

ARTIGO

BETWEEN THE PHILOSOPHICAL AXES: THE PHILOPHICAL COVERAGE OF THE BRAZILIAN NATIONAL HIGH SCHOOL TEST (ENEM) IN TERMS OF THE COMPLEMENTARY GUIDELINES TO THE NATIONAL CURRICULAR PARAMETERS (PCN+)**ESTER PEREIRA NEVES DE MACEDO¹**ORCID: <https://orcid.org/0000-0002-1908-7279>

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ABSTRACT: This article examines how the themes proposed for philosophy at the high school level by the Complementary Guidelines to the Brazilian National Curricular Parameters (Orientações Complementares aos Parâmetros Curriculares Nacionais – PCN+) were materialized in philosophy questions in Brazilian National High School Exam (Exame Nacional do Ensino Médio – Enem). In order to do so, 73 Humanities questions in the Enem tests between 1998 and 2018 were identified as containing primarily philosophical topics. Then, each of these questions were classified in terms of the components of the PCN+ Parametres which it mobilized. By means of an analysis of the quantitative and qualitative coverage of the philosophy component of the exam through the years, this article illustrates some challenges and possibilities that the tests present to the implementation of curriculum normatives. This discussion is particularly important at this moment, when a new Enem is under construction, to adjust to the New High School Curriculum and the new National Common Core (BNCC), especially considering the emphasis that these documents place on concepts such as integration, interdisciplinarity, and autonomy as means to overcome fragmentation, be it between forms of knowledge, between people, between theory and practice. To conclude, I present a few indications about how these reflections contribute to flag points of attention relative to the continuing presence of philosophy in the exam considering its imminent reformulation.

Keywords: high school philosophy, Brazilian National High School Exam (Enem), curriculum documents, Brazilian Common Core (BNCC), Complementary Guidelines to the Brazilian National Curricular Parameters (PCN+).

ENTRE EIXOS: FILOSOFIA NO ENEM A PARTIR DAS ORIENTAÇÕES COMPLEMENTARES AOS PARÂMETROS CURRICULARES NACIONAIS (PCN+)¹

RESUMO: Este artigo analisa os eixos temáticos que as Orientações Complementares aos Parâmetros Curriculares Nacionais (PCN+) apresentam para a filosofia no ensino médio, de forma a verificar como

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esses eixos se materializaram em situações-problemas em itens de filosofia ao longo dos vinte anos entre a criação do exame, em 1998, e a publicação da Base Nacional Comum Curricular, em 2018. Para esta pesquisa, foram examinadas as edições do Exame Nacional do Ensino Médio (Enem) entre 1998 e 2018 e identificados 73 itens de Ciências Humanas com temáticas e abordagens compatíveis com o ensino de filosofia nesta etapa. Para cada um desses itens, buscou-se identificar qual aspecto dos PCN+ para a filosofia foi mobilizado, tabulando-se os quantitativos totais para cada um dos elementos acionados dos PCN+ para filosofia ao longo de vinte edições do exame. Por meio de uma análise da evolução de quantitativo e cobertura de itens de filosofia ao longo dessas duas décadas, este artigo ilustra alguns desafios e possibilidades que o exame oferece à implementação de referenciais curriculares. Tal discussão é particularmente importante neste momento em que se pensa na construção de um novo Enem a partir do Novo Ensino Médio e da nova Base Nacional Comum Curricular (BNCC), especialmente considerando a ênfase que os PCN+ e o Enem bem como a BNCC e a lei do Novo Ensino Médio dão a conceitos como integração, interdisciplinaridade e autonomia como forma de superar a fragmentação, seja entre conhecimentos, seja entre sujeitos, seja entre teoria e prática. Ao final, apresentam-se algumas indicações sobre como essas reflexões contribuem para sinalizar pontos de atenção em relação à presença da filosofia no exame, tendo em vista sua iminente reformulação a partir da BNCC.

Palavras-chave: filosofia no ensino médio, Exame Nacional do Ensino Médio (Enem), referenciais curriculares, Base Nacional Comum Curricular (BNCC), Orientações Complementares aos Parâmetros Curriculares Nacionais (PCN+).

ENTRE LOS EJES: LA COBERTURA FILÓFICA DEL EXAMEN NACIONAL DE EDUCACIÓN SECUNDARIA DE BRASIL (ENEM) EN TÉRMINOS DE LAS DIRECTRICES COMPLEMENTARIAS DE LOS PARÁMETROS CURRICULARES NACIONALES (PCN +)

RESUMEN: Este artículo examina cómo los temas propuestos para la filosofía en el nivel secundario por las Directrices Complementarias a los Parámetros Curriculares Nacionales de Brasil se materializaron en preguntas de filosofía en el Examen Nacional de Educación Secundaria de Brasil (Enem). Para hacerlo, se identificaron 73 preguntas de Humanidades en las pruebas Enem entre 1998 y 2018 que contenían principalmente temas filosóficos. Luego, cada una de estas preguntas se clasificó en función de los componentes de los Parámetros PCN+ que movilizaba. Mediante un análisis de la cobertura cuantitativa y cualitativa del componente de filosofía del examen a lo largo de los años, este artículo demuestra algunos desafíos y posibilidades que presentan las pruebas para la implementación del currículo normativo. Esta discusión es particularmente importante en este momento, cuando se está construyendo un nuevo Enem, para ajustarse al Nuevo Currículo de la Escuela Secundaria y al nuevo Núcleo Común Nacional (BNCC), especialmente considerando el énfasis que estos documentos ponen en conceptos como integración, interdisciplinariedad y la autonomía como medio para superar la fragmentación, ya sea entre formas de conocimiento, entre personas, entre teoría y práctica. Para concluir, presento algunas indicaciones sobre cómo estas reflexiones contribuyen a marcar puntos de atención relativos a la presencia continuada de la filosofía en el examen ante su inminente reformulación.

Palabras clave: filosofía en la escuela secundaria, Examen Nacional de Educación Secundaria de Brasil (Enem), documentos curriculares, Núcleo Común Curricular (BNCC), Directrices Complementarias De Los Parámetros Curriculares Nacionales (PCN+).

