

PERCEPTIONS ABOUT THE ROLE OF THE PHILOSOPHY TEACHER IN THE
PROCESS OF THE PHILOSOPHICAL EXPERIENCE

*PERCEPÇÕES SOBRE O PAPEL DO PROFESSOR DE FILOSOFIA NO PROCESSO
DA EXPERIÊNCIA FILOSÓFICA*

*PERCEPCIONES SOBRE EL PAPEL DEL PROFESOR DE FILOSOFÍA EN EL
PROCESO DE LA EXPERIENCIA FILOSÓFICA*



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ABSTRACT: This paper discusses the perceptions about the role of the Philosophy teacher. It is based on the hypothesis of the relevance of teaching Philosophy as an experience that allows students to relate the concepts of Philosophy to their daily lives. The research was of a qualitative nature and the data were collected in a questionnaire carried out with 208 Philosophy teachers from the State of Paraná, Brazil. For data organization and analysis, the Atlas Ti software and Bardin's content analysis (2016) were used. It relied on the theoretical framework of Deleuze and Guattari (2010) and Mendes (2017) and Obiols (2002). Four categories were identified: creating concepts; stimulating critical thinking; problematizing existence; and providing a philosophical experience. Regarding the role of the Philosophy teacher, the results indicate a teaching that goes beyond the encyclopedic transmission and moves towards a philosophical experience, of philosophizing through everyday life.

KEYWORDS: The Role of the philosophy teacher. Philosophy. Concept creation. Philosophical experience.

RESUMO: Este artigo discute as percepções sobre o papel do professor de filosofia. Partiu-se da hipótese da relevância de um ensino de filosofia como experiência que possibilite aos estudantes relacionar os conceitos da filosofia ao seu cotidiano. A pesquisa foi de natureza qualitativa e os dados foram coletados em questionário realizado com 208 professores de filosofia do estado do Paraná. Para organização e análise dos dados, foram utilizados o software Atlas Ti e a análise de conteúdo de Bardin (2016). Contou-se com o referencial teórico de Deleuze e Guattari (2010), além de Mendes (2017) e Obiols (2002). Quatro categorias foram identificadas: criar conceitos; estimular o senso crítico; problematizar a existência; e propiciar uma experiência filosófica. No que concerne ao papel do professor de filosofia, os resultados indicam um ensino que supere a transmissão enciclopédica e caminhe no sentido de uma experiência filosófica, de filosofar a partir do cotidiano.

PALAVRAS-CHAVE: Papel do professor de filosofia. Filosofia. Criação de conceitos. Experiência filosófica.

RESUMEN: Este artículo discute las percepciones sobre el papel del profesor de Filosofía. Se partió de la hipótesis de la relevancia de una enseñanza de Filosofía como experiencia que permita a los estudiantes relacionar los conceptos de la filosofía con su vida cotidiana. La investigación fue de naturaleza cualitativa y los datos fueron recolectados en un cuestionario realizado con 208 profesores de Filosofía del Estado de Paraná, Brasil. Para la organización y análisis de los datos, fueron utilizados el software Atlas Ti y el análisis de contenido de Bardin (2016). Se contó con el marco teórico de Deleuze y Guattari (2010), además de Mendes (2017) y Obiols (2002). Cuatro categorías fueron identificadas: crear conceptos; estimular el sentido crítico; problematizar la existencia; y proporcionar una experiencia filosófica. En cuanto al rol del profesor de filosofía, los resultados indican una enseñanza que supere la transmisión enciclopédica y camine hacia una experiencia filosófica, de filosofar a partir de lo cotidiano.

PALABRAS CLAVE: La función del profesor de filosofía. Filosofía. Creación de conceptos. Experiencia filosófica.

Introduction

The discipline of philosophy has always been permeated by conflicts around the search for its withdrawal from the Brazilian curricula, and has caused manifestations and movements against this idea, as it happens with the recent movement of the reform of High School. Thus, this research is justified by the concern to reflect on the perceptions of in-service teachers about the specificity of the discipline of philosophy and philosophizing. In this sense, we ask about what we transmit when we teach philosophy. Is it a disconnected knowledge of people's concrete existence, or could it be a great illumination for the daily lives of individuals?

We start from the hypothesis of a teaching of philosophy as a philosophical experience, in the sense that it is a theoretical discipline, but related to people's daily lives, which, in turn, refers to the existential. We understand, in this way, the relevance of an understanding of a philosophy that overcomes encyclopedism, or rather, a knowledge that is not limited to memorizing philosophical systems without relating them to the concrete existence of their interlocutors.

