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Philosophy of Philosophy Teaching: the debate of a philosophical citizenship from historical-discursive movements of the field

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Abstract: A philosophical citizenship for Philosophy teaching has recently been debated during the National Association of Graduate Studies in Philosophy (Anpof conference. Grounded on historical developments in Philosophy teaching, researchers have demanded the institutional acknowledgement of the field entitled Philosophy of Philosophy Teaching by the philosophical community and the agencies that promote research in Brazil. The purpose of this text is to carry out a historical and philosophical rescue of the debate around the philosophical citizenship that has been claimed in recent years. Firstly, facts of the 1990s and 2000s will be resumed, showing that, at that moment, the philosophical citizenship comprised the transformation of Philosophy teaching into a genuine problem for philosophical research. Subsequently, numbers and some academic initiatives in the area will be presented, which indicate how this philosophical openness to the research on Philosophy teaching has promoted the consolidation of the field and allowed the emergence of the discussion of philosophical citizenship at an institutional level, such as claimed during the Anpof conference. Finally, it is

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emphasized that, despite the current advances, the field still lacks greater coexistence between peers: epistemological, ethical and political interaction between community members is necessary, so that the strengthening of common and singular projects to the Philosophy of Philosophy Teaching exists through collaborative effort and also dispute.

Keywords: Philosophy of Philosophy Teaching; Citizenship-philosophical; Field of Knowledge.

Filosofia do Ensino de Filosofia: o debate da cidadania-filosófica a partir dos movimentos histórico-discursivos do campo

Resumo: A cidadania-filosófica para o ensino de filosofia foi alvo recente de debate na Associação Nacional de Pós-Graduação em Filosofia (Anpof). Pesquisadoras e pesquisadores do ensino de filosofia, fundamentados nos desenvolvimentos históricos da área, reivindicam o reconhecimento institucional do campo Filosofia do Ensino de Filosofia junto à comunidade filosófica e às agências de fomento à pesquisa no País. Realizar um resgate histórico e filosófico do debate em torno da cidadania-filosófica compreende o objetivo do presente texto. Primeiramente, retomar-se-ão os acontecimentos dos anos de 1990 e 2000, mostrando que, nesse momento, a cidadania-filosófica compreendeu a transformação do ensino de filosofia em um problema genuíno de pesquisa filosófica. Posteriormente, apresentar-se-ão números e algumas iniciativas acadêmicas na área, os quais indicam como essa abertura filosófica às pesquisas do ensino de filosofia promoveu a consolidação do campo e permitiu a emergência da discussão da cidadania-filosófica em um plano institucional, tal como reivindicado na Anpof. Por fim, destaca-se que, apesar dos avanços vigentes, o campo ainda carece de uma convivência maior entre os pares: torna-se necessária a interação epistemológica, ética e política entre os membros da comunidade, a fim de que exista – através do esforço colaborativo e também de disputa – o fortalecimento dos projetos comuns e singulares à Filosofia do Ensino de Filosofia.

Palavras chave: Filosofia do Ensino de Filosofia; Cidadania-filosófica; Campo de Conhecimento.

Filosofía de la Enseñanza de Filosofía: el debate de la ciudadanía filosófica desde los movimientos histórico-discursivos del campo

Resumen: La ciudadanía filosófica para la enseñanza de filosofía fue un tema reciente de debate en el congreso de la Asociación Nacional de Posgrado en Filosofía (Anpof). Los investigadores de la enseñanza de filosofía, con amparo en los desarrollos históricos del área, postulan el reconocimiento institucional de la Filosofía del campo de la Enseñanza de Filosofía por parte de la comunidad filosófica y de los organismos de promoción de investigación del país. Realizar un rescate histórico y filosófico del debate alrededor de la ciudadanía filosófica constituye el propósito de este texto. En primer lugar, se retomarán los acontecimientos de las décadas de 1990 y 2000, mostrando que, en ese momento, la ciudadanía filosófica entendió la transformación de la enseñanza de filosofía en un problema genuino de investigación filosófica. Posteriormente, se presentarán números y algunas iniciativas académicas en el área, que indican cómo esta apertura filosófica a la investigación sobre la enseñanza de filosofía promovió la consolidación del campo y permitió el surgimiento de la discusión de la ciudadanía filosófica en nivel institucional, como postulado en la Anpof. Finalmente, se destaca que, a pesar de los avances actuales, el campo aún carece de una mayor convivencia entre pares: es necesaria la interacción epistemológica, ética y política entre los miembros de la comunidad, para que exista - a través del esfuerzo colaborativo y también de la disputa - el fortalecimiento de los intereses comunes y singulares a la Filosofía de la Enseñanza de la Filosofía.

Palabras clave: Filosofía de la Enseñanza de Filosofía; Ciudadanía-filosófica; Campo de Conocimiento.

Introduction

In October 2021, philosophy teaching became a central topic of debate within Brazil's main philosophical community, ANPOF, the Associação Nacional de Pós-Graduação em Filosofia [National Association of Graduate Studies in Philosophy]. The month, titled "Ensino de filosofia: por uma cidadania filosófica do campo" [Philosophy Teaching: Toward a Philosophical Citizenship of the Field], marked the celebration of fifteen

years of research and consolidation of the GT *Filosofar e Ensinar a Filosofar* [Working Group: Philosophizing and Teaching Philosophy], bringing together teacher-researchers in the field to confront some contemporary challenges of philosophy teaching in Brazil.

In addition to bringing visibility to numerous pressing issues,[1] the event signaled that philosophy teaching has been establishing itself as an important research theme within the Brazilian academic landscape, compelling the philosophical community to engage with a longstanding agenda of philosopher-teachers: the struggle for a philosophical citizenship for philosophy teaching. This movement, carried forward by many teachers and research groups, is the result of a collective project that, in order to transform philosophy teaching into a philosophical problem to be systematically debated within the academic community, has developed a research agenda around this theme – whether by organizing events and forums for debate, encouraging publications on the subject, promoting academic and professional research in the area, producing teaching materials, or even through the very creation of the WG *Filosofar e Ensinar a Filosofar*, which has become a key space for coordinating theoretical production and political interventions.

In recent years, the struggle for philosophical citizenship has focused on the institutional recognition of research in philosophy teaching as an autonomous field of knowledge and as a subfield of philosophical research[2]. Given the institutional and theoretical advances already achieved, it is now possible to affirm the existence of an autonomous philosophical

[1] See the Special Bulletin – Philosophy Teaching: Toward a Philosophical Citizenship of the Field. Available at: https://Anpof.org/comunicacoes/boletim/boletim-especial-ensino-de-filosofia-por-uma-cidadania-filosofica-do-campo. Access on: Sept. 20, 2022.

[2] We will use the terms "field" and "subfield" interchangeably, since both appear in the literature (the former usually in discussions of a more academic nature; the latter, as it is the term currently used by research funding agencies, in institutional contexts). Here, we seek to emphasize the dimensions of the struggle at stake: the recognition of the autonomy of philosophy teaching as a field – and, specifically, as a philosophical field – and, consequently, the demand for the institutionalization of this field as a subfield within funding agencies.

field of knowledge, commonly referred to among scholars as Philosophy Teaching or Philosophy of Philosophy Teaching.

In this context, the following question arises: which historical-discursive movements in the field have led to the current scenario? The aim of the present text is precisely to explore the historical debate surrounding the project that advocates for the need to grant philosophical citizenship to philosophy teaching. In our analysis, although this debate has been developing since the late 1990s and continues to the present day, the project and its claims contain distinct historical layers and moments. In a first moment, we will revisit the initial historicity of the project, its emergence in Brazil, and its meaning. As will be shown, the debate surrounding philosophical citizenship emerged concomitantly with claims – advanced by teacher-researchers – for curricular citizenship for philosophy as a subject in basic education. At this early stage, philosophical citizenship was conceived as the beginning of an academic-philosophical movement in studies on philosophy teaching, aimed at establishing a new field of knowledge within Brazilian philosophical research – what is now referred to as the "philosophical turn" (Rodrigues; Gelamo, 2021) or the discursive-philosophical turn in philosophy teaching.

In the following section, after the aforementioned historical reconstruction, we will examine a new phase in the struggle for philosophical citizenship, which involves the institutional recognition of Philosophy Teaching as a subfield of Philosophy within both the philosophical community and funding agencies. The research of Patrícia Velasco on the constitution of philosophy teaching as a field of knowledge within Brazilian academic philosophy will be presented as a starting point for this movement, given her important role in mobilizing the philosophical community. The aim of this section is, in particular, to present data on theoretical production, recording figures and academic initiatives that, in our view, indicate the consolidation of this new field. To this end, we will revisit and update the contributions of Velasco's research (2019; 2020a; 2022b), as well as those of members of the WG *Filosofar e Ensinar a Filosofar*, whose

work provides essential material for demonstrating the academic systematization of the field in recent decades.

Finally, we will offer a historical and critical assessment of recent developments surrounding the movement for philosophical citizenship. By way of conclusion, we will revisit certain initiatives carried out by a subcommittee of the WG *Filosofar e Ensinar a Filosofar*, which preceded and resonated within the ANPOF month. In addition, we will raise some critical reflections regarding the current claims for philosophical citizenship, to highlight ongoing challenges faced by researchers in the field for the attainment of a fully realized philosophical citizenship. This goal entails, on the one hand, the institutional recognition of the field Philosophy of Philosophy Teaching, so that research groups and scholars – who have long been part of Brazilian academic philosophy but lack formal recognition for their work – may be positioned on equal footing with other areas of the discipline. On the other hand, the autonomy of the field Philosophy of Philosophy Teaching depends upon an ethical, political, and epistemological coexistence among its members: it is essential that its agents collectively cultivate the field, rooting themselves in the geography and historicity of research groups in philosophy teaching, while also developing as distinct groups with their own projects within the field. It is precisely this coexistence among the many participating agents – who share and contest a common space – that will allow progress toward the field's autonomy, while simultaneously strengthening the agendas of philosophy teaching in Brazil.

