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BETWEEN TRAILS AND CLEARINGS: A philosophical memorial of poetic multiversities of teaching

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1. Introduction

The anthropologist then tells us, while walking in the forest with a group of Investigators who want to reach a village and, in the middle of the way, they find a large tree: they are lost and all the paths they follow make them return to that same great tree, Samaúma, the princess of the forest. The anthropologist concentrates and emits a well-known song in the forest, one

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of the signals that the Indians and caboclos use, knocking on Sapopemba to communicate with other people and spirits in the vicinity. Thus, the paths open, the group arrives at the village and, when talking to the shaman, he explains to them that in the forest there are ancient trees that hold travelers through their charm. (Rocha, 2018, p. 101)

Dedicated to Omar da Rocha Jr.
In memoriam

As I begin the description of my academic career, inspired and anchored in the influence of my parents and my family, I ask for hermeneutic license to deal with the present subject with the first person singular, even knowing that my story is composed of many people and voices, of a great "we" that makes up my being.² In fact, as a thinker who considers himself a Bachelardian, I feel that *cogitating* is the most appropriate way to talk about the construction between thinking and teaching, creating: co-collaborating. The writing of a Memorial directly implies a "return" that is processed in the projections that we have and develop, or perhaps, it would be even more appropriate, as Nego Bispo (2023) used to say: to get involved. In this temporal perspective of updating the

² Inexorable part or fraction of my path of trails and clearings: my beloved children, Nara and Tom, and, Debora Santos (2021) my companion in communications and all aspects of life.

past, I will use the strategy that seems most appropriate, at least in this introduction, of placing the facts in an order from the present to the past, in which the most recent and most relevant activities are in the first order. I decided to adopt this ordering of a (dis)continuity³ by various philosophical conceptions of the ruptures inherent in the very process of epistemological evolution of subjectivity itself, as well as by a metaphysical point of view that *Kairos* may be more interesting than *Chronos*, in such a way that to portray my memorial chronologically, perhaps, from the strenuous point of view of time and the number of pages for it, It can be interspersed with moments in which I first highlight the points of the trajectory that represent the most significant achievements that direct my path in the philosophical clearing.

2. A cartography of the self

I am a Brazilian, born in Colombia, in the city of Popayán, I was raised in Brazil and Angola, and that is why I

³ Like Foucault, Bachelard presupposed this perspective of discontinuity and rupture as a condition for thinking about the historicity of thought "(...) The philosopher goes no further. He thinks that it is useless to live in the new times, the times in which, precisely, scientific progress breaks everywhere, necessarily causing traditional epistemology to break (...) the same thing always happens, the philosopher does not address the zone of effective discontinuities; continues to calmly affirm the continuity of knowledge". (Bachelard, 1963, p. 210).

have always lived this perspective that today decolonial authors such as Lélia Gonzalez (1988) call Améfrica Ladina, that is, this perspective of the epistemologies of the south, of cultural miscegenation. Due to the value of popular culture, in addition to being a philosophy teacher, I also teach capoeira angola, and this Brazilian root, gives me an essentially northeastern belonging (nothing against the other regions that I have also lived, I only highlight here my conception and choice of belonging).⁴²

Working in several states in the Northeast region of Brazil, I currently live in the Sertão of Pernambuco, in the city of Petrolina, but before that, between my master's and doctorate I was a substitute professor of Philosophy at UFAL in Maceió - AL. I attended my master's degree at UFPI in Teresina - PI and in São Luís do Maranhão I lived for 3 years in my first job as a public servant in the Department of Education and in the Doctorate, despite having studied in Natal, he lived in Igarassu - PE, one of the mother cities of Pernambuco.