Therefore, if philosophy is experienced as the experience of philosophizing, what would be the role of the philosophy teacher? We start from the assumption that the philosophy teacher is that professional whose contribution can be fundamental, in the sense of provoking a destabilization of the common sense in which the students are immersed. To incite them to think about the world in a critical and emancipated way constitutes the "mission" of the philosophy teacher.

Therefore, in this article we aim to identify and analyze the perceptions of philosophy teachers about their role in the teaching of this discipline. Data were collected through a questionnaire conducted with 208 philosophy professors from the state of Paraná. As a procedure for organizing and analyzing the data we used the *Atlas Ti software* and the content analysis of Bardin (2016), which allowed us to identify four categories, which supported us in confirming or not our initial hypothesis.

That said, as an option for organizing the article, after this brief introduction, we will present the understanding of Deleuze and Guattari (2010) about philosophy as the creation of concepts. Next, we will approach the empirical data with the respective analyses, and then we present our final remarks, not with the intention of considering the present work definitively concluded, but so that the reflections presented here can reinforce the importance of this

discipline for the formation of our young people, as well as to strengthen the debate around its existence and permanence in our curricula throughout Brazil.

The understanding of philosophy as the creation of concepts, according to Deleuze and Guattari

Dias-Santos (2020) states that the choice of itineraries, as proposed by the reform of High School, is a fallacy, because school institutions will not have budgetary conditions to offer and meet, mainly, all the logistical demands that the modality will require in the formative process of students. In this perspective of uncertainty about the perpetuation of the discipline in the curriculum, we understand it is important to defend its space and its problematizing function of existence. Thus, in the sequence, we reflect on the understanding of Deleuze and Guattari (2010) in relation to the teaching of philosophy as a conceptual creation.

Deleuze and Guattari (2010) define philosophy in *what is philosophy?*, as creation of concepts and understand that "[...] reading and thinking philosophers is in no way reduced to doing the work of a historian" (MACHADO, 1990, p. 8, our translation); on the contrary, reading philosophers is a creative activity and, in this perspective, philosophers recreate concepts from the history of philosophy (MACHADO, 1990). In Deleuze's understanding, "[...] the philosopher forms concepts that are neither eternal nor historical, but untimely and incurrent" (MACHADO, 1990, p. 13, our translation). In this way, we can understand Deleuze's position as not committed to a dogmatic and doctrinal knowledge, but rather to the understanding of philosophy as the creation of concepts. For Deleuze and Guattari:

The philosopher is the friend of the concept, he is concept in potency. This means that philosophy is not a simple art of forming, inventing concepts or fabricating concepts, because concepts are not necessarily forms, findings or products. Philosophy, more rigorously, is the discipline that consists of *creating* concepts. Would the friend be the friend of his own creations? Or is it the act of the concept that refers to the potency of the friend, in the unity of the creator and his double? Creating ever new concepts is the object of philosophy. It is because the concept must be created that it refers to the philosopher as the one who has it in potency, or who has its potency and its competence (DELEUZE; GUATTARI, 2010, p. 11, emphasis added, our translation).

The authors also demarcate what philosophy is not: neither contemplation, nor reflection, nor communication. In this sense, for the authors: "Philosophy does not contemplate, does not reflect, does not communicate, although it has to create concepts for these actions or passions" (DELEUZE; GUATTARI, 2010, p. 13, our translation). In this perspective, every

concept refers to a singularity and, thus, philosophy cannot be considered reflection because, in order to reflect, people do not necessarily need philosophy. The authors also disregard that philosophy has a prominence in the field of knowledge, as announced by several philosophers throughout the history of philosophy. Mostafa and Cruz (2009) help us to think about the relevance of understanding the idea of philosophical concept in the following terms:

The philosophical concepts for Deleuze and Guattari are not ideas that follow systematic rules of organization. The concepts, in this plane of thought, are like embodied, orderly intensive intensities that tell of the event, not of the state of things. The concepts are accommodated by neighborhood, by zones of proximity and indiscernibility, in a plane of immanence, thus having an exoconsistency in a planometer/ instead of any possible systematization with established rules. Concepts that, in the same way, present internal consistency in relation to their components that, even being heterogeneous, cannot be separated (endoconsistency) (MOSTAFA; CRUZ, 2009, p. 15, our translation).

