Paths for the pluriversal and intercultural teaching of philosophy based on Law 11.645/08

Caminhos para o ensino pluriversal e intercultural de filosofia a partir da Lei 11.645/08

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ABSTRACT:

The article aims to explore pathways for promoting the teaching of philosophy in a way that includes, under Law 11.645/08, Afro-Brazilian and Indigenous philosophies as well. This is a significant topic for philosophy teaching and Brazilian national education in general. While Brazilian philosophy teaching is still adapting to this law, requiring further reflection and practical proposals for implementation, the enactment of this law within a discipline traditionally dominated by Eurocentric references represents a transformative milestone for national education. Methodologically, the research draws on two sources: (1) our experience as philosophy teachers, and (2) theoretical references that address the challenges and pathways for promoting and practicing a pluriversal and intercultural approach to teaching philosophy, informed by the aforementioned law and its predecessor, Law 10.639/03, particularly in light of Noguera, Pontes, Gallo, and Kohan. We begin by identifying some challenges of teaching philosophy in a way that interculturally embraces the diversity envisioned by Law 11.645/08. Next, we clarify the key theoretical concepts: pluriversality and interculturality. Then we propose possible pathways to overcome these challenges and effectively implement an intercultural approach to teaching philosophy that aligns with this law, based on our teaching experiences at CEFET-MG and IFRO. The experiences of teaching philosophy in a pluriversal and intercultural manner have led to significant student engagement, including participation in research and extension projects that extend beyond classroom requirements.

KEYWORDS: pluriversality; interculturality; teaching philosophy; IFRO; CEFET-MG.

RESUMO:

O objetivo do nosso artigo é discutir caminhos para promover um ensino de filosofia que contemple, conforme a lei 11.645/08, também as filosofias afro-brasileiras e indígenas. Trata-se de um tema de alta relevância tanto, especificamente, para o ensino de filosofia, quanto para a educação nacional, em geral. Enquanto a filosofia ainda está se adequando à lei em questão, carecendo de mais reflexões e propostas práticas de implementação, a realização desta lei no ambiente de uma disciplina tradicionalmente marcada por referenciais eurocêntricos representa um marco de mudança da educação nacional. Em termos metodológicos, a pesquisa parte de duas fontes: (1) da experiência enquanto docentes de filosofia, e (2) referenciais teóricos que abordam os desafios e caminhos para a promoção e prática do ensino pluriversal e intercultural de filosofia a partir da lei referida e da lei 10.639/03 que a precede, em especial, Noguera, Pontes, Gallo e Kohan. Introduzimos apontando alguns desafios de um ensino de filosofia que abarque, interculturalmente, a diversidade prevista na lei 11.645/08. Em seguida, esclarecemos os termos teóricos principais: pluriversalidade e interculturalidade. Depois mostramos caminhos possíveis para superar esses desafios e efetivamente realizar o ensino intercultural de filosofia que respeite essa lei, partindo da nossa própria experiência docente no CEFET-MG e no IFRO. As experiências relatadas no ensino de filosofia de maneira pluriversal e intercultural levaram a um considerável engajamento dos estudantes, inclusive em projetos de pesquisa e extensão que são realizados para além das obrigações da sala de aula.

PALAVRAS-CHAVE: pluriversalidade; interculturalidade; ensino de filosofia; IFRO; CEFET-MG.

1. INTRODUCTION

The circumstances of philosophy education in Brazil are, in general, challenging. This scenario is influenced by the fact that since its introduction in the country in the 16th century philosophy has been marked by instability within official curricula. Such instability may reflect a perception of philosophy as having secondary importance in Brazilian education. Currently, following the most recent update to the national education law (Lei de Diretrizes e Bases da Educação) of 1996, enacted by Law No. 14.945 of 2024, philosophy in high school is established as a curricular component within the area of human and social sciences, alongside with geography, history, and sociology. However, as Gallo and Kohan argue,

the question is not merely whether philosophy is included in school curricula, but whether its inclusion fosters a "transformative practice" (2000, p. 174).

