



## MEMORIES OF A BEING IN THE WORLD

*Uberlam Jesus de França Campos<sup>1</sup>*

### 1. HERE IS THE PHILOSOPHY

Building a Memorial that describes the trajectory from an intellectual, academic and professional perspective is a challenge to thought. This exercise requires both clarity of the choices made and understanding of the circumstances that forged existence without prior communication. Accordingly, exposing the horizon of personal formation suggests revisiting the inscription of the temple of Apollo, which caused a twist in Socrates: "Know thyself". This event provoked in his life a

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<sup>1</sup> Master's student in Philosophy at PROF-FILO, Núcleo IF Sertão PE.

E-mail: [uberlamfranca@gmail.com](mailto:uberlamfranca@gmail.com)

surrender to philosophy.<sup>2</sup>

My *Delphic* journey began at the Paulo Afonso State School, in 2003, in the first year of high school, when the words 'philosophy', 'philosophizing' and 'Kant' invaded the classroom. The teacher announced in that I Unit the subject Philosophy, a new and strange subject for me. He had said that, according to Kant, philosophy is not taught, but philosophizing. It was the first and last class that something curious was heard, which broke the ordinary of other disciplines. Throughout the school year, she continued to address topics that my memory did not preserve, perhaps because the discipline of Philosophy, with its usual stubbornness, had gone into hiding or because it was no longer part of the school's curriculum. In short, from the philosophical reference, the Kantian allusion settled in my heart.<sup>3</sup>

A question, in this sense, accompanied me during the years 2003 to 2005, the period of completion of high school: what is philosophizing? The heart, then, beat to meet the word 'philosophizing'. Despite this, I did not take any stance of

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<sup>2 1</sup> In her book *Introduction to the History of Philosophy*, Marilena Chaui (2002, p. 179) writes the following: "The accounts say that Socrates dedicated himself to philosophy after he had gone to the temple of Apollo Delphi and heard an inner voice, his *daimon*, which made him understand that the oracle inscribed on the door of the temple - "Know thyself" - was his mission."

<sup>3 2</sup> To explain the concept of affective tonality in Martin Heidegger, philosopher Byung-Chul Han (2023) uses the metaphor of the heart. In his words, "From an early age, Heidegger's heart beats for the there, the there outside the metaphysical and scientific archives, which is older than the beginning of the being, older than "here" and "there" and happens earlier than the *a priori*. The question of there is Heidegger's question" (Han, 2023, p. 43).

researching and deepening any answer to the question. Only the provocative memory that the sensation of hearing the word 'philosophizing' originated. However, I still needed to explore the Socratic trails. For the time being, it was time to bathe in the Léte River – a temporary oblivion that, in theory, consisted of preparation for philosophical initiation.<sup>45</sup>element.

In 2007, at the Propedeutic Seminary of the Diocese of Paulo Afonso, Father Léo Christiaan Hubertus Denis began my first steps in philosophy. He unveiled with the book *The World of Sophia* and the collection of *the History of Philosophy* by Giovanni Reale and Dario Antiseri the paths of philosophy. To paraphrase the *Angelus*, with the intention of emphasizing this event, the word 'philosophizing' had become 'flesh' and dwelt in me once and for all.

Something remarkable, in this sense, was the experience with Léo Denis' classes that moved me from common sense to the realm of critical thinking. By way of illustration, when he received a provocation about the divine nature of Jesus, he as rector did not hinder the exercise of thinking with a dogmatic answer, on the other hand, he was an encourager of the scientific spirit.

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<sup>4</sup> According to Wilson A. Ribeiro Jr., "Léte (gr. Λήθη) was concretely associated by Plato with one of the rivers of Hades, whose water was drunk by the shadows of the dead to forget what they had been in life".

<sup>5</sup> The philosopher Martin Heidegger (2009, p. 3) in his lecture *Introduction to philosophy* characterizes philosophizing as follows: "we are already in philosophy because philosophy is in us and belongs to us".

## 2. PHILOSOPHICAL FORMATION

### 2.1 THE MARKS OF THE PATH<sup>6</sup>

In 2008, I studied Philosophy at the Catholic College of Feira de Santana. An opportunity to deepen the question that accompanied me: "what is philosophizing?". Not only in an attempt to find in philosophers a path to the question, but also from them to elaborate a personal synthesis, to try to think. <sup>7</sup>

Four professors were essential, in a direct way, in my path in philosophy: Prof. Me. Eloi Barreto de Jesus, Prof. Me. Gilvan Pereira de Brito, Prof. Dr. Genival Oliveira Carvalho and Prof. Dr. Paolo Cugini. O Prof. Me. Eloi Barreto was responsible for introducing me to philosophical ethical thought. O Prof. Me. Gilvan Pereira de Brito, in addition to teaching Philosophical Anthropology and Philosophy of Language,

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<sup>6</sup> Just as my advisor Prof. Dr. Gabriel Kafure da Rocha (2022, p. 5), in his *Memorial*, points out the influence of Gaston Bachelard when he writes: "as a thinker who considers himself a Bachelardian, I feel that *cogitation* is the most appropriate way to talk about the construction between thinking and teaching, creating: co-collaborating"; the expression "marks of the path" wants to signal Heidegger's philosophical perspective in my training. However, I do not consider myself Heideggerian, the academic circumstances and professional practice brought me closer to the "thinker of being". This expression is used by Dr. Danjone Regina Meira (2020) in her doctoral thesis.

