



## Challenges in the articulation between the national Philosophy curriculum, Secondary Education and university training in Philosophy Pedagogy in Chile

### Desafíos en la articulación entre el currículo nacional de Filosofía, la Educación Media y la formación universitaria en Pedagogía de la Filosofía en Chile

### Desafios na articulação entre o currículo nacional de Filosofia, o Ensino Médio e a formação universitária em Pedagogia em Filosofia no Chile

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**Abstract:** This article explores the curricular alignment among the national philosophy curriculum, teaching practices in schools and universities, and pedagogical training specifically in philosophy. Using qualitative research, which involved analyzing two focus groups and thoroughly reviewing eleven curricular documents, the study identifies a positive convergence between educational programs and transversal learning objectives. This indicates a substantial effort to integrate philosophical education as a core component in students' comprehensive development. Despite these advances, several areas require further attention, suggesting that current curricular articulation -though valuable- still contains gaps that could be addressed through targeted strategies to foster research skills and critical dialogue and to strengthen coherence between the school curriculum and university teacher education. The findings highlight the importance of strengthening curricular alignment to enhance both philosophy teaching and its contribution to students' holistic development. Additionally, the study emphasizes implementing effective pedagogical practices that foster critical thinking, research skills, and a stronger connection between theoretical knowledge and educational practice.

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**Keywords:** Curricular articulation. Teaching of Philosophy. National curriculum. Teacher planning. Philosophy teacher training.

**Resumen:** Este artículo explora cómo se articulan el currículo nacional de filosofía, las prácticas docentes en escuelas y universidades, y la formación pedagógica específica en filosofía. Mediante una investigación cualitativa, que incluyó el análisis de dos grupos focales y la revisión detallada de once documentos curriculares, se pudo observar una convergencia positiva entre los programas educativos y los objetivos transversales de aprendizaje. Esto refleja un esfuerzo significativo por integrar la enseñanza filosófica como elemento central en la formación integral de los estudiantes. A pesar de estos avances, se identificaron aspectos que requieren mayor atención, lo que permite inferir que la actual articulación curricular, aunque valiosa, presenta vacíos que podrían abordarse mediante estrategias específicas para fomentar habilidades de investigación y diálogo crítico, así como fortalecer la coherencia entre el currículo escolar y la formación universitaria. Los resultados subrayan la relevancia de consolidar esta articulación curricular para potenciar tanto la enseñanza de la filosofía como su aporte al desarrollo integral del alumnado. Asimismo, se recalca la importancia de implementar prácticas pedagógicas efectivas que promuevan el pensamiento crítico, la capacidad investigativa y una conexión más sólida entre teoría y práctica educativa.

**Palabras-clave:** Articulación curricular. Enseñanza de la Filosofía. Currículo nacional. Planificación docente. Formación del profesorado de Filosofía.

**Resumo:** Este artigo explora como se articulam o currículo nacional de filosofia, as práticas docentes em escolas e universidades e a formação pedagógica específica em filosofia. Por meio de uma pesquisa qualitativa, que incluiu a análise de dois grupos focais e a revisão detalhada de onze documentos curriculares, foi possível observar uma convergência positiva entre os programas educativos e os objetivos transversais de aprendizagem. Isso reflete um esforço significativo para integrar o ensino filosófico como elemento central na formação integral dos estudantes. Apesar desses avanços, foram identificados aspectos que requerem maior atenção, o que permite inferir que a atual articulação curricular, embora valiosa, apresenta lacunas que poderiam ser sanadas por meio de estratégias específicas para fomentar habilidades de pesquisa e diálogo crítico, bem como fortalecer a coerência entre o currículo escolar e a formação universitária. Os resultados destacam a relevância de consolidar essa articulação curricular para potencializar tanto o ensino da filosofia quanto sua contribuição para o desenvolvimento integral do aluno. Além disso, enfatiza-se a importância de implementar práticas pedagógicas eficazes que promovam o pensamento crítico, a capacidade investigativa e uma conexão mais sólida entre teoria e prática educativa.

**Palavras-chave:** Articulação curricular. Ensino da Filosofia. Currículo nacional. Planejamento docente. Formação de professores de Filosofia.

## Introduction

Curricular articulation is understood as the deliberate and harmonious integration of the various elements that constitute an educational program or plan. Its purpose is to ensure internal coherence by establishing logical and consistent connections among all curricular components. According to Crespo-Cabuto et al. (2021), such integration requires a careful curricular design aimed at achieving cohesion across different levels of implementation - particularly relevant when seeking to connect the school system with the university-level teaching of philosophy (Belmonte; García-Sanz; Nicolás, 2020; Paulava et al., 2020).

