

THE TRAJECTORY OF PHILOSOPHY IN THE BRAZILIAN SCHOOL
CURRICULUM (1827-1942)

*A TRAJETÓRIA DA FILOSOFIA NO CURRÍCULO ESCOLAR BRASILEIRO (1827 A
1942)*

*LA TRAYECTORIA DE FILOSOFÍA EN EL CURRÍCULO ESCOLAR BRASILEÑO
(1827-1942)*



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ABSTRACT: This article aims to investigate the trajectory of philosophy in the national school curriculum, based on the Brazilian educational reforms: Empire and Republic (1827-1942). The strategic position of philosophy in secondary education in the 19th century, points to a harmonious predominance in humanistic education until the institution of the Republic (1889), marked by the advances of positivism in the socio-political-cultural field. However, the first republican educational reforms point to the absence of teaching philosophy in the national curriculum, having an optional character (1915), and after being mandatory (1925). Such an investigation points to an intrinsic power relationship in the reforms of the empire, Catholics, and government, such as the influence of enlightenment ideas in the Republic, positivists, and government, with the country's educational legislation being imperative.

KEYWORDS: History of education. Philosophy. Educational legislation. Curriculum.

RESUMO: *Este artigo tem por objetivo investigar a trajetória da filosofia no currículo escolar nacional, a partir das reformas educacionais brasileiras: Império e República (1827 a 1942). A posição estratégica da filosofia no ensino secundário do século XIX, aponta predomínio harmonioso na formação humanística até a instituição da República (1889), marcado pelos avanços do positivismo no campo sociopolítico-cultural. Mas, as primeiras reformas educacionais republicanas apontam a ausência do ensino de filosofia no currículo nacional, passando a ter um caráter facultativo (1915), e após a obrigatoriedade (1925). Tal investigação aponta uma relação de poder intrínseca nas reformas do império, católicos e governo, como a influência das ideias iluministas na república, positivistas e governo, sendo imperativa a legislação educacional do país.*

PALAVRAS-CHAVE: *História da educação. Filosofia. Legislação educacional. Currículo.*

RESUMEN: *Este artículo tiene como objetivo investigar la trayectoria de la filosofía en el currículo escolar nacional, a partir de las reformas educativas brasileñas: Imperio y República (1827-1942). La posición estratégica de la filosofía en la educación secundaria en el siglo XIX, apunta a un predominio armónico en la educación humanística hasta la institución de la República (1889), marcado por los avances del positivismo en el campo socio-político-cultural. Sin embargo, las primeras reformas educativas republicanas apuntan a la ausencia de la enseñanza de la filosofía en el currículo nacional, teniendo un carácter optativo (1915), y después de ser obligatorio (1925). Tal investigación apunta a una relación de poder intrínseca en las reformas del imperio, católicos y gobierno, como la influencia de las ideas ilustradas en la república, positivistas y gobierno, siendo imperativa la legislación educativa del país.*

PALABRAS CLAVE: *Historia de la educación. Filosofía. Legislación educativa. Currículum.*

Introduction

Investigating the trajectory of the school discipline of philosophy in Brazilian educational reforms during the period of the Empire and the Republic (1827 to 1942) reveals the influence of ecclesiastical institutions in shaping the imperial curriculum. This is manifested in the prevalence of spiritualistic philosophical currents (such as eclectics, ontologists, idealists, and scholastics), in contrast to positivism (both orthodox and dissident) and materialism (including transformationists, monists, and evolutionists).

Although Catholic institutions largely dominated the Brazilian educational scene, this did not prevent the advance of positivism in the late 19th century. This phenomenon allowed a portion of the ruling and intellectual elite to adopt the philosophical inclinations of positivism. This system, which advocates for the progress of humanity through the law of the three stages (theological, metaphysical, and positive), proposes to break with the two previous stages.

The influence of philosophical tendencies of positivism and materialism in the country indicates a dynamic of power in the socio-political and cultural sphere, exerting significant influence over important sectors of society. In this context, the influence of these philosophical currents in the field of educational policy has repercussions on the formulation of the country's official curriculum.