My Bachelor's and Licentiate degree in Philosophy was at UFPE, where I had also started my studies in aesthetics through a TCC entitled "Schiller, a ludic philosophy", howe-

⁴ Being a ladinoamefricane, for me, is a process of contrast, in which despite being a white man in a constant process of dewhiteization, a man in a constant process of deconstruction of sexist essentialisms in dialogue and in the search for feminist balance. Therefore, the Ladinoamefricane is a people of the movement, it is a being that walks, and in its nomadism it has experiences

ver, reviewing my academic career, I emphasize that this aesthetic bias ended up being crossed many times by ethics and metaphysics, often by the requirements of the Strictu Sensu Graduate Programs and the conditions of the advisors. I believe that this, going back to my first research, was the learning to play according to the rules of the academy, or as some of my research said:

The game seduces thought by the intense enjoyment it attracts, like a game of symbols, the reality of instincts makes distinct. By inflating energy into the symbol and increasing its sufficiency, its value of transmission to consciousness. The symbol as a "living form" is a full concept, it shows the material of the psychological evolution of the individual, in that the origin of the symbols is equivalent to the instinct of play. (Rocha, 2021, p. 23).

2.1 Teaching to learn

The teaching experience in high school was and still is a milestone from my teaching perspective, before it, I had already taught in elementary school, but it was a somewhat turbulent time due to the pace of playfulness of the children. At that time, I cannot help but comment that sometimes during the night my wife narrated that in the middle of the night I used to say "silence, let's pay attention!", because having control with children required a mental effort that transcended the classroom and stayed in my subconscious. I taught philosophy, sociology and arts in elementary school in a private

school in Recife - PE, soon after I taught Philosophy and Religious Education in elementary and high school at the Raimundo João Saldanha School in the city of Rosário - MA for three years. It is interesting that through Religious Education I returned to the academy, as I adopted a non-dogmatic and non-doctrinal perspective when giving eclectic classes on the philosophy of religions to children. I used to address the relationship between the philosophical stance and religious diversity and respect for the plurality of faith and this work perspective earned me the entry into a GPMINA research group at UFMA, with the renowned professors Doctors Sérgio and Mundicarmo Ferretti, which gave me a deconstruction of several spiritual and religious dogmas since we studied anthropology of religion in its pluralities.

Regarding High School, I identified more immediately with young people and their adolescent conflicts, perhaps because I also have a rebellious and questioning spirit, the critical posture of those who do philosophy. However, it was not easy to teach in a public school in the interior of Maranhão, although the school building at the time had been renovated, there was no book infrastructure, nor video projectors. Therefore, the classes were very short, 45 minutes, basically done on the chalk board, and we had to create our didactic material/workbook, to support the expository and dialogic classes.

Due to my nomadic characteristic already of family heritage (son of NGO activist parents), I may have somehow reapproached a peripatetic perspective, and I was not satisfied with that position and sought to continue my teaching

career aiming for new experiences. The first of them was as a temporary professor at UEMA in the Darcy Ribeiro program. It was a very important experience, in which we had to teach intensive philosophy classes in the interior of Maranhão. It was an adventure to get to know unknown cities like Dom Pedro, to be circulating on the roads at dawn in vans and buses, to teach Philosophy in courses such as Biology, Literature, etc. It was through this experience that I was able to sustain the trips between work and the master's degree that I will narrate later.

One of the teaching experiences that I would also like to highlight as differentials in my trajectory was that of distance learning. Before entering the master's degree, still in the Specialization, when I lived in Maranhão, I heard about this modality and the possibility of getting a scholarship to supplement my income. I ended up at first not being able to reconcile work with distance learning, but I persevered to study it from the point of view of tutoring as a result of the TCC of my specialization "The paths and (dis)paths of the philosophy course at UemaNet"⁵ and shortly after, when I entered the master's degree, I became a tutor at the CEAD UFPI Distance Education Center at the Juazeiro BA Pole, at the time, Prof. Dr. Elnora Gondim was the coordinator of the course and who always supported us unquestionably. This task was