Effective implementation of curricular articulation, however, may encounter several challenges. Guichard (2020) notes that difficulties often arise when teachers' curricular autonomy is not respected - an essential condition for moving from theoretical articulation to coherent and effective practice. Along

these lines, Guichard (2020) warns of potential obstacles stemming from the lack of teacher autonomy, since freedom in curricular decision-making is key to achieving proper integration of content and educational objectives. Moreover, insufficient teacher training regarding the implementation of curricular changes can also constitute a significant barrier. This highlights the need for continuous professional development programs that support teachers in adapting curricula and responding to the technological demands of the 21st century.

Beyond ensuring internal coherence, curricular articulation also involves fostering connections across different educational levels. As Guichard (2020) and other authors have emphasized, there must be a logical and pedagogical alignment between national curricula, university programs, and lesson planning. This integration is especially critical in the field of philosophy education, where ensuring coherence among national guidelines, teaching plans, and university syllabi is fundamental to providing quality philosophical education and promoting continuity from secondary to higher education. In this sense, curricular articulation entails more than formal alignment - it requires concrete mechanisms to foster sustained dialogue between content, methodologies, and assessment practices at both levels.

In this process, learning objectives play a central role, as they guide philosophical instruction and ensure appropriate progression in student learning (Börekci; Uyangör, 2021). Matthews (2014) underscores the importance of employing methodologies that foster the development of philosophical competencies aligned with these objectives and contents. Börekci and Uyangör (2021) further argue that contents must hold both philosophical and practical relevance for students, thereby reinforcing curricular integration. To achieve this, active participation of teachers in the selection and organization of content is essential, ensuring that it adequately reflects students' needs and contexts.

Assessment also emerges as a key component in this process, enabling precise measurement of philosophical learning progress. According to García *et al.* (2019) and Martínez-Bello & Villodre (2021), assessment strategies must be perceived by teachers as valid and useful, offering clear insights into students' learning development. This requires assessments to go beyond instrumental functions, promoting reflective processes on teaching practices and enabling timely adjustments to methodologies and pedagogical approaches-benefiting both teachers and students (Sanz *et al.*, 2016).

Lastly, it is essential to consider teachers' perceptions, as they provide crucial insights into how curricular articulation is actually implemented in philosophy classrooms. Martínez-Bello and Villodre (2021) emphasize that teacher perceptions can reveal whether true alignment exists among national curricula, lesson plans, and university training. In addition, factors such as inclusive education, teachers' digital competence, and the skills needed for effective assessment of philosophical learning must also be taken into account (Suriá, 2014; Cañadas *et al.*, 2018; Ibáñez *et al.*, 2020). Listening actively to

teachers allows the identification of specific areas for improvement and facilitates the adjustment of educational policies in a more effective and realistic manner.

Consequently, this article seeks to critically examine curricular articulation in philosophy education, considering the relationships between curricula, lesson planning, and university training programs, in order to assess their effectiveness and coherence with the Chilean school context. This analysis aims to identify which aspects of curricular design need to be strengthened and how to optimize interaction among the various educational stakeholders involved in philosophy teaching - ultimately contributing to a more relevant, comprehensive, and meaningful philosophical education for students.

## **Methodology**

To analyze the potential curricular articulation between the national curriculum for philosophy education, the lesson planning and perceptions of philosophy teachers in secondary schools, and the study programs and perceptions of university faculty in philosophy teacher education programs, a qualitative and interpretive research design was employed (Bryman, 2016).

To this end, we examined: (a) the official curriculum documents for teaching philosophy in 11th and 12th grades (tercero and cuarto medio) issued by the Chilean Ministry of Education (MINEDUC); (b) lesson plans prepared by teachers from three subsidized or semi-private secondary schools in the Valparaíso region of Chile; and (c) university-level course syllabi for philosophy teacher education programs, specifically in the subjects of Ancient Philosophy I–II and Medieval Philosophy I–II.

The data collected was processed through content analysis, which involves converting open-ended responses into primary meaning codes (coding), and subsequently grouping and reformulating them into defined categories. This technique aims to extract relevant information from various types of communication, whether textual or non-textual (Chávez; Yamamoto, 2014).

In practical terms, this study analyzed a total of 11 documents, selected based on criteria of relevance, representativeness, type of document, and accessibility in relation to the research objective. The full sample of documents is presented in Table I.

