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SUMMARY

This bibliographical study aims to contribute to the teaching of philosophy according to Friedrich Schiller's aesthetics. Education must be viewed differently, as each era has its own peculiarities and difficulties, as well as a defined sociopolitical context. According to Schiller, aesthetics aims to prepare citizens for any social status. This aesthetic extension spread from the 15th to the 18th centuries and persists today. Aesthetic Education is composed of standards that include a diversity of perspectives, enabling learning through real interactions with social circumstances, for conditions commensurate with philosophical thinking. And, for this purpose, Schiller's Aesthetic Education proves indispensable.

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Keywords: Aesthetics/Education/Philosophy.

ABSTRACT

This bibliographic study proposes to contribute to the teaching of philosophy according to the aesthetics of Friedrich Schiller. Education must be observed in a different way each era has its peculiarities and difficulties as well as defined socio-political context, and aesthetics aims to Schiller prepare citizens for any social status, this aesthetic extension has spread from the fifteenth to the eighteenth century and subsists nowadays, Aesthetic Education is composed of patterns that include diversity of perspectives, enabling a learning in real interactions with social circumstances, for proportional conditions of philosophical thinking. And, for this purpose, Schiller's Aesthetic Education is indispensable in the formation of a human being, it is automatically a tool of abundant contribution in the teaching of Philosophy.

Keywords: Aesthetics / Education / Philosophy.

INTRODUCTION

This bibliographical article presents a distinguished philosopher with a unconventional approach that points to another path, a possible proposal, based on its philosophical thinking in aesthetics can, within the challenges of teaching philosophy, contribute to the such, highlighting the importance of the matriarch of the disciplines and her role in guiding the involved in the field of education. According to Friedrich Schiller (1759-1805), poet, philosopher and German playwright, his philosophy does not limit the ethical and critical being, the aesthetics presented by him is not only connoted as a philosophical specialty that aims to investigate the essence of beauty and the foundations of art, he deepens it through this education where freedom is achieved through impulses, their sum determines the playfulness of the being, skills that underpin coexistence

human in the diverse realities presented by contemporary society, crystallizing the learning from a real experience. Learning about beauty is necessary! Aesthetics, a word derived from the Greek *aesthesis*, which means feeling, sensitivity, was seen by German thinkers as a sure path to achieving knowledge that would serve as alternative, defended by the French Enlightenment thinkers, centered on the conclusions of reason. Schiller until then I saw that professional activities as well as their education made the people had a fragmented formation, distancing the being from the totality, being only reflection of his profession, mutilating and resentful, as well as excluding him from cultural benefits and the beautiful. Schiller's position is exceptional, the ennoblement of humanity, because through aesthetics seeks to raise awareness in which the actor or teacher must never lose sight of the fact that It is your obligation, where your greatest good is the interest and universal truth of humanity, without losing sight of the fact that the person with a vocation must seek to achieve the beauty and diffusion of his/her art to teaching, to truth and knowledge, fundamentally to become someone or a better, compassionate person, with a soul becomes the happiest, where he or she is professionally fulfilled, when it promotes the emergence of other souls like it, helping people to perfect and transform themselves, and in turn demonstrate aesthetics as a necessary condition for everyone, because 'without beauty we are not human', and 'without beauty in education or training or in social relationships, without beauty in our soul, we would not be being ethical and not transforming the human being in his primary and natural state to convert him him, thanks to the rational mastery of drives, into a citizen of the Aesthetic State, ennobling the progress of morality and reason. (BARBOSA in: SCHILLER, 2004, p.11). Schiller had practically completed the cycle of his historical studies and was intensely occupied with reading Kant, especially the *Critique of Judgment*. He continued to study this work in January 1792, resuming it in May and in mid-October, under pressure from prepare the manuscript of his lectures on aesthetics, its purpose being to promote philosophical revolution of aesthetics.

FRIEDRICH SCHILLER'S CONTRIBUTION TO THE TEACHING OF PHILOSOPHY

According to CARPEAUX, (2013) the dramatic beginning of Johann Friedrich von SCHILLER (1759-1805) would not allow its evolution to be predicted, continuous and calm. Revolt against the

school and military discipline, revolt against monarchical absolutism, anarchist inclinations, escape from school and country, a restless existence as a playwright without a position, as a writer without right editor — but a few years later, Schiller already enjoys a modest but steady salary and high prestige of a German University professor of those days.

