

The theory and practice relation in the teaching of philosophy: A look at philosophical knowledge in public high schools



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ABSTRACT

This objective scientific article critically analyze the theory and practice relationships in the study of Philosophy in the School of Public Schools. Therefore, we use two state public schools that functioned as research objects. From these observational "locus" we seek to reconstitute the

optics of teachers and students and find out how this educational process is carried out concretely in social practice. This analysis was based on the paradigm of critical science supported the theoretical framework of Materialism - history, according to which theory and practice are related dialectically. We hope that the results obtained in the research can contribute to support a proposal for pedagogical action that includes the principle of dialectic between theory and practice in the teaching of Philosophy in Public Schools.

Keywords: Philosophy, High school, Public school, Relationship Theory x Practice.

1 INTRODUCTION

This scientific article aims to analyze the relationship between Theory and Practice of Philosophy Teaching in High School to highlight in pedagogical and dialectical relations a philosophical educational formation. In this sense, it is about how Philosophy is understood and how it interferes in the lives of high school students, as well as the way teachers relate to the discipline.

Its elaboration fulfills several objectives, among others we highlight mainly the institutional need that we have to present a work produced from a scientific research, which should serve as a partial requirement for obtaining a degree in Philosophy at the State University of Pará - UEPA. We also add that the elaboration of this article meets the pedagogical need and at the same time, insofar as the revisiting in the theoretical literature of the various authors of the philosophical field has provided us with a level of deepening indispensable in our pedagogical learning, broadening our theoretical horizons on the studies of Philosophy and its dialectical transposition in the area of education.

The arguments of the analysis process on the subject were paradigmized by the theoretical approach of Historical Materialism which shall serve as a reference in our study.

On the other hand, it is also important to analyze the relationship of teachers with the theme, since this is directly linked to the student's learning or not with the discipline. How does the school deal with the problems of its context? How are the teachers of the school in question developing their



pedagogical work in the midst of everyday problems? How have philosophy teachers approached discussions in their classes that make students understand their role and how they can contribute to citizenship?

Questions like these will be part of the research process that will be carried out in the development of this work to know the reality worked, that is, the theory and practice of teaching Philosophy in high school, since it is perceived the lack of Philosophy teachers trained in the area, having that teachers of other disciplines teach the discipline Philosophy, hindering the relationship that students need to have with the philosophical teaching and learning. On the other hand, there is the problem of lack of commitment to the teaching of Philosophy due to the greater importance given to other disciplines to the detriment of the first that through its questions about life tends to show the cracks in society.

This article is structured in 4 main chapters. The first chapter discusses the methodological procedures used in the research. In the second, we present the theoretical foundation of this study based on the Historical Materialism of Marx and Engels.

In the third chapter we characterize the school reality studied with reference to the State Schools Professor Delgado Leão and Desembargador Osvaldo Brito de Farias, the first located in the Municipality of Cachoeira do Arari and the second in São Caetano de Odivelas, both in this State of Pará. In the fourth chapter, which constitutes a nucleating chapter of new knowledge, analyzing the theory and practice in the teaching of Philosophy in High School of Public Schools from the perspective of teachers and students.

Finally, the "guise" of conclusion where we present our final considerations on the results obtained in this study, hoping that these can serve to deepen the debate around the issue and at the same time, provide elements to subsidize a proposal for pedagogical action on the relationship between theory and practice in the teaching of Philosophy that takes as a basis the Marxist Engelsian theoretical framework on the subject.

2 METHODOLOGICAL PATH OF THE RESEARCH

The process of analyzing the data and information on the subject that served as raw material for this scientific article is paradigmized by the theoretical approach of Historical Materialism, which constitutes the reference method on which the thought of Marx and Engels, the main anchors of this study, is based.

The historical materialist approach gives precedence to the internal material contradictions of the problem under investigation, from which its essential links are revealed.

Historical Materialism was first introduced into the scientific field by the German philosophers and historians Karl Marx (1818 - 1883) and Friedrich Engels (1820 - 1895) according to whom the



different philosophical forms of men are determined by the economic infrastructure of production, noting that the history of all societies in the past is the history of class struggles.

Thus, science, philosophy, religion, education, the arts and all other manifestations of the spirit are determined by the mode of production of each society in its different historical moments.

Although Historical Materialism has numerous internal theoretical trends, we will use in this study the essential ideas of Marxian historical materialism, that is, which was founded by the fathers of Marxist thought, whose maximum exponents are: Marx and Engels.

Thus, we consider Historical Materialism in its orthodox matrix formulated by Karl Marx and Friedrich Engels, delving deeper into this theoretical tendency of Materialism to base our analysis process on the "findings" of the research.

The logical methods that we employ in the arguments of the analytical discourse are based on dialectical logic with emphasis on the dialectic of contradiction that is at the basis of historical materialist thought, according to which we start from an affirmative premise (thesis) to in a second moment deny it (antithesis) and finally in a third moment we build its double negation (synthesis), which constitutes its qualitatively superior moment of overcoming.

