



The NESEF as an organic-collective intellectual: from head to toe

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Abstract: This article aims to present, systematize and analyze, in the light of critical social theory, the actions developed by NESEF (Center for Studies and Research on Philosophy Teaching) over two decades at the Federal University of Paraná – UFPR. It seeks to point out and reference the different activities developed collectively in the field of research and extension. It is considered that Philosophy is Philosophy only insofar as it negates itself and, consequently, realizes itself; and it is only realized in social, cultural and political practice in and through collective action. It is intended to show the set of actions developed (in a network) by the NESEF which, over time, assumes the condition of “organic-collective intellectual”. As it is a description of activities closely linked to the author's work, the text reveals his professional trajectory intertwined with his "way of walking" in the face of theoretical-practical clashes in the academic field, thus forming a continuous movement of tense waves (ties and knots) that found fertile ground in joint action – in collective praxis.

Keywords: NESEF; Organic Intellectual; Philosophical Education

O NeseF como intelectual orgânico-coletivo: dos pés à cabeça e da cabeça aos pés

Resumo: O presente artigo visa apresentar, sistematizar e analisar, à luz da teoria social crítica, as ações desenvolvidas pelo NeseF (Núcleo de Estudos e Pesquisas sobre o Ensino de Filosofia) ao longo de duas décadas de existência na Universidade Federal do Paraná (UFPR). Procura situar e referenciar as diferentes atividades desenvolvidas coletivamente no campo da pesquisa e da extensão. Parte do

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entendimento de que a filosofia só é filosofia à medida que ela se nega e, por conseguinte, se realiza; e ela só se realiza na prática social, cultural e política *na e através da* ação coletiva. Pretende mostrar o conjunto de ações desenvolvidas (em rede) pelo NeseF que, com o passar do tempo, assume a condição de “intelectual orgânico-coletivo”. Por se tratar de uma descrição de atividades estreitamente ligadas à atuação do autor, o texto revelará sua trajetória profissional entrelaçada ao seu “jeito de caminhar” diante dos embates teórico-práticos do campo acadêmico, formando, assim, um contínuo movimento de ondas tensas (laços e nós) que encontraram na ação conjunta – na práxis coletiva – um terreno fértil.

Palavras-chave: NeseF; Intelectual Orgânico; Educação Filosófica.

Le NESEF comme intellectuel organique-collectif : de la tête aux pieds

Résumé: Cet article vise à présenter, systématiser et analyser, à la lumière de la théorie sociale critique, les actions développées par le NESEF (Centre d’Études et de Recherche sur l’Enseignement de la Philosophie) pendant deux décennies à l’Université Fédérale du Paraná – UFPR. Il cherche à situer et référencer les différentes activités développées collectivement dans le domaine de la recherche et de l’extension. Il est entendu que la Philosophie n’est la Philosophie qu’en tant qu’elle se nie elle-même et, par conséquent, se réalise; et elle ne se réalise que dans la pratique sociale, culturelle et politique *dans et par* l’action collective. Il vise à montrer l’ensemble des actions développées (en réseau) par la NESEF qui, au fil du temps, assume la condition d’“intelectuel organique-collectif”. Comme il s’agit d’une description d’activités étroitement liées au cours de travail de l’auteur, le texte révèle sa trajectoire professionnelle entrelacé à sa “façon de marcher” face aux affrontements théoriques-pratiques du champ académique, formant ainsi un mouvement continu d’ondes tendues (liens et nœuds) qui ont trouvé un terrain fertile dans l’action commune – c’est à dire, dans la praxis collective.

Mots-clés: NESEF; Intelectuel Organique; Éducation Philosophique.

Introduction

*Paulo Freire taught Pedro a
fundamental epistemological principle:
thinking is always grounded in where
one stands
(Frei Betto).¹*

I begin this text with an idea that may seem quite simple at first, yet is not so simple upon closer examination. Frei Betto writes in the article “Paulo Freire: a Leitura do Mundo” published in *Folha de S. Paulo* on May 3, 1997, one day after the educator’s death, that “Paulo Freire taught Pedro a fundamental principle of epistemology: the mind thinks where the feet stand.” In this short text in homage to the educator-philosopher, Betto seeks to contrast Paulo Freire’s theoretical and methodological approach to literacy (developed in 1964) with the manuals of MOBRAL (Movimento Brasileiro de Alfabetização) [Brazilian Literacy Movement] launched, in opposition, by the dictatorial government in 1967. Freire’s literacy approach essentially concerns the recognition of the necessary dialogical link between text and context – social, cultural, economic, and political – in which both the author/educator and the reader/student are situated.

Perceiving the significance of this understanding of “place” and “belonging” within a social class or group while still young – during my high school years (then called second grade), in introductory courses in Philosophy, Sociology, and Psychology, even if only superficially, through the works of authors such as Marx, Freud, Fromm, Vázquez, and later Freire, Betto, and Boff – was decisive in shaping a theoretical reference that has accompanied me ever since.

Looking back and considering the present moment, it is possible to deduce that the “feet-mind” metaphor – alongside so many others such as “shadow-light” (from Plato’s *Allegory of the Cave*) and “chicken-eagle”

¹ Original: “Paulo Freire ensinou a Pedro um princípio fundamental da epistemologia: a cabeça pensa onde os pés pisam.”

(from Boff's metaphor of the human condition) – is constitutive of the theoretical and methodological process that has accompanied me for a long time. Over the years, these meanings have taken on new contours, gradually becoming the principles and foundations that shape how I read, interpret, think, and live in – and in relation to – the world. In me, philosophy and existence merge. Despite the criticism surrounding its institutionalization (through schooling), especially from the eighteenth century onward, Philosophy as a subject (or field of knowledge), with its own status and method, remains as alive and active as ever in schools and in our daily lives.

In this sense, it becomes necessary to safeguard the recognition of the philosophical *locus* of knowledge and research, without which it would not be possible to carry out a form of *Aufhebung* in the Marxist-Hegelian sense (a suspension aimed at overcoming) – a notion that arises with Marx in the mid-nineteenth century through his rigorous critique of Hegel's idealist and encyclopedic philosophical system and of Comte's positivist philosophical model. Thus, Marx advances the Philosophy of Praxis as an alternative that directly challenges both the positivism model and encyclopedist tradition. He argues that the theoretical reflection we undertake on a given reality – whether social, political, economic, or educational – by its very nature cannot be understood as mere abstract theorizing or intellectual speculation. When we set out to unravel a problem linked to our human existence, to social practice, we do not do so in a neutral manner, as the defenders of positivism, post-positivism, and formal logic would have it. Therefore, we consider theory and practice as inseparable elements that move together. The results of research, as well as the reflections it generates, are grounded in principles and presuppositions that take praxis as their central reference. Praxis is thus the expression of the unity between theory and action – distinct dimensions of the process of knowledge, yet inseparable.

The philosophy of praxis is, by its very nature, radical. In *A Radical Philosophy* (1984), Agnes Heller argues that philosophy (in this case, radical philosophy) must be understood as a critical theory of society – not merely any theory, but a critique “endowed with historical consciousness,”

committed to investigating the origins of the current social structure. She later adds: “*Radical philosophy has to become praxis, so that praxis becomes theoretical*, so that people can raise themselves to the level of philosophical value discussion — before it is too late.” (Heller, 1984, p. 153, emphasis on the original) In this sense, we may say that all theories and reflections produced from this perspective can be understood as diagnostics of a given epoch, of a particular time and place. We may also say that the process of human formation is fundamentally historical and social, and it unfolds through the contradictions between the productive forces and the social relations they require.

Beyond emphasizing the theoretical-methodological orientation that has accompanied me over the years, I would also like to highlight the collective character of praxis (something strongly present throughout this text). For me, just as Philosophy is Philosophy only insofar as it negates itself and thereby realizes itself, it is also realized solely within social, cultural, and political practice – in and through collective action. This does not mean assigning to Philosophy any auspicious, messianic, or salvific role, nor the functions of cure, therapy, counseling, or clinical intervention. When this happens, it loses its referential social practice and becomes yet another product available in the so-called “knowledge market.”

I refer particularly to the set of networked actions carried out by NESEF (Núcleo de Estudos e Pesquisas sobre o Ensino de Filosofia) [Center for Studies and Research on the Philosophy Teaching], which, over time, has come to assume the condition of a “collective intellectual.” I would say that, in recent years, my work as a professor/educator at UFPR and beyond has become entirely intertwined with the projects developed by NESEF. My individual professional trajectory and my particular “way of navigating” through the theoretical-practical struggles of the academic field have interwoven, forming a continuous movement of tense waves (or loops and knots) that found in joint action – in collective praxis – a fertile ground.

NESEF as an “Organic-Collective Intellectual”

It is worth opening with a brief, albeit necessarily rapid and somewhat superficial, note on the meaning of “organic-collective intellectual.” Inspired by Gramsci’s conception of the organic intellectual – one who thinks and acts through the interests of the subaltern classes – I extend the concept by attributing to it the crucial qualifier “collective,” understood as a necessary expansion of the Gramscian notion. Deeply connected to the philosophical ideal expressed by Marx in his Eleventh Thesis on Feuerbach (“The philosophers have only interpreted the world in various ways; the point, however, is to change it”), Gramsci

makes explicit and deepens this inseparable dialectical relationship between the intellectual and the surrounding world, assigning to organic intellectuals aligned with the interests of the subaltern classes a central role in the processes and struggles involved in forming a counter-hegemony capable of confronting the interests of capital and of its traditional and organic intellectuals (Duriguetto, 2014, p. 276).²

It is not a matter of attributing an entirely new meaning to Gramsci’s notion of the organic intellectual, but rather of showing that the process of human emancipation depends on a systematic, critical, and collective reflection on the needs and deprivations experienced by social groups rendered vulnerable and exploited by capitalism. In this sense, organic intellectuals are responsible for bringing to light the contradictions that structure social life and, in doing so, advancing the expansion of human formation oriented toward transcending the existing social order.

² Original: “*makes explicit and deepens this inseparable dialectical relationship between the intellectual and the surrounding world, assigning to organic intellectuals aligned with the interests of the subaltern classes a central role in the processes and struggles involved in forming a counter-hegemony capable of confronting the interests of capital and of its traditional and organic intellectuals.*”

Intellectuals are tightly bound to the determinations of the real world and cannot be characterized as an “autonomous and independent” group.

Critical consciousness is not formed through merely abstract elaborations; educational and formative work begins from the premises of the real world, from the concrete determinations of a given reality – or, as Gramsci would say, “on the basis of what is real and of effective experience.” It is in this spirit, understood here as that of a “collective intellectual,” that NESEF is organized as a center for studies and research in defense of public schooling – including, but not limited to, Philosophy as a subject – ensuring that it remains free of charge and socially grounded. The center (as an intellectual collective) emerged primarily from the need for a space dedicated to the critical examination of Philosophy teaching (contents, methods, resources, educational policies, and so on), to exchange experiences, offer continuing-education courses, promote debates, produce didactic materials, publish articles, and actively struggle for the inclusion of Philosophy as a subject in the basic education curriculum. Linked to the Education Sector of Universidade Federal do Paraná (SE/UFPR), NESEF is composed mainly of Philosophy teachers from both upper-secondary and higher education, along with undergraduate students. Its purpose is to discuss issues related to the Philosophy Teaching – with special attention to basic education – and to develop initiatives aimed at consolidating the presence of the subject in school curricula.

Since its foundation, NESEF has held its sessions and meetings open to all interested participants. In these forums, in addition to Philosophy teachers from basic and higher education and undergraduate students, representatives of the Associação dos Professores do Paraná (APP-Sindicato) (Public Education Teachers’ Union of the State of Paraná), the Instituto de Filosofia da Libertação (IFIL) (Institute for a Philosophy of Liberation), public agencies involved in education, as well as collectives and individuals working in the field of philosophical reflection and the production of knowledge on educational philosophy and policy – particularly within the public sphere – are commonly present.

It is important to emphasize that, from a legal and political standpoint, NESEF is an interinstitutional and interdepartmental public center, officially created by the Education Sector of Universidade Federal do Paraná. Its work focuses primarily on two core activities of the university: research and outreach, with an emphasis on studies and initiatives related to Philosophy teaching, as well as the monitoring and evaluation of programs, projects, curricular proposals, and didactic materials for Philosophy in basic education. In no way does the Center replace the role of the Philosophy teaching degree program or the pedagogical subjects responsible for the didactic training of future teachers. However, by aiming – through research and outreach activities – to help provide epistemological and pedagogical grounding for processes of initial and continuing teacher education in Philosophy, NESEF, given the historical circumstances in which such processes unfold, necessarily expands its scope of reflection and action beyond the traditional domains of academic work.

For more than twenty years, NESEF has fought for the inclusion and continued presence of Philosophy teaching in schools. The activities of the Center throughout its history may be divided into three phases.

The first phase, covering the period from 1997 to 2002, marks a time when the main concern was the struggle to secure Philosophy as a recognized subject in the upper-secondary curriculum. Accordingly, as early as 1997 – still in its embryonic stage – NESEF took part in the initial discussions that led to the drafting of the bill proposing Philosophy and Sociology as mandatory subjects within the core curriculum of Brazilian upper-secondary education.