Between Curricular Citizenship and Philosophical Citizenship: The Emergence of a Discursive-Philosophical Turn in Philosophy Teachinga

> *It seems to me that this is a movement toward thinking philosophy teaching philosophically. A movement in which philosophers have taken upon themselves the responsibility of reflecting on teaching practice at its various levels. A movement to grant citizenship, within the territory of Philosophy, to the problem of teaching, which until now had found refuge only within the territory of education*
> (Silvio Gallo).[3]

The epigraph chosen for this section is highly significant for the recent history of research on philosophy teaching in Brazil. In this case, it is an excerpt from the introduction written by Sílvio Gallo to the collection *Ensino de Filosofia: teoria e prática* (2004), organized to preserve in written form some of the works presented at the *I Simpósio sobre o Ensino de Filosofia da Região Sudeste* [First Symposium on Philosophy Teaching in the Southeast Region], held in 2002. Largely due to the ambiguity surrounding the LDB/1996, philosophy teaching became the focus of numerous debates. It drew the attention of many who, faced with its uncertain status as a compulsory subject in the basic education curriculum – yet with an increasingly concrete possibility of becoming one – supported the movement advocating for the mandatory inclusion of philosophy in schools. Amid numerous petitions, events, and public discussions defending the presence of philosophy, a group of philosophy teachers – referred to by Gallo as

[3] All translations of quoted material were made by the translator of this article, unless otherwise noted.
Original: "*Trata-se, quer me parecer, de um movimento de pensar filosoficamente o ensino da Filosofia. Um movimento em que os filósofos têm tomado para si a responsabilidade de pensar a prática docente, em seus vários níveis. Um movimento de dar cidadania, no território da Filosofia, à problemática do ensino que, até aqui, só encontrava asilo no território da educação*."

"philosopher-teachers" (Gallo, 2004, p. 10) – emerged. Without abandoning the struggle for the curricular citizenship of philosophy within the school system, this group also sought to grant philosophical citizenship to philosophy teaching, that is, to transform it into a problem of philosophical research. As Gallo puts it, it was "a movement to grant citizenship, within the territory of Philosophy, to the problem of teaching." (Gallo, 2004, p. 10)[4]

The pursuit of philosophical citizenship for philosophy teaching began as a collective project in response to the trajectory of Brazilian academic research in the field. Throughout the development of university philosophy in Brazil, philosophy teaching had not yet been established as a genuine concern of the philosophical community *stricto sensu*. Although there had been some discussions on the topic – especially regarding the academic training of philosophers, a recurring issue in debates on the development and consolidation of university philosophy in the country – philosophers dedicated to traditional areas of philosophical inquiry generally did not recognize philosophy teaching as a legitimate object of philosophical research. This is not to say that philosophy departments and the broader philosophical community had never addressed the issue. However, until the years immediately preceding the early 2000s, theoretical production on philosophy and its teaching remained largely incidental: occasional writings responding to immediate demands, rather than the result of a coordinated research agenda or insertion into a shared intellectual program.

As an example, one may point to initiatives supported by the Sociedade de Estudos e Atividades Filosóficas, SEAF, [Society for Philosophical Studies and Activities] and by certain philosophy departments, which brought the discussion of philosophy teaching to the fore in the 1970s and 1980s. Initially, the debate focused on persuading and demonstrating to society at large – and to educational authorities in particular – the importance of philosophy in basic education for the formation of citizens, as well as the urgency of implementing it. In 1982, with the enactment of Law No. 7.044/82 (later revoked by Law No.

[4] Original: "*um movimento de dar cidadania, no território da Filosofia, à problemática do ensino*".

9.394 of December 20, 1996), changes in educational legislation introduced philosophy as an optional subject at the upper-secondary education. This opening in the legislation led, on the one hand, to an increase in publications aimed at affirming the importance of philosophy teaching at this level of education, and, on the other, to growing concern with curriculum design, teaching methods, and the reimplementation of the subject in academic production and teaching materials. This was the case, for example, with discussions held in São Paulo, later published in the volume *O ensino de filosofia no 2º grau* [Philosophy Teaching in Upper-Secondary Education] (Nielsen Neto, 1986). Around the same time, textbooks were produced – including *Filosofando: introdução à filosofia*, authored by Maria Lúcia de Arruda Aranha and Maria Helena Pires Martins, published in 1986 and notably enduring, as it remains part of the Programa Nacional do Livro Didático, PNLD [National Textbook and Teaching Material Program]. According to Gonçalves (2011), textbooks such as *Filosofando* were among the first to reflect a direct concern on the part of academic philosophers with philosophy as a subject in basic education – that is, beyond the university context.

However, despite the initiatives mentioned, there was not sufficient mobilization to establish, at the national level, a research tradition through which philosophy teaching could become a matter of academic relevance. As Sílvio Gallo (2015) points out, this would only occur with the movement of *philosopher-teachers*:

> For years, Brazilian universities remained silent regarding philosophy teaching at the secondary level. It is true that there were important, albeit sporadic, political actions – especially the mobilization of teachers and university students in the late 1970s and early 1980s around the defense of the 'return' of philosophy to secondary school curricula. This mobilization resulted in the publication of articles in newspapers and academic journals, as well as a few books. However, this reflection was driven by a specific concern: the defense of philosophy – its importance, its necessity, and the justifications constructed to affirm both. Nevertheless, this did not

> mean that the problem of teaching and learning philosophy was taken seriously as a task to be confronted – much less as a philosophical problem. It has been less than two decades since the issue of teaching and learning philosophy has been seriously taken up as a research problem, as an object of rigorous philosophical inquiry. (Gallo, 2015, p. 13)[5]

Notwithstanding these political actions – which resulted in the publication of articles in newspapers and academic journals, generated public debates, produced manifestos by philosophy departments, and, to a lesser extent, offered programmatic solutions for the return of the discipline – the philosophical community did not endeavor to create the conditions necessary for philosophy teaching to become a problem within academic philosophy, as were Ethics, Politics, the History of Philosophy, and other canonical areas. The debates, actions, and publications mentioned above did not translate into sustained efforts to bring the problem of philosophy teaching into the core concerns of philosophical research, with the aim of granting philosophical citizenship to this issue within Brazilian academic philosophy. In other words, the philosophical community refrained from establishing a field within philosophy itself dedicated to reflecting on its teaching – whether by providing institutional conditions for transforming philosophy teaching into an object of philosophical research (such as the creation of research groups, research lines within graduate programs in Philosophy, journals, and strategies for bibliographic dissemination), or by

[5] Original: "*Por anos, a universidade brasileira calou-se sobre o ensino da filosofia no nível médio. É verdade que tivemos ações políticas pontuais importantíssimas, em especial a mobilização de professores e estudantes universitários no final da década de 1970 e na primeira metade da década de 1980 em torno da defesa de uma "volta" da filosofia aos currículos da educação média. Tal mobilização resultou na publicação de artigos em jornais e em revistas acadêmicas e mesmo de alguns livros. Mas essa reflexão foi mobilizada em torno de uma questão pontual: a defesa da filosofia, de sua importância, de sua necessidade e as justificativas construídas para a afirmação dessa importância e necessidade. Contudo, isso não significou que o problema de ensinar filosofia e do aprender filosofia tenha sido tomado como uma tarefa séria a ser enfrentada. Muito menos que tenha sido tomado como um problema filosófico. Não chega a duas décadas a tomada em sério da questão do ensinar e do aprender filosofia como problema de pesquisa, como objeto de pesquisa filosófica séria*."

addressing, through philosophical tools, the relations and tensions arising from the practices of teaching and learning philosophy.

Indeed, considering how the debate was conducted, it may be said that philosophical approaches were set aside in favor of discussions framed strictly within a pedagogical register. As Danelon (2004, p. 346) observes:

> […] depending on how the issue is approached, philosophy teaching may involve distinct areas of knowledge. It may constitute an object of research both for those who work within pedagogical knowledge and for those engaged in philosophy.[6]

In other words, rather than engaging with philosophy teaching in dialogue with the philosophical tradition, academic philosophy opted – throughout the 1970s and 1980s – to withdraw from the debate, effectively outsourcing to the field of Education the task of reflecting on the importance of this discipline, as well as on the philosophical implications that the problem of teaching and learning philosophy might have for philosophical formation.

This scenario largely persisted throughout the 1990s, a period marked by a decline in debate (Gallo, 2004) following the optional reinstatement of philosophy in schools. Thus, in general terms, philosophy teaching – throughout the 1970s, 1980s, and 1990s – developed as a problematic object within a predominantly pedagogical domain, responding to programmatic demands associated with the optional return of the discipline in certain states. This process generated a largely unsystematic body of theoretical production, shaped by an almost exclusively pedagogical understanding of the problem of teaching and learning philosophy.

