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The Teaching of Philosophy in Brazil: An analysis from Gramsci's perspective

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1. Introduction

This work will address a little of the trajectory of the teaching of philosophy in Brazil, having as reference the philosophy of the Italian Antonio Gramsci, in this perspective it will highlight the comings and goings of philosophy as a high school discipline throughout the twentieth century and the beginning of the twenty-first,

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seeking to understand whether or not there is the presence of the ideas defended by Gramsci, ideas such as: the need for philosophy to overcome prejudices, the role of the State in education and how it should act to favor teaching and the teacher's performance in relation to teaching, taking into account that in the context thought by the Italian philosopher, teaching needs a direction, it cannot be spontaneous, but it cannot be authoritarian either. Thus, it is up to the educator to understand his role, the philosophy teacher must see himself as a philosopher who will contribute directly to the formation of new intellectuals

One of the main pillars of the teaching of philosophy in Brazilian basic education at the high school level, is the idea of forming the student as a critical being, who by himself is capable of analyzing and understanding the world and the society around him, from this perspective, we will talk about the history of philosophy teaching in Brazil, from the 1960s to the present day, making an analysis, perceiving or not in this history the presence of Gramscian concepts, which can contribute to the formation of organic intellectuals in basic education.

The main problems is precisely to answer: does the teaching of philosophy in Brazil, throughout its history, contribute or contribute to the formation of new organic intellectuals? Taking into account the main purposes of teaching philosophy in Brazil, mainly linked to

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citizenship, or the formation of the criticality of the subject that at the end of high school education should have.

2. Theoretical Basis

The philosophy of praxis, aimed at changing the social and economic realities of individuals, has in Karl Marx one of its greatest exponents, but finds in the Marxists who succeeded him the space for discussion in the most diverse places, from this, we will talk about Gramsci, an Italian Marxist philosopher, who takes this philosophy from practice to the educational field, In the relationship with organic intellectuals, it is also worth talking about the role of the philosophy teacher who participates in the formation of these intellectuals.

In the work 'The intellectuals and the organization of culture, Gramsci will adopt as an initial concept, to identify the importance of intellectuals for social groups, there is an emphasis on the typical intellectuals, who are those who have always existed and who within the superstructure contribute to the maintenance of a certain hegemony, among these, the Italian philosopher in his words highlights the ecclesiastics (Gramsci 1982, p.5): "The most typical of these intellectual categories is that of the ecclesiastics, who have monopolized for a long time (in an entire historical phase that is partially characterized, moreover, by this monopoly) some important services".

Given its importance, it is necessary for the change of hegemony that new intellectuals emerge, especially of the organic type, which are those who start from their own reality, with knowledge and identification of their own situation, in this scenario, it is essential that the teaching of philosophy moves in order to favor this proposal, which is our question, to understand if there was and is in the history of the teaching of philosophy in Brazil the favorable conditions for the formation of these intellectuals, taking into account factors such as: overcoming prejudices, the role of the philosophy teacher, and especially the presence and purpose of the teaching of philosophy.

The overcoming of prejudices, Gramsci points out, is fundamental, since to a greater or lesser extent all men are philosophers, the philosophy teacher has a central role in the deconstruction of these prejudices, however, he also has to overcome one, that of not seeing himself as a philosopher, as Renata Aspis (2004, p.310) points out: "the philosophy teacher must be a philosopher." In the context, this awareness is fundamental for the formation of new intellectuals and, mainly, to understand these factors, it is important to analyze how philosophy has taken place and is given in Brazilian high school.

3. Methodology

The present research adopts a qualitative approach, that is, it is bibliographic, since having as a starting point the observations in the

teaching practice, it needs a theoretical basis, which can be obtained through this bibliographic survey, as highlighted (Severino 2007): "the bibliographic study requires a critical posture from the researcher, who must reorganize the ideas and propose new approaches" This approach allows to understand and correlate the teaching of philosophy in high school with Gramsci's philosophy in aspects focused on education.

4. Results and Discussion

In this initial approach, it is possible to perceive that the idea of teaching philosophy in Brazil is not historically favorable to the formation of organic intellectuals in basic education, since there are prejudices that have hindered and still hinder its effectiveness as a discipline, there is also the function of the State, which uses this teaching according to its own conveniences and needs.

It is important to understand that we do not claim that there is no training of organic intellectuals, if some cases are analyzed, there is the existence of intellectuals, however, these cases are isolated, since it is possible to perceive that the teaching of philosophy historically had other concerns, such as maintaining itself in the curriculum, which generates instabilities that, together with other factors, prevent the focus on the issue of intellectual training.

5. Conclusion

Therefore, if it goes against everything that Gramsci thinks, however there is still a possibility, the teacher, not that he will be able to form a new and revolutionary category of intellectuals on his own,

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given all the limitations he has, but aiming at a change in hegemony for tomorrow he is a figure of primary function, as long as he sees himself as such.

6. Keywords

Teaching philosophy. Intellectuals. Analysis. Antonio Gramsci.

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