative, capable of promoting dialogue between different subjects and knowledge, and that encompasses human and social problems as a complex whole. In this sense, we are inspired by Jürgen Habermas' theory of communicative rationality, which integrates the cognitive-instrumental, practical-moral and aesthetic-expressive dimensions in an intersubjective understanding. It is from this perspective that we base our educational approach and situate two perspectives that complement each other: the teaching of Brazilian Philosophy at the Instituto Federal do Ceará, Fortaleza campus, as well as the Human Sciences Olympiads of the State of Ceará (OCHE) as emblematic and innovative examples of this communicative rationality in action.

Teaching Brazilian philosophy in high school is essential for the critical and reflective development of students, as it promotes a more contextualized view of philosophy. Furthermore, the study of Brazilian philosophy offers an alternative to the predominant Eurocentric philosophical models, encouraging reflection on national identity, social inequalities, and political issues that still affect Brazilian society. By studying thinkers such as Tobias Barreto, Farias Brito, and Gonçalves de Magalhães, students can see how Brazilian philosophy relates to major local issues, allowing for a deeper understanding of the national context.

More than an academic competition, OCHE is a dynamic space for interdisciplinary dialogue, bringing together history, geography, sociology, and philosophy to foster a critical understanding of the social and cultural reality of the State of Ceará. Philosophy, in particular, plays a central role in this dynamic by assessing the foundations of existence, human coexistence, and social structures, promoting a reflective practice that transcends disciplinary content. In this sense, OCHE not only encourages the construction of complex knowledge, but also positions itself as an exercise in collective dialogue, connecting formal education to the specific historical and social contexts of Ceará. Through questions that require participants to engage in both critical analysis and an ethical and practical vision, the Olympics create an environment in which communicative rationality materializes, involving students, teachers, and society in a process of exchange and mutual learning.

Here, knowledge is not treated as an end in itself, but as a means to articulate and resignify individual and collective experiences.

By proposing questions that engage with the social reality of Ceará, OCHE reinforces the thesis that an education based on dialogue can and should transcend abstract and decontextualized analyses. This dynamic interaction allows local challenges to be addressed through a critical and committed perspective, promoting an educational practice that recognizes the context and, at the same time, seeks to transform it. Thus, OCHE becomes a practical manifestation of what we understand as communicative rationality, by proposing a teaching method that articulates diverse knowledge and promotes the collective construction of meanings.

In this sense, the experience of OCHE inspires us to rethink the role of teaching philosophy. By valuing dialogue as a structuring element, we shift the protagonism of the teacher or of isolated content to the interaction between the multiple subjectivities that make up the educational process. Teaching practice, then, is oriented towards creating spaces in which communicative reason flourishes, allowing knowledge to become a tool for emancipation and social engagement. In this way, OCHE consolidates itself not only as an innovative pedagogical project, but as a living laboratory of an education that is committed to human, social and ethical development.

DEVELOPMENT

COMMUNICATIVE RATIONALITY AND THE PRINCIPLES OF PEDAGOGICAL ACTIVITY

When discussing the teaching of Brazilian philosophy, it is essential to reflect on the rationality that guides and drives the principles of this pedagogical practice. It is necessary to identify the way of thinking that should underpin teaching practice so that it is consistent with contemporary challenges. In this sense, we propose understanding communicative rationality as an essential paradigm for the formation and strengthening of Brazilian philosophy teaching, linking this perspective to the practices of the Humanities Olympiads of the State of Ceará (OCHE).

We understand that rationality arises from human intentions and is fueled by our understanding of society and our relationships with it. Habermas (1989) proposes giving life to a rationality that emerges in interactive contexts, suggesting that communicative practice is the space in which shared meaning is elaborated among subjects. When we recognize that the act of teaching does not occur in isolation, but involves multiple individuals in their interactions with the world, it

becomes essential to consider these relationships to provide meaning and depth to learning. Habermas (1989) invites us to investigate the reason inscribed in everyday communicative practices and to reconstruct, based on the validity of speech, an expanded concept of rationality. Casagrande (2009), in a Habermasian reading, highlights the relevance of the relationship between intersubjectivity and subjectivity in the constitution of knowledge. The aforementioned author's guidance regarding the importance of learning is based on a process of individuation and socialization, each contributing to the other.

