http://doi.org/10.14393/REVEDFIL.v38a2024-68024

Philosophy of Philosophy Teaching: Some Provocations on the Epistemological Constitution of the Field

Jéssica Erd Ribas[*]

Elisete Medianeira Tomazetti[**]

Abstract: The present text is the result of a doctor's degree in progress and aims to highlight some problematization concerning the philosophy teaching theme as field of knowledge. Supported by foucaultians studies, specially the archelogy domain, inviting to think about the relations that are being stablish between the philosophical discourse and the educational discourse in the construction of the "philosophy teaching" knowledge. In this regard, the foucaltian question "how does a certain object of knowledge become a field of knowledge?" determines the analytical contours about the thematic in question. Therefore, this is to demonstrate that certain discursive regimens produce the utterance of an philosophical ethos that has obscured the epistemological construction of the fields of knowledge that are originated from the Science of education. The hypothesis risen points to the philosophy and philosopher primacy as enunciative functions that epistemologically build the field, to which seems to dissolve the educational knowledge in to an strictly philosophical discursive regimen.

Keywords: The Philosophy Teaching; Philosophical *Ethos*; Field of Knowledge; Philosophical Citizenry; Educational Discourse.

[*] PhD Candidate in Education at the Universidade Federal de Santa Maria (UFSM). E-mail: jessica.erd@acad.ufsm.br. Lattes: http://lattes.cnpq.br/5792114515690263. ORCID: https://orcid.org/0000-0001-8249-1963.

[**] PhD in History and Philosophy of Education from the Universidade de São Paulo (USP). Professor at the Universidade Federal de Santa Maria (UFSM). E-mail: elisetem2@gmail.com. Lattes: http://lattes.cnpq.br/3942924352722374. ORCID: https://orcid.org/0000-0002-4979-7415.

Filosofia do Ensino de Filosofia: algumas provocações sobre a constituição epistemológica do campo

Resumo: O presente texto é fruto de uma pesquisa de doutorado em andamento e tem por objetivo pôr em cena algumas problematizações sobre o tema do ensino de filosofia como campo de conhecimento. Com amparo nos estudos foucaultianos, especialmente no domínio arqueogenealógico, este artigo convida a pensar sobre as relações que estão sendo estabelecidas entre o discurso filosófico e o discurso educacional na construção do saber "ensino de filosofia". Para isso, a pergunta foucaultiana, "como um determinado objeto de saber torna-se campo de conhecimento?", delineia os contornos analíticos sobre a temática em questão. Pretende-se mostrar que certos regimes discursivos produzem o enunciado de um ethos filosófico que tem ocultado da construção epistemológica do campo os saberes oriundos das ciências da educação. A hipótese levantada aponta para a primazia da filosofia e do filósofo como funções- enunciativas que constroem epistemologicamente o campo, as quais parecem dissolver os saberes educacionais em regimes discursivos estritamente filosóficos.

Palavras-chave: Ensino de Filosofia; *Ethos* Filosófico; Campo de Conhecimento; Cidadania Filosófica; Discurso Educacional.

Filosofía de la enseñanza de la filosofía: algunas provocaciones sobre la constitución epistemológica del campo

Resumen: El presente texto es el resultado de una investigación doctoral en curso y pretende poner en juego algunas problematizaciones sobre el tema de la enseñanza de la filosofía como campo de conocimiento. Basándose en los estudios foucaultianos, especialmente en el ámbito arqueológico, nos invita a pensar en las relaciones que se establecen entre el discurso filosófico y el discurso educativo en la construcción del conocimiento "enseñanza de la filosofía". Para ello, la pregunta foucaultiana "¿cómo se convierte un determinado objeto de conocimiento en un campo de conocimiento?" perfila los contornos analíticos sobre el tema en cuestión. El objetivo es mostrar que determinados regímenes discursivos producen la enunciación de un *ethos* filosófico que ha ocultado a la construcción epistemológica del campo los conocimientos procedentes de las ciencias de la educación. La hipótesis planteada apunta a la primacía de la

filosofía y del filósofo como funciones enunciativas que construyen epistemológicamente el campo, que parecen disolver el conocimiento educativo en regímenes discursivos estrictamente filosóficos.

Palabras clabe: Enseñanza de la Filosofía; *Ethos* Filosófico; Campo de Conocimiento; Cuidadanía Filosófica; Discurso Educativo.

