

Education policies focused on the teaching of Philosophy in New High School education: a study based on the teaching network in the state of Alagoas¹

*As políticas educacionais voltadas ao ensino de Filosofia no Novo Ensino Médio:
um estudo a partir da rede de ensino do estado de Alagoas*

*Las políticas educativas enfocadas en la enseñanza de Filosofía en la Nueva Enseñanza Secundaria:
un estudio a partir de la red educativa del estado de Alagoas*

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Abstract: This paper aimed to analyze education policies concerning the teaching of Philosophy. Through a case study in the State Educational Network in the State of Alagoas, Brazil, focusing on a Regional Management, data were collected from Philosophy teachers regarding their concerns in the daily life of Full-time education schools. It started from the assumption that Philosophy, recognized as a discipline responsible for the citizenship formation of young people in schools, could facilitate dialogue between community knowledge in the school surroundings. However, the analyzed data show that the place of Philosophy in the implementation process of the so-called “*Novo Ensino Médio*” [New High School] has not been allocated for this purpose and is therefore considered ineffective.

Keywords: Philosophy teaching; New High School; Citizen formation; Alagoas.

Resumo: Este artigo teve como objetivo analisar as políticas educacionais voltadas ao ensino da Filosofia. A partir de um estudo de caso na Rede Estadual de Ensino no Estado de Alagoas, em que foi selecionada uma Gerência Regional, coletaram-se dados com professores de Filosofia a respeito de suas inquietações no cotidiano das escolas de Tempo Integral. Partiu-se da suposição de que a Filosofia, reconhecida como uma disciplina responsável pela formação cidadã dos jovens escolarizados, poderia representar um auxílio ao diálogo entre os saberes comunitários no entorno da escola. No entanto, os dados analisados mostram que o lugar da Filosofia no processo de implantação do denominado “*Novo Ensino Médio*” não tem tido espaço para esse fim, sendo, portanto, considerada ineficaz.

Palavras-chave: Ensino de Filosofia; Novo Ensino Médio; Formação cidadã; Alagoas.

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Resumen: Este artículo tuvo como objetivo analizar las políticas educativas enfocadas en la enseñanza de Filosofía. A partir de un estudio de caso sobre la Red Educativa Estatal en el Estado de Alagoas, Brasil, en la que fue seleccionada una Gerencia Regional, se recopilaron datos con profesores de Filosofía sobre sus preocupaciones sobre el cotidiano de las escuelas de Tiempo Completo. Se partió de la suposición de que Filosofía, reconocida como materia responsable de la formación ciudadana de los jóvenes escolarizados, podría representar un auxilio al diálogo entre los saberes comunitarios en el entorno de la escuela. Sin embargo, los datos analizados demuestran que el lugar de Filosofía en el proceso de implementación de la denominada “Nueva Enseñanza Secundaria” no ha tenido espacio para ese fin, siendo, por tanto, considerada ineficaz.

Palabras clave: Enseñanza de la Filosofía; Nueva Enseñanza Secundaria; Formación ciudadana; Alagoas.

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Introduction

When we (re)analyze Philosophy in High School, even though we have already looked into this topic, we do not intend to develop a laudatory approach to the work already investigated⁴. In the case of Philosophy teaching, we seek to update the implications of the various government regulations, having as its scope the intermittency imposed on its teaching and the status variations in curricula in Brazilian educational history. From a qualitative perspective, in this paper, we analyze the educational processes of curricular implementation for High School proposed in the Brazilian Common Core State Standards [*Base Nacional Comum Curricular – BNCC*] (Brasil, 2018) and school *praxis*, establishing links with the contents responsible for citizenship formation for the students.

We chose as methodological pillars the contributions established for the construction of bibliographic research present in Lima and Miotto's essay (2007, p. 37), when they theorize that “[...] working with bibliographic research means carrying out a tireless movement of apprehension objectives, compliance with the stages, reading, questioning and critical dialogue with the bibliographic material, and that this requires epistemological vigilance”.

The methodical attitude highlighted above provides the researcher with a scientific direction that distances the study from a random practice. From this perspective, to investigate the public policies present in legislation relating to the

⁴ This paper is an excerpt from post-doctoral research carried out in the Graduate Program in Education at the Federal University of Pernambuco (UFPE).

discipline of Philosophy in High School, we will follow the theorizations of thinkers in the educational field such as Botler (2010, 2013), Cerletti (2009, 2015), Gadotti (2009) and Silva (2019), among other authors who defend education in favor of the citizenship formation of young people in school.

Curricular changes are the result of complex work and the result of constant debates, in which the implementation of public policies does not happen in a naive or transparent way. In this sense, the stages for formulating public policies must occupy and commit researchers in the educational field, as the established model “[...] reinforces and legitimizes hierarchical and dominating relationships associated with them, as well as dissimulating the contradictions that exist between the different social classes” (Botler, 2010, p. 189). Public policies must be assumed as a theme in permanent construction, always calling for a new and necessary debate, without reducing discussions to a sphere linked to an academic object of study, but expanding as an approach that is extensively compatible with teaching work and reflection of High School students.