INTRODUCTION

The discipline of philosophy in the Brazilian High School curriculum is full of comings and goings (ALVES, 2002; GALLO, 2013). Following an international trend of philosophy inclusion in schools (DROIT, 1995; GEHRETT, 2000; McDONOUGH; BOYD, 2009) since the Brazilian Education Guidelines and Bases Act (LDB, Law no. 9,394/96), published in 1996 (BRASIL, 1996), the offer of philosophy in high school has been recommended in referential documents such as the National Curriculum Parameters (PCNs 1999); the Educational Guidelines Complementary to the National Curriculum Parameters (PCN+- Parâmetros Curriculares Nacionais), 2002); the National Curriculum Guidelines for High School (OCEM, 2006); and the amendment by Law No. 11.684/08 to LDB, which made philosophy and sociology compulsory in high school (BRASIL, 1999; 2002; 2006; 2008). More recently, Law No. 13.415/2017, which establishes the New High School, resumes the mandatory nature of philosophy (BRASIL, 2017), which had been revoked the previous year by Provisional Measure No. 746/2016 (BRASIL, 2016), confirmed by the Brazilian Common National Curricular Base ("Base Nacional Comum Curricular" - BNCC), published in December 2018, which lists philosophy as an integral part of the area of Humanities and Applied Social Sciences (BRASIL, 2018a, p. 547).

In addition to reinforcing the mandatory nature of philosophy and sociology in high school education, Resolution No. 3/2018 of the National Education Council stipulates in its article 32 that "the matrices of the National Secondary Education Exam (Enem) and of the other selective processes for access to higher education should necessarily be prepared in line with the Common National Curricular Base-BNCC" (BRASIL, 2018b, p. 15). However, as argued in this article, there is historically a gap between the publication of the curricular references and the materialization of the presence of philosophy in Enem issues.

This paper is part of a broader project, whose goal was to analyse the philosophy items throughout the Enem history in terms of the curriculum references published since its creation in 1998. This project investigated how to translate the curriculum documents produced in recent years in terms that could "guide the presence of Philosophy knowledge in large-scale exams, such as Enem and Encceja" and thus consolidate its "curricular citizenship" (GALLO, 2013, p. 426). The focus of this specific study is the Complementary Guidelines to the National Curricular Parameters ("Orientações Complementares aos Parâmetros Curriculares Nacionais" - PCN+), published in 2002. In this paper, I analyse the thematic axes that the PCN+ present for philosophy in high school, to verify how these axes and themes have materialized in problem situations in Human Sciences questions throughout the Enem history. Through an analysis of the quantitative evolution and coverage of philosophy items throughout the editions of the exam over twenty years, this study highlights some of the challenges and possibilities that the Enem offers to the implementation of the curriculum benchmarks.

For this research, the first step was to examine the editions of Enem between 1998 and 2018 and to identify items of Human Sciences with themes and approaches compatible with the teaching of philosophy at this stage. Then, each of 73 items identified was associated with one of the thematic axes proposed by the PCN+ for philosophy, as well as with one of its themes, and, when possible, sub-themes. All 73 items analysed in this study mobilize at least one philosophy theme of the PCN+. In case of items that dialogue with more than one theme, the theme considered predominant was chosen for the purposes of this study. The list of items used and their respective classification in terms of the PCN+ is in Appendix 1, in year. item format, where item corresponds to the position of the question in the blue

booklet of that edition of the exam. Although the PCN+ were only published in 2002, as a comparison, items with philosophy themes administered since the creation of Enem in 1998 were included in this analysis, where appropriate, in a total of nine items, which are marked in lighter colours when necessary. These items are also listed in red in Appendix 1.

As in previous studies (MACEDO, 2015; CARNEIRO, 2015; RIBEIRO, 2020; MACEDO, 2021; MACEDO, 2022a; MACEDO, 2022b), the choice of items for analysis was made by the author based on her reading of the test booklets of the main Enem application in the twenty years between 1998 and 2018 and her subjective interpretation of their adherence to both the field of philosophy in general and the axes, themes and subthemes proposed by the PCN+ for philosophy in high school, taking into account that such classification is not rigid, but a way to organize the discussion in relation to the expectations of the curriculum normative and its operationalization in practice, as materialized, for example, in the composition of the exam. By adapting this methodology to the area of sociology in her dissertation entitled “Sociology's presence and approach in the National High School Exam based on the official curriculum guidelines for the subject”, Inep researcher Inep Flávia Ghignone Braga Ribeiro describes this methodology as follows:

In a first stage and to identify the presence of Sociology in Enem, all the test booklets of Human Sciences from the 2009 to 2018 editions were read and all 45 questions of each booklet were classified considering the subareas, Philosophy, Geography, History and Sociology. It is important to emphasize that the exam presents proposal of interdisciplinary and contextualized approach and thus does not foresee minimum or equitable quantitative or any distinction between the subareas that make up an area of knowledge. Therefore, the classification performed in this study considers this premise, understanding that all questions in the exam seek interdisciplinarity, but that, even so, it is possible to identify the specific contribution of the sub-areas that compose the area of knowledge of Human Sciences. This classification was carried out by the author, a researcher at Inep and a member of the pedagogical team of the directorate that conducts the exam, based on the usual criteria of these teams when asked to perform a task with this content. (RIBEIRO, 2020, p. 22).

This article is a diagnosis of to what extent the philosophy items of Enem adhered or not to the proposal of the PCN+ for this curricular component. At the end, the expectation is that mapping the points of greater and lesser difficulty of operationalization contributes to ensure and if possible, strengthen the presence of philosophy on the horizon of the imminent reformulation of the exam. To achieve this goal, this article is divided into three parts. The first focuses on the PCN+, its general characteristics and the specific characteristics of the philosophy component. The second part brings an analysis of the adherence of Enem's philosophy items to the proposal of the PCN+, based on an individual analysis of each thematic axis, as well as insights brought by this axis-by-axis analysis. Finally, some indications are presented on how these reflections contribute to signal points of attention regarding the presence of philosophy in the exam, considering its imminent reformulation from the new BNCC.

THE PCN+: AMONG AXES, THEMES AND SUB-THEMES

The PCN+ is a document with no normative value, addressed to the school community in general and to teachers in particular (BRASIL, 2002). Within the context of the educational reforms of the 1990s, the PCN+ emphasized the so-called "new high school", advocating a transition from a conception of high school preparatory for university entrance to a high school seen as a conclusive and significant stage in itself, in which interdisciplinarity, contextualization and articulation of knowledge

would play a key role. The document postulated as an ideal a school inserted in the student's life, aiming at a notion of full citizenship, focused on values such as personal fulfilment, preparation for dignified work and active social and political participation (BRASIL, 2002).

PCN+'s goal was to complement the competencies and skills proposal of the 1999 PCNs with what they called structuring concepts. Going beyond the competencies proposed by the PCNs was an important step, because as stated in the PCN+ itself:

There is no recipe nor single or universal definition for competences, which are broad, multiple, and not mutually exclusive human qualifications. For example, the PCN for High Schools specifies three sets of competences: that of communicating and representing, that of investigating and understanding, as well as that of contextualising knowledge socially or historically. In turn, in a similar but not identical way, the National High School Exam ("Exame Nacional do Ensino Médio" - ENEM) points out five general competences: master different languages, from languages to mathematical and artistic representations; understand processes, whether social, natural, cultural, or technological; diagnose and deal with real problems; construct arguments; and elaborate solidary propositions. (BRASIL, 2002, p. 16).