Thus, the position of school disciplines within the national curriculum reflects a set of knowledge and educational objectives that encompass religious, socio-political, psychological, cultural, and socialization aspects. These elements are intrinsically linked to the intentions of the government and traditional institutions (whether they be Catholic, secular, or military), constituting a subject of study within the school culture in the field of the historiography of education.

The notion of school discipline encompasses not only the teaching practices of the classroom but also the overarching purposes that guided its formation and the phenomenon of mass acculturation it entails, thus the history of school disciplines can play an important role not only in the history of education but in cultural history as well (Chervel, 1990, p. 184, our translation).

In the history of Brazilian education, the pioneering role of the Jesuit pedagogical method, *Ratio Studiorum* (1599)¹, prioritizes humanistic education (languages and literature,

¹ *Ratio Studiorum* is the abbreviated name of *Ratio Atque Institutio Studiorum Societatis Iesu*, the educational plan that the Society of Jesus implemented in its schools across various parts of the globe (from Europe to Asia, from Japan to Brazil) (Miranda, 2010).

rhetoric, history, philosophy, and others). According to Franca (1952, p. 40, our translation), secondary education leans "more towards art than towards science," being the curricular model of Catholic institutions. Particularly, the *Ratio Studiorum* aims to strengthen the presence of Jesuit school culture in Catholic nations².

School culture is defined as a set of norms that define knowledge to be taught and behaviors to be instilled, and a set of practices that enable the transmission of this knowledge and the incorporation of these behaviors; norms and practices coordinated with purposes that may vary according to the times (Julia, 2001, p. 10, our translation).

The presence of philosophy teaching in the Empire has concise stability, revolving around the philosophical tendencies that constitute the thought of Brazilian philosophical literature³. In this case, humanistic education⁴ has a strategic position in the educational scenario, for Certeau (2008, p. 101, our translation), it is "organized by the postulate of a power," which allows intensifying the action of traditional institutions and the status quo in the formation of a Catholic elite, as well as its extension to Catholic universities (European).

In the Empire, philosophical thought indicates the representation of ideas from eclectics⁵, and a relationship between spiritualistic and empiricist philosophical tendencies, with signs of resistance from the conservative ecclesiastical wing. However, the rise of positivist thought, promoted by figures such as Benjamin Constant, Miguel Lemos, Teixeira Mendes, and others, contributes to intensifying the dissemination of these ideas in the sociopolitical and cultural sphere.

In contrast to the positivist advancements, the incursion of a group of intellectuals from the School of Recife, including Farias Brito, Tobias Barreto, Silvio Romero, and others, led the scholastic renaissance, drawing from the contributions of (neo)Thomist thought, in accordance with the ongoing trends in Europe (historical restoration and doctrinal guidance by major European university centers and their productions).

² In view of the rapid growth of the educational work of the newly founded Order, Ignatius conceived the project of opening a large college in Rome that would, over the years, serve as a model center for similar institutions spread throughout the world (Franca, 1952, p. 4).

³ Spiritualist Philosophy – schools of eclectics, ecclesiastics, ontologists, and idealists; Positivist Philosophy – orthodox and dissident schools; and Materialist Philosophy – transformist, monist, and evolutionist schools (Franca, 1944).

⁴ Among the disciplines in moral and humanistic education are: theology, dogmatics, scriptures, grammar, rhetoric, poetry, mathematics, Greek, Hebrew, logic, and philosophy.

⁵ In the 19th century, among the main defenders of Catholic thought in Brazil were Father Patrício Muniz (1820-1871), for the *i* (1863), and José Soriano de Souza (1833-1895), for the *Compendium of Philosophy* (Japiassú, Marcondes, 1996).

The restoration of scholastic thought, brilliantly initiated in the mid-nineteenth century by *Libertatore*, *Taparelli*, *Kleutgen*, *Gonzalez*, *Stockl*, and others, received decisive impetus with the support and guidance of Pope Leo XIII. The encyclical *Aeterni Patris* (1879) marks a milestone in the evolution of contemporary thought. Subsequently, the study of the great masters of medieval philosophy intensified, initially in the major centers of Catholic high culture, and later also spread to intellectual circles less influenced by the Church's doctrinal influence (Franca, 1944, p. 318, our translation).