Introdução

Philosophy teaching is a field of knowledge that has grown exponentially in Brazil, particularly over the past two decades. Part of the success of this growth, as researcher Patrícia Velasco (2020),[1] has demonstrated, stems from the work of the GT Filosofar e Ensinar a Filosofar [Working Group Philosophizing and Teaching to Philosophize] of the Associação Nacional de Pós-Graduação em Filosofia (Anpof) [Brazilian National Association of Graduate Studies in Philosophy]. Founded in 2005,[2] – this Working Group inaugurated a research community devoted to Philosophy teaching in Brazil and, since its inception, has produced research on the subject. As a result, Brazil has established itself as one of the largest – probably the largest – philosophical communities devoted to Philosophy teaching in the world.

The most contemporary debate in Brazil concerning Philosophy teaching revolves around the issue of philosophical citizenship – that is,

[1] In 2020, Patrícia Velasco published the book *Filosofar e Ensinar a Filosofar: Registros do GT da Anpof 2006-2018* [Philosophizing and Teaching to Philosophize: Records of the Anpof Working Group, 2006-2018], the outcome of her postdoctoral research, in which she investigates the history of the Working Group's growth, recovering its collective publications, the events it organized, and the individual publications of the researchers who comprise it. In this way, Velasco (2020) created the *Acervo-GT* [Working Group Archive] and, drawing on the data presented, sought to institutionalize this subject within the Brazilian philosophical community, claiming philosophical citizenship for it.

[2] It is worth emphasizing that the *GT Filosofar e Ensinar a Filosofar* [Working Group Philosophizing and Teaching to Philosophize] was founded in 2005 and held its first meeting in 2006.

the struggle to institutionalize this object of knowledge, Philosophy teaching, as a field of knowledge within Philosophy itself. In 2021, the *GT Filosofar e Ensinar a Filosofar* [Working Group Philosophizing and Teaching to Philosophize] and Anpof issued the manifesto advocating the field's philosophical citizenship, entitled "Manifesto em defesa da Filosofia do Ensino de Filosofia como subárea da pesquisa filosófica" [Manifesto in Defense of the Philosophy of Philosophy Teaching as a Subfield of Philosophical Research],[3] in which they state "that publications, supervision, research, and research groups in/on Philosophy teaching provide grounds for affirming the existence of an autonomous field of knowledge within philosophical research," and advocate the inclusion of Philosophy of Philosophy Teaching as a subfield of knowledge within the broader field of Philosophy. Among many other developments, this movement demonstrates an active pursuit of recognition and investment from funding agencies, particularly for the creation of research lines in Brazilian graduate programs in Philosophy devoted to this subject.

Velasco (2022, p. 4) presents striking figures that attest to the field's historical growth, with the Working Group accounting for the publication of more than "500 articles, 170 books, 540 book chapters, and 270 full papers in conference proceedings, in addition to having developed 145 research projects."[4] If we consider academic research conducted on Philosophy teaching, we find approximately 156 master's theses and 55 doctoral dissertations, produced in Graduate Programs in Education or in the Mestrado Profissional em Filosofia [Professional

[3] Available at: www.anpof.org.br.

[4] All translations of quoted material were made by the translator of this article, unless otherwise noted.

Original: "*500 artigos, 170 livros, 540 capítulos de livros e 270 trabalhos completos em anais de eventos, além de ter desenvolvido 145 projetos de pesquisa*."

Master's Program in Philosophy][5]. The figures further show that, of the 56 professors currently affiliated with the Working Group, 21 work in Graduate Programs in Education and 15 in Graduate Programs in Philosophy; 25 are affiliated with departments of Education and 23 with departments of Philosophy. Moreover, of the 17 active research groups on Philosophy teaching registered with CNPq, most are led by professors based in departments within schools of Education.

On the one hand, these data point to the growing trajectory of a field of knowledge that claims philosophical citizenship within its reference discipline, Philosophy. On the other hand, they demonstrate that this field germinated and grew despite Philosophy, since its history shows that it was constituted as subjugated knowledge[6] within professionalized/university Philosophy. They also demonstrate that "Philosophy teaching" is constituted as an interdisciplinary body of knowledge, situated between at least two fields of knowledge – or two reference disciplines – namely, Philosophy and Education. Indeed, if Philosophy teaching constitutes philosophical knowledge, it is also pedagogical, since the term "teaching" carries within its discursive domain an entire body of knowledge emerging from the discourses of the educational

[5] The data presented here establish a cutoff in relation to the data catalogued by Professor Patrícia Velasco (2020). We proposed a thematic distinction for the research to be considered within the field and, in this case, chose not to include studies pertaining to the field of "Philosophy of Education."