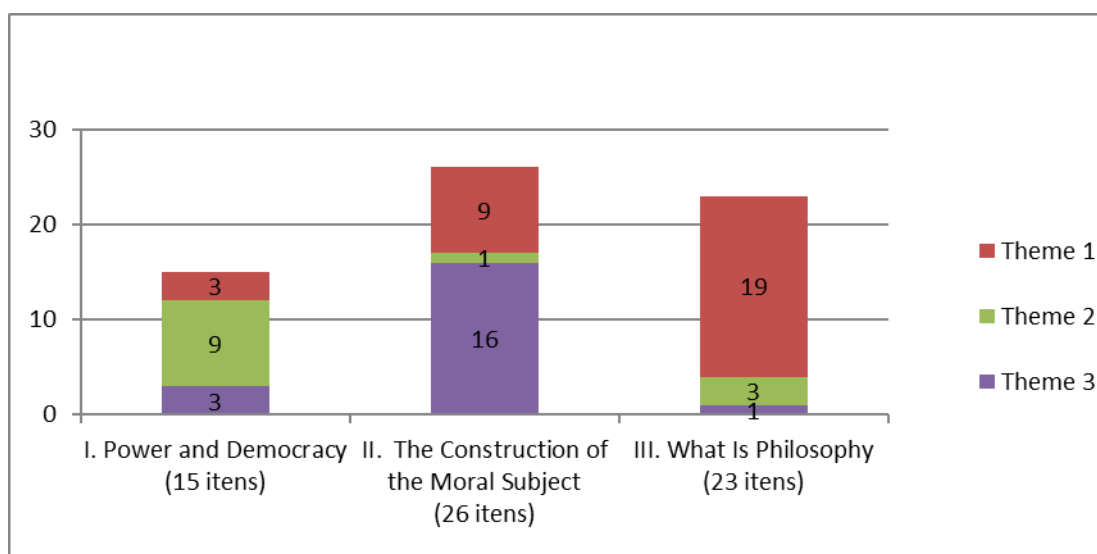
At this point, the notion of structuring concept would bring concrete possibilities of materialization of competencies, to overcome the dichotomy between competence and content, opening concrete and dynamic possibilities. Within this proposal, the PCN+ added some content suggestions in relation to its predecessor, in the form of what they call "thematic axes". To build such axes, a list of prerequisites was presented:

- Do the selections allow for contextualised work, i.e., with issues that relate to the learners' broad and/or living in society?
- Do the selections include issues that can be permanently discussed by the students?
- Do the selections allow for the work with knowledge and issues related to it that can be appropriated and transposed by the student to new situations?
- Do the selections allow for working with issues that involve the universe of different social subjects?
- Do the selections allow for working with different languages and different interpretations present in different sources of knowledge?
- Do the selections allow for the systematic, and therefore permanent, work with research activities aimed at the development of competences, abilities, and concepts by the student?
- Do the selections allow for working with issues situated in different times and places? (BRASIL, 2002, p. 38).

For philosophy, three thematic axes were proposed: the first, entitled "Power relations and democracy"; the second, "The construction of the moral subject", dealing with themes of ethics; and the third, "What is Philosophy", with questions about the nature of philosophy, focusing on epistemology and aesthetics. All three axes seem to meet the requirements presented in the PCN+. Each of the three thematic axes proposed for the PCN+ for philosophy was divided into three themes, subdivided once again into some subthemes of exemplifying character. The first axis, "Power relations and democracy", brought as themes: 1) Greek democracy; 2) Contemporary democracy; and 3) The reverse of democracy. The second axis, "The construction of the moral subject", presented the themes: 1) Autonomy and freedom; 2) The forms of moral alienation; and 3) Ethics and politics. The third thematic axis, called "What is Philosophy", proposed the following themes: 1) Philosophy, myth and common sense; 2) Philosophy, science and technocracy; and 3) Philosophy and aesthetics.

Focusing on how these themes are present in the 64 items with philosophical themes or approaches since the publication of the PCN+, in 2002, we obtained Chart 1.

Chart 1 - Amount of Enem items in the Humanities per philosophy axis and theme of the PCN+ (2003-2018)



Source: Elaborated by the author.

This chart reveals some curious aspects in relation to the organisation proposed by the PCN+. Among the themes that constitute each thematic axis, there is a great variation in terms of their representativeness in the Humanities items in Enem. The most recurring themes were III.1, "Philosophy, myth and common sense", with 19 items, followed by theme II.3, "Ethics and politics", with 16 items. Among the less recurrent themes are II.2, "Forms of moral alienation"; and III.3, "Philosophy and aesthetics", each corresponding to one item, and only tangentially, as discussed below.

In addition, it is observed that theme II.3, "Ethics and politics", had a greater number of items than all of axis I, "Power relations and democracy", with all its three themes explicitly addressing different aspects of democracy (or lack thereof). One point that arises from this observation is the decision to place broader topics on ethics and politics, on one hand, and power relations and democracy, on the other, in separate axes and with different hierarchical levels. The PCN+ describe the hierarchy among thematic axes, themes and sub-themes as follows:

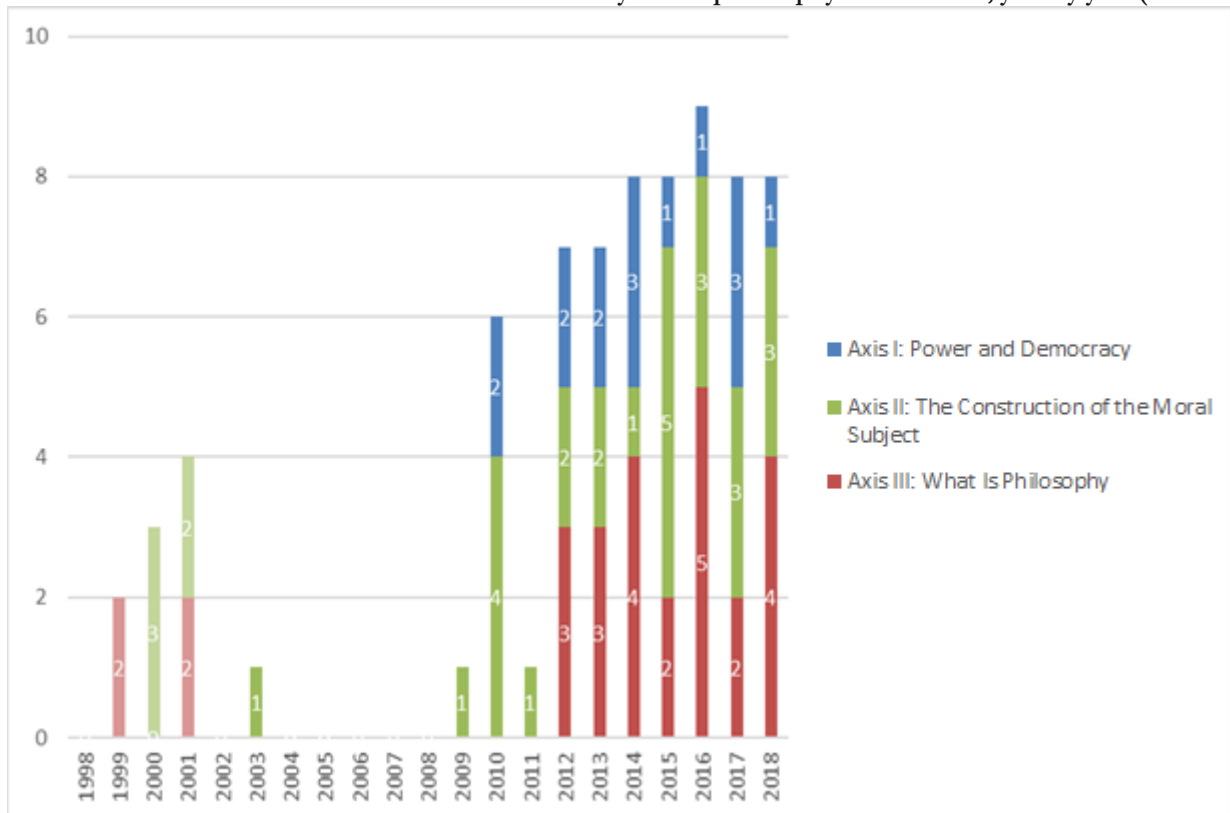
- The thematic axis chosen should synthesise a general central issue of the discipline that is significant for living in society and that relates to the universe of different social subjects, at different times and places.
- The themes should be directly related to the thematic axis that gives rise to them, and their number may vary.
- The sub-themes should be directly related to the themes that give rise to them, and their number may vary. (BRASIL, 2002, p. 40).

Unfortunately, this excerpt closes the introductory part of the document without further details. The philosophy component, in turn, does not develop this topic, falling far short of the proposal of the PCN+ as a whole, and of the part on Humanities in particular. The philosophy section ends with a long quotation extracted from the introduction of the PCN+, followed by the table with the thematic axes, without further guidance, under the argument of leaving the professional free to create his own programmatic organization:

The thematic suggestions that will be presented - arising from the structuring concepts and competences suggested for the area in general and for each discipline that composes it in particular - should not be understood as lists of topics that can be taken for a minimum curriculum, because it is simply a proposal, neither compulsory nor unique, of a broad view of the work in each discipline. (BRASIL, 2002, p. 14).

In this regard, it is important to note that, regarding the specific part of philosophy, instead of inducing a greater presence in the Enem, the opposite seems to have occurred. As shown in Chart 2, in the four years between the creation of Enem in 1998 and the publication of the PCN+ in 2002, there were nine philosophy items in the test, with themes and approaches compatible with what the PCN+ later organized into thematic axes. In the six years following the publication of the PCN+, there was only one item of philosophy applied in the exam, in 2003, followed by five editions without any item in this field of knowledge. Only after philosophy and sociology became compulsory, in 2008, and the exam was reformulated, in 2009, did philosophy items start to reappear in the exam: first in an incipient way in 2009, only stabilizing and consolidating from 2012 onwards, ten years after the publication of the PCN+. (MACEDO, 2015; CARNEIRO, 2015; RIBEIRO, 2020).

Chart 2 - Distribution of Enem items in the Humanities by axis of philosophy of the PCN+, year by year (1998-2018)



Source: Elaborated by the author.

Understandably, non-normative documents are not expected to have an immediate inductive effect on the requirement of contents and themes of a subject at a time when it was not compulsory. However, it is surprising that the publication of a curriculum document coincided with the reduction and even interruption of the demand for contents and themes that, to some extent, were being covered in the exam. Although they had no binding value, inasmuch as curricular references, such as the PCN, PCN+ and OCEM, propose or organize possibilities for the development of syllabus contents in high school, it would be expected a certain congruence between their proposal and what is required in the large-scale assessment. Thus, observing the adherence or distance between curricular guidelines and actual assessment is a way to reflect on their respective assumptions, objectives, and effectiveness, as well as on the type of school and society they seek to build (DIAS; PINTO, 2019; POPKEWITZ, 2020).

This mismatch raises some questions: what factors explain this gap between curriculum reference and its materialization in the large-scale assessment? Is it to be expected a gap of this order so that the BNCC begins to manifest itself in Enem? To what extent does it make sense, at the pace of transformations of the knowledge society, an assessment that only begins to follow the curricular guidelines years after its publication? Is it possible to reduce this gap? Now, more than two decades later, what has changed between what documents such as the PCN and PCN+ advocated and what we have in classrooms and in high school assessments?

This study does not aim to answer all these questions, but to bring some insights for reflecting about them, taking into consideration the PCN+ and Enem's philosophy items as a case study. The analysis that this study proposes is to use the Enem philosophy items to map some of the merits and limitations of the organization of the PCN+ for the area, to provide insights for an analogous debate in relation to the BNCC. As stated in the PCN+ itself,

It is common misconception that this discussion should be left aside under the allegation that "we have to go into practice". No such condition exists, since any and every practice is preceded by thinking and planning about what is intended to accomplish. (BRASIL, 2002, p. 22).

As both sections of the document emphasize that the proposed selections are open suggestions for the professional of the area to adapt according to his understanding of the field of knowledge itself and the specific characteristics of his pedagogical work, this study makes use of this prerogative. In the next section, some reflections are offered on the organization proposed for the PCN+ for philosophy based on the thematic distribution of Enem's philosophy items, deepening the analysis presented for each of the three proposed thematic axes, as well as their themes and sub-themes. The aim of this analysis is to explore points of contact and gaps between theory and practice in the form of a curriculum document and the possibilities offered by the exam, in order to "think and plan about what it is intended to accomplish" in the context of the new BNCC, especially regarding preserving and strengthening the continuity of the presence of philosophy in the exam.

ANALYSIS BASED ON THE PCN+ AXES

Axis I: Power relations and democracy

Of the three thematic axes proposed in the PCN+ for Philosophy, the first one, called "Power relations and democracy", was the least explored by the Enem's Philosophy items, with fifteen items in total, if we take into consideration not only the title of the axis itself, but also the adherence of the item to its respective themes and sub-themes (all related to democracy, or lack thereof). None of the ten items in the ten years between 1998 and 2008 addressed questions specifically related to democracy, although it is the theme presented in greater detail in the PCN+. Only in 2010, the year after the reformulation of the exam, the first item to work one of the themes proposed for this axis appeared, with two items: 2010.29, with a text by Paul Valéry, and 2010.45, with a comic strip by the Argentine cartoonist Quino. In total, there were three items on theme 1, on Greek democracy (2014.11, 2014.19, and 2015.28); nine items on theme 2, on contemporary democracy (2012.07, 2012.09, 2013.22, 2014.14,

2016.24, 2017.49, 2017.64, 2017.84, and 2018.90), and three items on theme 3, titled "The reverse of democracy" (2010.29, 2010.45, and 2013.24).