In the Republic, the positivist influence on Brazilian intellectuals had a significant representation in the official school curriculum, with scientific knowledge being considered true. This position was reflected in the absence of the school subject of philosophy in the first republican educational reforms at the federal level. However, some state legislations maintained philosophy in the official curriculum, such as the *Reform of Public Instruction of the State of São Paulo*, Law No. 88, of 09/08/1892.

The first part of the study addresses the presence of philosophy in the Empire and its relationship with the *Pedro II College*, highlighting the importance of this knowledge in secondary education. In the second part, the absence of philosophy in the early republican educational reforms is discussed, attributed to the strategic position of the positivists in the government. Finally, in the third part, the paths to the consolidation of philosophy in the official curriculum are explored. Methodologically, the research adopted a documentary/bibliographical approach, analyzing the implementation of educational policies and the presence or absence of philosophy between 1827 and 1942, based on the contributions of Certeau's (2008) strategies and Julia's (2001) school culture.

Teaching Philosophy in the Empire

In considering the teaching of philosophy during the period of the Empire in Brazil (1822-1889), it is important to note that the first institutional organization of the 19th century⁶, with the *Cunha Barbosa Reform*, by the Decree of October 15, 1827, established the foundation of the *School of First Letters*. This organization of public instruction became effective in all

⁶ In 1823, the Constituent Assembly sought to create legislation to address education issues. [...] The project of 1823 from the Constituent Assembly failed, another presented in 1826 by some deputies failed, and yet another succeeded in 1827. Meanwhile, secondary education remained precarious and improvised (Maciel, 1959, p. 17).

cities, towns, and the most populous places of the Empire. Regarding the configuration of school knowledge:

Article 6. The Teachers shall teach reading, writing, the four operations of arithmetic, the practice of fractions, decimals, and proportions, the most general notions of practical geometry, the grammar of the national language, and the principles of Christian morality and the doctrine of the Roman Catholic and Apostolic religion, providing for the understanding of the children; giving preference for readings to the Constitution of the Empire and the History of Brazil (Brasil, 1827, p. 59, our translation).

Such legislation, grounded in the representation of Catholic culture, establishes the principles of Christian morality as inherent foundations of education. In addition to regulating the fundamental knowledge for teaching, the first General Education Law in Brazil has the Public Treasury as the source of funds.

Among the imperial educational actions include extending education through the implementation of new school physical structures, organizing competitions for teachers, standardizing school subjects in the official curriculum, and providing education that includes both boys and girls.

In this vein, a magnificent educational project was instituted by the Empire, which allowed the appropriation of the facilities of the *Seminary of São Joaquim* and the establishment of the College of Secondary Instruction, namely the foundation of the D. Pedro II School, by Decree No. 6,884, of December 2, 1837. In the official curriculum, it established traditional school subjects, language teaching, and a philosophy course⁷.

Alongside Latin, Greek, French, and English, the subjects "philosophy, rational and moral, and rhetoric" appeared immediately. Traditional subjects such as arithmetic, geography, history, physical sciences, natural history, etc., were also maintained. The teaching of philosophy was part of the 7th and 8th grades, with a total of 10 lessons per week for each year, depending on the number of classes (Filho, 1959, p. 8, our translation).

This legislation was amended by Decree No. 8, of January 31, 1838, which in its wording points to the *Statute of the D. Pedro II School* (Regulations, literary and scientific;

⁷ The Philosophy and Rhetoric chair was established the following year, and its first occupant was Joaquim Caetano da Silva, succeeded successively by Tibúrcio Antônio Carneiro, Santiago Nunes Ribeiro, and D. Francisco de Paula Menezes. [...] Domingos José Gonçalves de Magalhães, the future Viscount of Araguaia, one of the founders of the Brazilian Romantic movement in the 19th century, upon his return from Europe, was appointed by the Emperor as a philosophy lecturer (Filho, 1959, p. 8, our translation).

economic of the school; and teaching, by article No. 117, the table of studies). Among the 148 weekly lessons of the school curriculum, twenty were devoted to philosophy.

