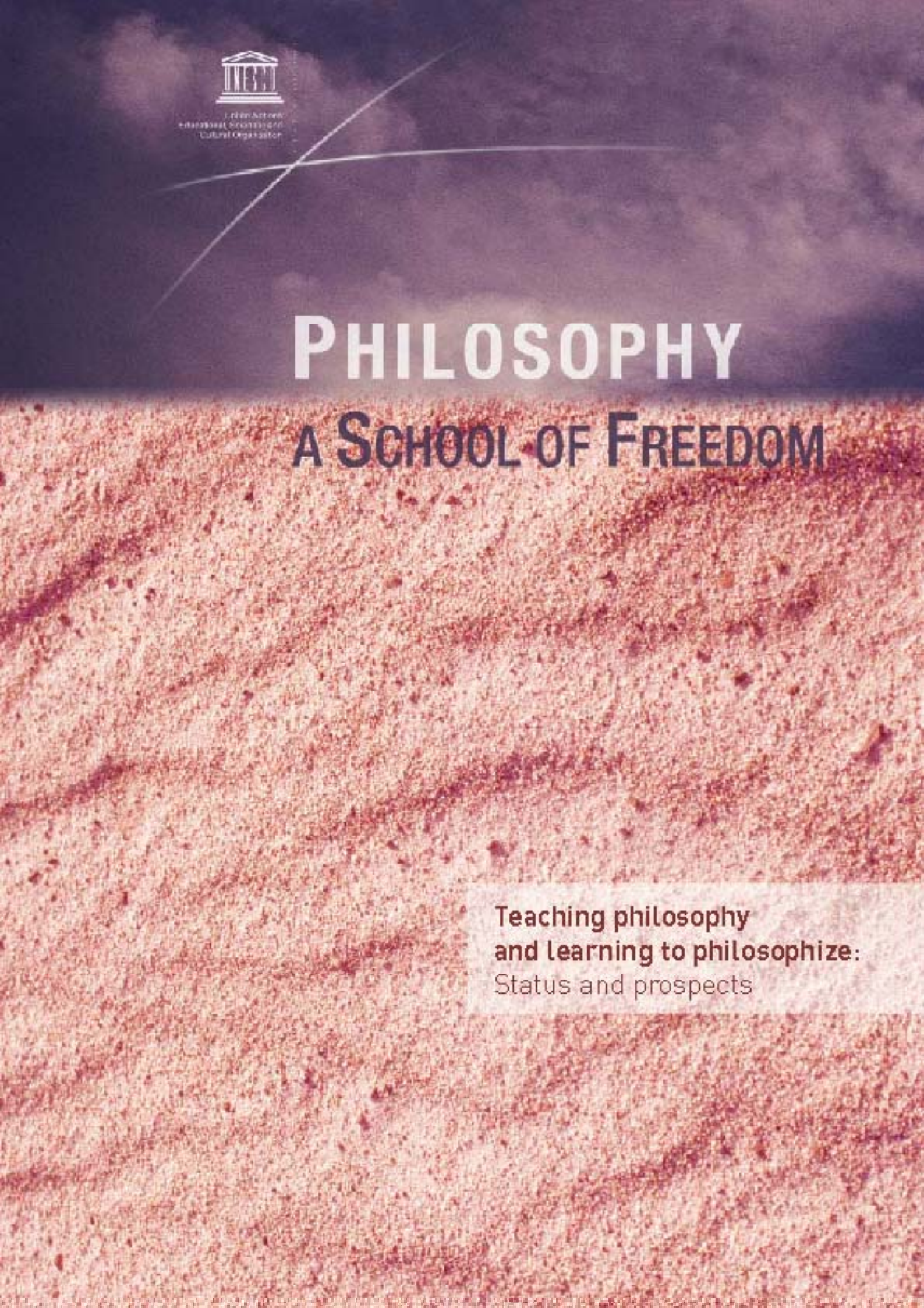
PHILOSOPHY
A SCHOOL OF FREEDOM
Teaching philosophy
and learning to philosophize:
Status and prospects

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Philosophy

A School of Freedom

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UNESCO Publishing

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This study is dedicated to all those who engaged themselves, with vigour and conviction, in the defence of the teaching of philosophy - a fertile guarantor of liberty and autonomy. This publication is also dedicated to the young spirits of today, bound to become the active citizens of tomorrow.

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PREFACE

Koïchiro Matsuura

Director-General of the United Nations Educational, Scientific and Cultural Organization (UNESCO)

'Philosophy: a school of freedom' – a striking title that alone could sum up the essence of the present work. This is the title chosen for this UNESCO study of the present state of the teaching of philosophy in the world, a study fully in keeping with UNESCO's Intersectoral Strategy on Philosophy as adopted by the Executive Board of the UNESCO in April 2005.

The very mission of UNESCO, dedicated to serving the intellectual and moral solidarity of humanity, is to embrace and promote knowledge as a whole. In an open, inclusive and pluralistic, knowledge-oriented society, philosophy has its rightful place. Its teaching alongside the other social and human Sciences remains at the heart of our concerns.

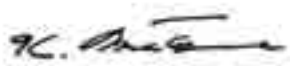
This work is not simply an inventory of what is being done and not being done in the field of teaching philosophy today. By establishing a clearly understandable interpretative framework, by offering suggestions and new orientations, it goes well beyond that. In this way, it is intended to be a genuine, practical, future-oriented tool, well-documented and up to date, where each person will find food for thought.

What is the teaching of philosophy if not the teaching of freedom and critical reasoning? Philosophy actually implies exercising freedom in and through reflection because it is a matter of making rational judgements and not just expressing opinions, because it is a matter not just of knowing, but of understanding the meaning and the principles of knowing, because it is a matter of developing a critical mind, rampart par excellence against all forms of doctrinaire passion. These objectives require time, taking a serious look at oneself, at other cultures and languages. This is a long process that is dependent upon enlightened instruction, upon rigorously putting concepts and ideas into perspective. Philosophy, as a method, as a procedure, as teaching, thus makes it possible to develop each person's skills to question, compare, conceptualise.

The first study of teaching philosophy throughout the world conducted by UNESCO and published in 1953 already emphasised the role of philosophy in becoming aware of the fundamental problems of science and culture and in the emergence of well-argued reflection on the future of the human condition. Philosophy has changed. It has opened itself up to the world and to other disciplines. Let us see in that one more reason to expand its teaching where it exists and to promote it where it does not exist.

To reopen this debate by prolonging it is also, and above all, to put the question of teaching and educational policies back at the heart of the international agenda, a matter of major importance if we wish to increase the value of our knowledge and share it, to invest in quality education to ensure equal opportunity for everyone.

Each Member State of UNESCO, all NGOs, all philosophical associations, and all others concerned and interested are therefore asked to take up the challenge of appropriating the results of this study and of discovering constructive, useful orientations there. May, therefore, each draw upon a vast body of ideas, experiences, initiatives, and practices, brought together in an opportune manner so as better to face tomorrow's challenges.



Koïchiro Matsuura

PHILOSOPHY AT UNESCO

PAST PRESENT AND FUTURE

Pierre Sané
Assistant Director-General
for Social and Human Sciences (UNESCO)

'It is not enough to fight against illiteracy: we must also know the books which [one] must read. It is not enough to work together at scientific discoveries: everyone must understand that the value of science lies not so much in its applications [...] as in the emancipation of the human mind and in the creation of a vast spiritual commonwealth above all clans and empires.'

Memorandum on the philosophy programme of UNESCO, June 1946

A pivotal discipline in the social sciences and humanities, philosophy finds its place at the crossroads of the development of individuals, for beyond just knowing, it is definitely a matter of 'knowing how to be'. Just as there is an art of knowing, there is also an art of teaching. This is why UNESCO today proposes to present a study organised into three phases: a taking into account of the contributions of previous studies of the subject, an outline of this teaching as it is practised today, and a sketch of prospects for the future.

The framework for this study draws upon an essential assumption: that UNESCO does not presume to set forth any method or philosophical orientation of any kind apart from that of the culture of peace. The initiative for this study decided upon by the Member States in conjunction with the Secretariat of UNESCO responds to a constant *leitmotiv* of promoting philosophy and encouraging its teaching, as attested to by UNESCO's Intersectoral Strategy on Philosophy[1]. This strategy is built on three key pillars of action: i) Philosophy facing world problems: dialogue, analysis and questioning of contemporary society; ii) Teaching philosophy in the world: fostering critical reflection and independent thinking; and iii) Promotion of philosophical thought and research.

Within this Strategy, teaching thus figures as the keystone for fruitful action by UNESCO in the domain of philosophy. The first activity required for this theme precisely involves the preparation of a study about the present state of the teaching of philosophy in the world —an indispensable prerequisite for any future activity in this domain, since alert, enlightened reflection is the guarantor of action that is intelligent and to the point.

Finding its place at the intersection of education and the social sciences and humanities, this study is intended to be intersectoral. These two sectors falling within UNESCO's scope joined forces in this regard to work together on its preparation, the basis of which is grounded just as much in pedagogy itself as in philosophy - exemplary co-operation that was manifest in each of the stages of putting together the work, and especially the questionnaire that served as a qualitative and quantitative base.

It was this study's job to put an interpretative framework faithfully mirroring the situation of this teaching today at the disposal of the Member States and, while bringing to light deficiencies in the field, such as the lack of philosophical teaching or the possible misuse of it, to open up prospects for the reformulation or improvement of programmes as they exist. The study means thus forcefully to reaffirm the role of philosophy as a rampart against the double danger represented by obscurantism and extremism, a central concern of the Member States of the Organisation[2]. Yet, what places better than schools can offer this insuperable rampart? Provided they are havens for free, critical and independent thinking. Who other than teachers, trainers, educators can

(1) Intersectoral Strategy on Philosophy, adopted by the Executive Board of UNESCO at its 171st session (2005). Document 171 EX/12.

(2) The proclamation of a World Philosophy Day by the UNESCO General Conference in 2005 was an important moment in UNESCO's impetus in favour of the promotion of philosophy and its teaching. The preamble to this solemn proclamation expresses the conviction of the Member States of the Organization in the importance of philosophy and in its protection from the double danger represented by obscurantist and extremist thought.

Proclamation of a World Philosophy Day. Proceedings of the General Conference of UNESCO, thirty-third session, Paris, 2005, 33C/45.

teach others to reflect, weigh evidence and be wary of certitudes? Provided they are guides and not authorities on what to think.

This study has a genuine *raison d'être* today. A veritable documentary breeding ground, it provides a detailed description of the different modes of teaching philosophy, both at the traditional secondary and university levels and in new areas, such as teaching at the primary school level, or unexpected areas, such as new philosophical practices. It also endeavours to ask the right questions, ones challenging to educational issues concerning teaching philosophy. It proposes to outline some suggestions, some orientations able to constitute a reference tool for policies concerning the teaching of philosophy. It is certainly a very ambitious study in that it is not satisfied with just being descriptive, but also proposes taking a penetrating look at the teaching of philosophy and how it acts as mirror in our societies.

If there is a message to be conveyed by this study, it would certainly that of exhorting us to consider the teaching of philosophy to be necessary and something to be reckoned with - a message already conveyed in the previous studies realised by UNESCO on the subject, and one with a resonance and pointedness more than ever relevant to our times.

The past nurtures the present and forges the future. It is around this dynamic of past, present and future that UNESCO's work in the area of the teaching of philosophy and, more generally the promoting of it, is organised.

Philosophy past: Philosophy teaching, of constant interest to UNESCO

Philosophy has always been integral to UNESCO. It inspired its Constitution to a large extent, and as early as 1946, UNESCO bestowed upon itself a philosophy program. The noted presence of great philosophers like Jean-Paul Sartre, Emmanuel Mounier and Alfred J. Ayer at the Organisation's General Conference held at the Sorbonne forcefully attests to the importance that the Organisation has wished to accord to this discipline and those practising it. The creation of the International Council for Philosophy and Humanistic Studies and the founding of the journal *Diogène* by Roger Caillois ensued in 1949, then in 1960, the creation of a Division of Philosophy entrusted to the philosopher Jeanne Hersch.

As early as 1950, at its fifth session, the General Conference of UNESCO decided to conduct 'an inquiry into the place of the teaching of philosophy in the several educational systems, the way in which it is given, and its influence upon the moulding of the citizen'[3]. Undertaken in 1951 and 1952, and celebrated since that time, this inquiry dealt with the teaching of philosophy and, especially, the place it occupies in the teaching systems of different countries, with its role in the moulding of the citizen as well, as well with the importance it assumes in the search for improved understanding among people.[4] The report had been published with a general analysis of the problems raised by the teaching of philosophy prepared by Georges Canguilhem, at the time young 'Inspecteur général de philosophie' in France. It was accompanied by a joint declaration by part of experts.

In 1978, the Member States requested UNESCO to prepare studies on teaching philosophy and philosophical research in each region of the world[5]. This consulting of the regions, which spread out over a decade, had as its goal a vast inquiry especially dealing with interdisciplinary practices in the world.

For the African region, a meeting of philosophers was organised in Nairobi, Kenya in June 1980 and led to a series of recommendations already attesting to the crucial role desired for philosophy in Africa. The participants stressed numerous problems

(3) Proceedings of the General Conference of UNESCO, fifth session, Florence, 1950, 5 C/Resolutions 4.1212.

(4) Proceedings of the General Conference of UNESCO, sixth session, Paris, 1951, 6 C/Resolutions 4.41.

(5) At its twentieth session, in 1978, the General Conference of UNESCO adopted, *inter alia* Resolution 3/3.3/1, authorizing the Director-General 'to carry out activities designed to contribute to the attainment of Objective 3.3 (Contribution to the development of infrastructures and programmes in the social sciences with a view to increasing the different societies' ability to find ways of solving social and human problems) under the following themes: 'Enhancement and promotion of the role of philosophical studies and the teaching of philosophy in the life of the different societies and contribution to the critical elucidation and development of the interdisciplinary aspects of research and reflection on human problems.' Proceedings of the General Conference of UNESCO, twentieth session, Paris, 1978, Vol. I: 21 C/Resolutions 3/3.3/1.

connected with the teaching of philosophy and philosophical research in Africa, ranging from the teaching of philosophy during the pre-colonial period and the colonial heritage of the subject to the philosophical training of scientists and the scientific training of philosophers, including several suggestions for a 'conceptual decolonisation'.

For the Asia-Pacific region, a meeting of philosophers was held in Bangkok, Thailand in February 1983. This meeting most particularly concerned the professionalisation of philosophy and brought to light the extent to which philosophy in this region is impregnated with religion and history, as well as the need to re-establish a dialogue between sociologists and philosophers, in order to reduce the gap between the two disciplines and to allow for a fruitful exchange on the understanding of societal issues.

For the Latin America and Caribbean region, a meeting of experts was held in June 1985 in Lima, Peru. The experts informed UNESCO of a series of requests with a view to: preparing an interdisciplinary study on the relationship between philosophy and the exact, natural, social and human sciences; promoting studies of the history of ideas and their influence; promoting a contemporary bibliography of philosophy in Latin America and the Caribbean; encouraging the participation of specialists in philosophy from Latin America and the Caribbean philosophy in the journal *Diogène*; and encouraging translations of philosophical works (from and into Spanish and Portuguese).

For the Arab region, a meeting of philosophers was held in July 1987 in Marrakech, Morocco on the theme of 'Teaching and research in philosophy in the Arab World'. This meeting made it possible to portray a portrait of the teaching of this discipline in the various Arab countries, at the secondary school and university levels, as well as in the research domain. This meeting was also the occasion of a round table discussion to commemorate the thinker Ibn Tufayl, which proved propitious for recalling the influence of philosophy on launching medieval thought.

For the Europe region, the regional consultation found expression in a work on philosophy in Europe published in 1993 in collaboration with the International Institute of Philosophy (IIP) and the ICPHS[6]. This extensive inquiry aimed at describing the present state of philosophy in Europe. It contains country-by-country inventories of the major trends and issues in philosophy, as well as an outline of the actual, more or less difficult circulation of philosophical thought among countries, therefore, of the dialogue necessary among thinkers and intellectuals that goes beyond national and cultural borders.

In 1994, UNESCO wished to supplement the 1951 inquiry. With the idea of opening up a new forum for reflecting and debating about the place of philosophy in today's cultures and in shaping the free judgement of citizens, the new study conducted by Roger-Pol Droit included contributions by important figures from sixty-six countries[7]. It was a question there of philosophy and democratic processes, of the relationships between philosophy and economic interdependence, electronic technologies, the teaching of science, and political philosophy, and the role of the citizen.

In 1995, UNESCO organised the international study days in Paris marked by the famous Paris Declaration for Philosophy[8]. This Declaration reaffirms that, by training free, reflective, minds capable of resisting various forms of propaganda, fanaticism, exclusion and intolerance, philosophical education contributes to peace and prepares everyone to shoulder responsibilities in face of the great challenges of the contemporary world, particularly in the field of ethics. The Declaration also stresses that philosophical teaching must be maintained or expanded where it exists, introduced where it does not yet exist, and be explicitly called 'philosophy', while reminding people that philosophical teaching must be provided by competent teachers, specially trained for that purpose, and can not be subordinated to any economic, technical, religious, political or ideological imperative. Finally, it insists on the fact that while remaining autonomous, wherever possible, philosophical teaching must be actually associated with, and not just juxtaposed against, university or professional education in all fields.

(6) Raymond Klibansky and David Pears (eds), *La philosophie en Europe*. Paris, UNESCO/Gallimard, 1993.

(7) Roger-Pol Droit, *Philosophy and Democracy in the World: A UNESCO Survey*, Paris, UNESCO, 1995

(8) www.unesco.org

After 1995, UNESCO's philosophy programme would be pursued through the creation of regional networks, particularly active in Southeast Asia, Europe, Latin America and the Caribbean, as well as in Africa. Other initiatives also became realities – in particular, as concerns philosophy for children, as well as the multimedia encyclopaedia of the philosophical sciences – which all share the same goal: the popularisation of an international philosophical culture.