Philosophers also assert that there is no philosophical concept that does not refer to a philosophical problem. There is, therefore, no exercise of philosophizing if it is not moved by a philosophical problematization. Deleuze and Guattari (2010) argue that concepts are inserted from a plane of immanence. Thus, "[...] thinking arouses general indifference. And yet it is not false to say that it is a dangerous exercise" (DELEUZE; GUATTARI, 2010, p. 52, our translation).

Having made these initial remarks about philosophizing from the perspective of concept creation, in the next section we discuss what we teach when we transmit philosophical knowledge. As an initial point of reflection, we can ask: is a transmission of philosophy really possible, or is it possible only to sensitize students of philosophy to a philosophical experience?

The Teacher's Appeal in the Teaching of Philosophy as a Philosophical Experience

We start from the understanding of Cerletti (2009), of the teaching of philosophy as a philosophical problem. We can understand that the very understanding of this knowledge ends up demarcating an understanding about the teaching of the discipline in reference. The question of the transmissibility of philosophy is also something relevant to the philosophical teaching-learning process. Can we transmit the knowledge of this discipline as one who transmits merely

historical knowledge? Does a teaching of this discipline merely descriptive of philosophical systems guarantee a full assimilation of it?

We understand the relevance of problematizing the philosophical question about the teaching of philosophy. Cerletti (2009, p. 63, our translation) argues that the need to "[...] To convert the question 'teaching philosophy' into a philosophical problem also modifies the traditional sequence of the didactics of philosophy, which privileges the 'how' to teach, in order to put first, then, in the first place, the analysis of 'what' to teach. We start from the assumption of understanding the philosophy class as a laboratory of thought and as a philosophical experience. Gabriel (2022) presents us with the relevance that, in High School, the teaching of philosophy provokes students not only to memorize philosophical systems, but also that makes students appropriate philosophical concepts for their existence. In this way, we believe that it is a challenge for a philosophy teacher to mediate a philosophical experience in high school, because sometimes students consider philosophy as something abstract and with nothing to do with reality. However, we also believe that if the teacher, in his undergraduate training, experienced a teaching of philosophy as a philosophical experience, he will be better able to contribute to his students to provide an experience of thinking by concepts, relating philosophical theories to their daily lives. Cerletti (2009, p. 81) poses the challenge of teaching philosophy from the perspective of a philosophical experience with the following sayings:

Although many things can be done to philosophize in a class (or establish a philosophical dialogue), nothing guarantees it. Philosophizing ultimately depends on a subjective decision, and not only in relation to *wanting to be a philosopher*, but because it supposes putting into action a thought and this implies the novelty of those who try it. There is no lesson planning that can account for the irruption of the other's thought. This trait of the teaching of philosophy should not be taken as a pedagogical weakness, but, on the contrary, as a philosophical fortress, since it constitutes the moment in which, from the emergence of something different, one can break the repetition of the same (CERLETTI, 2009, p. 81, emphasis added, our translation).

From this philosophical problematization, we can understand the relevance of the provocative role played by the philosophy teacher, who is invited to awaken the philosopher that exists within each student. In times of massification of thought, contributing so that each student of philosophy becomes an autonomous subject, who learns to think from himself, in order to overcome any kind of heteronomy, is a challenge in the current circumstances. In periods when *Fake News* and pseudoscience have been occupying more and more spaces in social networks, philosophy can contribute directly to the experience of students, helping them to reflect on the importance of questioning the news that is easily disseminated so that they

have a critical spirit capable of discerning what is true and what is false, as well as so that they are able to verify the reliability of the information, especially before sharing it.

All disciplines are as important as philosophy, but we highlight the specificity of this in question, which consists in contributing to people to exercise their critical thinking. Philosophy sharpens the capacity to destabilize beliefs, not in the sense of devaluing the dimension of beliefs in our existence, but in what it tries to contribute so that people allow themselves to doubt their own convictions. A German philosopher once said that convictions are prisons. And perhaps the great merit of philosophy and its contribution within the framework of disciplines of high school and other levels of knowledge is to provoke the destabilization of beliefs and values that are crystallized. In this sense, Cerletti (2009) warns us that:

Philosophy professors occupy the difficult place of transmission, provocation and invitation. They transmit knowledge, but provoking thought and inviting thought. They spread certain knowledge, but promote its personal appropriation. They try to show, in short, that over all repetition it is essential that the philosopher fly over the terrain of accepted knowledge, fixing his sharp gaze on each one of them, to question and question them. In this lies his *attitude* (CERLETTI, 2009, p. 39, emphasis added, our translation).