[6] In the January 7, 1976 lecture from the course collected in *Society Must Be Defended: Lectures at the Collège de France, 1975-76*, Foucault (2003) points to the existence of reversals in knowledge that led, during the 1960s and 1970s, to an explosion of an insurrection of subjugated knowledges. By subjugated knowledges, the author understands certain historical contents that, buried by erudition or marginalized by the rituals of scientificity created within a society of discourses, came to be disqualified. Considering the historical trajectories of Philosophy teaching that began to unfold in Brazil in the 1930s, it is possible to affirm that it was categorically constituted as a disregarded form of knowledge. At first glance, it appears as a naïve form of knowledge, hierarchically inferior to philosophical knowledge and below the required level of (philosophical) scientificity. For a long time – and this remains noticeable even today – there were attempts to situate it within an inferior conceptual hierarchy, thereby disqualifying it and associating it with non-philosophical functional arrangements.

sciences. In this sense, we shall defend the position that the field now taking shape is philosophical-pedagogical in nature.[7]

At its core, the debate surrounding the field encompasses discussions of its historicity and epistemology. We therefore take the epistemological question, albeit traversed by historical questions, as the guiding theme of our investigation and problematization. Accordingly, we draw on Michel Foucault's (1972) question in *The Archaeology of Knowledge* concerning how a particular object of knowledge becomes a field of knowledge,[8] as an invitation to the philosophical community to reflect on the forms of discourse that emerge in the construction of the field of Philosophy of Philosophy Teaching and on the knowledge-power relations established through the modes of objectification involved in its production as a discursive order.

[7] In *Educação Filosófica: sete ensaios* [Philosophical Education: Seven Essays] (2010), João Boavida investigates the relationships between Philosophy and Pedagogy as objects of knowledge in the construction of a specific didactics of Philosophy. The thesis advanced by the author demonstrates that Philosophy teaching, and a philosophical education, constitute philosophical-pedagogical knowledge. He further demonstrates that, contrary to what the philosophical community suggests and assumes, concern with a specific didactics of Philosophy neither undermines nor is incompatible with rigorous and demanding learning of its content. He thereby dismantles the idea that concern with pedagogical motivation would lead to superficiality in Philosophy. Boavida argues that the need to learn Philosophy through pedagogical processes that are more engaging and more educationally valuable requires Philosophy to rethink its own relationship with pedagogical and educational content.

[8] In his methodological work *The Archaeology of Knowledge*, Foucault (1972) explores a number of paths that help problematize the relationships established between the formation of concepts and their intersections with science and knowledge. Through conceptual examinations of discursive regularities and archaeological description, the philosopher presents several notions concerning the concept of a field of knowledge. Of particular note is the claim that "knowledge is not an epistemological site that disappears in the science that supersedes it. Science (or what is offered as such) is localized in a field of knowledge and plays a role in it. A role that varies according to different discursive formations, and is modified with their mutations." (Foucault, 1972, p. 184) Foucault further suggests that it is sets of statements that undertake the development of the objects of discourse into fields of knowledge.

Longstanding Problems in Philosophy Teaching That Persist in the Contemporary Struggle for Philosophical Citizenship

The fact that Philosophy teaching is not a particularly welcome subject in Philosophy departments in Brazil is nothing new. For at least three decades, researchers in Education and philosophers of Education have diagnosed and denounced a certain disdain within professionalized Philosophy for the questions that emerge from the introduction of the discourses of "teaching Philosophy" and "teaching to philosophize" into academia.

Such disdain, however, speaks not only to the way professional academic Philosophy is organized and operates with regard to topics deemed philosophical or non-philosophical; it also speaks to the history through which a subjugated body of knowledge was constituted, one whose set of themes and questions has, throughout the tradition of Western Philosophy, been treated as a "lesser evil" in the education of the philosopher (Obiols, 2002).

Although, since antiquity, education has figured in philosophers' theoretical constructions as a means of individuals' spiritual elevation, the proper guidance of conduct, or the foundation for the proper functioning of societies, the history of Philosophy – at least its Western, Greek, white, male tradition – has also constructed a narrative that portrays both the work of teaching Philosophy and research on Philosophy teaching as detrimental to philosophical practice.