In the state of Alagoas, some obstacles stand out: a) the low academic performance demonstrated in comparison with other states in diagnoses in relation to national assessments; b) age and grade distortion; c) the precariousness of the physical structures of schools; e) school dropout which demonstrates the difficulty of staying and accessing quality education. In this sense, we ask ourselves: How is it possible to develop an emancipatory Integral Education that goes beyond the expansion of times and spaces, but that generates practical strategies transmuted into actions to implement learning? According to Miguel Arroyo (2012, p. 33), this is urgent, as the “[...] right to education led to the right to more education and more time at school”.

We infer that school culture has not yet incorporated the practice of using alternative educational methodologies to be applied in full-time education schools. The emphasis is placed on the time students spend at school and not on the conditions necessary for the full development of educational activities. From a curricular perspective, the crumbling of the objectives of the disciplines listed within the axis of Applied Human Sciences ends up compromising even further the citizenship-formation content. According to Botler (2013, p. 332):

The school space supposedly aims to train individuals to exercise their full citizenship, via citizenship education promoted through the understanding of a fair life based on principles such as equality, participation, respect for established norms, respect for others, etc. However, moving forward in this direction means realizing that the horizontality of interpersonal relationships at school is related to the involvement of subjects with school problems and the construction of spaces where the community is inserted as a fundamental part in the consolidation of democratic practices.

From this perspective, when we investigate the questions raised so far, other questions applied to philosophical content in school emerge, namely: How would an integral school enhance philosophical studies? Is it possible to consider the teaching of Philosophy in a broader set of elective courses to be offered to students? How can Philosophy represent a reflective space against current violence and predatory extremism? What are the possibilities for the discipline to contribute to the development of citizen consciousness, generating emancipated individuals aware of their social commitment? Could only Philosophy do this? Would this discipline guarantee compliance with the principles listed? How has the school organization/management favored or restricted this discipline offer? Do culture and power relations in everyday school life translate the announced objectives into philosophical content? These assumptions/issues raised seem absent from the mobilizing concerns objectified in the last educational reform in Brazil.

The New High School curriculum and the obscurantism bequeathed to the teaching of Philosophy

The educational theme between teaching and learning has its origins practically along with the emergence of Philosophy. Educational practices in favor of the community linked the education of Greek citizens to the values required in the *polis*, greatly influencing the origins of Western thought and paradoxically the systematizations of studies that associate learning and teaching.

When we seek to establish a conceptual proximity to the genesis of Philosophy teaching in the Brazilian context, on a gaze at the latest educational regulations, questions arise such as: What to teach? For which projects? What is the ideal of a human being sought? In this dialectic, the act of learning and the act of teaching inaugurate a crisis. We ask, then: How does the relationship of forces influence the elaboration of a constitutive possibility of behavioral models for human beings? According to Merleau-Ponty (1979, p. 24), it is a *sine qua non* condition for Philosophy to be seen as a project of humanity, since “[...] if philosophizing is deconstructing the primary meaning of being, it is not possible to philosophize by abandoning the human situation: it is, on the contrary, necessary to assume it”.

As a normative framework for the analysis of education policies focused on the field of teaching Philosophy, we elected Resolution no. 3, of June 26, 1998, of the National Education Council/Chamber of Basic Education [*Conselho Nacional de Educação/Câmara de Educação Básica – CNE/CEB*], which established the National Curriculum Guidelines [*Diretrizes Curriculares Nacionais – DCN*] for High School

(Brasil, 1998). This document is mandatory and regulates an unprecedented concept in light of Law no. 9,394, of December 20, 1996 – Law of Education Guidelines and Bases [*Lei de Diretrizes e Bases da Educação – LDB*] (Brasil, 1996). The place of philosophical contents is made explicit in this document in its 2nd and 3rd articles. In its statement, a philosophical semantics materializes through principles transported from the *LDB*, contributing to the formulation of its own identity at a national level by addressing methodological issues regarding the teaching of Philosophy contained in the so-called “transversal themes”: ethics, politics, freedom, responsibility, among others, listed in the set of reflective scope and belonging to the imaginary of disciplinary Philosophy.

The *DCN* for High School (Brasil, 1998) meant, at that time, a strategy to repair the positioning of philosophical contents in the High School curriculum, they served to re-establish the recognition and institutionalization of a legal framework, in addition to the assumption of a philosophical language. Furthermore, they embodied, in the curricular conception, the real attention deserved to the pedagogical practices that generated a new attitude towards Philosophy in the final three years of Basic Education. The formation for citizenship assumed in this legal context surpassed the idea of human being as a complete result of the school educational process and assumed a humanistic configuration in which the individuals are contemplated in their various facets. This legal aspect intensified the fight for legislative explanation on the place of Philosophy in the Basic Education curriculum. According to Alves (2002, p. 103):

If knowledge of Philosophy is necessary for the exercise of citizenship and for the general formation of high school students, as largely justified by the text of the PCNEM [*Parâmetros Curriculares Nacionais para o Ensino Médio*]⁵ on Philosophy; if the curriculum is disciplinary and not transversal, according to the analysis of transversal themes that we carried out, in which we saw that, for the curriculum to actually not be disciplinary, we would need to break with the school model as we currently have it, then why so much reluctance and hesitation in making Philosophy a mandatory subject, like what happens with modern foreign languages, art teaching and physical education?