It is also worth noting that, at the same time as these movements around philosophy teaching were taking place, ANPOF was being established. Even so, when this community was founded in 1983, it was primarily concerned with the traditional issues of graduate studies, rather

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[6] Original: "[...] *dependendo da forma que se aborde a questão, o ensino de filosofia pode envolver áreas distintas do saber. Pode constituir-se em objeto de pesquisa tanto para aqueles que trabalham com o saber pedagógico como para aqueles que trabalham com a filosofia*."

than with questions related to basic education or research on philosophy teaching (Alves, 2002, p. 52). In fact, it would only be about two decades later, specifically in 2005, that the WG *Filosofar e Ensinar a Filosofar* was created, dedicated to the theme of philosophy teaching. This working group aimed precisely to take a further step in the pursuit of philosophical citizenship for philosophy teaching within graduate programs in Philosophy in Brazil, as stated in the I *Relatório GT Anpof 2005–2006* [First ANPOF Working Group Report 2005-2006]:

> The creation of the working group 'Filosofar e Ensinar a Filosofar' is the result of a long process during which various individuals contributed to making clear to ANPOF the importance of recognizing a group dedicated to this theme, thereby incorporating as legitimately philosophical a field of work of growing relevance in Brazil and worldwide. In the current context of Philosophy and Education in Brazil, the existence of a group of this kind is especially important and significant. (Kohan, 2006, p. 1)[7]

The creation of the WG *Filosofar e Ensinar a Filosofia* is the result of a historical and collective process of development in the field of Philosophy Teaching, undertaken from a philosophical perspective – a process that did not occur solely within Brazil, but was also shaped through dialogue with Latin American scholars. In Argentina, for instance, the philosopher Alejandro Cerletti has addressed philosophy teaching as one of his research themes for several decades. He argues, however, that the "question of 'philosophy teaching' did not constitute a relevant philosophical problem" (Cerletti, 2009, p. 89) for the academic community. Only recently has philosophy teaching become a "complex field of philosophical

[7] Original: "*A criação do grupo de trabalho "Filosofar e Ensinar a Filosofar" é resultado de um longo processo durante o qual diversas pessoas contribuíram para explicitar à ANPOF sobre a importância do reconhecimento de um grupo que trabalhe sobre essa temática e, desta maneira, incorporasse como legitimamente filosófica uma área de trabalho de crescente expressão no Brasil e no mundo. No atual contexto da Filosofia e Educação brasileira é especialmente importante e significativa a existência de um grupo com esta expressão*."

problematization, with its own theories and singular questions." (Cerletti, 2009, p. 90) The very mode of conducting research has begun to promote, in the words of another Argentine philosopher, Gustavo Ruggiero (2012), "a philosophical turn," granting the issue a theoretical dimension previously absent in Argentina. In the Brazilian case, the context of the LDB/1996 (as mentioned in the first paragraph of this section) enabled the political-philosophical organization of philosopher-teachers, who understood that, alongside the struggle for curricular citizenship, there was a need to construct a philosophical citizenship for philosophy teaching – that is, to establish a field rooted within the field itself, capable of addressing the complexities and singularities arising from the teaching and learning of philosophy.

The working group thus emerges as one of the key sites marking the beginning of this shift in perspective – the emergence of a discursive-philosophical turn in relation to the issues of philosophy teaching. A significant number of its founders were present at what may be considered a historical milestone of this academic-philosophical organization: the I Congresso Brasileiro de Professores de Filosofia [First Brazilian Congress of Philosophy Teachers]. The aims of the event are evident, whether in the very title chosen for its proceedings – *Filosofia do Ensino de Filosofia* [Philosophy of Philosophy Teaching] – in the recollections of one of its organizers, or in numerous passages of its preface. These passages emphasize, on the one hand, the goal of "philosophically exploring the didactics of philosophy teaching at its various levels," (Cornelli, 2003, p. 9) and, on the other, the intention to singularize a new field within the territory of academic philosophy – bringing into this domain not only a new object, philosophy teaching, but also pushing its own limits in order to produce a new fold within it, thereby redefining the boundaries of what counts as philosophical, as illustrated in Cornelli's (2003, p. 10) words:

> A careful reading does not fail to notice, however, a point of convergence within the diversity [of the texts that compose the aforementioned collection], which emerges in the singularization of a field of discussion that, by thinking philosophy as teaching, reveals the

> need for reflection on its political function and its significance as an *instrument* for the formation of citizens. This field – summarized in the intersections of the triad philosophy-teaching-politics, which appears as a conceptual backdrop in virtually all the contributions that follow – allows us to recognize that reflection on philosophy teaching not only gains a passport, or a "philosophical identity card," within Philosophy (that of the great classics), but also – at the same time – defines another hermeneutic locus, a distinct point of view from which to think philosophy itself. That is, after reaffirming once more that reflecting on philosophy teaching is also the task of philosophy, rather than merely claiming a space within philosophy to think its teaching, the Piracicaba group seems to elaborate a new understanding of that very space.[8]

If a Philosophy of Philosophy Teaching understands that philosophy teaching becomes a task of philosophy itself – like so many other objects central to academic philosophy – it also recognizes the need to philosophically recreate the coordinates of the field, now oriented toward a relation that, up to that moment in Brazilian academic philosophy, had not yet found its place: namely, a philosophy that takes the form of teaching. Above all, this entails reinventing, in the present, an enduring ethical and political commitment of the philosopher as educator – now as a philosophy teacher – who transforms their own educational practice into a philosophical

[8] Original: "*A uma leitura atenta não foge, porém, um ponto de convergência na diversidade [dos textos que compõem a coletânea] acima indicada, que surge na singularização de um campo de discussão que, pensando a filosofia como ensino, revela a necessidade da reflexão sobre sua função política, seu significado como instrumento de formação de homens e mulheres cidadãos. Este campo que podemos resumir nas intersecções da tríade filosofia-ensino-política, que encontraremos como pano de fundo conceitual em praticamente todas as contribuições a seguir, permite reconhecer à reflexão sobre o ensino da filosofia não somente um passaporte, ou uma "carteira de identidade" filosófica no interior da Filosofia (aquela dos grandes clássicos), mas – ao mesmo tempo – a definição de um outro lugar hermenêutico, um ponto de vista próprio, a partir do qual pensar a mesma filosofia. Isto é, após reafirmar mais uma vez que refletir sobre o ensino de filosofia é também ofício da filosofia, no lugar de uma simples reivindicação de um espaço dentro da filosofia para pensar o seu ensino, o canteiro de Piracicaba parece elaborar uma nova compreensão deste mesmo espaço*."

act. Philosophy teachers thus become genuine philosophers, whose expression is immanent to their teaching practice. One is a philosopher by assuming a theoretical-philosophical commitment to the issues of philosophy teaching, and by becoming a philosopher-teacher in the classroom. On this matter, Rodrigues and Gelamo (2021, p. 843) write:

> When educational practices with philosophy are framed as a genuinely philosophical problem, their exercise requires from those engaged in them a commitment to philosophical research. Teaching and learning philosophy, by virtue of their philosophical specificity, compel the teacher to enter the theoretical domain and to interrogate the assumptions and implications of their practices. But not only that. A philosophy of philosophy teaching demands a commitment to philosophizing itself, such that classrooms, or educational spaces more broadly, become the privileged site of philosophical practice, and teachers and students become philosophers in the fullest sense.[9]

However, the opening – or even the "invasion" – of the philosophical field, in order to dispute and reshape its territory according to this new object (philosophy teaching), and to reinvent its practices by employing philosophical tools for purposes other than their traditional ones, cannot be achieved through individual actions or isolated classroom practices alone; it requires a *collective* academic effort. Although numerous obstacles remained – particularly due to the neglect of the issue by most philosophy departments in the country and the scarcity of bibliographical production – the national context was unique: the ambiguity of the

[9] Original: "*Quando as práticas educativas com a filosofia são dimensionadas como um problema realmente filosófico, o seu exercício exigiria de seus agentes um compromisso com a pesquisa filosófica. Ensinar e aprender filosofia, pela especificidade filosófica que os envolve, impele o professor a adentrar ao registro teórico e tensionar os pressupostos e as implicações de suas práticas. Mas não só isso. Uma filosofia do ensino de filosofia exige um compromisso com o filosofar, de tal forma que as salas de aulas, ou espaços educacionais, sejam o espaço por excelência da prática filosófica e os professores e estudantes sejam filósofos por excelência*."

LDB/1996 regarding the place of philosophy in the formation of citizens, together with the approval by the National Congress and subsequent presidential veto in 2001 of Bill No. 3.178/97 (which sought to consolidate philosophy and sociology within the upper-secondary curriculum), created the precise political conditions to mobilize, at the academic level, philosophy teachers and other interested actors.

In this context, inspired by initiatives at universities in the South of Brazil – which had already established the Fórum Sul de Coordenadores de Filosofia [Southern Forum of Philosophy Coordinators] – participants in the I Congresso Brasileiro de Professores de Filosofia proposed the organization of regional forums (Southeast, Central-West, and North-Northeast). Drawing on existing groups, these initiatives sought to expand organization and foster debate among teachers regarding philosophy teaching in Brazil. Simultaneously, alongside these forums and their respective events, efforts were made to develop a new philosophical bibliographic corpus in the field – not only through the publication of key papers and conferences from the regional forums, but also through the promotion of thematic dossiers, edited volumes, and the training of new cohorts of master's and doctoral researchers dedicated to the topic. These developments are recorded in the proceedings of the aforementioned congress:

> Restaram indicativos de continuidade e vários projetos concretos, como os de organizar fóruns de professores de filosofia em nível regional, da oportunidade de realizar em breve um II Congresso Brasileiro de Professores de Filosofia, de redobrar o esforço para a realização de novas publicações nesta área, de criar linhas de pesquisa específicas sobre o ensino de filosofia em nível de pós-graduação. (Cornelli, 2003, p. 14)[10]

[10] Original: "*Restaram indicativos de continuidade e vários projetos concretos, como os de organizar fóruns de professores de filosofia em nível regional, da oportunidade de realizar em breve um II Congresso Brasileiro de Professores de Filosofia, de redobrar o esforço para a realização de novas publicações nesta área, de criar linhas de pesquisa específicas sobre o ensino de filosofia em nível de pós-graduação*."