Philosophy present: Teaching philosophy here and now

Why a report on the state of the teaching of philosophy here and now? Because the world is perpetually changing, just as our cultures are, as ways of exchanging knowledge are, as the question asking is and, of course, the teaching of philosophy and philosophy itself is. Working to update the facts is indispensable to an intelligible understanding of the world, in order better to confront the challenges facing it. It is precisely due to this concern to understand our environment that UNESCO undertook to prepare this study at this time in order to contribute to the writing of a new page of this story – while taking care to take a penetrating look at what we have learned in order to have a lucid vision of the future of this teaching.

Coming more than a decade after the last inquiry conducted by UNESCO on the subject, the present study is sustained by very rich documentary and bibliographical work[9]. It was resolute in its determination to reach the maximum number of Member States of the Organisation so as to illustrate faithfully its world-wide calling. All of the countries, without exception, were consulted, and many of them contributed their input into the study by joining in the process in an eminently participative way.

Like the zoom lens of a camera, the study zeroed in on four facets of teaching philosophy, so as to embrace all the levels involving both formal education and informal education: *i) Philosophy and young minds, the age of wonder – its teaching at the pre-school and primary levels*; *ii) Philosophy at the age of questioning – its teaching at the secondary school level*; *iii) Philosophy in the university – its teaching in higher education*; *iv) Discovering philosophy differently – the way it is practised in the real world*. The existing situation is carefully portrayed at each of these levels and corroborated by regional case studies, by a catalogue of the reforms that have marked the teaching of philosophy, as well as experimentation meriting special attention.

The originality of this study finds expression in the identification of Live questions that constantly challenge the UNESCO Member States, just as they do teachers, researchers and those practising philosophy. Take, for example, especially: the question of philosophical educability in childhood, with its psychological, philosophical and sociological dimensions; the importance of innovation when it comes to teaching methods; the fundamental role of the teacher and the question of educating educators; questions about withdrawing and/or replacing philosophical teaching; professional opportunities; the need to philosophize; or the philosophers' status and position - just so many questions that have been dealt with in a fresh, expert way, with an eye to promoting a better understanding of the issues arising in a most acute way today in the world. These Live questions are all the more meaningful in that they show that philosophy teaching will only be able to fulfil its function if it is itself part of an educational process that is thought out, conceived, integrated with respect to the other disciplines, where each plays its role, where each complements the other, where each enriches the other. Indeed, taken separately, none of the disciplines taught can carry out the overall educational mission on its own. Inversely, drowning the teaching of philosophy in a sea of other academic subjects would be equivalent to stripping it of its meaning. Beyond any interest one might have in the significance itself of philosophy courses in the overall educational process, it is primarily philosophy's validity and necessity that the present study has striven to demonstrate.

(9) Some facts and figures can serve to make one aware of the difference between the 1951 and the 1994 inquiry. The first one really only concerned nine countries. That of 1994, entitled `Philosophy and Democracy in the World', gathered facts coming from 66 countries. Apart from the quantitative aspect, unprecedented in this domain, the 1994 study was not, strictly speaking, a study on the state of the teaching of philosophy, but rather an analysis of the connections between philosophical education and democratic processes. It nevertheless had the merit of bringing to light the importance of recognizing a multiplicity of teaching methods combining books, long-distance teaching, audio-visual resources and computer technologies. But above all, the 1994 study also showed that the teaching of philosophy develops and expands with democracy.

Philosophy future: The teaching of philosophy, a challenge for the future

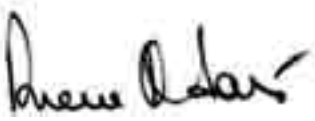
Heir to the 'Société des esprits', the society of minds, for which Paul Valéry made an ardent appeal, UNESCO took on two major jobs in the area of philosophy.

The first consists in helping this discipline operate and develop in the world in such a manner as to foster international dialogue between philosophical communities. In other words, to act as a catalyst for ideas, a platform for exchanges, a forum for free and freed dialogue. In this respect, many initiatives of an international nature have seen the light of day thanks to UNESCO, as is attested to by that key document, the *Paris Declaration for Philosophy*, which claims the right to philosophy and which has provided the discipline with support in 'putting up resistance' when its teaching was threatened by cut-backs or even elimination in certain countries. The second job is that of making a contribution within the Organisation itself concerning matters cutting across disciplines, contemporary issues, main concepts, priorities and strategies to adopt to confer meaning upon the world - the word 'meaning' understood here philosophically as both signification and a sense of direction.

This study serves as a springboard for the other activities set forth in the Intersectoral Strategy on Philosophy, especially help in formulating recommendations for policies regarding teaching philosophy at secondary and university levels that would include teaching different philosophical traditions as well as comparative philosophy, training and methods of evaluation, the development of manuals and exchange programmes, providing additional support for UNESCO Chairs in Philosophy, encouraging international philosophy olympiads, disseminating materials produced by UNESCO's research activities and the interregional philosophical dialogue sessions, —myriad fields of action for the future of teaching philosophy in the world, for which UNESCO counts on pursuing the role of leadership within the United Nations system specific to it.

Lastly, we can look at this study from the perspective of the philosopher Jacques Derrida when in 1991 he approached the right to philosophy from the cosmopolitical point of view. According to him there is actually always one philosophical idea too many with regard to what is real. Thus, the idea of justice exceeds actual law, just as the idea of universality borne by UNESCO exceeds what exists at the present time. The same applies to the teaching of philosophy. The message conveyed by this study transcends the reality of the findings. It reveals a real desire to safeguard philosophy, to safeguard both its teaching and its perennial nature.

This message means to convey a strong conviction: the right to philosophy for all.



Pierre Sané

THE DYNAMICS OF THE METHOD

Moufida Goucha
Chief of Human Security, Democracy and Philosophy Section (UNESCO)

While philosophy is an attitude, a way of life, demanding and exacting, it is also a teaching, a school, therefore, a kind of knowledge, all this in a spirit of curiosity and discovery inherent to philosophy itself.

We have thus naturally given this study a striking title: 'Philosophy, a School of Freedom'. Philosophy - this is its very substance and purpose - incites and invites questioning without imprisoning it. Quite the contrary, it liberates and provides openings to the young minds called to become the thinkers and the players of the world of tomorrow, which is closer than we think. A description of the present state of the field for 'a look into the future', precisely because an analysis, something impromptu, on the subject of teaching philosophy today only has meaning in what it offers in terms of prospects for future action.

It is definitely in the teaching of it that philosophy is certainly the place where it can play a role that is both essential and undoubtedly risky. Essential, in that teaching philosophy remains one of the key forces in training the faculty of judgement, of criticising, of questioning, but also of discernment. Risky, seeing the changes taking place in today's world every day more laden with both history and spirituality, teaching can no longer presume to tie up all the knots, since we are all witnesses to what one might call a 'speeding up of time' – political time, spiritual time, social time, and therefore educational and teaching time. By increasing demands on technological progress, does not this present day reality in certain respects resist a philosophical approach? And, do so in the sense that reflecting is first reflecting within oneself before exposing oneself to others, just so many exercises that call for patience, time and self-criticism. Philosophy, let us not forget, is *critique*, in the Greek sense of the word: meaning that it must always be a job of *sorting*, of a reflective, methodical selection of the raw information supplied to us by our personal and social experience. Being informed is not the same as being formed.

In addition to being expanded, teaching of philosophy and practising it would also no doubt merit being renewed – for the idea of *responsibility* to be re-established and so that everyone can once again plunge heart and soul into thought, as Hegel advocated, to confront prejudices and domination of all kinds. It is up to individuals to search inside themselves for the capacities proper to exercising reflection. This leap into philosophical endeavours cannot be imposed either by some rigid form of teaching, or by any presumably intangible dogma. On the contrary, the task of progressively freeing themselves from all forms of tutelage is up to individuals themselves. Teaching philosophy and learning to philosophise is, therefore, perhaps at first *keeping oneself* from transmitting bodies of knowledge in the strict sense of the word.

Speaking of teaching philosophy and learning to philosophise presupposes prior clarification of these terms, *a fortiori* when it is a question of going beyond a simple, descriptive study. However, it is already inherently difficult to define what is meant by 'philosophy' and 'philosophize': a genuine a philosophical question! Philosophy is endlessly inquiring into what it is not: morality, science etc. – and into what it really is, a certain type of knowledge, but which? A practice, but of what kind? The answers vary considerably from philosopher to philosopher: thinking for oneself or living wisely; interpreting the world or transforming it; conforming to a world order

or revolutionizing it; aiming at pleasure or virtue; learning to live or to die; thinking conceptually or metaphorically. Just so many questions in which the conception and the practice of philosophy also varies widely depending on the different cultural areas.
Here, the word 'philosophy' as designating a subject taught or a type of teaching activity was not easy to capture, because one also finds many activities having a philosophical dimension in titles in which the word is absent, like 'course on morality', 'ethics course' or 'citizenship courses', sometimes 'theological teaching', when it is a matter of non-dogmatic teaching, while one can sometimes feel perplexed about what is nevertheless called 'philosophy' in a given educational system when it is not a reflective practice that is aimed for in the students. Here is an assumption that has rightly compelled us to be very rigorous and constantly exacting in writing this study, which is indeed a reflection of the existing reality and makes reference to a number of terms that has led us to prepare a glossary to avoid any confusion. Indeed, the definition of each of the terms of this glossary refers to the meaning that we have wished to express all throughout the writing of this book.

On the objectives of the study

A general requirement of effectiveness is the categorical imperative of this study, which goes beyond a description of the present situation and converges in an eminently practical objective. And, therein lies its impact. While respecting the traditional division of teaching into three levels - primary, secondary and higher education -, this work endeavours to offer a rich, relevant presentation of learning philosophy differently. Constantly concerned to be exhaustive, through the multiple facets of teaching, it presents the reform initiatives of the past, those underway or planned.
In the short term, the study presents a snapshot of the teaching of philosophy, one that is as faithful and well-documented as possible. In the medium term, its intent is to help Member States with their future choices, because it offers inspirations, ideas or experiences.

This study witnesses to, informs about, makes visible, initiatives that are still not well enough known and it assumes its role of 'stinging fly' by proposing and by offering concrete prospects for philosophical teaching practices. In this sense, it is always to be reinvented, placed in question, supplemented, amended, just as philosophy itself is. This study is also designed to act as a basis for developing synergies and axes of co-operation at the national level, but also among States. Added to this is another objective, which exhorts this study to converge towards an ideal, a shared goal towards which the collecting and conglomerating of wishes and ideas are directed.
Faced with the protean nature that philosophy and everything making it up can take on, this study endeavours to overcome the very real differences connected with the different ways of teaching and learning this discipline. What other *raison d'être* does philosophy, and more generally the social sciences and humanities, have than their primary calling to attain the ideal of building the peace in minds of human beings? Understood in this way, teaching is both a means and a resource, undoubtedly one of most fundamental, reaching out to this goal.

On the study's synergy

The product of a collective endeavour, this study was interdisciplinary in nature, a quality that was genuinely instrumental in its realization. Between what was given and what was expected, what was possible and what was desirable, it aimed at constituting a quality interface between a faithful portrait of existing realities and the demands required by the teaching of philosophy.

This project had its own unique dynamics in the sense that it benefited from lengthy amount of preliminary preparation and especially from substantial involvement on the part of the philosophical and educational community. In a team spirit, many people joined in fully acting in concert in its orchestration.

This study is also the product of a special kind of synergy in that it is ordered in a way that describes existing realities, but also, and especially, deals with key questions and, as much as possible, comes up with proposals, innovations, new directions. A synergy also, and especially, implied in the participation and commitment on the part of so many people associated in conceiving it, such as networks of philosophers and researchers, professors, educationists and people practising philosophy, as well as philosophical institutions, UNESCO chairs of philosophy and specialized NGOs. Also to be added to these networks are the Permanent Delegations to UNESCO, UNESCO National Commissions and regional UNESCO offices. Each of these groups made an invaluable contribution to this work and this is why I would like to convey my sincere gratitude to them right away.

On the 'universality' of the study

Among other things, this study ardently aspires to show and to demonstrate again and always that the longstanding assumption that the origins of philosophy were to be found in Greece, and that for this reason philosophy still has to turn there for all its answers, has had its day. Indeed, like Jeanne Hersch, -—the Swiss philosopher who served as the Director of UNESCO's Philosophy division from 1966 to 1968 and declared that human rights did not have its foundations exclusively and strictly in western thought[1] - by not favouring any school of thought, any particular tradition, and, of course, even less any dogma or ideology, this study proceeds in a spirit of inclusion, not exclusion. It aspires to show that philosophy can find a source in all cultures and in all countries where the desire to think and debate exist. This does not amount to endorsing any kind of cultural relativism, but on the contrary enables us to embrace a vision broader than one that restricts philosophy and its transmission, particularly through teaching, to just the Greek, then western, context.

This study has its place completely within the context of the promotion of the universal, indefeasible values: those of human rights and the rights of children, and in particular the right to education. This work also endeavours to overcome the sometimes complex problem of connecting these same values with different cultures.

On the 'institutional nature' of the study

Let us recall that this study is a response to a clear, explicit request on the part of the Member States, a request that can only attest to the expression of a need and unquestionable usefulness. And, it is precisely because it was conceived of by all that it can concern all the Member States, no matter what their cultural traditions, their conceptions of teaching, their philosophical references, their political priorities, etc. Beyond even these international requests, already very significant, we cannot help but note and take cognisance of an almost palpable feeling of a need for philosophy, both in the places where it is taught traditionally, but also outside them. But which 'outside'? The present work rightly lifts the veil on several of these still not well known endeavours that are not carried out in school, but elsewhere. What exactly do they specifically bring and contribute to the traditional teaching of philosophy? Do these practices, sometimes called 'new', complement traditional teaching, or do they think of themselves as running parallel to it?

Of course, in reading the study, distinctions and nuances are indispensable, for philosophy may be taught in private educational institutions and not in public ones, in associations rather than in schools. There may be training and university follow-up concerning innovations on the primary school level —without there necessarily having been any philosophy on the secondary level. Innovative experimentation may also be officially undertaken by the institution without, however, being generalised.

(1) Jeanne Hersch (ed.). *Birthright of Man*. New York, UNIPUB/UNESCO, 1969 (2nd edition 1984).

On gathering the data

By deciding to prepare a questionnaire and by using the data gathered so as to include the maximum number of issues concerning the teaching of philosophy, from the start we chose to opt for what was perhaps the most complex, but from our point of view undoubtedly the most dynamic, approach.
Prepared in three languages – French, English and Spanish – the UNESCO questionnaire[2] had two component parts: one qualitative and the other quantitative. This was achieved by using different kinds of questions. The questionnaire included several thematic sections relating to the levels of teaching philosophy, even though not all of them always applied to all the Member States. In this case, it was a matter of pre-school, primary and secondary levels, higher education and the informal level. While enabling the adoption of a certified methodological approach that has proven itself many times over with a variety of subjects, the questionnaire was a tool facilitating both the coding and entering of data. Our greatest challenge consisted in translating the objectives of the data collecting into a research context that was sound from both a conceptual and a methodological point of view. In this respect, and owing both to its international scope and the questions it dealt with, the questionnaire that provided input into this study was unprecedented in nature.
We were thus lead to develop a specific plan for engaging in the inquiry that took the following aspects into consideration: the objectives and needs in terms of data; the methods of collecting data; breadth and geographical coverage; plans for processing the data; and, trying out the questionnaire. Parallel to this, work to identify resource people was undertaken for each of the countries, which enabled the setting up of an extensive database including 1200 recipients. Indeed, the reliability of the responses required optimising the number of recipients per country, the average number reached being 3-4 contacts per country, without for all that guaranteeing the absolute veracity of the responses.
I would like to emphasise here our satisfaction with regarding the results obtained at the end our consultation process. The ratio of the countries making a minimum of one contribution responding was 126 out of 192 Member States.
Parallel to this, and right from the time this work was conceived, we called upon four outside consultants enjoying a significant amount of expertise both in the field of educational science and in research. We also appealed to those holding UNESCO chairs in philosophy, as well as to our special collaborators: the International Council for Philosophy and Humanistic Studies (ICPHS), the International Federation of Philosophical Societies (FISP), the Collège international de philosophie (CIPh), and the International Institute of Philosophy (IIP). All of them supplied us with work sustained by research, reflection and analysis, especially by providing documents of substance, descriptions of philosophy teaching in their countries, presentations of what is at stake, of reforms, of problems involved, but also of the challenges connected with them.
By gathering the greatest amount of information, by involving the greatest number of varied, diverse kinds of people, while at the same time adopting a plan striving to make optimal use of the recommendations and proposals drawn to the users' attention, we always sought to be as faithful as possible in writing this study.

On 'best practices'

This terminology systematically used within United Nations, and in particular at UNESCO, led us to inquire into whether it was of interest to describe the '*best*' practices existing in the subject. The editorial board thus engaged in a most interesting critical, though discerning, reflection, regarding just how opportune it was to qualify certain practices as being the *best*. It is this questioning process, for certain people philosophical in nature, that I wish to present here. Speaking of good practices, and even more so of best practices, is first of all to set oneself up as a judge, to lay claim to being entitled in certain way to evaluate excellence. It is also being clear about the

(2) See Chapter V.

criteria for good practice. Is good practice, it being a matter of teaching practices, a practice sanctioned by some political, ethical or educational value (an axiological criterion)? In which case it is the whole philosophy of education that is summoned to this.

Is good practice that which is useful and effective (pragmatic criterion)? But effective from what point of view: building an individual's personality, fighting against feelings of failure in school or of personal failure, preventing violence, educating people to live together in and through debate and to be citizens in a democracy, linguistic mastery in the interaction between thought and language, learning to engage in personal, critical reflection, independent judgement, communicating technical knowledge and self-discipline. Is good practice professional practice? What is meant by being a professional in the field of philosophy? How do we conceive of philosophy teaching? Who is competent to judge its quality, its limitations, possible improvements?