⁵ "Fragmentation was the essence of the whole problem between teacher-researcher, teacher-tutor, face-to-face tutor, consisting, perhaps, of the greatest difficulty for the execution of distance education." (Rocha, 2014, p. 52)

very significant for me, as I had the task of starting a philosophy class from the beginning until its formation, in which I was the honored professor. Along the way, I was also able to supervise about 29 TCCs in various centers of Piauí, always encouraging students to leave the common place of the themes "happiness in Aristotle or faith in St. Augustine" and look for unusual themes. Among them, I can highlight some of these researches with which distance education students have become or are becoming masters in philosophy. One of them that may have caused a strangeness was published by Moura (2022, p. 3) which I quote:

Philosophy is not the art of talking about the world in a difficult way and only for scholars, philosophy is the erudite art of thinking and talking about the world, and for the world, and so, with this thematic perspective of cartoons, we will show how a philosophical interpretation of this phenomenon is possible.

In this, it is important to highlight at least one orientation among the master's degrees I have worked on. In ProfePT, I highlight Francisca Souza (2024) with whom we published our first article, Qualis A1. At PPGFIL UECE, I highlight Thiago Teixeira Farias (2023), with whom I supervised the interesting work on emotions in Bachelard. And in PROF-FILO I highlight Ana Patricia Gadelha (2025), with whom I built a relationship of transmission of a research track: the imaginary in the teaching of philosophy.

The perspective of teaching philosophy that I adopt is

that of a kind of approximate game, because I have already worked in several courses, such as when I was a professor of Introduction to Philosophy in the Dance Course at UFAL, or in courses such as Physics, Chemistry, Agronomy, Oenology, I understand that philosophy should adapt to the courses by cutting out aspects of its immense area of knowledge that suit students of other knowledge and sciences. Thus, since 2014 when I joined as an effective professor at IF Sertão PE at the Petrolina Zona Rural Campus, where there are Agronomy and Oenology courses, in which I teach the discipline of Philosophy, I have tried to work with students on aspects of the philosophy of nature, mythology and the elements. In this way, we have already produced and published articles, we also have the project of publishing a book/booklet with the experiences already carried out. I cite among them the first, which was Rocha, G.K.; Rocha, A.A.; Cruz (2016) that awakened this possibility of collective creation, but today we already have some others of prominence, both with a bilingual article published collectively on Philosophy and Oenology (Aguiar, Silva, Moreira, Sousa & Rocha, 2024) and also recently some translations made from Dagognet to philosophy, such as in Coelho (2024a), Coelho & Rocha, G (2024b), Rocha

& Coelho (2025).^{6 7}

I can say then that I am a philosophy teacher who has gone through all spheres of education, from elementary, secondary, undergraduate and graduate studies. Upon completing my doctorate, I began my journey as a permanent professor at the ProfEPT Professional Masters at IFSERTÃOPE, which is the master's degree in the national network in professional and technological education, and at PPGFIL UECE, which welcomed me in an extremely stimulating way for my growth.

At ProfEPT I turned to apply the question of my thesis about non-formal spaces in professional education, with this I had the opportunity to teach mandatory and elective courses and guide works that produce products that solve problems of Professional and Technical Education (EPT). It was a work very focused on High School, even in the spheres of EJA, and extremely interdisciplinary, so I usually say that it was a work of practical philosophy, in which it was necessary to challenge myself not only to understand the languages of

⁶ "A broader reflection on how winemaking practices shape and are shaped by the region's philosophy of life. Wine, in this context, is not just a product, but a symbol of a cultural heritage that expresses the deep relationship between man and the environment. Roupnel de Whalen's study reveals how Burgundy's winemaking tradition is a reflection of the beliefs and philosophical values of local society." (Aguiar, Silva, Moreira, Sousa & Rocha, 2024, p. 4)

⁷ "The question remains whether quantity does not kill quality (the taste, the differences). From seeing everything multiply and intensify so much, the philosopher could think that we are losing what the terroir and the seasons have given us" (Coelho, 2024a, p. 3)

several students and advisees, but also to enter their worlds, precisely through memorials. ProfEPT is a master's degree that does not require a research project as an entry requirement, but like every professional master's degree, it requires a product as a complement to the dissertation.