Both theory and practice are indispensable, however, they are in an organically dialectical relationship, that is, two distinct moments of the process insofar as they contribute to the formation of applicability of theory in the concrete life of the teaching - learning process of Philosophy in High School. In fact, every theory is a theorized practice, just as every practice is illuminated by theory to the extent that it enables and contributes to the dialectical movement of the teaching - learning process of Philosophy by the subjects directly involved in the educational process.

In order to learn the various specific dimensions of the investigated object, we employ the methods of materialistic, historical, comparative, sociological and hermeneutic procedures, because we believe that these provided us with greater epistemological conditions to analyze the relationship between theory and practice of the study of Philosophy in High School in its various multidimensional aspects.

This study is characterized as a bibliographic and field research. As bibliographic we consulted reference works on the subject, as well as those of a secondary nature, whose authors also deal with the subject we address in this article. In order to deepen the theoretical level of the study, we also carried out documentary research, accessing on Internet sites, various texts that deal with the problem studied. As a field, we prepared a questionnaire with 3 (three) questions to interview teachers of the discipline Philosophy and students of two public high schools located in different municipalities of this State of Pará.

This study is also characterized as an "ex-post-facto" research, insofar as the object investigated has already occurred, thus, we verify the process in contemporaneity, evidencing that our study deals



with concrete facts of the relationship between theory and practice of the study of Philosophy in High School that are already processed in Public Schools that offer this modality of education.

Regarding the research techniques applied, we emphasize that to extract the main theses and essential ideas of the bibliographic works consulted, we employ the technique of "Analytical Fichamento", which according to one of the most prominent Brazilian sociologists and researchers, refers to this technique, emphasizing that:

The analytical fichamento constitutes an appropriate technique of research when it is necessary to extract and understand the main ideas of the theoretical authors consulted, besides that it also allows us a critical-interpretative analysis of the bibliographic texts, so I used this technique in my studies. (FERNANDES, 1961: P. 13)

Regarding the documentary research carried out, we used the technique of "Expanded Summary" to appropriate the ideas-force contained in the documents consulted, which in our case were master's dissertations; doctoral theses; PCNs on the teaching of Philosophy and; other official documents relevant to the subject treated.

Finally, we emphasize that the preparation of this article faced some challenges, which in our case were: the lack of bibliographic collection on Philosophy in the Central Library of UEPA; inexistence of a specific sectoral library for the Philosophy Course in that institution and; inexistence of a PARFOR scholarship policy for the purchase of technical books. These difficulties were somewhat circumvented by reproducing some works from the collection of the Research Group "Society, Science and Ideology - SOCID".

On the other hand, we emphasize, however, that the elaboration of this article also contributed to our theoretical and practical learning at the same time. From the theoretical point of view, it allowed us to carry out a review of the philosophical literature that favored the deepening of the theory related to the subject addressed.

From a practical point of view, this article was an important training in the area of research and, at the same time, in the methodological practice of how to prepare a scientific article, according to the academic-scientific parameters of the ABNT technical-bibliographic standards. As well as a small essay in field research using the questionnaire technique in the interview with a small sample of teachers and students from two Public High Schools to ensure solidity in the research carried out.

Finally, both the difficulties faced and the possibilities achieved are two moments in the process of knowledge production, and as such, should be considered as two faces of the dialectical movement of construction of philosophical knowledge. Therefore, we hope that this article can somehow contribute to the deepening of the debate on the subject developed and, at the same time, provide those interested with elements, albeit preliminary, to the elaboration of a proposal for pedagogical action that primarily contemplates the basic theoretical assumptions of a Critical Philosophy for High School.



3 THEORETICAL FOUNDATION: THE RELATIONSHIP BETWEEN THEORY AND PRACTICE IN SCIENTIFIC DISCOURSE

3.1 DIALOGUING WITH THEORY:

The term "philosophy" is translated to mean "lover of wisdom". Thus, it arises from the discovery of the knowledge of the world and reality that ceases to be only thought by a supernatural and mythological idea formed by a symbolic and figurative idea to be built on the basis of reality founded on the thinking subject, that is, through people who present a more reflective discernment about the understanding of life and the social world through an active, reflective and socially transformative questioning.

Since the emergence of philosophy in Classical Greece were already intended to integral formation of the human being. The way in which the act of philosophizing was practiced was characterized by an educational task in order to enlighten its listeners and also society, in order to participate more in that lived context. For Chauí (2000: P. 28), "(...) philosophy (...) started from the affirmation that reality or being exist in themselves and that as such they can be known by reason".