Speaking of 'best practices' is ultimately passing from the narrativo-descriptive sphere into the normativo-prescriptive sphere, decreeing what should be done, advising, proposing a model to be adopted. Yet, what is striking is the diversity of practices in the field, which can be considered a richness to be preserved from normalization. The risk of institutionalization, when one finds oneself involved in an 'instituting', and not an 'instituted', dynamic, is standardisation and conformism in the practices.

In philosophy, one therefore finds oneself facing paradoxical restrictions: safeguarding initiative and freedom on the part of the teachers in the multiple choices they have to make concerning teaching and philosophy, without which one runs the risk of not having any more freedom of thought, essential to philosophy, either for the teachers or for the students; or, when deemed necessary setting institutional dynamics into motion in order to promote this practice. On this point, we have, therefore, introduced some nuances into our remarks in the course of this study by preferring to talk of practices having stood the test.

Lastly, in my capacity as co-ordinator of this study, it is once again up to me to pay tribute to all the people who worked together with me throughout this process and who contributed, in a dynamic spirit for which 'synergy' and 'convergence' were the key words, to the progression and logic that led to the realisation of this undertaking that I have had the great privilege of leading through to its completion.

This study is not an end, it is a justified appeal to strengthen philosophy teaching and to introduce it where it does not exist. It is a means of familiarising people with philosophical practices that are still too far below the surface and sometimes marginal. It is a reminder of the role of training minds in creating free, aware, responsible, independent people.

This study is a beginning and aspires to capitalise on a momentum and a coming together of wishes and commitments at the international level. It is now up to UNESCO and to all of its partners to 'transform the experiment', if I dare to put it that way, and to draw inspiration from the proposals and ideas figuring in this work, the impact of which, I am certain, will have the expected reverberations in the years to come, with the hope that its true worth will be recognised in the course of time.

Moufida Goucha

CHAPTER I

Teaching philosophy and learning to philosophize at pre-school and primary levels

Philosophy and young minds: The age of wonder

Introduction: The road travelled, the road ahead

An interest in Philosophy for Children (P4C) naturally leads to a consideration of the legal corpus relating to children's rights, and in particular to each child's right to develop personal opinions and to be assisted by his or her school in this process. Here we are drawn to the United Nations Convention on the Rights of the Child, adopted in 1989, which among other specific rights accords the child 'the right to express [his or her] views freely' (Article 12), 'the right to freedom of expression […] to seek, receive and impart information and ideas of all kinds' (Article 13) and to 'freedom of thought', (Article 14)[1]. The text of the Convention is resolutely innovative on a philosophical and political level, in that it proposes a concept of children as not only needing of special protection, but also as requiring specific services and deserving to be considered active participants in their own lives. It stipulates that education must be carried out within the context of a body of rights: a maltreated child cannot be a truly active participant, even less the author, of his or her own life. A child who does not take part in his protection is but the passive object of care that others impose upon him. One landmark element of this innovative concept of the child is that the Convention was the first internationally recognized text to consider children, while still dependent and developing, as a separate category of legal subject. The concept of 'the best interests of the child', expressed in Article 3 of the Convention is also of particular importance.

It is the first time that the teaching of philosophy and philosophical enquiry to children is given a privileged treatment in a UNESCO study. It hopes to offer a body of enlightening information on a movement that has gained in popularity and recognition in recent years. Moreover, the growing interest in teaching philosophy to children has developed in response to cultural and political needs, as recognized at the meeting of experts held at UNESCO's headquarters in Paris in 1998, where participants stressed that it is possible, and even necessary, to present the rudiments of philosophy in simple language comprehensible to young children[2]. Neither the 1951 nor the 1994 UNESCO studies on the teaching of philosophy specifically approached the need to teach philosophy at pre-school and primary levels. It is true that in 1951 we could not yet profit from the work of Matthew Lipman, a pioneer in the field whose groundbreaking *Discovering Philosophy* was not published until 1969[3]. As for the 1994 study, its general topic – the connection between democracy and the teaching of philosophy – was not expanded to include a discussion of teaching philosophy to children, or teaching children to do philosophy.

If more children are learning philosophy at the beginning of this twenty-first century, it is because more people who work with children are creating the conditions to turn the places where they interact with them (classrooms, streets, etc.) into philosophical *communities of enquiry*. Attracted perhaps by the innovation of this approach, intrigued by the changes it suggests, or perhaps dubious about prevailing methods used in the world of education, these people are engaging in the practice of philosophy with children through a desire to find a new, more coherent and appropriate, solution to the perennial question that presses on us ever more firmly as history advances: how are we to educate those who will become the adults of tomorrow? P4C represents a certain change in the objectives of teaching, and this has sparked the curiosity and enthusiasm of a growing number of people. Although still in its infancy, we can already see how the solutions it brings to the problems of education are rooted in what it is that is unique to humans: our capacity for self-awareness and self-development. Congruous with the modern conception of education advanced by the philosopher and pedagogue John Dewey, P4C also finds parallels in older teaching methods, such as those proposed by the philosophers of Ancient Greece. It is an approach that appears to fill a notable gap in contemporary education, which, while increasingly recognising the importance of stimulating the intellectual and moral development of children from a very young age, does not always have the means to achieve as much as it could in this area. It is not surprising,

(1) *Convention on the Rights of the Child* (1989): http://www.unhchr.ch/html/menu2/6/crc/treaties/crc.htm

(2) *Philosophy for Children*, Report of the UNESCO Meeting of Experts, Paris, UNESCO, 26–27 March 1998.

(3) American philosopher Matthew Lipman, born in 1922, was a student of John Dewey. In 1974, Lipman founded the Institute for the Advancement of Philosophy for Children (IAPC) at Montclair State College in New Jersey. Lipman's primary goal is to foster critical thinking – and formal logic in particular – in children, based on his belief that children possess the ability to think abstractly and understand philosophical questions from an early age. Rather than attempting to instil any specific philosophical doctrines, Lipman's approach centres on the child's own reasoning and questioning, by working through universal concepts such as rights, justice, or even violence. Lipman believes that children can use their own references to develop a more concrete understanding of these topics, drawn from their experiences and personal knowledge. For more details on Lipman's methods, see Part III of this chapter.

then, to note the interest that P4C has provoked throughout the world.

The impact of philosophy on children may not be immediately appreciated, but its impact on the adults of tomorrow could be so considerable that it would certainly make us wonder why philosophy has until now been marginalized or refused to children.

Methodology

On the field of study. For the purposes of this study, we have defined 'pre-school' as being before the age of compulsory school enrolment – for example, kindergarten or nursery school. In focussing on pre-school and primary-school levels, much of this study is primarily concerned with children in the three-to-twelve year age group. It is important to keep in mind, however, that education systems can vary greatly from one country to another: in some national education systems, primary school includes the beginning of secondary school, while in others it is seen more as a preparatory school. Moreover, countries differ in the availability and duration of pre-school options, before the obligatory school age.

On the relevance, reliability and exhaustiveness of the sources. The background and the context of existing international studies in the area of the teaching of philosophy were given great attention in preparing the present report. The documentary sources available today essentially fall into two categories: very useful and targeted contributions were provided by experts from within and outside UNESCO, and less traditional sources of information also proved invaluable to our research. A substantial amount of information is available on the Internet, including full descriptions of the more significant P4C activities taking place throughout the world. This concerns a great number of countries, with relevant activities including targeted studies, specialized journals, teacher-training programmes, P4C associations and research centres, and regularly held national and international conferences. A network of researchers, professors, and experts in teaching and philosophy were solicited during the development of this study to contribute to describing the teaching of philosophy at the pre-school and primary levels in their respective countries. Lastly, the questionnaire specifically drawn up by UNESCO for the present study was an invaluable source of information.

I. Questions raised by Philosophy with Children

In discussions of P4C practices, or in efforts to guide these practices in one direction or another, certain key questions repeatedly emerge in relation to a number of fundamental issues. Controversy surrounds the very idea of teaching philosophy to children, and extends to disagreement over how teachers should be trained for this purpose and over what further research is needed to understand P4C today. This climate has given rise to animated debates and led to sharply contrasting positions. Not only philosophers and professors of philosophy, but also professionals in the field and teachers of P4C (whether philosophers or not) have contributed to this vigorous debate.

1) The question of children's aptitude for philosophical thinking

A philosophical question: what is the relationship between philosophy and children?

A variety of terms are used to discuss the teaching of philosophy to children. 'Philosophy for Children', often abbreviated to P4C, is the term preferred by Lipman. This covers the whole stretch of primary through secondary instruction. Others prefer to speak of 'Philosophy *with* Children[4]' (PwC), which has given rise to discussions about whether 'children' designates just another audience for philosophy, one of many possible audiences, or whether it refers to a specific group, for whom teaching philosophy requires specially adapted methods and tools: in this case there would be one philosophy 'for children', for childhood, and another philosophy 'for adults' (or for adolescents, if we consider them to be a separate group from children).

In that case, why not speak simply of schoolchildren, a term that places children specifically in an institutional and educational context? Is it because beyond the pupil who is learning various forms of knowledge there is a more fundamental personality – that of the child? Or because a child is somebody we want to educate, not merely instruct? Because a child is a person, who has rights, who is subject to laws? Such, at any rate, is the interpretation suggested in the Convention on the Rights of the Child, which sets out the freedoms that a child can and should be accorded. Or does it have something to do with a specific relationship between children, as young humans still in the developmental stage, and philosophy – between childhood and philosophy? Philosophers differ on this question. Some, like Karl Jaspers[5] or Michel Onfray[6], believe that children are 'spontaneously philosophical', because of their continual and sweeping existential questioning – to these philosophers, to philosophize is considering a question as if for the very first time. Others argue that, while there may have been a childhood of philosophy (for example, the rise of European philosophy with the pre-Socratics), there cannot be a child-philosopher, because to philosophize is precisely to leave childhood behind (for example, Descartes). This raises the philosophical question of the proper age for philosophizing. Plato has been interpreted as being opposed to philosophy with children, on the basis of a passage in the *Republic*[7], however others point to his dialogues with adolescents – for example, in the *Lysis*[8].

What, then, is a child? We might contrast the notion of child to that of adult: at what age does childhood end[9]? Is this just a question of age? Or is it rather a question of a vision of the world? Or of cognitive capacity (developmental psychology[10])? Or of psychological maturity, a concept that varies from person to person, but also across social classes and cultures. Or is it determined by ethical and/or legal (civil and criminal) responsibility? We can also define *child* in relation to *adolescent*, by which definition childhood ends at puberty. This is the age range we consider for the purposes of this chapter, which is limited to a discussion of children at preschool and primary levels.

But how can we define childhood and child in philosophical terms? What is childhood? An age, a moment in the biological and chronological development of an individual member of the human species? A psychological state of mind? A vision of the world? A historical and social construction? Psychologists, sociologists, historians, linguists and teachers each have their own answers to this question.

(4) Freddy Mortier of the University of Gand in Belgium, for example, prefers 'with' because of its suggestion of democracy, arguing that 'for' has a somewhat paternalistic connotation.

(5) German philosopher and psychologist.

(6) French philosopher and writer, founder of the Université Populaire de Caen, France.

(7) In *The Republic*, Plato warns that exposing young people to philosophical discussion too early can lead to become sceptical, contradictory and nihilistic. Plato, *The Republic* (translated by Desmond Lee). Markham, Ontario, Penguin Books Canada, 1983, pp. 352–3.

(8) Plato, *Plato Volume III: Lysis, Symposium, Gorgias* (translator W. R. M. Lamb). Cambridge, Mass., Harvard University Press, 2006 (Loeb Classical Library No. 166, first published 1925).

(9) The Convention on the Rights of the Child seems to support a legal-political definition, characterized by the status of political minority: 'a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier.' (Article 1). This definition of the age-range meant by 'child' is similar to that used in the context of P4C, for which childhood is understood to include the secondary school years.

(10) Jean Piaget places the 'formal operational stage' of the development of abstract reasoning at the juncture of the primary and secondary levels – at the age of ten to twelve years.

Philosophers do too, although they differ among themselves. There is also the question of the relationship between childhood and philosophy (children's questions about death begin from as early as three years of age) – with their never-quenched curiosity, they continually question the world about them, including existential and metaphysical questions about the origin of things, the Earth, God, friendship and love, the meaning of growing up, of living and dying. Is the child already a philosopher? A little, a lot, or not at all? Philosophers again differ here. Epicurus thought that it was never too early nor too late to philosophize. Montaigne recommends that we 'begin with the wet-nurse!', while for Descartes, childhood is where prejudices are born, which only philosophy can overcome.

The concept of childhood that P4C implies has significant philosophical implications. Is P4C ethically a matter of viewing children, as they formulate existential and metaphysical questions, to be 'valid' partners in a conversation with an adult – in effect, to be small adults – by which token P4C plays a part in nurturing the adult within the child, fostering the development of rational individuals who can begin to think for themselves?

An ethical question: is philosophical thinking desirable in children?

Some philosophers, psychologists, teachers and parents are concerned that teaching children to think too deeply, too soon, could be psychologically dangerous. Why plunge them so quickly into the great problems of life, which they will have their whole adult life to discover? Why shatter their innocence by making them aware of life's hardships and tragedy? Why pin their imaginations down with cold reason, why shatter their illusions, why 'rob them of their childhood'?

P4C is based on the principle that we should not mythify childhood. Many children live through very difficult situations from the moment of their birth – children experience famine, slavery, child labour, incest, prostitution, maltreatment, bombings, the loss of loved ones and more. Even in developed countries, in peacetime and among families that are comfortably off, many children live with parents who are unhappy together, for example, and many children experience separation and divorce. In addition, all children question the nature of death from around the age of three. Psychologists can help children cope with these issues by encouraging them to put their experiences of suffering into cathartic words, but children can also learn to think through such questions themselves, to approach existential questions through philosophical reasoning – allowing them to take a step back from their emotions and turn difficult situations into subjects for serious thought. This approach is even more effective in the context of the classroom because it becomes a collective process; the children can break free from their existential solitude by recognizing that the questions they each raise apply to them all. This can produce a sense of reassurance, and a feeling of belonging to a shared human condition, of growing up within a community.

Philosophy has therapeutic virtue, as the sages of antiquity rightly remarked, because it 'cares for the soul'. Not that it seeks to treat problems directly (today that is the realm of therapists and different kinds of therapy), but many argue that in thinking about how to understand life and death, sorrow and the conditions of happiness, the philosophical approach can bring a certain peace or consolation: that while teaching how to philosophize is first and foremost a learning – not a therapeutic – situation, philosophizing is, however, an exceptionally therapeutic activity. Others feel that, because children ask so many questions, sometimes with a great deal of apprehension, it is better to give them the answers so they feel more secure when confronted with the problems of existence. Nonetheless, one can never make children's existential questions go away, because they are adult questions that will resurface periodically over the course of their lives.
To provide answers to a child's questions is justified when the questions are technical, historical, legal or scientific, because we are transmitting knowledge to the child. It is the role of schools to transmit humanity's scientific heritage to the next generation, as this heritage is a rationally developed response to questions that humanity has asked itself over the course of its history. However, simply providing answers to the philosophical questions that science cannot answer, such as those concerning ethics, can keep children from thinking for themselves. These are questions to which

children must find their own answers in the course of their lives, as they develop their critical and reflective thinking. Yet, although we should not answer in their place prematurely, we must nevertheless accompany them on their way, so as to provide help for them if they need it. This is the role of our teachers: to support children in their thinking about these questions and to provide them with opportunities to develop thinking skills that will allow them to understand and to guide their relationship with the world, with other people and with themselves.

A political question: can we speak of 'a right to philosophy', 'a right to philosophize'?

Issues related to political philosophy are implicit in any practice of philosophy, and especially P4C. For example, Lipman proposes a political model of philosophy that emphasizes the connection between democracy and P4C, arguing that stimulating critical thinking in children in the context of a 'community of enquiry' is a means of educating them about democracy. But is the practice of P4C completely bound up in this connection? The great tensions and even contradictions that have existed between philosophy and democracy over the course of history make it impossible to think so. Can we develop methods to teach philosophy to children who are indifferent to, or even hostile towards, democracy, by basing it on other philosophical ideas. Some people maintain that if we adopt the position of Lipman we are not doing philosophy for its own sake, or for the emancipatory value of thought, but because of something that is extrinsic to it – for democracy, or to ward off social violence. It is argued that this would be the instrumentalization of philosophy and a misuse of the discipline. But this argument only holds for non-democratic philosophers, because someone who, like Rousseau, has a democratic conception of politics would see nothing improper about the practice, as Diderot puts it, of a 'popular philosophy'. From such a standpoint, the concept of a political philosophy that promotes democracy and a philosophy directed at children which is presented in the form of discussion are not at all incompatible: democracy is based on debate, and discussion that is problem-solving, conceptual and argumentative sets up a procedure whereby one may put one's own opinions to a philosophical test.

In basing the coherence of a P4C methodology on a political philosophy, proponents focus on human rights and the rights of children as overriding ethical and political priorities that guide the implementation of these new practices. From here comes a 'right to philosophy'[11]. Others, interpreting this as the expression of a 'right to have' rather than as a 'right to do', prefer to speak of a 'right to philosophize' because this refers more clearly to the most recognized of human rights and places more emphasis on the act of philosophizing.

A psychological question: are children capable of philosophical thought?

Even if we believe that P4C is ethically desirable and politically grounded as a human right, that of philosophizing, we still must show that it is psychologically possible. The practice of discussing philosophy with children presupposes that these children are capable of learning to philosophize. A common objection directed at P4C argues that this is impossible, that children lack the cognitive development needed to philosophize. For reasons of genetic psychology, it is argued, there is simply no real way of educating young children in philosophy: children are not capable of logical reasoning before they have reached the logical reasoning stage of development (ten to twelve years old) as defined, for example, by the Swiss psychologist Jean Piaget. Yet Lipman drew from Piaget's stages of development in writing his 'philosophical stories', adapted to children of all ages. What is more, a number of researchers in developmental psychology[12] have rejected some of Piaget's conclusions: a child's cognitive possibilities might be greater than had been thought. And this appears to be the case when tests are conducted not in a laboratory, with children taking intelligence tests given by a researcher, but when they discuss issues with each other in a real classroom situation. Verbatim records (transcriptions of class discussions with and between children), analyzed by linguists, social psychologists or researchers of P4C report discursive competence and forms of 'micro-expertise' detectable in the language used by children even at a very young age.

