

Oratory as a didactic resource for high school philosophy teachers



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ABSTRACT

This study addresses the relevance of public speaking as a crucial tool for high school philosophy teachers, aiming to arouse students' interest in philosophical thinking and encourage them to a

reflective and critical approach. The research investigates the ability of public speaking to convey philosophical ideas effectively, promoting more engaging and accessible teaching. Based on a literature review and analysis of the research objectives, this study aims to highlight the importance of public speaking in philosophical education, concluding that its incorporation can contribute significantly to the development of philosophical skills and student engagement.

Keywords: Public Speaking, Teaching of Philosophy, Middle school, Skills development, Effective communication.

1 INTRODUCTION

The teaching of philosophy in high school is widely discussed in various academic contexts. In order to comply with the National Curriculum Guidelines (DCNs) of the Philosophy Course, which establish the development of reflective, argumentative and critical competence in students, several methodologies were proposed. This research, linked to the research line "Teaching Philosophy: teaching methodologies, curriculum and didactic issues," aims to explore the feasibility of oratory as a methodological and didactic resource in philosophy classes.

The teaching of philosophy, as highlighted by Tretin and Goto (2009), involves the "exercise of subjectivity" and is shaped by history, as knowledge emerges as a strategy of existence. The ability to communicate effectively is essential for the preservation of human existence, as life is full of discontinuities and therefore the transmission of knowledge between generations is critical.

In this context, it is imperative to improve our communication skills, especially public speaking, to express ideas clearly and understandably to the target audience. Professors, especially of philosophy, often deal with complex theories, requiring a superior skill of verbal expression to engage students, since they may have difficulty accepting the discipline of philosophy.

The focus of the research is to address the importance of oratory as a means of bringing students closer to philosophy, encouraging the development of critical reflections and promoting personal and



social change. This urgency was evidenced through public speaking courses and classroom interactions, as observed by Oliveira and Oliveira (2018), who highlight the potential of public speaking to contribute to lifelong happiness.

Based on Anderson's (2016) hypothesis that oratory is reemerging as a fundamental element in the dissemination of ideas, this study seeks to understand how teachers and students, through oratory, can find in Philosophy a source of personal satisfaction and intellectual growth.

The central research problem that guides this study is: Can oratory be considered a fundamental instrument for the Philosophy teacher to be able to arouse the interest of high school students in philosophical thought, encouraging them to engage in a "radical, rigorous and comprehensive" approach to Philosophy and, consequently, encouraging them to critically explore the world around them?

The general objective is to reflect on the importance of oratory as a technique for the dissemination of ideas by the Philosophy teacher, enabling students to explore philosophical issues in their personal and social lives.

The specific objectives include the presentation of the relationship between philosophy and oratory, the investigation of the relationship between oratory, teaching and student in the documents that govern High School and the emphasis on the importance of oratory in the training of the Philosophy teacher. The study seeks to integrate oratory into the teaching of philosophy, making philosophical knowledge more accessible to students, thus promoting a deeper and more reflective understanding of the discipline.

This research is essentially theoretical-exploratory in nature, supported by a literature review. We adopt philosophical methodological approaches to the analysis of concepts and theories, drawing on the expertise of experts in oratory and philosophy teaching. In the light of the exploratory perspective, our intention was to familiarize ourselves with the phenomenon in question, acquire new perceptions and conceive innovative ideas, following the precept of Cervo and Bervian (2002, p. 69) that this stage represents the starting point in any research endeavor. We conducted a brief but substantial review of the relevant topics – philosophy, public speaking, and philosophy teaching – drawing on pertinent scholarly sources, including literary works and scientific articles, as well as exploring current educational legislation.

1.1 PHILOSOPHY AND THE AWAKENING OF 'THAUMA': THE IMPORTANCE OF ORATORY IN THE TEACHING OF PHILOSOPHY

The term "philosophy" originated in ancient Greece, deriving from two other words: "philos," which denotes friendship or affection, and "sophia," which refers to wisdom or knowledge (Chauí,



2012). Etymologically, "philosophy" implies a love of knowledge or a friendship of knowledge. In short, it is a passion for the mysteries of existence, encompassing its principles and causes.

In a broader interpretation, philosophy can be defined as "an unlimited and unregulated speculation on any theme or issue, at the mercy of the inclination of each author, his preferences and even his states of mind" (PRADO JUNIOR, 2003, p. 6), which expands the love for knowledge exponentially.