Discussing the theme of the relations that involve theory and practice for an educational formation is a particular aspect of a broad and complex problem. In this sense, one must think like Plato (428-348 BC) and Aristotle (384-322 BC) about the role of theoretical knowledge for a formation in which man learns to be good and virtuous. In this way, the analysis will focus on the theory and practice of teaching philosophy as a support for education, not only of purely theoretical knowledge, without commitment to reality, but as a proposal to change life, from the light of knowledge, that is, from a humanizing philosophy that contributes to the formation of citizenship through consciously critical and politicized subjects, true administrators of what historical destinies in which:

(...) the pedagogical practice, when considered only as a pre-established and standardized teaching, becomes a mechanical activity, ritualistic, repetitive, without criticism, evaluation, or seeds of new life, essentially sterile, always producing the same fruits with the same problems, both for students, as for the teacher and the school. (MASETTO, 2003: P. 5).

Thus, the philosophical reflection that arises in the theoretical field of education enables the teacher to explain in an existential way the concreteness of his community, ensuring a clearer understanding of the meaning of the human condition in the world. In this sense, the performance of effective practice is the possession of applied theory, showing that both, that is, theory and practice are two moments of the same teaching-learning process in the field of Philosophy.

In the "problematize" aspect, Philosophy has a very important role in philosophically discussing the problems presented by society, as in the case of drugs and other social problems that affect current humanity, and the issues of reality should be worked on. How to work philosophically? How is reality being formed? The reality of social tensions is perceived in this context. On the one



hand, one lives what is imposed by society and on the other hand one perceives this reality, but does not relate to philosophical theory, which is why there seems to be a dichotomy between theory and practice, in this way:

This means that philosophizing with the student's daily life from music, newspapers, people, in short with the cultural universe of the young person, does not mean abandoning or losing sight of the philosophical text - academic - but, on the contrary, by these strategies consciously introduce it as a reference for philosophical reflection (NOVAES, 2014: P. 28).

Thus, it is fundamental that the philosophy student goes through the experience of (re) critical thinking, however, it is necessary that they critically read philosophical texts in the perspective of engaging with the universe of philosophy.

It is now, therefore, to suggest some guidelines on the use of the philosophical text in the classroom, how to proceed to a philosophical reading of it, considering the need for this practice to become organic and systematic in the Philosophy classes of the Brazilian public school, particularly high school. (NOVAES, 2009: P. 38)

To this end, students are induced in their philosophical reflections to the field of understanding in the educational process in their future integral formation, as politicized subjects and builders of a more socially just and humanizing society.

In the light of the theoretical approach of Historical Materialism, the relationship between theory and practice in the teaching of any area of knowledge, as in the case of philosophical knowledge, constitutes a process of social and pedagogical construction between the historical subjects involved in educational training, which in the case of High School, are more directly both students and teachers, who in Public Schools establish teaching-learning relationships in the study of Philosophy.

According to Marx (1818-1883) and Engels (1820-1895), these two complementary and antagonistic moments at the same time, like two sides of the same "coin", form a structural unity of the diverse, so there is no theory without practice; just as there is no practice without theory. In this sense, for the founders of Historical Materialism, every theory is the historical product of multiple and concrete practical determinations, which means that every theory is based on a practice or many practices that have been purified until they rise to the category of a scientific theory. However, Marx (1844) warned in his "Economic-Philosophical Manuscripts" and, more specifically in his third manuscript, a work that he left unfinished, that true scientific theory is not a simple product of a mechanical practice, because this is mere activism, but the result of a philosophical-political reflective moment of a disalienated practice, that is, revolutionary and, therefore, socially transforming the dominant structures of authoritarian society. Transposing didactically this criticism of Marxian Materialism to our problem, that is, the relationship between theory and practice in the teaching of Philosophy. It is verified that this teaching should be pedagogically taught with the formative purpose



of creating this dialectical structural unity, that is, taught from the perspective of a critical humanizing Philosophy, concerned with the political disalienation of the students, forming them as citizens socially transforming the dominant structures of the society in which they live and, at the same time, active subjects of their historical destinies, that is, self-emancipated and politically humanized in search of a social world based on justice, not only legally formal, but above all, real and self-managing, in which everyone is equal not simply before the Law, but in the practice of concrete social life. Only in this way, through a philosophy of revolutionary praxis, will we be able to glimpse a revolutionary relationship between theory and practice in the teaching of philosophy, concerned with the formation of the new "man" in all dimensions of life.

To this end, a pedagogical process should be sought that teaches philosophical theory through a political reading of the social world of the students, awakening them to face the challenging problems of their community and how to solve them through creative and innovative alternatives, formulated by themselves.

4 CHARACTERIZATION OF THE STUDIED SCHOOL REALITY: THE STATE HIGH SCHOOLS PROFESSOR DELGADO LEÃO AND DESEMBARGADOR OSVALDO BRITO DE FARIAS.

The **State School of Elementary and Secondary Education Professor Delgado Leão**, School-Headquarters in the municipality of Cachoeira do Arari, Marajó, is the oldest public educational institution in this municipality. Founded on May 9, 1953 in the administration of State Governor Alexandre Zacarias de Assunção and Municipal Mayor Lucídio Gonçalves da Silva. However, it was born much earlier, in 1936 when it was part of the Cachoeira School Group with the merger of the old isolated schools in the city, among which was that of Professor Chiquinho, nickname of Professor Francisco Delgado Leão who took over as Director of that group and from which comes the current name of the School.