In 1794, [...] Friedrich Schiller (1759-1805) belonging to the lineage of Plato, according to Marchal (2009) a reader of David Hume, Edmund Burke and Henry Home. From the Germans, Alexander Gottlieb Baumgarten, Johann J. Winckelmann, Lessing, Johann G. Sulzer and Carl Philipp Moritz. From France, Charles Batteux and Diderot. At the time, epistolary activity was more than a practice; it was a necessity.

SCHILLER expressed his discoveries in “Kallias or On Beauty”. Seeking the attempt to establish, with and against Kant, an objective criterion for beauty, (BARBOSA in: SCHILLER, 2004, p.12). For him, the “revolution in the philosophical world” made by Kant not only demolished all aesthetics, as it laid the foundations for “a new theory of art.” But if everything indicated that “it might very well have finally come the time for aesthetics to experiment with a regeneration”, metaphysics and, more immediately, natural law and politics as if exhausted the interest of contemporary thinkers, to the detriment of what remained to be done for aesthetics — that is, almost everything.

Regarding the challenges in the field of education in a direct way. According to their essays: Naive and Sentimental Poetry, Theory of Tragedy and Letter on Aesthetic Education of Humanity condensed in “Kallias or on beauty”, education must be observed in completely different way if in different periods: each era has its own peculiarities difficulties and sociopolitical context, and the good placement and adaptation of this education that is responsible for disseminating, citizens and people, prepared for any social status.

From the dates of his brief life and from what history has preserved for us from the second half of the eighteenth century and the beginning of the nineteenth century, we know that Schiller lived during a period of extraordinary literary and philosophical fecundity in Germany. How should we place him? Between the classicism of Weimar, the city where he befriended Goethe, and the romanticism of Friedrich Schlegel and Novalis? Or as a connecting link between Kant and Hegel? In 2005, on the 200th anniversary of his death, Germany discovered the extraordinary modernity of Schiller's thought and lifestyle. (Marchal, 2009, p. 641).

Based on this philosophical thought, Friedrich presents his discoveries through a aesthetic education: even in an age with people who accumulate so much wealth and possessions materials, Schiller noted that even with thousands of resources at the disposal of the figure of this man, there were predominantly brutalized human beings, that is, the power and riches do not in themselves constitute a Moral State. In this situation the playful man stands out in the sense of object of study for the symbol of the ethical citizen. According to Pedroso (2007, pg. 1) about the aesthetic dimension

The aesthetic dimension has been addressed by some philosophers from modernity to the contemporary period as the place of reconciliation of the rupture between subject and object, which is reflected in the dichotomy between the faculties: sensitivity and intellect; desire and cognition. A third faculty, not commonly considered in these bipartite divisions of humankind, is that of aesthetic judgment, a faculty for assessing the sensitization of moral ideas.

This aesthetic extension spread from the 15th to the 18th century and persists today, presenting a direct relationship with the intellectual, cognitive and moral values of human beings, as stated by Souza (2011, pg. 24)

It was found that *the aesthetic education of man* constitutes the main structuring of the project of man's formation [...] Schiller proposes an investigation of art and beauty, in order to pave a privileged direction for the reconstitution of the human being, whose desire is to achieve plenitude, the formation of a more complete and better man, necessarily passing through the sieve of the totality of our vital forces (rational and sensitive) [...] This education is a process that occurs from the playful experience, which occurs in the combination and harmonization of impulses (formal and sensitive), something that the human being achieves when seeking the ideal of beauty. This is achieved through the game of balance. The practice of aesthetics helps man to fully realize himself.

And, for this purpose, Schiller's Aesthetic Education is indispensable in playful human being training, automatically constitutes a contribution tool abundant in the teaching of Philosophy. Souza (2011) states that Aesthetic Education is composed of standards that include diversity of perspectives, enabling learning through interactions real with social circumstances, for proportional conditions of philosophical thinking.

As outlined by Souza (2011), teaching Philosophy presents several difficulties to be successful, but it has a more urgent form, which would be the distancing that the methods of teaching Philosophy end up creating a chasm between Philosophy and interaction with the social, political and citizenship spheres. Aesthetic Education is capable of correlating a effective and real philosophizing about a possible experience in reality.