TABLE I. Sample Documents

(continues)

Identifier	Document title	Document type	Educational level	Reference
MINEDUC, 2019a	Learning Objectives – Transversal Skills for 11th and 12th Grade – National Curriculum Guidelines	National curriculum of Chile	11th and 12th Grade	CHILE. Ministerio de Educación. <i>Bases Curriculares de 3° y 4° Medio: Habilidades transversales y objetivos de aprendizaje</i> . Santiago: MINEDUC, 2019a.
MINEDUC, 2019b	Learning Objectives – Knowledge and Understanding for 11th Grade National Curriculum Guidelines for 11th and 12th Grade	National curriculum of Chile	11th Grade	CHILE. Ministerio de Educación. <i>Bases Curriculares de 3° Medio: Objetivos de aprendizaje – Conocimiento y comprensión</i> . Santiago: MINEDUC, 2019b.
MINEDUC, 2019c	Learning Objectives – Knowledge and Understanding for 12th Grade – National Curriculum Guidelines	National curriculum of Chile	12th Grade	CHILE. Ministerio de Educación. <i>Bases Curriculares de 4° Medio: Objetivos de aprendizaje – Conocimiento y comprensión</i> . Santiago: MINEDUC, 2019c.
CENTER 1, 2022	Course Plan: Philosophy Seminar	Center 1 Plan	11th and 12th Grade	CENTRO 1. <i>Planificación de Asignatura: Seminario de Filosofía</i> [documento interno]. Valparaíso: Establecimiento Particular Subvencionado, 2022.
CENTER 2, 2022	Course Plan: General Philosophy	Center 2 Plan	11th Grade	CENTRO 2. <i>Planificación de Asignatura: Filosofía Común – 3° Medio</i> [documento interno]. Valparaíso: Establecimiento Particular Subvencionado, 2022.
CENTER 3, 2022	Course Plan: General Philosophy	Center 3 Plan	12th Grade	CENTRO 3. <i>Planificación de Asignatura: Filosofía Común – 4° Medio</i> [documento interno]. Valparaíso: Establecimiento Particular Subvencionado, 2022.
CENTER 4, 2022	Course Plan: General Philosophy	Center 1 Plan	12th Grade	CENTRO 4. <i>Planificación de Asignatura: Filosofía Común – 4° Medio</i> [documento interno]. Valparaíso: Establecimiento Particular Subvencionado, 2022d.

				(conclusion)
CHILEAN UNIVERSITY, 2021a	Ancient Philosophy I	University Course Syllabus	Higher Education – 1st Year of Initial Teacher Education in Philosophy	UNIVERSIDAD CHILENA. Programa de Asignatura: Historia de la Filosofía Antigua I. Facultad de Filosofía y Educación, 2021a.
CHILEAN UNIVERSITY, 2021b	Ancient Philosophy 2	University Course Syllabus	Higher Education – 1st Year of Initial Teacher Education in Philosophy	UNIVERSIDAD CHILENA. Programa de Asignatura: Historia de la Filosofía Antigua II. Facultad de Filosofía y Educación, 2021b.
CHILEAN UNIVERSITY, 2022a	Medieval Philosophy I	University Course Syllabus	Higher Education – 2nd Year of Initial Teacher Education in Philosophy	UNIVERSIDAD CHILENA. Programa de Asignatura: Historia de la Filosofía Medieval I. Facultad de Filosofía y Educación, 2022a.
CHILEAN UNIVERSITY, 2022b	Medieval Philosophy 2	University Course Syllabus	Higher Education – 2nd Year of Initial Teacher Education in Philosophy	UNIVERSIDAD CHILENA. Programa de Asignatura: Historia de la Filosofía Medieval II. Facultad de Filosofía y Educación, 2022b.

Source: Author's elaboration.

The aim of the content analysis was “to trace lawful and stable relationships between social phenomena, based on the regularities and sequences that connect these phenomena” (Ahmed, 2010, p.6), following the processes of coding, categorization, and conceptual articulation of the selected texts.

In a second phase, a focus group was conducted (Valles, 1999) with university faculty members from the philosophy teacher education program-one teaching the Ancient Philosophy course and another the Medieval Philosophy course-and a second focus group was carried out with secondary-level philosophy teachers from the three selected semi-private (subsidized) schools.