The teaching of philosophy has a strategic relationship with the formation of the elite (leadership/intellectual), with the themes of the scholastic renaissance (Aristotelianism and Thomism) being intensified in accordance with Pope Leo XIII's encyclical *Aeterni Patris* (1879). The presence of textbooks by Thomist authors holds a privileged position among traditional (Catholic) institutions, as they strengthen the relationship between the production, circulation, and uses of such printed materials, with the hegemony of Catholic culture being imperative.

In accordance with the current legislation, Decree No. 62 of February 1, 1841, is issued, which establishes the official curriculum of the Empire, with the addition of an academic year. In this case, among the school subjects, the teaching of philosophy will be imparted in the sixth and seventh years, respectively, through five weekly lessons.

The new amendments will be presented by the *Couto Ferraz Reform*, by Decree No. 1331 - A, of February 17, 1854, which approves the regulation for the reform of primary and secondary education in the Municipality of the Court. The chairs (official curriculum) of public secondary education institutions are reorganized, where there is a chair of rational and moral philosophy.

During the validity period of the *Couto Ferraz Reform*, Decree No. 1,556, of February 17, 1885, approves the new regulation of *Colégio D. Pedro II*, with the reorganization of the school curriculum. Among the school subjects, the presence of philosophy in the Study Plan of the 2nd Class indicates a significant advancement: Rational and Moral Philosophy (5th year); Philosophy (6th year); and History of Philosophy (7th year). Finally, the last alteration in the imperial educational system occurred with the *Leôncio de Carvalho Reform*, promulgated by Decree No. 6,884, of April 20, 1878, which restructured primary, secondary, and higher education. In secondary education, it maintained the structure of seven years of education and instituted a professorship of philosophy.

In this context, such imperial educational reforms (1827, 1854, and 1878) consolidated the teaching of philosophy in the official curriculum, highlighting the representation of philosophical tendencies established by traditional institutions, with a predominance of religious orders, such as the Jesuits, Dominicans, Benedictines, and others.

Such representation, according to Chartier (2011, p. 17, our translation), "allows us to see the 'absent object' (thing, concept, or person), replacing it with an 'image' capable of

adequately representing it", that is, the teaching of philosophy inclined towards the precepts: Scholastic Renaissance of the 16th century; Spiritualist Philosophy of the 19th century, and (neo)Scholastic Philosophy. This position signals a Catholic power relation, in opposition to anti-Catholic tendencies (empiricism, positivism, materialism, and others).

Traditional Catholic institutions played a strategic role in secondary and higher education, following guidelines present in pontifical documents, in the administrative structure of religious orders, and in educational purposes, which included religious, sociopolitical, psychological, cultural, and socialization aspects. This power relationship with the Portuguese crown was considered indispensable.

The emperor appointed ecclesiastical positions in exchange for payment for ecclesiastical activities performed by the clergy. Conversely, a series of public positions (which, politically speaking, would belong to the political institution) had as a precondition for investiture the oath of faith. In this sense, there was the oath to Catholicism, requiring teachers to assume teaching positions in official establishments (Cury, 2010, p. 14, our translation).

Such alliances indicate an intrinsic relationship between timeless and temporal powers, revolving around common interests in the sociopolitical-cultural field. However, the position of the school discipline philosophy (scholastic) in the Empire signals the influence of Catholic culture on the formation of the ruling/intellectual elite in the country, around the maintenance of the status quo of the Catholic Church among sectors of society.

The teaching of Philosophy by *Rationis Lumine* positivists

The influence of positivist thought (applied science) in the last decades of the Empire intensified the projection of the scientific tradition (higher education), following European models (science/research), with the aim of renewing the standards of our culture, around the formation of a critical spirit towards the nation, without the influence of ecclesiastical power on the decisions of the State.

The main advance of positivism in the country occurred through the Proclamation of the Republic (1889), which instituted the Secular State, the rupture of privileges granted to ecclesiastical power, the administrative reorganization of the nation, the projection of the new legislation that would result in the Federal Constitution (1891), and others.