As we saw previously, the legal frameworks inaugurated by the *LDB* and embodied by the *PCNEM* (Brasil, 2000) reestablished the urgency regarding the need to recognize Philosophy as a mandatory curricular component in Brazilian High School. In 2002, the edition of *PCN+EM* [High School] was launched, in which the teaching of Philosophy was reinserted as a constituent part of the programmatic content of the curricular matrix.

⁵ In English: National Curricular Parameters for High School.

At that moment, the axes such as ethics and citizenship, as philosophical contents, received discipline importance in school formation.

The various interpretations of the terms “competences and abilities” in the encounter with Philosophy at school generated a productive environment in the definitions that followed, as a result of the contribution of several agents who thought about the teaching of Philosophy, giving rise to the National Curricular Guidelines [*Orientações Curriculares Nacionais – OCN*] (Brasil, 2006). Once again, we observe the reaffirmation of the disciplinary character of Philosophy and not merely an instrument in guaranteeing curricular transversality.

Finally, with Law no. 11,684, of June 2, 2008 (Brasil, 2008), the teaching of Philosophy became mandatory for High School as a discipline, reaffirming the function of philosophical knowledge, already reiterated in the *LDB* as a carrier content of criticality, methodical rigor and humanism in favor of citizenship formation in the school environment. Inclusion of the discipline in the Brazilian curriculum represented, at that euphoric moment, an achievement for the various sectors and associations of Philosophy teachers in Brazil. Enthusiasm in the face of Law no. 11,684/2008 generated accommodation on the part of the philosophical community instead of vigilance over achievements. Allied to this, there was a pedagogical dispute regarding the proposal of methods and spaces in the new curriculum. Practical questions about the implementation of content and didactics to be developed were left aside, weakening the process of national consolidation of the role of Philosophy in schools and in teacher training.

Less than a decade after the implementation of mandatory Philosophy as a discipline in Brazil, with the democratic retreat that began with the impeachment of President Dilma Rousseff, concluded on August 31, 2016, Michel Temer’s government, which began on May 13 of the same year, promoted new educational regulation at all levels, strongly marked by the emphasis on business aspirations over the developmental pretext of training to work in the job market and combat unemployment which, according to data released by the Brazilian Institute of Geography and Statistics (IBGE), in that quarter reached 13.0% (Desemprego [...], 2017).

At that time, there was a defense of the education of young students to work in the fields of “lacking specialized labor” industry, giving rise to a neotechnicism, whose ordering “[...] follows more contemporary models of production, perfectly computable, scalable and hierarchical with the appearance of positivist neutrality of the mechanically operated education system” (Oliveira, 2020, p. 10).

Subsequently, the edition of Provisional Measure No. 746, of September 22, 2016 (Brasil, 2016) consolidated the administrative guidance to education, under the pretext of

obscurantist leveling that by the year 2015 the projection of the Index of Development of Basic Education (IDEB) provided for in the National Education Plan (PNE) – Law no. 13,005, of June 25, 2014 (Brasil, 2014) – was 4.3 for High School, having only reached an index of 3.7. The technicians installed at the Ministry of Education (MEC) disseminated the thesis that, with the educational format used in previous governments, it would not be possible to insert the country competitively in comparison with other countries.

The bases of argumentative support for education would now come from the business classes for the construction of the “future of the nation”, conforming it to the interests of capital “[...] through a qualification of uncritical labor and docile workers to business explorations” (Silva, 2019, p. 103).

With the election of Jair Messias Bolsonaro (2019-2022), the government’s attack against university autonomy became constant, through systematic actions to weaken educational financing and ideological persecution in various media. The extreme right wing and parliament, ideologically aligned with Bolsonarist ideas, curtailed school debates on sexuality and diversity. The attacks on the Human Sciences and explicitly on Philosophy and Sociology were openly publicized.

The escalation of the subordination of knowledge belonging to the Human Sciences represented not only a lapse in the critical training of young people in school, but a legal setback, being responsible for the worsening of the patent conceptual confusion of the so-called skills and abilities attributed to Philosophy by the *BNCC*. Its presence in High School, defended until now as responsible for the construction of citizen awareness, linking ethical action to human rights, is diluted in the face of the ineffectiveness proven by the prognoses. The fifth competence of the *BNCC* for Human and Social Sciences Applied to High School did not preserve the topological character of philosophical knowledge as a place of training and awareness for citizen action, a function that, in Arendtian terms, merges with that of the school in preparing young people for public life (Arendt, 2009).

The post-Bolsonaro events reveal the urgency of revoking or reformulating the last educational reform, in favor of reestablishing a humanist philosophical formation, recognizing the importance and place of Philosophy in schools in order to contribute to confronting the challenging context of escalating violence against this institution. A tragic sample of this happened in the city of Aracruz, Espírito Santo (ES), as it became the scene of a terrifying scenario, when a 16-year-old teenager, son of a military police officer, used his father’s gun and ended up killing four people and injuring 12 others in November 2022. This incident led to the emergence of a working group to seek to understand the causes of these attacks at schools, which resulted in a report that presents a

growing radicalization based on far-right doctrines (Nazism, Italian fascism and Brazilian integralism) harmful to young people, schools and society (Pellanda et al., 2022).