The aforementioned II Congresso Brasileiro de Professores de Filosofia [Second Brazilian Congress of Philosophy Teachers] would only be organized in 2012. Nevertheless, eight years after the first edition, philosophy returned to basic education. In this sense, philosopher-teachers – together with sociologists and their professional associations – achieved part of the congress's objective: they finally secured the long-sought curricular citizenship for philosophy in basic education. However, by strengthening regional and national networks, did they also succeed in initiating a field capable of philosophically addressing the questions of philosophy and its teaching?

In bibliographical terms, there is no doubt that there has been a significant increase. Before the mid-1990s, when analyzing the context of that period in the Introduction to Filosofia no Ensino Médio [Philosophy in Upper-Secondary Education], Gallo and Kohan (2000a, p. 7) go so far as to state that "the bibliography is scarce […] philosophical production on philosophy teaching, among us, is still virtually nonexistent." This situation would be transformed with the development of regional forums and national conferences dedicated to the field, which fostered an unprecedented level of production in the Brazilian context. Indeed, the exponential growth in the number of publications—and, consequently, of research—was already being noted at the very beginning of this movement by its own participants. At the I Simpósio sobre Ensino de Filosofia da Região Sudeste [First Symposium on Philosophy Teaching in the Southeast Region], Gallo (2004, p. 11) observes:

> Graduate programs have opened research lines on this topic, and dissertations and theses have been produced in this area; books are being published, ranging from works of reflection and problematization to didactic and supplementary teaching materials.[11]

[11] Original: "*Programas de Pós-Graduação têm aberto linhas de pesquisas sobre essa temática e dissertações e teses têm sido feitas nessa área; livros estão sendo publicados, desde textos de reflexão e problematização até material didático e paradidático*."

This aspect is also highlighted by the organizers of the sixth edition of the Simpósio Sul-Brasileiro [Southern Brazilian Symposium]. According to Maamari, Bairros, and Weber (2006, p. 12), the "collective effort of teachers/researchers, who have systematically or significantly dedicated themselves to the theme of Philosophy and Teaching," has provided theoretical support for research and reflection on the practices of teaching and learning philosophy, thereby fulfilling the "important role of filling the bibliographical gap still present in our context" (Maamari; Bairros; Weber, 2006, p. 12)[12]. Alves's remarks, presented at the I Simpósio sobre o Ensino de Filosofia (SIMPHILO) [First Symposium on Philosophy Teaching], held in Campinas and organized by the Paideia Research Group (UNICAMP), point in the same direction:

> The contribution of the field of philosophy has been more academic than political, so to speak. […] It is worth highlighting that these [academic] movements have generated, and continue to generate, events, publications, and research at the master's and doctoral levels, as well as undergraduate monographs on the topic of philosophy teaching from a wide variety of perspectives, greatly enriching the debate. (Alves, 2009, p. 46-48)[13]

Continuing his reflections, Alves (2007, p. 48), while acknowledging the enrichment of the debate, remarks that it still "remains to be seen what lessons can be drawn from all this." For him, only once the subject became mandatory would it be possible to "properly engage with questions considered more philosophical – for example, the philosophy of

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[12] Original: "*esforço coletivo dos professores/pesquisadores, que têm sistematicamente ou significativamente se dedicado ao tema da Filosofia e Ensino*;" "*importante papel de preencher a lacuna bibliográfica ainda existente em nosso meio*."

[13] Original: "*A contribuição da área de filosofia foi mais acadêmica do que política, por assim dizer.* [...] *Merece o destaque o fato de que estes movimentos [acadêmicos] geraram e continuam a gerar eventos, publicações e pesquisas de mestrado, doutorado e monografias de conclusão de curso sobre o tema do ensino de Filosofia sob os mais variados enfoques, contribuindo muito para o enriquecimento do debate*."

philosophy teaching, methodological and didactic issues, the training of philosophy teachers, textbooks, and so on." (Alves, 2007, p. 49) However, did the potential of this collective mobilization of philosophy teachers ultimately reduce itself to the struggle for curricular citizenship?

Because it had not yet become a mandatory subject, much of the debate from previous decades returned to the forefront. According to Fávero (2002), in his contribution to the II Simpósio Sul-Brasileiro [Second Southern Brazilian Symposium], although more than two decades separate the discussions of the 1970s and 1980s from the contemporary debate, many of the propositions remain clichés: "the struggle for its mandatory inclusion in curricula, the redemptive conception that its return represents a 'saving grace for education,' and the understanding of it as a super-subject." (Fávero, 2002, p. 430)[14]

Certainly, within this movement, much of what was produced remained confined to such commonplaces.[15] An example of this is the considerable number of texts defending the presence of philosophy in basic education on the grounds of its critical role in the formation of citizens, which leads Kohan (2007, p. 62), in his contribution to the proceedings of the VII Simpósio Sul-Brasileiro [Seventh Southern Brazilian Symposium], to state that "It is alarming how readily so many philosophy teachers accept the civic purpose attributed to philosophy teaching by educational legislation."[16]

Nevertheless, alongside the struggle for curricular citizenship, a series of discussions also emerged that were directly concerned with the philosophical issues traversing this new field in formation. According to the literature, this marked the beginning of a philosophical corpus dedicated to

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[14] Original: "*a luta pela obrigatoriedade de sua inclusão nas grades curriculares, a concepção redentora de que seu retorno representa a 'tábua de salvação para a educação', a compreensão de que ela é uma superdisciplina*."

[15] See the chapter by Gallo and Kohan entitled Crítica de alguns lugares-comuns ao se pensar a Filosofia no Ensino Médio" ["Critique of Some Commonplaces in Thinking about Philosophy in Upper-Secondary Education,"] published in the collection organized by the authors (Gallo; Kohan, 2000b, pp. 174-196)

[16] Original: "*É alarmante a tranquilidade com que tantos professores de filosofia acolhem a finalidade cidadã outorgada para o ensino de filosofia pela legislação educacional*."

the problems of teaching and learning philosophy. The words of Gallo and Kohan (2004), written in the introduction to the special issue on philosophy teaching of the journal Cadernos Cedes, reinforce this view: "if it were true that debates on philosophy teaching were limited to the defense of its mandatory status, then something very little philosophical would be dominating nearly the entire scene. Fortunately, we believe that this is not the case." (Gallo; Kohan, 2004, p. 254)[17] Another text from the same special issue, written by Danelon, reiterates this perspective. For the author, the growing density of knowledge production on the subject and its consolidation at the beginning of the century reveal that "philosophy teaching has been constituted as a highly fertile and productive field of research for philosophers dedicated to the topic." (Danelon, 2004, p. 346)[18] This is because, even when intertwined with discourses emphasizing its formative value and the defense of its definitive inclusion, philosophical research on the subject has continued to emerge. As Gallo (2015, p. 14) states

> For more than a decade after the LDB, the problematization of teaching and learning philosophy remained intertwined with debates over its justification and the affirmation of its importance as political acts within an ongoing struggle. Gradually, however, a body of research began to consolidate around the teaching of this subject, understood as a genuinely philosophical endeavor, worthy of being addressed and examined with philosophical tools rather than merely pedagogical ones.[19]

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[17] Original: "*se fosse verdade que os debates do ensino de filosofia se concentram na defesa de uma obrigatoriedade, algo de muito pouco filosófico estaria tomando quase toda a cena. Felizmente, pensamos que as coisas não são tais*."

[18] Original: "*o ensino de filosofia tem se constituído como uma área de pesquisa bastante fecunda e frutífera para os filósofos que se dedicam ao tema*."

[19] Original: "*Por mais de uma década, após a LDB, a tomada em questão do ensinar e do aprender filosofia permaneceu ainda mesclada com o debate em torno de sua justificação, da afirmação de sua importância, como atos políticos numa luta definitiva. Mas, aos poucos, foi se consolidando também um trabalho de pesquisa em torno do ensino desta disciplina,*

It was precisely the recognition of both the limits and the importance of academic mobilization in favor of curricular citizenship that enabled the emergence of new coordinates within the territory of academic philosophy, thereby giving rise to a new field. Ana Wuensch also offers this diagnosis. In her contribution to the VII Simpósio Sul-Brasileiro sobre o Ensino de Filosofia [Seventh Southern Brazilian Symposium on Philosophy Teaching], she states:

> What is emerging is a field, constituted by a community that debates the defense of philosophy teaching from the standpoint of its philosophical status; and this implies taking into account the realization of Philosophy as an activity that is, in turn, specified within the social contexts that can host it in their own space and time. (Wuensch, 2007, p. 96)[20]

Thus, what this bibliographical expansion indicates is the beginning of the constitution of a philosophical field, in which a new community of philosopher-teachers emerges, concerned with the theoretical-philosophical development of philosophy teaching and dedicated to the topic from a philosophical standpoint; and, through their interaction, they elaborate a specific disciplinary corpus. For this reason, the transition from the late 1990s to the first decade of the 2000s becomes particularly significant for philosophy teaching in Brazil. While curricular citizenship is achieved (recovering a place in schools that philosophy should never have lost), philosopher-teachers also begin to carve out space within a territory that was, in many cases, still hostile: that of the philosophical community itself. By establishing philosophical citizenship for philosophy teaching, these teachers promoted a discursive-philosophical turn in the field. If such a

tomado como genuíno trabalho filosófico, digno de ser enfrentado e pensado com ferramentas filosóficas e não apenas pedagógicas."