With the removal of Philosophy from school curricula in 1971 by the military regime (Law No. 5,692/71), a broad process of debate and resistance emerged, led strongly by student and labor movements and by the academic field – particularly following the creation, in 1976, of SEAF (Sociedade de Estudos e Atividades Filosóficas) [Society for Philosophical Studies and Activities]. This movement gained significant momentum after the approval of the Law of Guidelines and Bases of National Education (LDB 9,394/96). Item III of Article 36 of LDB states that every student completing upper-secondary education should be able to demonstrate basic

knowledge of philosophy and sociology, yet the law did not specify how such knowledge was to be ensured. This gap opened the way for the introduction of the first bill, proposed by Federal Deputy Roque Zimmermann (PR), aimed at amending the article to make Philosophy and Sociology mandatory subjects in the upper-secondary curriculum.

The bill proceeded through Congress from 1997 until 2001, when it was vetoed by then-President Fernando Henrique Cardoso. After the veto, a new bill with the same content and purpose began progressing through the National Congress, eventually being approved and signed into law in 2008 by Vice President José de Alencar. In 2016, immediately following the media–judicial–parliamentary coup that removed President Dilma Rousseff, Michel Temer issued Provisional Measure No. 746/12/2016, which proposed a reform of upper-secondary education that substantially altered the content and structure of this level of schooling. In February 2017, Law No. 13,415/17 was published in the *Diário Oficial*, scheduled to take effect two years later. With the recent approval of the Base Curricular Comum Nacional (BNCC) (National Common Curricular Base) for upper-secondary education, curricular subjects – except for Portuguese and Mathematics – underwent the most severe attack witnessed in the history of Brazilian education since the Old Republic. Philosophy – alongside Arts, Sociology, and Physical Education – came to be classified merely as “*studies and practices*,” thereby losing its status as a curricular subject.

The second major phase of NESEF’s activity took place between 2003 and 2010, a period marked by an alliance among progressive sectors of academia, labor unions, and governmental administrations at both state and federal levels. In our view, there was a convergence of interests around the implementation of an educational project committed to expanding the effective and democratic participation of teachers and administrators in the public debate on educational policies. On December 5, 2002, NESEF was formally institutionalized through Ordinance No. 31/02–ED, issued by Professor Acácia Kuenzer, President of the Sectoral Education Council.

This period is marked by the defense of a public, free, and socially grounded school system for all. In this regard, NESEF’s participation stands

out in the development of the State Guidelines for Philosophy, in the monitoring of the production of the *Projeto Folhas* and the Textbook Project, and in accompanying the development of the *Antologia de Textos Filosóficos* (Anthology of Philosophical Texts). It also played an important role within the Universidade Federal do Paraná, both regarding the study of texts and debates on Philosophy teaching and in relation to the academic production of dissertations and theses – through the Programa de Graduação em Educação (PPGE) (the Graduate Program in Education) – focused on philosophical education, especially beginning in 2005. In 2009, NESEF obtained accreditation with CNPq, bringing together not only advisees but also other researchers in the field.

Finally, we may identify a third major phase of NESEF's work (2011-2022), in which some of its most significant initiatives were consolidated: the creation of G-FIL (Grupo de Educação Filosófica) [G-FIL, Group for Philosophical Education] and the launch of the I Olimpíada Filosófica – Experiência do Filosofar (First Philosophical Olympiad – The Experience of Philosophizing) (2011); the establishment of the *Revista do NESEF: Filosofia e Ensino* (2013); the strengthening of G-Cine (Grupo Cinema e Filosofia) [G-Cine, Cinema and Philosophy Group] and of the Cineclube Jogo de Cena [*Playing Film Club*] (2017); the creation of G-Filo (Grupo de Filosofias Outras) [G-Filo, Group for Other Philosophies] (2018); the creation of the newspaper *O Sísifo* (2017), officially launched in June 2018; the establishment of G-Filin (Grupo de Filosofia e Infância) [G-Filin (the Philosophy and Childhood Group)] (2019); and the founding of the *Círculo de Leitura* (Reading Circle) (2016).

For NESEF, Philosophy in basic education is far more than an “object of academic research.” It represents one of the fields of a living, problem-posing philosophy – one that has the potential to generate studies and practices capable of bringing educational subjects closer to the pillars of the philosophical attitude. Such an attitude is understood, in its radicality, as methodical, rigorous, critical, and, above all, capable of expressing – in terms of totality – the structures and contradictions of school reality and of the very role and significance of Philosophy, and of the philosopher, within

that reality. Aligned with this understanding, NESEF defines its aims, among which the following stand out: to organize and carry out, in coordination with the Education Sector, extension activities aimed at the professional development of Philosophy teachers; to conduct research related to Philosophy teaching in basic education; and to publish texts resulting from such research.

From the debates and studies developed by the center throughout its early years until around 2008, involving Philosophy teachers working in both stages of basic education, certain concerns and questions came to the fore – most notably the issue of whether Philosophy has its own content to be taught, as is the case with other subjects. Historically, Philosophy has constituted itself as an extensive and, at the same time, highly circumscribed field of inquiry, precisely because what defines and distinguishes it from other forms of knowledge is the logical and ontological impossibility of positing a single, positively delimited object of study. Yet this peculiarity does not hinder – and, within an emancipatory conception of education, favors – the possibility of Philosophy presenting a distinctive *corpus* of teaching content. Moreover, this body of content proves fundamental to the integral formation of learners, a condition that legitimizes its presence – legally mandatory – in the curricular frameworks of the final stage of basic education. Within this context, a series of questions has emerged in the recent history of Philosophy as a subject as it has sought to establish and strengthen its political-pedagogical place within basic education: What does it mean to teach Philosophy? Which content should be taught, and from what perspective? Which methodological principles most coherently ground the work of the teacher? Regarding teachers of Philosophy in upper-secondary education, another significant issue to which NESEF's researchers and collaborators have devoted continuous attention concerns the initial and continuing education of these professionals and their working conditions.

From Feet to Head and from Head to Feet: Steps in a Trajectory under Construction

The trajectory that NESEF has undertaken – and which it has been constructing within its limits – concerns reflection, proposal, and evaluation, articulated organically between the domains of research and extension, regarding the constitutive processes and the requirements necessary for philosophical knowledge to occupy its proper place in formal education in general, and in public basic education in particular. This place has been historically constructed and deconstructed, yet consistently claimed by those who participate, as epistemic subjects, in school reality. In this sense, NESEF has sought to contribute to the political struggle for the inclusion and legitimation of Philosophy within the sphere of basic education, considering, in this dispute, the multiple dimensions involved – among which stand out the formative potential of the subject, curricular policy, didactic-pedagogical issues, and aspects related to teaching practice.

When focusing on current policies for Philosophy teaching in basic education in the state of Paraná, it is necessary to consider – beyond the elementary fact that such policies are part of the broader framework of educational policies – that “school Philosophy” and its teaching by professionals, as formal and institutionalized instances, are historically forged. They are therefore constituted and transformed, advancing or retreating in a relationship of interdependence with the movement of reality and with multiple forces and correlations that shape it.

In Paraná, between 2003 and 2011, several achievements became possible due to more effective action by SEED in the implementation of public policies favorable to teaching production and to collective and public debate on issues related to pedagogical practice. Other initiatives were driven by discussions and reflections carried out within the academic environment, while still others, by their very nature, were shaped by political and union activism. It is important to note that the achievements attained thus far are mainly related to two factors: 1) the

joint action of three public spheres: a) the space for academic discussion provided by NESEF/UFPR; b) the work of the Philosophy team within SEED's Department of Basic Education; and c) the effective participation of the Educational Unit of the APP-Sindicato and; 2) the preservation of the autonomy and identity of each involved segment, given that these spaces possess distinct specificities and generate different contributions. This collaborative effort – at times giving rise to intense debates and reflections – has demonstrated that it is possible to unite forces around shared objectives in order to identify paths and solutions to the problems diagnosed within the field of educational praxis.

Pari passu with its research and extension activities, NESEF has, since its founding, closely followed the course of educational policy affecting public schooling, with particular attention to executive and regulatory measures concerning Philosophy as a subject. In this capacity, as both an articulating body and a reference institution – academically and politically – for teachers in the state public education system who teach Philosophy and Sociology, NESEF has expressed concern and taken public positions on various aspects of educational policy currently under implementation.

Notes, letters, and manifestos

Over the years, NESEF has collectively produced a series of manifesto letters, as presented in the table below, through which it makes public its positions regarding ongoing educational policies and controversial issues related primarily to Philosophy teaching.

TABLE 1 — Manifesto Letters of the NESEF Collective³

Year	Title
2003	<i>Em defesa da Filosofia e da Sociologia no Ensino Médio</i> (In Defense of Philosophy and Sociology in Upper-Secondary Education)
2008	<i>Carta-manifesto do Paraná em defesa da Filosofia</i> (Manifesto Letter from Paraná in Defense of Philosophy)
2010	<i>Carta-manifesto em defesa do ensino de Filosofia do coletivo de professores de Filosofia do estado do Paraná</i> (Manifesto Letter in Defense Philosophy Teaching by the Collective of Philosophy Teachers of the State of Paraná)
2012a	<i>Posicionamento dos educadores e pesquisadores do coletivo do Nese/UFPR sobre as declarações da SEED em relação ao resultado do IDEB do Paraná – 2012</i> (Position Statement by Educators and Researchers of the NESEF/UFPR Collective on SEED's Declarations Regarding Paraná's IDEB Results (2012))
2012b	<i>Carta à Secretaria de Estado da Educação do Paraná</i> (Letter to the Paraná State Secretariat of Education)
2014a	<i>Manifesto do Coletivo Nese/UFPR em repúdio ao PL 6.840/2013, em tramitação no Congresso Nacional</i> (Manifesto by the NESEF/UFPR Collective Rejecting Bill No. 6,840/2013, Then under Consideration by the National Congress)
2014b	<i>Carta-manifesto do Coletivo do Nese/UFPR em repúdio ao desrespeito às prerrogativas do Direito Universal à Educação no Estado do Paraná e apoio à Educação de Jovens e Adultos</i> (Manifesto Letter by the NESEF/UFPR Collective Denouncing Disregard for the Prerogatives of the Universal Right to Education in the State of Paraná and Expressing Support for Youth and Adult Education)
2014c	<i>Manifesto do coletivo do Nese/UFPR e organizações civis em defesa da gestão democrática da política educacional</i> (Manifesto by the NESEF Collective and Civil Organizations in Defense of Democratic Governance in Educational Policy)
2015	<i>Manifesto do coletivo do Nese/UFPR em apoio ao movimento dos trabalhadores em educação pública do Paraná</i> (Manifesto by the NESEF Collective in Support of the Public Education Workers' Movement in Paraná)

³ All of NESEF letters, manifests and notes are available at: <http://www.educacao.ufpr.br/porta/Nesef/>.

2016	<i>Manifesto do Coletivo do NeseF em repúdio ao Projeto “Escola sem Partido”</i> (Manifesto by the NESEF Collective Rejecting the “School without Ideology” Project)
2017	<i>Carta-Manifesto contra privatização e a descaracterização da Educação Pública no país e pelo fortalecimento do Fórum Nacional em Defesa da Filosofia no Ensino Médio</i> (Manifesto Letter Opposing Privatization and the Undermining of Public Education Nationwide, and in Support of Strengthening the National Forum in Defense of Philosophy in Upper-Secondary Education)
2018	<i>A política pública entre os muros da democracia representativa</i> (Public Policy within the Walls of Representative Democracy)
2019	<i>Nota de repúdio contra as declarações do Ministro da Educação do Presidente da República sobre os cursos de Filosofia e Ciências Sociais</i> (Note of Repudiation against Statements by the President of the Republic’s Minister of Education Regarding Philosophy and Social Sciences Programs)
2020	<i>Em repúdio ao desrespeito às prerrogativas do Direito Universal à Educação no Estado do Paraná, com a política das aulas remotas no período de pandemia</i> (Manifesto Rejecting Disregard for the Prerogatives of the Universal Right to Education in the State of Paraná in the Context of Remote Teaching Policies during the Pandemic)
2021	<i>Manifesto do Coletivo das Humanidades, do Laboratório do Ensino Médio e do NESEF-UFPR acerca da Minuta de Diretrizes Curriculares do Ensino Médio do Paraná</i> (Manifesto by the Humanities Collective, the Upper-Secondary Education Laboratory, and NESEF-UFPR on the Draft Upper-Secondary Education Curriculum Guidelines of Paraná)
2022	<i>Carta-Manifesto pela revogação da Lei 13.415/2017 e da Emenda Constitucional 95</i> (Manifesto Letter Calling for the Repeal of Law No. 13,415/2017 and Constitutional Amendment No. 95)

Source: elaborated by the author.

G-FIL – Grupo de Educação Filosófica

Although, since its founding, the Center had maintained ongoing study activities, it was only in 2010 that G-FIL (the Philosophical Education Group) was formally constituted as a group responsible for organizing

weekly, systematic, and organically structured sessions for the collective reading and study of philosophical texts, which were democratically selected and approved by the NESEF Collective. A wide range of texts, documents, and books were read and discussed, among which I highlight the following:

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TONET, Ivo. <i>Método científico</i> . São Paulo: Instituto Lukács, 2013.