Philosophy in Brazil faces numerous challenges tied to the broader context of public education. These challenges are evident in poorly equipped classrooms, a lack of appropriate teaching resources, and insufficient access to suitable instructional materials. Additionally, issues such as overcrowded classrooms and low teacher salaries contribute to the problem, forcing many educators to take on multiple jobs. This situation often hampers their professional development and limits their ability to provide adequate support to students (Sá Júnior, 2011).

It can be said that philosophy teaching encounters specific obstacles, frequently shaped by a historical approach that emphasizes the memorization of significant debates. While these debates are important, many students perceive them as disconnected from their realities, with little direct impact on their lives. This perception complicates the development of critical thinking. Such a traditional approach results in an encyclopedic, decontextualized form of teaching, with minimal connection to students' experiences. When philosophy is taught this way, it seldom encourages students to explore diverse philosophical perspectives beyond the most renowned thinkers. Furthermore, it is common for teachers to focus only on the philosophers or schools of thought with which they are most familiar, adopting a rigid stance that overlooks the opportunity to engage with the dynamic process of construction and transformation inherent to philosophical thought (Sá Júnior, 2011).

To understand the obstacles related to philosophy teaching in basic education, Noguera (2019) examines a significant factor: the lack of interest among young students as one of the primary challenges. A 2012 study conducted by the Brazilian Center for Analysis and Planning (Cebrap) in partnership with the Victor Civita Foundation (FVC) surveyed 15-to-19-year-olds from São Paulo and Recife. The findings revealed that among high school students interviewed, only 24.2% perceived philosophy as a useful subject, and 45.1% expressed an appreciation for the discipline (Torres, 2013, p. 119). For comparison, within the other humanities subjects, 55% stated they enjoyed history, 50% geography, and 43.4% sociology. Faced with this challenging scenario, Noguera raises concerns about the reasons behind the predominance of male, white, and European perspectives in the philosophical discussions presented in didactic materials (Noguera, Duarte, and Dos Santos, 2019, p. 445).

Law 11.645/08 emerged from the demands of Brazilian Indigenous peoples. It amended both Law 10.639/03 and the national education law (Lei de Diretrizes e Bases da Educação). The 2008 law made studying Afro-Brazilian and Indigenous history and culture mandatory in public and private primary and secondary schools (BRASIL, 2003; 2008). According to the 2008 law, the content related to Afro-

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Brazilian and Indigenous history and culture must be integrated across the entire school curriculum, including philosophy teaching.

This legislation creates a legal requirement that challenges a still-predominant standard in Brazil, even sixteen years after its enactment: philosophy curricula that focus exclusively on European and U.S. traditions. By 2024, philosophy teaching has yet to respond satisfactorily to the demands set forth by Law 11.645/08 (Nascimento and Botelho, 2010; Costa, 2023). There remains a scarcity of books and didactic materials specifically addressing these themes, with the notable exception of the works of Noguera (2014) and Pontes (2017), among a select few publications on the topic.

Given the outlined context, we argue that a truly transformative philosophy education must expand its theoretical framework to include as mandated by law Afro-Brazilian and Indigenous philosophies. To achieve this, we propose adopting the notions of pluriversal philosophy as a starting point and intercultural philosophy as a method. The latter not only acknowledges and critiques the deliberate asymmetry that excludes certain philosophical traditions but also fosters dialogue between diverse schools of thought, aiming to construct a more inclusive and plural view of philosophy. This intercultural approach seeks to diversify the content being taught and to cultivate a critical and inclusive mindset among students, equipping them to reflect on the diversity of voices and perspectives within the philosophical field. With pluriversality and interculturality as guiding principles, we will present some classroom experiences conducted in two federal educational institutions that exemplify this approach to teaching philosophy.

2. PLURIVERSAL AND INTERCULTURAL PHILOSOPHY

The concept of pluriversality, as articulated by South African philosopher Mogobe Ramose (2011), can be understood as a new paradigm for interpreting the history of philosophy. Instead of adhering to a rigid etymological and territorial framework that asserts the supposedly exclusive ancient Greek origin of philosophy, this concept acknowledges a plurality of philosophical origins. Pluriversality challenges the dominance of a presumed universality claimed by a self-proclaimed "Western" tradition. The alleged "Western" origin (and corresponding identity) of philosophy as framed by the current paradigm, which has F. Hegel and B. Russell as its main curricular references, relies on a Eurocentric perspective with strong racial correlations. It is presented as the sole universal approach to understanding philosophy (Miller, 2023).