[20] Original: "*O que está nascendo é um campo, constituído por uma comunidade que debate a defesa do ensino de filosofia, desde o seu estatuto filosófico; e isto implica levar em conta a realização da Filosofia como uma atividade que se especifica, por sua vez, nos contextos sociais que possam abrigá-la em espaço e tempo próprios*."

"philosophical turn" (Ruggiero, 2012; Agratti, 2008; Cerletti, 2009) had already occurred earlier in neighboring Latin American contexts, the 1990s and 2000s mark the beginning of this shift in the axis of problematization of philosophy teaching in Brazil.

From that point onward, philosophy teaching would no longer be merely a matter of pedagogical concern or confined to the disciplinary fields of education – despite its transversal character, which involves areas of knowledge beyond philosophy itself (Velasco, 2022a). It is now transformed into a philosophical problem to be addressed within the territory of philosophy, thereby establishing philosophical citizenship for philosophy teaching, grounded in the coordinates of a new field: *Philosophy of Philosophy Teaching*.

The aforementioned philosophical citizenship provided the theoretical and disciplinary conditions for the continuation of research in the area in subsequent years, a period in which, according to Velasco (2020b, p. 31), "the decade from 2008 to 2018 witnessed the consolidation of teaching, research, and extension initiatives in the field of (Philosophy of) Philosophy Teaching."[21] Although research had been conducted since the late 1990s, the author argues that the consolidation of the theme as an autonomous and professional field of research would occur later, precisely because academic production increased significantly and became more systematic and decentralized, to the point of transforming philosophy teaching into a philosophical object across diverse research centers in Brazil. With the return of philosophy to basic education, the implementation of programs for teacher development and professional recognition, the consolidation of the WG *Filosofar e Ensinar a Filosofar*, the creation of two professional master's programs and specialized journals, as well as recurring publications and events – whose overview will be presented in the following section – philosophy teaching became an academic commitment of the philosophical community, thus constituting a professional duty for many philosophers in Brazil. And, despite the differences among researchers in

[21] Original: "assistiu-se, na década de 2008 a 2018, à consolidação das iniciativas de ensino, pesquisa e extensão na área (Filosofia do) Ensino de Filosofia".

the field, treating philosophy teaching as a philosophical problem is one of the aspects that unites them (Velasco, 2020b, p. 14).

Brief history of research on Philosophy Teaching in Brazil: the consolidation of a field of knowledge

As observed thus far, the movement toward securing philosophical citizenship for philosophy teaching comprises two layers, or two central axes. The first concerns the discursive-philosophical turn: a set of actions and productions that seeks to shift the theoretical axis of discussion regarding the problem of philosophy teaching, thereby creating a field of reflection within and from philosophy itself. The theoretical framework through which the debate is conducted is thus displaced: previously centered on the traditional disciplinary fields of education, from the late 1990s onward – alongside the defense of philosophy in schools and in dialogue with Latin American peers – philosophy teaching comes to be theorized philosophically, being taken as a genuinely philosophical problem.[22]

The second layer of the struggle for philosophical citizenship for philosophy teaching begins in 2019, when a movement emerges in favor of the institutionalization not of the school subject, but of the theoretical-philosophical field of philosophy teaching. This struggle is certainly collective, as it was previously; however, it is possible to identify a starting point, namely, the postdoctoral research of Patrícia Velasco, conducted under the supervision of Rodrigo Gelamo. The project entitled "A constituição do Ensino de Filosofia como campo de conhecimento: mapeamento da área na década de 2008 a 2018" [The Constitution of Philosophy Teaching as a Field of Knowledge: Mapping the Area from 2008 to 2018] was based on the hypothesis that there already exists in Brazil a field of knowledge that can be termed Philosophy Teaching or Philosophy of Philosophy Teaching. This

[22] This does not preclude considering that philosophy teaching is a field at the intersection of theory and practice, between philosophy and education – thus traversed by practical and school-related issues (Velasco, 2022a).

field – by reflecting philosophically on teaching practice, teacher education, and the issues immanent to the teachability and learnability of philosophy – encompasses bibliographical and technical productions situated at the interface between philosophy and its teaching. It further argued that, despite the existence of a social practice in/on philosophy teaching, the field does not enjoy broader national academic recognition, as evidenced by the absence of philosophy teaching both as a research line in academic graduate programs and as a recognized area of knowledge within the main funding agencies for research and human resource development in the country. The research thus aimed to discuss the process through which Philosophy Teaching has been constituted as a field of knowledge in the decade from 2008 to 2018, problematizing the conceptions of teacher education and philosophical teaching that characterize it.

To argue for the existence of such a field, Velasco (2020a) chose to map and present the academic production of what has become, as previously mentioned, the main working group on philosophy teaching in Brazil: the WG *Filosofar e Ensinar a Filosofar*.[23] In the work *Filosofar e ensinar a Filosofar: registros do GT da ANPOF – 2006–2018*, which resulted from this research, the author comments on the growth and consolidation of the field:

> At the time of its founding, the working group crowned and gave voice to a body of research that had already been underway for at least a decade (as evidenced by the corpus collected from 1997 to 2007); as it expanded and strengthened [between 2008 and 2018], the ANPOF working group *Filosofar e Ensinar a Filosofar* definitively incorporated the relations between Philosophy and Philosophy Teaching into the scope of philosophical research carried out in Brazil – thus

[23] According to Velasco (2020a), mapping the state of the art of philosophy teaching in Brazil is not a simple task, especially when it comes to locating and enumerating all academic production on the subject, much of which is dispersed across situational outputs by teachers who only occasionally engage academically with projects related to philosophy teaching. For this reason, her strategy was initially to focus on the academic production of the WG *Filosofar e Ensinar a Filosofar*, a group that, for more than a decade, has been dedicated to academic research on the topic within graduate programs.

> consolidating a subfield of knowledge. (Velasco, 2020a, p. 525-526)[24]

This collective project of philosophically assuming philosophy teaching as a research problem was carried out to such an extent that it now compels us, as actors within the field, to mobilize a new project aimed at securing institutional recognition for the already existing body of research. In this sense, we witness a second turning point in/of the field: roughly two decades after the inaugural milestone represented by the I Congresso Brasileiro de Professores de Filosofia [First Brazilian Congress of Philosophy Teachers], Velasco's research makes visible both the volume of production and its consolidation, compelling us to claim institutional legitimacy – an essential legitimacy for obtaining funding, ensuring the field's autonomy in the face of potential changes in educational policy, and securing fair evaluation by peers (since there now exists a vast and productive body of specialized literature in the area).

But what are these productions and initiatives that allow us to attest to the consolidation of a field of knowledge? Let us therefore turn to a brief historical overview aimed at identifying these data.

An initial effort to map the state of the art of Philosophy of Philosophy Teaching as a field of knowledge was published in the inaugural issue of the journal *Revista Estudos de Filosofia e Ensino*. (Velasco, 2019) In the present section, we revisit the information presented in that article, while expanding and updating its data and figures.

The temporal milestone marking the emergence of a debate and agenda for the field – highlighted in the first section of this text – also serves as the starting point for more systematic production in the area. Book series such as *Filosofia na Escola* (Vozes), launched in 1999, and *Filosofia e Ensino*

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[24] Original: "*Ao ser fundado, o GT coroava e dava voz a um trabalho de pesquisa que já tinha ao menos uma década (como mostra o acervo recolhido de 1997 a 2007); ao se expandir e se fortalecer [na década de 2008 a 2018], o grupo de trabalho da ANPOF Filosofar e Ensinar a Filosofar inclui definitivamente as relações entre Filosofia e Ensino de Filosofia no escopo das pesquisas filosóficas desenvolvidas no Brasil – consolidando uma subárea de conhecimento*".

(UNIJUÍ), *Filosofar é Preciso* (Loyola), and *Ensino de Filosofia* (Autêntica), in the following decade, brought fundamental texts for disseminating and debating issues related to philosophy and its teaching. Over these (just over) twenty years, despite the discontinuity of the aforementioned series, more than 80 edited volumes on the topic have been recorded, attesting that the book chapter is one of the preferred formats among those researching the teaching and learning of philosophy: approximately 540 texts have been published as chapters, collected by the ANPOF's WG *Filosofar e Ensinar a Filosofar* and authored by its members.[25]

Over the two decades of the field's constitution and consolidation, members of the ANPOF's working group have also published approximately 170 books on/in philosophy teaching and 270 full papers in conference proceedings. In addition, they have been responsible for 145 research projects and have led 17 research groups registered with the CNPq, affiliated with the following institutions: Cefet/RJ, UEL, UERJ, UERN, UFABC, UFAL, UFBA, UFCG (2), UFMA, UFMG, UFPB, UFPE, UFSM, UNESP (3).