Source: elaborated by the author.

Based on the references listed above, which indicate the authors studied, it is possible to identify the epistemological orientation adopted by the Center: bibliographic works rooted in the theoretical and methodological field of historical and dialectical materialism, in dialogue with authors from related traditions, particularly existentialist and phenomenological perspectives.

G-Cine – Grupo Cinema, Filosofia e Educação (G-Cine – Cinema, Philosophy, and Education Group)

In 2015, in response to the interests of members of the NESEF Collective who research the relationship between philosophy, education, and cinema, G-Cine was created. From this initiative also emerged, in 2017, its counterpart, the *Cineclube Jogo de Cena* (Playing Film Club). G-Cine is the result of a long-standing experience with the project *Filosofia, Cinema e Ensino* (Philosophy, Cinema, and Teaching), developed since 2010 in state public schools by Philosophy teacher Alessandro Reina, a researcher and member of NESEF.

As Reina aptly describes in his doctoral thesis,

It was initially suggested that the film club be named Cineclube Eduardo Coutinho, as a posthumous tribute to one of the most important figures in Brazilian documentary cinema. However, in order to avoid any potential conflicts related to intellectual property, the Collective chose to name the film club *Jogo de Cena*

(*Playing*^[4]), in homage to the 2007 film of the same name directed by Eduardo Coutinho. (Reina, 2021)⁵

It is worth noting that, in order to establish its identity, the initial phase of the film club’s activities alternated film club screenings with regular meetings of G-Cine/NESEF members engaged in reflecting on the nature of Brazilian cinema and its relationship with Education and Philosophy. With the aim of understanding the roots and configurations of national cinema, the programming of both *Cineclube Jogo de Cena* and *G-Cine* focused on Brazilian films and themes, more specifically those associated with the *Cinema Novo* movement.

In the two subsequent years (2018 and 2019), the *G-Cine-Jogo de Cena* project continued its studies of Cinema Novo, and the film club’s programming was structured around this movement. The intention was to develop a broad understanding of the phenomenon of Brazilian auteur cinema, starting with the first phase of *Cinema Novo* and examining the impact that the military dictatorship imposed on film production in the country after 1964. In 2019, the project turned its attention to films from the second phase of *Cinema Novo*, seeking to understand how post-1964 cinematic productions addressed Brazil’s major social and political issues through film.

TABLE 3 — List of Films – Cineclube Jogo de Cena

Date	Film	Local
5/8/2015	<i>Machuca</i> (CHI-2004), directed by Andres Wood	Anfiteatro 400 D. Pedro I
6/26/2015	<i>It's Raining on Santiago</i> (CHI-1975), directed by Helvio Soto	Anfiteatro 400 D. Pedro I

⁴ *Playing* is the translation of the film’s title used in its international release.

⁵ Original: “*Inicialmente sugeriu-se que o cineclube tivesse como nome Cineclube Eduardo Coutinho, como homenagem póstuma a um dos maiores nomes do cinema documental brasileiro, no entanto, para evitar qualquer conflito com relação a propriedade intelectual, o Coletivo optou por nomear o cineclube como Jogo de Cena, uma homenagem ao filme homônimo de 2007 de direção de Eduardo Coutinho.*”

9/25/015	<i>Black God, White Devil</i> (BRA-1964), directed by Glauber Rocha	Anfiteatro 400 D. Pedro I
10/2/2015	<i>What Is It Worth?</i> (BRA-2005), directed by Sérgio Bianchi	Anfiteatro 400 D. Pedro I
12/18/2015	<i>Four Days In September</i> (BRA-1997), directed by Bruno Barreto	Anfiteatro 400 D. Pedro I
5/5/2016	<i>Human – Vol. 1</i> (FRA-2015), directed by Yann Arhus Bertrand	Anfiteatro CEP
6/16/2016	<i>Human – Vol. 2</i> (FRA-2015), directed by Yann Arhus Bertrand	Anfiteatro CEP
9/1/2016	<i>Human – Vol. 3</i> (FRA-2015), directed by Yann Arhus Bertrand	Anfiteatro CEP
10/26/2017	<i>Rio, 100 Degrees F.</i> (BRA-1955), directed by Nelson Pereira dos Santos	Anfiteatro 400 D. Pedro I
11/30/2017	<i>Keeper of Promises</i> (BRA-1962), directed by Anselmo Duarte	Anfiteatro 400 D. Pedro I
12/14/2017	<i>Black God, White Devil</i> (BRA-1964), directed by Glauber Rocha	Anfiteatro 400 D. Pedro I
5/5/2018	<i>Antonio das Mortes</i> (BRA-1969), directed by Glauber Rocha	Sala 240 – Rebouças
6/30/2018	<i>Barren Lives</i> (BRA-1963), directed by Nelson Pereira dos Santos	Sala 240 – Rebouças
8/25/2018	<i>The Guns</i> (BRA-1964), directed by Ruy Guerra	Sala 240 – Rebouças
10/27/2018	<i>Entranced Earth</i> (BRA-1967), directed by Glauber Rocha	Sala 232B – Rebouças
12/08/2018	<i>Cinema Novo</i> (BRA-2016), directed by Erik Rocha	Sala 232B – Rebouças
4/27/2019	<i>Aruanda</i> (BRA-1959), directed by Linduarte Noronha <i>Couro de Gato</i> (BRA-1962), directed by Joaquim Pedro de Andrade <i>Arraial do Cabo</i> (BRA-1960), directed by Paulo Cesar Saraceni and Mário Carneiro	Sala 232B – Rebouças

6/29/2019	<i>Barravento</i> (BRA-1962), directed by Glauber Rocha	Sala 232B – Rebouças
8/17/2019	<i>Special Session: A contra República de Curitiba</i> (BRA-2019), directed by Carlos Pronzato	Sala 232B – Rebouças
10/26/2019	<i>Cinco Vezes Favela</i> (BRA-1962), directed by Cacá Diegues, Leon Hirszman, Joaquim Pedro de Andrade, Miguel Borges and Marcos Farias	Sala 232B – Rebouças

Source: elaborated by the author.

In addition to the programming of the *Cineclube Jogo de Cena*, during 2017 and 2018 we developed a film club experience in two marginalized neighborhoods on the outskirts of Curitiba: Vila Osternack (Boqueirão district) and Vila Sabará (Cidade Industrial de Curitiba – CIC).

In Vila Osternack, the Associação de Moradores 23 de Agosto, through Sidnei Martins (a Philosophy graduate from UFPR and a former recipient of a scholarship from the Licenciatar Program), opened space for the organization of film club activities. In 2017, the Association had been engaged – particularly with young people – in discussions about the possibility of creating a leisure space in the neighborhood linked to cultural activities. Even though it operated for a limited period, the film club contributed to broader debates about local needs, notably the proposal for the construction of a cultural park. In the following year, a group of young activists from Vila Sabará contacted Weliton Alécio Tarelho (a member of NESEF/G-Cine) with the aim of replicating the experience in their own neighborhood.

Our responsibility was to initiate dialogue with the young people of Osternack and Sabará through discussions centered on everyday life and Brazilian cinema. This involved the study of renowned works of national cinema, especially those by Glauber Rocha and Nelson Pereira dos Santos, as well as filmmakers associated with *Cinema Marginal* and the *Boca do Lixo* movement, such as Júlio Bressane and Rogério Sganzerla, whose work has become iconic in the history of Brazilian cinema. These productions

were approached as a means of understanding a range of themes that permeate our cultural realities, while also expanding critical perspectives on a world in constant transformation. From a theoretical standpoint, the projects drew primarily on the works of André Bazin, Ismail Xavier, and Jean-Claude Carrière.

The films were collectively selected with the aim of addressing sensitive issues and themes drawn from everyday experience. Once the films were chosen, tasks were distributed among participants, including the organization of theoretical materials related to the screenings and the design of promotional materials for both digital and printed flyers and posters. The films screened and discussed included *A Dog's Will* (directed by Guel Arraes); *The Second Mother* (directed by Anna Muylaert); *The Man Who Turned Into Juice* (directed by João Batista de Andrade); *The Cambridge Squatter* (directed by Eliane Caffé); *Hour of the Star* (directed by Suzana Amaral); and *A Marvada Carne* (directed by André Klotzel).

Although it was not possible to continue the “film club in the neighborhoods” project due to logistical reasons, and despite having reached a relatively small audience (approximately 100 participants in Vila Osternack and 80 in Vila Sabará), I consider it to have been a highly significant experience. On a personal level, it brought me back to the mid-1980s, when I used film screenings (in 8mm format) in pastoral activities – such as youth groups and the Workers’ Pastoral – to understand the political situation in Brazil and, at the same time, to discuss issues related to everyday life. I remain in contact with community leaders from both neighborhoods and intend to resume this project in 2022.

G-Filo – Grupo de Filosofias Outras (G-Filo – Other Philosophies Research Group)

In partnership with IFIL, NESEF founded the G-Filo – Grupo de Filosofias Outras (Other Philosophies Research Group) in 2017. It was conceived as a space for research and formation aimed at teachers, students, and researchers interested in studying History of Philosophy from the perspective of Latin American authors. The primary motivation for creating this group stems from a recurring issue within humanities: most approaches to philosophical study remain overwhelmingly centered on Eurocentric thought rather than adopting a continental perspective. The works of major authors, historians of philosophy, and philosophers outside this central axis are rarely studied and, when they are, tend to be relegated to a secondary position within course bibliographies.

With the aim of fostering more in-depth engagement with these authors, the group chose to organize short presentations followed by debates, thereby enabling undergraduate and graduate students in Philosophy, as well as teachers, to engage more closely with philosophical thought developed in the Americas. Such thought emerges from material and social contexts marked by diverse political and cultural conflicts that have shaped the peoples and nation-states of the continent.

The first cycle of meetings opened with an inaugural lecture by Father Domenico Costella, then coordinator of IFIL, who delivered a broad overview of Latin American philosophy – from its early foundations with Leopoldo Zea to more contemporary thinkers. This was followed by presentations by four members of the group: Altair Percicotty, Rafael Athayde, Lucas Lipka Pedron, and, closing the cycle, Marcos Antonio de França. The cycle took place between May 12 and July 21, 2017, at IFIL's headquarters, with a total attendance of 72 participants over five days, averaging approximately 15 attendees per session.

The second cycle expanded the scope of the group's original research agenda by incorporating discussions on Indigenous and African philosophies, as well as Brazilian cinema. The seminars were also opened

to students from upper-secondary education, who had been among the most engaged participants during the first cycle. This second cycle began with a lecture by Gustavo Fontes on Indigenous philosophy, followed by presentations by Ivo Queiroz, Giselle Schnorr, and Thiago Felício. These sessions were held at IFIL between August 26 and November 11, 2017, with a total of 39 participants across four meetings, averaging around ten attendees per event.

From the third cycle onward, the group's proposal was formally expanded, including a change of name to the Other Philosophies Research Group (G-Filo), reflecting a clearer focus on research themes located outside the Eurocentric axis. With upper-secondary education students in mind, the group broadened its activities by offering seminars directly within schools. In this context, partnerships were established with Colégio Estadual Ivo Leão, mediated by Professor Everton Marcos Grison, and with Colégio Estadual Clotário Portugal, through Professor Marcelo Moraes.

At Ivo Leão, two meetings were held focusing on topics from the UFPR university entrance examination, approached through dialogue with other philosophies. The first meeting took place on April 24, 2018, and the second on August 14, 2018, with a total of 83 students in attendance – 42 at the first meeting and 41 at the second. The sessions were conducted by group members Lucas Lipka Pedron and Marcos Antonio de França. At Clotário Portugal, a screening of *Black God, White Devil* (1964), directed by Glauber Rocha, was followed by a brief debate with the 21 students present. As a result of the engagement generated by this activity, the school's student council invited Pedron and de França for an additional meeting – an informal conversation about philosophy, academic careers, and personal and professional challenges in teaching. Although meaningful, this meeting was not formally registered as a G-Filo activity, but rather as an initiative of the student council.

The third cycle of presentations opened with a lecture by Marcos Antonio de França, followed by presentations by Murilo Luiz Milek and Luiz Thiago Freire Dantas. This cycle began on April 4, 2018, and concluded on May 12, 2018. All sessions were held at IFIL and attracted a total of 64 participants across three meetings, averaging 22 attendees per session.

The fourth cycle began with a presentation by Gustavo Jugend, followed by presentations by Bárbara Canto and Camila Milek. This was followed by a session featuring Lucas Lipka Pedron, Marcos Antonio de França, and Murilo Luiz Milek, then by Marcos Antonio Valentim, and concluding with a presentation by Thiago Henrique Felício. The events began on August 23, 2018, and concluded on December 6, 2019. All sessions were held at IFIL and drew a total of 72 participants across five meetings, with an average attendance of approximately 15 people per presentation.