Breaking away from the universalist paradigm, which ironically advocates for a single origin of philosophy, the pluriversality paradigm begins with the understanding that philosophy has always had

contextual origins and expressions. In other words, philosophy is always rooted in a language, or a cultural experience, and since there are different contextual expressions of humanity, there is, therefore, a plurality of philosophies. We reframe Ramose's (2011) reasoning as follows: All human thought originates from particular conditions, as we always express thoughts through a language, for a community, and within the limits and scope of what we learn from our environment. However, the hegemonic conception of philosophy as universal contrasts with its specific Greek point of origin. Thus, it is inconsistent to claim, at the same time, that philosophy is universal and that it originated exclusively in a particular way in ancient Greece.

Building on the critique presented above, Ramose (2011) proposes a thesis: if all thought stems from a particular condition, then there is a plurality of thoughts related to various situations. Thus, human thought, as a fundamental aspect of humanity, occurs under varied conditions, i.e., in a plural manner. This gives rise to the concept of pluriversality. Within the pluriversality of human thoughts, we encounter plural expressions of philosophy that emerge in different contexts (distinct times and places). Therefore, from its origins to its developments up to the present day, philosophy is pluriversal.

Based on this thesis about the history of philosophy as a theoretical foundation to address the demands of Law 11.645/08, Renato Noguera (2014) suggested approaches for teaching African philosophies in the context of secondary education. This includes using texts by ancient and contemporary African philosophers and incorporating capoeira and samba practices as starting points for philosophical engagement. Also, drawing from the pluriversal paradigm, among other contributions, Katiúscia Ribeiro Pontes (2017) argued that the very curriculum of philosophy programs (both in basic and higher education) should be pluralized, particularly by including African perspectives and sources, as a means of combating epistemic racism in the teaching of philosophy. Thus, the new pluriversal paradigm radically alters the understanding of the history of philosophy, with one of its practical consequences being the transformation of the curriculum and teaching methods in philosophy, promoting a more inclusive approach to its cultural foundations.

If pluriversality represents a new paradigm for understanding the history of philosophy, interculturality has emerged as a complementary approach. While aligning with the pluriversal historical argument, it outlines ways to practice and teach philosophy more inclusively and critically, particularly in response to epistemic racism. The concept of intercultural philosophy gained prominence in the 1990s, especially following the first International Congress of Intercultural Philosophy, held in Mexico City in 1995. The event's organizer Raimon Panikkar underscored the importance of intercultural philosophy, describing it as "the imperative of our time" (Panikkar, 1996, p. 28).

For Raúl Fornet-Betancourt, intercultural philosophy, as a movement, has from the outset been concerned with "studying and exposing the structural asymmetries that prevent a genuine recognition of humanity's cultural diversity and a true dialogue with and within it" (Fornet-Betancourt, 2017, p. 139). Thus, intercultural philosophy presents itself as an inclusive approach that, as Ram Adhar Mall notes, "allows and encourages the spirit of philosophy to be realized in different cultural contexts" (Mall, 2014, p. 68). This suggests that philosophy should be understood as a unifying element that belongs to all of humanity. Intercultural philosophy challenges the very notion of philosophy, expands its boundaries, and broadens its frame of reference.

Thus, interculturality applied to the context of philosophy is, above all, an inclusive proposal: it is not about replacing the European philosophical canon with another (African, Latin American, or Asian), but about understanding the act of philosophizing itself as originating from diverse cultural references to address the problems of humanity and the world. Beyond the inclusive aspect, there is also a critical dimension, where knowledge asymmetries are highlighted and challenged, ensuring that philosophizing genuinely occurs in an intercultural manner rather than merely in a multicultural way. While the multicultural approach acknowledges the separate existence of various philosophies without interaction, the intercultural approach to philosophizing is characterized precisely by dialogue and the intersection of sources from different cultures. In addition to what has already been stated, the critical intercultural approach also entails a continuous critique of asymmetries, striving for a form of philosophizing that disrupts injustices inherent in the way philosophy is practiced (Walsh, 2010).