It has 06 (six) classrooms with 04 (four) ceiling fans in each room, 01 teachers' room, 01 secretariat, 01 boardroom, 01 pantry, 02 (two) male bathrooms, 02 (two) female and 01 (one) for employees. Also a computer lab, a multidisciplinary lab and a library.

It receives a clientele of approximately 1,000 (one thousand) students, at the Elementary and Secondary levels and Youth and Adult Education that are divided between the morning, afternoon and evening shifts, as well as having classes in the rural area in the attached schools.

Currently the staff consists of 14 teachers, 01 secretary, 04 watchmen, 09 servants, 03 lunch ladies, 05 administrative assistants, 01 director and 01 vice-director. The Philosophy teaching staff consists of two teachers with a background in Social Sciences.



It intends according to its Pedagogical Political Project, elaborated since 2007 and revised every two years, to be an institution that not only privileges systematized knowledge, but the knowledge acquired by students in their relations with the various social groups. With this contributing to the citizen formation of the student. Its pedagogical proposal is the Critical-Social Pedagogy of Contents, because it understands that school curricula need to be linked to the daily lives of students. The evaluation is continuous, favoring the qualitative aspects that are transformed into notes aiming at promotion, following the guidelines of the State Department of Education of Pará.

It has an Action Plan, where the PPP proposals are planned to be implemented by the School Community. It is based on Democratic Management, with the participation of the School Council, Class Councils and Class Representatives. The management of School Transportation and School Feeding is the responsibility of the City Hall through the Municipal Department of Education.

The **State School of Elementary and Secondary Education Desembargador Osvaldo Brito de Farias** was founded on August 18, 1972, under the management of Governor Fernando Guilhon. The school is located in the municipality of São Caetano de Odivelas, located in the northeast of Pará, salty region, crossed from north to south by the Mojuim River, this one, bathing the seat of the municipality 110kms away from the capital in a straight line.

The school had as its first director Mrs. Eliza Pinheiro Monteiro (in memory), after her death a new director was appointed to assume the position, due to the non-acceptance of the new director, on August 25, 1997, the school is set on fire, after this episode the school was renovated and reopened, assuming the direction of Mrs. Regina Celi de Almeida. Currently the school is located at Rua Visconde de Souza Franco s / n, in the Pepeua neighborhood.

It operates in its own building (renovated), built in masonry, contains 11 classrooms with 04 (four) ceiling fans in each room, 01 teachers' room, 01 secretariat, 01 boardroom, 01 pantry and 01 large area where the cafeteria works, 03 (three) male bathrooms, 04 (four) female. The school also has a computer laboratory and a multidisciplinary laboratory. The latter is not in operation.

They are enrolled in that school the amount of 1,800 (one thousand eight hundred) students, which are divided between the morning, afternoon and evening shifts, the students are mostly from the rural area, which to get to school rely on school transportation, it should be noted that in rural communities, only the Elementary School works.

Currently, the staff consists of 33 teachers, 02 secretaries, 02 security guards, 03 porters, 04 administrative assistants, 02 Education Specialists, 01 principal and 01 vice principal.

The philosophy of the school is situated within the paradigm experienced by contemporary society that consists of meeting the student in a constant process of change and has as challenges to modify values and work, content according to the reality of the student and society. Therefore, for the school, education is an act of love that aims to make possible the intellectual and moral growth of the



student, which leads to having as motto "Knowledge, Love and Peace" which is indispensable in the construction of an educational proposal, which promotes from the knowledge the knowledge capable of driving to achieve a more participatory and inclusive society, according to the Pedagogical Project.

In addition to Programs and Projects, the school holds events, commemorative dates, also acting in the provision of social services such as mutirões in partnership with the Health Department among others.

Both have teaching resources, such as TV, DVD, CD, data show, computers, internet, in addition to books. And they are maintained with resources from the Federal Government and resources from some events held in and by schools.

5 THE RELATIONSHIP BETWEEN THEORY AND PRACTICE IN THE TEACHING OF PHILOSOPHY IN SECONDARY EDUCATION IN PUBLIC SCHOOLS SAMPLE

All philosophy teachers from the two public schools mentioned in the previous chapter of this article, and 12 (twelve) students, 6 (six) from one school and 6 (six) from the other.

TECHNIQUE: Questionnaire containing 3 (three) questions with the same themes for both teachers and students.

The analysis of the answers obtained in the interviews was made as the most important part of the work. Relating this analysis to what was proposed, which is the relationship between theory and practice in the teaching of philosophy

5.1 THE TEACHERS' PERSPECTIVE

Participants: 2 (two) teachers of the Philosophy subject;

Id:

P1- Full Professor in Social Sciences;

P2- Full Professor of Geography

When conducting the research, it was noticed that teachers felt some difficulties in answering the questions presented (attached questionnaire), which were:

1- What is the relationship between theory and practice in the teaching of philosophy that you teach in high school?