(11) See, for example, Jacques Derrida, *Ethics, Institutions, and the Right to Philosophy*, trans. Peter Pericles Trifonas. Lanham, MD, Rowman & Littlefield, 2002.

A second objection is that children lack the knowledge necessary for philosophical analysis, and that epistemological ideas cannot be understood without scientific knowledge. This view argues that critical thought is a process of activating the knowledge one possesses so as to understand how that knowledge has developed, evaluating its pertinence as well as its scope. 'The owl of Minerva takes wing only when the shades of night are gathering', Hegel notes: according to this school of thought, the act of philosophizing can occur only after the acquisition of various forms of constituted knowledge. This is why philosophy is often taught only in the final years of secondary school.

But to those who promote P4C, this objection ignores scientific approaches already being used by primary-school teachers to encourage children to think for themselves. Such methods are often combined with an activity-based approach – for example, where children work on developing a scientific process rather than just learning about and memorizing scientific findings. Although this argument focuses on scientific knowledge, children are even more curious about existential, ontological, metaphysical and ethical questions – questions they can think through by drawing from their own very real experience of life.

A question of will: does the belief that children can learn to do philosophy open up possibilities in itself?

In spite of the debate surrounding the educability of children when it comes to philosophy, it is generally admitted that P4C is no longer an issue about which teachers can remain indifferent. Children are no longer just subject matter for philosophical discussion. For some philosophers at least, they represent a group to which philosophy is addressed.

The literature in social psychology and education often refers to the 'Pygmalion effect' to describe the impact teachers' expectations have on student performance: students are more likely to fail if their teachers believe they are not capable of succeeding and, conversely, more likely to succeed if their teachers have confidence in their ability[13]. This effect is partly explained by the confidence and self-esteem that students gain from the confidence others have in them, and partly by the fact that teachers will do their utmost to help such students achieve success. Similarly, if a teacher does not create, within the classroom, a space in which children can express their thoughts freely and spontaneously and formulate their existential questions, children may say little about them. If we do not organize classroom discussions, some children will not learn how to discuss, and this is true simply because the ability to discuss is a learned skill. If we do not introduce children to the community of enquiry, they will not learn to ask each other questions, to define their terms, or to argue rationally when others disagree with them. And as long as we believe that children are not capable of doing philosophy, they will not demonstrate the ability to do it, simply because their teachers did not provide the necessary conditions: psychological (such as promoting confidence within the group), pedagogical (the community of enquiry), or didactic (such as setting philosophical goals that relate to the intellectual demands of a discussion).

The proposal that we begin by assuming that children can be taught to do philosophy – that we accept this postulate at face value, without proof, and from there observe what happens when we establish conditions that can promote and encourage critical thinking among children – is an interesting experimental direction. This approach is also significant ethically, because the confidence placed in the children's potential for rational thought increases their 'zone of proximal development', to borrow another term from the Russian psychologist Lev Vygotsky.

A question of the challenge involved: what about children in difficult situations, or those who struggle at school ?

One of the arguments most forcefully evoked against teaching philosophy to children in difficult situations, or to children who struggle at school, points to the problems such children often have in mastering language skills. This objection maintains that one cannot think without speaking correctly – that there is no thought without language, and that precise language is a reflection of complex and structured thoughts. Supporters of P4C, however, believe that language is not chronologically anterior to thought, but that both develop

(12) For example, the Canadian psychologist, Albert Bandura.

(13) See Part III of this chapter.

simultaneously. This position rebukes the concept that language is purely the expression of already-held ideas (ideas that need only to be formulated). It argues that to speak is to organize ideas about the world into categories of thought, and in doing so we develop our expression. A word is not a thing. Of course, each word is a referent, but in its abstraction it also designates a notion.

Those who practice P4C have observed that when a child wants to express an idea, he or she searches for words, and in doing so those words become functional elements of his or her thought. Children's thought processes can in this way be improved by developing their language skills, but their language skills can also be refined by developing their thought processes. This is especially true because a community of enquiry essentially exists in an oral form: it allows us to learn to think through discussion. This allows children who do not yet know how to read and write to begin thinking more deeply. By encouraging oral and verbal exchanges, children who have difficulties with writing can express themselves and maintain pertinent positions in discussions that would be very difficult for them to write down. For them it is a chance to have access to a level of language that does not obstruct the communication of their thoughts, but which on the contrary stimulates the development of their thought-processes through being directly confronted with the ideas of other children.

Another objection to teaching philosophy to children in difficult living situations has to do with the fact that these students often appear to have difficulty with abstraction, and many argue they require concrete ideas. Nonetheless, we have observed significant development by using these practices with children in difficulty or with those who have failed at school. A few explanations: children who fail at school often have problems in their social or family environment – and school often reinforces such a child's negative self-image. That is why we often see such children react by turning inward, remaining silent so as not to attract attention; others act provocatively precisely to attract attention to themselves and so reinforce their feeling of existing. Such children are very often hyper-sensitive to existential problems and may potentially be ready to enter into a dynamic exchange regarding the questions that life raises, as long as the teacher ensures that certain conditions are met. Teachers must listen when children speak, encourage them in their self-expression, praise what each child brings to the discussion and demonstrate confidence in them. This enables such children, through constructing their own thoughts, to recover their self-esteem by proving to be capable of thinking. It is a process of repairing self-esteem, in which thinking relieves the pain suffered by children who experience themselves as inadequate and helps them learn (or re-learn) how to make contacts with other people in a more confident way and have an easier relationship with the group. Such children can in this way develop an interior language to use in mediating between felt emotion and the decision to act – be it throwing a punch or hurling an insult instead. This internal language ('oral internal' is the term used by the psychologist Jacques Lévine[14]) can open a pathway towards reflective consciousness, towards the discovery that thinking can be enjoyable and a source of dignity, and this can set failing students back on their feet.

A question of approach: pedagogy and didactics

If we support the teaching of philosophy to children in principle, we still need to answer a pedagogical question. How? What teaching methods or approaches should be used? How can teachers learn to teach philosophy in a way that children can learn to philosophize? Again, there has been much debate over these questions. Some philosophy departments or associations involved in teaching philosophy – in France, for example – argue that philosophy is its own teacher, that the philosophical approach fosters critical thinking. They contend that we learn to philosophize by listening to a lecture or by reading a philosopher, both of which introduce us to philosophical thinking through the act of thinking. By absorbing and understanding philosophical theories presented in a text or by a speaker or a teacher we embark on the route towards philosophical thought. This conception harks back to the transmission model of learning, which presupposes a charismatic teacher and depends on an old-fashioned teacher-student relationship in which the students are enraptured, motivated and attentive. But what happens when instruction is democratic and universal, when philosophy

(14) See Part III of this chapter.

addresses itself to everyone, where the instructor is a trained teacher, not simply a philosopher? Schoolteachers today have to try to motivate students who are not necessarily convinced of the theoretical and practical interest of philosophy, and who do not always share the linguistic and cultural background and norms of the teacher or of the school. P4C teaching methods today are consistent with a general democratisation of the teaching of philosophy, and draw from scientific studies of the teaching and learning process. This approach places more emphasis on children as philosophers-in-training, on how they learn and the difficulties they have, than it does on the teacher's knowledge of any philosophical canon or his or her presentation of such material. It focuses on how the teacher, who has a dual training, both in teaching methods and in philosophy, can help the students overcome obstacles, particularly the pseudo-certainty children frequently place in their opinions. It has more to do with how we learn to do philosophy than with how philosophy is taught.

A question about how we learn to do philosophy: is discussion the primary means?

Many of the practices used in P4C are based on group discussions. When we question the predominance of this model, we see that in the world at large, discussion is the most widespread philosophical method, contrary to what we find in institutionalized education, especially at secondary or higher levels, where teacher-driven exposition is more common. Is this form contingent on historical, social, or psychological phenomena that are extrinsic to the discipline itself, or is it intrinsic to philosophy, linked to the discipline as such? Is a 'community of enquiry' or the 'philosophically directed discussion'[15], just some of many methods of learning to do philosophy, or are they a manifestation of the natural, genetic, way in which we develop habits of critical thinking? Is it only through being directly confronted with the alternate views held by others that we learn to confront our own selves – to see 'oneself as another', as French philosopher Ricoeur puts it, or to engage in a 'dialogue of the soul with itself' (Plato)?

Some critics animatedly disclaim the foundation and the legitimacy of the discussion form, however: oral communication, as opposed to written texts and theses, is considered in some circles as of only secondary importance in philosophical instruction. Class discussion is often judged to be a superficial teaching method, with serious instruction understood as consisting of lectures or presentations delivered by a philosophy professor. Lévine, as a developmental psychologist, has certain reservations: a discussion held with children who are too young might not allow the children time to develop their own personal opinions, Lévine worries, because they might be too preoccupied with reacting to the opinions of others. The conceptual or argumentative pressure of a philosophically directed discussion might short-circuit a child's natural preliminary explorations into more complex thought. These critics argue that it is not enough for a discussion to be democratic for it to develop children's skills in philosophy. For a discussion to be philosophically instructive, a number of conditions must be met. These conditions include establishing a cooperative community of enquiry, which implies a discourse ethics based on 'communicative action' (Habermas) and an authentic desire to establish shared truth, in addition to encouraging rational thought processes. Responses to such critics have pointed out that discussion is just one possible learning method, albeit a method that is particularly useful when working with children or students in difficult life situations. Discussion is understood here as an interactional process that takes place within a group, is led by a teacher, and features verbal exchanges relating to a precise subject. Such discussions may have several different philosophical objectives, although these are often closely inter-related. Among these are: exploring the nature of the subject under discussion, often through questions; encouraging the children to think deeply about complex, philosophical questions; developing their capacity to pose questions and respond to others in a thoughtful and rational – rather than purely emotional or intuitive – manner; promoting a communicational ethics that relies on a cooperative approach to resolve complex or controversial human problems.

(15) See Part III of this chapter.

2) The question of the role of the teacher

How much guidance should the teacher give?

The teacher's role is a frequent subject of discussion among teacher-trainers, researchers and P4C practitioners. There are several different schools of thought: some draw from maieutics, with the teacher maintaining complete control over dialogues so that, as students respond to the questions he poses, he helps them give birth to their own ideas (Oscar Brenifier[16]); others feel teachers should actively direct discussions with students, interaction being less important than establishing habits of rational debate (Anne Lalanne[17]); some prefer a model where the children speak among themselves with the teacher remaining silent, the aim being to allow them to develop their own identities as thinking beings (Jacques Lévine[18]); others argue for a process in which children interact progressively more with each other, via the gradual withdrawal of the discussion leader, the objective being to generate peer dialogue (Jean-Francois Chazerans[19]); while some favour a method in which the essential objective is democracy, where students are assigned precise roles and the discussion takes place within a controlled classroom environment (Matthew Lipman).

How much input should the teacher provide?

In the traditional model of philosophical instruction, teaching and the transmission of knowledge are paramount: the course material – that is, its philosophical *content* – is of prime concern. The teacher or instructor may focus on certain philosophical doctrines or schools of thought, or present the history of philosophy; he or she may also develop a philosophical line of thought as an example of the process of philosophical thinking; or explain the texts of certain selected authors, as models of great thinkers. In this model, instructors also outline particular philosophical problems and explain why this or that philosopher offered this or that solution, so as to provide students with points of reference from where they can begin – perhaps – to think for themselves.

When it comes to younger children, however, who would not understand a course that focussed on doctrine or on the works of the great philosophers, P4C opts for a more problem-solving and less doctrinal approach, paying more attention to training the children in a way of thinking. Questioning becomes more important than knowing the correct answers, as children learn to think deeply by questioning their own opinions and rationale. For this reason, the teacher should not prematurely end or limit an ongoing discussion by providing the children with answers, still less 'the' answer, as this would bring the children's, and the group's, inquiries to an abrupt halt. At bottom, P4C practitioners believe that we should leave questions unanswered, to encourage students to explore possible solutions. This is similar to the Socratic model of Plato's *Symposium*[20]: when the handsome Alcibiades offers his body to Socrates in exchange for Socrates' wisdom, Socrates declines, sending him instead to Agathon, arguing that he knows only that he does not know ('I know only one thing – that I know nothing'). How then can we transmit such philosophical non-knowledge, except by allowing it to circulate in the form of a desire to know[21]? This implies two attributes that the teacher must possess: on one hand, modesty with regard to the possession of the Truth – the teacher affirms this by continuing to search for answers to the enigmas of the human condition, and as such is interested in the responses students themselves make to such questions; on the other hand, the teacher reinforces the importance of desiring truth by emphasising the 'debatable' status of the propositions put forward in the course of a discussion and focussing on the collective seeking of truth. This gives the knowledge pursued a cooperative and non-dogmatic status, as it is progressively co-constructed through critical examination of *doxa* (received opinions) over the course of the discussion.
Certain authors maintain, nonetheless, that the teacher can intervene, but only under certain conditions[22]. For even if there is an asymmetry of knowledge between teacher and student, there is equality from the point of view of their shared desire for the truth. Why should the teacher be exempt from the obligation to be involved in this ethics of communication? It is also argued that teachers must take care to present their contributions

(16) See Part III of this chapter.
(17) *Ibid*.
(18) *Ibid*.
(19) http://pratiquesphilo.free.fr/

as possibilities, rather than as their own beliefs, so that they do not constrain the students' thoughts regarding the material. Rousseau called this a 'pedagogical ruse', a trick played for the students' benefit – in this case a philosophical benefit.

Opinions on how much input the teacher should provide thus range from the traditional content-based approach to teaching to a situation where there is far less input from the teacher, who may venture a point of view without allowing it to substitute for the students' own thoughts.

3) The question of educating and training teachers

One problem confronted by recent innovations in the teaching of philosophy to children is that, precisely because these are innovations, primary-school teachers are rarely well trained in P4C. As classes in philosophy are not an established part of most teacher-training courses, P4C is essentially voluntary and is often limited to private or independent schools, or associations.

Academic training in philosophy?

An education in philosophy typically consists in inculcating a knowledge of the great philosophical texts that make up the history of Western thought. Courses traditionally focus primarily on doctrine and history, and only rarely invoke a problem-solving approach to examine philosophical questions or to teach students to formulate and respond to such questions themselves. This less common educational method, however, comes closest to the models used in P4C. Faced with teachers who have no philosophical training, or whose experience with philosophy is limited to what they were taught at secondary school, the common solution is to give them a classic academic preparation (focusing on philosophical theories, texts and major philosophers). This solution comes down, essentially, to transmitting to these teachers a body of knowledge: ideas, a canon, a philosophical heritage. But there are limits to this method, because knowing facts about philosophy is not the same thing as being trained to philosophize. Teachers also have to learn to philosophize if they are to teach this skill to their students. The question of how one can be taught to philosophize concerns both teachers and students.

Is academic training really necessary, then? There is disagreement on this point, too. For some, the main concern is that teachers can successfully direct the development of a community of enquiry (Lipman) and, even more importantly, provide an occasion for children to develop habits of critical thought (Jacques Lévine). Others question whether academic training is not irrelevant by its very nature, given that we do not teach major authors to children, but seek rather to introduce them to reflective thought. The debate is divided, too, between those who maintain that you cannot learn to philosophize without having a knowledge of philosophers (an argument that pushes forward the age at which one can learn to philosophize) and those who think that learning to philosophize requires first and foremost an environment in which questions are allowed to emerge naturally, to encourage students to formulate their own rational thoughts, and that teachers should help this process along by assisting students to work through their questions together in a group.

Didactic training in the skills of philosophy?

The teacher's profession consists in knowing how to teach, which implies that teachers have to acquire a particular group of skills. This question is ignored by some philosophers who maintain that to teach one needs only to know (that 'teaching' equals 'explaining what one knows') – consequently an academic education in the subject would be both necessary and sufficient, the rest being only pedagogy: a denaturing of philosophical education perpetrated by the sciences of education. For others, however, the professional identity of a P4C teacher is central. This identity is twofold: there is a philosophical aspect to it, because philosophy is the subject matter, and a pedagogical aspect, because it is also a question of teaching as such. This question of skills comes up on two levels. On the one hand, it depends on one's conception of philosophy, of learning to do philosophy, of childhood and its cognitive potential, and of the role of the teacher,

(20) Plato, *The Symposium*. Oxford/New York, Oxford University Press, 1994.

(21) Along the lines of the interpretation of French psychoanalyst, Jacques Lacan, the 'stupid teacher', refusing to remedy open-mouthed ignorance, actually stimulates the desire for philosophy. He does not seek, nor does he wait for the 'right answer' from the student, as a matter of philosophical didactics, for if the teacher adopted this attitude the student would 'want to give the answer the teacher wants' and not the answer the student desires for its own sake, which is the condition of independent thought.

(22) Pierre Usclat, 'Le rôle du Maître dans la discussion à visée philosophique à l'école primaire. L'éclairage de Habermas'. PhD thesis, Université de Montpellier 3, France.

especially as regards his or her relationship to the students' ideas and questions. On the other hand, it also depends on the particular methods teachers should employ – for the teacher of P4C, these can include oral and/or written techniques, the presentation of moral dilemmas, constructing communities of enquiry, initiating discussions that have both philosophical and democratic aims, engaging in Socratic dialogue, or asking philosophical question to a class or a group of students[23].

Pedagogical training in debate?

Certain writers question whether children can really learn to do philosophy through group discussions. In particular they draw attention to the difficulty of holding a discussion with a large number of participants, a difficulty that only increases when it concerns a group of children with a broad range of abilities and developmental levels. They also argue that ideas expressed orally are less concise and developed than those expressed in writing. Others respond that this lucid assessment of the difficulties encountered in the field is interesting, as it lists the obstacles to be overcome as arguments against such a learning experience. It is precisely because students do not listen to each other that they should be instructed in the ethics of communication, and it is precisely because they limit themselves to examples in their arguments that it is necessary to teach them to look for common features underlying the concepts these examples illustrate. The objective is to learn to think philosophically through discussion and during discussions.

