Flipping the Classroom: Reflections on the flipped classroom and teaching practice in Philosophy in the Higher Education

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Abstract

The new Coronavirus Pandemic has revealed the need for a methodological redefinition of teaching and learning attitude of teachers and students, through the pedagogical use of digital technologies. Therefore, this article aims to present reflections on the use of the Flipped Classroom methodology as a re-signifying possibility for the teaching of Philosophy in Higher Education, considering the context of remote emergency teaching. Assuming that there is a concern with the didactic-pedagogical and sociopolitical process of teaching and learning that constitutes teaching practice in the teaching of Philosophy in Brazilian Academies, the question is: what are the advantages and challenges of using the flipped classroom methodology in the process of teaching and learning Philosophy in Higher Education? For this, two fundamental aspects of the formal educational process are discussed: the first refers to the didactic-pedagogical and sociopolitical aspects of the teaching and learning process that constitute the teaching practice, as the content and didactics are emphasized. that is, the "what" and the "how to teach" and the second, it is about the need for re-signification/updating of traditional teaching in face of active methodologies. Based on the current context of remote teaching and/or hybrid teaching in Higher Education in Brazil, it is concluded that is necessary to reframe pedagogical practice in terms of the production of academic knowledge, without losing sight of the conditions in which it is produced.

***Keywords*:** Flipped Classroom; Philosophy; Learning; Higher Education in Brazil.

1 Introduction

The Coronavirus Pandemic (Covid-19) has revealed the need to rethink pedagogical practices from Basic Education to Higher Education, since presential classes in public and private education in Brazil were replaced by virtual meetings, whether in schools or University Centers. This implied a reorganization of the entire teaching and learning process, regarding the use of digital technologies in education, whose use is at the apex of remote learning.

In this context, the teaching work seems to operate in a pedagogical context that necessarily disposes it or not to deepen and learn about other methodological forms of teaching. A consequence that reflects on the debate about traditional education, raising a “problematic complex”, as Lévy (1996) presented, and whose philosophical significance represents an aspect of the virtualization process of reality, which refers to a situation that affects the entirety of the real, demanding from this “problematic complex” ways of updating the problem faced, that is, an inventive response brought by the virtualization of the real[1].

A possible answer to this "problematic complex" in teaching seems to be related to remote technologies, aggregated to a methodological teaching process, which in this case refers to the active methodology of flipped classroom, whose approach needs to be evaluated regarding its implementation in teaching reality, so that students can become active and participant members of learning process, as proposed by the approach of flipped classroom.

The present study is a theoretical research, qualitative in nature, developed from a survey and bibliographical analysis, in order to present reflections on the methodology of the Flipped Classroom as a methodological possibility of re-signifying the teaching of philosophy in Higher Education, considering the context of remote emergency teaching. Assuming that there is concern with the didactic-pedagogical and sociopolitical process of teaching and learning that constitutes teaching practice, the question is: what are the advantages and challenges of using the flipped classroom methodology at teaching and learning process of Philosophy in Brazilian Higher Education?

So, this research intended to discuss the didactic-pedagogical and sociopolitical foundations of teaching and learning process that constitute the teaching practice, since it is a reference in educator training and because it guides both the contents and the way to approach them. Therefore, it is intended to investigate the need for re-signification/updating of the traditional approach or content method[2], already criticized by Paulo Freyre (1996) and Vygotsky (1998), in teaching practice in Higher Education, face the active methodologies, specifically, Flipped classroom.

2 Didactic-pedagogical and sociopolitical practice that constitutes the teaching and learning process

Owing to the concern with the didactic-pedagogical and sociopolitical process of teaching and learning that constitute the teaching practice, it is needed to initially address the fundamentals of the didactic and sociopolitical aspects of teaching and learning process.

According to Libâneo (1985) they deal with the construction of the student's learning, as it reflects on the teaching methodology regarding the contents; the relationship established between the teaching

1 The term update is present in the work “What is the virtual?” by Pierre Lévy (1996), French philosopher and researcher in information philosophy area, whose current/updating category serves to signify a “modality” of the conceptual principle of virtualization of reality, which refers to changes that would occur in the course of human history. Changes that affect the reflection on human relations that encompass culture, work, the body, art, language and subjectivity.