A first question that arises from the analysis of axis I is the exemplificative, and not exhaustive, character of the sub-themes. For example, for theme I.2, "Contemporary Democracy", the following sub-themes were proposed:

- Antecedents:
 - Montesquieu and the tripartite power theory
 - Rousseau and the sovereignty of the people
 - The clash between liberal ideas and socialism. (BRASIL, 2002, p. 52).

Among the nine items on contemporary democracy in Enem over the years, none fits completely into the themes proposed by these sub-themes. Moreover, items 2012.07 and 2013.22, are close to the sub-theme "Antecedents: Montesquieu and the tripartite power theory", by virtue of the authorship of their supporting texts, even though they do not deal directly with Montesquieu's tripartite theory. Moreover, item 2017.49, on the Declaration of the Rights of Man and Citizen, could be configured as an antecedent of contemporary democracy, even though it is not one of the only two antecedents listed in the document. In turn, the sub-theme "Confrontation between liberal ideas and socialism" does not adequately describe even the items dealing with the ideas of Rawls (2017.64), Habermas (2012.09 and 2014.14), Young (2016.24) or Bobbio (2018.90), which would be the most correlated to this theme. The closest point of contact of these items would perhaps be the sub-theme "The concept of citizenship", were it not for the fact that it is subordinated to the theme "The reverse of democracy", there being no broader theme in this axis that deals with other types of "power relations" that does not refer to democracy, or to its absence.

A second issue raised by the analysis of this axis concerns the thematic unity between the proposed axes. It is certain that power relations and democracy synthesize "a central general question of the discipline that is significant for living in society and that relates to the universe of different social subjects, in different times and places" (BRASIL, 2002, p. 40). It is important, however, to note that to dedicate an entire thematic axis dedicated to issues associated with democracy, leaving separately, and subordinated to another axis, a theme encompassing "Ethics and politics" did not result, for example, in a greater focus on content related to democracy in Enem.

This absence can also be attributed to the fact that the 2009 Enem Humanities matrix has a specific skill dedicated to the theme. This skill is H24, which requires the respondent to "Connect citizenship and democracy in the organization of societies". In the original Enem matrix, published in 1998, despite competence V having as focus "Use the knowledge developed in school to develop proposals of solidary intervention in reality, respecting human values and considering socio-cultural diversity", there was not such a specific skill for the subject of democracy. In the Curricular Guidelines for High School education - OCEM (BRASIL, 2006), the discussion on democracy and politics only occurred in the content 8) ancient politics; Plato's Republic; Aristotle's Politics; and content 28) Marxism and Frankfurt School, which does not do justice to the whole range of possible issues to be worked by philosophy in high school, as shown by the Enem items that we associate in this study to axis I of the PCN+ for philosophy.

It can be observed in the BNCC that issues more closely related to this first axis, as well as issues about different forms of political organization more broadly, are covered in Competence 6 of Humanities and Applied Social Sciences: "Participate, personally and collectively, in the public debate in

a conscious and qualified manner, 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". Among the skills associated with this competence, particularly about the themes related to axis I of the PCN+, skill EM13CHS603 stands out: "Understand and apply basic political concepts (state, power, forms, systems and regimes of government, sovereignty etc.) in the analysis of the formation of different countries, peoples and nations and their political experiences". (BRASIL, 2018a, p. 565).

Axis II: The construction of the moral subject

There were 26 items compatible with this axis since the publication of PCN+ in 2002 until 2018, when the BNCC was published, and five other items were applied in related themes between 1998 and 2001. There were nine items in theme 1, "Autonomy and freedom", one item in theme 2 "Forms of moral alienation" and 16 items in theme 3, "Ethics and politics".

In theme 1, "Autonomy and freedom", three sub-themes were proposed: "Decentralisation of the individual and recognition of the other", "The various dimensions of freedom (ethical, economic, political)" and "Freedom and determinism". Among these, the sub-theme "The various dimensions of freedom" was the most contemplated, with items that deal with economic freedom, civil freedom, freedom of thought, besides questions about happiness, which can be seen as ethical freedom. The first item of this axis was 2003.48, about slavery in Montesquieu, which mobilized theme 1, "Autonomy and freedom". This was the only philosophy item in Enem between the publication of the PCN+ in 2002 and the reformulation of the exam in 2009. Among the items on the importance of autonomous thought are 2015.03, with text by Paulo Freire; item 2016.2020, with text by Descartes; and 2018.66, on the defence of freedom of thought in the Enlightenment. On the concept of eudaimonia, or happiness, in the sense of inner freedom or autonomy of spirit, we have item 2013.27, with text by Aristotle, items 2014.24 and 2018.79, with texts by Epicurus, and 2016.01, with text by Schopenhauer.

The second theme of this axis, called "Forms of moral alienation", on the other hand, presented greater difficulty of materialization in test items independently of the previous theme. In the view of this study, the Humanities item that came closest to doing so was 2012.02, which had a text by Kant about enlightenment and moral maturity. However, a reflection provided by this item is about to what extent "Forms of moral alienation" is a different theme from "Autonomy of the subject" or if, for didactic purposes, it would not have been more useful to consider it as a subtheme to it, as its representation in the philosophy items of the test over the years seems to indicate. Considering the two sub-themes proposed for theme II.2 in search of other possibilities of materialization in the philosophy items of the exam, it was observed that the issue of moral alienation tends to appear secondary to others. In the "Massified conducts in contemporary society", for example, is item 2016.15 on the issue of the illusion of choice in contemporaneity. This item, as discussed below, was also the closest representative of theme III.3, "Philosophy and aesthetics".

The sub-theme "Contemporary individualism and the rejection of the other", in turn, could encompass item 2015.35 with a text by Slavoj Žižek on alterity, or some of the items from theme II.3, "Ethics and Politics" covered in the sub-theme "Citizenship: the limits between public and private". Examples include items 2010.38 and 2010.44, which brought excerpts from textbooks to address definitions of ethics, or item 2011.02, which used a text from Folha de S. Paulo to address Kant's

categorical imperative. None of these items deals exclusively with "Forms of moral alienation", which seemed too specific in relation to the other themes.