At PPGFIL UECE, I entered through the perspective of working at a distance with subjects more related to my PhD research, that is, the properly philosophical research of authors such as Bachelard, Kierkegaard, Heidegger, among others of contemporary French philosophy. Among the significant experiences and responsibilities in this program, I can highlight the management of social networks and the journals *Polymatheia* and *Kalagatos*, the latter was practically abandoned for 3 years and in 6 months I managed to put it back on the air, rescuing the approximately 17 years of national publications as a relevant journal. One of our colleagues joked after this feat that it was almost one of those psychic advertisements that said "I bring your ex back", we managed to bring *Kalagatos* back to the scene as one of the most important philosophy journals in the country, and now notably internationalized with bilingual articles.

2.2 Multiversitarian investigations

Talking about the imaginary of multiversities as an idea that can lead the future of the IFs is a task that requires, above all, talking about the historical reality of these institutions. Proposing that there is an imaginary that permeates this transition from technicist education to a more holistic and complex vision is a task of a New

Pedagogical Spirit such as philosophers such as Gilbert Durand, Alberto Filipe Araújo, Jean-Jacques Wunemburger and Bruno Duborgel (Santos, Marins & Rocha, 2023, p. 155)

The concept of multiversity was born through research with ProfEPT students, currently this idea is based on the studies and research of philosophy in the Federal Institutes as an integrative knowledge of multiknowledge. Supported by the meaning that the imaginary can have for students and professors of the humanities in a Federal Institute, from the point of view of Research, I highlight here the idea of creating the Research Group registered with the CNPQ "Sertão Filosófico", through which we carried out important itinerant actions at the institutional level. This is the case of the event "Sertão Filosófico" itself, one of the merits of this group was to have brought together professors of philosophies from different campuses of IFSertãoPE and to have united them through research to have a projection within the institution. I highlight here the role of Prof. Dr. Cristiano Dias da Silva in believing in this initiative, being the first leader of the group. With a group of highly qualified and competent professors, we held itinerant events on the IFSertãoPE campuses, we also created the *CACTO Magazine – Science, Art, Communication in Transdisciplinarity Online*, of which I am also editor-in-chief. In addition, the group has the merit of promoting interinstitutional exchanges with UPE, UNIVASF, UFPI and bringing together several scientific initiation students.

I can highlight here the completed supervision of two scientific initiation projects, one of them was of fundamental

importance in the development of the CACTO Journal, "Publishing and scientific dissemination: Initiation to the portal of journals of IF Sertão PE" whose scholarship student developed a kind of manual on how to be a junior editor. Another scientific initiation of great aesthetic potential was "The games of life: A critical investigation about the teaching-learning process of political philosophy through board games" which actually became "The old chico's game", a board game that synthesizes games such as the game of life, monopoly, and *Le Kapital* (a new game created as a critique of the idea of accumulation of wealth from the monopoly), and which is based on the cities of Petrolina – PE and Juazeiro – BA, and the life perspectives that a young person has in the face of dilemmas and existential questions.

Another research activity that I highlight is the Study Group "Bachelard and the pedagogical obstacles" currently linked to the PPGFIL UECE. Through this group, we held the virtual event Bachelard in Brazil, which is already in its second edition and has been bringing together great national researchers, I believe, however, that this is an activity that already passes into the scope of extension in which I will better describe the events organized.

Currently at PPGFIL UECE I am linked to the Ethics Research line, I focus my research on contemporary ethics, mainly on the possibility of an ethical interpretation between science and the imagination of Gaston Bachelard, but I have also supervised academic strictu sensu research on Byung-Chul Han, currently I have also returned to advise on Kierkegaard. The research project that I coordinate within this line

is called "*Philosophical Obstacles*" in the *Ethics of Science Teaching and Imaginary Studies – Bachelard and his translations*. In it, we have already carried out and published the translation by Kalagatos Magazine of the book *Causeries*, translated into Portuguese as *Conversations*, which were transcriptions of radio lectures that Bachelard gave about the elements. There is still the goal of translating the book *Paysages*, a partnership between Bachelard and the artist Albert Flocon who had his engravings interpreted by Bachelard.