2. A PLURIVERSAL AND INTERCULTURAL EXPERIENCES IN THE CLASSROOM

The following section of this article presents and analyzes some didactic resources used with high school technical students at IFRO - Campus Jaru and CEFET-MG - Campus Divinópolis to approach philosophy from a pluriversal and intercultural perspective. These examples aim not only to illustrate successful pedagogical practices but also to encourage other educators to integrate interculturality into their philosophy classes. By exploring these experiences, we seek to highlight how it is possible to foster dialogue between different philosophical traditions and enrich the teaching-learning process through an inclusive and plural approach.

3.1. Philosophy at CEFET-MG - Campus Divinópolis: Dictionary of Ancient Philosophy and Its Impact

The Federal Center for Technological Education of Minas Gerais (CEFET-MG, the acronym in Portuguese) is recognized as a pioneering and excellent educational institution, partly due to its student body, which is admitted through highly competitive selection processes. In practice, students tend to show greater interest compared to other institutions that also offer basic education — at least, this has been the author's experience in their teaching career. When engaging students in discussions about the paradigms for understanding the early history of philosophy, their involvement with the topic was remarkable. There was significant engagement and even enthusiasm in challenging the paradigm that philosophy has a single and exclusively Greek origin in antiquity.

The likely influence of generational factors was evident among first-year high school students, who were also enrolled in technical courses in Fashion Production, Informatics, and Mechatronics. At 15, they seemed largely familiar with critiques of racism, the notion of plural histories, and the recognition of many historical injustices that need to be questioned. As a motivational resource, the video *The Danger of a Single Story* by the feminist writer Chimamanda Adichie (2019)— later adapted into a book— was used in class. The message strongly resonated with students: it is indefensible to hear only one side of history; understanding multiple perspectives is crucial to avoiding a narrow view and broadening one's understanding of the world.

Applied to the history of philosophy, the following question was posed: While some well-known authors, such as Marilena Chauí (2003), argue in favor of the exclusively Greek origin of philosophy with historical justifications, others, like Molefi Asante (2022), defend an Egyptian origin, also supported by substantial evidence. By confronting these perspectives, both positions exhibit strengths and weaknesses. However, the most relevant alternative seems to be a third way: recognizing multiple origins—Egyptian, Greek, and many others—as Ramose (2011) argued. This approach resonated strongly with students, reinforcing the idea that all of humanity thinks and, more specifically, that all human beings have the potential to philosophize. They realized that philosophy emerges from wonder or astonishment and develops through questioning the foundations of whatever is under investigation, aiming ultimately for a wiser and more fulfilling life.

Throughout the academic term, various origins of philosophy were studied, including Kemetian (Egyptian), Hellenic (Greek), Chinese, and Indian traditions. As students became familiar with these different philosophical beginnings, it became increasingly clear that many prejudiced fallacies surrounding

the subject were unfounded—such as the notion that only Greek writing was abstract enough to enable the development of general conclusions about philosophical investigations, a position defended by Chauí (2003). Day by day, it became more evident that there are multiple ways of philosophizing, each rooted in cultural starting points, yet all leading to both practical and theoretical reflections that aimed for universality or, at the very least, held a broad and significant reach—from classical Indian metaphysics and Chinese political theories to Egyptian ethics and Greek ontologies.

To ensure that students could systematically consolidate their learning and expand their technical vocabulary in philosophy, they were assigned an assessment project: the creation of a *Pluriversal Dictionary of Ancient Philosophy*. The dictionary was required to include, in addition to a cover page with the student's information, the following criteria: a minimum of two pages (12pt font in Word) with no maximum limit, a pluriversal thematic variety, organization (including the proper citation of research sources), and clarity and quality of the entries. Overall, the project generated significant engagement, with most students producing dictionaries of around ten pages, each covering at least two philosophical traditions—some even incorporating up to five, going beyond the material covered in class. Instructions emphasized that the entries should be written with future students in mind, fostering a thoughtful approach to writing and organizing the dictionary. As a result, students paid close attention to content and presentation, producing visually diverse and aesthetically refined layouts.