In contribution, Masetto (2009) tells us that:

Cognitive development goes beyond acquiring and retaining information, it includes learning to think, reflecting on information, making connections between information, developing a thought with logic and coherence, perceiving the differences between authors' propositions or explanatory theories of phenomena, taking a position in the face of the diversity of information (MASETTO, 2009, p. 8).

It is under this demand for teaching that there is an increasingly urgent need for teachers who problematize the Brazilian reality and produce new teaching methods, from an emancipatory perspective.

As social beings who constitute themselves and progress in interaction with others and with the world, in addition to asking ourselves “why?” and “how?”, we need to constantly reflect on “with whom?” and “for whom?” our actions are serving. Thus, there is a need for a communicative rationality that, while extolling integration in the social sphere, is capable of dialoguing with it, reflecting on it and seeking actions situated in its desires.

The possibility of a critical perspective to identify and confront the pathologies of the contemporary world requires, in any case, the parameter of communicative reason. It is this that must ultimately control systemic processes, placing them at the service of communicatively established human purposes. If the fundamental pathology of contemporary society was interpreted as the colonization of the world of life by instrumental reason, it is now a question of fostering a contrary tendency (BOUFLEUER, 1997, p. 16).

Our purpose is to understand how Habermasian communicative rationality permeates the teaching of Brazilian Philosophy and the OCHE, considering that this rationality is capable of generating knowledge based on its intentionality and its relations with society based on situated knowledge. We believe, therefore, that a dialogical action brings effective aspirations for meaningful

and situated learning of understanding, as it seeks to understand the phenomena, knowledge and social environment that permeate all those involved in the teaching-learning process.

Through communicative reason, which values consensus and mutual respect, intersubjectivity is the starting point for the construction of subjectivity, producing understanding based on this reciprocal relationship. “A Pedagogy of Intersubjective Understanding is, therefore, eminently the fruit of an intersubjective relationship, of an interactive action, of exchange, of dialogue, of socialization, of the construction of identities and of solidarities” (MARTINAZZO, 2005, p. 226).

The communicative rationality referenced by Habermas proposes a dialogic action in learning contexts, enabling significant learning in the interaction between those who teach, those who learn, knowledge and the social environment. This perspective meets the contexts of the contemporary world in permanent and accelerated transformation, making it possible to seek a teaching practice in which the protagonism is not centered on the figure of the teacher and the content, but on the dialogue that can be conducted between the different subjectivities and knowledge within the classroom that are articulated and give meaning to knowledge.

In view of the complexity of social transformations, communicative rationality presents itself as a possibility for understanding and acting in the real world, the world that is made up of relationships between human beings and human beings, human beings-knowledge, human beings-objects, and above all, human beings and needs. We rely on the analysis of Therrien and Loiola when the authors warn us that:

[...] The current theoretical-methodological trend in teacher training requires more in-depth studies aimed at teaching work situated in real contexts of practice and which adopt theoretical-methodological approaches that allow us to identify and understand the specificities of the subjects of this practice. (2001, p. 147)

By considering teaching as a social practice, the authors also conclude that much of teaching knowledge arises from professional experience and from classroom pedagogical management. We therefore understand that communicative rationality is based on communication and the search for intersubjective understanding. This reason, when put into practice, mediates the accessibility of knowledge, generating knowledge through this construction that is neither neutral nor technical, but is permeated by interactions between self, others and the world.