Through the unfolding of the concept of multiversities, we reached the approval of a nucleus of the PROF-FILO professional Master's degree at IFSertãoPE in 2023, and today we already have our first graduates between 2023-2025. This professional master's degree was the second to be instituted at IFSertãoPE, the first at the Petrolina Rural Zone Campus and with a strong prospect of having a doctorate by 2027. In addition, now in 2025 we start the first class of a Degree in Philosophy at a Federal Institute, also at the Petrolina Rural Zone Campus, in partnership with Colégio Dom Bosco and the Diocese of Petrolina, these are innovative initiatives that circulate around this idea that philosophy not only universalizes knowledge, but also pluriversalizes through a proposal that Federal Institutes can be Multiversities (Santos, Marins & Rocha, 2023), that is, a pluricampus nucleus that through philosophy collaborates with an integration and approximation with the areas and technical reflection. The perspective of the teaching of philosophy by PROF-FILO basically represents the idiosyncratic possibility of recognizing that each

teacher has a way, a teaching philosophy, and that this is unique and universal, which elevates our practice as teachers to philosophers who train teachers, and this has an incredible richness in the exchange of experiences and knowledge and possibilities to enhance and multiply our actions.

2.3 Philosophical influences

"The ray of light does not first produce the clearing, the opening, it only travels through it. [He] can only shine if the opening is already guaranteed'. The opening, that is, the clearing, is the previous dimension that makes possible the appearance, the unveiling of beings." (Heidegger, 1972, p. 32)element. Even with all the criticism of the author, and in a Blanchotian bias of the author's death, I cannot fail to recognize my Heideggerian ontological influence. In addition to how some professors can be clearings on our paths and trails, I cannot fail to highlight three friends who were fundamental to the blossoming of my academic path. The first is Janayna Cavalcante (2019), a teacher who showed me that my life and trajectory are as fundamental as my knowledge in my constitution as a teacher. The second is Gustavo Fontes Holanda (2025), a brother who, with all the partnership between art and philosophy, made me learn to think about Brazil and in this way, decolonize and amerindize my thinking. And the third is my pantheist friend Diogo Filipe Santos Moura

(2016), without him, I probably wouldn't be in a Federal Institute so soon as a professor.⁸

From these influences, I highlight here my postgraduate experience, that is, when in the specialization in Higher Education Methodologies at UFMA I got to know Bachelard's epistemology as a proposal for application in education. It was in a course with a Cuban professor Dr. Samuel Luis Velazquez Castellanos who introduced me to *The Formation of the Scientific Spirit* and asked me to make a conceptual map of the epistemological obstacles. This activity was very remarkable, and I only came to understand it deeply some time later, more specifically in my doctorate. It is important to emphasize that it was on the day I completed this specialization that I received the news of approval in the master's degree that I will narrate below.

2.3.1 Master's degree

After several attempts to pursue a master's degree in various areas such as Education, Anthropology or Interdisciplinarity, since they were the graduate programs that existed at the time in Maranhão, every time I passed the written

⁸ I also highlight here an article in which I describe some of my spiritual disruption that varies between panentheism and pantheism: "The questioning of the force of control and domestication of a syncretic and a non-syncretic religion shares many different and contradictory postulations. The weakening of religious control, by the slow loss of the original myths and the mixing of religions, is the result of the control of global society by the sequence of profound changes in this current society." (Rocha & Santos, 2024, p. 9)