Participant selection was guided by criteria prioritizing teaching experience at these different educational levels, aiming for diversity of contexts and deep knowledge of philosophy instruction. While this method does not seek statistical generalization, it is essential for gathering valuable insights

into the multiple perspectives, obstacles, and strategies relevant to achieving effective curricular articulation.

TABLE 2. Participants sample

Identifier	Profile	Institutional Affiliation	Modality
INFORMANT T1	Faculty Member – Ancient Philosophy	University	Virtual
INFORMANT T2	Faculty Member – Medieval Philosophy	University	Virtual
INFORMANT T3	Teacher	School	Virtual
INFORMANT T4	Teacher	School	Virtual
INFORMANT T5	Teacher	School	Virtual

Source: Author's elaboration.

Focus groups were conducted, recorded, and subsequently transcribed with the signed consent of each participant. This process was carried out in strict accordance with the data protection and privacy guidelines established by the ethics committee of the university hosting the study. A similar procedure was followed for the teaching plans provided by secondary school philosophy teachers. To facilitate the analysis and organization of the collected information, ATLAS.ti software was used, allowing for the generation of specific discourse categories for each participant profile.

To analyze the content drawn from both the documents and the focus group discussions, the following procedures were implemented: first, an in-depth and repeated reading of the texts and interview transcripts was carried out in order to identify recurring themes and relevant concepts. Each of these themes or concepts was then assigned a code through a deductive coding system.

Subsequently, the coded text segments and transcripts were organized and analyzed together to detect patterns, trends, and relationships among the different codes. Based on the regularities identified, the codes were grouped into broader categories, which were ultimately synthesized into three main analytical dimensions:

- a) Learning objectives and outcomes in philosophy education;
- b) Definitions and challenges related to curricular articulation from the perspective of university faculty; and
- c) Definitions and challenges related to curricular articulation from the perspective of secondary school teachers.

During the process of grouping and synthesizing the data, the initial codes were carefully reviewed and refined, selecting those that most accurately and clearly represented the previously identified concepts, themes, and categories.

Finally, the results of the content analysis for each dimension were compiled, incorporating direct quotations extracted from the coded texts. In the presentation of results, each analytical dimension is accompanied by an explanatory narrative supported by textual statements taken from both the analyzed documents and the participants' interviews. Each of these statements is numbered according to a specific identifier, corresponding to the references detailed in Tables 1 and 2.

## **Results**

The results are structured around the following dimensions: 1. Learning objectives and outcomes in philosophy education; 2. Definitions and challenges related to philosophy teaching; and 3. Challenges posed by the definition of the curriculum itself.

### **Learning Objectives and Outcomes in Philosophy Education**

An analysis of the lesson plans from the participating secondary schools (CENTER 1, 2022; CENTER 3, 2022) reveals a clear alignment with the transversal learning objectives defined for 11th and 12th grades by the Chilean Ministry of Education (MINEDUC, 2019a, 2019b, 2019c). Specifically, all three institutions emphasize enabling students to: 1. formulate philosophically relevant questions grounded in everyday life through the critical analysis of philosophical concepts and theories; 2. actively question these theories and concepts in order to develop personal interpretations; 3. engage in respectful, well-reasoned philosophical dialogues open to controversy and the diversity of ideas; and 4. construct personal stances in relation to current and relevant philosophical issues. These objectives fully reflect the national standards officially established by the curriculum guidelines (MINEDUC, 2019a, 2019b, 2019c).

On the other hand, when comparing these school-level objectives with the learning outcomes from the philosophy teacher education program (CHILEAN UNIVERSITY, 2021a, 2021b, 2022a, 2022b), a more limited convergence is observed. University-level objectives coincide only partially with school-level objectives, particularly in two areas: 1. the ability to formulate philosophical questions relevant to everyday life based on theoretical foundations, and 2. the capacity to evaluate and compare philosophical methods.

A closer look at the 11th-grade national curriculum (MINEDUC, 2019b) shows that the objectives shared by both secondary school lesson plans and university courses-Ancient and Medieval



Philosophy I & II (CHILEAN UNIVERSITY, 2021a, 2021b, 2022a, 2022b)-include: 1. posing meaningful philosophical questions related to being and reality; 2. systematically analyzing philosophical theories and concepts while considering their ethical and cultural contexts; and 3. establishing relevant connections between philosophy and students' lived experiences. This suggests significant coherence between both educational levels in terms of ontological and ethical philosophical reflection.