After the establishment of republican legislation⁸, conflicts intensify in the socio-political-cultural field, signaling a set of projects in dispute in the country. According to Cury (2010, p. 16), "other Christian doctrines or even worldviews begin to penetrate the socio-political fabric", such as Liberalism, Positivism, Protestantism, Secularism, Communism, Integralism, Catholic Reaction, and others. In the educational field, the *Benjamin Constant Reform*, through Decree No. 981 of November 8, 1890, approved the regulation of primary and secondary education in the Federal District, aimed at offering vocational training. In this case, the school discipline of philosophy, distant from the interests of the ruling elite in terms of professional formation, is not an integral part of the official curriculum. This indicates a break from the molds of humanistic education⁹.

The reorganization of the official curriculum points to the intrinsic intentions of the State by enumerating a set of knowledge that will compose the formation of national culture and by strategically positioning itself in the educational political field around the advent of positivist thought.

It can be broadly assumed that society, family, and religion experienced, at a certain time in history, the need to delegate certain educational tasks to a specialized institution, that the school and college owe their origin to this demand, that the major educational goals emanating from global society have not ceased to evolve with the times and centuries, and that the social stakeholders of the school continuously lead the main objectives of instruction and education to which it is subjected (Chervel, 1990, p. 187, our translation).

In this vein, philosophy (secondary education) does not constitute a component of the educational project in positivist terms, being removed from the official curriculum. However, there is evidence of a divergent relationship in the educational field, indicating such persistence in traditional institutions (religious orders), and some state curricula, as was the case in the *Public Instruction Reform of the State of São Paulo*, Law No. 88, of September 8, 1892.

Article 18. - The duration of courses in gymnasiums shall be six years. During the first four years, the courses shall be common to all students. In the last 2 years, there shall be a scientific division, and another literary one, with certain courses common to both divisions. **Article 19.** - The standard education shall

⁸ Among the changes in the legislation of 1890 are: Decree No. 119 - A (separation of Church and State); Notice No. 17 (the Theodicy would be eliminated from the curriculum of *Colégio D. Pedro II*); and Decree No. 510 (goods of dead hand, civil marriage before religious ones, secularization of cemetery, prohibition of subsidy, prohibition of religious life in convent, and lay public education, among other prerogatives) (Cury, 2010).

⁹ A literary and philosophical movement that originated in Italy in the second half of the 14th century, spreading to other European countries and constituting the origin of modern culture (Abbagnano, 2007, p. 602).

comprise the following subjects: [...] § 2. - The literary course of the last two years shall include the following special subjects: Philosophy. Latin. Greek. Portuguese, French, English, or German literature, in addition to the continuation of the study of these languages. History of civilization (São Paulo, 1982, p. 4101-4102, our translation).

In the *Epitácio Pessoa Reform*, promulgated by Decree No. 3,890, of January 1, 1901, the Code of Official Institutes of Higher and Secondary Education was approved by the Ministry of Justice and Interior Affairs. The primary objective was to prioritize the strategic formation of the elite at the secondary and higher levels, following the principles of positivism, which was the dominant ideology of the time. In this context, the absence of the philosophy discipline in the secondary school curriculum was maintained.

In this case, higher education institutions are autonomous (according to the legislation), allowing for the establishment of the *Free Faculty of Philosophy and Letters* (1908) by the Benedictine religious order, around (neo)Thomistic guidance (according to papal instructions), in opposition to the advancements of anti-Catholic tendencies in the country. After the new changes promoted by the *Rivadavia Corrêa Reform*, established by Decree No. 8,559, of April 5, 1911, the Organic Law of Higher and Basic Education in the Republic was approved. Article 4 stands out, regulating *Colégio D. Pedro II*, incorporating a literary and scientific character into the basic curriculum. However, it is noted, through Decree No. 8,660, of April 5, 1911, the absence of the philosophy discipline in the official curriculum.

Colégio D. Pedro II represents the intentions of the republican government in the educational field, being considered a model institution due to its imposing structure and select faculty, composed of members from traditional, Catholic, military, and civilian institutions, as well as representatives of state apparatuses and other sectors of civil society. According to the official curriculum, the absence of philosophy teaching is maintained. However, in the political-educational sphere, fundamental articulations were carried out by members of higher education institutions of philosophy, such as professors, intellectuals, politicians, and others, allowing to intensify the demands for the return of the philosophy discipline to secondary education.