exams very well, but ended up failing the project. I didn't have much experience writing projects, I didn't have any scientific initiation scholarship, so I had to learn in a self-taught way, through trial and error. It was then that when I returned to Philosophy, I opted to try to attend the Graduate Program in Ethics and Epistemology in Teresina at UFPI, since I could try to transfer my work to Timon-MA, on the border so that I could reconcile work with my master's degree. This transfer attempt was frustrated. Although I passed the selection in 10th place and this guaranteed me a scholarship, when I declared to the coordinator that I was a teacher, he did not grant me the scholarship claiming that there were other students in a situation of greater difficulty. Difficulties aside, my research in the master's degree was initially about a poetics of subjectivity in Kierkegaard, but as the PPG at the time, and my line of research was focused on Ethics, they required me to change the theme in the qualification of the project. Now, I wanted to study the aesthetic question of the alterity of the semi-heteronymy of Kierkegaardian pseudonyms, but I ended up studying the ethics of freedom, even if in an aesthetic work: *Either-or*. I managed to complete the course, with the undeniable support of my advisor, Prof. Dr. Daniel Arruda Nascimento (UFF) as well as some professors such as Prof. Dr. Luizir de Oliveira (UFPI) who participated in the qualification boards, Prof. Dr. Márcio Gimenes de Paula (UNB) and the defense board as Prof. Dr. Guiomar Grammont (UFOP).

2.3.2 Doctorate

On another professional level, after



two years as an effective professor at IF Sertão PE, I decided to seek to continue academic research finally researching a philosopher who since graduation had wanted to research: Gaston Bachelard. The problem would be to get guidance, I knew of two possibilities: at UFBA with Prof. Dr. Elyana Barbosa, at UFG with Prof. Dr. Fábio Ferreira Almeida. Due to the proximity, I initially tried to contact teacher Elyana who informed me that she was not in good health and could not help me. That's when I found out that Prof. Dr. Oscar Bauchwitz at UFRN had already supervised a thesis on Bachelard, and, when I got in touch with him, he was receptive to the idea as long as it was something about space. This was a wonderful and thought-provoking theme that I focused on, as at the time there was only the Integrated Doctorate UFPB-UFPE-UFRN, I made the selection and was approved, in the interview Professor Oscar Bauchwitz said that he would also like my research to involve Heidegger and I accepted the challenge of what would be an ontology of space in Bachelard and Heidegger, then the title became "Metaontology of spaces: a geo-poetic approach by Bachelard to meet Heidegger" and today, in the press of publication by Editora IF Sertão PE, with prefaces by professors Constança Marcondes and Elyana Barbosa (In memorian) published as "Aesthetics of intelligence: Spatiality between Bachelard and Heidegger" with Qualis Books L2. I also highlight from this time the publication of the article *A topo-ontology of Heidegger and Bachelard*, published in the Colombian magazine *Ideas y Valores* and today, notably, my most cited article with an i10 index.

At that time, there was also the possibility for IFSer-tãoPE to apply for a CAPES scholarship complementary to full leave, called PRODOCTORAL. However, to apply for it, it would be necessary, among other conditioning factors, to be in a prestigious doctorate at level 4, which was not the case of the Integrated Doctorate UFPB-UFPE-UFRN, but was the case of the new Doctorate recently approved at PPGFIL UFRN. I think it is important to emphasize these intricacies because they are things that *Lattes* does not reveal, but that were fundamental in my path, and that is why the Memorial has this possibility of revealing hidden aspects of a personal hermeneutic. My advisor agreed that I should make a new selection, in which I was approved in first place, at least before the appeals, I believe that after that I was second or third. The fact is that with that, I later made the selection for the PRODOCTORAL Scholarship and managed to enjoy it for about 30 months. This gave me several differential possibilities for research and extension, such as participation in international events in Colombia, Mexico, Mozambique, Portugal.

2.4 Extension

Among the most prominent internationalization extension actions of my academic career, I can mention that the invitation of Prof. Dr. Armando Cisneros by UAM Azcapotzalco in Mexico to give two lectures in Mexico City was one of the most unexpected experiences of my intellectual horizons. At the time, I was able to reconcile the trip with a return to Colombia, in Bogotá and Cali, through event funding from UFRN and adding to the financial aid from

UAM I was getting to know philosophical departments and cultures of an inspiring power and resistance.

