

Philosophy and Its Course in History of Brazilian Education

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Abstract The article that follows is about presence and development of philosophy teaching in Brazil, trying to understand several elements involved in that process and, above all, how the discipline has always been treated with some neglect within educational process and national educational project. That points out even being present in our history of education that subject has always been in a condition of dispute to assert itself and become present in our curriculum. Finally, we seek to understand philosophy in curriculum and how it is consolidated in context of national basic education.

Keywords: *philosophy, education, brazil, curriculum*

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1. Introduction

In order to talk about philosophy in Brazil, it is essential to take back the beginnings of development of our society. It is necessary to recall some crucial moments of our formation of a nation project, because in that process influences of philosophical thought have been always present and, if they were so actively present, they would mark our national project and our identity as people who have provided a certain importance to the most complex and abstract thinking, using that to theoretical support of political ideals and ways of living over time.

Since colonial period, philosophical thought has been present in those lands, as Machado [1] has shown us in his work "*A Philosophy in Brazil*", where he traces a chronology of different moments, of philosophical thinkers and currents of thought which prevailed in each one of those periods. He emphasizes his work as part of a first group of several authors and works that they have published, thus having the records of those, but without having them in hand, since their references and proofs of existence came from other citations. That is what the author calls group of "works referred to but not found." [1]

For a seeker about that first moment of our history, we can point out some perspectives as suggestions of understanding of current philosophy: the role of religious orders in Brazilian acculturation, the problem of Portuguese heritage and aspiration of integrating the country into universal cycle.[1] That period goes back to what we have here in terms of philosophical thinking and direction between the sixteenth and eighteenth centuries.

Next, in the nineteenth and twentieth centuries until the First World War, will be marked by integration of Brazil into universal culture, being decisive in that process the arrival of Portuguese royal family in the early 19th

century and finally Independence in 1822. We will live the phase of Compendium of Philosophy highlighting authors like Moraes Vale who has published "Compendium of Philosophy" in 2 volumes in the year 1851; Moraes Torres who has published "Compendium of Rational Philosophy" in 2 volumes in the year 1852; Ferreira França, who has published "Investigations of Psychology" in 1854; Gonçalves Magalhães with the publication of work "Facts of the Human Spirit" in 1858 and Mont'Alverne who has published "Compendium of Philosophy" in 1859. [1]

All those thinkers have been formed and influenced by French philosophy, whose main exponents were Maine de Biran and Victor Cousin, the latter was the creator of spiritual eclecticism which as that has been stated by Maria da Graça C. Lisboa was "a kind of official religion in France". That thought, while not being solid enough to overturn the philosophy of eighteenth century, profoundly influenced our elites and several Brazilian thinkers such as Silvestre Pinheiro Ferreira, Ferreira França, Domingos Gonçalves de Magalhães and Mont'Alverne. [2]

The next moment we will have the presence of three currents of philosophical thought in that country, Positivism, Thomism and Evolutionism. Among those, Positivism, from 1870 will be one of the most influential schools consolidating from that moment with strong repercussion and influence in Brazilian society. Rio de Janeiro has proved to be a great center for study and diffusion of thought through a series of characteristics and cultural devices; if so can be called museums, libraries, institutes of education, colleges and clubs of the time. There was ideal space for proliferation of culture thought in positivist molds. Among great names of that period and authentic representatives of positivism stand out Pereira Barreto, Teixeira Mendes, Miguel Lemos and Benjamin Constant. [2]

So far we have had a philosophy written abroad, only from 1878 a first Brazilian philosophical search, with our

own characteristics is presented, at the book "The Philosophy in Brazil", by Silvio Romero, in that presents a first awareness historical context of our philosophical work. [1]

This work presents a clear definition of what Philosophy would be and proposes this question as one of first problems for Philosophy itself. For Machado, [1] Silvio Romero's approach to that problem about what philosophy is constitutes a great temptation, in his words "it is an almost irresistible seduction", when he deals with problematic of philosophy bound to a cosmopolitan vision of culture giving it a cosmopolitan character as well. Silvio Romero will make the first critique of process of disorganization of philosophy and its loss of identity taking as a reason for that, part of what made Positivism with philosophy. It goes on saying that Philosophy "was 'a general primitive science' that has been losing its dominion and tends towards nothingness. This process in his judgment occurs because philosophy was "losing its dominion by the organization of the particular sciences".