2 Andrade e Silva (2015, p. 102) discourse that “promoting an education that, surpassing the content and instrumental approach, is not only focused on the development of rationality, of students cognitive, but that also considers their emotional and affective development, cultivating their sensitivity and social skills, so, an education that, transcending the emphasis on thinking, and seeking a meaningful learning process for students, can also be guided by the feeling and doing of the student, returning to the entire BEING development”.

operationalization of the work through connections with the student's social and psychological environment. What constitutes a fundamental precept of pedagogical practice, which is the reflection on the teaching methodology, attributing a critical look to it, as Libâneo (1985, p. 123) has presented that:

> The pedagogical act does not happen by chance: it requires a systematic, intentional, planned teaching work, aiming to introduce the student to the significant structures of the contents, selected in terms of formative purposes; it requires, moreover, that assimilation be active, though not spontaneous. It is needed to know the student's dispositions, in sociocultural and psychological terms, so that its interests, its collaboration, its aspiration for training are conquered. Finally, it is needed to value not only the human and social meaning of culture, but also the unveiling of social contradictions, attributing a critical connotation to the transmission of knowledge.

That comprehension involves the perception of teaching as a socially concrete activity, impossible to be detached from the context in which it is developed, whether in public schools or universities [3]. However, for Libâneo (1985), teaching is not just a simple "transmission of knowledge", since the learning of cognizant object mediated by the teacher towards the student must be "interstructured" between them. Thus, one of the "guidelines" that constitute teacher education "[...] presupposes [...] the knowledge and mastery of the pedagogical-didactic processes that constitute the teaching work, selection of content, didactic forms, class management, knowledge of the student's dispositions, etc." (LIBÂNEO, 1985, p. 124).

Didactics plays a guiding role regarding the theoretical and practical work of organizing the teaching and learning process, through which the educator must be trained to interconnect the content and reality for those who teach, because "the pedagogical act constitutes, thus, of a relationship between the student and the subjects of study, mediated by the teacher, who is responsible for guaranteeing the formative effects of this meeting" (LIBÂNEO, 1985, p. 123).

For the qualitative consolidation of this meeting, specific training is needed to train new professionals in accordance with the guidelines established by Brazilian Federal Constitution of 1988 and the Basic Education Law guidelines, LDB (Brazilian acronym) of 1996. It runs that teaching practice always requires discussions about "what to teach and how to teach", that is, questions that point to what Freire (1996, p. 14) defined as "methodical rigor", whose process goes beyond the idea of treating teaching as a "deposit of things", but as a constructive process that involves critically learning:

> [...] and this rigor has nothing to do with the "banking" discourse that merely transfers the profile of the object or content. It is precisely in this sense that teaching is not limited to the "treatment" of the object or content, superficially done, but extends to the production of conditions in which learning critically is possible. And these conditions imply

3The context of the lack of infrastructure in basic education schools, which forces the teacher to "create"; the stress of excessive workload; the number of students; of poor remuneration and other violence. In response, higher education teachers do not escape some aspects of devaluation of their work, above all, the excessive production load. As a mediator of teaching and learning, the educator puts itself in constant challenge when it comes to working with the reality of teaching, whether in basic education or in higher education. For, in the exercise of teaching, the dissociation of practice from the reflection of reality does not contribute to the construction of autonomous subjects, capable of perceiving the interconnection of the worked content with social reality.

or require the presence of educators and students who are creators, instigators, restless, rigorously curious, humble, and persistent. (FREIRE, 1996, p. 14).