Among other internationalization extension actions that are worth mentioning, it is possible to mention the launch of the book "Bachelard: Causeries - critical studies or philosophy lessons" that was held at the New University of Lisbon. In addition to the visit in which I taught classes at the Pedagogical Universities, Santo Tomás University and conducted an interview with Prof. José Blaunde Patimale from the Eduardo Mondlane University in Maputo – Mozambique. In this sense, when establishing links with Mozambican professors, I highlight the connection with Prof. Dr. Rosa Mechicho & Basílio (2023) from the Pedagogical University, who invited me to co-supervise Prof. Lino Vahire (Unilicungo) from Mozambique who came to do his doctoral internship at IFSãoPE, which was and has been a very rich experience of knowledge exchange.

2.5 Productivity

2.5.1 Books

Each book and article published carries a story and a context, so as not to be overly detailed, I selected the top 10 titles that marked my publications. Among books, I can highlight that my first relevant publication was "Ethics of Liberty in Kierkegaard: A Contrast between the Theses of Judge Wilhelm and Johannes Sedutor" (2016) by Editora Fi, the result of my master's thesis just when the publication of philosophy ebooks

was beginning. Two other remarkable books were both published in 2019, before the thesis defense, one of them was "Bachelard: Critical Study of the Causeries or Lessons in Philosophy" by KDP Amazon, in which I did the first experiment in translating and transcribing Bachelard's radio broadcasts (and which needs a new revised edition), and another "Bachelard, a living book (Tribute to the 135th anniversary of the philosopher's birth)" by Editora Phillos in Ebook format and printed *on-demand* by Amazon, which brought together several renowned national researchers such as Catarina Sant'Anna (UFBA), Marcus Mota (UNB) and international researchers Alberto Filipe Araújo (UMinho), Jean-Jacques Wunenburger (Université de Lyon), José Blaunde Patimale (Eduardo Mondlane University). After this, last year I assisted in the publication of a new, more synthesized version that was . "The 140 Years of Bachelard's Birth: The Philosopher of Reverie" with the support of the FACEPE / SECTI productivity grant.

3 (In)Conclusions - Future Horizons

When leaving a village in his rural Jeep, he sees an indigenous man on the way and asks him if he wants a ride; The Indian accepts, but as soon as the car travels for a kilometer, he asks to get off. The anthropologist then is surprised and asks why, and the Indian explains something as if he had left his soul in the way. (Rocha, 2018, p. 97).

This was the story of these paths where I could get lost to find myself, as Kierkegaard (2017) would say, but also as my father would say, who left this legacy that I consider a phenomenological anthropology, that is, a recognition of oneself in the space that is shown. In this process of learning to unlearn in order to find yourself. In the deconstruction of the otherness between the self and the other, in the "either this or that" of our choices that the poet Cecília Meireles (1967) expressed so well in a few words.

My academic research continues to be linked mainly to the studies of space, aesthetics and the teaching of philosophy, which are synthesized, in my view, in poetics and the imaginary, and thus I try to see my future as a phenomenological landscape. I know that of everything that has been built so far, I will have to put aside some options to start new cycles, and so are the challenges of life, it is necessary to persist to discover what is to come.

I also emphasize that having done the postdoctoral internship which I was invited to carry out at UNIOESTE at the Foz do Iguaçu Campus boosted transversal publications between Teaching, Research and Extension which unfolded into dossier organizations with UNIOESTGE researchers in *Rev. Educere et Educare*. Thus, I also highlight other organizations of publications and dossiers with ProfEPT students and scholarship holders, which I emphasize that despite having asked to leave the master's degree, it was an incredible learning experience for a deeper understanding of the greatness of EPT and the countless possibilities of action and guidance. At EPT, I highlight the supervision of works such as those by Silva (2024),

a student who, even with visual impairment, was able to complete a Lato Sensu Specialization in Distance Learning, TecDAE, was one of the incredibly hopeful experiences of education.

At the Petrolina Zona Rural Campus, after getting the approval of the first Master's Degree on the Campus, PROF-FILO, we had a repercussion and appreciation in the Institute as a whole, we approved the 1st Degree in Philosophy of a Federal Institute, but we still need to continue working for a more dignified workload, since we are operating to work for the verticalization of high school to doctorate.

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