The fifth cycle took place in 2019 in partnership with the PPGE. The Rosa Luxemburg Seminar Series featured lectures by Gustavo Fontes and Alexsander Machado. The cycle consisted of six meetings, each lasting four hours, in addition to a planned workload of six hours of non-presential readings, totaling 30 hours of activities. The seminar certified nine participants who attended the full course, in addition to occasional attendees on non-scheduled days.

As a way of systematizing the five seminar cycles promoted by NESEF–G-Filo between 2017 and 2018, an issue of the *Revista do NESEF: Filosofia e Ensino* was dedicated in 2019 to the theme of other philosophies, under the title “Filosofia e Alteridade” (Philosophy and Otherness). This issue included the publication of seven articles, one essay, and *the Manifesto das Filosofias Outras* (Manifesto of Other Philosophies), published in the journal’s opinion section.

In addition to the journal, two complementary publications by G-Filo appeared in the newspaper *O Sísifo*. In the first issue of the newspaper, published in 2018, the group collectively authored the article “Sobre o que é a filosofia e como ela poder ser outra” (On What Philosophy Is and How It Can Be Other). In the August 2019 issue, Grison authored the article ““O espaço de fala do cineclube no ensino de filosofia: experiência do Colégio Estadual Ivo Leão” (The Space of Speech of the Cineclub in of Philosophy Teaching: The Experience of Colégio Estadual Ivo Leão).

As part of its effort to expand the research network on other philosophies, the group also participated in events, lectures, and recordings organized by other institutions. Notably, G-Filo was represented by Altair

Percicotty at the V Congresso Brasileiro de Filosofia da Libertação (5th Brazilian Congress of Philosophy of Liberation) and at the II Encontro Internacional de Filosofia Africana (2nd International Meeting on African Philosophy), held in 2017 at Kilombo Tenonde, in Valença, Bahia. We also highlight the participation of Rafael Athayde and Lucas Lipka in the recording of the *Hiperbólico* podcast, which focused on philosophy in Latin America.

During the period of the public health crisis, G-Filo did not carry out any exclusive activities, but took part in several events. Among these, the II Colóquio Internacional Walter Benjamin (2nd International Walter Benjamin Colloquium) stands out, held in partnership with the CNPq research group História das Filosofias (History of Philosophies) between September 27 and November 28, 2020. The colloquium featured 18 invited speakers across 16 lectures, as well as 22 thematic panels in which 108 papers were presented by undergraduate and graduate students and university professors. The event was conducted entirely online and certified more than 300 participants as attendees.

Below is a descriptive list of the activities carried out by G-Filo, including the date, title, and speaker responsible for each session:

TABLE 4 — NeseF/G-Filo – Ifil Seminars

Date	Theme	Speaker
5/12/2017	Introdução à Filosofia da Libertação (Introduction to the Philosophy of Liberation)	Pe. Domenico Costella (IFIL)
5/26/2017	Enrique Dussel e a Filosofia da Libertação (Enrique Dussel and the Philosophy of Liberation)	Altair Gabardo Percicotty
6/9/2017	Marilena Chauí: O que é Ideologia? (Marilena Chauí: What Is Ideology?)	Rafael Athayde Marcelino da Silva
7/7/2017	O Anticristo e o Fim do Mundo (sobre Paulo Eduardo Arantes) (The Antichrist and the End of the World (on Paulo Eduardo Arantes))	Lucas Lipka Pedron

7/21/2017	O negro no Brasil: O povo Brasileiro de Darcy Ribeiro (Blackness in Brazil: The Brazilian People by Darcy Ribeiro)	Marcos Antonio de França
8/26/2017	Viveiros de Castro e o pensamento ameríndio (Viveiros de Castro and Indigenous Peoples of the America Thought)	Gustavo Henrique Fontes de Holanda
10/21/2017	Introdução à Filosofia Africana (Introduction to African Philosophy)	Ivo Queiroz
10/28/2017	A filosofia intercultural de Raúl Fornet-Betancourt (Raúl Fornet-Betancourt's Intercultural Philosophy)	Giselle Moura Schnorr
11/11/2017	Glauber Rocha e o Cinema Novo no Brasil (Glauber Rocha and Cinema Novo in Brazil)	Thiago Henrique Felício
4/4/2018	A perspectiva ilusória: um olhar sobre o tapete da história (The Illusory Perspective: A Look at the Tapestry of History)	Marcos Antonio de França
5/2/2018	A filosofia política a partir da filosofia africana (Political Philosophy from the Perspective of African Philosophy)	Luis Thiago Freire Dantas
5/25/2018	A miséria da sociologia brasileira: sobre a <i>Tolice da Inteligência Brasileira</i> de Jessé de Souza (The Misery of Brazilian Sociology: On <i>A Tolice da Inteligência Brasileira</i> by Jessé Souza)	Murilo Luiz Milek
8/23/2018	Quem tem medo do Lula mau? Uma análise psicanalítica de conjuntura (Who Is Afraid of "Evil Lula"? A Psychoanalytic Analysis of the Political Situation)	Gustavo Jugend
9/20/2018	Me permite um protesto? A ignorância história dos direitos humanos no Brasil (May I Protest? Historical Ignorance of Human Rights in Brazil)	Bárbara Kathleen Nascimento Canto and Camila Sant'Ana Vieira Ferraz Milek

10/25/2018	Filosofia, Democracia e o Fascismo (Philosophy, Democracy, and Fascism)	Lucas Lipka Pedron, Marcos Antonio de França and Murilo Luiz Milek
11/22/2018	A crítica xamânica da mercadoria em <i>A queda do céu</i> de Davi Kopenawa (The Shamanic Critique of the Commodity in <i>The Falling Sky</i> by Davi Kopenawa)	Marco Antonio Valentim
12/6/2018	O Golpe no cinema: o intelectual diante da derrota na luta de classes (The Coup in Cinema: The Intellectual in the Face of Defeat in the Class Struggle)	Thiago Henrique Felício

Source: elaborated by the author.

Through the coordination of Everton Marcos Grison, NESEF/G-Filo, in partnership with Colégio Estadual Ivo Leão, carried out two cycles of film-debate activities at the school. A total of twelve sessions were held, as detailed in the table below, in which films were screened and discussed based on selections made in dialogue with the students. Nineteen invited mediators from four different states (Brasília, Paraná, Piauí, and Santa Catarina) took part in the initiative, along with ninety-seven students from the school.

TABLE 5 — Neseef/G-Filo - Cinedebate Escola Ivo Leão

Date	Film/director	Debaters
3/8/2019	<i>Agora</i> (2009), directed by Alejandro Amenábar	Kelly Oliveira, Solange Reiguel Vieira e Marcos Antonio de França
3/29/2019	<i>Matrix</i> (1999), directed by Lana and Lilly Wachowski	Jonas José Berra e Lucas Lipka Pedron
4/26/2019	<i>Mona Lisa Smile</i> (2003), directed by Mike Newell	Maria Dulcinéia Costa da Siqueira e Murilo de Oliveira Lazarin
5/10/2019	<i>Fahrenheit 451</i> (2018) directed by Ramin Bahrani	Kelly Oliveira e Francisco Atualpa Ribeiro Filho

5/31/2019	<i>The Name of the Rose</i> (1986), directed by Jean-Jacques Annaud	Marcos Antonio de França e Edinei Marcos Grison
6/28/2019	<i>Blindness</i> (2008), directed by Fernando Meirelles	Tatiane Salette de Almeida e Caio Henrique
8/20/2019	<i>Turning (Prevrashchenie)</i> (2002), directed by Valeri Fokin	Sérgio Paulo Caetano e Reginaldo Hiraoka
9/17/2019	<i>Hidden Figures</i> (2016), directed by Theodore Melfi	Mariane Mirian Baggio e Michele de Souza
10/1/2019	<i>The Wave</i> (2008), directed by Dennis Gansel	Irenilson Lubacheski e Edinei Marcos Grison
10/22/2019	<i>Hannah Arendt</i> (2012), directed by Margarethe von Trotta	Kelly Oliveira e Leila Athaídes da Rosa
11/5/2019	<i>The Theory of Everything</i> (2014), directed by James Marsh	José Lucas N. Maluf Klosiensi e Guilherme Schinzel
11/26/2019	<i>Baptism of Blood</i> (2006), directed by Helvecio Ratton	Tatiane Salette de Almeida e Caio Henrique

Source: elaborated by the author.

The discussions, readings, and presentations confirmed what we had, in a sense, already known: there are many Latin American authors and intellectuals – especially Brazilian ones – who are highly valued abroad. It is therefore no coincidence that, over the past decade, numerous Brazilian studies centers have been established at European, North American, and Asian universities. Among them, we highlight George Washington University, the University of Massachusetts Amherst, the University of Coimbra, the University of Lisbon, the University of Salamanca, and the University of Oxford in partnership with St Antony's College, as well as initiatives such as that of the Chinese government, which financed a Brazilian studies center independent of a specific academic hub.

G-Filin – Grupo de Filosofia e Infância (Philosophy and Childhood Group)

The G-Filin Grupo de Filosofia e Infância (Philosophy and Childhood Group) began its activities in February 2019 with the participation of individuals interested in issues related to childhood. Its members include teachers and researchers from UFPR's graduate program in Education – at the master's, doctoral, and postdoctoral levels – as well as undergraduate students from different degree programs, such as Pedagogy and teaching degree courses, and teachers from both public and private basic education.

Throughout 2019, the group met regularly every two weeks on Saturday mornings at NESEF's facilities in Rebouças, within UFPR's Education Sector. The meetings were devoted to the study of Walter Benjamin's writings on education and childhood, in dialogue with authors from different theoretical and methodological perspectives in the sociology of childhood, child psychology, language studies, philosophy teaching methodologies, and philosophy of education. Accordingly, the group frequently studied and discussed the educational ideas of authors such as Paulo Freire, Mikhail Bakhtin, Matthew Lipman, Jorge Larrosa, among others.

In 2020, a program of in-person meetings focusing on the relationship between childhood and coloniality was planned, including the participation of well-known researchers from other institutions; however, due to restrictions imposed by the pandemic, its implementation was ultimately prevented. In light of the pandemic context, some virtual meetings addressing the same theme were held, but scheduling difficulties and the increased workload associated with remote teaching hindered the project's further development. Nevertheless, it was possible to organize a virtual meeting to study and debate the “family literacy” program – aimed at encouraging reading and children's literature within families – proposed by the Ministry of Education for a child audience.

Among the more tangible outcomes of the group's activities, it is worth highlighting the organization of the dossier *A filosofia na educação das crianças e jovens* in the *Revista do Neseef: Filosofia e Ensino* (volume 8,

issue 2, August-December 2019), as well as an issue of the newspaper *O Sísifo*, published in October 2019, whose central theme was childhood and Philosophy. The readings and discussions also contributed to publications by group members, including the article “As metamorfoses que o amor provoca: as relações porosas entre W. Benjamin e Asja Lacis (ou o teatro, a política e a filosofia)” (The Metamorphoses That Love Provokes: The Porous Relations between W. Benjamin and Asja Lacis (or Theatre, Politics, and Philosophy)), published in *Artefilosofia* (UFOP, volume 15, issue 29, 2019), and the chapter “Jogos, gestos e estranhamentos: as experiências do teatro como contribuições para a educação filosófica” (Games, Gestures, and Estrangements: The Experiences of Theatre as Contributions to Philosophical Education) published in the book *Ensino de filosofia: dimensões teórico-metodológicas* (NESEF Trilogy, volume 2, 2020).

Revista do NESEF: Filosofia e Ensino

Since 2008, the NESEF Collective had been discussing the possibility of creating an electronic journal aimed at publishing reflections and research results produced by its members, as well as by teachers, students, and researchers interested in disseminating work related to Philosophical Education and Philosophy Teaching.

On June 2, 2011, we founded the *Revista do Neseef: Filosofia e Ensino*, which was officially launched in 2013 with the publication of its first issue. The journal functions as a vehicle for scholarly communication, bringing together academic content and analyses of public educational policies. Published biannually in digital format and hosted on the NESEF/UFPR website, the journal is open-access. Reproduction rights, in whole or in part, are held by NESEF, while copyright remains with the respective authors, in accordance with applicable legislation.