Regarding Axis II, "Construction of the moral subject", it was noted that issues more related to ethics correspond, in the BNCC, with the skills associated with Competence 5 of Humanities and Applied Social Sciences: "Recognize and combat the various forms of inequality and violence, adopting ethical, democratic, inclusive and solidarity-based principles, and respecting human rights". The abilities related to competence 5 expand the possibilities offered by Enem for this theme, generally limited to ability H23 of the 2009 matrix, "Analyse the importance of ethical values in the political structure of societies", and to H25, "Identify strategies that promote forms of social inclusion".

Axis III: What is philosophy?

Among the 23 items of Human Sciences applied in Enem since 2002 that contemplate axis III, "What is Philosophy", 19 address theme III.1, "Philosophy, myth and common sense", making this the most recurrent theme in the exam between 1998 and 2018, with a total of 20 items. In this theme, for example, we have items 2012.28 and 2016.23, both about the pre-Socratic period, which fit well with the subtheme "Myth and Philosophy: the birth of philosophy in Greece". Item 2018.49, on the philosophical activity in Merleau-Ponty's view, on the other hand, dialogues more closely with the subtheme "From common sense to philosophical thinking".

Seven items were also identified that addressed theory of knowledge, being in the transition between theme 1 and theme 2, "Philosophy, science and technocracy". Examples of these items include 2012.30, which compared the theories of Descartes and Hume; item 2013.36, on Kantian epistemology; item 2014.29, on Galileo Galilei; or, more recently, item 2018.89, on appropriation of common sense into scientific models. In these four items, the issue of overcoming common sense has as much or more weight as the characteristics of the scientific method itself, which is why, for the purposes of this study, they were counted as representatives of theme III.1, "Philosophy, myth and common sense", even with the numerical imbalance contributed by this methodological decision.

Therefore, only the items explicitly dealing with philosophy of science were considered in theme III.2, "Philosophy, science and technocracy" and its sub-themes. This decision was due, in part, to the level of specificity of the subthemes proposed for this theme. For example, in the 2013 test, we identified item 31, about the vision of nature and science in authors of the modern tradition, such as René Descartes and Francis Bacon, which could be seen as representative of the subtheme "The myth of scientism: the reductionist conceptions of science". In the 2014 exam, we have item 12, about cloning, which explicitly addressed the sub-theme of the PCN+ about bioethics. There is also item 2016.25, with a supporting text by contemporary philosopher Hans Jonas, which deals with the threat of modern technologies and ethical responsibility towards future generations, being a good representative of the subtheme "Technology at the service of human objectives and the risks of technocracy".

Theme III.3, "Philosophy and aesthetics", highlights some limitations of the exam in relation to philosophy and in relation to the interaction among the knowledge areas. The analysis of theme II.2, "Forms of moral alienation", mentioned above regards item 2016.15, which includes a text by Adorno and Horkheimer, in the interface with sociology, was the closest representative of this theme in the first twenty years of Enem. However, none of the three sub-themes proposed for theme III.3 ("The various types of value"; "Art as a way of knowing the world"; "Aesthetics and development of sensitivity and

imagination") seems to contemplate both the problem situation of the item on choice as a contemporary illusion and the sub-theme "Massified behaviours in contemporary society", of theme II.2, although the alienation in question is not essentially moral. Thus, this is another item that shows the fluidity among axes, themes and sub-themes proposed by the PCN+. Regarding the skills matrix of Enem, this same item requires H21, "Identify the role of the media in the construction of social life", which is also the only time this skill is demanded by a philosophy item in the period analysed.

By transposing the themes of axis III, "What is Philosophy", to the BNCC structure, it can be noted that questions on the philosophy of knowledge and science, core of the first two themes of this axis, would find space in competence 1:

Analysing political, economic, social, environmental and cultural processes at local, regional, national and global levels in different times, based on a plurality of epistemological, scientific and technological procedures, in order to understand and position oneself critically in relation to them, considering different points of view and taking decisions based on arguments and sources of scientific nature. (BRASIL, 2018a, p. 559).

Regarding specifically the questions related to theme III.3 of the PCN+, "Philosophy and aesthetics", competence 1 of Humanities and Applied Social Sciences of the BNCC offers some limited possibilities, as for example, skill EM13CHS103:

To develop hypotheses, select evidence and compose arguments related to political, economic, social, environmental, cultural, and epistemological processes, based on the systematisation of data and information of various kinds (artistic expressions, philosophical and sociological texts, historical and geographical documents, graphs, maps, tables, oral traditions, among others). (BRASIL, 2018a, p. 559).

However, it is not clear how a skill such as this can be operationalized in a large-scale assessment such as Enem, at least in its current forms. In the context of the imminent reformulation of Enem, it is important to consider the spaces in which themes such as aesthetics can be worked on, as well as other forms of expression of the respondents and interaction between the areas of knowledge.

FROM THEORY TO PRACTICE: REFLECTIONS ON PHILOSOPHY AND FRAGMENTATION IN THE BNCC

The new high school should not be just another building, with teacher-agents and patient students, but a project of mutual and dynamic human development of students and teachers, in which learning is close to the real issues presented by community life or by economic, social and environmental circumstances. More than anything else, when based on a more supportive practice, this new school will be attentive to the life perspectives of its participants, to the development of their general competencies, their personal skills and their cultural preferences. (BRASIL, 2002, p. 11-12).

Despite the internal gaps present in the philosophy component of the PCN+ and its tensions with the proposal of the document, the PCN+ bring a proposal in principle innovative, especially when bringing elements to reflect on how to overcome dichotomies between skills and content, prescription and professional autonomy. However, as the Sisyphus stone, the proposal of a curriculum organization that allows for contextualized and systematic work with issues that can be permanently discussed, involving different social subjects, in different times and places, allowing work with different languages, sources and interpretations seems a recurrent but always unattainable ideal. A more general point that

comes to the fore in this analysis, therefore, concerns the various ways in which the theory/practice dichotomy is presented in this context, whether in relation to how what is prescribed in the curriculum document is materialized in the exam, or in relation to the distance between what the PCN+ prescribe in general and how philosophy appears encased within this same prescription, among many other aspects.

Although philosophy appears in the Base, neither as isolated as in the PCN+, nor as diluted as in the matrix of Humanities of Enem, it is necessary to think about how and if there will be interaction between the four major areas of knowledge in general and, in particular, how to nurture spaces in the exam for questions involving interdisciplinary themes, such as aesthetics and philosophy of science. It is not clear, however, if Enem is moving in this direction in this post-BNCC scenario. According to the first clause of Section 32 of Resolution No. 3/2018 of the National Council of Education:

The Enem will be held in two stages, where the first will have the National Common Curricular Base ("Base Nacional Comum Curricular" - BNCC) as a reference and the second, the provisions of the Benchmarks for the Preparation of Formative Itineraries. (BRASIL, 2018b, p. 15).