Being a professor of philosophy consists in the exercise of mediating a provocation to the students' thinking, in order to provide a reflection on the very meaning of life. We live in a period of massification in which the media tend to reduce the critical capacity of the population, so it seems appropriate to us that philosophy contributes to a critical reflection on everyday life. Obiols (2002) states that, in order for a philosophy teaching that provokes thought to be concretized, it is necessary for teachers to overcome the dichotomous view between the history of philosophy and philosophizing. For this author, the history of philosophy and philosophizing are sides of the same coin. Thus, there is no dichotomy between the history of philosophy and the process of questioning. If we value the history of philosophy too much, there is the risk of offering a merely descriptivist teaching, incapable of fulfilling its pedagogical function. On the other hand, if we devalue the history of philosophy, there is the risk of philosophy becoming mere dialogue, without content and without philosophical rigor. We need, therefore, to know how to measure the history of philosophy and philosophizing, so that we can move towards a teaching that enables students to have a philosophical experience.

We understand that a view of the role of the philosophy teacher as a mediator of a philosophical experience overcomes the encyclopedic view of philosophy, in which "[...] the history of philosophy is studied on the basis of linearity, and there is no need to demonstrate the contradictions of the historical movement in the midst of which it was produced, thus being

seen as a natural evolutionary process, through which there is scientific progress" (MENDES, 2017, p. 85). This author helps us to understand the various perspectives of understanding the forms of teaching philosophy. The encyclopedic dimension is part of the process of philosophical knowledge, but we cannot limit ourselves to it, it is urgent to go beyond theoretical knowledge, it is imperative that we also seek to contextualize it in the daily lives of students.

In the perspective of Horn (2009), philosophy can help us to deepen knowledge and contributions to the creation of situations of respect for the dignity of the human person and better conditions of existence for all:

If we understand that Philosophy offers some contribution to the overcoming of barbarism, oppression, domination, dehumanization, this contribution lies in its commitment to unveil this oppressive reality, to point out its limits and pillars, to collaborate for the formation, in a broad sense, of a new culture, new education, making the critique of economics and politics, problematizing the ethics that constitute them, to rethink the process of construction of knowledge and the rationality that sustains it (HORN, 2009, p. 49, our translation).

Philosophy can contribute to overcoming the political illiteracy and obscurantism in which part of contemporary society finds itself, which lacks the training and conditions to exercise the role of a critical and democratic human being. This same society does not have the capacity to critically analyze the real proposals of candidates for certain political offices, and ends up voting for people who do not represent the common good, or who have projects that go against the minimum values of a democratic and plural society. Likewise, they contribute to the spread of *Fake News* and pseudoscience to the extent that they do not possess the same critical capacities to analyze and defend their views, as well as to occupy their place in society as a participatory and critical citizen. After these considerations, we analyze the empirical data of the research below.

Empirical data and analysis

The research was of a qualitative nature, and the investigator was the main instrument of this process. We consider that, in qualitative research, "[...] qualitative researchers are more interested in the process than simply in the results or products" (BOGDAN; BIKLEN, 1994, p. 49, our translation). In addition, in the process of qualitative research, the main method is the inductive.

The present study was approved by the Ethics Committee of the State University of Ponta Grossa (UEPG) and by Plataforma Brasil, through CAAE Opinion number 60481016.7.0000.0105. The participants were 208 teachers, whose contact was mediated by the State Department of Education of Paraná, which forwarded e-mails containing the questionnaire to those responsible for the regional centers of teaching the discipline of philosophy. The empirical data are the result of a questionnaire containing ten questions, applied in 2017 to teachers. In this article, we will analyze only one of the questions of the questionnaire applied: What is the role of the philosophy teacher? Tables 1 to 5, below, present the identification data of the participants.