When we investigated violence in the school environment, we discovered that national records began after the first decade of the 2000s, which means it cannot be considered a new phenomenon. Until then, physical, verbal and symbolic aggressions were “naturalized” as specific problems of indiscipline “at school” and not “against the school”. The attacks committed against schools by their own members point to intra-school violence, that is, the recognition of “the” school institutional violence and the recognition that the school is configured as a space of violence – especially when compared to the elements that generate attacks, chained by dissemination of hate and linked to extremist groups as of 2018.

The disciplinary role of philosophical knowledge in the face of the tragedies announced by the curricular instrumentalization and the crumbling of the Human Sciences at *BNCC* would be to reposition those educated in the critical analysis of the dominant variables in everyday life, which reverberate in the various ideological, political, economic, cultural, scientific and religious currents. To assist in the recognition and respect of different interpretative views, pedagogically articulated to dismantle the extremist ideological apparatuses disseminated in their consciousness, and restore the politicizing role of these contents in view of harmonious coexistence and the recognition of human plurality, the report argues:

At this juncture, it is important to highlight the gradual reduction in the presence of curricular components of Applied Human and Social Sciences (Geography, History, Philosophy and Sociology) in High School, being replaced by Formative Paths (or Learning Tracks) which are insufficient to advance in construction of ideas of justice, solidarity, respect for human rights and combating prejudice of any nature. Furthermore, within the pedagogical field, it is necessary to reinforce the growing use of the internet and information sharing, without the school having a role in the critical media and technological education of students. Thus, the Internet becomes the ideal space for the co-optation of children and adolescents by groups that operate on social networks, instant messengers and secret and anonymous forums (*chans*) (Pellanda *et al.*, 2022, p. 21-22).

The solution presented by the same report was to suggest a stance that aimed to mitigate the influential power of the extreme right in the school environment, as the data indicates that the origin of many attacks has its roots in this ideological format. Another extra resource is to implement effective monitoring of cyberspace around the virtual school environment and *ad intra* to create an ambience of mutual respect, conceptual instrumentation for a deep and critical joint analysis of social reality, recomposing the role of Human and Social Sciences in the combat of false information and denialism disseminated on social networks. The document also advocates the importance of

democratic management and the intertwining of schools with community organizations as possible ways to face the current educational crisis. In this sense, the methodological bases of philosophical knowledge could represent an important link in the school environment, in the curricular restructuring of Brazilian High School as part of an educational project that aims to be integral in meeting the challenging contemporary reality.

Philosophy and citizenship formation in integral education from the perspective of the Curricular Reference for Basic Education of the State Education Network of Alagoas

In the state of Alagoas, the Curricular Reference for High School [*Referencial Curricular para o Ensino Médio – ReCAL*]⁶ proposes the implementation of “integrative education”, aiming at the broad development of the subjects to whom teaching and learning actions are addressed. The implementation of the so-called “New High School” follows the flow set by the political-ideological moment of the ideas circulating in the educational regulations adopted for the entire national base. Gradually, the state of Alagoas sought to implement it from 2022 (1st grade of High School), with the strategy of promoting democratic debate within the school for greater development, deepening and pedagogical application of the formative itineraries highlighted in the ongoing reform, aiming to result in a better offer by 2024.

ReCAL presents an introductory panel of youth from the state of Alagoas in three aspects: social, historical and cultural. It defends the globality of the diverse and plural development of its youth, linked to the objective of comprehensive education materialized in the curriculum. The tendency to organize High School education in the light of *BNCC*, understanding the area of knowledge in the name of interdisciplinarity, was configured through disciplinary contents in an anomalous condition of disciplinary status, being replaced by “Basic General Formation” and “Formative Itineraries”.

It is in this context that we place the Philosophy teacher, who is not a technician with the contents and pedagogies capable of guaranteeing the “philosophical education” of the student. Due to the nature of his/her action and the specific practice of the philosophical act, the teacher is responsible for teaching how to teach Philosophy. Genealogically, the role of the philosophy educator begins when he/she is still a Philosophy student. Otherwise, we would deny the systematization of philosophical knowledge that began in the 5th century in Greece, which, in the Western tradition, is anchored in Socratic defenses about the maieutic character of philosophical practice, to the detriment of the mere rhetoric defended by the sophists. We understand that the Philosophy teacher, due to the subject of knowledge he/she teaches, occupies, in the school

⁶ Approved by the Alagoas State Education Council, on June 27, 2022, through Resolution no. 22/2022 (Alagoas, 2022).

environment, a prominently interdisciplinary, multidisciplinary or transdisciplinary role. This understanding can be applied as disciplinary knowledge to philosophy, repositioning these terms to their highest positivity, so as not to serve as a subterfuge in relegating the teacher-philosopher to a subordinate condition within the so-called “Formative Itineraries”.

However, school culture, especially in the context already outlined, resists valuing the potential of teaching Philosophy, to the detriment of subjects focused on large-scale assessments, which categorize schools and teachers based on educational indicators. For this reason, we were interested in knowing the pedagogical practices of these professionals.