The characterizations of the teaching profession that have persisted throughout centuries of Philosophy, depicting it in terms of "disdain," "affliction," and "contamination," as Obiols (2002, p. 72) demonstrates in Uma introdução ao ensino da filosofia [An Introduction to Philosophy Teaching], have shaped a landscape of thought in which those who devote themselves to Philosophy teaching, particularly as a field of research, are seen as doing so "because of a certain inability to devote themselves to philosophical research proper." Thus, through discourse, a historical practice emerges that relegates Philosophy teaching to the status of a non-philosophical topic of lesser importance in comparison with established philosophical subjects.

The diagnoses concerning the reasons that might explain this philosophical aversion to questions of teaching and learning in Philosophy are likewise nothing new and point to several recurring situations and discursive formations. Particularly noteworthy are the bachelor's-degree-oriented approach that prevails in Philosophy teacher education programs – that is, the primacy of technical philosophical training at the expense of pedagogical education; the "non-philosophical" character attributed to discussions of Philosophy in schools; the mistaken assumption among professional philosophers that Philosophy teaching lacks theories sufficiently rigorous and elaborate to warrant its recognition as a "philosophical topic" – an assumption that ultimately reinforces the naïve belief that teaching Philosophy requires nothing more than being a well-educated philosopher with a thorough knowledge of its history; and, finally, the difficulty in recognizing the educational sciences as a body of knowledge that has something to contribute to Philosophy, rather than merely as a recipient of knowledge and discourses from it.

As is well known, the literature on Philosophy teaching dismantles these commonplace assumptions and demonstrates that, in the education of Philosophy teachers, technical-philosophical expertise is not in itself a sufficient condition for the exercise of the profession.

During the first decade of the 2000s, Lídia Maria Rodrigo (2009) raised important questions concerning this debate and the relationship between Philosophy and Philosophy in schools: if Philosophy can be taught, how should it be taught? How have Philosophy teachers been educated in Brazil? What are the limits, objectives, and meanings of Philosophy in upper-secondary education and within the school environment?

In posing these questions, Rodrigo (2009) denounces the notion, present in the education of philosophers, that Philosophy teaching constitutes a contamination of philosophical practice, as well as philosophers' lack of concern with pedagogical and educational matters, which are, in turn, essential to ensuring committed and responsible teacher education. Arguing that Philosophy teacher education must challenge the practice of regarding the

teaching profession as detrimental to philosophical *praxis*, the author exposes a longstanding problem in Philosophy teaching that persists to the present day.

The invitation extended by Lídia Rodrigo and so many other thinkers concerned with Philosophy teaching is to listen closely to the murmurs within those forms of discourse that, in many different ways, have conveyed – and continue to convey – that Philosophy in schools is somehow less Philosophy. And that it is "less" because its objects of inquiry encompass bodies of school-based, didactic, pedagogical, methodological, and, ultimately, educational knowledge. We therefore extend this invitation to our peers: in reflecting on the epistemological status of the field, we invite them to investigate the historical relationship established between philosophical and educational discourse in the production of "Philosophy teaching" as a body of knowledge.

We assume that the discursive object Philosophy of Philosophy Teaching belongs to one of the bodies of knowledge within a field that is philosophical-pedagogical in nature, and that emphasizing the primacy of Philosophy and the philosopher in its forms of discourse reproduces and reaffirms the proposition that Philosophy speaks/thinks about Education rather than with Education.

We recognize Philosophy's potential in the construction of the field. Indeed, it provides us with the modes, approaches, and possibilities through which its epistemic status can be conceived. Yet when it comes to the task of thinking about teaching and learning in/of Philosophy, Philosophy alone can do little. It has a sister discipline, Education, that helped bring this consolidating field into being, and whose bodies of knowledge must be taken into account and problematized in light of the relations of knowledge and power that produce discourses and objects of scientificity.

For this reason, educational issues and bodies of knowledge must be approached with the seriousness demanded by our profession: the profession of being a Philosophy teacher. After all, forms of discourse such as "school-based," "teaching of," "upper-secondary education," "teaching methodologies," "teaching practices," and "didactics," among others, find their theoretical elaboration and problematization in the field with which they are associated, namely, the educational sciences.