2- What are the difficulties of teaching practical philosophy at school?

3- How should philosophy be taught in secondary school?

Analyzing question 1, the relationship between theory and practice in the teaching of Philosophy, we realize that the interviewee P1 recognizes Philosophy as a practice of life, confirming that nothing escapes philosophical reflection and in his pedagogical practice says to relate the contents



with the facts of both the distant reality of the student, as well as a reality closer to him, contributing to "build" a conscious human being capable of formalizing his own conclusions.

The second interviewee (P2) says that it is the partnership that the teacher creates with the student, the culmination to break the barriers between those who "teach" and those who "learn", in other words, both are part of the same process, teach and learn at the same time.

In the second question about the difficulties of teaching a practical Philosophy at school, P1 points out four main difficulties, the first is the deficiency of didactic and pedagogical resources that the teacher can use to teach a more dynamic class, pointing out the lack of attitude / political will to structure schools with such resources, mainly technological, such as internet access to all students, which would already be of great value to make classes less uninteresting. The lack of continuing training for teachers is, according to the interviewee, the second greatest difficulty, as he says: "college does not teach us how to teach, the teacher 'builds' himself at his own risk". The third difficulty concerns precisely the student's great lack of interest in the discipline and the contents studied, being the very coexistence and valorization of their cultural heritage, based on the knowledge of common sense and religion that "guide" the student's life in society, making them accommodated, thus not showing interest in philosophical knowledge. The fourth difficulty is functional illiteracy, which is seen by the interviewee as a "very serious situation", because the student arrives at high school "reading and writing very badly", with many difficulties of interpretation, he cannot also interpret the "reality around him".

P2 says that the difficulties may vary according to each teacher, however, the place where the student lives is not practiced the act of reflection.

In the third question, of how Philosophy should be taught in high school, P1 says that by the current moment itself, the student should learn making use of the many technological resources, and with the school graced with such resources they could give "shows" classes, not boring. Also, needing to do better and give the best of themselves, contributing to the integral formation of the student as a human being constituted of multiple aspects. Thus, being a transforming agent of reality, breaking with everything that paralyzes not seeing in the practice of teaching only a job, lacking commitment to the quality of education.

P2 agrees to "work with practical examples" of the student's reality, as the community becomes this "starting point".

5.2 THE STUDENTS' PERSPECTIVE

Participants: 12 (twelve) high school students (1st, 2nd and 3rd year);

Identification: A1/A2/A3/A4/A5/A6/A7/A8/A9/A10/A11/A12.

Questions:



1- What is the relationship between theory and practice in the teaching of philosophy that you study in high school?

2- What are the difficulties of studying practical philosophy at school?

3- How should philosophy be studied in high school?

Analyzing the answers related to the relationship between theory and practice in the teaching of Philosophy, we observe that A3, A5 and A6 say that in pedagogical practice, teachers teach students to think, explaining the importance of Philosophy for social life, makes them think about their actions, however, the "whys" of things are taught only theoretically in the classroom and these same "things" are even understood. However, A3 and A4 say that outside the classroom the act of thinking is no longer taken into account, the student does nothing of what he "learned", for example, in what can serve for his life and for his daily life.

A1 says that the method used by the teacher in his pedagogical practice ends up being observed the practical part when it is glimpsed by the many exercises and activities, being able to be more dynamic, therefore, in the observation made by A7 and A8 the relationship with practice is very difficult, being easy to be spoken by the teacher in the classroom, because in the interviewee's speech, "speaking and then acting is not an easy thing to accomplish", because the greatest difficulty is the promotion of changes.

As a result of these statements, A2, A7, A9, A10 and A11 confirm the non-existence of a practice in the teaching of Philosophy, therefore no relationship between theory and practice, "the teacher passes on only what is in the textbook" and fails to pass on "knowledge", theories are always "bigger" than practice, without any relationship with everyday life. Thus, A12 comes to say that Philosophy is a very "boring" discipline, perhaps because it cannot, according to him, "say what we need to hear in practice".

In the second question, of the difficulties of studying a practical Philosophy at school A1, A9 and A11, say that the greatest difficulty is of understanding, the student does not understand and for many reasons does not ask or request a new explanation from the teacher.

A3, A4, A6 and A12 point to the situation that many schools do not have a Philosophy teacher, with specific training, in this case the Graduate, but almost always the teacher who teaches the subject has another training, thus, often, the understanding by the students is out of phase, due to the teacher having difficulty understanding the philosophical contents. Thus, A5 and A6, note that Philosophy is seen as a non-important discipline, ending up "unnoticed" by the school. Therefore, A3, A11 and A12 notice that students end up not realizing what philosophical knowledge has to do with "the world out there", adding this to the lack of teaching resources, loses the "stimulus" to study.