However, no convergence was observed with respect to the objectives outlined in the 12th-grade philosophical curriculum (MINEDUC, 2019a, 2019b, 2019c) across the lesson plans analyzed from CENTER 1 and CENTER 3 (2022). This suggests greater curricular flexibility exercised by teachers at this level, who tend to adopt approaches and contents that diverge from the official guidelines. In contrast, the university program aligns with two key national curriculum objectives- specifically those concerning philosophical reflection in relation to other disciplines, and the development of ethical questions around justice, freedom, and equality (MINEDUC, 2019c).

In comparing the learning objectives of CENTER 1 (2022) with those from the university courses on Ancient and Medieval Philosophy I & II (CHILEAN UNIVERSITY, 2021a, 2021b, 2022a, 2022b), a total of 35 points of convergence were identified. Of these, the majority (28) correspond to objectives focused on skills such as critical reflection on philosophical theories, reasoned questioning of philosophical texts, and the ability to evaluate diverse perspectives and methods. The remaining seven convergences are evenly split between ethical-political philosophy objectives and specific strategies for philosophical inquiry and learning. However, a notable shortcoming in the university-level curriculum is the lack of emphasis on fostering participation in philosophical dialogue-an element central to the school curriculum but not strongly present in the analyzed university syllabi. This gap may represent a significant challenge in rethinking articulation between secondary and higher education in philosophy.

By contrast, in the case of the second school analyzed, a more balanced convergence with the university courses was evident. Here, the philosophical objectives proposed by teachers aligned more evenly with those expected from initial teacher training, especially in relation to critical thinking, ethics, and argumentation skills-thus creating a more coherent connection between the two educational levels.

Finally, in comparing the third secondary school with the university program, most of the 35 identified convergences (19) focused on competencies related to understanding and critically evaluating the historical development of philosophical thought (CENTER 1, 2022). The remaining 16 competencies were evenly distributed between ethical-political objectives and methodological ones linked to philosophical inquiry and reflection. However, it is noteworthy that curricular space for promoting active philosophical discussion and the formulation of arguments on contemporary issues-clearly present in the school curriculum (CHILEAN UNIVERSITY, 2021a, 2021b, 2022a, 2022b)-is not

sufficiently echoed in the learning outcomes of the university courses analyzed. This finding highlights a key opportunity for improvement in university-level training to achieve a more precise alignment between both educational contexts.

#### Definitions and Challenges Regarding Curricular Articulation from the Perspective of University Faculty

Reflecting on the definitions and challenges of curricular articulation, this section analyzes the professional training of philosophy teachers within a traditional Chilean university. Based on the perceptions of faculty members from the institution's own department, it is argued that there is currently a significant disconnection between the university curriculum and the school curriculum. This misalignment hinders the comprehensive preparation of future philosophy teachers.

In response to this issue, the proposal is made to design a matrix that would allow for the identification of relevant and common elements between both curricula, thereby generating a learning environment that is more situated, participatory, and contextually grounded. In doing so, students would be better equipped to acquire the competencies and knowledge necessary for the effective and assertive teaching of philosophy.

“(...) I think that's the main weakness, at least I'll speak from the perspective of philosophy teacher education-in this case, from the Institute of Philosophy-and it's this: the university curriculum and the school curriculum differ. That's why it's important to determine which contents are shared. What we're trying to do is to establish curricular convergence. That's why planning is important, because lesson plans and programs can include many things. They may or may not be implemented, or perhaps only partially applied, but at least what is formally decreed-what's given to schools and what university instructors deliver-should be aligned.” (INFORMANT T1, 2022, p. 6)

“For curricular articulation, it's necessary to develop a convergence matrix: 'this is what is stated in the Ancient and Medieval Philosophy course syllabus' and 'this is what secondary school teachers present in their lesson plans.' We need to identify common elements in order to create certain matches, certain intersections, especially based on learning outcomes and objectives. These are different concepts, but we have to establish connections between them. So we're making an effort to create that curricular articulation. It's not about simplifying things from some unreachable level-as if we were bringing them down from the sky-but rather about discussing shared topics and figuring out how we're training future philosophy teachers. I believe that's a weakness. Right now, most of those graduating are philosophy teachers, not philosophers per se, so the focus should be there.” (INFORMANT T2, 2022, p. 4)

The pursuit of effective curricular articulation in teacher education is a complex endeavor, as it extends far beyond the transmission of disciplinary knowledge. It involves cultivating the competencies and dispositions that enable future educators to face the challenge of teaching individuals

with diverse interests and backgrounds. In light of this reality, a crucial question posed by the authors emerges: How can we train teachers who are truly capable of teaching others how to think?