TEACHING BRAZILIAN PHILOSOPHY AND OCHE FROM THE PERSPECTIVE OF COMMUNICATIVE REASON

OCHE is an Olympiad in Humanities and Applied Social Sciences organized by IFCE (Federal Institute of Education of the State of Ceará), designed to promote educational and cultural research. With an emphasis on Basic Education, its proposal is to stimulate the deepening of knowledge on regional issues. Fontenele (2020), president of the OCHE organizing committee, points out that the main objective of these Olympics is to encourage educational experiences in public and private schools in the state of Ceará, using theoretical concepts of Gamification (BUSARELLO, 2016; FARDO, 2013; KAPP, 2012), Active Methodologies (MORAN, 2018-2019; DIESEL, BALDEZ and MARTINS, 2017; BERBEL, 2011) and Learning Ecosystems (ZADUSKI, LIMA and SCHLÜNZEN JUNIOR, 2019), by encouraging research through the use of Information and Communication Technologies - ICTs tools (SILVA and CAMARGO, 2015; RODRÍGUEZ, ALMERICH, LÓPEZ y ALIAGA, 2013; PAIS, 2008; KENSKI, 2007; SANCHO, 2006), so present and demanded by the student community, articulated in a Scientific Olympiad.

In the context of the OCHE, Habermas' communicative reason manifests itself in the encouragement of collaboration and intellectual debate among students and teachers from public and private schools in Ceará, promoting an environment of dialogue and exchange of knowledge. The use of active methodologies and Information and Communication Technologies (ICT) tools facilitates this communication, allowing participants to become more effectively involved in the educational process, sharing ideas and solutions for regional issues.

In addition, the OCHE's proposal to encourage educational and cultural research, with a focus on regional themes, is aligned with Habermas' (1989) idea of communicative action, which seeks interaction between individuals in a public space to generate significant social transformations. The Olympiad, by using concepts such as gamification and learning ecosystems, creates an environment where students can engage actively and reflectively, developing critical and collaborative communication skills, which are essential for building a common understanding of local issues and the society in which they are inserted. In this context, OCHE contributes to a learning process that is based on communicative reason, encouraging active participation and dialogue among students.

The teaching of Brazilian philosophy in the context of OCHE can be deepened and expanded by articulating Habermas' concept of communicative reason. Communicative reason, in

Habermas (1989), as seen, seeks a process of open dialogue, where participants, based on their experiences and arguments, seek a common understanding of social and political issues. This concept is directly aligned with OCHE's proposal to stimulate research and the deepening of knowledge on regional issues, creating a space for interaction between students and teachers, and between education and social reality. Philosophical reflection in Brazil has always been immersed in ambiguity: between the attempt to absorb, uncritically, European models and the effort to develop a way of thinking that is truly rooted in the cultural, historical and social realities of the country. According to Cruz Costa (1960), in *Panorama da História da Filosofia no Brasil*, Brazilian philosophy has gone through a transitional path, moving away from the simple reproduction of European models and seeking a reflection that considers the local conditions of Brazil. This view is expanded by Ivan Domingues (2002), who, in *Filosofia no Brasil: Reflexões Metafilosóficas*, argues that Brazilian philosophy must assume its own specificity, not as a subordinate copy, but as a field that reflects on its peripheral condition and dialogues with diverse cultural matrices. Leonel Franca (1962), in *Noções de História da Filosofia*, recognizes the importance of the European philosophical tradition in Brazil, but emphasizes the need to adapt it to local historical and cultural conditions. José Crisóstomo (2008) and Margutti (2013) converge in highlighting that Brazilian philosophy must be understood as a practice intimately connected to the cultural and historical reality of Brazil, emphasizing cultural miscegenation, social inequalities and the construction of national identity as central issues for philosophical reflection in the country.