From 2013 to the present (May 2022), the journal has published a total of 18 issues, including two special issues, as detailed in the table below:

TABLE 6 — *Revista do NESEF*

Year	Title	Link
2013	Edição Especial de Lançamento (Special Launch Issue)	https://revistas.ufpr.br/Nesef/issue/view/2393
2013	Expressões do Filosofar e Formação de Professores (Expressions of Philosophizing and Teacher Education)	https://revistas.ufpr.br/Nesef/issue/view/2394
2013	Desafios Epistemológicos e Políticos da Filosofia na Escola Básica (Epistemological and Political Challenges of Philosophy in Basic Education)	https://revistas.ufpr.br/Nesef/issue/view/2400
2014	Teoria e Prática do Ensino da Filosofia: Metodologias e Vivências Filosóficas na Educação Básica (Theory and Practice in Philosophy Teaching: Methodologies and Philosophical Experiences in Basic Education)	https://revistas.ufpr.br/Nesef/issue/view/2406
2014	Educação Filosófica, Ensino de Filosofia e Política Educacional, Análises e Perspectivas (Philosophical Education, Philosophy Teaching, and Educational Policy: Analyses and Perspectives)	https://revistas.ufpr.br/Nesef/issue/view/2401
2015	Filosofia e Diferentes Perspectivas de Educação Filosófica (Philosophy and Different Perspectives on Philosophical Education)	https://revistas.ufpr.br/Nesef/issue/view/2402
2015	Educação Filosófica no contexto das políticas educacionais (Philosophical Education in the Context of Educational Policies)	https://revistas.ufpr.br/Nesef/issue/view/2405
2016	Filosofia, arte e militância docente (Philosophy, Art, and Teaching Activism)	https://revistas.ufpr.br/Nesef/issue/view/2455
2017	Reflexões sobre a docência de Filosofia (Reflections on Philosophy Teaching)	https://revistas.ufpr.br/Nesef/issue/view/2552
2018	Cinema, Filosofia e Educação (Cinema, Philosophy and Education)	https://revistas.ufpr.br/Nesef/issue/view/2626

2018	Filosofia e esclarecimento: razão pública e análise de conjuntura (Philosophy and Enlightenment: Public Reason and Conjunctural Analysis)	https://revistas.ufpr.br/Nesef/issue/view/2701
2019	Filosofia e Alteridade (Philosophy and Otherness)	https://revistas.ufpr.br/Nesef/issue/view/2856
2019	A Filosofia na educação de crianças e jovens (Philosophy in the Education of Children and Youth)	https://revistas.ufpr.br/Nesef/issue/view/2906
2020	Educação Filosófica: elementos para a compreensão da racionalidade e da realidade presente (Philosophical Education: Elements for Understanding Rationality and the Present Reality)	https://revistas.ufpr.br/Nesef/issue/view/2993
2020	Nada será como antes (Nothing Will Be the Same)	https://revistas.ufpr.br/Nesef/issue/view/3054
2021	Filosofia Aplicada – Edição Especial (Applied Philosophy – Special Issue)	https://revistas.ufpr.br/Nesef/article/view/80615/43475
2021	Centenário de Paulo Freire: atualidades, memória e experiências (Paulo Freire Centennial: Contemporary Perspectives, Memory, and Experiences)	https://revistas.ufpr.br/nesef/issue/viewIssue/3208/816
2022	Filosofias Emergentes (Emerging Philosophies)	(In press; publication scheduled for November/December 2022)

Source: elaborated by the author.

I have coordinated and edited the journal with Valéria Arias since its inception. More recently, the NESEF Collective also appointed Hélio Camilo to join the editorial coordination and editing team. The journal defines itself as a democratic vehicle of an institutional and academic nature, marked by pedagogical and political concerns, organized and managed by professors and researchers who are members of the NESEF Collective. In my assessment, the journal's editorial project has fulfilled the objectives

assigned to it from the outset, namely: a) to disseminate content with scientific and political-pedagogical validity related to Philosophy teaching and to Philosophy within the sphere of formal education; b) to constitute an open space – according to established criteria – for the publication of articles and essays produced by Philosophy teachers on their teaching practices, readings, viewpoints, and research; c) to consolidate itself, under established criteria, as a channel for the publication of information and opinions concerning issues related to Philosophy teaching, including the institutional place of the subject in basic and higher education and the education and training of the teachers who teach it; d) to serve as a research reference for Philosophy teachers; and (e) to strengthen NESEF institutionally by contributing to its visibility and by expanding its means of expression and communication with the academic community, with basic-education teachers, and with society at large.

Symposia, Extension Courses, and Cycles of Political Education

Between 2003 and 2011, the NESEF Collective carried out, in partnership with the Departamento de Ensino Médio (DEB-SEED) (Department of Upper-Secondary Education), several courses, symposia, meetings, and study groups, many of which were open to the participation of representatives from different educational sectors, thus enriching and broadening the debates. These symposia, which brought together teachers and intellectuals, in addition to addressing issues related to Philosophy teaching, contributed to: a) the development of supporting materials for teaching practices and teacher education, such as the *Projeto Folhas*, the Public Textbook (2006), the Diretrizes Estaduais Orientadoras da Educação Básica para a Rede Pública Estadual do Paraná (2008) (State Guidelines for Basic Education for the Paraná Public School System), and the *Antologia de Textos Filosóficos* (2009); b) the achievement – valid not only for Philosophy, but for all subjects within the state public-school curriculum – of a minimum of two weekly class periods in the official timetable; c) the

organization, albeit still with an insufficient number of positions, of public civil service examinations for the recruitment of teachers (2006 – State Bill establishing Philosophy and Sociology as compulsory curricular subjects in upper-secondary education) and; d) the recognition –by the Paraná State Board of Education, in light of the subjects’ mandatory status and formative importance – that Philosophy and Sociology should be taught by teachers with specific academic training in these areas.

I would like to emphasize that, although many of these changes and new measures may be considered positive from the standpoint of technical and administrative efficiency, from 2011 onward, under the administration of Governor Beto Richa, such “positivity” represented little in terms of deepening the democratization of education – a process that Paraná had been pursuing, albeit unevenly, through advances and setbacks.

In 2016, following NESEF’s rapprochement with the APP-Independent Collective, we inaugurated a new way of thinking about and carrying out the political education of workers engaged in public schools within the Paraná state education system. I refer here to extension courses and cycles of readings and study. Below, I briefly describe this experience developed in collaboration with leaders of several union branches of APP-Sindicato.

At the outset, I would like to highlight the extension course *Estratégias de formação e prevenção ao dano existencial, à promoção da saúde e educação* (Strategies for Training and the Prevention of Existential Harm, Health Promotion, and Education), with a total workload of 60 hours, promoted by NESEF in partnership with the APP-Independent Collective between March and December 2019. Due to high demand, the project registered 97 schools and approximately 1,200 educators from the Paraná public education system. Of these, 89 institutions established the *Comissões de Saúde por Escola* (School Health Committees) and successfully completed the course. The health committees involved the participation of 1,075 individuals. To conclude the course, participants took part in the *Seminários Regionais de Encerramento* (Regional Closing Seminars), which were held in the cities of Londrina, Curitiba, União da Vitória, Cambará, Ponta Grossa, Foz do Iguaçu, Paranavaí, Umuarama, Apucarana, Palmas, and Laranjeiras do Sul.

Due to coronavirus prevention measures, some committees completed their activities online: two committees in Prudentópolis, three in Francisco Beltrão, and one each in Alto Piquiri, Carambeí, and Araucária.

In such difficult times – when certain social sectors invest in hatred and intolerance, and in the production of inequalities as a mechanism of social organization, advocating, for example, initiatives such as the “School Without Party” program – the study of Paulo Freire’s work becomes more than necessary for those committed to the struggle for high-quality public education. Today, one of the major challenges faced by educators and intellectuals engaged in the defense of public education is to transform the school space into a site of resistance and rebellion, with a view toward building an emancipatory and humanistic education.

It was from this perspective that, in June 2018, the *I Ciclo de Leitura e Estudos da Obra de Paulo Freire – 50 anos do livro Pedagogia do Oprimido* (First Cycle of Reading and Study of the Work of Paulo Freire – 50 Years of Pedagogy of the Oppressed) was carried out. The event was organized by NESEF in partnership with the APP-Independent Collective. Its main objective was to bring discussions of Paulo Freire’s body of work to teachers and school staff in the public-school system, particularly through the reading and analysis of *Pedagogy of the Oppressed*. Through the study of these works, the initiative sought to foster collective organization within schools as a means of resisting processes of commodification, professional devaluation, and ideological surveillance practices associated with contemporary educational policies. More than 800 teachers and school staff from state schools enrolled in the cycle and participated in study groups structured according to Freirean methodology; of those enrolled, 630 met the minimum workload requirements and completed the activities necessary to receive certification.

The II Ciclo de Leitura e Estudos da Obra de Paulo Freire (II Cycle of Reading and Study of the Work of Paulo Freire) took place between September 2019 and May 2020, with a total workload of 70 hours. Offered as an extension course and officially registered in the UFPR Sigeu system, this cycle aimed to provide participants with deeper engagement with Paulo Freire’s thought, to broaden their political-pedagogical education, to

encourage the practice of critical reading among educators and other participants, and – through the reading of Freire – to promote reflection and study on the organization of pedagogical work in schools and on contemporary educational policies.

In this new edition, out of 2,300 registered participants, 810 fulfilled the institutional requirements to receive certification. It is important to note, as outlined in the project proposal, that the methodology adopted in this cycle was extensively discussed by the organizing committee to ensure fidelity to Freirean theoretical-methodological framework. The activities were structured as follows: a) the Reading and Study Groups were organized by schools, municipalities, or union branches of APP-Sindicato across the state of Paraná, according to participants' adherence; b) group members read *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage*, by Paulo Freire, as well as other thematically related texts indicated by the Cycle Coordination for collective study at each meeting; c) the groups held five meetings to collectively read and discuss the chapters of the selected book and the additional texts indicated by the Coordination.

The III Ciclo de Leitura e Estudos da Obra de Paulo Freire (Third Cycle of Reading and Study of the Work of Paulo Freire), currently underway, is organized around the theme *100 anos de Nascimento de Paulo Freire* (The Centenary of Paulo Freire's Birth) and has selected *Education: The Practice of Freedom* as its central text for reading and critical reflection. With more than 2,500 registered participants, the opening session was held on March 19, 2021, and the cycle is scheduled to conclude in August of the same year. The program is open to teachers and staff from the public-school system, students, retirees, education administrators, members of social and labor movements, as well as other individuals interested in the topic.

Another significant initiative was the extension course *Educação, sociedade e sindicalismo: as novas formas de organização do trabalho* (Education, Society, and Trade Unionism: New Forms of the Organization of Labor), also organized by NeseF in partnership with the APP-Sindicato Collective. With a total workload of 50 hours, the course was launched in September 2021 and is scheduled to conclude in May of the current year. It is

a more intensive course, involving extensive readings and systematic analyses, aimed at the training of trade-union cadres – hence the relatively limited enrollment of 130 teachers. Its objectives reveal the care with which the course was conceived, namely: a) to reflect on the conceptions of education, society, and trade unionism present in the current stage of the organization of economic and social relations in Brazil and worldwide; b) to analyze the projects in dispute within society and their relationship to the organization of work in schools; c) to study the contributions that social movements – particularly Black, women’s, and rural movements – have made to educational policy and; d) to examine the impacts of changes in the world of work and their repercussions for the organization of education workers.

School Occupations 2016 vs. Provisional Measure 746/2016: a “Singular Experience”

In 2016, I experienced at the university a particularly significant moment, marked by a tension between civil society and the state that had not been witnessed with such intensity for a long time – at least not in the state of Paraná. The reform of upper-secondary education imposed in a top-down manner through Provisional Measure 746/2016 represented an affront and a profound disrespect toward teachers, parents, students, school staff, pedagogical coordinators, school principals, and state and municipal education departments throughout the country. The provisional measure had a strongly negative impact on the entire school community and, as a result, triggered intense resistance from students and teachers in public state schools, as well as from students and faculty linked especially to teacher education programs (teaching degrees).

From our perspective (mine and that of the NESEF Collective), there is no doubt about the need for ongoing public debate regarding the problems facing Brazilian basic education and for the presentation of urgent and viable solutions. However, imposing solutions in an autocratic manner through a provisional measure means disregarding the knowledge and experiences

accumulated over years of debates, public hearings, and the production of policy documents. Indeed, the dominant discourse at the time – both within academia and among the technical teams of successive governments – repeated, almost as a mantra, certain alleged “truths” about upper-secondary education. Much was said (and continues to be said) about its lack of identity and low attractiveness, without adequately considering that, in a society with sharply defined social classes, this stage of education constitutes a critical bottleneck in the educational process, precisely because it coincides with the moment when the children of working-class families are compelled to enter the labor market.

The resistance movement led by young students in Paraná can be regarded as a unique and highly significant event in the history of Western social movements in recent decades. The motivations behind the student movement extended beyond Provisional Measure 746 to include opposition to Constitutional Amendment Proposal (PEC) 241, Complementary Bill (PLC) 257, and the broader economic and social policies of the Temer administration. Unsurprisingly, the mainstream media positioned itself against the student movement, which rapidly expanded across all regions of Paraná and other Brazilian states. In total, more than 1,000 schools were occupied – a movement that later spread to higher education, with occupations in 73 universities nationwide, according to data recorded on October 26, 2016 (*Revista do NeseF*, vol. 5, no. 1, 2016).

I could not remain untouched by such a phenomenon. On the contrary, indifference has never been, nor is it, an attitude compatible with the way I engage with the world. Moreover, the curricular guidelines and frameworks for Philosophy, particularly at the upper-secondary level, have long been central to the studies and research conducted by members of NESEF. Since 2013, we have been actively discussing the various versions of the BNCC. Many of our analyses and positions were published in the form of open letters, manifestos, and essays in *Revista do NeseF: Filosofia e Ensino* and in the newspaper *O Sísifo*.