“(…) I would say that I try, as much as possible, to train teachers-although, of course, that’s a complex issue. Because how is a teacher trained? Is it a matter of delivering certain knowledge? And how is that knowledge actually assimilated by the student? Clearly, that’s a problem. I believe this points to something more fundamental. Supposedly, in philosophy, we’re supposed to teach students how to think. And then a fundamental question arises: can we really teach someone to think, or are we ourselves thinking in the very act of teaching? These are questions that constantly occupy my mind, especially in a field as complex as philosophy, which has often been understood as the delivery of content to be memorized. In other words, the teacher explains something and the student is expected to reproduce it on a test. That raises a serious issue-are we really teaching anything with that approach? I think that’s something we need to reconsider. Now, in terms of teacher education, I try-especially in the classroom-to foster an environment where everyone can participate. That is, it’s not just the teacher speaking about a topic; everyone needs to be involved and actively thinking about what is being discussed.” (INFORMANT T1, 2022, p. 7)

Another key aspect is the tension within initial teacher education regarding its connection to the school system, which constitutes a significant social challenge. This issue arises from the complex interaction between two fundamental principles: on the one hand, the autonomy and academic freedom of university faculty, and on the other, the constant dynamism of educational policies and the design of the school curriculum, along with its associated bureaucratic demands.

“(…) There is a social issue in teacher education, and it concerns the connection-or articulation-with the school system. On the one hand, we have academic freedom, which is certainly important and recognized. And from the perspective of philosophy-as a professor, I see it that way too-but then there’s this dynamic, or rather, this constant dynamism of educational policies and curriculum development, which can lead to the contents addressed at point ‘A’ being entirely different at point ‘B.’” (INFORMANT T2, 2022, p. 5)

Academic freedom is a fundamental right that protects the ability of educators to choose both the content and teaching methods they consider most appropriate. This principle is aimed at promoting teacher autonomy and innovation in education. On the other hand, the constant dynamism of educational policies and curriculum development responds to the need to adapt teacher education to ongoing social and cultural changes. In this context, curricula are periodically updated to incorporate new knowledge, skills, and values deemed essential for the comprehensive development of students.

The tension between these two principles becomes especially evident when new policies or curricular changes conflict with teachers’ freedom. In such cases, a crucial question often arises: ¿Should educators adapt to the most recent educational directives, or can they legitimately maintain their own perspective and pedagogical approach?

“What the subject is demanding is that disciplinary knowledge should contribute to teacher education. So the task of training future teachers does not fall solely on the faculty of education, but also on those professors who teach courses within the philosophy teacher education program. I want to make that clear-these are not abstract courses, they are situated ones. And I teach fundamentally with the students’ future recipients in mind. So the first thing I try to do is to help students position themselves in relation to what they will be doing in the school system-or, in other words, I try to bring the school system into higher education.” (INFORMANT T2, 2022, p. 6)

In general terms, university faculty reflect on how philosophy teacher education is being developed within the Institute of Philosophy. The main critique centers on the disconnection between what is taught in the university curriculum and what is implemented in school programs-an issue that negatively impacts the comprehensive training of future teachers who are expected to respond to a national curriculum. In light of this situation, the proposal emerges to develop a convergence matrix that clearly identifies commonalities between the two curricula, thereby facilitating a more active, contextualized, and meaningful learning process.

#### Definitions and Challenges Regarding Curricular Articulation from the Perspective of Secondary School Teachers

From the perspective of secondary school teachers, the different ways of understanding curricular articulation reflect the diversity of planning styles and approaches present within each educational institution. This implies the need for a deep understanding of each school’s specific context in order to achieve an articulation that is both effective and coherent with its particular realities. Therefore, curricular planning cannot be imposed in a top-down manner by higher authorities; rather, it must be constructed collaboratively with those directly involved in the educational process, while always respecting their unique characteristics, needs, and demands. Each institution possesses its own identity, culture, and particular way of working-elements that inevitably influence how educational activities, projects, and strategies are organized.

“(...) Each institution has its own style, its own ways of planning, and I believe that it is essential to understand them in order to achieve effective articulation-not something imposed from above, but rather something built from within by those who actively participate in the process.” (INFORMANT T3, 2022, p. 5)

Moreover, the current context presents new challenges for teaching practice, particularly in relation to educational inclusion and ongoing changes to the school curriculum. In the face of these challenges, it is essential to promote teacher education that not only addresses core pedagogical aspects, but also emphasizes the mediating strategies necessary to effectively respond to the diversity of learners.