To characterize and investigate the implementation of the New High School policy, focusing on the teaching of Philosophy, we carried out a case study in the Alagoas State Education Network, in which we selected a Regional Management, in order to collect data with Philosophy teachers regarding their concerns in the daily life of Full-Time education schools. We started from the assumption that Philosophy is recognized as a discipline responsible for the citizenship education of young people in school, which could represent an aid to dialogue between community knowledge in the school environment. We surveyed High School teachers using a questionnaire. This instrument was designed based on two thematic axes: the place of Philosophy in the implementation of the *BNCC*; and citizenship education and the difficulties faced by Philosophy teachers in the State Education Network in the State of Alagoas.

These initial categories were listed with a view to developing a thematic analysis, inspired by Bardin (2010), developed through the treatment of collected data and categorization of teachers’ statements, materializing a conceptual unit to the experiences reported by professionals, in the current thematic axes contained in the responses or that intersected throughout the scrutiny imposed on the data collected.

This research investigated the teaching of Philosophy considering its formative role linked to the already established art. 35, item III, of the *LDB*, materialized in the aspects of “improving the student as a human person”, in favor of the development of “intellectual autonomy” and “critical thinking”, shattered by current legislation.

The discipline of Philosophy has its formative role in view of the development of citizenship in Brazilian High School when confronted with the reality imposed on daily school life by the *BNCC*, offering a broad reflection to (re)think and (re)discover this role in the education of school students, even faced with the challenging task of (re)finding its place in the current curriculum in the face of the anomie imposed on teachers. In this sense, the questions we asked teachers were designed to mobilize the subjects’ perceptions without intending to provide a closed conception as a result, which would contradict the epistemology of Philosophy itself and the methodology adopted in this digression.

Content analysis makes it possible to examine the interviewees’ statements in their dynamic context. We adhered to this method to capture the daily life surroundings of the teachers who collaborated with this research and reconstruct the elements circulating in the school community. This method allows us to establish links with the themes discussed in the questionnaire to relate to the structured problem of teaching Philosophy at school.

We established as the spatial field of our sampling professionals who work in schools of the 10th Regional Education Management of the State of Alagoas⁷, so that the sample of a better delimited universe could “[...] guarantee greater relevance, greater meaning and greater consistency of what is really important to highlight and delve deeper into the study in question” (Franco, 2008, p. 54). Based on this understanding, the structure of the questionnaire places the discipline of philosophy within the set of transformations applied by the current educational reform. We primarily investigated the perceptions observed by the interviewees, who we will name as Teacher 1; Teacher 2 etc. in order to understand the following question: What are the main difficulties faced when implementing the New High School? We selected thematically the responses obtained, which we now display in Table 1.

Table 1 – Main difficulties faced when implementing the New High School

Subjects	Structural factors	Curricular factors
Teacher 1	“[...] structurally speaking, the state offers the minimum of the required conditions.”	
Teacher 2	“[...] the lack of physical structure that makes it possible, for example, to experience the electives.”	Concentration of content/skills that cannot be made viable due to reduced workload.
Teacher 3	“[...] adequacy of infrastructure.”	The biggest difficulties are in regulating partnerships and the professional technical training itinerary.
Teacher 4	“[...] there are no laboratories, library or field visits.”	
Teacher 5	“The physical structure of the school is quite deficient in several aspects.”	One of the greatest difficulties is the implementation of formative paths and elective subjects, which often do not interact with content related to the National High School Examination [known by the acronym ENEM] and which are very difficult to consolidate.
Teacher 6		The biggest challenge is that no one knows how to implement it – managers, coordinators, managers, etc., or they do not even know what the New High School is.
Teacher 7		Fragmented curricular implementation.

Source: Data collected and systematized by the authors (2023).

⁷ Comprised of the municipalities of Barra de Santo Antônio, São Luís do Quitunde, Passo de Camaragibe, Matriz de Camaragibe, Porto de Pedra, Japaratinga, Porto Calvo, Jundiá, Campestre, Jacuípe, Maragogi, São Miguel dos Milagres.

We noticed from the data presented in Table 1 that five teachers reported the structural aspect as a primary element among the difficulties faced in everyday life. We advocate that this aspect cannot be understood as a lack of pedagogical zeal; on the contrary: How is it possible to develop an educational action without the school and its surroundings offering the minimum conditions necessary for teaching and learning? In this sense, it is urgent to rediscover the school as an abstract space for interaction with the surrounding community. The school can collectively become a reference place for building citizenship. As Moacir Gadotti (2009, p. 63) theorizes, when establishing a relationship between “Citizenship School” and “Educating City”:

We can talk about a Citizenship School and an Educating City when there is dialogue between the school and the city. One cannot talk about Citizenship School without understanding it as a participatory school, a school appropriated by the population as part of the appropriation of the city to which it belongs. In this sense, Citizenship School, to a greater or lesser extent, presupposes the existence of an Educating City and an Integral Education.

School managers, for the most part, are invested by political indications and regimented through selection processes with instrumentalized criteria and, therefore, suffer interference from local oligarchies, the division of interests within schools and the loss of credibility in the local community. In an environment where personal interests prevail over the collective, projects in favor of citizenship education become unfeasible. The images collected from the schools where these teachers work appear to be unhealthy environments. Classrooms without ventilation/lighting, dirty bathrooms and courtyards, closed sport courts – sports practices and Physical Education classes are improvised in the school’s main hall, auditorium without technological means of use, cafeteria that does not accommodate 30% of the amount of its students at mealtimes, which clarifies the reasons for the criticism.