Teaching philosophy in schools poses a major challenge given contemporary perspectives. As Freire (1996) explains, there must be motivation for research and pursuit. However, it is often presented as reproductive, meaning it merely establishes the chronology and history of some thinkers or philosophers. In this sense, it is still possible to find educators who prioritize philosophers, whose study is simpler, excluding more complex topics. There are educators who teach philosophy only in an explanatory manner, dismissing the connection between the topics discussed in class and reality, the cross-cutting discussions inherent to life.

Santos (2011) debates the sentence "freedom is achieved through Aesthetic Education", considering the three basic impulses that can be part of this human being: the first would be the sensitive impulse, which always occurs when man experiences experiences, the second would be the formal impulse, which embodies in a man who creates laws and sets out rules, and the last would be the third and fullest stage, which would be the union of the first in the construction of an impulse playful. This playful impulse is responsible for the figure of the playful man, who is a man



liberated, ethical, and prepared for the world. Philosophy teaching can be optimized through Aesthetic Education, fitting the development of these impulses in the student, who automatically projects greater learning, as it relates the student's learning to a real experience, as Souza (2011, pg. 524) records

Firstly, the educator must think about teaching, beyond the content in the classroom, as Freire (1996, p. 141) tells us, teaching how to philosophize, read and think for “the construction of collective consciousness for civic and humanizing formation”. In this perspective, the Teaching of Philosophy should be mandatory from the first years of Basic Education and not only in High School as is currently recommended in the Law of Guidelines-LDBEN (BRAZIL, 1996) and in the National Common Curricular Base-BNCC (BRAZIL, 2015), constituting moments of learning, autonomy and skill in the construction of thought, results of social interaction.

Santos (2011) also states that it is Aesthetic Education in the teaching of Philosophy that enables the conception of learning objectives as a form of social relationship and develop knowledge through students' experiences, with a view to promoting and improve the appropriation of questioning and philosophical discourses.

According to Freire's records (1996) it is possible to deduce that from this perspective of teaching Philosophy, through Schiller's Aesthetics, the method of Education Aesthetics provides multiple situations and sources for learning, without a single "transfer of knowledge". Schiller's Aesthetics in the teaching of Philosophy presents itself as a teaching revolution that focuses on the student to be trained as the main figure, developing the necessary impulses to become an ethical and prepared human being to the world and providing support for it to fix its knowledge. The relationships of learning and real experiences provided, allow the student to enjoy the essence the act of philosophizing in real time, playing the role of an ethical and playful citizen in the world your return.

CONCLUSION

The teaching of philosophy in secondary education nationwide is falling asleep and sighing like dying awaiting his death, for several reasons we point this out, 50% of teachers in the Brazil does not teach in its field of study according to a survey by Folha de São Paulo based on the 2015 school census, which shows Philosophy as the villain and with the worst rates in education, appearing with the worst results, this same research determines that students pursue a teaching career because they have no other option due to their training in teaching state public sector, which does not qualify them to compete for other professions with those from private and/or federal high school education.

Friedrich Schiller describes that we are children of our time, but we must feed those who receive this knowledge of a better time. {...} That a beneficent deity wean the newborn from the mother's breast in time and breastfeed him with the milk of a certain period better, leaving what reaches maturity under the distant sky of Greece (Schiller, 2002, p. 50.). We are losing the dignity of teaching philosophy in high school and the beauty and art of teaching. from Schiller's perspective may point to a possible optimized renewal and provided through Aesthetic Education in the training of those involved. {...} The humanity lost its dignity, but art saved it and preserved it in distinguished stones: the truth subsists in illusion, the original image will be remade from the copy (Schiller, 2002, p.50.), in short we cannot give up or resist this educational reality philosophy in high school must provide the being with freedom, ethics and preparation for the world.

According to the records of Friedrich Schiller (1759-1805): I am getting closer and closer more of the goal to which I lead you by a path that is not very encouraging. Allow me to be for more a few steps, so that the view of a freer horizon can perhaps compensate for the pains of walking, and through beauty, the sensitive man is led to form and thought; by beauty, the spiritual man is brought back to matter and delivered back to the sensible world.

The teaching of philosophy goes beyond the walls of the formation of the standards and methods used by the educational institution, the difficulties and barriers are far from being completely solved, because man's greatest difficulty, according to Friedrich Schiller, is in the soul, is in essence of being more than a mere participant in education we need to be aesthetic Philosophers.

For now we see through a mirror, darkly; but then face to face; now I know in part, but then I shall know even as I am also known (1 Corinthians 13:12).

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