<sup>7</sup> In the Project Seminar class, on March 14, 2025, on *Otobiography*, Professor Gabriel Kafure used a text by Miranda (2021) who highlighted the need not to get lost in the other's thinking and forget to elaborate our own thinking.

challenged me in 2011, when I was already studying Theology: to teach philosophy at the Propedeutic Seminary of São Gonçalo. A short experience, but full of meaning, since it allowed me to think seriously about being a philosophy professor. Prof. Dr. Genival Oliveira Carvalho helped me to enter the metaphysical system. A professor of the discipline Metaphysics, he introduced me to Martin Heidegger's thought and, consequently, to the work *Being and Time*. And Prof. Dr. Paolo Cugini, who taught Ancient Philosophy and Philosophy of Religion, presented me with an interpretation of Heidegger's thought from the philosopher Gianni Vattimo.

### **2.1.1 Recognition of undergraduate degrees in Philosophy, second degree and postgraduate studies**

At the time, at the Catholic Faculty of Feira de Santana, known as the Archdiocesan Faculty, the Philosophy course was not recognized by the MEC, so when I decided to follow a non-ecclesial path, I stopped the Theology course, and sought to validate the degree in Philosophy. In 2009-2012 I managed to validate the degree in Philosophy with the Brazilian Baptist College.

From 2014 to 2015, at the Leonardo da Vinci University Center, UNIASSELVI, I attended a Specialization in Methodology for teaching Philosophy and Sociology. From 2018 to 2020, I completed a second degree in History at the Claretian University Center. From 2022 to 2024, I attended the Specialization in Neuroeducation: how to teach the way the brain learns, at the International University Center, UNINTER.

### **2.1.2 The teaching of Philosophy**



In Canudos – Bahia, at the Luís Cabral State College, I started teaching in 2014. Although approved in mathematics by the selection process of the Special Regime of Administrative Law - REDA, of the Department of Education of Bahia, I was led to teach Art at EJA, in the night shift, and two philosophy classes in the afternoon. In the following years, I began to teach Philosophy in all classes in the morning and afternoon shifts.

In 2018, I applied for the public exam for philosophy teacher and passed. In 2019, at the beginning of the probationary stage, I was co-author in the creation of the *Canudos History and Memory Project*: a reading in the paths of the Sertão. The objective of this project is to present to the students of the Luís Cabral State College and the external community in general the relevance of the History and Memory of Canudos as a path of formation of one's own identity.

### **3. Professional Master's Degree in Philosophy (PROF-FILO) from the Federal Institute of Sertão Pernambucano (IF Sertão-PE)**

In 2024, I enrolled in the Professional Master's Degree in Philosophy, a moment when I overcame an obstacle: the "invisible barrier" of thinking that it would be unfeasible to pursue a master's degree. Talking to my wife, doing some "calculations of each day's bills", I embraced the idea of studying for a master's degree. A dream.

As I mentioned above, Martin Heidegger's philosophy already dialogued with me, it was part of my philosophical training. And because of the unforeseen event that circumstances offered, in Canudos, at the Luís Cabral State College, in 2016, when I was in the teachers' room, during the

class break, my friend João Batista, a descendant of counselors, presented me with the book *Conferences and Philosophical Writings*, by the philosopher Heidegger. His gesture, of placing this book in my hands, suggested an invitation to think about Canudos philosophically. I began to make connections in silence: Heidegger's question of being, his search for the meaning of being, *Dasein* as a privileged entity that asks about being. How to intertwine, or rather, "call" Heidegger to reflect the meaning of being Canudense, something like a *Canudense Dasein*?<sup>8</sup> To what extent would Heidegger's thought travel the trails of the hinterlands of Canudos? Eight years later, with these questions in my heart, and the opportunity for a professional master's degree, I began to prepare the pre-project.

When entering the Professional Master's Degree in Philosophy (PROF-FILO) at the Federal Institute of Sertão Pernambucano (IF Sertão-PE), I need to highlight the welcome of the Faculty. Since the selection process, and during the classes already taught, it is a fact that each teacher with his presence aims at the intellectual development of each master's student. And, on this trail of the Pernambuco Sertão, my heart is attentive to what Prof. Dr. Gabriel Kafure da Rocha, in the preface to Prof. Dr. Cristiano Dias da Silva (2025), *The Third Navigation*, wrote: "[...] for us, philosophers of the hinterland, more precisely of the São Francisco River Valley, we can say that the hinterland has become the sea" (Rocha in Silva, 2025, p. 4). I entered, therefore, this "navigation of the Philosophical Sertão" (Ibidem) to transit the seaport of the adventure of thinking.

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<sup>8</sup> In the Machadian sense, the expression *Dasein* Canudense has become a "fixed idea".

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