A2, A7 and A8 note that difficulties arise, firstly because Philosophy studies the "social facts", in the student's speech, being exercised through "ideas", and schools have certain care in the



transmission of philosophical knowledge, and the act of thinking has always historically bothered and, in the student's saying: "politics believes that philosophizing will form people", so it is better to deal with people accommodated with what is being convenient than with the "new", so Philosophy requires a lot of reading.

In the third question, on how Philosophy should be studied in high school A1 and A6 signal that it should be more theoretical in the sense of deepening and consistency in the contents studied, having a teacher "willing to teach", taught more and passing less work.

While A7 and A8 say they lack only "ideas" that can motivate students, many dynamics, internet access, research aimed at showing the importance of Philosophy for the cultural growth of a people.

A9 says that Philosophy should "be studied in a more elaborate way", it is perceived the need for a formalized planning, with competences and skills, thus making it "easier" to understand. Thus, according to A9 and A10, when this elaborate form that will point out other ways of working philosophical knowledge is not perceived, students become demotivated and end up not liking the discipline. Also analyzing A11 in his statement that he should give more importance to Philosophy as it gives importance to other disciplines, after all they all contribute to the growth of the student.

A12 reinforces the need for Philosophy to work according to the student's social reality, to work on issues related to Brazilian society and that are suddenly part of a reality very close to him, such as social problems, such as violence in all its extension, drugs, which plague the various environments frequented by children and adolescents and, therefore, schools and students.

Summarizing the analysis, it is observed in the answers given the perception of reality by teachers, to a certain extent concerned with the critical formation of the student, but that a constant philosophical discussion about the problems presented beyond the walls of the classroom has not yet been established that Novaes (2014) comes to say that philosophizing is precisely absorbing the daily life experienced by the student, with all the resources that his environment offers, his "cultural universe", the philosophical reference, in the exercise of reflecting on the problems that arise in society.

Also, according to Marx (1844), when it is proposed to discuss theory and practice in the teaching of Philosophy, it is intended a Philosophy concerned with the political "disalienation" of the student to make him transformer of his own reality.

Thus, the relationship between philosophy and education, according to Chauí (2000), demands the formation of attitudes and positions of the student within society, so that education can then build in this being, now humanized, a conscious view of its reality.



6 FINAL CONSIDERATIONS

The teaching of Philosophy in High School takes place as a philosophical experience from the understanding and overcoming planned by the teacher of the dichotomies presented by society, which the student almost always does not participate, only suffers influences of the controlling alienation by the means it presents. Therefore, it is necessary to sensitize, problematize, investigate and conceptualize it in a didactic perspective of easy understanding, but of a transforming nature. It is not enough just to make theoretical approaches without understanding the other points of view, it is important that there is awareness and transformative practices to achieve profound changes in society. Points out Chauí (2000, p. 31) "We give meaning to the world, we transform things (...) without the world, we have no way of knowing or acting".

The relations of Philosophy with education, in general terms, are connections that occur as a process in which young people begin to form attitudes and social, intellectual positions with human nature. In this sense, education begins to build, in this social subject, a broader and more sensitive worldview of the reality in which (with) lives.

Henceforth, the theoretical understanding that is acquired from the knowledge of Philosophy, society and man himself constitutes a fundamental process that this subject seeks in the student the reflection of the world in which he lives. Education in the school process needs a critical philosophy, since most of the major problems faced in the field of education are mostly real problems, which a revolutionary philosophy can contribute to face them in contemporary times.

Considering that education proposes to offer a satisfactory and full of happiness life condition, it is necessary to realize that the target of this struggle is the man himself and that the challenge is to be able to educate the other from what one has of knowledge. As Tardif (2000), mentions that knowledge always aims to achieve something and even more, that everyone has a knowledge to accomplish something. In this way, knowledge is at the same time social, teaching, disciplinary, experiential that are important to direct its existential variety. Therefore, the philosophy teacher in his educational practice must define critical theories by applying them to education.

Thus, historically, it is said that Philosophy and the practice of philosophizing are characterized in an educational action that goes through philosophical thoughts provided by theories developed in human and pedagogical education, conditioned by sociopolitical and cultural contexts. Therefore, reflection and critical thinking about the educational process contribute to the philosophical knowledge of the subjects who will be researched regarding the formation of values that will be present during their training and the production of educational knowledge.

When one thinks of the teaching of Philosophy in High School historically speaking within the context of Brazilian education, it has existed since the colonial period, however, many obstacles are perceived regarding the formation of this subject in a curricular matrix, including the advent of Law



No. 5,692/71 (Law of Guidelines of National Education), considering its teaching as optional of curricular designs, which ends up contributing to the possible extinction of the same of the curricula in this period.