According to Aristotle cited by Rezende (1998), philosophical thought has its roots in "thauma", a term that denotes astonishment, admiration and perplexity, all of which instigate a reaction to life. The "thauma" is something that captures our attention to the point of causing us to question and interrogate ourselves incessantly. This awakening demands of us an explanation in the face of a world that presents itself to us as a cosmos in the midst of chaos. Philosophy emerges from the human condition itself, which is faced with a strange, complex, and disordered universe. However, human beings tend to get used to or be conditioned to a stable and unchanging reality, which pushes them to detach themselves from torpor or to leave the "cave", as Plato suggests.

Kohan (2013, p. 56) states that "philosophy, first and foremost, is a practice, an occupation, an experience, and a human activity." Therefore, it is crucial to emphasize once again that the "thauma" is present from childhood, and it is enough to observe the development of a child to confirm this assertion. The child is naturally curious and tirelessly inquisitive, as he experiences life as something always new and unexpected.

However, as the years go by, we tend to stifle and bury this astonishment, wonder, and bewilderment in the face of the world. It is challenging to rescue this enchantment in a multiple and wonderful world in a society where answers are readily offered, that is, they are considered immutable and unquestionable, and norms are accepted without challenge. The tendency is for us to settle down, becoming dogmatic, arduous and repressive adults of the "thauma" of children and youth.

To revive the curiosity and amazement at the world inherent in children, a possible solution would be to cultivate friendship and a love of wisdom. However, in order to love something, it is necessary for that something to attract us to the point that we establish a relationship that gradually leads us to love the object of desire. In this context, it can be considered that oratory is a means of facilitating this encounter, transforming it into a passion and, consequently, making the student come to love philosophy. Oratory is a powerful tool to awaken the student to philosophical principles and to the "thauma".

According to Mendes (2017), it is imperative that the Philosophy teacher is a thinker, a philosopher, so that he has the ability to transform the classroom into a space for reflection, minimizing the technical approach as the teaching standard. However, in addition to being a qualified thinker, in order to legitimize this title before the students, the teacher needs, in addition to the theoretical



foundation, to have a solid training in oratory to transmit the ideas he wants to promote and, in this way, stimulate debates. Theoretical exposition alone would not be enough to instigate the student to enter the universe of reflection.

It would be crucial, therefore, for the teacher, through the art of public speaking, to make the philosophical content accessible, since, on many occasions, it becomes unintelligible even to colleagues and, for the most part, obscure to students. In other words, the teacher should express himself in a clear and persuasive way, even using immanent languages to captivate the audience. By doing it more appropriately, it would tend to obtain remarkable results (ANDERSON, 2016).

1.2 PERSUASION THROUGH PUBLIC SPEAKING: THE POWER OF IDEA, IDENTIFICATION, AND TECHNIQUE

According to Chauí (2012, p. 189), language is defined as "a system of signs or signals used to indicate things, for communication between people and for the expression of ideas, values and feelings". This broad definition views language as an interactive system that identifies objects with the purpose of facilitating communication between individuals and disseminating ideas, values, and emotions.

According to Polito (2008, p. 8), the history of humanity is, to a large extent, the history of the evolution of the word, a complex and symbolic language that differentiates human beings from other animals and that is fundamental for the construction of culture. It is through language and word that we develop an awareness of ourselves and others, as well as being the foundation of human communication, a vital element that is often challenging to express effectively, to both small and large audiences. To overcome this difficulty, public speaking and its resources are exploited to make communication efficient.

Oratory is a linguistic resource used to present arguments in a clear and persuasive way, with the aim of "provoking or increasing the adherence of minds to the theses presented" (J. DUBOIS et al, 1974, p. 21). In other words, the art of oratory seeks to be a tool that disseminates ideas and effectively influences interlocutors. To understand it in depth, it is essential to explore this language tool.

First, it is important to clarify that our focus is on deep oratory, which is part of the human essence and uses encapsulations to convey ideas, as suggested by Anderson (2016), as a powerful means of changing people's perspective of the world.

In deep oratory, three key elements stand out: the idea, the identification with the idea and the technique (PERELMAN AND TYTECA, 2005; ANDERSON, 2016).

The idea is the essence of what is intended to be communicated and must be capable of changing a person's or group's conception of reality. For this, it must be something significant and relevant, because "all argumentation seeks the adhesion of minds and, therefore, presumes the



existence of an intellectual contact" (PERELMAN AND TYTECA, 2005, p. 16).