Signs of progress in this project are evidenced by the incorporation of philosophy into the official curriculum as an optional course by the Carlos Maximiliano Reform, established by Decree No. 11,530, of March 18, 1915, which reorganized secondary and higher education in the Republic.

In Article 166, philosophy is not listed among "the subjects that constitute the gymnasium course, essential for enrollment for university entrance

examination," but in its sole paragraph, it states: "there shall be an optional course in Psychology, Logic, and History of philosophy, through the exposition of the doctrines of the main philosophical schools" (Maciel, 1959, p. 20, our translation).

After a period of 25 years of absence of the school discipline of philosophy in republican secondary education, in contrast with state curricula and Catholic institutions, the influence of the articulations of a network of sociability in the political-educational field is observed. These articulations aimed to intensify debates and reposition the status quo of philosophy in the official curriculum, making it a mandatory school discipline.

In this context, the modality of an optional philosophy course already indicates small advances, allowing the teaching of philosophical themes or the history of philosophy. It is strategic to appropriate this knowledge as philosophical currents in the formation of secondary education. As observed by Filho (1959, p. 12, our translation), in higher education, "the Philosophy of Law also returns to the curriculum of Law Schools, from where it had also been suppressed. Thus, it continues in the first year, as a mandatory subject."

This scenario of instability in the teaching of philosophy in the official curriculum reflects the representation of a layer of the elite that values professional training, in contrast to the Catholic intellectual elite, which advocates humanistic education. In the publishing field, the presence of philosophy textbooks highlights an intrinsic relationship between secondary and higher education. Some of these printed materials include: For the scholastic, Thomist, spiritualist, and Krausist tendencies: *Compêndio de Filosofia Racional* (1890), Pedro Monteiro; *Elementos de Filosofia* (1894), Clemente Ferreira Gomes; *Curso de Filosofia Elementar* (1895), Costa e Almeida; *Compêndio de Filosofia Elementar* (1896), Bernardo Augusto Madureira; *Cours élémentaire de philosophie* (1900), Émile Boirac; *Filosofia Elementar* (1900), Mendes dos Remédios; *Noções de História da Filosofia* (1918), by Fr. Leonel Franca S. J, and others. And for the positivist tendency: *Filosofia* (1910), A. A. Magalhães e Silva; and *Elementos de Filosofia Científica* (1913), Alves dos Santos, and others.

extbooks, as observed by Choppin (2002, p. 10, our translation), "essentially appear as powerful instruments in the identity constitution of Modern States", constituting in their materiality signs of the authors' intentionality regarding philosophical theoretical influence, whether aligned with positivism (science) or with the scholastic resurgence (neo)Thomis¹⁰.

¹⁰ This movement consists of defending Thomistic philosophical theses against various trends in contemporary philosophy and, indirectly, in the reworking and modernization of such theses (Abbagnano, 2007, p. 828).

Within the editorial strategies to reposition Catholic letters, there is a continuous relationship between the production, circulation, and use of (neo)Thomist philosophy textbooks, especially among traditional Catholic institutions. It is essential to maintain this Catholic power relationship over the formation of the ruling/intellectual elite.

Strategies are, therefore, actions that, thanks to the postulate of a place of power (ownership of one's own), develop theoretical places (totalizing systems and discourses), capable of articulating a set of physical places where forces are distributed. They combine these three types of places and aim to dominate them over each other. They privilege, therefore, spatial relations (Certeau, 2008, p. 102, our translation).

The government's strategic position and alliances in favor of the formation of secondary education according to professional models indicate advancements in defining the school curriculum in educational legislation (1890, 1901, 1911, 1915). However, the presence of leaders committed to humanistic education was already noticeable in the political-educational field.

In this context, amid debates about the direction of the country's secondary education, the intellectual elite, especially the Catholic one, engages in discussions and brings representatives of various philosophical tendencies together, including professors from higher education, jurists, ecclesiastics, and others, in favor of the return of philosophy as a mandatory school discipline to the official curriculum.