Leading, or facilitating, a philosophically discussion is not easy, for there are two distinct facets to consider: method – the general question of managing the discussion; and content – managing the philosophical direction the discussion takes. Facilitating such a discussion requires some skill, as the teacher has to monitor the group dynamics while encouraging this dynamics to develop and regulating the psychological and sociological direction it takes. The social practice of democracy provides us with regulative principles to use in creating a public space for discussion in the schoolroom. These include the recognition that everybody has a right of self expression, above all those in the minority; the possibility of preserving the work of the group through appointing a secretary to record the meeting; and principles used to manage a number of speakers (such as having a moderator to preside over the meeting, or agreeing on rules by which one person speaks at a time and in a certain order, with each speaker accorded respect and priority given to those who have spoken less than others).

Setting up a discussion in this way teaches students about democratic methods that promote collective, intellectual dialogue. The challenge for the teacher is to introduce these functions and rules in such a way that the children understand their purpose; even better, perhaps, these arrangements can be co-constructed in class. Its philosophical purpose, however, gives a particular cast to these discussions: the group becomes a collective intellect, a community of enquiry. As it works through the children's questions, which often concern the great enigmas of the human condition, it is not a matter of convincing others or winning an argument, but of searching together for answers and working together in a relationship based on ideas (rather than force), in which the other person is an indispensable partner in the effort to see things more clearly – not an adversary. The right to express one's opinion (*doxa*) here is counterbalanced by a duty to develop a rational argument, such that every objection is an intellectual gift, not an act of aggression. Because of this, a teacher's skill lies in cultivating intellectual curiosity, a communicative ethic, habits of collective questioning and reasoning, and logical thought-processes. These skills must be developed in teacher-training. A training method commonly used is to put teachers in the same situations they will later place their students in (the principle of isomorphism). In this way they understand the learning objectives more clearly and can experience P4C principles in action, including difficulties that can arise and strategies to overcome them. A metacognitive phase following the exercise allows the teachers-in-training to explore the feelings they all had during the discussion and outline the thought-processes that it had required of them, and to evaluate the various methods and processes used during the exercise.

(23) Example: if one defines philosophizing didactically as a thought process that involves two or more people and seeks truth, the teacher would attempt to make students aware of problems, concepts and arguments.

But from a cognitivist conception of learning, priority would be given to the students expressing their opinions as a representation of their world. A constructivist approach would instead focus on how the students construct for themselves, following their own personal path of reasoning, a more complex vision of the question at hand. From a social constructivist position, however, one would organize situations in which their opinions would be confronted with the opinions of others, particularly those of their peers – the other students (for example, in discussions).

4) The question of innovation: Promote, experiment, institutionalize?

One key question that animates the P4C debate concerns how we are to move from innovation to official experiments, and eventually to establishing these new practices as part of the curriculum? In other words, how to make the passage from *innovation* to the *institution* of real change within a national education system? Institutionalization of P4C is an extremely interesting proposition, and some countries are already well on the way towards achieving this. One great advantage of obligatory primary schooling is that it provides all children with a place where they can ask the questions that are important to them –where they can experience at an early age the spirit of philosophy; acquire a taste for rational analysis, driven by a thirst for truth; and develop the critical tools they will need as individuals to better understand and navigate though life, and as citizens to contribute to public debate, support democracy and resist misleading propaganda. Rather than leave P4C to the resourcefulness and enterprise of local initiatives, which can deprive a great number of children of a very meaningful learning experience, generalizing these practices would contribute to establishing a common culture of critical and creative thinking. Adding a new subject in primary school, however, would also entail introducing an effective and coherent programme to train teachers in these practices and their objectives. Such a programme would need to be included in initial teacher-education courses and in continuing professional development.

Some promoters of P4C, however, would prefer to receive a degree of official encouragement of these innovative techniques, rather than having P4C officially introduced within a national or state education system. They are sensitive to the contradiction in an institutional requirement that children be taught to think for themselves. There are also concerns that such a reform coming from on high might encounter too much resistance, and that such standardization might detract from the present climate in which there is a welcome diversity of practices, and where P4C is driven by the enthusiasm of particular teachers and the interest children show in an activity that remains somewhat outside their usual classroom exercises.

Any major innovation jolts a system and calls for a rethinking of accepted ideas. This is the case with P4C, which breaks with numerous traditions with regard to both the teaching of philosophy and the habitual methods and culture of primary-school instruction. Teaching children how to philosophize is a practice that is new in the history of humanity, although the idea itself may not be. It is a recent phenomenon, initiated only thirty-five years ago. But this late-twentieth-century practice has developed from a number of fundamental and convergent streams of thought over the centuries: a renewed interest in the ideals of democracy in the eighteenth century led to the concept of freedom of speech and to calls for public spaces for open debate; a shift in our conception of childhood that had its seeds in the work of Rousseau culminated in the twentieth century with the Convention on the Rights of the Child; the progressive appearance and development worldwide through the twentieth century of a new direction in education broke from traditional methods to promote an activity-based approach at primary levels; and scientific research on education in the past few decades has led to a better understanding of the teaching and learning process, incorporating cognitivist, constructivist and socio-constructivist theories of how students learn.

II. Promoting philosophically directed practices at pre-school and primary levels: Orientations and avenues for action

UNESCO has always worked to strengthen the teaching of philosophy in the world and to encourage its creation where it does not exist. In March 1998, a meeting of experts at UNESCO made a number of specific recommendations on philosophy for children[24].

1) What are the stakes, what are the values?

P4C is associated with a number of values or principles that confer on it both an educational and a political significance. Six key implications of P4C can be identified:

Thinking for oneself

A primary concern of P4C is to develop reasoning skills, a critical mind and a capacity to think for oneself in children and teenagers. Such skills can be learnt through the rational exercise of the scientific approach and the rigour of establishing scientific proofs. But when it concerns existential, ethical, political, aesthetic, ontological or metaphysical questions, which are not directly related to science, thinking for oneself involves problem-solving, conceptualizing, and justifying one's arguments rationally: these are the skills of philosophy.

Educating for thoughtful citizenship

Communities of enquiry and philosophical discussions are both forms of debate. And as there is no democracy without debate, learning such debating skills at school comes down to an education in democratic citizenship. In addition, the development of critical thought is fundamental to democracies that are based on the right to the free expression of one's personal opinions (even if this opinion is in the minority) and the confrontation of opinions in public spaces of open discussion. Learning how to think by oneself at school instils a freedom of thought and a capacity for judgement which are invaluable skills for students, as citizens of such a democracy, to develop. Learning to engage in rational debate and learning to philosophize through intellectual discussion are two important conditions of thoughtful citizenship – they foster democratic citizens who pursue reason and truth in encounters with others and make both ethical and intellectual demands of a democratic debate. The challenge here relates to the conjunction of childhood, philosophy and democracy.

Helping the personal development of children

Learning to think logically is an important part of the child's, and the teenager's, personal development. In experiencing what it is to be a thinking being, they become aware of their common humanity. Through rational discussions they also experience stating their opinions out loud, in front of the group – having their ideas listened to and defending them. Such experiences can strengthen their self-esteem. By engaging in rational discussions with their peers, children learn that they can disagree among themselves without fighting; they experience peaceful coexistence in which differences of opinion do not degenerate into emotional arguments, in which they listen to each other and there is respect for difference.

Improving language, speaking and debating skills

'Thinking through speaking', particularly in the form of group discussions, develops children's linguistic capacities as they learn through social and intellectual verbal interactions how to formulate their thoughts before they express them. In a philosophical discussion, language becomes a tool for thought, developing alongside and in conjunction with the child's thinking. In working to develop and express their thoughts, the children learn the importance of precision in language.

(24) 'At the close of the discussion, the participants adopted the following recommendations: We recognize and assert the importance of philosophy for democracy. The way in which philosophy should be incorporated into education depends on the various cultures, the various education systems and personal educational choices. We recommend: 1) That information on groups and projects for introducing children to the philosophical activities existing in different countries be sought and collected, 2) That this information be assembled with a view to disseminating it, and that philosophical and pedagogical analysis of such experiments be encouraged; 3) That philosophical activities be developed with children as early as primary school and that symposia be held for the purpose of comparing experience and engaging in philosophical reflection thereon; 4) That the presence, development and extension of philosophy be encouraged in secondary school curricula; 5) That philosophy training for primary- and secondary-school teachers be promoted.' *Philosophy for Children: Meeting of Experts, 26–27 March 1998*. UNESCO, 1998, p. 29.

Conceptualizing philosophy

From a philosophical point of view, engaging children in critical thought calls for a redefinition of 'philosophizing'; a conceptual reinterpretation of how it begins, its nature, the conditions of its practice. In France, for example, the use of the word 'philosophy' to describe these new educational techniques has led to debate among philosophers over whether P4C actually is philosophy at all – based on the argument that not all reflective thought is necessarily philosophical. This comes back to the question of 'What is philosophy?' How do we define 'philosophy' and 'to philosophize'[25]?

Building a didactics tailored for children

Constructing a didactics of philosophy for children is a challenging endeavour. Traditional teaching methods are far from appropriate – we cannot imagine teaching philosophy to children through academic lectures or by asking them to write long papers or analyze classic philosophical works. We can at most try to teach them how to philosophize, try to kindle their reflection on their own identities and their relationships to others and to the world about them.

2) What kind of institutionalization?

Promoting cultural and intercultural aspects

The various methods and practices associated with P4C appeared in a meaningful form at a precise historical moment – in the 1970s – in a particular country – the United States – and as a result of the initiative of one person: Matthew Lipman. These practices have since spread across the world. This historical and geographical origin, in relation to a precise discipline, gives the emergence of P4C a particular cultural aspect: it is an innovation in a Western context. While the history of philosophical practices in relation to young people in the past remains to be written, there are examples of such practises being used in many parts of the world. In the West, Plato noted Socrates' dialogues with adolescents, including Lysias, and rhetorical and theological disputes were organized in schools during the Middle Ages. We might also mention the tradition of debates in Buddhist monasteries or the traditional African institution of 'palaver', a process of debate and consensus. And so we come to the question of how any method, whatever it may be, can be extended, reproduced or adapted to a new context. Not just its scientific presuppositions, but also any psychological, pedagogical, didactic or philosophical presuppositions must be taken into account. Furthermore, in line with the progress made over the past twenty-five years in cognitive psychology, child psychology and social psychology – and, more broadly, in science in general – we must admit that the didactics of these disciplines have changed significantly as well.

There is no suggestion of imposing one cultural model upon other peoples, countries or cultures, but rather, from the basis of shared objectives that have been endorsed by the world's countries as signatories to international conventions, to promote educational practices that favour a culture of critical thinking, a culture of dialogue and a culture of peace. The recommendations presented here are designed to be adapted to different cultural contexts and to diverse education policies. The theory of hybridization appears in this respect promising, because it re-establishes, between abstract universalism and cultural relativism, the concept of a universality of rights that can take into account the cultural plurality of the world's countries. When we consider the unequal distribution of philosophical practices in primary schools across the world, it seems an opportune time to put into action a flexible and very diversified strategy. In countries in which P4C practices do not exist, such a strategy could include encouraging and developing any initiatives in this area, perhaps through the medium of an association; providing funding or other assistance to experiments in the form of trial classes within the education system; or incorporating into the curricula certain practices judged to be of

(25) See Glossary, Annex 3.

formative value for students and which correspond to the core mission of the national education system.

Promoting innovation inside and outside institutions

Philosophical teaching methods have not been institutionalized in many national education systems, and yet in recent years their use has expanded rapidly in a great number of countries. These methods often exist on the margins of the national education system, and are frequently encouraged by universities, associations and other networks. They bear the mark of an innovation that in many countries represents a clear break with traditional teaching practices. From a centralized perspective (which often suffers from too much conformity), innovation in itself can be seen as a disturbance. But if an education system maintains this view, it loses any capacity to change from within or to integrate any new ideas. On the other hand, innovation can be a ferment for the reform of a national or state education system, because, while not representing a generalized change throughout the entire system, it introduces a new practice that may come from outside the system or from within it. It provides an opening, through which a blocked off or dysfunctional system can breathe fresh air. One avenue of action could thus consist in promoting the introduction of philosophical techniques in primary schools where they do not yet exist and further encouraging them in places where they do exist – by publicizing their use and communicating their results as widely as possible. For countries where there are no such practices at present, it should be possible to initiate simple critical thinking exercises for children based on the folk tales or legends of their country, allowing them to express their own interpretations and then having them discuss various possible readings, without closing off the exchange too soon by providing a 'correct' interpretation.

Organizing official trial programmes

Experimentation, as contrasted with innovation, involves a political decision to introduce a new practice into a national education system on a trial basis. Trial programmes require special funding and training, and are usually carried out according to a precise protocol and under close supervision. The new practices will be evaluated with an eye to how they could potentially be expanded, if successful, to become part of the official curriculum[26]. Given the growing worldwide support for introducing new philosophical practices into primary-school curricula, it is now time to initiate such official trial projects so that the success of these practices can be evaluated in relation to national educational objectives.

Institutionalizing certain practices

Promoting, identifying, encouraging and valuing innovative P4C practices at primary school level can be a first step in this process. Organizing official trials within a national education system is a further step, the expression of a stronger political commitment. Institutionalizing P4C practices is more ambitious still, as it involves admitting that every child should have the possibility, in school, to develop an ability to think reflectively, and should be assisted in learning to think independently.

There are several possible avenues for action: practices aimed at teaching children to think philosophically could be introduced as an option in certain primary schools, certain regions, or as part of certain curricula; instructors trained in P4C could give special classes; or these new teaching methods could be formally incorporated into the education system for all students in a region or state, or even nationally. Whichever method is chosen, philosophy could be introduced as either a general methodological reform that cut across all subject areas, or as part of individual subject areas, in an interdisciplinary manner. For example, philosophical reflection of an aesthetic type could be introduced into art, music or drama classes; a reflection on ethics in classes on morality or religion; political reflection could be incorporated into civics classes; or philosophical thinking of an epistemological nature included in science or language classes. P4C classes could also take place in the form of a weekly programme of philosophy workshops (their duration would depend on the children's age). Alongside these initiatives,

(26) See the example of Norway in Part III of this chapter.

complementary activities could be offered to interested students – an example would be setting up a school philosophy club. Philosophical meetings and debates could be organized through UNESCO Clubs[27] or the UNESCO Associated Schools network[28].

Organizing a school curriculum

In terms of institutionalizing such changes, thought must be given to how they can be incorporated into the curricula across all year levels. A coherent and progressive approach is required to foster, through regular practice, children's capacities to think for themselves, to reason logically and to demand intellectual rigour. It is regrettable to see students participate in communities of enquiry at primary school and then cease to practice this type of reflective activity, or not be exposed to philosophy again until university or the final years of secondary school. In such cases the children are not being provided with the intermediate links needed to consolidate their philosophical approach of questioning, conceptualizing and developing thoughtful, rational arguments. Incorporating P4C across the children's entire school career requires very clearly defined objectives, methods, classroom activities, books and other learning materials. It must take account of the age of the students, their cognitive possibilities, the types of experiences they have had, examples that could be meaningful for them, and a consideration of their particular sensibilities and imaginations – all are important elements in their personal development and central to instilling in them a capacity for critical thinking. In this respect, a number of forms of scientific knowledge must be mobilized: cognitive, developmental and social psychology; education theory and knowledge gained through teaching practice; and a knowledge of philosophical teaching methods.

At different ages the same questions might be taken up and explored differently, because the power to reflect deepens as it develops, along with an enrichment of their experience, an increased ability to express oneself in precise language, and greater capacity to understand difficult texts. In the context of improving national or state education systems, this gradual progression must be taken into account when developing a curriculum, appropriate to the children's culture and traditions, that focuses on the children's abilities to think critically: the content must continually become deeper and more profound, and demand more complex writing and reading skills, especially as regards substantial literature and specifically philosophical authors.

3) What philosophical practices should be promoted in classrooms?

Diverse pedagogical and didactical approaches

In general, any practice that develops children's capacities to think for themselves, to have an open mind (that is, to be free of prejudice), or to question ideas is to be defended. Any practice that promotes the search for meaning and truth, enlightened by reason – which teaches students the value of questioning and understanding the deeper meaning of problems, which makes them aware of the origins of their opinions and able to examine the basis of those opinions – is to be encouraged. Philosophical purposes can be associated with various teaching methods and educational material. In fact, too strict a standardization of such practices risks rendering them unproductive, as it could threaten the intellectual freedom of individual teachers. Just as students must be accorded the freedom to think for themselves (because nobody can do their thinking for them), teachers must be accorded a similar intellectual and pedagogical freedom to make decisions appropriate for their contexts. Rather than indoctrinating the students, the teacher's role is to help them along as they develop their own answers to questions about the world around them.

(27) UNESCO Clubs, Centres and Associations are groups of people of all ages, from all walks of life, and from all over the world, who share a firm belief in the ideals of UNESCO as spelled out in its Constitution and in the Universal Declaration of Human Rights. UNESCO Clubs are engaged in educational activities that promote peace and justice. (www.unesco.org)

(28) The associated schools project network was established in 1953, to implement the goal of promoting UNESCO's ideals through education that the organisation's founders had set. Its original aspect is that it coordinates national networks of schools rooted in each member country's educational system. Its goal is to promote better understanding between children and young people around the world, with a view to building the foundations of solid and long-lasting peace. (http://portal.unesco.org/education/)

Some practical ideas

Among these approaches, we may cite exchanges of ideas, moral dilemmas, and exercises in problem-solving, conceptualization, and argumentation. Beginning with questions asked by children themselves is important. Children are curious, – they have an innate 'love of knowledge'[29]; they ask questions to make sense of the world, their questions motivate them and stimulate them to look further into a problem. These questions may be asked in class as part of a structured exercise, or they may appear unexpectedly. They may also come from a question box, whether anonymous or not. The questions chosen will be those that do not require a factual, technical or scientific answer, but have instead a philosophical dimension – require reflection because they are difficult, or there might be several different answers to them (some of which might contradict each other), or there may be no clear answer at all (aporias). Students can vote to decide which question is to be examined and discussed. But questions may also be drawn from a story or textbook, or an improvised text, composed to accompany the children's philosophical activity, or a 'Philo-fable'[30] – a story from the body of tales, legends and myths that pass on the wisdom of the world. The class may also use works of children's literature that have an anthropological dimension[31]. One common practice is to organize exchanges of ideas among students in a class, under the supervision of the teacher, with regard to a basic question the students have themselves chosen to discuss. The students' are often very interested to find out what other students think about the question at hand; experiencing socio-cognitive conflicts will help them develop.