In the face of the rapid escalation of events – the occupations of schools and universities – I stood alongside students, teachers, and technical staff. Throughout the occupation process, I participated in numerous

meetings and assemblies at the university and, above all, in schools, aimed at discussing the content of Provisional Measure 746. It was striking to witness the students' organizational capacity and political maturity, expressed through rich moments of collective discussion and learning, as well as through highly tense situations, especially those that unfolded “inside school premises” – that is, confrontations between supporters of the student occupations and those opposed to them, such as members of the Movimento Brasil Livre (MBL).

Rumo Educação Popular: A Pre-university Preparatory Course

Rumo Educação Popular emerged in 2012 from the initiative of undergraduate students at the Universidade Federal do Paraná (UFPR) and the Universidade Tecnológica Federal do Paraná (UTFPR), who were interested in contributing to the democratization of access to higher education through the provision of a preparatory course for university entrance examinations (ENEM⁶ and other universities specific entrance exams). In its first year, the project carried out its activities at the Casarão of the União Paranaense dos Estudantes. Between 2013 and 2017, Rumo operated within Colégio Estadual Maria Aguiar Teixeira, located in the Capão da Imbuia neighborhood of Curitiba. Since 2018, its activities have been developed in partnership with NESEF and the UFPR School of Education.

The project is an educational initiative that seeks, through the non-formal and non-traditional methodology of popular education, to establish alternative forms of engagement between educational agents and knowledge. To this end, its methodology aims to break with the traditional model of knowledge transmission by means of a teaching-learning process that transcends the rigid hierarchy of the teacher as the sole bearer of knowledge.

⁶ ENEM is the acronym for Exame Nacional do Ensino Médio (National Upper-Secondary Education Exam).

Education is thus conceived not as an end in itself, but as an ongoing process of shared knowledge and experiences (Rumo Pedagogical Project, n.d.).

Although it retains some limited elements of traditional education, the preparatory course's methodological approach, through its practice and overall structure, seeks to foster students' intellectual and political autonomy. This process begins with the development of critical thinking and autonomy in the formation of each learner as a subject who both learns and teaches, rather than as an object who is merely taught. Another aspect regarded as essential to students' education is the collective construction and appropriation of knowledge to which they would otherwise have little or no access in the school environment, such as themes related to decolonial epistemological perspectives, issues of gender, race, and ethnicity, and contact with cultural expressions that are marginalized or excluded from the Eurocentric axis of traditional education.

Over the years, Rumo has promoted educational activities involving more than 500 students and approximately one hundred volunteer educators).

Olimpíada Filosófica (Philosophical Olympiad): the experience of philosophizing

The Olimpíada Filosófica is a project within the Neseef Collective that emerged between 2010 and 2011 from the initiative of a group of philosophy teachers and students affiliated with the center. Its creation was motivated by a straightforward idea: following the establishment, in 2008, of Philosophy as a mandatory subject in all grades of upper-secondary education, it became necessary to develop initiatives that could contribute to and reinforce its legitimacy within the school environment.

This project – much like cineclub activities – emerged as one of several efforts aimed at strengthening the presence of Philosophy within the school curriculum. Intended for philosophy students and teachers in basic education, particularly within public institutions, the project seeks to enable the presentation of philosophical work developed initially (first stage) within

the school context and subsequently (second stage) in a public event bringing together all participants. The presentation of these works is intended to foster experiences of questioning, thinking, and philosophical inquiry, without a competitive character.

The first stage of Olimpíada consists of didactic activities developed in schools and institutions during the academic year, in accordance with the guidelines set forth in the official call. The responsible teacher registers the groups of student presenters and participants. Upon completion of the activities, a video recording of the work produced in this stage is submitted. This phase is organized and coordinated by the responsible teacher, who retains autonomy in planning and implementation as preparation for the second stage, held at the Universidade Federal do Paraná, with the aim of promoting interaction and philosophical exchange among students.

With regard to its objectives, the Olympiad seeks, among other aims: a) to provide an effective contribution of Philosophy to the education of participating students; b) to encourage the development of critical and dialogical thinking; c) to foster students' – especially young people's – interest in reading and producing philosophical texts, as well as engaging in investigative philosophical dialogue; d) to promote the philosophical reading and production of diverse texts; e) to enable experiences of questioning, conceptual investigation, and the creation of new ways of thinking through the collective practice of philosophizing; f) to build a space conducive to a philosophizing stance, both individually and collectively; g) to promote dialogue between Philosophy and other areas of knowledge and; h) to encourage integration among participating students and teachers.

Between 2011 and 2021, eight editions of the Olimpíada Filosófica were organized and held, the eighth taking place on October 22, 2021. The first edition, held in 2011, was experimental in nature and featured the presentation of only six works in the educommunication modality (newspaper, radio, and video).

In 2012, the second edition was carried out with the support of the Paraná State Department of Education, the APP-Sindicato, and teachers from public schools across the state. During the first stage, works were

produced and shared in several regions of Paraná. The second stage took place at the Pedro I Building of the Universidade Federal do Paraná and involved approximately 400 students, with 70 student-produced works presented on topics of major relevance to philosophy, including myth and philosophy, ethics, politics, aesthetics, theory of knowledge, philosophy of science, and various contemporary issues.

The third Olimpíada was held in 2013, following the same model as the previous edition. After regional-stage presentations, a statewide stage was organized, featuring the exchange of 95 works. The event took place at the Centro Universitário Claretiano and involved approximately 450 upper-secondary students.

The subsequent edition was planned to occur between 2014 and 2015. In late 2014, regional stages were held to share the work produced throughout the year. The statewide stage was scheduled for May 2015 but could not be carried out due to disruptions caused by a strike among teachers in the state public-school system.

In 2017, the fifth Olimpíada Filosófica of NESEF took place, with the first stage held in schools and the second stage integrated into the I Encontro de Educação Filosófica (First Meeting on Philosophical Education). Due to structural and logistical constraints, the organizing committee selected only 15 teams from more than 100 registered to present their work. This edition was particularly significant, as it included the participation and evaluation of researchers from eight research groups across different Brazilian states: Paraná, Santa Catarina, Rio Grande do Sul, São Paulo, and Rio Grande do Norte.

In the sixth edition, held at the Rebouças *Campus* – Education Sector, 180 teams registered, with 420 upper-secondary students representing their teams in the second stage. These students arrived in numerous full buses from Curitiba, the metropolitan region, and the interior of the state. An account of this edition was published in *O Sísifo* journal (vol. 1, no. 7, Dec. 2018). The journal also featured reports on Olympiads held at the Ângelo Gusso State School and at the Paraná State School (CEP), organized by interns from the Philosophy Teacher Degree Program at UFPR,

Philosophy teachers, and students, with the support of school administrations and pedagogical teams.

The seventh Olympiad was held on October 18, 2019, at the Education Sector of the Rebouças Campus (UFPR), organized by the NESEF-UFPR research team. It featured the presentation of 110 works, involving 520 students from upper-secondary and lower-secondary education. Once again, the event celebrated the success of collective learning of philosophical content through projects developed in schools in Paraná and in other states, including Santa Catarina, Tocantins, and Bahia. Among the most significant student contributions were problem-based themes in various areas of philosophy, such as ethics, politics, aesthetics, myth and philosophy, philosophy of science, and theory of knowledge, all articulated around the central theme proposed to students: the experience of philosophizing.

Unlike other events of a similar nature – which typically propose a single theme each year, restricting participants to the investigation of a specific topic – the NESEF Olimpíada Filosófica seeks to develop the “experience of philosophizing” based on the core contents of Philosophy. Participation in this experience presupposes an understanding that philosophizing is an intentional process mediated by both teaching and learning practices, grounded in philosophical problems, issues drawn from everyday life, and classical philosophical texts. Starting from an open and broad general theme, each group of students has the autonomy to define its own specific thematic focus, relating social and everyday problems to those found in classical texts of the philosophical tradition. In this way, the free selection of specific themes values diversity and enables engagement with different epistemological perspectives and theoretical-methodological approaches, characteristic of the philosophical discussion environment.

O Sísifo Journal

At an event organized by the Centro Acadêmico de Filosofia (Philosophy Academic Center) in 2017, NESEF was honored with a tribute

titled *O Sísifo* (published in: A luta de Sísifo para manutenção da Filosofia no Ensino Médio [The Struggle of Sisyphus to Sustain Philosophy in Upper-Secondary Education], Revista do NeseF: Filosofia e Ensino, vol. 6, no. 1, 2017). One year later, during a meeting of the NESEF Collective, Aleksander Machado presented a proposal for the creation of a monthly electronic journal. As the journal did not yet have a title, I suggested naming it *O Sísifo*, in reference to the tribute previously received.

O Sísifo is a monthly electronic journal launched in June 2018 by the NESEF Collective with the aim of disseminating research related to philosophical education in its multiple dimensions, as well as information and activities developed by members of the research group and partner institutions. Each issue promotes the circulation of problem-themes drawn from literature, academic debates and studies, and situations arising from everyday life. All editions are disseminated through social media and via the NeseF website, available at www.nesef.ufpr.

From its inception to the present date, 48 issues have been published, as shown in the table below:

TABLE 7 — *O Sísifo* Journal

Year	Title	Vol.	Issue	Link
2018	A disciplina de Filosofia no Ensino Médio sofre um novo ataque (The Philosophy Subject in Upper-Secondary Education Faces a New Attack)	1	1	https://bit.ly/2MuElCv
2018	A servidão por trás da liberdade de escolha (Servitude Behind the Freedom of Choice)	1	2	https://bit.ly/2O2Quiv
2018	A disciplina de Filosofia no Ensino Médio sofre um novo ataque (The Philosophy Subject in Upper-Secondary Education Faces a New Attack)	1	3	https://bit.ly/3pZjm8g

2018	Ataque às Ciências Humanas: tolerar o intolerante? (Attacks on the Humanities: Should the Intolerable Be Tolerated?)	1	4	https://bit.ly/3aVOHEE
2018	O Ensino Médio na encruzilhada: resistência se faz com luta! (Upper-Secondary Education at a Crossroads: Resistance Is Built Through Struggle)	1	5	https://bit.ly/3bHJQGu
2018	Somos muitos, José (We Are Many, José)	1	6	https://bit.ly/37R3MFK
2018	A Olimpíada do Neseef/UFPR (NESEF/UFPR Olympiad)	1	7	https://bit.ly/3aZMIVe
2019	Manifesto em defesa da formação de professores (Manifesto in Defense of Teacher Education)	2	1	https://bit.ly/3sxfzkgp
2019	A atualidade do pensamento político de Rosa Luxemburgo (The Contemporary Relevance of Rosa Luxemburg's Political Thought)	2	2	https://bit.ly/3su3wEu
2019	O editorial d'O Sísifo publica nesta edição a apresentação do livro "Adolfo Sánchez Vázquez: para pensar a educação" (In This Issue, O Sísifo's Editorial Presents the Book <i>Adolfo Sánchez Vázquez: para pensar a educação</i>)	2	3	https://bit.ly/3ksYXaT
2019	O Neseef e o Ensino da Filosofia (NESEF and Philosophy Teaching)	2	4	https://bit.ly/3bHJWxQ
2019	O lugar de fala da juventude (The standpoint of Youth)	2	5	https://bit.ly/2ZTXaSv
2019	O doentio caminho da necropolítica brasileira (The Pathological Course of Brazilian Necropolitics)	2	6	https://bit.ly/3dUoBnt
2019	Os ataques às Ciências Humanas continuam. Até quando? (Attacks on the Humanities Continue. Until When?)	2	7	https://bit.ly/2NZBOR3

2019	Cineclubismo para formação e resistência (Film Clubs as Spaces for Education and Resistance)	2	8	https://bit.ly/2ZSbJWD
2019	O estudante surdo e a aprendizagem filosófica (Deaf Students and Philosophical Learning)	2	9	https://bit.ly/3bFWvd3
2019	Filosofia e infância: palavra e história (Philosophy and Childhood: Word and History)	2	10	https://bit.ly/3bMCjpl
2019	Paulo Freire: Interculturalidade e pedagogia descoloniais (Paulo Freire: Interculturality and Decolonial Pedagogies)	2	11	https://bit.ly/3kxrtSR
2019	VII Olimpíada filosófica do NeseF: experiência do filosofar (7th NESEF Philosophy Olympiad: The Experience of Philosophizing)	2	12	https://bit.ly/3bIYBbZ
2020	A miséria das avaliações externas no horizonte gerencial da educação pública (The Poverty of External Assessments Within the Managerial Horizon of Public Education)	3	1	https://bit.ly/3r0Ypv1
2020	A reforma curricular no Ensino Médio e a Base Comum Curricular (Curriculum Reform in Upper-Secondary Education and the National Common Core)	3	2	https://bit.ly/2NHzu1j
2020	PDE como política educacional de formação continuada: só no passado (PDE as a Policy of Continuing Teacher Education: Only in the Past)	3	3	https://bit.ly/3syOoG6
2020	A pandemia da covid-19 e a crise do capitalismo (The COVID-19 Pandemic and the Crisis of Capitalism)	3	4	https://bit.ly/3r39wnw
2020	A pandemia da Covid-19 e os dilemas da existência humana (The COVID-19	3	5	https://bit.ly/3pYFINZ