A propagated idea needs to be motivating, because only then will it remain in time. Exemplifying with notable historical figures and their ideas that endure: in philosophy, Plato and the idea of the supreme good; in religion, Christ and faith in salvation; in the black movement, Martin Luther King and his dream of freedom (I have a dream). These people spread powerful ideas that contained a truth and a purpose, contributing to transform people and, consequently, reality.

Identification with the idea is another fundamental element for those who want their ideas to transcend the barriers of an auditorium and endure over time. An idea devoid of passion tends to be ephemeral in history, while a passionate and symbiotic idea, on the contrary, tends to endure, as people are naturally attracted to individuals who have passion and conviction in their ideas (GALLO, 2014). Passion infects, engages, excites and establishes connections with the audience.

An idea devoid of an emotional component leaves the speaker vulnerable in front of the audience, as listeners tend to close themselves off to what is being conveyed. As stated by Perelman and Tyteca (2005), it is essential that the speaker, when speaking, has listeners willing to listen and, for this, must create a psychological state that is only possible when there is identification and connection with the theme. The speaker must be morally qualified to address the subject.

According to Anderson (2016, p. 55), "it is not possible to push knowledge into the brain. It needs to be pulled." In order for someone to grant permission, they must first feel that the idea is part of the speaker's life and that it will be part of their own life, establishing a triad: idea, speaker, and listener. "The great orator, the one who has ascendancy over others, seems animated by the very spirit of his audience" (PERELMAN and TYTECA, 2005, p. 27). History is full of examples, since the ideas that have stood the test of time have not come alone; Those who propagated them came along and conquered the rest. Once again, Jesus is cited as an example, because the idea and the audience are inseparable. Where he is, there is his idea and the people who have been captivated.

Technique is also essential for the speaker to be able to convey their ideas effectively, revealing the truth contained in them and impacting the audience in a way that persuades them. As Anderson (2005) observes, if the speaker conducts his lecture in an appropriate way, he can imprint the idea in the minds of the listeners and, based on this, make them consider that their worldview may not be completely correct, thus encouraging a possible transformation.

For this to occur, technique plays a crucial role. Perelman and Tyteca (2005, p. 9) state that it is "incontestable to prepare the public, making them more receptive to the arguments that will be presented". Gallo (2014, p. 9), considering "ideas as the currency of the 21st century", brings a practical and economic perspective to oratory and highlights that "ideas, when packaged and transmitted effectively, have the power to change the world". Therefore, it is essential to know and study the techniques that can amplify the propagation of an idea.



Polito (2018) points out that the one who manages to combine technique and communication style is the real winner, someone who has an idea to share, identifies with it and uses the entire technical repertoire to give the listener a gift. It is only possible to "present someone with an idea when minds are prepared to receive it" (ANDERSON, 2005, p. 43). Therefore, it is essential that there is a symbiosis between the idea, the speaker and the audience for the communication to be truly effective.

1.3 THE SYMBIOSIS BETWEEN PHILOSOPHY AND ORATORY: EXPANDING THE COMMUNICATION OF PHILOSOPHICAL THOUGHT

Philosophy is the love and friendship for knowledge, thus becoming an intrinsic practice of our daily lives, something that permeates and is part of our lives. To communicate his questions, studies and theses, the philosopher uses both writing and speaking.

Writing has been a fundamental means for the preservation of thoughts over time, ensuring a high level of reliability in relation to the ideas transmitted. However, the use of speech is and always will be necessary to disseminate these ideas, since few people have access to books and, even for those who do, a "translation" is often necessary. In this context, speech alone is not enough; Good oratory is necessary so that both laymen and experts can understand philosophical ideas.

When it comes to the teaching of Philosophy, especially for high school students, Favaretto (1993) questions what is necessary to make philosophical content more intelligible. One clue to an effective response would be for the teacher to incorporate public speaking into his or her efforts to disseminate philosophical ideas and stimulate philosophical thinking among students.

Ideally, the teacher should use the entire arsenal of oratory in their classes, considering the essence of the ideas, the identification with the ideas and the best techniques to allow students to understand and fall in love with the knowledge presented.

Philosophy and oratory should go hand in hand, since philosophy brings thoughts and oratory manifests them to the world, especially to those who are not experts in the field. We argue that without oratory, philosophy would be confined to books and brilliant minds, accessible and appreciated only by a few, and inaccessible and disregarded by the majority, a scenario that seems to be playing out today.