Extensively, even recognizing that the infrastructure problem predates the New High School, the unfolding of building fragmentation is a metaphor from fragmentation to its implementation. This data can be observed based on aspects raised regarding curricular factors by six respondents, among whom we chose to highlight a response that was not included in Table 1, with the purpose of revealing the clear criticism of aspects related to the *BNCC*, as the report of Teacher 4 reveals:

The New High School has been implemented in our school in a very painful way. The new curriculum focuses on the development of skills and competencies and socio-emotional development, which reduced the content

workload of the base subjects. This has been seen with great concern by everyone. Furthermore, new subjects and electives are mandatory for teachers. In other words, we are obliged to offer subjects in areas of knowledge that are exotic to our training, without taking into account the professional's area of scientific knowledge and research interests. Unfortunately, they did not have the resources to make the new disciplines with a strong practical perspective viable. We are teaching robotics, STEAM science [Science, Technology, Engineering, Arts e Mathematics], territory and tourism subjects, with the only resource of the whiteboard; there are no laboratories, library or field trips.

The excerpt helps to highlight, in addition to the structural factors already demonstrated, the curricular factors, such as the way in which the *BNCC* has tensioned a controversial order that had previously been widely publicized, mainly regarding the “choices” implemented in the tracks to be defined in the schools. The criticism that falls on the impossibility of choosing professionals, compelled to teach what they do not know, also reverberates in the lack of student participation in choosing elective subjects and the lack of pedagogical resources that guarantee their effectiveness. All of this ends up reinforcing what Alice Botler (2013, p. 332) states: in “[...] public schools, despite the established right to participate in decisions, subjects tend not to recognize themselves in the condition/merit of participating, nor are they mobilized for this purpose, which ends up restricting the internal normative function to the management”.

In light of this problem, we seek to understand *how the school organized itself in the face of the main changes requested in this process*. The Collective Pedagogical Working Hours, regulated by Ordinance of the State Department of Education no. 3,636/2019 (Alagoas, 2019), which establishes operational guidelines for the organization and operation of active hours for teachers in effective practice, in the classroom, in the teaching units of the state public network of Alagoas, would be the formal space for facing everyday challenges. The reality appears to be very different from what is stated in the aforementioned Ordinance, which has continuing education as one of its objectives⁸, understood as a training space for groups of teachers from the same areas or curricular components, to be carried out in training centers or in digital platforms (after validation and monitoring) “[...] with specific themes for qualification and improvement of pedagogical practice” (Alagoas, 2019, p. 22-23).

The lack of democratic management, pedagogical articulation, spaces that guarantee dialogue between the management team and teachers, emerges expressed in words such as: “improvisation”, “uncertainties”, “orders”, “disconnected/disorganized”, “gaps/insecurities”,

⁸ There is extensive material available on the internet for schools to organize the implementation of The Collective Pedagogical Working Hours. Available at: <https://escolaweb.educacao.al.gov.br/pagina/httpc>. Accessed on: April 12, 2024.

“contradictory” and “hierarchy”. This design is comparatively ratified when teachers were asked about a possible review of the *Pedagogical Master Plan for the implementation of the BNCC*. When we asked about daily school life in the development of *training in relation to skills and competencies for implementing the New High School*, only Teacher 1 stated that “[...] general training courses covering all areas of teaching [...]” occur periodically; but “[...] specific training that directly focuses on skills and competencies from the Philosophy component does not occur”. Teacher 2 said: “There was no training. The entire implementation is happening in an authoritative way. The moments of study/debate and understanding take place in class activities”, which is followed by Teacher 3: “Few training to help with the New High School transition. The accompaniments are the basics in the face of the challenges of the New High School”.

Based on these teachers’ perceptions, we understand that it is essential to replan the routes designed for the entire education network, so that they interact better in the implementation of the New High School, or to resume the search for its purpose from the beginning. It is clear from the current curriculum, both theoretically and practically, that Philosophy is undergoing a complete devaluation. If we took the teaching of Philosophy as a parameter to make the school a critical and reflective institution, we could say that the connection between Philosophy and the school is at zero level. This reality challenges the teaching career of the teacher-philosopher, as we witnessed in the testimony of Teacher 5:

At the school where I work, there was just one meeting a week before the 2023 school year where the school principal exposed some slides from the Department of Education showing what the curriculum of our teaching unit will look like and the chosen track. There weren’t many details and the school principal confessed that she also had doubts in several aspects. Therefore, she informed that employees from the Department of Education would possibly appear at the school to answer further questions, something that did not happen. From what I understand, systematic monitoring is not being carried out, we practically do not meet to discuss this topic with professionals who work at the school.

In contexts like this, there is a contradiction between the reason for philosophical knowledge in school and its epistemology. By collecting the teachers’ reported experiences related to the New High School, we did not find references about projects developed within the scope of the workload intended for the development of workshops to recompose learning, life projects or in elective subjects. In this sense, we formulated the following question: *Regarding the formative paths offered by the school, what was the selection criteria?* The data revealed demonstrate some contradictions.

