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Propositions of Contents of the Imaginary in the Teaching of Philosophy

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INTRODUCTION

We seek to discuss the adequacies and pertinences of the contents of the imaginary² for the teaching of philosophy. Contents, such as: images in different pictorial and cultural statements³; such as myths, constituted throughout the history of humanity and which were

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² We make specific reference to the concept of contents of the imaginary in Durand (2004).

³ Let us cite, as examples, religious images, photographs, as complementary sources, museum images, landscapes, paintings, and even the image of the teacher who, in a certain way, influences perceptions in the educational environment when observed or analyzed, in some measures.

exemplified by Vernant (2006), with the narratives that shape mental frameworks; such as dreams, such as the specific expression of the unconscious, in Jung (2020), and desires, peculiar to individuals of contemporaneity permeated by technologies and their technological devices.

The philosophy teacher is faced and interacts, in the theoretical and practical field of teaching, with contents of the imaginary, at the same time that his own figure characterizes a constructed image, it will also always be remodeling itself at all times. We exemplify with the "image of the self – oneself", which according to Jung (2014), we carry within us and which will always be symbolized historically. The reformulations of the figure of the teacher also occur due to different circumstances, especially external dynamics, such as technological processes that impose changes in postures, use of new apparatuses, new ideas and new devices arising from new technologies, theoretical and methodological variations, among other forms of changes, often contested or refuted. "The 'civilized' man reacts to new ideas in the same way, erecting psychological barriers that protect him from the shock brought by innovation" (Jung, 2020, p. 33).

We propose, therefore, to explore the multiple possibilities and contributions of the contents of the imaginary in the teaching of philosophy at the high school level. The dynamics and ruptures generated at all times by new technological processes impose challenges on us in the daily lives of teaching that go beyond the lack of knowledge of technological tools and devices. Therefore, we seek to

understand what is happening in the social environment and, at the same time, we seek self-knowledge, as a teacher, reviewing and revising the theoretical and methodological apparatuses that we have access to.

THEORETICAL FOUNDATION

We emphasize that the very intentions and objectives of students and teachers are part of the contents of the imaginary, when we consider the theoretical and conceptual thinking of Durand (2004). In this case, the contents of the imaginary – the images, dreams, desires, myths, etc. of a society are born in the midst of a temporal path of flows that receive values from countless sociopolitical, economic, and cultural confluences.

It is worth highlighting two essential aspects in relation to the contents of the imaginary in the teaching of philosophy at the secondary level: the first concerns the image of the teacher as a central figure in teaching; and the second aspect is the educational instruction in this school environment, permeated by technological knowledge and adaptations to the new demands generated by the new technologies that appear in our daily lives. In Kant (2012), instruction, as well as practice and experimentation are requirements of reason. In the second Kantian proposition, reason knows no limit in the realm of its projects. In this case, it implies an ability to extend the rules and intentions in order to move gradually from one phase of introspection to another. It is perceived, therefore, that both the image of the teacher and the educational act are contents of the imaginary.

The examination of the theoretical possibilities regarding the concept of image in Gilbert Durand, is pertinent to contexts that undergo constant changes due to technological processes that also impose on us, on a daily basis, incessant conceptual and methodological revisions that overcome isolations of old epistemological boundaries. [...] the old borders are seen as a mark of the timid spirit, they designate more error than truth (Bachelard, 2008, p. 73).

Dutra and Brennand (2024) highlight AI techniques⁴ that have invaded social spaces, solving problems and configuring relationships between people and machines, making us "hybrid beings". In this mode of human-machine relationship, new capacities for moving, seeing and hearing and notions aided by technological devices that make our learning possible are superseded. However, Dutra and Brennand (2024) made a point of observing the positive and negative factors, benefits and risks inherent to AI. In this case, we can cite as an example the benefits of fast communications and transport and, on the other hand, the inequalities generated by the use of weapons technologies used in wars.

⁴ Dutra and Brennand (2024) understand the concept of Artificial Intelligence – AI on the border between philosophy and the exact sciences, due to the borderline limitations of the concepts. In this way, consciousness and thought are biological phenomena exclusive to human beings and machines only simulate.

METHODOLOGY

The methodology used is a conceptual review that takes into account a specific theoretical contribution on the theoretical and conceptual notion of the imaginary of the anthropologist Gilbert Durand. Thus, we explore the multiple possibilities and contributions of the contents of the imaginary in the teaching of philosophy at the high school level.

In addition, we present a notion of dynamics and ruptures generated, at all times, by new technological processes that establish new challenges in the daily life of teaching. In this way, we go beyond the lack of knowledge of technological tools and devices, rereading and reviewing the conceptual, theoretical and methodological apparatuses that we have access to in the daily work of teaching.

RESULTS AND DISCUSSION

Teaching that focuses on human manifestations and activities, whether concrete or still idealized, proposes to establish epistemological dialogues with the contents of the imaginary and more than ever with technological tools and devices. In addition, the teaching of philosophy can create possibilities for new philosophical experiences. Rocha and Silva (2018), believe that the philosophy teacher, by elaborating conditions for new apprehension of ideas by basic education students, would make their indispensable reasoning viable, overcoming obstacles typical of philosophical experiences. "The lack of

philosophizing during basic education causes in the student what common sense designates as mental laziness" (Rocha e Silva, 2018, p. 114).

In a way, Durand (2004) mentioned symbolic images sustained by the social environment, playing roles in the social game to represent an imaginary set of a certain time. By idealizing the figure of the teacher also as a symbolic image, in the Durandian universe, we reflect on what can be imagined and what can be rational, with regard to the images constructed in this anthropological path. Pitta (2017) highlighted, in this sense, a point of junction between the imaginary and rational processes. We can bring as an example the act of conjecturing the teacher being held responsible for solving problems of socioeconomic orders far beyond his real capacities and possibilities.

Together with an impossibility, from a broader point of view, it would still be possible for a teacher to develop a project to improve socioeconomic conditions, expanding the technical knowledge of his students or small communities. Thus, in other words, the images of the teacher, from the perspective of symbolic images of Durand (2004), will be constructed within concrete possibilities and, at the same time, within impossibilities – imaginary realities. In this framework, dreams and desires are situated, which are also contents of the imaginary. Nevertheless, Bourdieu (2019) highlighted the ambiguous position of the intellectual, situated among the dominated in the dominant environment. In other words, for the author, teachers, holders of cultural capital, make up a dominated fraction of the dominant class,

having their positions, in matters of politics, appropriate to this imprecision of their position.

CONCLUSION

We consider that the contents of the imaginary, especially images, dreams and desires and myths, characterize individual and collective cultural manifestations that are inseparable from the teaching of philosophy. To various extents, these manifestations, elaborated by human actions, are configured as cultural pluralities, whether material or immaterial.

Mythical, artistic, symbologies, symbols, or representations, with images of diversified natures, appear among the sociocultural values of certain contexts and specific times. Thus, no matter how succinct the study, teaching or philosophical question formulated, we will be establishing direct or indirect interactions with the content of the imaginary, if we reflect on the conceptual notion of imaginary in Gilbert Durand (1921-2012). As well, the current teaching of philosophy will inevitably relate to distinctions and ruptures linked to the dynamic technological universe and the peculiar demands of contemporaneity.

KEYWORDS: Keywords: Imaginary. Philosophy. Technology.

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