Despite the positive results, some of the students most engaged in philosophy classes raised an important observation: it became evident that accessing European philosophical sources in Portuguese and online was significantly easier than finding equivalent sources on African, Indigenous, and Asian philosophies under the same conditions. Recognizing this disparity, a group of students sought solutions and asked the teacher whether it would be possible to develop a research project to make historically marginalized philosophies more accessible in Portuguese. This inquiry led to the recently approved project PIC00931-2024, funded under DPPG 74/2024 of PIBIC-Jr, titled *Online Digital Library of Pluriversal Philosophy: Resources for Learning African, Asian, and Indigenous Philosophies in High School*. The project entails the development of an online website that, grounded in the notion of the pluriversality of philosophy, will index and process philosophical texts in Portuguese. It aims to serve as a database with an HTML, JavaScript, and CSS interface, providing valuable resources for teaching and learning African, Asian, and Indigenous philosophies in high school education.

If even minimally successful in its implementation, such a project has the potential to impact Brazil and the entire Lusophone world, particularly Portugal, Angola, Cape Verde, and Mozambique. Even in its current stage, it is an example of student engagement that goes far beyond classroom

obligations. This kind of initiative, originating from the students themselves, demonstrates a pursuit of learning and knowledge-sharing those benefits not only the student-researchers but also their community and the whole society.

3.2. Philosophy at IFRO - Campus Jaru: Intercultural History of Philosophy and Reading Club

At the Federal Institute of Rondônia (IFRO, the acronym in Portuguese), one of the main challenges concerning students entering the Technical High School program is introducing[1] philosophy to those who, in general, are unfamiliar with its concept, methodology, or the relevance of its main thinkers. To present the historical divisions of philosophy and highlight the most representative thinkers of each period, a table from the textbook adopted by the institution was used as a teaching resource. As a result, students raised questions such as: "Are all philosophers European?", "Are there no Brazilian philosophers?", and "Where are the women philosophers?". These inquiries reflect not only an initial sense of estrangement regarding the lack of diversity in the historical representation of philosophy but also highlight the urgency of a more inclusive and diverse approach to teaching the discipline.

Based on these questions, students from the first year of technical courses in Commerce, Zootechnics, Food, and Occupational Safety were encouraged to create their own philosophical history mural. The first-year classes were organized so that each group was responsible for creating a mural representing the main philosophers from one of the four major periods in the history of philosophy: ancient, medieval, modern, and contemporary. Within each group, students were divided into pairs and instructed to research and select a philosopher corresponding to the historical period assigned to their class. The challenge was to include not only philosophers traditionally considered significant but also women philosophers from non-European traditions, thereby broadening the scope of their research.

Following a supervised selection process by the teacher to avoid repetition, each pair of students was tasked with creating an artistic piece. This piece included an illustration of their chosen philosopher, the philosopher's name, birth and death dates, and a brief description of their historical significance to philosophy. The resulting mural was collaboratively assembled in chronological order and displayed in a high-traffic area of the institution. Finally, each pair presented their research findings to the class,

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[1] Philosophy is not a mandatory subject until high school, with elementary education institutions having the discretion to offer it or not. *cf.* BRASIL. Ministério da Educação. *Base Nacional Comum Curricular.* Brasília, 2024.

fostering a space for knowledge exchange and critical reflection on the philosophical issues that shaped each thinker within their historical, cultural, and social contexts.

As a result, the students created a visual critique of the history of philosophy, representing in the mural a perspective that shifted the exclusive protagonism of the Greeks by including Egyptian philosophers among the earliest thinkers. This approach reflects the understanding that philosophy does not have a single origin but multiple origins, emerging from diverse historical and cultural contexts. This plurality highlights the richness of philosophy as a pluriversal expression of human thought, aligning with the idea that different philosophical traditions coexist and contribute to the development of the field over time. In turn, contemporary philosophy was enriched by including Afro-Brazilian and Indigenous thinkers. Moreover, in each historical period, women philosophers were given prominence, being recognized as thinkers who significantly contributed to the advancement of philosophy.