Table 1 - Age group of philosophy teachers in Paraná – 2017

Age group	Participants	Percentage
18 to 25 years	19	9,1%
25 to 35 years	61	29,3%
35 to 50 years	92	44,2%
More than 50 years	29	13,9%
They did not answer the question	4	1,9%
Total	208	

Source: The Authors (2020)

Table 2 - Gender of philosophy professors from Paraná – 2017

Sex	Participants	Percentage
Male	134	64,4%
Female	67	32,2%
They did not answer the question	7	3,36%
Total	208	

Source: The Authors (2020)

Table 3 - Time working as a philosophy teacher

Time	Participants	Percentage
Less than 5 years	56	26,9%
5 to 10 years	93	44,7%
11 to 15 years	4	1,9%
15 to 20 years	36	17,3%
21 to 25 years	2	0,96%
More than 25 years	9	4,3%
They did not answer the question	8	3,8%
Total	208	

Source: The Authors (2020)

Table 4 - Type of employment relationship

Link	Participants	Percentage
Private Network	22	10,5%
Tendered	120	57,6%
PSS (contracted)	53	25,4%
Did not respond	13	6,25%
Total	208	

Source: The Authors (2020)

Table 5 - Contest area

Contest area	Participants	Percentage
Philosophy	128	61,5%
Humanities	18	8,6%
Other training	10	4,8%
It is not contested	51	24,5%
Didn't answer	1	0,48%

Source: The Authors (2020)

As a methodological process, the data were organized from a categorization performed by the *Atlas Ti software* and analyzed based on the content analysis methodology of Bardin (2016). We started from three procedures: pre-analysis (in which we performed a first analysis and organization of the data); the exploitation of the material (in which we use the *Atlas Ti software* to segment the data); and, finally, the treatment of the results, inference and interpretation.

From this process, we identified four categories about the role of the philosophy teacher: Category I - Creating concepts; Category II - Stimulate critical thinking; Category III - Problematizing existence; and Category IV - Provide a philosophical experience. Next, we bring the evocations of the subjects in relation to each of the categories, as well as some analyses and discussions that emerged from each of them.

Results and discussions

The units of analysis that gave rise to Category I relate the role of the teacher with the function of creating concepts, as evidenced by the examples of excerpts from the following statements:

Table 6 – Examples of statements related to category I

Category	Subject	Evocations
I - Create concepts	P1	<i>To provoke, to instigate, take away from the commonplace and the safety zone. It is the discipline that allows you to look at all sides of a problem.</i>
	P21	<i>To know the concepts of the philosophical tradition in order to show them and to provide better possibilities to students in the subjective, social, economic and political field.</i>
	P35	<i>Not to be a mere transmitter, but to be an instigator of thought.</i>
	P45	<i>The philosophy teacher has the role of collaborating for the deconstruction of concepts and the survey of new knowledge more useful for the dilemmas and current problems.</i>
	P101	<i>To lead the citizen to become a thinking being, to discover the world through the pursuit of knowledge.</i>
	P136	<i>The philosophy teacher has the role of showing students another way of thinking, a way of creating concepts and theoretical knowledge.</i>
	P187	<i>To lead the citizen to become a thinking being, to discover the world through the pursuit of knowledge.</i>

Source: The Authors (2020)

In this category, we perceive the understanding of the role of the philosophy teacher as someone who provides that the philosophy class is a moment of conceptual creation. "The role of the philosophy teacher is seen as an instigator of thinking" (P35) and "leading the citizen to act as a thinking being" (P187). We can highlight that the statements of P21, P45, P136 and P187 are in line with what we studied in Deleuze and Guattari (2010), when stating that the role of the philosophy teacher is to go beyond tradition, "has the role of showing students another way of thinking, a way of creating concepts" (P136). Thus, this first category approaches the understanding of the role of the philosophy teacher as the one who contributes to provide a conceptual creation in his students. Gabriel (2022) presents us with the challenge that, already in the initial formation, the philosophy classes are constituted as conceptual creation, in order to overcome encyclopedism, so that, when arriving in the classroom, future teachers have already experienced a philosophical experience that allows them to mediate the conceptual creation in their students.

The sayings of P1 are directed to the understanding that we have today on the question of the role of the philosophy of "*Provoking, instigating, taking away from the commonplace*

and the safety zone". Since the pre-Socratic philosophers, we perceive the vocation of philosophy in provoking thought and establishing a destabilization of the comfort zone, in order to enable a reflection on the very meaning of life. The speech of P1 that *"It is the discipline that allows to look at all sides of a problem"* and that of P45 that *"The philosophy teacher has the role of collaborating for the deconstruction of concepts and the survey of new knowledge more useful for the dilemmas and current problems"*, emphasizes that the concept of philosophy always refers to a philosophical problem, as highlighted by Mostafa and Cruz (2009). This leads us to think that although philosophy is not limited to being a science in the positivist sense, it has a methodological rigor that allows those who have contact with it to be able to problematize issues of its existence that, previously, were considered obvious. In this sense, we rely on Cerletti (2009, p. 52), who states: "The professor-philosopher could propose perspectives of analysis that try to denaturalize what seems obvious, thus allowing to construct problematizing looks on reality." Problematizing reality seems to us to be a "mission" of the philosophy teacher (as we can observe in the statements of professors P1, P35, P45, P101, P136 and P187), in order to fulfill the activity of thought with his students, in order to seek, in various ways, to enable a reflection on the why of many situations that apparently seemed obvious, or as Cerletti points out, the philosophy class as a laboratory of thought and as a philosophical experience.