The diversity of criteria reported in the choices of paths in each school indicates the confusion of understandings regarding the same general orientation. There is a clear difficulty in implementing the proposal originated at *BNCC*, if we consider that three teachers interviewed stated that there was some criterion related to listening, and another three teachers presented another completely different version, even though they are located in the same management or even in the same city.

The excerpts show that there was no transfer or update of the pedagogical agreements to be transmitted, even for those who arrived at the school afterwards. Teachers from other areas who teach Philosophy in the investigated Alagoas schools do not discursively approach the thematic complexity embellished by those who have Philosophy as their profession. In this sense, in addition to very poor communication within the school among teachers and the management team, there is a curricular vacuum that ends up making it impossible to verify pedagogical objectivity in the construction and formatting of content necessary for citizenship. The conditions imposed on professionals and students do not provide a guarantee for the development of the expected philosophical training at the New High School in the state of Alagoas.

According to what the interviewees reported when asked about the “increase or reduction” of teachers for the area of Human Sciences within the scope of the *BNCC*, the scenario revealed confirms the disintegration of this area, affected by a reduction in the workload, a confusing redistribution of varied disciplines, according to Teacher 5 report: “I needed to teach subjects that I didn’t know until recently, such as Integrative Project, Life Project, Guided Studies, Track, Elective Offer”, making the teacher’s action unfeasible when taking on several subjects.

Through the analysis of Table 2, we highlight the idea that the *BNCC* implementation process in Alagoas is a part of a reality expanded by the recent “curricular reorganization” in Brazil.

Table 2 – Reduction or increase of teachers for the area of Human Sciences and its Technologies

Reduction	Maintenance	Confusion
“[...] there was a reduction in the workload of Human Sciences subjects to introduce optional subjects into the curriculum.” (Teacher 1).	“The same number of professionals remained: Geography: 2; History: 2; Philosophy: 2; Sociology: 1. Three of these professionals (one from Geography, one from History and one from Philosophy) work in many electives and new subjects. I see that some of them have about <u>nine different subjects being taught.</u> ” (Teacher 4, emphasis added).	“I confess that, for me, it was not clear at the school where I work whether there was this increase or reduction in a significant way. Many teachers are not undergraduated in the area in which they work.” (Teacher 5).
“[...] there was a reduction in the need for teachers, considering the reduction in the workload of the subjects that make up the area.” (Teacher 2).		“If there was any variation, it was not considerable. I can’t say because the way the school works is a bit hazy.” (Teacher 6).
“[...] cause of the reduction in the workload of the Human Sciences curricular component, since the teacher, to complete the workload, has to teach other curricular components.” (Teacher 3).		
“There was a reduction in teaching staff and also in workload, even in the Human Sciences path, due to the high number of electives that became part of the students’ formation proposal.” (Teacher 7).		

Source: Data collected and systematized by the authors (2023).

When approaching the place of Human Sciences, there is a clear reduction in curricular space and the presence of teachers who work in this area of knowledge. In a single school, there was the maintenance of professionals in this area of knowledge, which was materialized due to the extremely high cost of the teacher’s sacrifice, teaching up to nine different subjects, as we saw in Table 2. In addition to these challenges that we highlighted, structural disorganization “of” and “in” the school appears, generating the confusion that we noticed in the interviewees (Teachers 5 and 6).

In this context, we asked: *How has the development of students been monitored?* The aim was to verify whether the paths established through the development of competencies and skills defined in the BNCC, for those educated at the end of the third grade of High School, are compromised or will be achieved .

The heterogeneity of educational environments and teacher training produced a diversity of understandings also in this regard. Four teachers stated that students are monitored regarding the development of skills and abilities. Comparing these reports, Teacher 5 stated that there is no systematic monitoring: “[...] many contents are not possible to be deepened due to the reduction in the course load, in addition to an increase

in the work of teachers, as we had to take on disciplines with very different subjects”. This fact is untimely reaffirmed by Teacher 6: “[...] monitoring is not carried out. Just keeping up with the schedule and nothing more”.

We understand that an adequate development of the skills and abilities expected of students in High School (from a humanistic point of view in the context of philosophical knowledge), from the perspective of citizenship education, should be made possible through the existence of a curriculum that guarantees the student a formative itinerary aimed at this purpose. In the case of Philosophy, the non-obligatory subject in the curriculum disfigures its positioning, especially when compared to subjects such as Portuguese or Mathematics.

Several authors who focus on the place of Philosophy in High School have criticized the aforementioned fragmentation of knowledge as an obstacle that leads to disenchantment among students in the face of philosophical content. The path indicated would be a “philosophy of philosophical teaching”, as Cerletti (2002, p. 20) theorizes when defending the idea that “[...] philosophy can – and should – think about the possibilities and conditions of its own teaching”. It seems to us that, in a context of formal equality, it would be a response within the scope of the *BNCC*, as elements that would allow the student to be an agent in the curricular composition and establish greater identification with the contents in an interpersonal way are already included in the formative paths.