Additionally, on two occasions, IFRO students expressed interest in deepening their knowledge of Brazilian philosophers' contributions: during philosophy classes and within the scope of the extension project[2] *Clube de Leitura: Entrelinhas do Pensamento (Reading Club: Between the Lines of Thought)*. At the end of the third year, students requested that the lessons for the academic term focus on Brazilian philosophy. In response to this demand, books by Djamila Ribeiro and Silvio de Almeida were selected. Each student group was responsible for reading one of the chosen works and preparing a creative and critical presentation for the class. Some groups opted to lead a discussion circle, while others produced videos or recorded their presentations in a podcast format.

Additionally, at the end of the presentations, all groups were required to submit evaluations of their peers based on pre-established criteria, and a self-assessment. Each group also summarized the content covered in the books presented. This activity allowed for the assessment of students' comprehension of the issues raised in the texts and the solutions proposed by the authors, as well as their argumentative skills, critical analysis in oral presentations, and written synthesis of their learning. The activity was carried out interdisciplinarily, in collaboration with the Portuguese Language subject.

As part of the extension project *Clube de Leitura: Entrelinhas do Pensamento (Reading Club: Between the Lines of Thought)*, approved under Public Notice No. 09/2023/JARU - CGAB/IFRO, students selected *A Vida Não É Útil (Life Is Not Useful)* by Ailton Krenak as the book of the month. This choice highlights

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[2] An extension project is a way of bringing academic knowledge beyond the classroom and into the community, creating opportunities for social engagement and practical learning. These projects usually combine teaching, research, and community outreach, allowing students and teachers to work together on real-world challenges while encouraging dialogue between different fields of knowledge. More than just an academic activity, an extension project helps strengthen citizenship, broaden perspectives, and make learning more meaningful by connecting it to everyday experiences and social realities.

their interest not only in topics related to environmental ethics but also in the philosophical contributions of Brazilian Indigenous thought. The project was designed as an extension initiative with a multidisciplinary approach, to encourage reading practices and enhance participant's interpretation and argumentation skills. During monthly meetings, members are invited to explore and discuss literary works by national and international authors, covering a wide range of genres and themes, including philosophical texts. In addition to promoting the habit of reading, the initiative seeks to strengthen critical thinking and argumentative abilities among participants.

Teachers from fields such as Portuguese Language, Philosophy, Sociology, History, and Geography lead discussions during the meetings, with the support of student volunteers who assist in organizing the project. This dynamic foster the integration of various fields of knowledge, creating an environment conducive to interdisciplinary dialogue, the appreciation of diverse perspectives, and student protagonism as they select the works and facilitate the debates.

CONCLUSION

Considering the paradigms of pluriversality and interculturality, the experiences presented sought to demonstrate, in a practical way, how the teaching of philosophy itself can be reoriented toward a more inclusive approach, challenging Eurocentrism and epistemic racism. The most notable aspect of this shift is that it fostered a transformation in students' own attitudes, encouraging them to engage with philosophy more actively. In some cases, such as the junior scientific initiation project at CEFET-MG or the *Reading Club* extension project at IFRO, the most engaged students even went beyond the classroom, practicing philosophy in broader academic and social contexts.

The students involved recognized the need to rethink philosophy itself and actively explored ways to break away from the historical asymmetries that have shaped philosophical education in Brazil—traditionally centered on Eurocentrism and, as a result, dismissive of African, Indigenous, and other philosophical traditions. More than just critiquing Eurocentric philosophy, they took the lead in their regional contexts, engaging in a meaningful learning process that transformed their understanding and practice of philosophy in Brazil. This shift was reflected in their critical reading of Indigenous and African authors, the creation of materials that highlight alternative ways of doing philosophy, and even the development of projects with the potential to make a national and international impact on this transformation.

Beyond challenging the status quo of philosophy through a more inclusive approach, the pluriversal and intercultural teaching of philosophy described here fostered a broader transformation in these students. Their autonomy and engagement extended beyond academic obligations, advancing toward their own development, the empowerment of their communities, and meaningful contributions to society as a whole.

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