The new phase of Philosophy in the official curriculum

In the first half of the 1920s, the Rocha Vaz Reform, through Decree-Law No. 16,782 - A, of January 13, 1925, establishes the National Department of Education and promotes reforms in primary, secondary, and higher education. This legislation institutes a serial secondary education, lasting six years, aiming to prioritize integral education, with an emphasis on patriotic and humanistic awareness as a basis for higher education. The reorganization of the official curriculum¹¹ includes the school discipline of philosophy in the fifth and sixth years of secondary education.

¹¹ Article 47 ... 3 - History of Philosophy. 4 - Sociology. Article 48, § 3 establishes that "The study of philosophy shall be general, albeit summary," which signifies a departure from the previous historicist orientation. Philosophy is now also required in the Law school entrance examination (Maciel, 1959, p. 20-21, our translation).

It becomes imperative to give Brazilian secondary education its true purpose, providing students with a panoramic view of knowledge, upon which they can pursue any chosen profession. This was the objective of the Rocha Vaz Reform when, under the government of Artur Bernardes in 1925, it sought to make secondary education "not only an essential foundation for enrollment in higher education courses but also a fundamental and general preparation for life, regardless of the profession the individual chooses" (Nunes, 1962, p. 101, our translation).

This inclusion in the official curriculum represents the reintroduction of philosophical knowledge into the process of secondary education, paving the way for new perspectives that break the silence imposed since 1890. Moreover, it provides opportunities for the production, circulation, and utilization of philosophical literature in the country.

In the early 1930s, the *Francisco Campos Reform*, through Decree-Law No. 19,890 of April 18, 1931, deals with the organization of secondary education into serial courses: *Fundamental and Complementary*. The *Gymnasium Course* (Fundamental), lasting five years, comprised thirteen school subjects, while the *Complementary Course*, lasting two years, was intended for candidates for enrollment in Law, Medicine, Pharmacy, and Dentistry courses, as well as Engineering or Architecture.

The idea of separating two cycles in secondary education was indeed a successful one, so much so that the subsequent reform, as well as all currently proposed reform projects, retain it. In the "pre" courses, we had the following [...], History of Philosophy was included in the second year of the pre-law course (Maciel, 1959, p. 21, our translation).

The presence of philosophy occurs in the second year of the Complementary Course, under the denomination of History of Philosophy, as a prerequisite for candidates enrolling in the legal course. According to Nunes (1962, p. 108, our translation), "secondary education has been considered among us as a mere instrument for preparing candidates for higher education, thus disregarding its eminently educational function."

The philosophy programs outlined in the manuals by authors Dom Ludgero Jaspers (OSB - Order of Saint Benedict), *Manual of Philosophy* (1932), and Canon José de Castro Nery (SJ - Jesuit Order), *Philosophy: summary and dictionary* (1931), reveal the structure of the

contents planned for teaching. In their respective manuals, lists containing 40 points/themes¹² of philosophy from the Official Program of the Gymnasium Pedro II are presented.

Additionally, there is a list of 25 points/themes in the Philosophy Program of the State Gymnasium (São Paulo), in Campinas, 1931, organized around seven central themes, Aesthetics, Logic, Ethics, Psychology, Cosmology, Theodicy, and Ontology, specifically detailed in the Jesuit manual. These programs indicate the fundamental themes for the teaching of philosophy, emphasizing the importance of maintaining this organizational structure in the configuration of the process of "teaching philosophy" and "learning philosophy."

And finally, the *Gustavo Capanema Reform*¹³, with Decree No. 4,244, of April 9, 1942, institutes the *Organic Law of Secondary Education*, which establishes the division of secondary education into two cycles: the Gymnasium cycle, lasting four years, encompassing areas of Languages, Sciences, and Arts; and the Collegiate cycle, lasting three years, encompassing areas of Languages, Sciences, Philosophy, and Arts. The Ministry of Education and Health promulgates in the Official Gazette (section I), on January 18, 1946, by Ordinance No. 19, of January 12, 1946, the following wording:

It issues philosophy programs and respective methodological introductions, and determines their implementation in the Collegiate Course of secondary education. The Minister of State for Education and Health resolves to issue, and determine compliance with, in the collegiate course of secondary education, the philosophy programs, and methodological instructions that complete them, attached to this ordinance (Brasil, 1946, p. 852, our translation).