We believe that it is essential to awaken passion to promote the encounter and, consequently, the love for the object of study, in our case, to allow high school students to find, fall in love and come to love Philosophy.



1.4 THE CRUCIAL ROLE OF PUBLIC SPEAKING IN THE DEVELOPMENT OF STUDENTS' SKILLS IN TEACHING PHILOSOPHY

In this topic, it is discussed, in the light of oratory, what the official documents signal on the subject, since there is no clear and specific manifestation in this regard. In fact, we have already left our criticism, because we speak of several competencies, however, they seem to exclude the communicative competence for the teacher and the student.

As already pointed out by Anderson (2016), this competence is no longer a differential to be conquered, but an imperative to achieve success in all areas, especially in the one that is intended to present and foster thoughts. In other words, oratory should be part of the teacher's life, so that he can clearly communicate the ideas of the past and those in force, so that the student can better understand them and also improve his ability to communicate with the world.

According to LDB (9394 – 12/20/1996) – Law of Guidelines and Basis of Brazilian Education, the student must have his "improvement [...] as a human person, including ethical formation and the development of intellectual autonomy and critical thinking (SECTION IV, ITEM III). On the other hand, the PCN's – National Curriculum Parameters (p. 61), point out that the student has to be able to "debate, taking a position, defending it argumentatively and changing position in the face of more consistent arguments" and that "Philosophy, therefore, was born in the social space that constituted Greek democracy, a space-square (agora) created as a function of the Public debate about common life".

We understand that the human improvement that the LDB deals with, also gives rise to the communicative capacity through speech, an element that seems to be clearer in the PCN's, when it addresses the debate, a preponderant element in oratory.

The BNCC – National Common Curricular Base (2018, p. 548), regarding the teaching of Applied Human and Social Sciences in High School, where Philosophy is inserted, highlights that the area of Applied Human and Social Sciences still has the great challenge of developing students' ability to establish dialogues between individuals, social groups and citizens of different nationalities, different types of knowledge and cultures.

The ability to establish dialogues, in our understanding, is strictly linked to communicative competence, the ability to express oneself well in public. In this way, mastering the techniques and instruments of communication,

[...] Young people build hypotheses and elaborate arguments based on the selection and systematization of data, obtained from reliable and solid sources. The elaboration of a hypothesis is the first step towards dialogue, which always presupposes the right to be heard. It is through dialogue that students broaden their critical perception of both scientific production and information circulating in the media, putting into practice systematic doubt, an essential element for the improvement of human conduct (BNCC, 2018, p. 548).



As the BNCC points out, it is through dialogue and debate that we improve our reasoning capacity and, thus, we can tend to improve our human coexistence.

As for the specific competencies of human and social sciences applied to High School, for our object, we highlight the 6th, where the student must "participate, personally and collectively, in the public debate in a conscious and qualified way, respecting different positions, with a view to enabling choices aligned with the exercise of citizenship and their life project, with freedom, autonomy, critical awareness and responsibility (BNCC, 2018, p. 558)".

Thus, it is noteworthy that, even in a veiled way, in our understanding, the LDB, the PCN's and the BNCC, perhaps a little more explicit, as well as the other documents, point to the need to master oral communicative competence to meet the legal requirements and, in particular, those of humanization. That is, the student must develop and improve his oratory ability

1.5 THE IMPORTANCE OF PUBLIC SPEAKING IN THE TEACHING OF PHILOSOPHY: THE VITAL ROLE OF THE TEACHER

With regard to the activity of the teacher, especially the Philosophy teacher, the documents, in our understanding, follow the same line pointed out to the students, but with the difference that it is the teacher who is responsible for ensuring that the understanding of the philosophical contents reaches the student in a clear way. This allows the student, by understanding well, to assimilate these contents, develop the skills required by the documents and, at the same time, improve their communicative skills, since they will have an example and inspiration.

According to the LDB, Art. 36, item II, the teacher must adopt "teaching and evaluation methodologies that stimulate the students' initiative". The National Education Plan (PNE), when dealing with the guidelines for the continuing education of teachers, states that "training should aim at reflection on educational practice and the search for its technical, ethical and political improvement". In addition, the National Curriculum Guidelines for Basic Education (DCNs), when dealing with Secondary Education (p. 171), state that it is necessary to "review the training of teachers so that they can face the new and diversified tasks entrusted to them in the classroom and beyond".