Thus, it is necessary to ask: what is the importance of this methodical rigor in teaching practice? Now, the educational process of teaching cannot be distorted from the reflection of the reality in which the educator is insert, as presented by Freire (1996). However, the role of the educator becomes a merely "mechanized" and repeated task, becoming a work "disconnected from the concrete". As a result, the question arises: how can there be a critical emancipation of the student, with the educator being the reference for a technical reproduction of content? In this sense, Candau (2000, p. 89) quotes that:

[...] the educator will never be definitively "ready", formed, since his preparation, his maturation is done on a day-by-day basis, in theoretical meditation on his practice. His constant updating will be done by daily reflection on the data from his practice. The areas of knowledge on which it is based should not be watertight and isolated facets of the treatment of its action object: education. But they will be ways of seeing and understanding, globally, in totality, its object of action.

According to Freire (1996), teaching is an inherent characteristic of human beings, the teaching work produces, over time, multiple changes in society, in the economic and health areas, in the law and work field. However, it is a pacific point that educational work is not valued by the political forces of the State, as it demands the maximum from teachers without any counterpart respect for their rights. What constitutes a fallacious discourse of blaming the work of educators for the social ills of society. For educators, there must be adequate academic training, working conditions that value their health, infrastructure, decent salary, and countless other rights of this professional category, Paulo Freire observes (1996. p. 37) that:

The more I think about educational practice, recognizing the responsibility it demands of us, the more I am convinced of our duty to fight for it to be really respected. The respect we owe as teachers to students is difficult to fulfill if we are not treated with dignity and decency by the private or public administration of education.

As a mediator of the meaningful thinking exercise, the teacher makes the specificity of philosophizing, which is effective in helping to discover knowledge, create ideas, and break prejudices. Based on this conception, the approach of the following topic is to discuss the role of the flipped classroom methodology as an instrument for the possibility of teaching and learning in Philosophy in higher education in Brazilian public education.

3 Reflections on the flipped classroom and the teaching practice in Philosophy in Higher Education

As Andrade (2010, p. 117) said, "methodology is the set of methods or paths that are followed in the pursuit of knowledge". In this search, active methodologies offer a different way from the traditional

conception. For Valente (2018), active methodologies comprise pedagogical practices, whose alternative function to traditional teaching is equivalent to a form of "personalized" teaching and learning through the insertion of digital technologies in the educational process, which goes beyond the classroom.

Moran (2018, p. 39) states that [...] "active methodologies are teaching strategies centered on the effective students participation in the construction of the learning process, in a flexible, interconnected and hybrid way". And Bottentuit Junior (2019, p. 12) adds that the use of active models in the educational area aims to "[...] revert the idea of sageon the stage to the guide on the side model, enabling a new classroom organization and, especially, the teaching and learning process. In this approach, students are the most responsible for the performance of their learning, since the teacher is only an advisor in this process, by creating conditions of possibility for the production of knowledge, according to Favarreto (1993, p. 99) "the what matters is the focus of the work with the students: what needs to be done for the development of intelligibility conditions?". For this, investing in active methodological practices is essential, since:

In practical terms, the achievement of intelligibility by the students can come from the proposition, by the teacher, of operative exercises, in the reading of texts. In newsrooms, in discussions; in the acquisition of certain information, in the elaboration of a concept, it is necessary to consider the content and the learning situation. In philosophy, operative works aim at developing skills in constructing and evaluating propositions - in determining the principles underlying them - which goes through the meaning of words and attention to the syntactic chain, at least. Critical thinking does not come, therefore, from a simple discussion, or from the confrontation of opposing positions, or from the donation of solutions by the teacher (FAVARRETO, 1993, p. 100).

The active methodology of flipped classroom, arised through a model developed by Jonathan Bergmann and Aaron Sams, professors in high school chemistry department, Woodland Park High School, in Woodland Park, Colorado, United States[4]. According to Bergmann and Sams (2018, p. 33), invert the classroom is about this: "Things that traditionally were made in the classroom, are now executed in home, and things that were traditionally made as homework, are now realized in the classroom. As you will see, although, there are more than that to be inverted". A favorable factor about the use of this practice in education, focus on the possibility introduced by that methodology:

Inversion of classroom establishes a referential which offers to students a personalized education, adjusted under measure to their individual needs. Did you remember Enrique, Janice, and Ashley, from the beginning of this chapter? They are examples of troublesome students, overworked students, teens who graduate, but learn just a little.