Philosophy of Philosophy Teaching, Philosophical Ethos, and Philosophical Citizenship: A Necessary Debate

The history of Philosophy teaching, woven into the history of Philosophy itself, provides stark evidence of a body of knowledge that has been constructed despite professionalized Philosophy and at its margins. The professional philosopher who remains unconcerned with the rationale underlying their own profession emerges as a discursive force that has resisted the establishment of Philosophy teaching as a legitimately philosophical field of knowledge. At the same time, philosophical discourse casts Philosophy teaching as a field of knowledge associated with Education, yet one that must, to some extent, dissociate itself from Education if its discourse is to be situated within the truth of philosophical discourse.

Foucauldian studies assist us as we formulate questions concerning the construction of a field's epistemological status. Hence the questions: what does it mean to be within the true of a scientific discourse? And, when we speak of Philosophy teaching, what does it mean to be within the true of this discourse? These are central questions for understanding the games of knowledge and power that drive the transition from an object of knowledge to a field of knowledge.

When it comes to Philosophy teaching, we frequently encounter works in the field that characterize the educational discussions within the debate as "purely" or "merely educational." What we find here is a form of discourse shaped by the notion of "pedagogical contamination," whereby Philosophy and the philosopher are expected to restore the truth of philosophical discourse to the content of their object of knowledge. Yet if Philosophy teaching is a body of knowledge constituted between two fields,[9] we should ask what is at

[9] Tiago Brentam Perencini's (2017) archaeogenealogical study of Brazilian academic scholarship on Philosophy teaching during the period in which universities emerged in Brazil – approximately the four decades following the establishment of the country's first universities, from 1930 to 1968 – examined the discursive formations that constituted the field of knowledge known as Philosophy teaching during this period. To this end, the author excavated these discourses to uncover the practices through which attributions of truth and falsity were assigned to Philosophy teaching, (Perencini, 2017, p. 27) having observed that this body of knowledge

stake in a process that effectively relegates educational questions, despite their importance to teacher education and philosophical research.

In his doctoral research, Rodrigo Gelamo (2009) asked what philosophers do when their profession is to teach Philosophy. Taking up his question within the context of the present debate, we formulate another: what does Philosophy – as a body of knowledge – do in the face of the epistemological construction of the field that investigates and produces knowledge concerning the practice of teaching it?

At first, two avenues of problematization present themselves, although the discussion is by no means exhausted by them. The first invites us to reflect on a history of interdictions, traces of which we have been identifying thus far. These involve the potentially aseptic relations that philosophical discourse imposes on Philosophy teaching: if, on the one hand, there is evidence that this body of knowledge has been relegated in terms of its *status quo*, on the other, the pursuit of recognition and philosophical citizenship for Philosophy teaching is marked by the presence of a discursive *ethos* that invariably claims Philosophy as the source of this discourse. In other words, there is a philosophical imprint that produces a discursive practice according to which the philosophical statement must occupy the core of this body of knowledge as a reified statement – as evidenced by the expression "Philosophy of Philosophy Teaching" – lest it remain marginalized as a body of knowledge of lesser importance.

It is at this point that we identify, as a problem requiring investigation, the apparent reluctance of professionalized Philosophy to address questions of teaching and learning through the discursive constructions articulated by the educational sciences. We therefore take as a second problem the emphatic demarcation of a philosophical status that sanitizes Philosophy teaching of its pedagogical heritage.

assumes different modes of enunciation. After examining all the scholarship published during this period in academic journals and periodicals, he concluded that Philosophy teaching in Brazil was constituted between two discursive fields, Philosophy and Education, which were demarcated as follows: (1) by an understanding of the subject matter in purely pedagogical terms and (2) by its grounding in philosophical inquiry. (Perencini, 2017, p. 11)

It is important to emphasize that our intention is not to suggest that two fields are competing for authority over Philosophy teaching, but rather to invite the philosophical community to regard as problematic the historical neglect, concealment, marginalization, and even lack of awareness of the bodies of knowledge belonging to this sister discipline, which helped bring forth the vast body of scholarship on Philosophy teaching that exists in Brazil today.

We certainly agree that the consolidation of Philosophy teaching as a subfield of philosophical knowledge and research recognized by funding agencies represents an important advance. The issue we raise concerns a certain unease within and on the part of Philosophy which, as is well known, has insisted on speaking to Education rather than with Education. Above all, it has persisted in the naïve confidence that philosophical practice requires only the selection of this or that philosopher and, by entering the architectonic structure of that author's thought, the construction of constellations and views regarding what Education, schools, and teachers ought to pursue. We therefore draw attention to an *ethos* that appears to be producing interdictions against pedagogical discourse within Philosophy teaching.