Publications in article form are also indicative of the consolidation of the field of the Philosophy of Philosophy Teaching. Members of ANPOF's WG *Filosofar e Ensinar a Filosofar* have published approximately 500 scientific articles between 1997 and 2021, authored by 57 researchers, ranging geographically from Caicó, in Rio Grande do Norte, to Santa Maria, in Rio Grande do Sul. The plurality of authorship and the regional diversity demonstrate the dissemination of the theme across the national territory and point to the effective consolidation of the field.[26]

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[25] The collections, chapters, and other productions mentioned in this article are listed in the archive compiled by a commission of the WG *Filosofar e Ensinar a Filosofar* and made publicly available on the institutional website of LaPEFil – Laboratório de Pesquisa e Ensino de Filosofia [LaPEFil – Laboratory for Research and Teaching in Philosophy]. Available at: https://lapefil.pesquisa.ufabc.edu.br/acervo/. Access on: Sept. 8, 2022. We would especially like to thank our colleagues Américo Grisotto, Felipe Pinto, Jéssica Erd, and Marcelo Guimarães for their work, without which we would not have been able to precisely identify and measure the field's production.

[26] For a comparison of the production output of WG members in the decades immediately before and after the mandatory inclusion of Philosophy as a subject in upper-secondary

Another aspect to be considered is that, whereas until recently it was primarily journals at the intersection of Philosophy and Education that most frequently published texts on philosophy teaching – with particular emphasis on the *Revista Sul-Americana de Filosofia e Educação* (UnB) and *Revista Educação e Filosofia* (UFU) – today there are three journals dedicated exclusively to the topic: *Revista do NESEF Filosofia e Ensino* (UFPR), *Revista Digital de Ensino de Filosofia – REFilo* (UFSM), and *Revista Estudos de Filosofia e Ensino – EFE* (PPFEN/CEFET-RJ). These journals publish not only articles, reviews, and interviews, but also experience reports – a genre commonly found in Teaching and Education journals, yet rarely accepted in Philosophy journals. In any case, the very absence of the topic of philosophy teaching in philosophy journals has been reconsidered, as the number of thematic dossiers has increased significantly in recent years: in 2002, 2004, 2006, and 2008, one thematic dossier was published each year; in 2010 and 2011, two; in 2012 and 2015, three; in 2016, one; in 2017 and 2018, three; in 2019, six; and in 2020, five, totaling 34 dossiers.[27]

Events that include the theme of philosophy teaching – or are exclusively dedicated to it – also corroborate the understanding of the topic as a research object. Among the former, the following meetings are representative: Colóquio Internacional de Filosofia da Educação (CIFE) [International Colloquium on Philosophy of Education] (11th ed./2022), Simpósio Internacional em Educação e Filosofia (SIEF) [International Symposium on Education and Philosophy] (8th ed./2019), Congresso Internacional da Sociedade de Filosofia da Educação dos Países de Língua Portuguesa (SOFELP) [International Congress of the Society for Philosophy of Education of Portuguese-Speaking Countries] (8th ed./2021), and Congresso Latino-americano de Filosofia da Educação (ALFE) [Latin

education, we recommend reading the chapter "Sobre os números do GT filosofar e ensinar a filosofar: a consolidação de uma área de pesquisa" ["On the Numbers of the GT Filosofar e Ensinar a Filosofar: The Consolidation of a Research Area"] by Patrícia Velasco (2020a, pp. 516-527).

[27] To access the full collection, see https://lapefil.pesquisa.ufabc.edu.br/dossies-e-coletaneas/.

American Congress of Philosophy of Education] (5th ed./2019–2021). Regarding events specifically devoted to the theme, initiatives are numerous. We list some of those that have shown continuity or have had an impact on the constitution of the field, organized by the date of their first edition: Congresso Brasileiro de Professores de Filosofia [Brazilian Congress of Philosophy Teachers] (2000; 2012); Simpósio Sul-Brasileiro sobre Ensino de Filosofia [Southern Brazilian Symposium on Philosophy Teaching] (2001-2010); Fórum do Ensino de Filosofia do Centro-Oeste [Central-West Forum on Philosophy Teaching] (2001–2004); Fórum Sudeste de Ensino de Filosofia [Southeast Forum on Philosophy Teaching] (2002–2004); Fórum Norte-Nordeste do Ensino de Filosofia [North-Northeast Forum on Philosophy Teaching] (2004); Encontros do GT *Filosofar e Ensinar a Filosofar* [Meetings of the Working Group "Philosophizing and Teaching Philosophy"] (since 2006); Simpósio sobre Ensino de Filosofia (SIMPHILO) [Symposium on Philosophy Teaching] (2007, 2009, 2013); Olimpíadas de Filosofia [Philosophy Olympiads] (RS since 2008; SP and PR since 2011; RJ since 2013); Encontro Nacional de Pesquisa em Ensino de Filosofia e Filosofia da Educação (ENPEFFE) [National Meeting on Research in Philosophy Teaching and Philosophy of Education] (2011-2013); Jornada de Ensino de Filosofia de Caicó (JENFIC) [Caicó Conference on Philosophy Teaching] (since 2011); Simpósio Estadual sobre o Ensino de Filosofia da UERN (SIMPHILO) [State Symposium on Philosophy Teaching at UERN] (since 2011); Seminário de Filosofia da UFAM [UFAM Philosophy Seminar] (2011-2018); Encontro Anpof Educação Básica [ANPOF Meeting on Basic Education] (since 2012); Encontro Nacional PIBID-Filosofia [National PIBID-Philosophy Meeting] (2013–2017); Jornada de Filosofia e Ensino do PPFEN-Cefet/RJ [PPFEN-Cefet/RJ Conference on Philosophy and Teaching] (since 2018); Encontro Nacional do Prof-Filo [National Prof-Filo Meeting] (since 2018); Encontro Cearense de Professores de Filosofia [Ceará Meeting of Philosophy Teachers] (since 2019); among others.

Although we recognize the role of each of the events mentioned above in the construction of the research field of Philosophy of Philosophy

Teaching, special mention must be made of the meetings of the *WG Filosofar e Ensinar a Filosofar*, held annually (in even-numbered years, within the framework of the ANPOF National Meeting). In 2022, the 15th meeting of the working group took place – a working group of the Associação Nacional de Pós-Graduação em Filosofia [National Association of Graduate Studies in Philosophy] that brings together researchers who take philosophy teaching as a research problem, supervising graduate work (whether in academic or professional programs). As of October 2022, the group has 61 members: 3 emeritus professors, 30 members of the core group, and 28 members of the support group. For access to detailed information on the events held and the group's collective publications, as well as the individual production of its members up to 2018, readers may consult the aforementioned work by Velasco (2020a) on the working group.[28]

The consolidation of Philosophy of Philosophy Teaching also necessarily depends on the development of the theme within graduate programs. In the past decade, two professional programs dedicated to the field have been created: the Programa de Pós-Graduação em Filosofia e Ensino (PPFEN) [Graduate Program in Philosophy and Teaching], at Cefet/RJ, in 2015, and the Mestrado Profissional em Filosofia (Prof-Filo) [Professional Master's in Philosophy], a nationwide network program, in 2017. According to the Sucupira Platform, by mid-2021, 38 dissertations had been defended in the PPFEN and 209 in the Prof-Filo, in addition to 18 produced in other professional programs that include philosophy teaching within their scope. But is the field of Philosophy of Philosophy Teaching limited to the professional dimension of research? The academic master's dissertations and doctoral theses defended on the topic, despite the absence of a single research line within graduate programs explicitly dedicated to philosophy teaching, allow us to answer this question in the negative. Since the first academic dissertation was presented in 1989, another 238 have been completed on the topic up to mid-2021. The overwhelming majority of these

[28] In the aforementioned work, data are also presented regarding the growth of the field, particularly in terms of the significant increase in publications and other activities carried out by members of the WG.

studies (216) were developed within graduate programs in Education; the remainder are distributed across the following programs: Interdisciplinary/Teaching (12), Philosophy (3), Interdisciplinary/Ethnic-Racial Relations (2), Psychology (1), Bioethics (1), Socioeducational Processes (1), Integrated Regional Development (1), Human Sciences (1), and Communication (1).

Regarding academic doctoral theses on philosophy teaching, the following description applies:

> [...] the first dates from 1992, and since then another 52 have been added to this inaugural study. Of these 53 works, 5 were defended in Graduate Programs in Philosophy and 48 in Graduate Programs in Education (although largely supervised by philosophers by training). The aforementioned dissemination of discussions on philosophy teaching is reflected in the number of institutions in which the theses were produced. Graduate Programs in Philosophy are all based at public institutions and are concentrated in the South (UFSC and UFSM) and Southeast (UFRJ (2) and USP) regions. The higher education institutions offering Graduate Programs in Education in which the theses listed here were defended, in turn, display greater regional diversity (in addition to the South and Southeast, the Northeast region is also represented) and institutional diversity (including federal and state public institutions, as well as private institutions, both non-profit and for-profit): PUC-RJ (1), UERJ (3), UFBA (1), UFF (2), UFMG (3), UFPB (1), UFPE (1), UFPel (3), UFPI (1), UFPR (3), UFRN (1), UFRS (1), UFSCar (1), UFSM (2), UNESP (5), UNICAMP (9),

> UNINOVE (1), USF (1), and USP (4). (Velasco, 2022b, p. 40)[29]

As mentioned above, the collection of the data presented here began with Velasco's research and was subsequently expanded through the collective efforts of other researchers in the field. The dissemination of these research results within the philosophical community mobilized two further developments among peers: the opening of a debate on the epistemological status of the field (Velasco, 2022a) and, likewise, the aforementioned movement toward the institutionalization of Philosophy of Philosophy Teaching as a subfield of philosophical research. The contours, developments, and problematizations of this movement constitute the focus of the following section.