From the analysis of the speeches of the teachers presented here, we can highlight that the role of the philosophy teacher is to create concepts or a conceptual creation, as highlighted by Deleuze and Guattari (2010), to the extent that these teachers point to teaching as not dogmatic or doctrinal, but as a possibility for the creation of new concepts for their actions or passions, or the philosopher as a "potent concept."

The units of analysis that gave rise to Category II relate the role of the teacher with the function of stimulating the critical sense of the students, as we can observe in the excerpts of the following statements:

Table 7 – Examples of speeches related to category II

<i>Category</i>	<i>Subject</i>	<i>Evocations</i>
I - Stimulate critical thinking	P3	<i>Its role is to help the student to look at the world with new eyes with critical sense.</i>
	P6	<i>Awaken questioning by trying to form a critical citizen and awaken dreams.</i>
	P9	<i>Develop criticality in the student, making him reflect on the themes, in the light of a new knowledge.</i>
	P10	<i>To form critical, reflective citizens who know how to think with autonomy.</i>
	P22	<i>Awaken the capacity for argumentation and critical sense, promoting among students the formation of critical and reflective opinion.</i>
	P40	<i>I believe that it is the one that provokes, instigates the student to the search for knowledge in a critical way, that it is the one that causes the student inquiries, about himself and about the world around him, the one that enables this opening of the horizon of knowledge to the student, in short, the role of unveiling an autonomous subject.</i>
	P181	<i>To be a mediator for critical thinking and the construction of otherness.</i>
	P185	<i>Stimulate the student to think, reflect, question himself and his surroundings in a critical way.</i>

Source: The Authors (2020)

The analysis of the statements of the teachers above allows us to infer that the role of philosophy is to stimulate criticality in students. This can be observed in the teachers' statements through the signifiers: "critical sense" (P3 and P220, "critical citizen", P6, P10, P40, P181 and P185), "criticality" (P9), "thinking with autonomy" or "autonomous subject" (P10 and P40). The analysis of the role of the philosophy teacher as a stimulator of critical sense contributes to the formation of critical citizens and with conditions to reflect and position themselves on the dignity of the human person and better conditions of existence for all, as well as to "the overcoming of barbarism, oppression, domination, dehumanization", as highlighted by Horn (2009), to the extent that it seeks to "collaborate for the formation, in a broad sense, of a new culture, new education, making the critique of economics and politics, problematizing the ethics that constitute them, to rethink the process of construction of knowledge and the rationality that sustains it" (HORN, 2009, p. 49, our translation), that is, as a citizen who occupies his place in the world as a creative and critical citizen, or philosopher as a concept in power, as highlighted by Deleuze and Guattari (2010).

We can bring to this debate, still, Heller (1983) who points out that the complete reception of philosophy leads us to a change in acting. Theory and practice of life must, from a reception, be united in the same perspective, in order to sensitize students to an exercise of

criticality. According to Heller (1983, p. 29, our translation): "Every philosophical construction, therefore, is an expression of a source of life that becomes binding to its creator at the moment in which it was formulated as authentic knowledge." Thus, philosophy potentiates the awakening of critical sense in students. The aversion that many rulers have towards philosophy refers precisely to this situation, because it provokes the individual to be bothered by the obvious.

The critical sense helps to understand the plurality of ideas existing in a given society. It is from the plurality of thought that the possibility of dialogue in a democratic society is based. It is therefore urgent to fight for a democratic society that overcomes all kinds of ethnocentrism. In this perspective, philosophy can help us, because, as Obiols (2002) says, "learning to philosophize or learn procedures and attitudes refers to plural activities and dispositions that, in addition to some basic ones [...], multiply and develop in philosophical methods and conducts that on occasions not only differ, but that oppose each other [...]" (OBIOLS, 2002, p. 107, our translation).