"I believe this is a challenge for any teacher, not just for those who teach philosophy. It happens in the day-to-day of classroom work. Based on my own experience at this school-I've been here for eight years-what I had four years ago is no longer the same school I have today. We used to have a student selection process, which changed due to new policies and major curricular reforms. One issue that is particularly sensitive for us as a school is the psychological dimension, or this idea of inclusion. The pedagogical effort is no longer focused solely on teaching and learning processes. There are now a number of mediating elements that we, or at least I, were not trained to handle-and that makes things quite complex." (INFORMANT T4, 2022, p. 8)

According to the teachers interviewed, there is a clear disconnect between the historicist perspective that predominates in the academic curriculum-structured around the periods of Ancient, Medieval, Modern, and Contemporary philosophy-and what actually occurs in schools, where this framework is rarely used. They also criticize the lack of diversity in school textbooks, particularly those provided by the Ministry of Education (MINEDUC), which are perceived as unengaging and disconnected from the real needs of students.

While they acknowledge that the historicist approach may be suitable for religious institutions-especially when addressing the Middle Ages from a perspective linked to Christian philosophy-they emphasize the urgent need to transform the current curriculum. They propose exploring alternatives to traditional textbooks by promoting more creative, adaptable, and context-sensitive pedagogical methods.

"(...) What's happening is that the curriculum no longer follows a historicist approach. So, this Ancient-Medieval-Modern-Contemporary reading strikes me as odd, because academia is focused on that model, but schools are not. Personally, I like that structure, and it suits me-but it's not what exists in schools. And honestly, the content in the textbooks...well, especially the one from MINEDUC, which we use only because we have to comply with the requirements set by the foundation. In my case, my school is part of a foundation with 19 schools, and they aim to standardize everything-which I don't agree with, but that's the way it is. So yes, this contrast stands out to me, but I still find it interesting. I think that, particularly in the context of a religious institution, the medieval period could be attractive, especially when approached from the lens of Christian philosophy. Of course, there are other philosophical traditions present during the medieval era, even though it's a time of Christendom rather than simply Christianity-and I think that distinction is worth considering. It could become a useful resource at some point: "But I want to emphasize this: I do see a kind of "misalignment" between the vision held by academia and what's actually happening in schools." (INFORMANT T5, 2022, p. 5)

Finally, secondary school teachers emphasize the need for a more flexible curricular articulation-one that considers the specific context, the diversity of planning styles, and the unique needs of each educational institution. They view top-down planning as ineffective and propose moving toward a collaborative construction that respects the identity and culture of each educational community. In addition, they highlight that emerging challenges-such as educational inclusion and

curriculum reforms-require a more comprehensive approach to teacher education. Teachers also question the historicist perspective that prevails in the academic curriculum, given its disconnect from the realities of school settings, as well as the uniformity of educational materials and their limited appeal to students. For this reason, they propose rethinking the curriculum, exploring alternative didactic strategies, and promoting a more creative and meaningful approach to the teaching of philosophy.

## **Discussion and conclusions**

Curricular articulation is a fundamental component of teacher education quality, as it seeks to establish a logical, coherent, and progressive connection among the various elements of the curriculum: learning objectives, content, teaching methodologies, and assessment systems (Börekci; Uyangör, 2021; Paulava *et al.*, 2020; Matthews, 2014). It is not merely about organizing content, but about constructing an integrated educational framework that enables future teachers to acquire not only disciplinary knowledge, but also pedagogical competencies, reflective skills, and a deep understanding of the educational role they will be expected to fulfill within the school system. From this perspective, curricular articulation functions as a strategy of epistemological, pedagogical, and practical integration, allowing for a meaningful and relevant transition from university theory to school practice (Macleod, 2021).

In the particular case of the Institute of Philosophy at a Chilean public university, a significant disconnection has been identified between the initial teacher education curriculum and the national secondary-level philosophy curriculum. This curricular gap generates multiple tensions. On the one hand, student-teachers do not always gain access to concrete tools for planning, teaching, and assessing in accordance with current ministerial guidelines. On the other, there appears to be a structural difficulty in articulating philosophical content with the competencies required by today's school system—such as critical thinking, argumentation, democratic citizenship, and digital literacy. This lack of alignment may seriously compromise the professional development of novice teachers, creating a mismatch between their university training and the real demands of the professional field. The novelty of this study lies precisely in empirically linking—through focus groups and document analysis—the convergences and divergences between the school and university philosophy curricula, a topic rarely explored in Ibero-American literature (Vera; Turra-Díaz, 2017).