It is also possible to use moral dilemmas as starting points for thinking[32]: in this case, an ethical problem is presented to the students. For example: 'a mother has no money to live on and her young child is hungry. Should she be put in jail if she steals bread?' The idea is to decide, by putting oneself in the place of the person involved in the dilemma, what solution to adopt, clarifying and hierarchizing the values that are in play in this situation through rational, ethical thinking processes. Such exercises develop the children's faculties of judgment by improving their ethical discernment, so they can arrive at a moral judgment founded upon rational reflection. There are specific exercises instructors can use to develop the process of learning to philosophize. 1) Exercises in generating questions, learning to examine one's own opinion, exposing one's own presuppositions and examining their consequences. For example: if we ask ourselves, are humans good? , this implies that human nature exists. 2) Exercises in forming concepts. For example: what conceptual distinctions are involved in distinguishing between a schoolmate, a friend and a loved one? 3) Exercises in concluding arguments: to say why one has just said some particular thing; to validate one's discourse in rational terms; to say why one disagrees with a particular idea; to make a rational objection. Whether to conceptualize or to argue, children always begin with examples and something from their daily lives – this is their way of making a connection between an idea or abstract question and their own experience. They seek a conceptual anchor from where to begin thinking about a question. By helping them overcome this need, they can become capable of greater abstraction and generality of thought.

If the objectives are both philosophical and democratic, and the students are seen as gaining an education in citizenship, the discussion will benefit from being clearly organized from a pedagogic and a democratic point of view, in which democratic rules ensure each child has a chance to speak (such as having the students speak in a certain order, or giving priority to those who have not spoken, or ensuring that the youngest members of multi-age classes are recognized) and roles are delegated among the students to confer on them different responsibilities (president of the meeting, secretary of the meeting, etc.). If the session, however, aims to combine the development of philosophical skills of critical thinking with other types of personal development, and to improve skills at public-speaking, one might select instead a round-table procedure, in which each child is encouraged to go into detail in expressing his or her worldview by presenting their personal response to a given question.

(29) The etymological meaning of 'philo-sophy'.

(30) For example, the French texts written by Michel Piquemal.

(31) An example is Antoine de Saint Exupéry's *The Little Prince*, (translated by Richard Howard). Orlando, Fl, Harcourt, 2000.

(32) See the work of the American psychologist, Lawrence Kohlberg: http://lecerveau.mcgill.ca/

4) How can philosophically directed practices be accompanied by training?

Through initial and continuing teacher training

Whether we are trying to promote an innovation, organize an experiment, or institutionalize a new method in the interest of reform, we have to show that these new practices work on the ground, that they are more successful than other methods. Educational activities that are not associated with adequate methods for training teachers often fail for this very reason, even if the teachers are skilled at designing teaching approaches and activities that are formative for their students. Teacher education in P4C can take many forms, many of which are complementary. When it comes to teacher-training, it is important to be concise about exactly what skills the teachers will be expected to teach their students.

What skills do we want students to learn through P4C? This depends on how we define 'philosophize' or 'learning to philosophize' in the context of children and teenagers[33]. Many definitions of these terms relate to the philosophical canon: for Socrates this involves questioning; for Aristotle, wonder; for Descartes, doubt. All share a certain conception of philosophy as an awakening, as an important element in the development of rational, critical thinking. But what can be done to encourage a child's philosophical development and to stimulate his or her critical thinking? What indicators can we use to assess the philosophical character of children's thinking? Can this be translated into a skill? This is a difficult problem. In terms of setting and measuring objectives, in teaching philosophical enquiry and critical thinking we are confronted with the problem that thought is not an observable or measurable behaviour. One must be very careful when defining capacities or skills that are specifically philosophical, for such definitions may well not be universal. For example, for those who believe that children should learn to participate in a community of enquiry, teachers must develop the skills needed to facilitate such discussions in class. But other conceptions of the skills students should learn through P4C are possible. While it is essential to try to define these skills, we must take care not to allow our definitions to become too rigid.

What skills, then, must teachers develop? The most general skill is probably that of knowing how to teach children to philosophize, to think for themselves. This involves encouraging their desire to ask questions and helping students follow logical trains of thought. To do this with respect to philosophical questions, teachers must remain vigilant in class to prevent any dogmatism or relativism from taking root. In fact, for the teacher, letting children develop their own manner of questioning requires a number of skills: the teacher has to be able to see which direction a discussion is taking, to plan ahead to ensure that it proceeds successfully and that the children are able to express their ideas. The teacher should not simply provide answers, but instead maintain a non-dogmatic attitude to show that there are always many possible answers to a philosophical question, and that any single answer can be questioned in its turn. Of course, the teacher must equally avoid the trap of relativism – to each his or her truth – as it is always possible for ignorance, prejudice, unfounded certainty, error, dishonesty or bad faith to play a role in how we approach a question. The possibility of a truth that can be shared by a community of minds, that has been rationally established, must remain the fundamental regulative idea underlying all of the group's enquiries. This is the standard that the teacher must maintain in the class. A few concrete approaches can help show how the children can be encouraged to think for themselves. For one thing, children should be permitted to express themselves without fear of consequences, and their ideas should be encouraged and praised. Teachers must know how to leave open a space for speech by their own silence; how to listen for the philosophical dimension in a child's question in order to consider it rationally, rather than just listening to its emotional content; how to avoid giving their own point of view in the discussion,

(33) 'To acquire creative and critical-thinking skills that are self-correcting and responsible' (Lipman) – 'to gradually pass from a egocentric, monologist attitude to a critical, dialogical attitude founded in intersubjectivity' (Daniel) – 'to adopt, when faced with an anthropological question, an approach that dares to develop and express a thought' (Lévine) – 'to acquire a capacity to develop, in the quest for truth regarding questions about the human condition, problem-solving and questioning processes; to conceptualize ideas; and to argue rationally by presenting theses and objections' (Tozzi).

because there is a risk that this could bring the children's explorations to an abrupt end (as they may feel they now have 'the' correct answer) or otherwise influence their ideas.

What, then, are the objectives of teacher education in P4C? What methods and content material should be used to best meet these objectives? Philosophizing requires a progression in learning, and teaching children to philosophize is not something that can be improvised: teaching a particular school subject requires training in both the academic content and in teaching methods. P4C training can be offered during initial teacher education, or as part of the teacher's continuing professional development. Training providing a basic introduction in P4C is not offered in many places, although there are a few cases in which it has been institutionalized in the form of an official programme of professional training with measurable standards. Future teacher-education programmes will therefore have to adjust themselves to the varying degrees to which philosophy has been institutionalized at the primary-school level in that country.

As regards the content of this training: 1) Classic academic, philosophical training, which transmits knowledge about philosophy, is always useful for developing the capacity of teachers to philosophize by drawing from the works of great philosophers. For a teacher, this is an important intellectual investment. 2) An intermediate solution would be to find out which questions are of most interest to children, especially existential questions (such as those about growing up, freedom, love or death). Teachers should be familiar with some of the great contributions philosophers have made to these concepts, as these can illuminate their attempts to respond to the children's questions. For example, there are the attributes of friendship as presented by Aristotle in the *Nicomachean Ethics*[34], or the origin and nature of love as presented by Plato in the *Symposium*. 3) Another way of approaching the question is to give teachers a list of things to watch for when listening to the children's discussions – to help teachers identify, as they emerge, problems and questions that should not be ignored, and which present an opportunity for further thought. For example, when a child says 'just because people look different, it does not mean they are not equal', that child has made a fundamental conceptual distinction between things that happen to be so, and things that are so because of a law. There are also a number of distinctions that are useful as categories when we want to ask questions in the right way, and distinguish different registers of importance, such as: the distinction between the possible and the desirable, the legal and proper, constraint and obligation, the concrete and the abstract, the particular and the universal, the relative and the absolute, causes and purposes, principles and consequences, the real and the virtual. At any rate, the principle of the isomorphism of situations, those presented to students in class, and also those experienced in training by teachers, appears to be essential. It is important for teachers to experience these situations themselves during their training, and to personally confront the difficulties they give rise to in terms of the dynamics of learning, and they should experience for themselves all that can be learned from such situations.

It can be useful for teachers to know about the different teaching material and aids available, and to know how to use them. Teachers can try out these materials in training workshops, where they can experiment with the possible ways they could be used in the classroom and determine which they feel would be most useful. In general, direct experience and analysis of actual P4C sessions in the classroom, rather than just in teacher-training exercises, is the most useful training aid, as it allows teachers to recognize the difficulties they are likely to encounter in class and to understand why some things work and others do not. In this respect, teacher training can run concurrently with teaching, because in this way we mix together, in an interactive fashion that is not just alternation, training sessions and hands-on experience, so that teachers can prepare their next classes by analyzing what they have just experienced in class.

(34) Aristotle, *Nicomachean Ethics*, translated by Terence Irwin. Indianapolis, Hackett Publishing Company, 1985.

Through a training policy for trainers

Teacher training will be most successful if it is supported by a well-planned structure to train the teacher-trainers. If teachers or associations have already introduced innovative philosophical practices into a country, their experiences can be used to inspire others, and to teach these methods to those who will in turn be training schoolteachers; they can point out the difficulties they have encountered and ways they have tried to overcome them, and the teaching material they have found to be useful. But a practitioner is not automatically a teacher trainer. This second level of training – teaching the teacher trainers – can be difficult to approach in countries with few teacher trainers. It may be necessary to send potential teacher trainers into other countries in which these resources exist, or to bring in qualified educators to the country interested in instituting these new practices.

There is, nonetheless, always the danger in transplanting methods from one country to another. These methods must be closely analyzed and have the flexibility to adapt to local realities. A desire to develop critical thinking in children implies that teachers are themselves involved in questioning their own occupation in the most general terms. Teacher trainers must thus provide an example of this capacity for critical thought: instead of simply applying methods they have been taught, they should arrange training situations that have been adapted to the local requirements and the objective in view, namely, promoting children's abilities to think critically and creatively. Training while practicing is also a possibility in this situation.

Through an analysis of philosophically directed practices as a central component of teacher training

Why is such analysis necessary? By analysis of an educational situation we mean making an attempt to understand the realities encountered in contexts in which teaching and learning take place, and what outcomes can be expected from such classroom activities or from the introduction of P4C practices into a school's curriculum. This analysis tries to make teachers aware of, and understand, the way they approach the profession of teaching and how children respond to the learning process. Continuing analysis is required because it allows educators to understand their own actions and to be more successful in teaching by being more conscious of what they do. Analysis improves the teacher's understanding of student reactions, and their psychological and learning difficulties. Finally analysis leads toward a better grasp of the common variables that can have an impact on the running of a class, of which teachers may well not be fully aware: such as time and space management problems; students' difficulties in carrying out assignments; or differences in how long students need to finish a particular task, or to participate in group discussion.

What kind of analysis is this? There are two models of analysis in the human sciences. The comprehensive or clinical model analyzes the teacher's pedagogical intentions and how the teacher experiences the class in psychological, pedagogical and didactic terms. The analyst must take care to maintain a certain distance when constructing this identification, because otherwise the observations would not be truly objective and would be of little value to the teacher. The explanatory model, however, takes the teacher as an object of external observation, using methods that claim to be rigorous, behavioural, even quantifiable, in an effort to describe and explain what happened in a class and why, as objectively as possible.

To analyze an educational situation, one must consider all those involved (students and teachers) and the meaning-giving dimensions associated with the situation, especially both the teacher's and the students' relationship to knowledge. This includes the interpersonal relationships that operate with the class; the group dynamics; general questions of classroom management and authority; and the way in which all these are present in the school, the local area, and the surrounding political and cultural environment. Training the teacher-trainers helps teachers to analyze their situations as educators: they are urged to philosophize for themselves, through self-questioning in particular. This does not just show them how to teach a particular subject, but places them in the middle of the real practice of teaching.

Through producing and using relevant didactical material

Whether it concerns introducing or encouraging new ideas, launching or assisting an experimental project, or institutionalizing P4C as part of the curriculum, learning to philosophize in primary school can be greatly facilitated by using appropriate teaching materials – these may already exist, or they can be created specifically for this purpose. These include textbooks addressed directly to children, information for teachers, as well as teaching material that is addressed to both (for example, textbooks for students often have companion teacher manuals). While some books for teachers simply present P4C practices, to inform teachers about them and to try to stimulate their interest, others offer detailed examples and instructions for in-class activities. There are a number of ways to develop appropriate P4C learning aids:

1) The first solution, which has been adopted in a number of countries, consists of translating Lipman's purpose-written stories and their associated teacher manuals into the local language[35]. The advantage here is to have immediately available a complete method, tested and stabilized, including concrete support material for children (stories written for them) containing, implicitly or explicitly, many classic questions from Western philosophy. There is also practical advice for teachers on forming a community of enquiry, along with a wide variety of exercises that they can choose for their students out of workbooks that go along with the stories.

2) In some countries, Lipman's stories have also been adapted to the local culture; that is, certain episodes are adapted to make them more meaningful in terms of the culture, the traditions and the context of a particular country.

3) In some countries new books have been written for children 'in the style of Lipman', with the same objectives and the same techniques in mind, but referring more specifically to the culture of the country concerned.

4) New or improvised materials can be written narratives, as with Lipman, or they can take the form of photograph albums, comic books, even films. New technologies (especially audiovisual) that were not widely available when Lipman developed his method, may be very useful for children who live in a multimedia universe.

5) Another possibility for those who find Lipman's stories not very literary or too 'didactic' for children is to base P4C classes on other books, specifically written for children, as starting points for philosophical thinking. The texts selected must be substantial in that they have a certain existential depth – they should require an interpretative effort on the part of the children to determine their meaning. Beyond their narrative content they should introduce concepts and ideas that will stimulate the children's critical thinking. The children then can work together to unravel or examine the possible meanings of the text, over and above any simple understanding of the story: through the text they and the teacher/facilitator can identify questions it broaches and use them as the basis for a group discussion.

6) A similar process of engaging and developing critical thinking can be inspired through tales that form part of the children's cultural heritage, or tales from other cultural traditions: folk stories, legends and fables that constitute an inexhaustible reservoir of thought-provoking ideas and wisdom. Myths, above all perhaps, in dealing with the question of origins, remind us of the universality of the human condition and its mysteries. More specifically, Platonic myths, when presented in a form accessible to children, can lead them to think about concepts such as truth and falsehood (*The Allegory of the Cave*), the relationship between power and good (*The Ring of Gyges*), love (*The Myth of Aristophanes*), etc. Using such literary or mythical stories can foster children's critical thinking by engaging their sensibility and their imagination: by identifying with the hero, they live vicariously through his or her adventures, and this subjectivity gives great substance to the questions the story provokes. The stories and characters, part of humanity's great collective archetypes, become shared references for the class or group and open them up to greater intersubjectivity in their philosophical conversations.

(35) Matthew Lipman's P4C teaching materials include:

Elfie. Montclair State College, New Jersey, Institute for the Advancement of Philosophy for Children (IAPC), 1988.

Kio and Gus. Montclair State College, New Jersey, The First Mountain Foundation, IAPC, 2nd edition, 1986.

Pixie. Montclair State College, New Jersey, The First Mountain Foundation, 1981.

Mark. IAPC Montclair, New Jersey, 1980.

Harry Stottlemeier's Discovery. Montclair State College, New Jersey, The First Mountain Foundation, 1974 (2nd edition 1980).

Suki. IAPC, Montclair, New Jersey, 1978.

Lisa. IAPC, Montclair, New Jersey, 1976.

5) How can philosophically directed practices be accompanied by research?

As well as the need to introduce training for teachers who choose to try P4C, or who are obliged to introduce P4C into their curricula, research into how these practices are employed at the primary-school level is highly desirable.

Stimulating innovation

Research can stimulate innovation and foster its development even in places where P4C does not exist. This has taken place in a number of countries in which university philosophers are the source of P4C practices. As P4C is a new arrival in the history of the teaching of philosophy in the world, it would seem to be prime territory for researchers. Indeed, it enlarges the traditional scholarly and university-based community that concerns itself with philosophy, bringing in younger students, and finding itself in the process obliged to invent procedures, methods, arrangements, tools, and other means of support that are new, all involving essential philosophical and didactic questions. This recently opened up terrain for research, which exists in only a few countries, must be worked over all the more, for there are many approaches. This is also an occasion for researchers to work closely with teachers on definite educational practices, for example, in the form of active research. Such research is especially apt for attempting to evaluate the impact these new practices can have on both students and teachers, as regards skills required and skills to be developed, and this also applies to the training provided for teachers.

Evaluating experiments

Research is also essential in evaluating experimental teaching methods. Experimental projects must be closely monitored and studied as rigorously as possible – which is why researchers are vital – to determine whether they are worth continuing and extending to other classes or groups (perhaps to eventually be included as part of the general curriculum) and whether they constitute an educational reform that merits the financial and human investment they require.

Evaluating the effectiveness of the practices

In terms of institutionalizing P4C, research can also serve to evaluate its effectiveness in terms of educational objectives, and also with respect to the consequences such changes have on students, teachers, the national education system, perhaps even on society as a whole. Research might consider some of the following questions: has the introduction of P4C in primary school been effective in making students think about questions more deeply at school? Has it helped students develop self-esteem, especially those who struggle at school? Does philosophy in fact have a therapeutic value, as Plato believed? Does it contribute in a generally positive way to the construction of children's personalities? Does it contribute effectively to educating students about citizenship and democracy? Does it tend to prevent or diminish violence in school, especially where particular problem areas are concerned? Does it contribute to learning and mastering language skills and the skills of oral debate and rational discussion?