Silvio Romero, in works such as *História da Literatura Brasileira* (1888) and *Ensaio de Filosofia do Direito* (1907), proposed that Brazilian thought should value elements of national reality, promoting a dialogue with popular traditions. Given this scenario, Brazilian philosophy, situated in a peripheral position from an epistemological point of view, faces the challenge of overcoming the simple reproduction of Eurocentric models and seeking a creative and critical articulation with the cultural and social realities of Brazil. In this context, Brazilian philosophy cannot be seen simply as an extension of European traditions, but as its own construction that dialogues with universal issues while addressing local knowledge in a unique way. This perspective is especially relevant when we analyze the inclusion of Brazilian philosophers and writers in the OCHE.

We can note the appreciation of national authors as well as the presence of the Habermasian concept of communicative reason in question 24 of the 3rd phase of the 2022 OCHE exam. The question asks the student to identify which answer would be correct by reading Silva's text (2022). Silva's text (2022) is about Raimundo de Farias Brito, a philosopher from Ceará who was

born on July 24, 1862 in São Benedito (CE) and who did his first studies in Sobral, but with the drought of 1877 he moved with his family to Fortaleza, completing his secondary education at the Liceu do Ceará. Silva's text (2022) highlights that the main themes addressed in Farias Brito's work originate from his personal experience with the tragedy of life, especially in relation to the suffering caused by drought and smallpox, which caused countless deaths at the end of the 19th century throughout the Northeast. Furthermore, the experience of death, lived in an intimate and impactful way, profoundly marked the thinking of the philosopher from Ceará, as can be seen in the loss of his father, his first wife, a son and a close relative. In *The Finality of the World*, at the beginning of his work, Farias Brito highlights death as a starting point for his philosophical reflection, making reference to the famous Socratic-Platonic statement that "to philosophize is to learn to die" (Phaedo), demonstrating how this fundamental theme intertwines with his worldview and his philosophy. The correct answer to the question is the following:

According to the author, Farias Brito, from Ceará, was one of the most important Brazilian philosophers, as his reflections on death and human finitude make him one of the precursors of existentialism in Brazil. Taking Death as its starting point, Philosophy would aim to "learn how to die. OCHE, 2022, accessed on January 15, 2024)

Jürgen Habermas's (1989) concept of communicative reason, which proposes that communication between individuals should be based on mutual understanding and the search for consensus through rational dialogue, can be related to Farias Brito's thinking, especially with regard to the treatment of death and suffering. Farias Brito (1979), when reflecting on these tragic experiences in his life, such as drought, smallpox and the loss of loved ones, places death as a central point for the understanding of human existence. This process of reflection is not just an individual introspection, but can be seen as an invitation to dialogue on the fundamental questions of life and death, something that aligns with Habermas's communicative reason, which values the sharing of experiences and perspectives to achieve a deeper understanding of the world. When reflecting on collective suffering and death in his work, Farias Brito (1979) proposes a form of philosophizing that is not restricted to a solitary and individual search, but that can be understood as a communicative process, in which personal experiences connect with the universal experience of the human being. In this sense, Farias Brito's philosophical reflection, when addressing death and tragedy, invites others to participate in this search for meaning.

Another issue that highlights the importance of addressing national authors, especially in this regard, philosophers from Ceará, and of articulating formal and informal knowledge from the perspective of Habermasian communicative reason is the following:



OCHE Ceará 2024
FASE 1



QUESTÃO 10

IMAGEM 12 - Manfredo, em Conferência inaugural do Encontro Estadual de Professores de Filosofia, sediado na Universidade Estadual do Ceará, em 2019.



Disponível: https://repositorio.ufc.br/bitstream/riufc/34622/1/1994_art_moliveira.pdf

IMAGEM 13 - Patativa do Assaré será homenageado pela Fundaj pelo Dia do Escritor.
Foto: Fernando Travessoni.