This is how it is referred to at the time:

In the period that Philosophy was partially or completely absent, secondary education underwent major changes in relation to the previous period coinciding with the 1971 reform, witnessing a growing process of massification, by which Secondary Education significantly expanded its range of action, starting to receive less privileged social strata that previously had no access to it. This quantitative expansion was accompanied by a decline in the quality of education, perhaps unprecedented in the country's educational history (RODRIGO, 2009: P. 8).

The pedagogical practice of high school teachers who teach the discipline Philosophy needs to start from a didactic that does not make the teaching of Philosophy simply operational, starting from techniques and procedures, but rather a philosophical didactic, where the form of action is different from subject to subject, therefore, each teacher has a particular way of working a subject or discipline. However, it is necessary not to fail to glimpse the criticality that the student needs to have regarding the knowledge passed on in the texts of the various philosophers and scholars of Philosophy.

Having a critical look at the teaching of Philosophy in high school taught in public schools was the intention of this article, because Philosophy has not yet managed to have the importance it really needs in the curricula to be forming organic subjects, therefore, transformers of their social reality.



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ANNEX

TABLE SHOWING RESPONSES:

TEACHERS (P):

QUESTION 1 - What is the relationship between theory and practice in the teaching of philosophy that you teach in high school?

P1 I start from the assumption that Philosophy is much more than a subject in the school curriculum, I try to show my students that Philosophy is a life practice, which must and can be constantly applied in their daily lives. In addition, I try to show that nothing escapes philosophical reflection, everything must be debated, questioned and put to the test through this reflection, so that an integral and conscious human being can be "built" that the possibilities do not end at the horizon line and that it can always be crossed. From this, I seek, whenever possible, to exemplify, contextualize historically and correlate the content with facts that occurred in the world, in Brazil and especially, in the closest reality, the marajoara. In this way the student can "grope" the content from the real and produce their own arguments / conclusions.

P2 This relationship is present in the partnership that the teacher creates with the student in the classroom. Both teacher and student can develop a friendly relationship, breaking the barriers of who teaches and who learns.

QUESTION 2 - What are the difficulties of delivering practical philosophy in school?

P1 The difficulties are several, I highlight the structural and resource deficiency of schools, the lack of continuing training for teachers, the student's lack of interest in something that was not presented to him in previous stages of his life and the very serious issue of functional illiteracy that unfortunately affects a large number of people. In relation to structural and resource deficiency, I think it is a lack of political will/attitude, because of this the classes are considered uninteresting because they cannot work with basic tools such as the internet, for example. With regard to continuing education, college does not teach us how to teach, the teacher builds himself at his own risk, in daily practice in the classroom. As for the disinterest of the student, it is difficult to show the importance of critical and philosophical thinking to someone who has always been guided only and exclusively by common sense/religion, by the cultural tradition where questioning, inquiring, doubting is considered "boring" behavior, in this sense, Philosophy swims against the tide and this is extremely difficult when there is no mobilization of all the actors involved in the educational process. With regard to functional illiteracy, a large number of students arrive at high school reading and writing very poorly without being able to interpret a text well, perhaps the reality around them, having to teach reading and writing in high school disagrees with the whole discourse regarding basic education.



P2 The difficulties exist, but it varies according to the coexistence that each student has from the coexistence in his home or in his community, because the place where one lives often has no reflection and this makes it difficult to reflect on the teaching of Philosophy.

QUESTION 3 - How should philosophy be taught in secondary education?

P1 I believe that each time requires specific tools, currently what is more interesting for young people? I believe that learning using technological resources, in the world of shows, classes are only considered interesting when they become shows. I believe that regardless of anything, it is up to the teacher to do his best and do his best to contribute to the formation of a human being in its multiple aspects, this is done by most teachers, but many still see teaching only as a job, which earns him a salary. There is still a lack of commitment to the quality of the educational process and to breaking the status quo.

P2 Philosophy teaching would have a great advance if it worked with practical examples of life, so the student would understand better. That is why the community and the place where he lives is the starting point for this discussion.

STUDENTS (A):

QUESTION 1- What is the relationship between theory and practice in the teaching of philosophy that you study at secondary school?

A1 The relationship in the way it is passed on to us is not good, but it is not bad either. The method used by the teacher is practical, with many exercises and activities from the book during the class. Philosophy classes should be more dynamic with dialogues, expression of opinions, texts and presentation of works.

A2 The theory is good, it helps a lot in high school. We do not have practice in Philosophy.

A3 In Philosophy classes the teacher influences the student to think about why everything exists and what is done, but outside the classroom we no longer want to philosophize, just act without worrying about the consequences.

A4 In Philosophy classes the teacher explains why Philosophy is important in human life, why we philosophize and what Philosophy is for, but when the student leaves school he does nothing of what he learned in class and leaves everything aside without caring what it can do for him.

A5 Philosophy class has a great influence on human life because it makes us think about our actions and helps us to understand things and act without worrying.

A6 In theory, teachers try very hard to teach the why of things, in this case, they teach us to philosophize, they teach us to understand things, subjects, but in practice we do not act as well as we should. We act without thinking and this is not always good, we always want to act in a way that only leads to bad consequences.