Far from reestablishing the relationship and resolving the problems between Philosophy teaching and Philosophy, we believe that it is also our responsibility to adopt a hypercritical stance that calls upon professionalized Philosophy to rethink itself.

To clarify what we mean by philosophical *ethos*, we once again turn to the French philosopher Michel Foucault. Philosophical *ethos* takes on the meaning of a statement that guides certain practices, forms of conduct, and behaviors required within a society of philosophical discourse. Before anything else, let us consider it in connection with what Foucault (1972, p. 225) defined as a process of ritualization of the word within a society of discourse:

> [...] ritual defines the qualifications required of the speaker (of who in dialogue, interrogation or recitation, should occupy which position and formulate which type of utterance); it lays down gestures to be made, behaviour, circumstances and the whole range of signs that must accompany discourse; finally, it lays down the supposed, or imposed significance of words used,

> their effect upon those to whom they are addressed, the limitations of their constraining validity.

Philosophical *ethos* is therefore understood as a philosophical stance that guides certain behaviors and activates the rules of the game that determine what it means to be within the true of philosophical discourse, within a philosophical community and a professionalized milieu. It cannot, therefore, be dissociated "from the functioning of a ritual that determines the individual properties and agreed roles of the speakers." (Foucault, 1972, p. 225) The function of a society of discourse lies precisely in producing or preserving certain discourses so as to circulate them within a closed space and distribute them only according to certain rules (Foucault, 1972).

In this sense, we may think of Education and educational systems in general as systems and models that articulate mechanisms for the social appropriation of the discourses of particular fields of knowledge. That is, "[...] a political means of maintaining or of modifying the appropriation of discourse, with the knowledge and the powers it carries with it." (Foucault, 1972, p. 227) This is a form of ritualization of the word that can be brought to light through the investigation of statements and discursive formations, considering the shifting web of forces and relations that operate the internal and external systems of discursive games.

With this society of discourse in mind, we recognize the need – as Professor Silvio Gallo argued in his 2021 livestream commemorating the month dedicated to the *GT Filosofar e Ensinar a Filosofar* [Philosophizing and Teaching to Philosophize] at ANPOF – to conduct research that discusses and draws distinctions among the objects of knowledge "Philosophy teaching," "Philosophy of Education," "Philosophy of Teaching," "Philosophical Education," and "Philosophy of Philosophy Teaching." Although these bodies of knowledge and forms of discourse may intersect and enter dialogue at certain points, their objects of knowledge possess important specificities that distinguish them from one another. Within the field of "Philosophy teaching," for example, we might identify objects of knowledge expressing both a Pedagogy of Philosophy Teaching and a Philosophy of

Philosophy Teaching. Although distinct, both would address the same object of discourse while preserving their respective specificities.

Excavating these forms of discourse allows us to advance the epistemic discussion of the field, while also drawing attention to the ways in which its knowledge is produced – ways that, marked by a philosophical *ethos*, may be excluding from its enunciative domain bodies of knowledge and discourses that delineate "[...] a whole teratology of learning." (Foucault, 1972, p. 223)

Following the clues left by Foucault (2002) in *A Verdade e as Formas Jurídicas*, we observe that this production cannot be dissociated from the ways in which the subject of knowledge is also produced – that is, the epistemic subject who legitimizes those modes that objectively underwrite the discursive regimes of truth instituted in the event of the "object of knowledge".

In the specific case of Philosophy teaching, we perceive that the statement regulating its emergence as a specific body of knowledge associated with Philosophy places it within the true, provided that this truth is the truth of philosophical discourse. The thesis advanced in this debate, therefore, is that Philosophy teaching, when taken as an object of knowledge and a field of knowledge, does not constitute merely symbolic content; rather, within broader bodies of knowledge and social practices, it produces a form that shapes both its epistemic construction and the construction of its subjects of knowledge.

Final Considerations

Regarding the conditions under which Philosophy teaching emerged as a body of knowledge capable of being enunciated in Brazil, the archaeological studies conducted by Perencini (2017) in *Uma arqueologia do Ensino de Filosofia no Brasil: formação discursiva na produção acadêmica 1930 a 1968* [An Archaeology of Philosophy Teaching in Brazil: Discursive Formation in Academic Scholarship from 1930 to 1968] and by Sanabria de Aleluia (2014; 2021) in her master's dissertation *O Ensino de Filosofia no Brasil: uma Arqueogenealogia da Faculdade de Filosofia, Ciências e Letras da Universidade de São Paulo* [Philosophy Teaching in

Brazil: An Archaeogenealogy of the Faculty of Philosophy, Sciences and Letters of the University of São Paulo], as well as in her doctoral dissertation, allow us to highlight the philosophical-pedagogical nature of the field from its very inception.