An analysis of the three documents presented indicates that teachers need to rethink their teaching practice in order for students to grow in proactivity. In this sense, technical improvement, among other important elements, is fundamental. In our view, public speaking techniques are essential to improve the quality of teaching. As previously pointed out, oratory techniques have the potential to influence behaviors and prepare the ground for people to be receptive to the arguments being communicated (PERELMAN and OLBRECHTS-TYTECA, 2005).

Reflecting on teaching practice, Neto (2021, p. 126) points out that:



"The philosophy teacher must use all the tools available to initiate and conduct philosophical reflection. The world materialized in human manifestations and achievements constitutes the necessary instrument for philosophical practice, which involves reflection on the world based on the experiences lived by the human species throughout its history. Art, philosophical traditions, science and religion, all human manifestations are resources for philosophical thought."

This means that the teacher must explore all the teaching resources available to present the philosophical knowledge to the students. The ancient art of persuasion, as a technique and tool to captivate and keep students' attention, is particularly relevant in Philosophy classes in High School, where students often have difficulty concentrating on theoretical content. Here, persuasion refers to the ability to attract the audience's attention to disseminate an idea.

As is well known, Philosophy had its origin in a social context where Greek democracy was practiced, in the agora, where public debates took place on issues of the common life of the citizens of Athens. Therefore, given that the school environment aims at the construction of knowledge and community life, the student is immediately invited to participate in debates, starting with the school environment. The ability to take a thoughtful position can only be developed during the teacher's presentation, in his or her own oral presentation, in small group discussions, or in general debates in the class. It is essential that the teacher offers students the opportunity to ask questions, answer, ask for clarification, oppose, criticize, confront different positions and possibilities, refuse interpretations and make interpretations. In addition, students should be encouraged to change positions when they are convinced that their position is not necessarily the best (DCNs, p. 61).

We found a clearer recommendation in the National Common Curricular Base (BNCC) in the part that addresses the areas of Human Sciences and Applied Social Sciences. The BNCC highlights the importance of mobilizing didactic resources in different languages (textual, imagery, artistic, gestural, digital, technological, graphic, cartographic, etc.). This suggests that the Philosophy teacher should develop oratory as a fundamental didactic resource to promote teaching-learning and student engagement, as well as to promote the construction of an ethical and moral attitude.

In his article, Tomazetti (2010) discusses the practices of future Philosophy teachers to effectively attract students. They observed that new teachers tended to reproduce the practices they criticized. One possible solution is for the new teacher to take the time to think about how the classroom dynamics work, in order to create opportunities for "gaps" and "cracks" in the sedimented model, making the class a new event.

In this line of thought, Kohan (2013) suggests that pedagogical action, mediated by dramatic art, can be a promising path. Theatre is, par excellence, the field of oratory. Therefore, in addition to many other elements, we believe that the didactics of oratory is fundamental for the teaching of Philosophy, in order to fulfill what the documents propose.



To realize this proposal, we believe that the teacher, whether beginner or veteran, must understand and practice public speaking effectively to persuade students to participate and internalize the elements of the lesson. For example, Oliveira and Oliveira (2018), in their article on rhetoric and argumentation in school education, highlight the importance of considering the audience as a fundamental element for listeners to engage with the discourse. This indication is crucial because, in order for an argument to develop, it is necessary that those to whom it is addressed actually pay attention (PERELMAN and OLBRECHTS-TYTECA, 2005, p. 20).

Mentioning a subject repeatedly without effectively engaging listeners is not enough. Effective communication involves more than just talking; It requires being heard and understood, promoting active participation. For this to occur, Perelman and Olbrechts-Tyteca (2005, p. 17) state that "the minimum indispensable to argumentation seems to be the existence of a common language, of a technique that enables communication". Therefore, the teacher needs to value the students' adherence, their consent, and their mental engagement with the content of the lesson. Once again, we emphasize that public speaking is an essential way to achieve this goal.

What is expected of the teacher is that he unites his philosophical knowledge with oratory, creating a skill that allows the knowledge he intends to share to reach the students in an intelligible way. This implies that the learner must be willing to take in what is being said, be interested in the content, and develop a critical understanding of that knowledge.

1.6 THE POWER OF PUBLIC SPEAKING: CULTIVATING A LOVE OF PHILOSOPHY IN HIGH SCHOOL

Through public speaking, we can disseminate ideas efficiently and effectively. Therefore, we believe that this skill is a fundamental ally for teachers to awaken the interest of high school students in philosophy and cultivate a love for knowledge.