The units of analysis that gave rise to Category III relate the role of the teacher with the function of problematizing existence, as we can observe in the following examples of statements:

Table 8 – Examples of statements related to category III

<i>Category</i>	<i>Subject</i>	<i>Evocations</i>
III - Problematize the existence	P5	<i>Cause doubt and help each one to find answers.</i>
	P7	<i>The role of the teacher is to work in the classroom the contents of Philosophy, above all, in order to provoke the ability to reflect on problems of the world of life from the classical philosophers.</i>
	P12	<i>The philosophy teacher has two roles, the first of showing students the thinking of authors throughout history and the role of encouraging students to reflect on reality, so that they understand the reality that surrounds them and are able to problematize it, seeking solutions to the problems faced.</i>
	P48	<i>Mediate with adolescents the exercise of critical analysis, reflection, formulation / updating of concepts, search for wisdom, dialogue, and contact with the knowledge accumulated by the history of philosophy.</i>
	P73	<i>To seek with the learner ways to think and act better with regard to the way of life that we have built so far.</i>
	P75	<i>To enable, through critical and coherent reflection, the exercise of philosophizing on essential issues for the learner, which involve his life.</i>
	P187	<i>I think that in addition to transmitting the philosophical tradition, it is to build a space for the creation of concepts, ideas and debates, of problems that present themselves to existence.</i>

Source: The Authors (2020)

In this category, we perceive that the role of the teacher is to problematize existence, that is, to mediate a philosophical experience that enables students to experience reflective thinking (as pointed out by teachers P12, P48 and P75), which offer them tools capable of leading them to problematize existence, as Gabriel (2022) highlights, as can be evidenced by the teachers' statements (P5, P12, P48, P75 and P187). This analysis also allows us to think not about the "how" the teacher will teach, but about the "why" he will teach, as highlighted by Cerletti (2009), thinking of the philosophy class as a laboratory of thought or as a philosophical experience (as we can observe in P7, P12, P48, P75 and P187) or as Gabriel (2022) highlights, so that students appropriate philosophical concepts for their existence (as pointed out by P5, P12 and P187). This question is also tangent with the idea of philosophizing, presented by Obiols (2002) as a subjective decision that seeks to overcome the dichotomy between the history of philosophy and philosophizing (as highlighted by P7, P48, P73, P75 and P187). Thinking about the role of the philosophy teacher as problematizing existence also brings us back to Heller (1983) when he states that "philosophy is not a profession: the entry into the philosophical system is rather the elaboration of the attitude oriented to methodical-rational thought, from the angle of the unity of the Good and the True, of the should-be. The student should not become a philosopher, but actively appropriate philosophy." (HELLER, 1983, p. 25, our translation). This active appropriation of philosophy enters the signifier of valuing one's own existence, based on the contributions of philosophers. It is about observing the philosophical problems and updating the philosophical proposals adapted to their daily lives. Mendes (2017) helps us to reflect on the complete reception of philosophy by highlighting the relevance that there is a great challenge, namely: that the philosophy teacher contributes to bring the philosophical contents closer to the daily lives of students. The teacher fulfills the task of mediating the process of philosophical learning and vital assimilation of this science.

From Heller (1983), we can infer about the relevance that philosophy, in a certain way, speaks to the existence of our students and, thus, would not be treated only as theory, but as existential praxis. The great challenge for philosophy is to help high school students to problematize not only their own life project, but, above all, to guide them to achieve their goals of existence from a concrete point of view. It is necessary, then, to think about the curriculum itself from the point of view of what contents will be taught, in the sense of directing the learning of philosophy to a dialogue with the daily life of each student. In a conception of understanding this philosophical experience, it is relevant that we think not so much about the quantity of

contents to be worked on in the classes, but about the quality of the appropriation of the contents by the students.