By looking back into the past, we identify, in the history of the constitution of Philosophy teaching in Brazil, the modes of objectification of this body of knowledge, which point to certain provenances that contributed to the processes through which a research community devoted to Philosophy teaching emerged, as exemplified by the *GT Filosofar e Ensinar a Filosofar* [Philosophizing and Teaching to Philosophize].

Moreover, drawing on the Foucauldian "archaeogenealogical site" (Perencini, 2017) to investigate the constitution of a field of knowledge and its objects of knowledge means epistemologically mobilizing a philosophical form and an analytical gesture that open up a singular possibility for giving meaning to and engaging with the past, by attending to a kind of history that is made, told, and written "from below." Departing from a universal and continuous way of conceiving objects and historical facts, this "form" privileges an approach that analyzes events in their regularity and dispersion, thereby requiring us to take as both sources and problems discursive formations that have been forgotten, left unthought, deemed unworthy of being treated as problems, and ultimately subsumed under dominant narratives.

It is therefore important to understand the historical conditions that made it possible for certain objects to emerge as knowledge – that is, their process of objectification – given the need to

> [...] determine under what conditions something can become an object for possible knowledge, how it can be problematized as an object to be known, to what procedures of division it may be subjected, and what part of it has been regarded as relevant. (Foucault, 2006, p. 234)[10]

[10] Original: "[...] *determinar em que condições alguma coisa pode se tornar objeto para um conhecimento possível, como ela pode ser problematizada como objeto a ser conhecido, a que procedimento de recorte ela pode ser submetida, que parte dela própria foi considerada pertinente*".

In this regard, Carvalho (2007) emphasizes that the conditions under which modes of subjectivation and objectification are problematized are neither invariant nor historically given; they must themselves be treated as historical problems and therefore placed within an order of problematization that varies according to the ways in which they come to be constituted as problems – that is, according to the history of their problematization.

From a subjugated body of knowledge deemed to lack a theoretical framework adequate to philosophical scientificity, Philosophy teaching has, in the contemporary period, broken free from the zones of subjection commonly assigned to it and asserted itself as a differential form of knowledge incapable of unanimity (Foucault, 1972). It is therefore important to consider the history of Philosophy's denial of Philosophy teaching as a sufficiently elaborated conceptual body of knowledge as a significant problem in the construction of its *status quo*. It is evident that, with the creation of the Mestrado Profissional em Filosofia (Prof-Filo) [Professional Master's Program in Philosophy], Philosophy teaching gained greater recognition within the philosophical community as an object of philosophical knowledge. The fact that Philosophy researchers and Philosophy professors based in Philosophy departments have been called upon to supervise research on Philosophy teaching certainly creates discursive conditions for the emergence of the object as a field of knowledge. Nevertheless, we cannot deny that, within Philosophy departments, among those who neither supervise research in Prof-Filo nor engage in teaching projects, the discourse that regards Philosophy teaching as a non-philosophical body of knowledge persists.

What appears to be operating within this historicity is the statement that marked Philosophy teaching as a form of "contamination of philosophical practice" (Rodrigo, 2009). By inviting reflection on the epistemological constitution of the field through the analysis and production of discourses, we advance precisely the problematization internal to the formation of discursive practices whose aim is to correct every teratology of knowledge inscribed within their zones of veridiction.

The Foucauldian perspective on the processes involved in the construction of bodies of knowledge allows us to interrogate the discursive practices implicated in these processes, the games of truth that are established, and the points at which discourses are subjected to division. We must therefore cast a vigilant eye on the ways in which the field of knowledge known as "Philosophy teaching" has been produced, mapping the conditions of its discursive production. On this basis, we can diagnose not only its rules of veridiction but also the situation of the field in Brazil. Given the suspicion that Philosophy teaching seeks to constitute itself as a problem inherent to philosophical discourse, and considering that the conditions of its production and emergence have historically been situated within the pedagogical domain – inasmuch as the academic research that constitutes the body of scholarship in the field is predominantly housed in Graduate Programs in Education – it is worth asking professionalized Philosophy: would there be any danger in allowing educational discourse to proliferate indefinitely within the field of knowledge of Philosophy teaching?