4 In the words of Bergmann, the initial model of inverted classrooms emerged when "Aaron has an idea that would change our world. A simple observation: "The moment when students really need my physical presence is when they get stuck and need individual help. They don't need me personally by their side, babbling a lot of stuff and information; they can receive the content themselves." That's when he asked himself the following question: 'What if we recorded *all* the classes, what if students watched the video as 'homework' and we used, so, all the time in the classroom to help them with concepts they didn't understand yet?' Like this was born the inverted classroom. During the school year of 2007–2008, We assume the compromise of pre-record all the chemistry classes, including the preparations for the exam of *Advanced Placement* (AP). To make the dynamic easier, one of us recorded the common chemistry classes and the other AP classes" (BERGMANN; SAMS, 2018, p. 22, free translations).

Educators need to find ways to get to those students with very distinct needs. Personalization of education is a solution proposal. The movement of personalization has much merit, however, for a single teacher by himself, personalizing the education of 150 students is a hard job and it doesn't work in the traditional context. The current education model reflects the era in which it was conceived: industrial revolution. Students are educated as they are in an assembly line, making the standardized education efficient. They sit in chair rows very well arranged, they must listen to a "specialist" in exposing a theme and must to remember *"uninformations"* received in an evaluative test (BERGMANN; SAMS, 2018, p. 25).

In this context, according to Bergmann and Sams (2018), adopting the flipped classroom enables "flexibility" in the organization of study schedules, helps to minimize the difficulties of students with the content, when interacting with the teachers. For the inversion "speaks the language of the students", due to the technological context in which they grew up in the midst of digital resources, whose context cannot ignore the use of technology.

The flipped classroom enables students to define when, how and where they learn more easily, as access to videos, interactive lessons and other materials becomes constant. The classroom becomes a space for students to work with problem situations, collect data and apply concepts, in addition to creating opportunities for each student to walk at their own pace and get involved in collaborative groups that best meet their needs (NETA; CAPUCHINHO, 2017, p. 153).

When using the active methodology of inverted classroom, through digital technologies, time is completely restructured, so that central focus begins to be the meaningful learning of students, once that "the class is about the students, not the professor. Students have the compromise of watching videos and making appropriate questions. The professor is present only to promote skilled feedback" (BERGMANN; SAMS, 2018, p. 37). See below a suggestion of how to organize time according to possible stages developed in a inverted Philosophy in Higher Education class (see **table 1**):

Table 1 – Comparison of time use in traditional and inverted classrooms

Traditional classroom		**Suggestion for inverted classroom**	
Activity	Time	Activity	Time
Introduction to the Subject	05 – 10 minutes	Introduction to the Subject	05 minutes
Content explanation	90 – 190 minutes	Content General explanation	20 minutes
Answering students' questions	Alternated Time	Answer questions about the content after students watch	80 minutes

		the video/s about the content	
Application of evaluation tests	100 minutes	Develop interactive and participatory activities among and with students, both about academic writing (critical reviews, scientific projects and articles), as teaching practice: micro lessons on philosophical themes	100 minutes

Font: Produced by the Authors (2021).

Invert the classroom can be interesting by the various reasons exposed above, not just for the teacher, but, mostly, for the students. Bergmann and Sams (2018, p. 40-53) listed the main advantages of using the active model of the inverted classroom as opposed to traditional content model – of expository classes, objective tests and minimal interaction between students and Digital Information and Communication Technologies (TDICs) – which are: a) the classroom inversion speaks the language of today's students; b) it helps the occupied students, because it allows flexible study hours based on recorded videos; c) it helps students who face difficulties in the learning process; d) the inversion creates conditions for students to pause and rewind the teacher; e) helps students with different abilities to overcome themselves; f) intensifies student-teacher interaction; g) increase student-student interaction; h)the active model can be a great tool in the privation of teachers; i) the inversion allows the true differentiation between students, proving to be an efficient method to attend the needs of each student, amidst all the diversity and creating conditions to personalize learning, making it, in addition to democratic and personalized, a plural and significant education.