The units of analysis that gave rise to Category IV relate the role of the teacher with the function of providing a philosophical experience, as we can see in the excerpts of the statements presented below:

Table 9 – Examples of speeches related to category IV

Category	Subject	Evocations
IV - To provide a philosophical experience	P2	<i>I believe that the role of the Philosophy teacher is to stimulate the student to think about his reality, the historical context in which he lives so that, from this, the questions can come and, through them, the search for answers. Teaching Philosophy is the same as arousing the curiosity of students, teaching them to reflect on certain problems concerning their reality.</i>
	P15	<i>I believe it is to call students to reflection so that they become authors of their own history; so that they know how to defend their ideas with knowledge and respect for others; so that they are not only numbers on the school benches, but would-be philosophers in the service of an existence that brings them out of inertia.</i>
	P49	<i>To work on philosophical knowledge as a critique of reality and to contribute so that the human being has maximum awareness of his acts and of his own essence and existence.</i>
	P169	<i>It would be to find a way to interact with students that was consistent with philosophizing, while working on the contents defined for the area, as well as adjacent issues that usually arise as demand.</i>
	P196	<i>To lead the student to think for himself, taking away the various impositions that the world places on the thought.</i>
	P206	<i>Spread questions and provocations linked to philosophical knowledge to help individuals think.</i>

Source: The Authors (2020)

The excerpts from the speeches of the teachers that make up this category are close to what we understand as the role of the teacher: mediator of a philosophical experience (GABRIEL, 2022), and the philosophy class as a laboratory of thought, as pointed out by Cerletti (2009) and that can be observed in the teachers' speeches (P2, P15, P49, P196, P206). By philosophical experience, we understand a kind of teaching that is not limited to a theoretical and abstract explanation, but that leads the individual to reflect on his daily life (as can be observed in the statements of teachers P2, P15, P49 and P169). In this sense, we assume that the teacher, in a class focused on philosophical experience, has already had an experience of conceptual experience in his existence to have conditions to also help his students to experience such a situation. Gabriel (2022), from the reference of Nietzsche and Deleuze and Guattari, understands the importance of a philosophy that provokes thought, instead of being a

philosophy just to memorize concepts. In this perspective, we point out the relevance that, in undergraduate courses, there is an understanding of philosophy that goes beyond encyclopedic teaching, so that future teachers can also provoke a philosophical experience in their students, which will hardly happen if they themselves, in the licentiate degree, have had only non-provocative classes for the exercise of thinking.

Cerletti (2009) helps us to reflect on the relevance of a constant search for the teaching of philosophy to be emancipatory and enable young people to reflect on the meaning of life, in order to destabilize those who initially accepted as obvious the knowledge of common sense.

We can understand that those who teach philosophy received, in advance, in their encounter with it, such knowledge in a full way, as Heller (1983) teaches us. A merely formal reception of philosophy does not make a conceptual experience possible. Therefore, it is necessary to seek a complete reception of philosophy, not only for our experience by a philosophical experience, but to contribute so that our students can also share their adventure to the unknown world of philosophizing, raising questions and questions of everyday life.

Final remarks

In this article, we aimed to discuss and analyze perceptions about the role of the philosophy teacher. The analysis of the speeches of the philosophy teachers of the High School of Paraná who participated in the research allowed us to identify four categories that point towards an understanding that the role of the philosophy teacher is fundamentally anchored in four functions: to create concepts; stimulate critical thinking; problematize existence; and to provide a philosophical experience. In addition, teachers point out that this role is challenging, in that they are invited to give not only a theoretical answer about the content to be taught, but also a contribution of provoking the existential of their students. Creating concepts, as taught by Deleuze and Guattari (2010), implies an important exercise of philosophy and its teaching, as it seeks to overcome a merely encyclopedic teaching.

Encyclopedism in philosophy is an important preliminary for the student to philosophize, but it cannot be the goal. The goal is to enable what we call philosophical experience, which consists of relating the concepts of philosophy to everyday issues. Heller (1983) teaches us much about thinking through a complete reception of philosophy, which involves a vital assimilation in relation to thinking, living and acting.

In this process of assimilation, uniting thinking, living and acting, space is opened for the development of critical sense and for the development of the practice of the debate of argumentation, which are forces that contribute to the overcoming of common sense, to stimulate the critical sense; problematize existence; as well as to provide a philosophical experience. Despite the oscillation of philosophy in the Brazilian curriculum, it continues its trajectory of offering the foundations for an understanding of living in a more reflective society and with better living conditions for all, always safeguarding respect for the dignity of the human person and better conditions of existence. In addition, it can also contribute to overcoming "barbarism, oppression, domination, dehumanization", as pointed out by Horn (2009), as well as to the formation of creative and critical citizens, who are able to reflect and position themselves not only about themselves, but also about their role in the world around them.

In future studies, we intend to investigate the methodological elements to be used in the philosophy class to enable students to experience a philosophical experience, space for debate and exercise of critical spirit, so that, thus, philosophy manifests its specificity in relation to other disciplines.

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