III. Philosophy with children: A development to be acknowledged

1) Some successful reforms and practices: A strong argument in favour of philosophy with children

Notable reforms

There are some examples in the world, rare but edifying, where philosophy for children has been institutionalized, or is in the process of being institutionalized, at one of three levels: 1) cases where, although P4C has not been institutionalized in the primary-school curriculum, it has received encouragement from educational authorities – the example of France; 2) cases where the interest in P4C has been taken into account by educational authorities and has led to official experiments – the example of Norway; 3) cases where philosophy has been the institutionalized and is part of the primary school curriculum – the example of Australia.

1) Official encouragement of innovative practices: France

Philosophy is not part of schooling in France, officially and significantly, until the final year of secondary school – where it is taught for up to eight hours per week as a component of literature classes. However, P4C practices have developed in France over the past ten years at the primary-school level (ages six to ten years). There is no rejection of these practices in principle by those in charge of primary education because they share their fundamental objectives: improving language skills and mastering oral communication, educating for citizenship, and developing the skills of rational argument and critical thinking.

For this reason, many teacher-training institutes and school supervisors in France have facilitated the development of these practices by organizing initial and continuing training in P4C and research into this area, even though philosophy is not traditionally included in primary-school and pre-school curricula in France. There are also movements within the education system itself to develop this innovation. For example, secondary-school classes in French language have since 2002 included obligatory class debates based on the students' interpretations of literary works directed at young people, with the opportunity to prolong these debates in a more decontextualized way through philosophical discussions over the essential questions the text raises. Similar half-hour debates are an obligatory part of civics classes (citizenship education) which give students an opportunity to take part in and organize philosophical discussions concerning moral and political philosophy. As these innovations in no way disrupt the existing education system, but rather support its major objectives, they are encouraged, although without going so far as to become institutionalized across the school curricula – which could be viewed as too much of a confrontation for the traditions of teaching philosophy in France.[36]

2) Official development of an experiment: Norway[37]

In 2005, the Norwegian government took the initiative of commencing formal experimentation with P4C in schools. Trial classes have been organized in fifteen primary and secondary schools, for children from six to sixteen years, and have involved forty-three teachers. Several goals are pursued, in particular the development of ethical competences, critical thinking skills and the capacity to engage in collective, democratic debate. The teachers attend two days of training each semester, and they are kept up to date as the course gradually evolves through external and internal reviews and visits to classrooms. Every month, the teachers submit a report in which they address a number of specific areas. The project has come at a cost, in that room has been made on the students' timetable for the new component, and it has met with some resistance from those who argue that reflection is not as fundamental as spontaneous expression, or that philosophy is too difficult for the students. Overall, it has been a very innovative experiment.

(36) Some interesting examples are to be found in a number of theses on philosophy at primary school by researchers at the University of Montpellier 3 in France – for example: Gérard Auguet, 'La discussion à visée philosophique aux cycles 2 et 3 de l'école primaire: un nouveau genre scolaire en voie d'institution' – this thesis aims to show how, as a new teaching practice that has yet to be institutionalized, P4C tends to be seen as new genre of schooling; Yvette Pilon 'La dimension philosophique à l'école élémentaire et l'interculturel' – a close examination of the objectives of intercultural education and P4C that distinguishes their similarities and explains the importance of retaining a close connection between these two teaching areas, it argues that each allows the other to show its full potential; Sylvie Espécier, 'La Discussion à Visée Philosophique à l'école primaire: quelle formation?' – this thesis tries to answer the fundamental and increasingly pressing questions of what objectives to aim for and what content to propose when setting up a training session or programme for primary-school teachers eager to use P4C in their classrooms; Nicolas Go, 'Vers une anthropologie de la complexité: la philosophie à l'école primaire' – this study attempts to understand how children think, to determine which teaching techniques favour the emergence of philosophical thinking, and to determine the anthropological sources of erudite philosophy.

(37) Synopsis of a presentation by Prof. Beate Børresen of Oslo University College at the international conference 'Philosophy as Educational and Cultural Practice: A New Citizenship', held at UNESCO Paris, 15–16 November 2006, in celebration of World Philosophy Day.

Box 1

An emblematic and instructive example: The Australian appropriation of P4C

It was a difficult task making the education decision-makers in Australia accept the idea of teaching philosophy at school. The benefits of teaching philosophy are varied, and they are more difficult to quantify than those of other teaching innovations – and while teachers count among its staunchest supporters, their voices are not heard. Although some of the advantages of philosophy can be measured in terms of an improvement in literacy and numeracy, the major advantages are probably in areas which lend themselves more to qualitative study.

The arguments in favour of including philosophy in school curriculum were born outside the mainstream of educational research. Laurence Splitter was the first to introduce P4C practices in Australia, in 1984. After working with Lipman, Splitter directed a workshop on teacher-training in Wollongong, in New South Wales, in 1985, then another in Lorne, in Victoria, in 1989. The participants at the Lorne workshop, by creating associations and drafting school textbooks, had the most visible impact on the introduction of P4C in Australia. Philosophy seemed difficult to reconcile with the empiricism of the majority of the research undertaken at the Australian Council for Education Research (ACER), and it encountered a certain resistance. However, ACER added the P4C books to its catalogue and became the principal source of information about it.

Other voices also made themselves heard. Philip Cam, of the School of Philosophy of the University of New South Wales (UNSW), an eminent personality at the national level as regards P4C, published short texts that were easy to use in class. Tim Sprod, from an independent school in the state of Tasmania, published a book that enabled teachers to use texts already in school libraries. DeHaan, MacColl and McCutcheon of UNSW also wrote books that used works available in school libraries, and combined philosophical research groups with innovating and entertaining school activities. State organizations were also created, of which some came together to form the Federation of Australasian Philosophy for Children Associations, which later became the Federation of Australasian Philosophy in Schools Associations. With the exception of Queensland, where Buranda primary school contributed a great deal and worked in collaboration with the Ministry for Education, these state organizations remain the principal source of teacher-training in philosophy.

The teaching of philosophy has spread little beyond primary education – and even there it has not been adopted across the board. It is sometimes brought in at the school-district level, but most of the time it depends on the initiative of individual schools or, more often still, individual teachers. While there are some very successful philosophy programmes in place for more gifted children, communities of philosophical enquiry could benefit all children. Even though the teaching of philosophy at primary school is gradually spreading, the Ministry for Education will have to become involved to really make a difference.

One can cite a positive example in Queensland, where the state school at Buranda, a working-class part of Brisbane, has achieved remarkable results since it incorporated the teaching of philosophy into its curriculum eight years ago. It received the title of Queensland Showcase School of the Year in 2003 and the Outstanding National Improvement by a School award in 2005. Its results have been spectacular. For eight years, the students of the Buranda school have obtained exceptional results on both academic and social levels. They have a reputation for knowing how to solve problems, and violence or bullying is rare even non-existent at the school. The success of the programme has aroused great interest and the Buranda school receives many requests for visits from teachers from Australia and overseas. Staff members have been sought out to speak at conferences and to train other teachers. Buranda school and Education Queensland also offer a training course online. In the state of Victoria, a growing number of institutions, from the primary education level to Universities, have introduced courses in philosophy. The Victorian Association for Philosophy in Schools has received a subsidy for the recruitment of a coordinator and regularly holds workshops for teachers. The association has a website and encourages schools to share their resources regarding philosophy – but here too, the principal movers in favour of philosophy come from outside the central education system structure. In Sydney, a growing number of schools are integrating the methodology of the philosophical community of enquiry into their school curriculum, and at least two of the city's education zones are considering introducing the teaching of philosophy. When Tasmania established its new Essential Learning curriculum, it accorded philosophical reflection a central place. The apparent lack of a coherent and concerted philosophy programme, however, has led to increased calls for philosophy classes, as proposed by the Association for Philosophy in Tasmanian Schools. In every Australian state there are places where philosophy is taught at primary school, and all states are now working actively towards incorporating philosophy classes into the last few years of high school, but there is not yet any concerted approach with regard to the intermediate levels.

Stephan Millett
Director of the Centre for Applied Ethics and Philosophy, Curtin University, Perth, (Australia)[38]

(38) Stephan Millett, presentation submitted at the international conference, 'Philosophy in Schools: Developing a Community of Inquiry'. Singapore, 17–18 April 2006.

3) Institutionalizing philosophy at primary school: Australia as a reference

Some countries have gone further than to encourage innovation or carry out official experiments, and have integrated philosophy in the primary school curriculum. This is the case in Australia.

Practices that have been shown to work

Matthew Lipman and his method. This method is recognized as having had the greatest influence on the development of P4C in the world. Rejecting the conception of children put forward by Descartes, that they are uncritical and prone to error and prejudice in their judgments, Lipman suggests instead that children can learn to think for themselves if they are given the right conditions. Lipman thus opened the door to a new way of teaching children, one that certainly had antecedents in the work of Epicure, Montaigne and Jaspers, but that had not received much attention in modern education systems. From Lipman's work, this idea has grown and has since been explored throughout the world. Lipman developed his method gradually, basing it pedagogically on the concept of active learning (Dewey), psychologically on theories of child development (Piaget), and philosophically on reflective techniques derived from the Western philosophical tradition (Aristotle's logic of deductive inference, Descartes' methodological scepticism).

The method is complemented by a sizeable body of teaching materials that have been extensively field-tested and are continually being revised and updated: in the United States, for example, these have proven especially useful for educators who have not had any training in philosophy. Lipman's publications include seven books for children which broach clearly defined philosophical problems while taking the children's age into account. These cover age levels from kindergarten through to the end of secondary education[39]. Each book has a companion instructor's manual that consolidates the objectives of the session and includes lesson plans and student exercises, providing flexible suggestions for instructors while allowing them a great degree of freedom to use their own initiative.

There are three key aspects to this method. Firstly, it develops a culture of questioning at school, because it focuses on the children's own questions. Secondly, it proposes anthropological textbooks that are based on a narrative, in which the children can identify with the characters and situations presented. Finally, they establish within the classroom an organized space where the children can discuss human problems, where each has, democratically, a turn to speak, but with the understanding that with freedom of expression comes a duty to argue rationally.

A number of criticisms have been addressed at Lipman's methods, among them the argument that by basing the classes on novels, the students are discussing things they have only experienced second hand, and that this limits their real involvement with the questions and reduces the debate to a relatively lightweight discussion, rather than developing opinions about their own experiences. There are other criticisms too: that the approach is overly logical, and the exercises repetitive; that it is based on a purely utilitarian conception of philosophy; or that it subordinates critical thinking to a democratic purpose, so instrumentalizing philosophy. It remains undeniable, however, that this method has added new dimensions to the concepts of learning to philosophize and philosophical practice: 1) The postulate that children are capable of philosophical thinking, according to which children are not simply 'cultural dopes', to use Garfinkel's term, incapable of thinking for themselves; 2) the conviction that it is possible to learn to philosophize through oral debate and a process of sociocognitive questioning, and not only by reading the works of the great philosophers; 3) the idea that to philosophize is not to have no opinion, but to question and develop one's opinions; 4) the idea of a 'community of enquiry' based on the contributions of student-philosophers; 5) the historic opportunity, in the tradition of Greek democracy and the philosophy of Enlightenment, to connect philosophy to democracy, in a didactics that promotes a public space within the school for the rational

(39) *Op. cit.*

Box 2

An example of philosophically directed discussion in a mixed-level class (France)

We can cite an example where a philosophically directed discussion (in French, a *Discussion à Visée Philosophique*, or DVP) has been successfully used in a mixed class of children of ages six to twelve years in a district of Montpellier in France with a high proportion of immigrant families. The class is run by Sylvain Connac, a primary-school teacher who holds a doctorate in education. 'Cooperative classroom principles seek to develop an educational environment in which everybody helps one another. In France, Célestin Freinet has developed a teaching method based on sharing and seeking truth, trial and error, free expression, communication and a variety of educational techniques. As a teaching method that militates for education for all, it is common to find cooperative classes offered for children who have particular problems or are disadvantaged in some way' (Sylvain Connac). For this reason the team of teachers at the Antoine Balard school have gradually incorporated philosophical teaching techniques into co-operative classes. Even though the topics of the discussions vary, the approach remains almost the same, and the questions that form the basis of the discussion come from the experiences of the class members. The children sit in a circle and are allocated specific roles: the 'president' opens the discussion by reminding all of the rules; the 'reformulators' explain what they understood of what he or she said; the 'summarizer' will summarize the discussion as it progresses; the 'scribe' will write the key points on the board; the 'debaters' will prepare their ideas and opinions; the 'observers' choose not to take part in the discussion in order to give others a chance to present their positions; and the 'facilitator' (generally the teacher) endeavours to help the participants develop the intellectual skills required for philosophy. In this cooperative environment, the more advanced children rapidly become vital resources for the rest of the group and help the group as a whole improve the level of critical thinking. This is possible through listening to what is said during the debates and to the ideas and advice provided by the observers afterwards.

Michel Tozzi
Expert in didactics and professor of philosophy, University of Montpellier III (France)

2) Institutions and support materials

Two landmark institutes

Two institutes merit particular attention. Together they form a combined network that is regarded as the most extensive in the world in this field, with an overall unified, constructive approach to promoting P4C. Inspired originally by Lipman's methods, both of these groups have since embraced other P4C methods as well.

The Institute for the Advancement of Philosophy for Children (IAPC)[40]. The IAPC, a non-profit educational institute founded in 1974 by Montclair State University, New Jersey, has since its creation been largely responsible, together with its affiliate centres, for the proliferation of Philosophy for Children programs in schools and other settings around the world. The IAPC is a member of the International Council of Philosophical Inquiry with Children (ICPIC), a network of philosophers, teachers and institutions interested in engaging children in philosophical enquiry. There are numerous Philosophy for Children Centres around the world that are formally affiliated with the IAPC. Though they often collaborate with the IAPC, these centres are autonomous, and many of them have formed regional and national associations. Formal affiliation with the IAPC requires that one or more of the centre's staff has received certification in P4C through graduate coursework at Montclair State University or by attending an IAPC International Summer Seminar, or through an equivalent programme recognized by the IAPC. To be accepted, centres must be involved in one or more of the following kinds of work: Translation and publication of the IAPC Curriculum; engagement with school-age children in philosophical enquiry ; preparation of schoolteachers to facilitate philosophical enquiry with students; empirical and theoretical research in P4C; development and testing of new curriculum in P4C. They must also communicate regularly with the IAPC regarding this work.

Today there are numerous ways to approach P4C, many of which are not derived from the work of the IAPC. Although the IAPC occasionally finds reason to critique particular curricula and teaching methods, it welcomes this diversity and encourages cooperation among colleagues practicing different approaches.

(40) http://cehs.montclair.edu/academic/iapc/

The International Council of Philosophical Inquiry with Children (ICPIC)[41] A network of philosophers, teachers and organizations interested in engaging children in philosophical enquiry, ICPIC was founded in 1985 in Elsinore, Denmark, to take forward at an international level the pioneering work of Professors Matthew Lipman and Ann Margaret Sharp of the IAPC. Developed by Lipman and Sharp, the 'community of inquiry/enquiry' model of teaching philosophy to children reconstructs the rigid relationship between pupils and teachers into a dynamic, dialogical relationship between enquirers and facilitators. That relationship is also at the heart of the European Union Comenius project, 'Developing Dialogue through Philosophical Enquiry'[42], which pilots a course for teachers of all subjects and all levels by 'Philosophy for Children' educators from eleven European countries. These countries represent roughly half of the members of the European Foundation for the Advancement of Doing Philosophy with Children (SOPHIA[43]).

Two other formal, regional networks promoting philosophical enquiry are the North Atlantic Association for Communities of Inquiry (NAACI[44]), which involves Canada, the United States and Mexico, and the Federation of Australasian Philosophy in Schools Associations (FAPSA[45]). FAPSA also works in loose affiliation with a number of Asian countries where P4C or variations of it are practised. There are also numerous national associations. For example, many of the Latin American countries have centres promoting philosophical enquiry with children. Altogether, over sixty countries are loosely affiliated to ICPIC.

ICPIC provides a model of constructive dialogue for children of all nationalities and cultures. When it was founded, Lipman's programme was the only systematic curriculum in philosophical enquiry for children from the ages of six to sixteen years, and therefore, naturally, provided a model for other countries, many of which translated the material. However, some countries have since developed different materials for use in schools, and most countries have their own teacher-training programmes. There is, then, great diversity and continuing dialogue within ICPIC about the principles and best practices of philosophical enquiry with children.

Journals about philosophy for and with children

A number of journals, such as *Childhood and Philosophy, Aprendar a pensar* and *Critical and Creative Thinking* are devoted to philosophical activities with children. These present practical examples, research findings and case-studies, and together present a useful snapshot of P4C practices throughout the world.

Box 3

An example of distance-learning for teachers (Canada)

Michel Sasseville's online course, 'Observation and Philosophy for Children', offered through Canada's Laval University, is very interesting for several reasons. The format makes use of resources offered by new technologies to offer a new type of distance-learning experience. It brings children in as part of the teacher-training and makes them a key part of the course, through videos of children interacting through discussions in the classroom. This course brings together the communities of enquiry constructed by the children being observed and the community of enquiry created by the adult students as they discuss their observations.

Source: www.fp.ulaval.ca/philoenfant/

3) Case studies from throughout the world*

Europe and North America

Germany. The interest in P4c in Germany seems to cluster around the work of two writers: Professor Ekkehard Martens at the University of Hamburg and Professor Karlfriedrich Herb at the University of Regensburg. Both focus particularly on the ideas that philosophy requires philosophical teaching methods and that any P4C approach must be able to be justified in terms of its objectives, the methods used and the material taught. A lot of attention is given to the difficulties in following the progression of students and in precisely measuring their acquired knowledge.