The proposal for Enem in this post-BNCC context expands both the number of stages and the degree of specialization. How this proposal will be consolidated, however, remains as yet undefined.

Contrarily to the PCN+, there is no specific section for philosophy in the BNCC: the Base sticks to the organization by major areas of knowledge, not detailing the disciplines that make up these areas in the manner of its predecessors. Even so, it is possible to glimpse in the competences and skills of the Humanities and Applied Social Sciences of the BNCC some spaces specific to philosophy, which will need to receive much attention for it to maintain its presence in the exam. This section briefly discusses how the points raised in this article in relation to the correspondence between the items of philosophy in Enem and the thematic axes of the PCN+ reverberate in relation to how philosophy is present in the BNCC, outlining points that require more attention.

Considering as a starting point the theme of the first axis of the PCN+, from the point of view of this study, it is of fundamental importance to demarcate a specific space for democracy, not only in the curriculum document, but in the matrix of the exam itself. For comparison purposes, as pointed out above, none of the nine philosophy items applied before the publication of the PCN+ dealt with themes about democracy. This theme only began to appear in 2010, after the reformulation of the matrix. Moreover, one reason why topic II.3, "Ethics and politics", was covered by so many items in the exam can be attributed to the fact that it brings together two central areas of philosophy, which found in the exam some correlated abilities (especially H12, H23 and H25).

Perhaps if there was in the PCN+ a separate axis for each of these areas (ethics and politics), the distribution of the exam items in terms of these axes would have been more balanced. More than a pure numerical balance, such reorganization would cover a gap in axis I, by allowing a deeper discussion on democracy from the treatment of other themes of political philosophy. The first axis could, thus, have been broader, to open space to treat questions of political philosophy that are not strictly about democracy, although it is not necessarily its reverse. The opportunity could also have been taken to include in the scope of the axis "Relations of power and democracy" also different government or constitutional systems. Such a debate would have made the axis richer and would not necessarily have made it more academic or more distant from the proposal of the document, at the same time that it would have opened more space for the treatment of themes not only of politics, but also of ethics itself, in the axis that concerns it.

An important point that emerges from this analysis, in which an area over-represented in the curriculum reference is under-represented in the exam, and vice versa, is that not always what is prescribed in the curricula reference materializes in a proportional way in Enem. To this end, it is essential that the key themes of the area are also present in a balanced and congruent manner in the skills and competencies of the exam reference matrix.

Two points should be highlighted regarding the relationship of this topic with the space dedicated to philosophy in the BNCC. First, the competencies and skills of Humanities in the BNCC are organized so that there is a competence more focused on ethics and another on politics. The themes of ethics find special space in competence 5 - "Recognize and combat the various forms of inequality and violence, adopting ethical, democratic, inclusive and solidary principles, and respecting human rights". The themes of political philosophy can be worked on in competence 6 - "Participate, personally and collectively, in the public debate in a conscious and qualified way, respecting different positions, in order to enable choices aligned to the exercise of citizenship and to their life project, with freedom, autonomy, critical awareness and responsibility". There is a specific skill in this competence for dealing with basic political concepts, which, in the view of this study, is essential for understanding democracy. The skill in question is EM13CHS603 - "Understand and apply basic political concepts (State, power, forms, systems and regimes of government, sovereignty etc.) in analysing the formation of different countries, peoples and nations and their political experiences." Explicit reference to democracy appears in competence 5, dedicated to ethics, however it permeates the two competences. Such organisation reinforces the fluidity and intertwining of these topics, with any attempt to separate them being merely pragmatic, in order to ensure balanced coverage of their different aspects.

The analysis of the themes of axis II, "The construction of the moral subject", adds two other aspects for reflection in this context. The first concerns the conceptual fluidity between themes within the same thematic axis, as exemplified by the fine line that separates (or not) theme II.1, "Autonomy of the subject", from theme II.2, "Forms of moral alienation". Another broader point evidenced by the analysis of this theme is the issue of autonomy itself, either as part of the study of philosophy regarding the autonomy of subjects, or more broadly, as the concretization of curricular principles in pedagogical practice. Both in terms of content and in formal terms, this axis brings up aspects associated with integration/fragmentation, both in the concepts and subjects involved, and how the document materializes tensions between theory and practice in the debate about its implementation.

As aforementioned, the PCN+ had merely suggestive or illustrative character, relying on the principle of teaching autonomy. However, unlike the PCN+, the BNCC has a normative character, and this brings some challenges in terms of how to preserve the autonomy of teachers and school systems (ALVES, 2014; FERREIRA; ABREU; LOUZADA-SILVA, 2020; GARCIA; FERREIRA; MARSICO, 2020; SANTOS; FERREIRA, 2020; SILVA, 2020; SÜSSEKIND; MASKE, 2020), as well as the role of the exam in this organization. Although mentions about democracy, autonomy and epistemology, important in high school and in the exam, are present in the BNCC, it is important to consider the limits of this normative to build possibilities that allow a more integrated and holistic view of the exam, high school, philosophy and society (PEDRO; MARSICO, 2020; SIEGEL, 2008; MILLS, 1998; MARTIN, 2001; SHARP, 1994; COLLADO-RUANO et al., 2018). Therefore, a broader dialogue between administrative, academic and school communities is essential.

In turn, Axis III called "What is Philosophy" offers a great opportunity to reflect on the issue of fluidity not only among the axes, themes, and sub-themes of philosophy of the PCN+, but also within

the area of Humanities and among the different areas of knowledge. An important question here is to what extent the areas of the exam could/should be more fluid, integrated, and interdisciplinary, as recommended in PCN+:

For a long time, the school has structured its programmatic content around the teaching of various subjects, often in an encyclopaedic way, trying to cope with the avalanche of knowledge. Besides the perverse emphasis on content, these numerous disciplines remain tight in their territories, leading to a fragmented learning of reality. (BRASIL, 2002, p. 49).

While themes III.1, "From common sense to philosophical thinking" and III.2, "Philosophy, science and technocracy", reflect on the intersection between philosophy and science, a limitation of Enem highlighted by theme III.3, "Philosophy and aesthetics" is the lack of space for questions on aesthetics in the matrix of Human Sciences of the exam. This theme is dealt with in Enem only in the matrix of Language and their Technologies, as a component of the list of skills of competence 4:

Competence area 4 - Understanding art as cultural and aesthetic knowledge which generates meaning and integrates the organisation of the world and one's own identity. H12 - Recognise different functions of art and of the production work of artists in their cultural milieu. H13 - Analyse different artistic productions as a means of explaining different cultures, standards of beauty and prejudices. H14 - Recognize the value of artistic diversity and the interrelationships of elements that are presented in the manifestations of various social and ethnic groups. (BRASIL, 2009, p. 3).