A concrete and forward-looking strategy to address this issue is the design and implementation of a curricular convergence matrix. This analytical tool would make it possible to systematically map the alignments and gaps between the university curriculum and the national philosophy curriculum, identifying points of convergence, omissions, redundancies, and tensions. Beyond a technical exercise,

the matrix is proposed as a space of dialogue between two distinct rationalities: the academic-university rationality, often more theoretical, critical, and research-oriented; and the school rationality, more focused on applicability, coverage, and compliance with external bureaucratic standards. The matrix would allow these logics to be made visible without reducing one to the other, recognizing that both are necessary for a critical, context-sensitive, and professionally robust teacher education (Martínez-Bello; Villodre, 2021). It would serve to enrich philosophy teaching and learning from both sides – kunifying university and school purposes instead of treating them as separate or disjointed realms (Muñoz; Berbén; Cabezas, 2017).

Curricular articulation, understood in this broader sense, is not a matter of mechanically aligning content. Rather, it involves a process of collective and situated construction, in which university faculty must reconsider their role – not as transmitters of canonical knowledge, but as educators of professionals capable of interpreting and transforming their practice in light of current social, cultural, and educational challenges. For this reason, it is essential to incorporate active methodological strategies, flexible teaching approaches, and formative assessment mechanisms that bridge the gap between academic discourse and the realities of school classrooms. Within this context, the convergence matrix becomes both a strategic planning tool and a pedagogical artifact that can guide critical reflection on philosophy teaching through the lenses of educational justice and cultural relevance (Song, 2021).

From the perspective of secondary school teachers, it is also necessary to reconsider how the school curriculum is perceived – particularly regarding its relevance, applicability, and coherence. This requires a dialogical attitude that does not view the curriculum as a fixed or prescriptive framework, but rather as an opportunity to re-signify philosophical content from a situated pedagogical perspective. This means recognizing the national curriculum not only for its limitations, but also for the possibilities it offers to address contemporary issues such as ethical-political thinking, cultural diversity, artificial intelligence, or the climate crisis. In this way, a philosophy education committed to its time and responsive to students' interests is promoted (Vila, 2022).

Nevertheless, a structural challenge remains: the tension between the academic autonomy of university faculty and the need to respond to the transformations occurring within the education system – characterized by curriculum reforms, new assessment policies, changes in teaching modalities, and increasing digitalization of learning. This tension cannot be resolved through simplistic solutions. Instead, it must be acknowledged as a starting point for dialogue and the co-construction of more integrated teacher education proposals. Curricular articulation, in this regard, calls for continuous review processes, inter-institutional collaboration mechanisms, and shared spaces for reflection involving academics, schoolteachers, student-teachers, and educational policymakers.

As such, effective curricular articulation in philosophy education requires a deep understanding of the particular educational contexts and the material and symbolic conditions that shape them. It is not merely a matter of “adjusting” syllabi, but of collectively rethinking the aims of philosophical education, its methodologies, its discourses, and its connection with society. This effort entails the active involvement of all actors within the educational system – from university faculty to schools, including regulatory bodies and educational communities – in order to ensure a comprehensive, relevant, and up-to-date teacher education that contributes to strengthening critical thinking, ethical awareness, and democratic consciousness in schools (Ibáñez et al., 2020).

From this perspective, there is a pressing need to develop systematic research that explores the relationship between university and school curricula. This includes investigating models of curricular integration, innovative experiences of joint planning, co-teaching practices, and authentic assessment strategies. Such research would not only improve teacher education, but also expand the epistemological and pedagogical horizons of philosophy education in Chile and Latin America – opening the field to new approaches, methodologies, and ethical-political commitments.

In short, and in line with the central aim of this study, it can be affirmed that there is a genuine and sustained effort to adapt philosophy learning objectives to the school context. However, it is equally true that unresolved challenges remain—particularly in relation to pedagogical strategies, critical curriculum evaluation, and professional development. This study not only identifies areas for improvement but also suggests a potential way forward: including the creation of a convergence matrix, the joint revision of school and university programs, and the integration of participatory methodologies into philosophy teacher education. The objective is to advance toward curricular articulation through tools such as the convergence matrix and collaborative reflection—opening the door to future research and pilot implementation of this matrix in different universities, with the aim of evaluating its real impact on the initial training of philosophy teachers.

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