We sought to understand the connections between the philosophical knowledge responsible for articulating autonomous reflection, with the motivating reasons for developing a life project and how it would be processed if it were connected to a purposeful environment with a permanent critical attitude. Therefore, we ask: *In the relationship between the Alagoas curricular framework and the new BNCC, what were the main changes observed in the teaching of Philosophy?* The justifications of three teachers were presented from different perspectives, from a positive perspective: “The proposal is positive and has contributed a lot to everyone’s growth. However, it needs to mature as it is experienced. Some talk about rearrangement, but I believe that rearrangement is needed” (Teacher 4). To a more critical gaze: “[...] in general, the new *BNCC* has greatly prioritized teaching focused on entrepreneurship, something that ends up stimulating false expectations for students in a meritocratic system” (Teacher 5). And even a skeptical gaze: “[...] a limited vision of Philosophy teaching, which intentionally involves not providing the in-depth knowledge essential to the human formation of students” (Teacher 7).

In the teachers’ statements, we noticed difficulties in conceptual integration and in addressing curricular themes. Three teachers declined to respond, and Teacher 6 stated: “Alagoas does not have a curricular framework for high school”. We questioned whether Philosophy teachers were receiving the requisite training for their graduation

in this field of knowledge. In this sense, it is crucial to invest in the initial training of these teachers, but such efforts alone may not be adequate. Continuing training is necessary. Additionally, participation in a general educational project is essential to provide integrative support for curricular dynamics and foster appropriate institutional pedagogical attitudes among educators.

Conclusions

The teaching of Philosophy made mandatory through Law no. 11,684/2008 was in force for less than a decade, despite being the result of struggles waged for decades by several educators who worked to defend it. However, Law no. 13,415, of February 16, 2017, which reformed High School (Brasil, 2017), presents a new subalternization imposed on school education by losing its curricular obligation due to the implementation of the *BNCC* (Brasil, 2018).

When we aim to investigate the implications of this reform, we consider analyzing the process of dedisciplinarization in relation to the condition of the teaching role in everyday school life. The results obtained reveal the crisis affecting the role of the philosopher-teacher and the compromise of philosophical knowledge in the current high school curriculum. In this flow, the Alagoas curriculum expresses a reality applicable to a certain extent to the other states of the federation, overcome by the obscurantist objectives of the ongoing reform that privileged technical consent to the detriment of a formation for citizenship. This double aspect of technical education versus humanistic education paradigmatically reinaugurates the historical rift imposed on the presence of Philosophy as a subject in High School in Brazil.

The dilution of the workload allocated to Human Sciences in the current legislation, reissued in the curricular framework of Alagoas, reveals the structural discontinuity imposed on Philosophy as a discipline, threatening, in our opinion, the citizenship formation of young people educated in this education network. This theme of Philosophy teaching, one of the main factors responsible for the citizenship formation of young people in school, achieves the objectives of a curriculum guided by the democratic principles of freedom and autonomy, as widely enshrined in previous educational legislations. Aligned with the four pillars established by the Report of the International Commission on Education for the 21st Century of the United Nations Educational, Scientific and Cultural Organization – UNESCO (Delors, 1998), philosophical knowledge in the world of school helps in the foundation of a “lifelong learning”, functioning as a compass in the curriculum for Learning to know, Learning to do, Learning to live together and Learning to be. From

listening to and analyzing the positions of the interviewed teachers, we concluded the assessment of the materiality of the implications imposed on the teaching of Philosophy. The reports reflect a criticism of the *BNCC*, based on the denial of philosophical knowledge in the process of curricular implementation.

By criticizing the situation in which they are inserted – while maintaining a pedagogical commitment or reflective depth –, teachers reinforce the legal understanding contained in the *LDB* about the role of Philosophy in High School by highlighting its importance in building students' critical and reflective consciousness. It is understood that the curriculum of Human Sciences provides a privileged space for citizenship development. Thus, the interviewees are unanimous in reaffirming the disciplinary nature of Philosophy as a place of formation for citizenship.

In this position, we captured the teachers' desire to recreate actions in the school environment that could stimulate philosophical practice and the taste for knowledge among students. Furthermore, the current curriculum could provide this space, as long as the school organizational structure and pedagogical arrangements happen in a participatory way as a result of a democratic construction. The development of skills and abilities could extend beyond the formal workload – being a conscious positioning for the formative development of those addressed with this knowledge –, it could be experienced in projects within the formative paths chosen extensively in the elective subjects. However, this approach lacks a cohesive organizational structure, as the management team lacks the time to replicate the objectives of their educational networks. Insufficient communication and planning exacerbate this issue. Some unique projects for the entire school are unable to meet the demands of all subjects, with insufficient time available to cover this formation.

This study analyzed education policies from the State Education Network in the State of Alagoas, Brazil, aimed at teaching Philosophy. It demonstrates a neoliberal perspective, with its limits evident in the devaluation of reflective teaching, among other factors. Regulation limits the infrastructural, as well as pedagogical-philosophical possibilities for this purpose. The subjects interviewed are unable to motivate students sufficiently, due to the restricted space and time they have to provide the desired citizenship formation. Despite this, all interviewees reveal a concern with motivating students for the importance of Philosophy in their educational paths and, in minimal curricular spaces, insist on fostering a taste for thinking.

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