[1]

It is a fact that positivist philosophy is embedded in history of education itself from educational reforms of Benjamin Constant and Rivadavia Corrêa. However, contrary to expectation that that model of education prevailed over the others, we have had since 1891 the appearance of several Law schools, adding during twenty years eight faculties spreaded throughout national territory. For that total of twenty faculties of Law only three of engineering were opened, one of veterinary medicine, one of agriculture and one institute of chemistry in Rio de Janeiro.

The period that will follow will be marked by deep discussions about projects of educational development, especially about which model of University was wanted to build there. Positivists were always resistant to projects of university because they did not agree that one could have a positive teaching next to metaphysical teaching. A discussion that, over the years has made the process difficult, since many positivists have always been in strategic places within the state. Those debates were consolidated from three points: 1° - The foundation of ABE, Brazilian Association of Education, in 1924; 2° - The investigation done by the newspaper "The State of São Paulo" and completed by Fernando Azevedo in 1926; 3° - As a major fact of that whole process, the educational reforms carried out in the 1920s. [3]

The twenties were indeed promising and fruitful in terms of advances and new thinking in Brazilian educational field. In that period, we have had intellectuals like Lourenço Filho, who organized primary education in Ceará; Anísio Teixeira, who structured education system in Bahia, extending access to education and bringing influences of Dilweynian philosophy to those corners; Caneiro Leão in Rio de Janeiro with popular reformation of education and defense of public school; Francisco Campos and Mario Cassanta in state of Minas Gerais. That decade has been confirmed as one of our great moments in terms of discussions and implantations of new educational projects. All of them thinking of education as a form of expansion and advancement of civilization and of social and economic democracy itself. [3]

In the following decade, we will have Manifesto of Pioneers of New Education, more specifically in 1932,

which presents a critique of what has been happening during almost half a century of republican regime, that is evident already in the first paragraph of that Manifesto when it says that:

"In hierarchy of national problems, none has greater relevance and gravity to that of education. Even those of an economic nature can not dispute the primacy of national reconstruction plans, because if organic evolution of a country's cultural system depends on its economic conditions, it is impossible to develop economic or production forces without the intensive preparation of forces cultural and development of skills to invention and initiative that are fundamental factors of increase of wealth of a society. However, if after 43 years of republican rule, if a survey is made of the current state of public education in Brazil, it will be verified that, always dissociating economic and educational reforms, that it was essential to interweave and list them, and to direct them in same direction, all our efforts, without unity of plan and without spirit of continuity, have not yet succeeded in creating a system of school organization that is in keeping with modern needs and needs of country. All fragmentary and disjointed. The current situation, created by periodic succession of partial and often arbitrary reforms, launched without economic solidity and without a global vision of problem, in all its aspects, gives us before desolating impression of isolated constructions, some already in ruin, others abandoned in their foundations, and the best, not yet in terms of being abandoned on their scaffolding". [4]

Manifesto brings commitment to public character of education and the need for state to assume its responsibility as an agent of that process, defending the individual has the right to his integral education. It makes the historical critique of setbacks experienced in that field and how such factors represent delay for development of nation.

"But from the right of each individual to his integral education, it logically follows from the state that recognizes and proclaims it, the duty to consider education, in variety of its degrees and manifestations, as a social and eminently public function that it is called to carry out, with cooperation of all social institutions. Education is one of functions that family, which has been used for benefit of political society, has broken scales of family communism and specific groups (private institutions), to definitively incorporate between essential and primordial functions of state". [4]

A new character was evident in pioneers' intentions, and from them a new educational model was consolidated in the country, especially with the placement of Anísio Teixeira in Ministry of Education and his initiative, which created the University of Federal District with clear objectives to be achieved. From that University we will have a reality of training of researchers before nonexistent in the country. In 1933 we also had the University of São Paulo foundation (USP) with clear intention of a humanist formation.

In process of creation of USP, the great news "was to install the Faculty of Philosophy, Sciences and Languages as "mater" cell of university and withdraw from it professionalizing way". [2] However, this process was interrupted in 1938, when it became "more a vocational school". In that context and historical situation we have

had the introduction of course of philosophy, implanted by: "A French mission made up of professors of that country's renown came to Brazil in the 1940s to create and develop philosophy teaching at the newly established University of São Paulo, founded in 1934, attending to intellectual formation demands of bourgeoisie in São Paulo. The emphasis was on humanistic and thoughtful teaching, not least because the reference to education in Brazil was the European model. Access to university was restricted to social elites". [5]

From then on, philosophy starts to participate in Brazilian school life, but will always be present in that space, without having a precisely defined place from a legal point of view. At the end of the fifties we will experience a profound change in education, especially in secondary education, because in that period development process in country motivates investments in secondary education, considering the training of labor to meet the market and its demands.