In this case, the *Philosophy Program in the Classical Collegiate Course* comprises the second and third series, and the *Scientific Collegiate Course* is organized in the third series. The themes composing the philosophy curriculum are Introduction, Notions of Psychology, Notions

¹² **Official program of Gymnasium Pedro II. Philosophy. 5th YEAR.** 1-Philosophy; 2-Psychology; 3-The psychological fact; 4-Nervous system; 5-Consciousness; 6-Memory; 7-Association of ideas; 8-Attention; 9-Sensibility; 10-Representative facts. Perception. External world. Personality; 11-Imagination. Ideation; 12-Judgment; 13-Language; 14-Effective facts; 15-Emotions; 16-Activity facts. Reflex. Instinct; 17-Will. Habit; 18-Character; 19-The physical and the moral; 20-Logic; 21-Term; 22-Syllogism; 23-Category. Division and definition; 24-Method. Deduction and induction.; 25-Classification of sciences; 26-Logic of mathematics; 27-Logic of physical sciences.; 28-Hypotheses. Analogy. Probability; 29-Logic of natural sciences; 30-Logic of social sciences; 31-Criteriology; 32-Aesthetics; 33-Ethics; 34-Theoretical morality; 35-Practical morality; 36-Metaphysics; 37-Knowledge-Empiricism and rationalism. Relativism; 38-Matter and soul; 39-Freedom and determinism; 40-Existence of God. Exposition and criticism. Science, Philosophy, Morality, and Religion (Nery, 1931, p. 15-16).

¹³ This reform institutes a serialized curriculum (two cycles) of mandatory attendance and is directed towards higher education. Humanistic culture regains centrality in the intellectual formation of the elite, as the spiritual and patriotic to the nation's leaders (Ferreira, 2008).

of Logic, Notions of Morality, Notions of Aesthetics, Notions of Metaphysics, and Notions of History of Philosophy (and respective subdivisions).

Philosophy appears as the culmination of the entire secondary course: it aims at the integration of knowledge and its synthesis. Thus, it is an eminently formative discipline, more than a wealth of information. While it is true that it is not entirely possible to separate "formation" from "information," each of these aspects, in educational work, relies on the other. The teacher should not forget that philosophy will derive from all the knowledge of the course, now to be revisited in their deepest influences (Brasil, 1946, p. 853, our translation).

The consolidation of the *Philosophy Program* indicates a reorganization of the official curriculum, highlighting the importance of this knowledge in the formation of secondary education and the inclinations of the main philosophical currents in the country (Spiritualist, Positivist, and Materialist). However, the authorization of secondary school philosophy textbooks followed the precepts established by the prevailing legislation, revealing the predominance of Brazilian Catholic authors.

Final considerations

In this historical approach, it was possible to observe that the educational reforms during the imperial period indicate the stability of philosophy in the official curriculum of secondary education, reflecting the importance of the status quo of traditional institutions, especially Catholic ones, which value humanistic education based on the philosophical principles of the scholastic renaissance, grounded in figures such as Aristotle and Saint Thomas Aquinas, to the detriment of the advances of positivist principles in the country.

The absence of philosophy education during the republican period suggests a power relationship between a segment of the ruling/intellectual elite and the state, favoring interests that prioritize professional education in secondary schooling. This strategic posture among educational reforms in the country results in silencing philosophy education in traditional institutions, such as military and secular ones. However, Catholic institutions and the educational reform in São Paulo in 1892 did not adhere to this imposition by the federal government.

To promote the return of philosophy to the secondary school curriculum, the engagement of both Catholic and secular intellectuals is necessary, even if they belong to divergent philosophical tendencies. These individuals must join efforts in pursuit of this

common goal, emphasizing the importance of collaborations among different social groups, such as universities, colleges, institutes, and others, along with the representation of these leaders in the sociopolitical and cultural spheres.

However, the consolidation of philosophy education in the republican reforms of 1925, 1931, and 1942 signals a long period of absence of such knowledge in the nation's formation, an epistemological gap, in an educational scenario inclined towards capitalist interests, which distances essential knowledge and humanistic education of the citizen.

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