Toward a philosophical citizenship of the field of Philosophy of Philosophy Teaching: problematizations by way of conclusion

From 2021 onward, the research problem proposed by Velasco was collectively embraced: a subcommittee of the *WG Filosofar e Ensinar a Filosofar*, composed of Professors Américo Grisotto (UEL), Augusto Rodrigues (UNESP), Darcísio Muraro (UEL), Felipe Pinto (Cefet-RJ),

[29] Original: "[...] *data de 1992 [a primeira] e desde então outras 52 foram somadas a esta pesquisa inaugural. Desses 53 trabalhos, 5 foram defendidos em Programas de Pós-Graduação em Filosofia e 48 em Programas de Pós-Graduação em Educação (embora orientados, em grande medida, por filósofas e filósofos de formação). A aludida capilarização das discussões sobre Ensino de Filosofia é notada no número de instituições em que as teses foram realizadas. Os Programas de Pós-Graduação (PPGs) de Filosofia são todos sediados em instituições públicas e se concentram nas regiões Sul (UFSC e UFSM) e Sudeste (UFRJ (2) e USP). As instituições de ensino superior às quais pertencem os PPGs de Educação em que as teses aqui enumeradas foram defendidas, por sua vez, apresentam maior diversidade regional (além das regiões Sul e Sudeste, inclui-se a região Nordeste) e orçamentária (além de instituições públicas federais e estatais, verificam-se instituições privadas, com e sem fins lucrativos): PUC-RJ (1), UERJ (3), UFBA (1), UFF (2), UFMG (3), UFPB (1), UFPE (1), UFPel (3), UFPI (1), UFPR (3), UFRN (1), UFRS (1),UFSCar (1), UFSM (2), UNESP (5), UNICAMP (9), UNINOVE (1), USF (1) e USP (4)*."

Flávio Carvalho (UFCG), Jéssica Erd (UFSM), Lara Sayão (SEE-RJ), Leoni Henning (UEL), Marcos von Zuben (UERN), Patrícia Velasco (UFABC), Rodrigo Gelamo (UNESP), and Taís Pereira (Cefet-RJ), met monthly to debate the epistemological status of the field and the pathways toward the institutionalization of Filosofia do Ensino de Filosofia within the classification systems of research funding agencies and human resource development in the country.

From February to November 2021, the subcommittee held 11 meetings. During these meetings, the group discussed the epistemological status of the field and joint actions to promote the theme, while also undertaking a coordinated effort to expand the existing corpus of research in the area.[30] At the meeting held on September 9, 2021, the group was joined by Rodrigo Duarte (UFMG), former deputy coordinator of the Philosophy Committee at CAPES (2000-2005) and member of the Philosophy Advisory Committee (CA-Filosofia) of the CNPq (2010-2013), having served as its coordinator during the final six months of his term. Duarte was also one of those responsible for the process of including the subfield of Aesthetics and Philosophy of Art within the CNPq classification system, and he provided clarification to the working group's subcommittee regarding the institutional procedures sought by the group.

The commission's most impactful joint initiative was the organization of the panel "Ensino de Filosofia como campo de conhecimento: revendo o cânone filosófico" [Philosophy Teaching as a Field of Knowledge: Revisiting the Philosophical Canon], as well as participation in the forum "Cânone – uma proposta de debate" [Canon – A Proposal for Debate] – activities that were part of the program of the event "Mês Anpof Ensino de Filosofia: por uma cidadania filosófica do campo" [ANPOF Month of Philosophy Teaching: Toward a Philosophical Citizenship of the Field], held on the institutional website and YouTube

[30] Notably, the commission was responsible for creating a list of collections and thematic dossiers on Philosophy Teaching, compiling dissertations (both academic and professional) and theses extracted from the Sucupira Platform (CAPES), and mapping research groups registered in the Directory of Research Groups (CNPq).

channel of the Associação Nacional de Pós-Graduação em Filosofia [National Association of Graduate Studies in Philosophy] during October 2021. For the panel, in addition to Patrícia Velasco, Professors Paulo Margutti Pinto (FAJE) and Silvio Gallo (Unicamp) – the latter a member and one of the founders of the working group – were invited. For the forum, two texts were produced: "O Ensino de Filosofia em números: a consolidação de um campo de conhecimento" [Philosophy Teaching in Numbers: The Consolidation of a Field of Knowledge], by Velasco, and "Filosofia do ensino de filosofia: por uma cidadania-filosófica" [Philosophy of Philosophy Teaching: Toward a Philosophical Citizenship], by Augusto Rodrigues and Rodrigo Gelamo.[31]

The commission's work in 2021 concluded with the publication of the "Manifesto em defesa da Filosofia do Ensino de Filosofia como subárea de pesquisa filosófica" [Manifesto in Defense of Philosophy of Philosophy Teaching as a Subfield of Philosophical Research][32], a document issued in the name of the WG *Filosofar e Ensinar a Filosofar*, with the aim of gathering signatures from researchers at all levels of education in support of the recognition and inclusion of Philosophy of Philosophy Teaching as a subfield of philosophical research.

In our view, this accumulation of work and the collective mobilization of recent years allow us to assert that a search is underway in Brazil for a philosophical-institutional citizenship for philosophy teaching. The body of work produced on the topic, as well as the growing interest of

[31] All materials that make up the "Mês Anpof Ensino de Filosofia: por uma cidadania filosófica do campo" ["ANPOF Philosophy Teaching Month: Toward a Philosophical Citizenship of the Field"] are publicly available on ANPOF's institutional website. Available at: https://www.anpof.org.br/comunicacoes/boletim/boletim-especial-ensino-de-filosofia-por-uma-cidadania-filosofica-do-campo. Access on: Jun. 9., 2022. They were later published, as a single file, as a special section in volume 8 of the Revista Digital de Ensino de Filosofia – REFilo [Digital Journal of Philosophy Teaching – REFilo]. Available at: https://periodicos.ufsm.br/refilo/article/view/69947. Accessed on: Sep. 8, 2022).

[32] Available at: https://docs.google.com/forms/d/e/1FAIpQLScdO5LNCCX10p3yR4FT6rl8SaeFyHpMLdbKqL65Txin2BHh6Q/viewform. Access on: Jun. 9, 2022.

researchers in sustained engagement with the field, justifies the pursuit of institutional and political pathways for the legitimation of Philosophy of Philosophy Teaching within the philosophical community and Brazilian graduate education. However, while the academic autonomy of the field can only be achieved through institutional recognition and support – a condition that would further stimulate the development of scholarly production in this subfield – it is equally true that the establishment of an autonomous field also depends on the epistemological, ethical, and political efforts of its own members. These members must cultivate a shared *engagement* with the field, take root within its terrain, and both draw from and contribute to the existing body of research.

Observing the academic production on the subject, one might first ask: is the substantial number of initiatives, publications, and researchers in the area sufficient to secure the desired institutionalization of the field? Although these figures indicate a strong commitment among scholars to addressing the problems of philosophy teaching, to what extent do these initiatives and publications effectively problematize, engage with, and embody the philosophical perspective on philosophy teaching inaugurated by the discursive-philosophical turn in Brazilian research? Even if it is possible to identify a strong core of research grounded in this philosophical orientation, to what extent do newer studies engage with it – even if only to challenge what has already been established? Nevertheless, can it be said that this ever-expanding body of theoretical production derives its strength not only from individual research groups, but also from the interaction, exchange, and contestation among the various agents of the field and their respective research agendas? Does this exponential growth of academic initiatives incorporate, in a critical and reflective manner, the collective projects shared by philosophy teaching in Brazil, seeking not only to develop common agendas but also to establish and debate ethical, aesthetic, epistemological, and political parameters for the field?

We recognize the difficulty of answering these questions within the scope of the present text; nonetheless, we raise them to bring into tension certain aspects that have emerged in recent discussions among members of

the philosophical community, both in dialogue with agents within the field of Philosophy of Philosophy Teaching and with external peers. With regard to the first set of questions – concerning the relationship between agents and the philosophical project inherent to the field – it can be observed that, since a series of developments (which should be emphasized as welcome) beginning in 200 – such as the diversification and decentralization of research groups in the area, the implementation of PIBID and the Pedagogical Residency in Philosophy, the creation of professional master's programs, the opening of new positions to support teacher education programs, and the training of philosophy teachers (all fundamental elements for the institutionalization of the field) – there has paradoxically been a weakening of the philosophical agenda surrounding the area. This weakening stems precisely from a lack of awareness of the field's own historicity, its contours, and its projects – as will be explored in the following section.

In light of the issues raised above, it is important to note that the autonomy of a field of knowledge is also affirmed insofar as the field sets its own agenda, rather than being decisively shaped by external influences. If, up until the 2000s, much of the production was marked by the defense of philosophy in basic education – thus centered on the formative value of philosophy – after the subject became mandatory in 2008, scholarly production began to detach itself from external conditions and political contingencies, allowing for the maturation of a debate internal to the field. However, a certain fragility became apparent with the process of implementing the Base Nacional Comum Curricular (BNCC) [National Common Curricular Base], beginning in December 2018:[33] given the urgency of rethinking the presence of philosophy in schools within the framework of

[33] The first version of the BNCC was released in September 2015 and included all curricular components. In April 2016, a new version of the BNCC was published, based on critical reviews and the public consultation carried out since 2015. However, in August 2016, the coup that removed President Dilma Rousseff took place, followed by a series of changes within the Ministry of Education. In this context, the third version of the Base was published, in which several curricular components (including Philosophy) appear diluted – or transversalized – within four major areas: Languages and Their Technologies; Mathematics and Their Technologies; Natural Sciences and Their Technologies; and Human and Social Sciences Applied.

the BNCC, researchers redirected their efforts toward analyzing the document and its implementation; consequently, many discussions that had already been developed and matured within the field were relegated to the background, engaging only minimally with this new object of inquiry.