"A large part of investments made in education during that period were directed to technical training, offering a qualification of labor to companies that then have settled in Brazil". [5]

Although we have established Law of Guidelines and Basis (LDB) in the 1946 constitutional process, it was only in 1961, in João Goulart government, that we have had preparation of first LDB, Law 4024/1961 which, as one of its guidelines, non-compulsory teaching of philosophy and sociology. That period was interrupted by civil military coup in May of 1964 and our teaching definitively has gained air of an instrumental and pragmatist education in service of a development project of country. With that disciplines of philosophy and sociology have ended up being definitively removed even from vestibular exams. In 1971 with reform of education by Law 5692/1971 - disciplines of philosophy and sociology of curricular components of secondary education will be eliminated definitively, replacing them by Brazilian Social and Political Organization (OSP). [5]

We will then live approximately 25 years of absence from philosophy on secondary school, only in 1986 after the process of political opening we will begin to reappear that discipline in curricula of some schools. As stated by Carvalho and Santos

"Its return has occurred, at first, as an optional discipline, during years of 1980. In 1996, with LDB n° 9394/1996, the situation continues. Article 36, paragraph 1, recommends "mastery of knowledge of philosophy and sociology necessary for exercise of citizenship", but not its presence as a school discipline. That situation is only really changed when, in 2008, Law 11.684/08 reviews article 36 of LDB and establishes obligation of insertion of philosophy and sociology into curricula of high school. [5]

Silvio Gallo [6], one of the great scholars of philosophy in Brazil, brings in his text "Democratic Governance and Teaching of Philosophy in Contemporary Brazil": "I am here, [...] presence of philosophy in curricula of Brazilian high school in the following way: guaranteed presence, in colonial period until republic; indefinite presence, from first republic to civil-military coup of 1964; lack of definition, in the post-1964 dictatorial period; and, finally,

controlled presence, in period of post-1980 "political re-democratization". [6]

We have observed since 2008, when philosophy and sociology have returned to secondary school curriculum, we have seen and experienced that constant need to affirm discipline in school and social space, are still constant questions about validity or not of discipline in educational process. There are innumerable questions about its formative role in life of subject, there is also defense of its exclusion again from the curriculum with law project 6.003, in 2013 that would change arts. 9, 35 and 36 of law no. 9,394, in December 20, 1996, of guidelines and bases of national education. That law project defends the increase of high school hours, application of Enem in serial form and exclusion of philosophy and sociology in curriculum, leaving them contemplated as contents in other disciplines, in molds of what we had before law 11,684 / 2008.

2. The Recent Philosophy in Brazilian High School

Law of Guidelines and Bases of National Education, law no. 9.394 / 1996, in article 36 states that at the end of high school, every student should "master knowledge of philosophy and sociology necessary for exercise of citizenship." This article has represented a fundamental and guiding advance for presence of philosophy in High School, especially since we came from a long period of absence generated by previous laws, law no. 4,024 / 1961, with no obligation and subsequently law no. 5,692 / 1971, excluding that subject of school curriculum.

"From military coup in 1964, it has begun a process of suppression of that discipline from school curricula. Marilena Chauí has affirmed that identification and substitution of 'conscience' for 'civism' was put into practice with creation of disciplines of Moral and Civic Education, in high school and Study of Brazilian Problems, in higher courses". [7]

That reality changes with the end of military regime and with new national curriculum guidelines for high school, when we will return to teaching of philosophy in basic education and its reappearance within schools from 1982, on eve of re-democratization of country, with Opinion no. 7044/82 of Federal Council of Education. Philosophy thus returns to be part of disciplines in diverse nucleus of curriculum. [6]

With Resolution CEB / CNE no. 3/1998, approved by National Council of Education in 1998, and PCNEM in 1999, the official responsible for educational policy of minister - period, members of Ministry of Education and Technology (SEMTEC) and referees of National Education Council (CNE) - characterize philosophical knowledge within set of transversal themes. At that moment, discussions about philosophy as a discipline in school system return to scene and although documents do not exclude disciplinary teaching, transversal presence in curricula already assures to it, in thesis, the subject determined in LDB where it says that "contents, methodologies and forms of evaluation will be organized in such a way that at the end of high school the student

will demonstrate: ... III - mastery of knowledge of philosophy and sociology necessary for exercise of citizenship. [8] The need for a specific discipline is not yet determined, but it opens up better possibilities, since it does not exclude that.