Oliveira and Oliveira (2018) point out that rhetoric and oratory date back to Sicilian Greece around 465 BC. Initially, they arose to meet legal demands, but over time, they also proved crucial for teaching and philosophy. However, it is noticeable that this connection between oratory, teaching, and philosophy is underutilized in schools.

In this context, many philosophy professors may be experts on the subject, possessing a vast amount of knowledge, but may not know how to transmit it effectively to the public. Therefore, we propose that they transform the classroom into a practical laboratory (FERREIRA, BRISKIEVICZ AND FERREIRA, 2018). To achieve this, we suggest that they use the entire repertoire of the art of public speaking to bring together the teacher, the student and philosophy in a chain of friendship through knowledge.



According to Tomazzetti (2010), many teachers face structural challenges in the school and deal with a great diversity of students. In addition, they face a certain apathy from students and a supposed lack of "philosophical culture". The author lists several difficulties pointed out by teachers as justifications for the difficulties in teaching.

Carvalho, in an article on oratory and rhetoric as complementary tools in teacher training, already highlights the importance of oratory/rhetoric as a differential for future teachers. This is because many, as well as students, may feel a certain inhibition and difficulty in public expression. In addition, it is essential that the teacher knows how to make a good oral presentation of the content he wants to transmit.

Language and, consequently, the ability to speak in public are skills that are developed from childhood and must be improved throughout life. Otherwise, we run the risk, as Kohan (2013) points out, of dehumanizing ourselves, returning to a more primitive state. We must continue to develop our communicative capacity, as we are beings in constant evolution.

How can we pave the way for students to genuinely fall in love with philosophy? Araújo (2021), in an article that addresses the Assessment of Learning in Philosophy, highlights the importance of theater as an aesthetic didactic tool. Theater provides a context for students' protagonism, allowing them to act as actors in a plot that they can construct themselves. This aesthetic experience dialogues with philosophy and can enchant students with its philosophical knowledge.

From this perspective, we suggest that teachers use oratory and its entire repertoire to attract students' attention. With this, one can create a pleasurable and long-lasting philosophy learning environment. In addition, it seeks to awaken critical citizens who value knowledge, because, as it says in 1 Corinthians 13:8: "Love will never pass away".

Just like love,

The use of argumentation implies renouncing the exclusive use of force, valuing the interlocutor's adhesion through rational persuasion, and not treating the interlocutor as a mere object. Argumentation requires the establishment of a community of thought that excludes violence (PERELMAN and OLBRECHTS-TYTECA, 2005, p. 61).

Love and argumentation go hand in hand, since loving means putting oneself in the other's shoes, while in argumentation, it is crucial to interact from the perspective of the interlocutor. In both cases, our beliefs and prejudices should be minimized as much as possible to establish a greater affinity between lovers and debaters.

Through this harmony promoted by oratory, we believe that the teaching of philosophy can be grounded in a solid foundation to awaken the love of knowledge.



2 FINAL THOUGHTS

Philosophy, understood as the love and friendship of knowledge, is like a sharp blade that cuts through the curtains of ignorance. However, it seems that it has been largely confined to the confines of academic institutions and the minds of scholars. Therefore, it is the role of the orator, the one who masters the art of oratory, to seek to translate in a simple way the thought of the great philosophers and, thus, to win adherents to philosophical ideas.

The philosophy teacher, whether he is a philosopher by training or not, as evidenced in the official documents and in the analysis of oratory, must employ all available didactic resources to arouse the interest of high school students in the study of philosophy.

In conclusion, the use of oratory, in its conceptual depth, is a valuable methodological and didactic tool that the philosophy teacher should use in order to make the teaching of philosophy relevant and enjoyable for high school students. In this sense, we advocate the inclusion of oratory studies and practices in the general training of teachers, especially in the training of future philosophy teachers. This will allow these teachers not only to master thinking and writing, but also, and above all, to know how to convey the content effectively to students. Therefore, we suggest that the study of oratory be incorporated not only into the general training of teachers, but also into the specific training of future philosophy teachers.

This research, in no way, intends to exhaust the theme, since its breadth is related to love, an eternal element. It has limitations and merits, like any study, and therefore we recommend that further research be carried out, exploring the richness of this field, in order to shed more light on the topic.



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