Disponível: <https://diariodonordeste.verdesmares.com.br/verso/patativa-do-assare-recebe-homenagem-pelo-dia-do-escritor-em-evento-virtual-confira-programacao-1.2971108>

The question asks the student to analyze how the reflections of thinkers Patativa do Assaré and Manfredo Oliveira are related because they deal with ethical-political issues in their texts and speeches. The correct item states that Patativa uses his poetic verve to explain issues of violence in the daily life of the backlands, as well as themes that demonstrate the solidarity, respect and religiosity

of these people. Manfredo Oliveira, on the other hand, uses his philosophical/pastoral reason to address the issues under the aegis of a universalist discourse, in which respect for human dignity becomes the central axis of any and all human relationships.

The reflections of regional thinkers such as Patativa do Assaré and Manfredo Oliveira can be seen as examples of how philosophy can be articulated with ethical-political issues, approaching communicative reason when dealing with issues essential to human coexistence and social solidarity. Patativa do Assaré, with his popular poetry, and the philosophy of Manfredo Oliveira, use their respective discourses to invite the public to a collective reflection on the challenges faced by communities and the need to establish a common ethical basis for a more just coexistence. This relationship between the thoughts of Patativa and Manfredo and Habermas' communicative reason highlights how philosophy can be, simultaneously, a practice deeply rooted in regional realities and, at the same time, a tool for discussing and problematizing universal issues, such as social justice and human dignity.

CONCLUSION

This study sought to articulate Jürgen Habermas' theory of communicative reason with the teaching of Brazilian Philosophy in the context of the Instituto Federal do Ceará (IFCE), Fortaleza campus, and the Human Sciences Olympics of the State of Ceará (OCHE). The analysis of this articulation revealed the importance of a pedagogical approach that goes beyond purely instrumental rationality, favoring a rationality that involves dialogue, collaboration and intersubjective exchange between the subjects involved in the educational process.

Reflections on Brazilian philosophy, especially from thinkers such as Farias Brito, Patativa do Assaré and Manfredo Araújo de Oliveira, highlight the need to contextualize philosophical teaching in relation to the historical, cultural and social realities of Brazil. These thinkers not only questioned Eurocentric models, but also reflected on national identity and the challenges the country faced, promoting a philosophy that was not limited to a simple repetition of imported paradigms, but that sought answers to local problems. In this sense, Brazilian philosophy offers a space for critical reflection capable of generating a deeper understanding of the social and cultural reality of Brazil.

REFERÊNCIAS¹

- ARTAUD, A. *Los Tarahumara*. 2. ed. Tradução de Carlos Manzano. Cidade do México: Tusquets Editores, 1998.
- BERBEL, Nair. *Desafios das metodologias ativas na educação do século XXI*. São Paulo: Cortez, 2011.
- BOUFLEUER, J. P. *Pedagogia da ação comunicativa: Uma leitura de Habermas*. 3. ed. Ijuí – RS: UNIJUÍ, 1997. v. 1, p. 108.
- BUSARELLO, Carlos Eduardo. *Gameificação e seu impacto na educação moderna*. Porto Alegre: Penso, 2016.
- CARVALHO FREIRE, Halwaro; FEITOZA MUNIZ, Marcelo. É possível filosofar em português: entre Patativa do Assaré e Manfredo Araújo de Oliveira. *Griot: Revista de Filosofia*, [S. l.], v. 21, n. 2, p. 349–357, 2021.
- CASAGRANDE, C. A. *Educação, intersubjetividade e aprendizagem em Habermas*. Ijuí: Ed. Unijuí, 2009. 192 p.
- CRISÓSTOMO, José. *A filosofia brasileira e suas especificidades*. Rio de Janeiro: Vozes, 2008.
- CRUZ COSTA, José. *Panorama da História da Filosofia no Brasil*. 2. ed. São Paulo: EDUSP, 1960.
- DIESEL, Julian; BALDEZ, Maria da Graça; MARTINS, Igor. *Metodologias ativas no ensino básico e superior*. São Paulo: Papirus, 2017.
- DOMINGUES, Ivan. *Filosofia no Brasil: reflexões metafísicas*. São Paulo: Edusp, 2002.
- FARIAS BRITO, Raimundo de. *A finalidade do mundo*. 5. ed. Fortaleza: Ed. UFC, 1979.
- FONTENELE, Carlos Alberto. *Relatório da OCHE: as Olimpíadas de Ciências Humanas do Estado do Ceará em 2020*. Fortaleza: IFCE, 2020.
- FRANCA, Leonel. *Noções de História da Filosofia*. 3. ed. São Paulo: EDUSP, 1962.
- HABERMAS, Jürgen. *Teoria da ação comunicativa: razão e a racionalização social*. 3. ed. Rio de Janeiro: Tempo Brasileiro, 1989.
- KAPP, Karl M. *The gamification of learning and instruction: game-based methods and strategies for training and education*. San Francisco: Pfeiffer, 2012.
- KENSKI, Vani Moreira. *Tecnologia e educação: um novo olhar sobre as práticas pedagógicas*. São Paulo: Papirus, 2007.