The paths traced by Tomazetti (2003) and Gallo (2007), in charting the trajectory of Philosophy of Education in Brazil and demonstrating the construction and consolidation of its field as a disciplinary body of knowledge, encourage us to think about and problematize the situation of Philosophy teaching from this perspective. It is therefore worth asking: when we speak of Philosophy teaching, what exactly are we speaking about? A disciplinary field? A subject taught in schools? A field of research? A field of knowledge? What discourses have predominated within this field?

In this sense, we emphasize the urgency, importance, and necessity of the Brazilian philosophical community paying close attention to the epistemological questions that weave together the field of Philosophy teaching in Brazil. Only then will we be able to move forward constructively toward building a discourse that no longer subjugates this field of philosophical knowledge.

References

BOAVIDA, João. *Educação Filosófica*: sete ensaios. Coimbra: Coimbra University Press, 2010. DOI: https://doi.org/10.14195/978-989-26-0185-4.

CARVALHO, Alexandre Filordi de. *História e Subjetividade no Pensamento de Michel Foucault*. 2007. 242 f. Tese (Doutorado em Filosofia) – Faculdade de Filosofia, Letras e Ciências Humanas, Universidade de São Paulo, São Paulo, 2007.

FOUCAULT, Michel. *The Archeology of Knowledge and the Discourse on Language*. New York: Pantheon Books, 1972.

FOUCAULT, Michel. "*Society Must Be Defended"*: Lectures at the Collège de France, 1975-76. Translated by David Macey, Edited by Mauro Bertani and Alessandro Fontana. New York: Picador, 2003.

FOUCAULT, Michel. Foucault. *In*: MOTA, Manuel Barros (Org.). *Ética, Sexualidade, Política*. Trad. Vera Lúcia Avellar Ribeiro. 2. ed. Rio de Janeiro: Forense Universitária, 2006.

FOUCAULT, Michel. *A verdade e as formas jurídicas*. Rio de Janeiro: Nau Editora, 2002.

GALLO, Silvio. Filosofia da Educação no Brasil do Século XX: da crítica ao conceito. *EccoS*, São Paulo, v. 9, n. 2, p. 261-284, 2007. DOI: https://doi.org/10.5585/eccos.v9i2.1083.

GELAMO, Rodrigo Pelloso. *Ensino de Filosofia no limiar da contemporaneidade*: o que faz o filósofo quando seu ofício é ser professor de filosofia? São Paulo: Cultura Acadêmica, 2009. DOI: https://doi.org/10.7476/9788598605951.

OBIOLS, Guillermo. *Uma introdução ao ensino da filosofia.* Trad. de Silvio Gallo. Ijuí: Unijuí, 2002.

PERENCINI, Tiago Brentam. *Uma arqueologia do ensino de filosofia no Brasil*: formação discursiva na produção acadêmica de 1930 a 1968. São Paulo: Cultura Acadêmica, 2017.

RODRIGO, Lídia Maria. *Filosofia em sala de aula*: teoria e prática para o ensino médio. Campinas: Autores Associados, 2009.

SANABRIA DE ALELUIA, José Roberto. *Por que não somos filósofos? Notas genealógicas sobre o ensino da filosofia na Universidade de São Paulo*. 2021. 141 f. Tese (Doutorado em Educação) – Universidade Estadual Paulista "Júlio de Mesquita Filho", Marília, 2021.

SANABRIA DE ALELUIA, José Roberto. *O Ensino de Filosofia no Brasil*: Uma Arqueogenealogia da Faculdade de Filosofia, Ciências e Letras da Universidade de São Paulo. 2014. 137 f. Dissertação (Mestrado em Educação) – Universidade Estadual Paulista "Júlio de Mesquita Filho", Marília, 2014.

TOMAZETTI, Elisete Medianeira. *Filosofia da Educação*: Um estudo sobre a história da disciplina no Brasil. Ijuí: Unijuí, 2003.

VELASCO, Patrícia Del Nero. Ensino de Filosofia: por uma cidadania filosófica do campo. *Refilo: Revista Digital do Ensino de Filosofia*, v. 8, edição especial, p. 4-7, 2022. DOI: https://doi.org/10.5902/2448065769947.

VELASCO, Patrícia Del Nero. *Filosofar e Ensinar a Filosofar*: registros do GT da Anpof 2006-2018. Rio de Janeiro: NEFI, 2020.

Submission date: 01/20/2023

Acceptance date: 07/31/2024