The authors also expose what they consider to be inadequate reasons for using the inverted model, which stand out (BERGMANN; SAMS, 2018, p. 40-41): j) because the teacher thinks that this way he will be creating a classroom of the XXI century, pedagogy must always induce technology, never the opposite; l) because the teacher thinks that this way he will be at the advanced frontier of technology, the inversion does not always use the latest technology; m) because the teacher assumes that the classroom inversion exempts him from the obligation of being a good teacher, teaching is much more than transmitting good content; n) because the teacher imagines that the change will make his work easier, the inversion will not simplify teacher's life.

In addition to the care that must be taken with a view to the proper use of the inversion, teachers and, mostly, the Institutions must be attentive to the difficulties of active methodologies implementation in the context of Brazilian education. For Brazil is a country marked by social, economic and ethnic-racial inequalities, so that these factors summarily influence the lives of students and the quality of their education. In that sense, the implementation of active methodologies in education via Digital Information and Communication Technologies still faces numerous challenges in Brazil. For the access to DICTs is

still radically unequal in Brazilian social life, especially in the suburbs and interiors of the North and Northeast regions. Overall, the estimate is around 150 to 190 thousand undergraduate students without stable and quality internet access, and around 51 to 72 thousand of these students are from public institutions[5].

Another challenge faced by Brazilian Higher Education Institutions is the resistance of many education professionals to make use not only of active methodologies, but also of digital technologies themselves. Lack of professional skill with technological tools and lack of interest are some of the factors that lead most of the Brazilian Academies' teachers not to make use of active models in higher education. Furthermore, Valente (2014, p. 91) argues that "for institutions that intend to implement this approach, it is important to start with a group of teachers who are interested in inverting their classrooms. Therefore, it should not be something imposed [on] the teacher" (VALENTE, 2014, p. 91).

It is true that flipped classroom active model opens up the possibility for the Philosophy teacher to adopt the objectivity of the teaching methodology, as well as to integrate affective sensitivity within the educational process into their pedagogical practice. What is at stake is the qualification of learning, since it refers to the means of using the content, through which the teacher presents, discusses, and evaluates its students.

For Galo (2006), based on the work of the thought of Gilles Deleuze and Féliz Guattari, "What is Philosophy?", teaching philosophy becomes a creative challenge in which means, and possibilities are invented so that teaching can be seen as a process of research, in which philosophical problems serve as an invitation and guidance to the production of thought about the world and man himself. Which implies saying that it is possible to teach and learn philosophy as an instrument for creating concepts. Galo (2006) affirms that:

> [...] art, science and philosophy are the three powers of thought, as they allow the exercise of creativity. Each one, in its own way, means a dive into chaos, the artist brings insights and affections; the scientist brings functions; the philosopher brings concepts. Thus, art, science and philosophy complement each other, each of them allowing a distinct experience of creative thinking (GALO, 2006, p. 22).

Teaching Philosophy can provide an experience of thinking that is defined by the autonomy of questioning: "what?", "why?", "how?", "what for?". Its objective is to stimulate student reflection, self-examination, through the construction of concepts that aim to improve their thinking ability, because "[...] teaching Philosophy means teaching the concepts of philosophers and teaching to philosophize" (JÚNIOR, 2011, p. 41). Now, "teaching is a complex social practice that requires ethical and political postures", as stated by Ghedin (2009, p. 37-38):

5 About the presented data, points out that they are part of a study made by "Correio Brasiliense", based on a survey of levantamento do Instituto de Pesquisa Econômica Aplicada (IPEA), in past 2018, the survey maped population without domicile access to broadband internet or 3G/4G. Available in: https://www.correiobraziliense.com.br/euestudante/educacao-basica/2020/09/4873174-cerca-de-seis-milhoes-de-alunos-brasileiros-nao-tem-acesso-a-internet.html. Accessed in: oct., 12, 2021.