Effectively, philosophy becomes compulsory discipline in three grades of Brazilian High School, starting from June 2008, with the approval of Law n. 11,684, which has changed the wording of Law no. 9394/1996, which previously has indicated only the need for student to have certain knowledge of that subject without specifying in what circumstances and what contents would be worked.

It is from the approval of that law that we will definitely have a "universality" of philosophy teaching covering the entire national territory. This return is not result of chance, but fruit of great effort and engagement of various departments of philosophy in universities, university students and a significant part of society through their associations over the years between the 1970s and the mid-1980s, discussing, proposing and pressuring governmental organs to have initially the return of that as an optional discipline becoming part of curriculum in some states and later, precisely from the 1988 Constitution, with opening and construction process of new LDB if it had the appearance of that in law. [9] From 1997 to 2008 a new clash was established, following two fronts, one policy and one academic in order to conquer and consolidate a place for the discipline over three years that made up high school, achieving success with the sanction of Law n. 11 684 in June 2008. Since then philosophy has become a reality in all Brazilian schools, facing constant challenge of affirming and building itself in those spaces through the action of each professional who places themselves in the exercise of articulating the teaching of that. [9]

However, it is necessary to draw attention to the fact that even returning as a discipline of curricular components from LDB n. 9394/1996 the place of philosophy in curriculum has been reduced to a set of epistemological findings that is not effectively realized in school curriculum, it ended up always being in a second plan and without precision within this, because its character was simply interdisciplinary, which ended for reducing the importance of that in the process. That problem begins to be solved from the obligation of discipline with law n. 11,684 / 2008 making it compulsory together with sociology,

From here some problems begin to resolve and others to emerge. One of the questions that arises is what will be worked on and from where. For philosophy it is proposed a series of orientations through the NCPs and NCBs always directing the action of teacher as a formative agent that aims to train their students for a reflexive practice, these would be carried out based on own thematic axes that would be charged in future by Enem and other evaluation processes, whether of access to university or of measurement of performance and quality of educational process.

3. Philosophy in National Curriculum Parameters and Guidelines

The NCPs give us a definition of what is the discipline of philosophy, saying that this is:

"Generally understood as a critical reflection on knowledge and action, based on analysis of presuppositions of thinking and acting, and therefore as theoretical and critical foundation of knowledge and practices". [10]

We have perceived here the character of that discipline for critical formation of subject and this guidance will always be present in terms of official documents and guidelines regarding the teaching of philosophy. From all these documents we can take as a synthesis what is presented through Curricular Guidelines that came to public in 2006, when he says that the question that arises about what the specific contribution of philosophy in relation to exercise of citizenship for that stage of formation of secondary education, the answer is that "It is pertinent, specifically to philosophy the capacity for analysis, rational reconstruction and criticism, from understanding that taking positions before proposed texts of any kind (both philosophical texts and non-philosophical texts and discursive formations not explicit in texts) and to express opinions about them is an indispensable presupposition for exercise of citizenship". [11]

Philosophy being this discipline, it can not give up its transversal character, because this would entail the non-fulfillment of its end as a theoretical and critical discipline of knowledge and practices. That aspect opens the possibility of reaffirming the construction of what some authors call Republican Education, which is understood: "as a process of human formation that allows access to knowledge, ability to think, argue, judge and make choices That allow conscious insertion in social and political processes, and participation in public sphere. In short, an education that empowers the dispossessed with necessary skills to make them feel and become people, or active citizens ". [12]

In a context of Brazilian republican tradition, one of the questions that is posed in thinking of some authors and very clearly in Gallo is that, "in context of construction of a new democratic governmentality, philosophy comes to attend to mechanisms of control of this governmentality, when preparing individuals in context of student population to act according to elements of this machinery. [9]

It is necessary that learners are able throughout that process to build conditions for resolution of philosophical problems through educational experience established with philosophy in an intellectual and humanistic way through critical thinking. [9] Philosophy is then justified by opportunizing young students to develop critical and autonomous thinking, "[...] in other words, philosophy allows them to experience a thought for themselves". [9]

It is in that context philosophical thought and its teaching in Brazil have been developing in recent years, but in recent year of 1916 we had a turn around the discussion about its compulsion in curriculum with proposition of a provisional measure, excluding it from components curricular. The proposal was inserted in context of high school reform presented in provisional measure 746/2016. At this moment we have had a historical conquest of years again, and again it will be for philosophy to resist and to return to reality that is imposed upon it. As we are discussing the development of philosophy in course of history, we open this parenthesis only in order not to pass unharmed a new situation and discussion that has appeared to us in recent times.