The BNCC follows the current Enem matrix in the sense of preaching interdisciplinarity, while maintaining four distinct areas of knowledge: Languages and their Technologies, Mathematics and its Technologies, Nature Sciences and their Technologies, Humanities and Applied Social Sciences. In the BNCC, as in the current Enem matrix, themes of aesthetics also remain within the scope of Languages and their Technologies.

Considering that, according to the National Curriculum Guidelines of 1998, which guide the PCNs, the PCN+ and, in a way, still reverberate in the BNCC, "the autonomous identity is constituted of ethics, aesthetics and politics" (BRASIL, 1998, p. 67), it is important to think how these principles can be strengthened in high school and in the exam. These instruments preach integration at various levels, whether between knowledge (valuing interdisciplinarity), whether between subjects, valuing the leading role and autonomy (whether of young students, teachers, or network managers), whether between spheres (federal, local, school, or academic). Since these instruments have origins and aspects in common, the gaps between PCN+ and Enem may, in turn, continue to have repercussions on the relationship yet to be built between BNCC and new Enem.

FINAL CONSIDERATIONS

In the introduction to the document, the PCN+ includes the following reflection:

The educational reforms began a little over half a decade ago and it may take another decade to promote the intended transformations on a national scale. But important experiences can already be seen in many Brazilian schools, which are developing new pedagogical projects and new educational practices, in which readings, investigations, discussions and projects carried out by students overcome or complement the didactics of transmission and the pedagogy of discourse. (BRASIL, 2002, p. 12).

More than twenty years after the reforms mentioned by the PCN+, it is observed that the same discourses remain, but much remains to be done in terms of an education that overcomes the rigidity of the encasing of knowledge for a more integrated proposal, contextualized and articulated with the society in which the school is inserted. The PCN+ bring elements that still contribute to the debate, both to think what school we want, and to reflect how philosophy in high school contributes to this goal.

This article explored how the thematic axes for philosophy proposed by the PCN+ were approached over the years in the questions of Humanities of the National High School Exam (ENEM). Through an analysis of the greater or lesser recurrence of each of the thematic axes, themes and subthemes proposed, as well as the fluidity of this organization, the distance between what is prescribed in the curriculum reference and what is operationalized in the large-scale assessment was pointed out. Such discussion is particularly important at this time when we think about the construction of a new Enem from the new Common National Curricular Base, especially considering the emphasis that such documents give to concepts such as integration, interdisciplinarity and autonomy as a way to overcome fragmentation, either between knowledge, either between subjects, either between theories and educational practices.

These gaps point to some important aspects to be considered at this critical moment in which not only the legislation, but also a global health and humanitarian crisis forces us to rethink high school and the role of Enem in it. More than ever, it is necessary to think about the school, the exam and the teaching of philosophy at this stage in a more interdisciplinary and integrated way with the larger context of society. As the BNCC shares with the PCNs and PCN+ many of its principles and values (AGUIAR; TUTTMAN, 2020; CASTRO, 2020), reflecting on how these devices have materialized in the exam in recent decades can contribute to the debate on theory and practice in the context of the reformulation of Enem based on the BNCC in several aspects, particularly with regard to the presence of philosophy in the exam and the broader debate that such discussion presupposes.

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DECLARATION OF CONFLICT OF INTEREST

The author declares that there is no conflict of interest with this article.

APPENDIX 1

#	Item	Supporting Text	PCN+ Correspondence
1	1999.10	Aquinas, John Paul II	III.1?
2	1999.31	Copernicus, Da Vinci	III.2?
3	2000.04	Cícero, Ulpiano	II.1?
4	2000.52	Locke	II.1?
5	2000.53	Locke	II.1?
6	2001.18	Bacon	III.2?
7	2001.30	Hobbes, Bobbio	II.3?
8	2001.31	Hobbes, Bobbio	II.3?
9	2001.57	Shakespeare	III.2?
10	2003.48	Montesquieu	II.1
11	2009.58	Aristotle	II.3
12	2010.29	Valéry	I.3
13	2010.30	Machiavelli	II.3
14	2010.34	Foucault	II.3
15	2010.39	Handbook	II.3
16	2010.44	Handbook	II.3
17	2010.45	Quino	I.3
18	2011.02	Folha de S. Paulo	II.3
19	2012.02	Kant	II.2
20	2012.07	Montesquieu	I.2
21	2012.09	Habermas	I.2
22	2012.25	Plato	III.1
23	2012.28	Anaximenes, Basilius	III.1
24	2012.30	Descartes, Hume	III.1
25	2012.31	Machiavelli	II.3
26	2013.04	Descartes	III.1
27	2013.10	Machiavelli	II.3
28	2013.22	Montesquieu	I.2
29	2013.24	Bentham	I.3
30	2013.27	Aristotle	II.1
31	2013.36	Kant	III.1
32	2013.41	Descartes and Bacon	III.2
33	2014.04	Descartes	III.1
34	2014.11	Vernant	I.1
35	2014.12	Bioethics	III.2
36	2014.14	Habermas	I.2
37	2014.19	Thucydides, Aristotle	I.1
38	2014.24	Epicurus	II.1
39	2014.25	Athens School	III.1
40	2014.29	Galilei	III.1
41	2015.03	Freire	II.1

#	Item	Supporting Text	PCN+ Correspondence
42	2015.13	Thrasymachus and Socrates	II.3
43	2015.16	Hume	III.1
44	2015.17	Aquinas	II.3
45	2015.26	Hobbes	II.3
46	2015.28	Vernant	I.1
47	2015.34	Nietzsche	III.1
48	2015.42	Beauvoir	II.3
49	2016.01	Schopenhauer	II.1
50	2016.06	Shakespeare	II.1
51	2016.15	Adorno and Horkheimer	III.3
52	2016.20	Descartes	II.1
53	2016.23	Heraclitus, Parmenides	III.1
54	2016.24	Young	I.2
55	2016.25	Jonas	III.2
56	2016.28	Diogenes Laertius	III.1
57	2016.37	Nietzsche	III.1
58	2017.48	Bentham	II.3
59	2017.49	Declaration of the Rights of Man and of the Citizen	I.2
60	2017.64	Rawls	I.2
61	2017.65	Hegel (pre-Socratics)	III.1
62	2017.66	Socrates	III.1
63	2017.84	Habermas	I.2
64	2017.85	Kant	II.3
65	2017.88	Aristotle	II.3
66	2018.49	Merleau-Ponty	III.1
67	2018.51	Aquinas	III.1
68	2018.52	Hobbes, Rousseau	II.3
69	2018.66	Enlightenment	II.1
70	2018.79	Epicurus	II.1
71	2018.83	Augustine	III.1
72	2018.89	Cunha	III.1
73	2018.90	Bobbio	I.2

Source: Elaborated by the author.