[...] it is worth to say that the most important choice for teaching [...] is the process of philosophizing, understood as the construction of a way that helps people to think critically [...] that allows them to understand reality in its complexity, sharpening its judgment, its analytical [...] ability to make sense of the challenges of society and the contemporary world. [...] In this sense, teaching Philosophy in the school environment, [...] should propose an ethical-political formation that enables it to significantly understand the power relations present in society.

Learning concepts by students requires guidance from the teacher on the paths of study. For, teaching is raising in students' reasons of an intellectual order why the desire to know themselves and the reality that surrounds them is built. In this case, the desire for knowledge constitutes, in man, a mark that radically differentiates him from other animals, because this impulse is curiosity, as explained by Thomas Hobbes (1588-1679), 17th century English philosopher in his work, "Leviathan": "the desire to know why and how is called CURIOSITY and not exist in any living creature except *in man*. Thus, it is not only for the reason that man distinguishes himself from other animals, but also for this singular passion" (HOBBES, 2003, p. 52, author's italics).

For Paulo Freire (1996), teaching is a continuous research process, in which curiosity moves from "naivety" to critical knowledge. Which implies thinking of teaching as something that is not done automatically, such as a process of "banking instruction". The teaching practice must be committed to "stimulating the student's creative capacity", that is, in a word: autonomy. However, "[...] the promotion of research practice is a challenge to be taken seriously by educational institutions, whatever the level of its scope, as it means a space for collective construction and growth" (ROZA, 2008, p. 32).

In the traditional conception of teaching, the student's desire for knowledge seems to be left aside, as the traditional expository teaching centered on the teacher sees the student as peripheral and passive, guided by the memorization of denominations and concepts that operate repeatedly through the reproduction of rules. For Leão (1999, p. 188, author's italics), this concept "[...] arose from the advent of *national education systems*, which date back to the last century, but which only reached greater strength and scope in recent decades of the 20th century".

For the author, this conception comes from the bourgeois inspiration, stated by the idea of education as a right of all and a duty of the State. A vision that drives us to think of educational institutions as democratic spaces, whose existence of unequal social classes is almost non-existent in the classroom. However, this appearance reveals contradictions, as explained by Lopes and Torman (2008, p. 51), when they say that: "our societies are dominated by a fundamental contradiction: as democratic societies, they affirm the essential equality of all subjects. As capitalist societies, they do not stop building markets that rank competences and merits. This contradiction seems less and less past".

That problem is not only up to Brazil but is also reflected in other countries such as the United States, as described by the experience of the teaching work of Bell Hooks (2013, p. 235), because "[...] in our majority we still believe that knowledge will be distributed in equal and fair proportions". Due to this desire to understand reality, the teaching and image of philosophy are still often disqualified from their educational value, since it is linked to uselessness. Now, how can a form of knowledge that demands from man a critical and conscious posture of his actions in the world be useless?

4 Final Considerations

Reflection on the teaching and learning process is essential for teaching work. This process cannot happen in any other way, except for an in-depth understanding of the main didactic-pedagogical and sociopolitical assumptions that involve the discussion of reflection on teaching practice and its implications in the teaching and learning process. Pedagogical practice must always be subject to critical reflection, as it is through it that the teacher has the possibility to develop and improve it.

In this sense, the advantages of implementing the active methodology of Flipped Classroom in the teaching and learning process in Philosophy culminate in the possibility of the Philosophy teacher to adopt the objectivity of teaching methodology, as well as to integrate sensitivity to their pedagogical practice affective within this process. What is at stake is the qualification of learning, since it refers to the mean of using the content, through which the teacher presents, discusses, and evaluates his students.

In this context, the educator's posture presupposes another look at the social context of the reality in which he is inserted, whether in schools and universities, reality continues to demand the resignification of teachers and students regarding the ways of teaching and learning, above all, through the use of digital technologies in education. Therefore, the role of the educator should have greater professional valuation, as his role is mainly based on contributing to the existence of a more egalitarian, plural, and democratic society, being, therefore, one of the socially responsible for educating citizens. critical and ethical. Therefore, reflecting on the teaching practice in philosophy presupposes questioning the ways of teaching and learning, which requires constant re-interpretation in the approach to the teaching and learning process.

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