Resuming what was the course of discipline in that period of its regulation as an official within national curriculum of high school, philosophy has given itself the role of forming citizen par excellence, one who will have a critical spirit, ethical sense, good training and political insight. It reserves the function of being the bastion of moral and ethical indoctrination within the school institution that serves capitalist society and the democratic state well. We can say that is the place reserved for this discipline within the same curriculum being questioned about what it serves. That is, in our view, one of the obstacles of thinking philosophy in high school, breaking instrumentalization dictated by bureaucratic apparatus of state and those same devices remove the possibility of action to face the real. Teaching of philosophy and various issues present in that is a subject that much has been discussed. We will continually be reading articles, theses, books, dissertations and various other forms of discussion and dissemination on the subject. Raising implications of that in the everyday of our pedagogical practice is a way of reviewing public character of curriculum of philosophy developed in our schools and by complementarity in educational system. In an indirect way, one can attribute to philosophy the role of helping "recreation of school as a public space of collective decision, based on a new conception of citizenship". [13]

We are faced with a great paradox, we lack an identity for teaching while the following of a single model may not constitute the possibility of that identity, but its own negation. Philosophy must become judge of itself and its practice, so that it does not fall into a labyrinth waiting for its death while it is questioned why it has stopped in that place. It is a practice to think from its praxis. We can also follow what Cerletti suggests by saying that it is up to that discipline to enable the subjective construction based on objective and conjunctural elements, having a public dimension. [14]

Philosophy extrapolates the question of historical transmission of accumulated contents, its meaning is in making other participate in construction of knowledge based on their needs and their presuppositions. It is beyond private, goes to dialogical as a possibility of collective construction of a public space. We understand and agree as follows: "[...] Teaching Philosophy is giving place to other's thinking. It is meaningless to convey philosophical 'data' (that is, information extracted from history) as if they were parts of an antique shop with which young people would have no connection. There is no sense in trying to convey them without quickening them by asking the students. The logic of philosophical antiquarian, which treasures jewels to offer them to some few privileged ones, is silent to philosophize and mutilates its public dimension.

Philosophy is not a private matter, it is built in dialogue. To teach means to withdraw philosophy from the private and exclusive world of a few to put it in the eyes of all, in collective construction of a public space. Of course, ultimately, each one will choose whether to philosophize or not, but he must know that he can do it, that it is not an unfathomable mystery that only a few have access on. And in this, the teacher has a fundamental task in

stimulating the will". [14]

It is taken to learn philosophy as an experience of thinking, as creation of concepts as Deleuze and Guattari points out. In one of his last works destined to teaching of philosophy, Gallo comes to show that he opts basically for that perspective for two reasons: "First, by its generality: it is applicable to any and all philosophy produced throughout history and therefore affirms the diversity of philosophies. Secondly, by its creative character: in considering philosophy as an activity of thought, it does not make sense to teach philosophy as a parade of ideas to be assimilated or decorated. On the contrary, the sense of teaching philosophy lies in making its practice possible by learning what was practiced by philosophers in history". [15]

Philosophy in high school is the very experience of constructing concepts, tracing for it steps that enable the experience of thought and thought as a learning process; Those stages would be sensitization, problematization, investigation and conceptualization. As he says "with the realization of that movement of thought in four stages, it aims at a living, pulsating and disquieting contact with philosophy. Rather than giving us ready answers, that movement puts us in an incessant and permanent request". [15]

4. Final Considerations

We call attention here to the fact that, over the last 20 years when philosophy was an integral part of curriculum instituted with law no. 9394/1996, as interdisciplinary content and later from 2008 with law No. 11,684 / 2008 became an obligatory discipline, that was consolidating and resuming its place in educational space. This place was not consummated, that is, its obligation was not enough for it to become a discipline included in curriculum, had this happened, at this moment we would not have to worry, because even if it was not compulsory certainly, it would be maintained just like so many others disciplines that are no longer questioned about their space in educational everyday. Inclusion is a phenomenon that goes beyond compulsion and can be quietly present regardless of whether or not it is mandatory. We want to believe that the work carried out, until this moment legitimates its continuity, assuring its presence in school life.

For all that has been said, we can conclude that re-politicization of education is crucial for its improvement and development. We can not expect or let this discussion be dominated by bureaucrats and technocrats as it has been put at present moment of history and that the decisions are driven by economic interests and economic needs of state or whims of some politicians.. It will be by education and the end to which society itself will survive, or else we will always have decadence and barbarism as destiny, and this will not only occur through the absence of philosophy, sociology, arts, physical education or any other discipline in the curriculum, but by absence of effective valuation of what education is within a civilizational process.

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