¹ Artigos em periódicos eletrônico devem ser citados junto com os links de acesso. Não utilizar DOI pois não são contabilizados pelo Google Scholar.

- LOLOLA, F. A.; THERRIEN, J. Experiência e competência no ensino: pistas de reflexões sobre a natureza do saber-ensinar na perspectiva da ergonomia do trabalho docente. *Educação e Sociedade*, 74, abr. 2001. p. 143-162.
- MARGUTTI, João. *História da Filosofia no Brasil (período colonial)*. São Paulo: Penso, 2013.
- MASETTO, M. T. *Competência pedagógica dos professores universitários*. São Paulo: Summus, 2003.
- MASETTO, M. T. *Formação pedagógica dos docentes do ensino superior*. *Revista Brasileira de Docência, Ensino e Pesquisa em Administração*, São Paulo, v. 1, n. 2, p. 4-25, jul./2009.
- MARTINAZZO, Celso José. *Pedagogia do entendimento intersubjetivo: razões e perspectivas para uma racionalidade comunicativa em Pedagogia*. Ijuí: Ed. Unijuí, 2005.
- MORAN, José Manuel. *Metodologias ativas: uma abordagem integral para o ensino no século XXI*. São Paulo: Pearson, 2018-2019.
- OLIVEIRA, Manfredo. *A dignidade humana e os direitos universais: reflexões filosóficas*. São Paulo: Loyola, 2007.
- PATATIVA DO ASSARÉ. *Canto de um povo heroico: poesias*. Fortaleza: Edições UFC, 1986.
- PAIS, Carlos Eduardo. *Tecnologia e educação: desafios para o século XXI*. Campinas: Autores Associados, 2008.
- ROMERO, Silvio. *História da Literatura Brasileira*. 3. ed. São Paulo: Martins Fontes, 1888.
- SANCHO, José. *Tecnologia na educação: o caminho para a integração das TICs no ensino*. São Paulo: Cortez, 2006.
- SILVA, Ricardo; CAMARGO, Letícia. *Tecnologias da Informação e Comunicação na educação: práticas pedagógicas inovadoras*. São Paulo: Pearson, 2015.
- SILVA, F. 160 anos de nascimento do filósofo Farias Brito. <https://www.anpof.org/comunicacoes/coluna-anpof/160-anos-de-nascimento-do-filosofo-farias-brito>. Acesso em 15 de janeiro de 2025.
- ZADUSKI, Flávio; LIMA, Paulo César; SCHLÜNZEN JUNIOR, José. *Ecossistemas de aprendizagem: criando ambientes educacionais sustentáveis*. Rio de Janeiro: FGV, 2019.



FREIRE, Halwaro Carvalho; RODRIGUES, Camila Maria. Between the particular and the universal: the teaching of Brazilian Philosophy. *Kalagatos*, Fortaleza, vol.22, n.2, 2025, eK25020, p. 01-13.

Recebido: 1/2025
Aprovado: 4./2025