A7 In a way, between theory and practice we can say that there is no relationship, the way of talking about Philosophy by the teacher can be very clear, but for the students it becomes difficult. Practicing philosophy turns out to be a big problem for students, speaking and acting are not easy things to accomplish, so I find no relationship between the two issues.

A8 Philosophically thinking and speaking everything seems to be very easy to be accomplished. We idealize the solutions to problems so quickly, we criticize what is in speech, however, when we experience daily experiences we feel such difficulty in promoting changes. One of the reasons is the fact that we live in an eclectic, modern society, where individualism often predominates and not the collective, thus reflecting in the school. Theorizing is easy and practicing is not an isolated act.

A9 Between theory and practice in high school philosophy, both practice and theory are very different, where almost always in both things the teacher fails to pass on the information from the book, the knowledge to the class.

A10 There is no relationship between theory and practice in the classroom, the teacher only goes over what is in the textbook.

A11 Theories are always greater than practice, there is no relationship between what is shown by the teacher in the classroom and the events of everyday life, our homes, the street, society in general.

A12 to begin with, Philosophy is a very boring subject, which cannot say what we need to hear when talking about practice.

QUESTION 2- What are the difficulties of studying practical philosophy at school?

A1 The difficulty is often in understanding, not because of the lack of explanation, but because of the crowded classroom, the noise ends up making the teacher stop explaining.

A2 The difficulties of studying practical philosophy at school are because philosophy studies social facts.

A3 In most schools there are no teachers to teach philosophy. Students understand what teachers teach, but they don't put it into practice because they don't know what it has to do with the world outside.

A4 The biggest difficulty is the lack of a teacher specialized in Philosophy, because because they are not trained in the area they do not know how to give a good explanation to the students and thus they do not have a good understanding of the subject discussed in class.

A5 Philosophy is not seen as an important subject because the teacher has little workload, so it ends up unnoticed in school practice.

A6 Some teachers are not trained to teach what they should, in this case the subject, so in the school I study I realize that Philosophy does not have much importance for my colleagues.



A7 Philosophy is a subject that is only exercised through ideas, reasons and thoughts. Most schools do not adequately convey these characteristics to students, thus making it more difficult. Schools often end up isolating the idea of Philosophy, because the policy believes that philosophizing will transform people with new ideas and new ways of thinking, thus gaining a rivalry.

A8 Generally there are people who do not want the new, are tied to comfort, pose difficulties because it is also a discipline that needs constant reading, to know the theory of philosophers who throughout history have become martyrs in the philosophical world.

A9 The difficulties of studying a practical philosophy at school lie in the fact that often the student does not understand and the teacher cares to repeat what was passed on and the student does not ask the teacher or ask him to explain again.

A10 The teacher needs to improve his way of teaching, he needs to participate in courses to be able to pass on the subjects with greater tranquility and security.

A11 We do not feel stimulated to study and Philosophy classes require students to read a lot, but we cannot understand the contents of the book.

A12 Teachers have many difficulties, even because schools are without many resources and they are discouraged to teach their classes.

QUESTION 3- How should philosophy be studied in secondary school?

A1 It should be more theoretical so that we have a good understanding of the subject.

A2 Well, there should be a specific way to study philosophy in high school. It is difficult because we only study in the book, doing activities, this helps, but it is not enough for us to really know Philosophy. Nowadays there have to be several other ways to learn about philosophy.

A3 I think that Philosophy should be taught by more specialized teachers, because in some schools teachers from other areas who teach Philosophy do not know how to teach very well because they are not trained in Philosophy.

A4 There should be teachers trained in the subject so that students have a good understanding of the subject, generating curiosity and willingness to learn and know more and more.

A5 In all schools, philosophy teachers should be trained and teach the subject they are trained in, so that students would pay attention to everything they would pass on and understand everything that was taught.

A6 It could be given by more specialized teachers with a desire to teach, because usually they pass more work and teach less what they should teach.

A7 The way of teaching is great, what is missing in all this is to carry out ideas that can, through various means, motivate students for the education of Philosophy, that is, organize projects that make people identify more, or even find themselves with new ways of thinking transmitted through Philosophy.



A8 With enough dynamics, with access to the internet, with research where they were portrayed how important Philosophy is in the cultural growth of a people. It would be essential for all students to value these learning moments.

A9 Philosophy in high school should be studied in a more elaborate way, in a way that is easier to understand, because most students do not like philosophy.

A10 The teaching of the subjects could be done in another way, not only reading, reading and reading, to do work, but that could show other examples without being those of the book.

A11 Philosophy should be given more importance than other subjects such as mathematics and Portuguese, as they are all important for the student's growth as a person.

A12 It needs to be worked according to the reality of the student and the society where he lives, where the good and bad things are, especially today with so much violence, misery and drugs of all kinds circulating many times inside the school.