	Pandemic and the Dilemmas of Human Existence)			
2020	Gritos e vozes de esperança em tempos da Covid-19 (Cries and Voices of Hope in Times of COVID-19)	3	6	https://bit.ly/3sAOfBZ
2020	A psicanálise no contexto da pandemia da Covid-19 e da crise do sistema social (Psychoanalysis in the Context of the COVID-19 Pandemic and the Crisis of the Social System)	3	7	https://bit.ly/3ap163c
2020	Racismo no Brasil: um “beco” sem saída? (Racism in Brazil: A Dead End?)	3	8	https://bit.ly/3v319tx
2020	A luta e a força incessante de Sísifo: resistir é preciso! (The Struggle and Relentless Strength of Sisyphus: Resistance Is Necessary!)	3	9	https://bit.ly/3eeYuWV
2020	Escola não é quartel. Por que não podemos aceitar a militarização das escolas públicas? (Schools Are Not Barracks: Why We Cannot Accept the Militarization of Public Schools?)	3	10	https://bit.ly/3dwrPwU
2020	Pragmatismo gerencial e precarização do trabalho docente no estado do Paraná (Managerial Pragmatism and the Precarization of Teaching Work in the State of Paraná)	3	11	https://bit.ly/3xcxNuS
2020	Textos filosóficos em discussão: Vestibular da UFPR 2020/2021 (Philosophical Texts Under Discussion: UFPR Entrance Exam 2020/2021)	3	12	https://bit.ly/3xcxUqi
2021	Filosofia como formação política e crítica social (Philosophy as Political Formation and Social Critique)	4	1	https://bit.ly/3sMcmxs
2021	Educação por inteiro: diga não à redução das aulas de Filosofia, Sociologia e Arte! (Education as a	4	2	https://bit.ly/3sMcmxs

	Whole: Say No to the Reduction of Philosophy, Sociology, and Arts Classes)			
2021	Incluir como forma de reproduzir exclusões (Inclusion as a Means of Reproducing Exclusion)	4	3	https://bit.ly/3gpVNEG
2021	O Centenário de nascimento de Paulo Freire (The Centenary of Paulo Freire's Birth)	4	4	http://www.educacao.ufpr.br/portal/neseef/
2021	A questão ambiental no Brasil (Environmental Issues in Brazil)	4	5	https://neseef.com.br/
2021	Resistir e lutar sempre! Recuar jamais! (Always Resist and Struggle! Never Retreat!)	4	6	https://neseef.com.br/
2021	Reforma do Ensino Médio no Paraná: contradições e retrocessos (Upper-Secondary Education Reform in Paraná: Contradictions and Setbacks)	4	7	https://neseef.com.br/
2021	A experiência do filosofar como possibilidade e desafio (The Experience of Philosophizing as Possibility and Challenge)	4	8	https://neseef.com.br/
2021	Educação como ato político e prática da liberdade (Education as a Political Act and the Practice of Freedom)	4	9	https://neseef.com.br/
2021	A Filosofia como razão pública e prática de reflexão sistemática (Philosophy as Public Reason and the Practice of Systematic Reflection)	4	10	https://neseef.com.br/
2021	A experiência do filosofar em tempos de pandemia (The Experience of Philosophizing in Times of Pandemic)	4	11	https://neseef.com.br/
2021	A produção acadêmica em educação filosófica (Academic Production in Philosophical Education)	4	12	https://neseef.com.br/

2022	Pesquisa exige esforço, dedicação e método (Research Requires Effort, Commitment, and Method)	5	01	https://nesef.com.br/
2022	Ensino de Filosofia no Brasil: tendências teóricas e empíricas: 2008-2018 (Philosophy Teaching in Brazil: Theoretical and Empirical Trends (2008–2018))	5	2	https://nesef.com.br/
2022	E agora, NEM-NEM? (And Now, NEM-NEM?)	5	3	https://nesef.com.br/
2022	Impactos da Reforma do Ensino Médio na Educação do Campo (Impacts of Upper-Secondary Education Reform on Rural Education)	5	4	https://nesef.com.br/
2022	Evento político-cultural em Curitiba em setembro de 2022 (ICEL-NESEF) (Political-Cultural Event in Curitiba, September 2022 (ICEL-NESEF))	5	5	https://nesef.com.br/

Source: elaborated by the author.

It is important to emphasize that the articles published in the newspaper are written by authors from different levels of education and diverse academic backgrounds, ranging from upper-secondary students to postdoctoral researchers. I hold institutional responsibility for the publication of the newspaper, including the writing of the Editorial, and I count on the support of Professor Alexsander Machado in the editing process, both as an editor and as a collaborator. We have co-signed all the editorials published to date, except for two issues that were authored by the NESEF Collective.

Video production, livestreams, and podcasts

Today, in my view, one of the greatest challenges faced by professionals across all spheres of social production – particularly in the field

of school education – is keeping pace with and incorporating new forms of communication that emerge from the use of technologies applied to pedagogical thinking and practice. In the past, communication with the public – beyond the university space – was carried out primarily through in-person events, the writing of letters and manifestos, and interviews on radio and television. Currently, through the production of videos, livestreams, and podcasts, it is possible to reach a much larger audience, with the added possibility – especially when considering the most widely used platforms for dissemination, such as WhatsApp, YouTube, Facebook, and Instagram – of real-time contact and live dialogue.

Throughout more than two decades of NESEF's activities, and to the extent permitted by objective and subjective conditions, I have sought to put into practice my understanding of what work within a public institution of higher education should entail – namely, an institution that is secular, free of charge, and socially accountable. In this sense, drawing on Kant's distinction in the text *Aufklärung*, I have sought to combine, articulate, and critically tension the “private use of reason” (classes, meetings, supervision, research) with the “public use of reason” (political education courses, public events, philosophical olympiads, film clubs, among others).

Following the work of Chauí, Leopoldo e Silva, Florestan Fernandes, Arantes, Heller, Marcuse, Darcy Ribeiro, Cunha, Trindade, and many others, I understand that the university fulfills a social function that extends far beyond the four walls of the classroom, institutional boundaries, administrative offices, and bureaucratic enclosure. Particularly in the humanities, teaching, research, and extension should provoke a constant attitude of inquiry, critique, creation, discovery, reflection, resistance, and confrontation with established structures. Clearly, this is not fully achievable within what Chauí describes as the functional, results-oriented, or operational university.

In the table below, I present some of the activities carried out within the scope of NESEF's programming, including events organized by the research group, as well as participation by invitation from other institutions and media outlets.

TABLE 8 — NESEF videos and live streams (YouTube) and other related activities

Year	Title	Link
2021	TV Camélia/ Col. humanidades/Nesef/UFPR – Fala Prof. Geraldo (Prof. Geraldo Speaks)	https://www.youtube.com/watch?v=fMJu8b9ht5Y
2021	TV Camélia/Nesef/UFPR – Revogação imediata da instrução normativa (Immediate Repeal of the Normative Instruction)	https://www.youtube.com/watch?v=1EMHDwJTpoA
2021	TV Camélia/Nesef/UFPR – Avaliação 2020 (2020 Assessment)	https://www.youtube.com/watch?v=7UUsCZ1UYTo
2021	TV Camélia/Nesef/UFPR/APP-Ind. – Não à redução das aulas de Artes, Filosofia e Sociologia (A No to the Reduction of Arts, Philosophy, and Sociology Classes)	https://www.youtube.com/watch?v=uNcVW9vm0x0
2020	Transmissão ao vivo de TV Camélia – Tudo a Ver	https://www.youtube.com/watch?v=oxbLwtDHIHU
2020	Olimpíadas filosófica – Disciplina Pesquisa Avançada II (Philosophy Olympiad – Advanced Research II Course)	https://www.youtube.com/watch?v=iBg8Hs8RiGM
2020	Rádio Camélia/Nesef/UFPR – Walter Benjamin: diálogo com o filme “Tarja Branca” – com Prof. Márcio Jarek (Walter Benjamin: Dialogue with the Film <i>Drops of Joy</i> – with Prof. Márcio Jarek)	https://www.youtube.com/watch?v=xuo2E3IreIc
2020	Rádio Camélia/Nesef/UFPR – Dependência e superexploração do trabalho no capitalismo (Dependency and the Superexploitation of Labor under Capitalism)	https://www.youtube.com/watch?v=t1h-RyKA0T0

2020	Rádio Camélia/Nesef/UFPR/APP-Independente – As transformações do mundo do trabalho (Transformations in the World of Work)	https://www.youtube.com/watch?v=UVSOqH_wfh8
2020	Rádio Camélia/Nesef/UFPR/G-CINE – Debate sobre o filme <i>Você não estava aqui</i> (Debate on the Film <i>Sorry We Missed You</i>)	https://www.youtube.com/watch?v=mmNm_mL_CRM
2020	Rádio Camélia/Nesef/G-Cine – <i>Americanismo e Fordismo</i> , de Antônio Gramsci – Prof. Everton Grison (Americanism and Fordism, by Antonio Gramsci – Prof. Everton Grison)	https://www.youtube.com/watch?v=ZaNmbgMWdF0
2020	Rádio Camélia/Nesef/G-Cine – Fundamentação teórica Industria Americana – Elisane Fank (Rádio Camélia/Nesef/G-CINE – Theoretical Foundations of American Industry – Elisane Fank)	https://www.youtube.com/watch?v=Vj1U3c4plJo
2020	Rádio Camélia/App-Independente/Nesef/UFPR – Educação – com Prof. Gaudêncio Frigotto (Rádio Camélia/APP-Ind./Nesef/UFPR – Education – with Prof. Gaudêncio Frigotto)	https://www.youtube.com/watch?v=qYhxjwazh9o&t=759s
2020	Rádio Camélia/Nesef/UFPR/G-Cine – com Alessandro e Everton – Debate sobre o filme – AMERICAN FACTORY (Debate on the Film <i>American Factory</i> with Alessandro and Everton)	https://www.youtube.com/watch?v=CgyYkIGyHns
2020	Rádio Camélia/Nesef/UFPR/Hiperbólico/G-CINE – Debatendo <i>Bacurau</i> – com Alessandro Reina e Douglas Lopes (Discussing <i>Bacurau</i> – with Alessandro Reina and Douglas Lopes)	https://www.youtube.com/watch?v=M8zgAq3Piss

2020	Rádio Camélia/Nesef/UFPR/Hiperbólico/G-CINE – Debatendo o filme <i>Bacurau</i> – com Prof. Fernando Gimenez (Discussing the Film <i>Bacurau</i> – with Prof. Fernando Gimenez)	https://www.youtube.com/watch?v=tHf7tRwrXPc
2020	Rádio Camélia/Nesef/UFPR/APP-Independente – Militarização das escolas – Cátia Ronsoni Castro (Militarization of Schools – Cátia Ronsoni Castro)	https://www.youtube.com/watch?v=5ZbaIUMNhU
2020	Rádio Camélia/Nesef/UFPR/APP-Independente – Militarização das escolas – com Prof. Luiz Paixão Rocha (Militarization of Schools – with Prof. Luiz Paixão Rocha)	https://www.youtube.com/watch?v=QUz2OGjiue4
2020	Rádio Camélia/Nesef/UFPR/APP-Independente – Militarização das escolas – com Prof. ^a Monica Ribeiro (Militarization of Schools – with Prof. ^a Monica Ribeiro)	https://www.youtube.com/watch?v=2LCB4WODXnw
2020	Rádio Camélia/Nesef/UFPR/APP-Independente – Militarização das escolas – com Dep. Tadeu Veneri (Militarization of Schools – with State Representative)	https://www.youtube.com/watch?v=z4EIApzSwGg
2020	Rádio Camélia/Nesef/UFPR/APP-Independente – Militarização das escolas – com Prof. João W. Geraldi (Militarization of Schools – with Prof. João W. Geraldi)	https://www.youtube.com/watch?v=K1a7VbPEAco
2020	Rádio Camélia/Nesef/UFPR/ APP-Independente – Militarização das escolas – Prof. Geraldo Balduino Horn (Militarization of Schools – Prof. Geraldo Balduino Horn)	https://www.youtube.com/watch?v=t_9SqF926gg
2020	Rádio Camélia/Nesef/UFPR – Audiência Pública – com Deputado Tadeu Veneri	https://www.youtube.com/watch?v=V8r-Ty6MR4M