A similar process had already been observed with the launch of the Mestrado Profissional em Filosofia (Prof-Filo) [Professional Master's in Philosophy] one year earlier. On the one hand, Prof-Filo contributed to the expansion and strengthening of the field, fostering research on philosophy teaching across different regions of the country. On the other hand, it also brought into the field new researchers – school teachers and university faculty alike – many of whom were not familiar with the existing state of the art of debates in the area. To some extent, this led, in various cases, to a reemergence of issues that had long been established by the field's earlier contributors. Yet, for the consolidation of a field, should we not build upon what has already been established – deepening and advancing the debates already in place? After all, more than two decades of work indicate that the theme of philosophy teaching in Brazil is supported by a specialized body of literature, produced by successive generations[34] of researchers who share and sustain a common space of reflection.

A notable example of the issue being problematized here concerns the question: should philosophy be taught/learned, or should one teach/learn to philosophize? Among those who have taken philosophy teaching as a research object within the philosophical perspective inaugurated by the

[34] The writing of the present text is itself an example of different generations within philosophy teaching, which entered the field through distinct paths and come together to reflect on problems common to the field. Without dwelling extensively on the generational issue among researchers in the area, it is possible to identify at least three generations: a first generation consisting of those who participated in the initial movements advocating for philosophical citizenship, institutionally rooted (in most cases) in Philosophy of Education; a second generation composed of participants who engage with philosophy teaching primarily due to the reintroduction of philosophy in basic education, their work as teachers in basic and/or higher education, and the necessary involvement of teacher education programs with this issue; and, finally, a generation made up of newer researchers who have had the opportunity to be trained within the field's own literature – studying the topic through undergraduate research, academic or professional master's programs, and/or doctoral studies.

discursive turn in the field, this question has already been extensively debated for at least a decade, and it is possible to identify a certain shared position within the literature:[35] teaching and learning philosophy without philosophizing is merely historiographical, whereas philosophizing without the philosophical tradition – understood in a sense that goes beyond the canonical classics – amounts to little more than a superficial or presumed philosophizing. In other words, one must philosophize from and with the philosophical tradition, even if the goal is to move beyond it. Given the possibility – intrinsic to philosophizing itself – of reopening this question, it becomes necessary to immerse oneself in the existing literature of the field, engaging with the debates already developed, and thus avoiding foundational gestures that disregard the extensive trajectory of philosophical reflection and discussion within the academic community devoted to the teaching and learning of philosophy and philosophizing.

However, despite the existence of a specialized body of literature and the circulation of open problems within the field, we have yet to engage in a sustained and systematic manner with the theses of our own peers. Even when we read their work, it is still seldom cited, critically engaged with, or validated in our own research. Perhaps – and this is a hypothesis that cannot be ignored – we read too little of our own potential interlocutors. Moreover, it is evident that theoretical production generated within universities still circulates only minimally among peers working in basic education – something that, to some extent, explains why the question cited above continues to be revisited in nearly every event in the field, which often constitutes the rare occasion in which the entire community engaged in philosophy teaching comes together.

In order to consolidate the field of Philosophy of Philosophy Teaching, it is necessary to become familiar with the literature and debates produced by us – even if only to intensify our disagreements and differing perspectives on the teaching and learning of philosophy. Only in this way will we effectively establish a field of knowledge both *about* and *within*

[35] See Rodrigo (2004), Paschoal (2013), Alves (2016) and Martin & Velasco (2019).

philosophy teaching. The consolidation of a field goes beyond the establishment of a systematized body of studies and publications. This systematization, certainly, we already possess. Yet, beyond theoretical production and dissemination, a field of knowledge is also constituted through relationships established among the agents involved, which generate their own rules and tacit agreements. It is within these agreements that we find the specificity of a field, for it is through such interaction that we share ideas, productions, and analyses – and sustain the internal disputes that animate it. We must recognize that much of this already exists among us who compose the WG *Filosofar e Ensinar a Filosofar*, who participate in Prof-Filo and who supervise research on philosophy teaching. This suggests that there is indeed a field within which we all circulate. Yet we still lack a more refined cartography capable of identifying the "state of the art" of our shared problematics. In this sense, by failing to reference existing theoretical production and the problems and hypotheses advanced by our colleagues, we remain perpetually bound to a cycle of constant recommencement.

The problem at stake thus concerns the themes, problems, and disputes that we share – those that constitute the field of Philosphy of Philosophy Teaching and that protect it from political contingencies or other external forces. To achieve the full consolidation of the field, we must engage with the debates and texts produced by ourselves. We still carry the habits of Brazilian academic philosophy: we read and cite many canonical philosophers to support our theses and develop problems related to philosophy teaching – such as Plato, Kant, Hegel, Derrida, Foucault, Deleuze, Nietzsche, among others – which is perhaps understandable, especially given how academic philosophy tends to function both nationally and internationally. However, when we consider the specificities of philosophy teaching[36] itself, as well as the

[36] When we refer to the specificity of philosophy teaching as an object of philosophical reflection and, consequently, as a field of knowledge, it is because it requires us to adopt approaches and research tools that go beyond the usual functioning of academic philosophy – typically reflective in nature and oriented toward foundational concerns, often grounded in the frameworks of the classical tradition. Philosophy teaching is embedded in dynamic

historical and geographical context of Brazil, it becomes clear that such habits are insufficient for the establishment of an autonomous philosophical field of knowledge, insofar as they obscure the processes of exchange and interaction among the participants of philosophy teaching. We seldom read and cite those authors who have sought to think philosophy teaching in Brazil and who have been actively engaged in building this field of research – authors such as Tomazetti, Ceppas, Henning, Lorieri, Maamari, among many others. At most, our references tend to center on Gallo and Kohan – undoubtedly essential figures for the discursive-philosophical turn and the movement toward philosophical citizenship in the field; yet many others have contributed alongside them, helping to consolidate agendas and debates. These names, agendas, and debates must be referenced, discussed, and critically engaged.

If we are to affirm the autonomy of the field, we must look around us – at the growing body of work that, as we have shown, continues to expand – and ask whether we have already established our own rules, our own agreements, our own methods of inquiry, our own theoretical framework, and the tacit understandings that structure research and practice in the area; in short, whether we have succeeded in defining a *topos* for research on philosophy teaching. This does not mean that we seek to impose rigid rules upon the field, but rather to underscore the need to map the place that philosophy teaching occupies within our research – that is, the shared space in which we coexist, each in our own way, with our respective references and theoretical orientations. When we are able to recognize and affirm these internal relations, we will have achieved the desired autonomy of the field. In this way, a truly autonomous field of Philosophy of

relationships and in problems that, in many cases, emerge from classrooms, from our schools and universities across the country, demanding a theoretical production that is contextualized and situated, one that is carried out as practice and that intervenes directly in contemporary formative relations. For this reason, dialogue among peers and familiarity with the specific Brazilian and Latin American literature appear to be a particular condition of ours – of a field of knowledge whose tools, analyses, and problems are both shaped by and continually fed back into the contexts and conditions in which philosophy is taught and learned, and from which teachers themselves are formed.

Philosophy Teaching will be able to engage with and respond to external influences without being determined by them.

An initial effort to map what is distinctive to the field has already been undertaken along two lines: based on testimonies from members of the WG *Filosofar e Ensinar a Filosofar* and from fellow researchers in the area, an attempt was made to identify crucial aspects of teacher education in philosophy and of the construction of the field's epistemological status. In both investigations, it was found that the field of Philosophy of Philosophy Teaching (which includes teacher education in the area) is characterized by – and traversed through – questions that problematize conceptions of philosophy and of teaching, as well as the relationships between them and their connections with the history of philosophy. The inseparable link between theory and practice is also a distinctive feature of the field, in which teaching includes research, and research, in turn, takes practice and teacher education as its objects of inquiry. A third constitutive dimension of the field concerns a political commitment, understood both in a broad sense – as philosophical education that contributes to quality education – and in a more restricted sense, as the discussion of contemporary themes and problems from a philosophical perspective. In other words, philosophy teaching cannot dispense with a "dialogue with the present time – with other areas of knowledge, with culture, and with its target audience" (Velasco, 2020b, p. 18-19).[37]

In short, these three dimensions seem to express what is both common and specific to this field; such specificities must be situated precisely in the emergence of a new way of understanding philosophical activity in contemporary times: a philosophy that is practiced as teaching. Indeed, what a philosophical citizenship for philosophy teaching entails does not end with the possibility of a discursive-philosophical turn regarding the theme; rather, it concerns, above all, the reinvention of a philosophical-educational practice and mode of action on the part of philosophy teachers, whether in basic education, in higher education, or in non-formal

[37] Original: "*diálogo com o tempo presente – com as outras áreas de conhecimento, com a cultura, com o seu público alvo*."

educational contexts. What is being reinvented, in contemporary times, is a philosophy that is realized as teaching and learning – as education – in which teachers philosophize by educating and educate by philosophizing.

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