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Critical review of the book "Diary of a Philosophy Professor" by Ivan Klumb

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SUMMARY

This text, in review format, addresses an evaluation of the book "Diary of a Philosophy Teacher" by Ivan Klumb, the objective here is to review the classes that Professor Ivan proposes in high school classes during a

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school year in the context of Western philosophy. The text, which also has a bibliographic reference by Professor Silvio Gallo, is fundamental for the teaching of philosophy to the extent that it is necessary to know pedagogical practices that guide the introduction to philosophy in the classroom, its limitations and new possibilities for improvement.

KEYWORDS: Teaching philosophy; Western philosophy; Middle school.

The book "Diary of a Philosophy Teacher" by the author Ivan Mendes Klumb, 2nd edition, published in Rio de Janeiro in 2001 by the publisher UAPÊ, presents philosophical practices in the classroom of Professor Ivan Klumb applied during a school year in high school classes. His peripatetic classes address topics within the perspective of the history of Western philosophy, having analysis and reading as a basis for building knowledge with students in philosophy classes. When analyzing his practices, it is perceived that the author presents a specific methodology for philosophizing to happen, making philosophical teaching-learning alive in the classroom.

Regarding the analysis of the classes covered in the diary, it can be stated that the teacher adopts in most of his classes a sequence of four monthly classes that go from March to December. In the classroom, the following methodological strategies guide its practical application of the teaching of philosophy, which are: Philosophical concept on a certain theme of philosophy; Base text for reading that addresses the theme, followed by a debate relating the student's context

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with the philosophical concept addressed; a second complementary text for reading also followed by a debate in the classroom.

According to the author,

Philosophy in school is a possibility to meet the demand for a critical reading of reality. Not only reading, but creating a dialogue in which everyone, students and teachers, expose their points of view and forward a constructive and critical proposal of knowledge. We are focused on the questions that are proposed by the students, within a well-defined context, which is the tradition of Western culture, from the Greek roots to the present day. (Klumb, 1979, p. 19)

Thus, analyzing the quote above and the analysis of his classes described in the book, it is observed that the author states that it is in school that the critical reading of reality has the possibility of happening, it is also in philosophy classes that there is the possibility of questioning oneself, one's actions, one's insertion in the world and the world that surrounds oneself. However, the author does not make it clear in his book what reality his students are in, his dialogical philosophical practice for an entire year covers only the history of Western philosophy. Thus, if your classes address the philosophy of everyday life using the history of philosophy, why was the history of African, indigenous, Asian, Brazilian philosophies, feminist philosophy, environmental philosophy, marginalized philosophy, among others, not included in your classes? The classes are for and with the students, so who are these students? Where are they inserted locally? How can a

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teacher, inserted in a quilombola community, work on African philosophies based on the aforementioned book? How can a teacher who works in an indigenous community work on indigenous philosophy from this book? What is the relationship between Western philosophy and other philosophies? And for what reasons were they not worked on during the school year? What possibilities of teaching can happen beyond the history of Western philosophy?

Having made these analyses, and continuing the analysis of Professor Ivan Mendes' classes, it is considerably important to highlight that the teacher, in his classes, addresses topics such as: The origin of philosophy and its role; notions of ancient philosophy; philosophy of ambiguity; the Sophists and Socrates; philosophy of estrangement; philosophy of curiosity and surprise; medieval philosophy and philosophy of language; modern philosophy and the scientific revolution; philosophy of the limit; the origins of rationalism and Descartes; work philosophy; absolute idealism and Hegel; historical materialism and Karl Marx; philosophy of uncertainty and contemporary philosophy. All these classes, applied during the school year, are followed by debates in the classroom, usually have one or two guiding questions, placing the student as the protagonist in the sense that the teacher offered subsidies for a true debate, because it is observed that in certain practices some teachers do not offer such subsidies that guarantee the student the necessary foundations to philosophize, questioning, problematizing.

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However, because it is a "philosophical diary" and in a way a textbook with lesson plans about philosophy classes in high school, the author does not make it clear in his book how these debates were held, what were the challenges he faced or possible challenges that may arise during the practical application of these classes by another teacher, nor what were the results of these classes in the lives of the students or what reflections, evaluation and self-evaluation were had after the application of the classes, another negative point in relation to the application of the classes, is that although the methodological strategies for the study of a certain theme, already mentioned above, are necessary, what Professor Silvio Gallo proposes for philosophy classes in High School was lacking in their practice, According to the author, the philosophy class should be "articulated around four didactic moments: a stage of sensitization; a problematization stage; one stage of investigation; and, finally, a stage of conceptualization (that is, of creation or recreation of the concept)" (Gallo, 2020, p. 95). Considering that Professor Ivan Mendes proposes these peripatetic lesson plans, it is necessary to include in his classes, these steps proposed by Silvio Gallo, because, in practice, bringing everyday problems and transforming them into philosophical concepts is fundamental in philosophy classes, giving meaning to these classes is important, so that the classes do not become a transmission of knowledge, Transmitting knowledge is different from building knowledge with students. This construction

also takes place from the involvement and active participation in philosophy classes.

Considering that the content of the book are examples of classes that can be applied in the classroom, it is possible to understand its importance for the teaching of philosophy. In this sense, the teaching that Professor Ivan suggests in his book is to teach, through critical reflection, the history of Western philosophy, that is, to teach philosophy from philosophy itself, because it is not possible to teach the history of philosophy without using history itself, so to conclude this text, the following questions are fundamental: What other methodological proposals can be applied in philosophy classes? Is there an adequate method for teaching philosophy? How to philosophize in high school classes from the book "Diary of a Philosophy Teacher"? What other methodological strategies can be worked on when teaching philosophy? By the way, teaching philosophy or teaching philosophizing?

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