	(Public Hearing – with State Representative Tadeu Veneri)	
2020	Rádio Camélia/Nesef/UFPR – Audiência Pública – Prof. Geraldo Balduino Horn/Nesef/UFPR (Public Hearing – Prof. Geraldo Balduino Horn/Nesef/UFPR)	https://www.youtube.com/watch?v=bJ2cw-Z_b1E
2020	Rádio Camélia/Nesef/UFPR – Seminário de Educação Filosófica VI (6th Seminar on Philosophical Education)	https://www.youtube.com/watch?v=NxDHFmL1erU
2020	Frente de luta (Front of Struggle)	https://www.youtube.com/watch?v=AekyEJpBHGo
2020	Rádio Camélia/Nesef/CAAT – FUTURE SE: UM ATAQUE ÀS UNIVERSIDADES BRASILEIRAS! (CAAT – FUTURE-SE: AN ATTACK ON BRAZILIAN UNIVERSITIES!)	https://www.youtube.com/watch?v=ECu8-F6I-y8
2020	Rádio Camélia/Nesef/UFPR/App Independente – Aulas não presenciais (Remote Classes)	https://www.youtube.com/watch?v=sqpsAYtlQB4
2020	Rádio Camélia/Nesef/UFPR/Hiperbólico – Gramsci – com Prof. ^a Luciana Lima e Rafael Athayde (Gramsci – with Prof. ^a Luciana Lima and Rafael Athayde)	https://www.youtube.com/watch?v=gZVSOPqxZQY
2020	Rádio Camélia/Nesef/UFPR/Hiperbólico – A Filosofia da Práxis em Vázquez – com Mayco e Giselle (The Philosophy of Praxis in Vázquez – with Mayco and Giselle)	https://www.youtube.com/watch?v=OvYQYpnS6nU
2020	Rádio Camélia/Nesef/UFPR/Hiperbólico – Homem unidimensional de Marcuse – com Prof. ^a Elisane Fank (One-Dimensional Man, by Marcuse – with Prof. ^a Elisane Fank)	https://www.youtube.com/watch?v=7kWUPKvFq9g

2020	Rádio Camélia/Nesef/UFPR/G-CINE – Educação Filosófica na perspectiva da Educomunicação (Philosophical Education from an Educommunication Perspective)	https://www.youtube.com/watch?v=ZfAVgq1X9JQ&t=1568s
2020	Rádio Camélia/Nesef/UFPR – A política neoliberal da educação – com Prof. Alexsander Machado (Neoliberal Education Policy – with Prof. Alexsander Machado)	https://www.youtube.com/watch?v=eZKtMc6hwe8
2020	Rádio Camélia/Nesef/UFPR/Hiperbólico – com Prof. Ascísio Pereira UFSM/RS – Direitos Humanos (Human Rights with Prof. Ascísio Pereira from UFSM/RS)	https://www.youtube.com/watch?v=GOXDE-7ZE2A
2020	Rádio Camélia/Nesef/UFPR – com Prof. Edson Rezende – Necropolítica de Achille Mbembe (Necropolitics by Achille Mbembe – with Prof. Edson Rezende)	https://www.youtube.com/watch?v=dGwvadc-sgY
2020	Conferência Virtual 4: “A reforma educacional da extrema direita para o Ensino Médio” (“The Far-Right Educational Reform for Upper-Secondary Education”)	https://www.youtube.com/watch?v=_qQsEYmbqOk
2019	Rádio Camélia/Nesef/UFPR – Audiência Pública dia 04/12/19 às 9h (Public Hearing, December 4, 2019, at 9:00 a.m.)	https://www.youtube.com/watch?v=ZTimbWLkeBE
2019	Rádio Camélia/Nesef/UFPR – Impactos da BNCC no Ensino Médio (Impacts of the BNCC on Upper-Secondary Education)	https://www.youtube.com/watch?v=pXnKXDpc5sg
2019	Rádio Camélia/Nesef/UFPR – BNCC Nesef 2	https://www.youtube.com/watch?v=yVOakx6fFhU
2019	Rádio Camélia- Nesef/UFPR – VII Olimpíada Filosófica: experiência do	https://www.youtube.com/watch?v=ERq2y9XmWL4

	filosofar – 2019 (7th Philosophy Olympiad: The Experience of Philosophizing – 2019)	
2019	Rádio Camélia/Nesef/UFPR – Metodologias e práticas de Ensino de Filosofia (Methodologies and Teaching Practices in Philosophy)	https://www.youtube.com/watch?v=XHS7gwtyfNg
2019	Rádio Camélia – Ética nas relações de trabalho: Assédio moral (Ethics in Workplace Relations: Moral Harassment)	https://www.youtube.com/watch?v=dvyVzmDtjgE
2019	Rádio Camélia/Nesef-UFPR – 20 anos: história e memória (20 Years: History and Memory)	https://www.youtube.com/watch?v=Z_GON8SOzpE
2019	Pesquisa Nesef/CNPq (Nesef/CNPq Research)	https://www.youtube.com/watch?v=m0376bKTJqU&t=54s
2017	Rádio Camélia/Nesef – com Prof. Daniel Pansarelli/2017 – UFABC – XVIII Encontro do Nesef (– UFABC – 18 th Nesef Meeting with Prof. Daniel Pansarelli/2017)	https://www.youtube.com/watch?v=DGb5hbEIBWo
2017	Rádio Camélia/Nesef – com Prof. João Luis Gasparin – UEM – XVIII Encontro do Nesef/2017 (UEM – 18 th Nesef Meeting/2017 with Prof. João Luis Gasparin)	https://www.youtube.com/watch?v=S9ZITews30
2017	Rádio Camélia/Nesef – Análise de conjuntura/2017 – com Prof. Dr. Lafaiete Neves (Political Context Analysis/2017 – with Prof. Dr. Lafaiete Neves)	https://www.youtube.com/watch?v=FY5Rb17-r_0
2017	Rádio Camélia/Nesef – com Prof. Dr. Ricardo Costa de Oliveira (with Prof. Dr. Ricardo Costa de Oliveira)	https://www.youtube.com/watch?v=zDX4V_aMZd4

2017	Rádio Camélia – Abertura NeseF – 2017 (NESEF Opening – 2017)	https://www.youtube.com/watch?v=S1TacpwjKc4
2017	Rádio Camélia/NeseF – UFPR – Educação em tempos de crise – com Prof. ^a Dr. ^a Anita H. Schlesener (Education in Times of Crisis – with Prof. ^a Dr. ^a Anita H. Schlesener)	https://www.youtube.com/watch?v=jndiP4aAEpM
2017	Rádio Camélia – Educação em tempos de crise (Education in Times of Crisis)	https://www.youtube.com/watch?v=Q8Swjb9_aVA
2017	AO VIVO: O Escola Sem Partido é bom para a educação? Acompanhe o debate... (LIVE: Is “School Without Party” Good for Education? Follow the Debate...)	https://www.facebook.com/atc/live/?v=10157473469959572&ref=watch_permalink
2017	Novo Ensino Médio: implementação e BNCC (New High School: Implementation and the BNCC)	https://www.facebook.com/watch/live/?v=10157029908364572&ref=watch_permalink
2016	Formação do professor de Filosofia (Philosophy Teacher Education)	https://www.youtube.com/watch?v=GiFBFF4ti2Q
2016	TV UFPR – Em Tese – Educação Filosófica (16/11/16) (Philosophical Education (Nov. 16, 2016))	https://www.youtube.com/watch?v=3f60wyn-JiM
2013	Leitura e área do conhecimento (Reading and Field of Knowledge)	https://www.youtube.com/watch?v=k3mXzrxvS1Q

Source: elaborated by the author.

Academic work (especially research) oriented toward cultural, political, and humanizing diversities, as suggested by Darcy Ribeiro in *A Universidade Necessária* (1969), is only justified if we set thought and language in motion to question, reflect on, articulate, and systematize what has not yet been investigated; if we understand the “the concrete as grasped in thought” as open totalities and syntheses in search of answers; and if we place knowledge at the service of subaltern groups (the working classes), in

opposition to any and all political and social forms of barbarism. I believe this to be the public, republican social function of the university. It is from this perspective and within this vision that I situate myself and guide the activities of NESEF within the university.

Final Considerations

*Come, think with me, let us find
truth together.*
(Heller)

To present the trajectory of more than twenty years of activities of NESEF/UFPR is, surely, an intense exercise in the recovery of memories, historical recurrence, and research into a set of events recorded primarily on the Lattes Platform, but also in agendas, minutes, notebooks/logbooks, YouTube videos, podcasts, and many other scattered notes and records – often produced “in the heat of the moment” in the time-space of the past, yet which, in many respects, continue to resonate in the present.

It is certain that, when I began writing this text, everything appeared highly fragmented – senseless, disconnected, lacking any clear direction. Soon, however, as happens with any form of “systematic reflection upon,” an image emerged in the midst of the dense undergrowth – not merely a metaphor, but something far more substantial – which I scarcely realized at first referred to a past–present continuum that has accompanied me since the creation of the Center in 1998.

Every philosophical attitude is an expression of experience (*Erfahrung*) and of a worldview (*Weltanschauung*) that manifests itself, according to Heller, as objectification or realization. In other words, philosophical work means: “Come, think with me, let us find truth together”. Or, as Gramsci argued, it occurs when there is organic unity between what one thinks and what one does, when action is tensioned by conscious reflection. This means that philosophical work – within Philosophical Education – does not take place in isolation; it must take material form in the

process of philosophizing as a socially grounded practice. Every radical philosophy must raise the thinking human being from mere *being* to *what ought to be*, from *being-in-itself* to *being-for-itself*, and translate this movement into objectified *action* in everyday life.

To conclude, I return to the idea that synthesizes the guiding philosophical conception that has become a reference for me – or rather, one that, over time, I have incorporated as a “way of thinking, acting, and living.” This understanding was developed by Marx through his critical reading of Hegel’s writings, especially *The German Ideology I*, and later, more forcefully, in *The Method of Political Economy*, which does not separate method from content, subject from object, the concrete from the abstract, or knowledge from action. Knowledge is thus conceived as concrete as grasped by thought, which is only possible when historicity and contradictions of the object are considered. When addressing the method of political economy, Marx is emphatic:

The concrete is concrete because it is the concentration of many determinations, hence unity of the diverse. It appears in the process of thinking, therefore, as a process of concentration, as a result, not as a point of departure, even though it is the point of departure in reality and hence also the point of departure for observation (*Anschauung*) and conception. Along the first path the full conception was evaporated to yield an abstract determination; along the second, the abstract determinations lead towards a reproduction of the concrete by way of thought. (Marx, 1973, p. 34, emphasis on the original)

In Marx’s wake, many thinkers (from different interpretative traditions) – among them Heller (until 1980), Lukács, Vieira Pinto, Vázquez, Kosík, Gramsci, and Lefebvre – employing distinct categories and concepts such as objectification, rational utopia, full reception, philosophical praxis, and the concrete as grasped by thought, have endowed philosophy (here understood as philosophical education) with a meaning that is simultaneously one of overcoming and of *praxiological mediation*. Among these, I will draw

on a quotation from Lefebvre (2016, p. 27, emphasis on the original), which, in my view, best expresses this conception, when he states:

Philosophy must be superseded. It realizes itself by superseding itself and abolishes itself by realizing itself. The *becoming-philosophy of the world* gives way to the *becoming-world of philosophy*, revolutionary realization and superseding of philosophy as such. Each philosophical notion, inasmuch as it enters into the ‘real’ (into praxis), becomes world, it is accomplished.

Later, referring to the relationship between philosophy and the philosopher, Lefebvre (2016, p. 53) adds:

To escape from this and resolve the conflict, there is only one way: for philosophy to become world, not as philosophy, but as a project that is realized in the world, denied by its very realization as this supersedes it.

I must also note that, over the years, I have incorporated three (Marxist) ontological assumptions that largely guide my didactic-pedagogical practice and my work as a public intellectual. *First*, the unity between theory and practice is intrinsic and immanent to phenomena themselves. Although theoretical activity – the act of knowing – cannot properly be understood as praxis, since it does not have the power to directly transform the world, it can nonetheless, as theory, contribute to its transformation (a synthesis of Marx’s Second and Eleventh Theses on *Feuerbach*). Or, as Pimenta (2012, p. 105) aptly summarizes:

Theoretical activity makes it possible, in an inseparable way, both to understand reality and to establish purposes for its transformation. But to bring about such transformation, theoretical activity alone is not sufficient; practical action is required.⁷

⁷ Original: “A atividade teórica é que possibilita de modo indissociável o conhecimento da realidade e o estabelecimento de finalidades para sua transformação. Mas para produzir tal transformação não é suficiente a atividade teórica; é preciso atuar praticamente.”

The *second* assumption articulates the very logic of theoretical activity: if science and essence – reality as it truly is – were one and the same, there would be no need for inquiry, education, or for treating knowledge as a public good.

Finally, the *third* – and more general – assumption concerns the fact that, in life, we are more determined (by social, political, and economic structures) than we are capable of determining (individually and collectively). This does not mean that we should remain passive, adapt ourselves, or refrain from resisting the determinations imposed by constituted power, whether juridical, economic, or political. On the contrary, I believe in the strength and transformative capacity of instituting power – the power of popular action and of achievements built through the exercise of radical democracy. In other words, this entails occupying all spaces within the spheres of production and circulation of material and cultural goods that remain subject to the hegemonic logic of contemporary liberal-Darwinist capitalism (social Darwinism): individualism, competition, superiority, determinism, hierarchization, and naturalized segregation – values created, incorporated, and reproduced by dominant sectors of the national bourgeoisie and transnational capital.

Likewise, as Antonio Machado famously wrote, “Traveler, there is no path; the path is made by walking,” and as Paulo Freire reminds us that “the path is made by walking” and that “no one learns alone,” I would add: there is no road without stones; walking is done through stumbling. What matters, however, is taking care not to fall – and, if one does fall, learning how to rise in order to keep moving forward. If it becomes necessary to change the way one walks, remember: the path, even so, remains the same.

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