There is also a great deal of discussion about helping children to cope with the crisis of orientation and identity that characterizes the modern world. To philosophize is above all to enter into a discourse, to clarify and justify our beliefs and our point of view, and with children this begins with discussing the everyday contemporary problems that the can face, and by encouraging them to think by themselves. Martens analyzes four principal philosophically founded directions in P4C: 1) the dialogue/action route, which, in the Platonic tradition, pursues three goals: to think by oneself, to think together and to develop one's personality; 2) the analysis and

* Countries according to alphabetical order in the original French version.

(41) Commentary by Roger Sutcliffe, President of the ICPIC. www.icpic.org

(42) http://menon.eu.org

(43) http://sophia.eu.org/

(44) http://www.viterbo.edu/perspgs/faculty/RMorehouse/NAACIWebPage.htm

(45) www.fapsa.org.au

Box 4

Thinking, and other journals about Philosophy for Children

Thinking, the Journal of Philosophy for Children. Published by the IAPC since 1979, Thinking is a forum for the work of both theorists and practitioners of philosophy for children, and publishes such work in all forms, including philosophical argument and reflection, classroom transcripts, curricula, empirical research, and reports from the field. The journal maintains a tradition in publishing articles on the hermeneutics of childhood, a field of intersecting disciplines including cultural studies, social history, philosophy, art, literature and psychoanalysis. It also publishes reviews of books that concern philosophy and childhood – whether the concern and its expression be philosophical, fictional, (auto)biographical, historical, pedagogical, theoretical, empirical/experimental, phenomenological, poetic, curricular or other[47].

Aprender a pensar. Published in Spain from 1990 to 2000 by Revista Internacional de los Centros Iberoamericanos de Filosofía para Niños y CrianÇas, 24 volumes. (In Spanish.)

Childhood and Philosophy. Published by the ICPIC, Childhood and Philosophy features articles, transcripts, curricula, news items and reviews, and features some useful graphics. It is addressed not just to P4C theorists and practitioners, but to all those interested in teaching philosophy to young people[48].

Critical and Creative Thinking – Australasian Journal of Philosophy for Children. Published by the Federation of Australasian Philosophy for Children Associations (FAPCA).

Diotime–L'Agorà. An international review of didactics of philosophy, published quarterly since 1999 by the Académie de Montpellier, France. It looks at innovative practices in philosophy in France and throughout the world, particularly concerning philosophy for children. (In French.)[49]

Journal 100: European Children Thinking Together. Children from ten European countries write together in one periodical. Currently published in Catalan, Dutch, English, Hungarian, Italian, Polish and Portuguese.

Questions: Philosophy for Young People. Publishes the philosophical questions – and answers – of young people and their teachers, including philosophical discussions, drawings, philosophical writing by students and articles offering advice and ideas for teachers and parents interested in facilitating philosophical discussions with young people. It is sponsored in part by the Northwest Center for Philosophy for Children, (The United States)[50].

creation of abstract concepts, drawing on the natural way that children play with words and invent secret words and languages, a way for them to create concepts; 3) children's capacity for wonder – this direction approaches philosophy through the great philosophical questions about happiness, freedom, time, language and identity; 4) the philosophy of the Enlightenment for children, which takes up Kant's maxim 'dare to know' (*sapere aude*).[46]

In 2003, Karlfriedrich Herb, Professor and Chair of Political Philosophy and History of Ideas at the University of Regensburg, with Roswitha Wiesheu, founded the *Kinder philosophieren*, or 'Children Philosophize' project in Bavaria. Its aim is to establish philosophy as part of the contemporary educational environment of children, by working jointly with pre-schools and primary schools to develop practical, goal-oriented teaching methods that encourage children to participate in political life. Through this initiative, study programmes and teacher-training programmes have been developed at the University of Philosophy in Munich[51].

One notable group is the German-Japanese Research Initiative on Philosophizing with Children (DJFPK[52]), whose purpose is to promote competency in philosophical-ethical reflection. The DJFPK's primary goals are to develop and enhance instruction in ethics and philosophy, and to provide support for efforts to develop philosophical-ethical reflective competency in related curricular areas such as religion, history and cultural studies. The DJFPK also encourages extra-curricular forms of philosophical-ethical learning, such as philosophizing in pre-schools or in groups especially organized for this purpose.

The DJFPK also examines the theoretical foundations of philosophy to evaluate their applicability and usefulness in curricular and extra-curricular teaching and learning. The initiative is especially focused on ways in which each culture's transmission of philosophical-ethical reflective competency can be integrated into international and trans-cultural conceptions of promoting tolerance and respect vis-à-vis the uniqueness of others.

Austria[53]. P4C, as an educational project, began in Austria in 1981. In 1982, the Council of Philosophy Teachers became involved and made the national educational authorities aware of the possibilities of introducing P4C programmes in schools. The first lessons were given in schools in 1983, which were also used as teacher-training workshops (this involved 4 classes with a total of 120 children). In 1984, the Federal Ministry for Education, Science and Culture authorized a pilot P4C programme in schools (20 classes and 600 children). The Austrian Centre of Philosophy for Children (ACPC) was founded 1985, to promote philosophical enquiry as an important part of the primary and secondary school curriculum by organizing international conferences, teacher-training seminars and workshops. The ACPC also encourages interest

(46) Ekkehard Martens, *Philosophieren mit Kindern. Eine Einführung in die Philosophie*. Stuttgart, Germany, Reclam, 1999.

(47) http://cehs.montclair.edu/academic/iapc/thinking.shtml

A searchable index of citations to articles from *Thinking*, with abstracts of articles from 1992 and the full text of articles beginning in 1996, is available at the Education Full Text database produced by the Wilson Web: http://www.hwwilson.com/databases/educat.htm

(48) www.filoeduc.org/childphilo/

(49) www.crdp-montpellier.fr

(50) www.pdcnet.org/questions.html

(51) These programmes have been developed by Prof. Barbara Weber from the University of Regensburg, who is also the author of a special edition of *Thinking* on P4C in Germany (November 2007).

in new approaches and teaching methods and the development of groups of philosophical enquiry for children, young people and adults. The ACPC is a founding member of the SOPHIA network. It has already established a library and is putting together a documentary centre for studies of P4C; it also publishes the quarterly publication *Info-Kinderphilosophie*. Over the past twenty years, P4C has been introduced to more than four thousand Austrian teachers and ten thousand Austrian children.

Belgium. There are various groups involved in P4C in Belgium. Participants at the February 2004 Conference on Philosophy for Children, directed by Claudine Leleux and held at the Parliament of the French Community of Belgium, grouped P4C activities in the country into the following three categories(54): 1) The non-profit PhARE association ('Analysis, Research and Education in Philosophy for Children'), founded in 1992; 2) The non-profit associations, Philomène and 'Il fera beau demain' ('it will be sunny tomorrow'). Both of these organize teacher-training activities. 'Il fera beau demain' draws on the work of Lipman and Michel Tozzi, preferring the terms 'learning to think', 'learning to reflect' or 'learning abstract thought' rather than 'philosophy for children' – to distinguish these new methods from the teaching of philosophy as an academic discipline; and 3) The *Charte de Philosophie-Enfances*(55), which resulted in the organization of philosophical workshops for children of five to eight years in five schools in the Watermael-Boitsfort district. These formed the basis of the documentary film *Les grandes questions*(56), which proposes that the community of enquiry serves a purpose in itself and does not necessarily need to lead to any result.
The most influential of these in Belgium is PhARE

Canada. The most widespread approach is that developed by Matthew Lipman and his colleagues. Dr Marie-France Daniel, professor at the University of Montreal, describes P4C activities in three Canadian provinces: British Colombia, Ontario and Québec. In British Colombia, Dr Susan T. Gardner is

Children philosophize

Input	**Wondering-Questioning** Philosophical Sources, Childrens' Questions, Concrete Situations in Life	**Goals** - Orientation for Meaning
↓		
Philosophical Process	**Thinking-Talking** Philosophical Methods, Dialogical Techniques	- Dialogical Skills
↓		
Output	**Valuing-Acting** Philosophical Attitude in Daily Life through Social Actions, Political Participation within the Society	- Finding Values - Good Judgments

Box 5 The PhARE association, serving as a guide

PhARE: 'The name refers to the main activities of the association, which are to Analyze, Research and Educate in the field of Philosophy. *Phare* is a metaphor and a symbol [the French word for 'beacon' or 'lighthouse', *phare* comes from the island of Pharos, where the Lighthouse, or Pharos, of Alexandria was built in the 3rd century BC]. Invisible itself in the night, the Pharos, the seventh wonder of the ancient world, is a source of light. Its beacon lights the way for ships so that they can guide themselves safely through the darkness. We aim to promote, with energy and conviction, the use of the community of enquiry as the best method to train people to think critically and make reasonable and responsible judgements. In establishing a community of enquiry, one creates a context in which thought and discourse are freed from dogma, where various types of self-deception that are fed by discourse limited to praise or blame, to taking positions without reflexive examination, can be confronted and held to question. Discussion within such a community also challenges 'magic' or 'spiritual' discourses that suggest that incantation alone is enough to achieve our desires, or the discourse of propaganda, which delights in creating distorted beliefs – going as far as negating the obvious. There are many ways to do philosophy with children, from reading a philosophical story to discussing their metaphysical questions about death, fear, joy or the origin of life or proposing philosophical approaches to concepts such as time or space. Philosophy for Children seemed to us to offer, when compared to previous approaches, an original alternative that deserved to be developed further. This is why we made a conscious choice, which we remain committed to: that of creating a space that encourages the effective use of language and teaches the skills one needs to be a democratic citizen capable of self-improvement.

Extracts from an interview with professor Marcel Voisin, President of the PhARE association (Belgium)

(52) The 'Deutsch-Japanische Forschungsinitiative zum Philosophieren mit Kindern' (DJFPK – 'German-Japanese Research Initiative on Philosophizing with Children') is a cooperative research effort centred at the Hodegetics Institute of the College of Education, Karlsruhe, and the Department of Learning Science, Graduate School of Education, Hiroshima University. Its spokespeople are Professors Eva Marsal from Karlsruhe and Takara Dobashi from Hiroshima (www.ph-karlsruhe.de).

(53) From an interview with professor Daniela G. Camhy, Director of the Austrian Centre of Philosophy for Children (ACPC): www.kinderphilosophie.at

(54) Claudine Leleux (ed.), *La philosophie pour enfants: le modèle de Matthew Lipman en discussion*. Brussels, de Boeck, 2005. Claudine Leleux is Assistant Professor in Philosophy and Epistemology of Disciplines and an Expert Advisor to the Parliament of the French Community of Belgium.

(55) Signed on 21 September 2001.

(56) Directed by Isabelle Willems.

the founding director of the Vancouver Institute of Philosophy for Children, whose principal mandate is to adapt and to translate philosophical material for students at secondary and university levels. Dr Gardner is currently setting up a group for Canadian teachers using the Lipman approach, the Canadian Alliance of Philosophy for Children Practitioners. Discussions with the network of state-run and private or independent schools in the Vancouver area are also in progress, with the goal of establishing P4C in the area's primary and secondary schools. In Ontario, the official education curriculum (pre-school, primary and secondary) emphasizes the development of critical thought at school from pre-school level (from the age of five years). Moreover, teacher education in Ontario includes a compulsory component of teaching to prevent violence. Since 2004, a growing number of state-run and independent French-language schools, particularly in Toronto, have introduced the P4C approach, in great part due to the work of Dr Daniel. Classes are based on her book, *Les contes d'Audrey-Anne*[57], used conjointly with the teacher-companion book, *Dialoguer sur le corps et la violence: un pas vers la prévention*[58]. In Québec, the P4C approach has been publicized primarily through the research work of Anita Charon, a professor at the University of Québec in Montreal who has studied Lipman's methods since 1982. As a result of a long tradition of dividing the school system into two sub-systems, one Catholic the other Protestant, state schools in Québec have for a long time included religious education as part of the formal curriculum, with a course on morals offered as an alternative. The teaching of morals without any religious affiliation has thus developed in the context of a long debate over the place of religion in schools. Philosophy can be seen as part of a number of different classes in Québec's schools, including morals and ethics, French language, mathematics and citizenship education.

As for work on, and with, the P4C approach, there are two main facets in Québec: theoretical and empirical research and hands-on teacher-training. The first is centred at the University of Montreal, while the second consists almost entirely of courses offered by Laval University. There are other smaller associations involved in P4C, who are not formally affiliated with the IAPC: these include the Canadian Philosophical Association's 'Philosophy in Schools' project; the work of the Institut Philos; and the 'Prevention of Violence and Philosophy for Children' project of the association La Traversée[59].

Spain. Founded in 1987 as part of the Spanish Society of Philosophy Professors (*Sociedad Española de Profesores de Filosofía de Instituto*, SEPFI), the Centre for Philosophy for Children of the Community of Valencia carries out numerous P4C activities: it has co-published Spanish editions of seven of Matthew Lipman's books, along with their corresponding teacher manuals[60]; it organizes nationwide teacher-training classes, including annual six-day continuing professional development seminars for teachers; it also publishes journals, such as *Aprender a Pensar* and an annual P4C journal that it distributes in PDF format[61]. One of the most emblematic initiatives carried out in Spain has been the Filosofia 3/18 project (see Box 7)[62].

United States of America[63]**.** A number of P4C techniques have been applied at the

(57) Marie-France Daniel, *Les Contes d'Audrey-Anne: contes philosophiques*, illustrations by Marc Mongeau. Québec, Le Loup de gouttière, 2002.

(58) Marie-France Daniel, *Dialoguer sur le corps et la violence. Un pas vers la prévention: guide philosophique*. Québec, Le Loup de gouttière, 2003.

(59) Canadian Philosophical Association – www.acpcpa.ca/projects/philosophy-in-the-schools-project/#english;

(60) Published by Ediciones de la Torre, Madrid.

(61) www.fpncomval.org

(62) Information provided by Prof. Félix García Moriyón.

(63) Source: Michel Sasseville, Laval University, Canada.

Box 6

Didactics and pedagogy at Laval University

The Faculty of Philosophy at Laval University, Canada, began offering professional training in P4C in 1987. Today it offers twelve subjects and three training programmes in P4C:

Certificate Programme in Philosophy for Children. Students take five one-term subjects in P4C, including an optional internship, and five other Philosophy subjects.

Micro-Programme in Philosophy for Children. (Five one-term subjects.) Introduces students to the breadth of the relationship between philosophy in practice and education.

Micro-Programme in Philosophy for Children and the Prevention of Violence. A graduate-level programme aimed at preventing violence and training teachers to observe, understand and direct a philosophical discussion with children. Each of these programmes include the online subject 'Observation and Philosophy for Children', offered through the university's website (in French), which trains teachers to observe and understand P4C in action through videotaped class discussions where children are engaged in a community of enquiry.

Extracts from an interview with Michel Sasseville, Professor, Faculty of Philosophy, Laval University, Québec (Canada)
www.fp.ulaval.ca/philoenfant/

Box 7

An enthusiastic adventure: The Filosofia 3/18 project in Spain

GruplREF was founded in Catalonia in 1987, with the aim of promoting research in the teaching of philosophy. The Filosofia 3/18 project began with the translation and adaptation of Matthew Lipman's story, *Harry Stottlemeier's Discovery*. A school curriculum for children from the ages of three to eighteen years was then progressively developed, giving its name to the project itself. IN 2004, almost 2000 people were working on this project and more than 300 primary and secondary schools – state and independent – were involved, amounting to approximately 25,000 students in Catalonia alone, without counting the teachers working in other areas in Spain and abroad (such as in Argentina, Brazil and Mexico). Based on the narrow relationship between thought and language, Filosofia 3/18 focuses on four types of activities: listening, speaking, reading and writing. The objectives of teaching critical thinking are understood in pragmatic and not purely speculative terms. The Filosofia 3/18 project has translated and adapted four programmes from the IAPC curriculum into Catalan, for children of ages eight to sixteen years. For children between three and eight years of age and for those of ages sixteen to eighteen, the project has created new material more adapted to the education system in Spain. GruplREF (*Grup d'Innovació i Recerca per a l´Ensenyament de la Filosofia* – 'Group for Innovation and Research for the Teaching of Philosophy') is an entirely autonomous, non-profit organization involved in teacher education and the creation and promotion of new teaching materials.

The curriculum developed by GruplREF is composed of a variety of materials designed in response to the needs of the schools and the progressive enlargement of the curriculum itself, which now covers the entire span of formal education from pre-school to the final year of secondary school. It includes complete P4C programmes and materials that have been developed by other interesting initiatives and European projects, such as ECODIALOGO, which produces a CD-ROM available in five languages (Catalan, Spanish, English, German and Portuguese) as part of an interdisciplinary programme to develop resources to promote cooperative, meaningful, critical, creative and thoughtful in-class dialogue within the context of environmental education.[64]
GruplREF also offers a wide range of teacher – education courses and publishes a trimestral journal *Bulletin Filosofia 3/18*.

Extracts from a contribution by Irène de Puig, Director of GruplREF (Spain)

primary-school level in the United States. Of particular interest is a 'Philosophy at school' programme of undergraduate and postgraduate classes given by Dr Beth A. Dixon at the Department of Philosophy of SUNY University in Plattsburgh, New York.

At the Center for the Advancement of Philosophy in the Schools (CAPS), created in 2000 at the University of California, Long Beach, Debbie Whitaker is in charge of a class for upper-level and graduate students in philosophy called 'Philosophy and Education'. The students conduct weekly philosophical workshops with children in local schools, drawing on stories and poems and often including role-playing games, video clips from contemporary films that raise philosophical issues and inspire critical thinking.

John Roemischer's course at the Department of Literacy Education of the State University of New York, Plattsburgh, is also notable. Roemischer has developed a course in teaching and literacy for graduate students, titled 'Philosophy and Children's Literature'. Numerous articles about the course have appeared in the periodicals published by Montclair State University[65]. Thomas Wartenberg, of the Department of Philosophy at Mount Holyoke College in South Hadley, Massachusetts has created and developed a Web site for teachers, parents, children and others interested in philosophy and children's literature. He uses the method of introducing ideas to the children by reading a story. Professor Wartenberg's site also presents reviews and summaries of a selection of books for children that have a philosophical content.[66]

France. Philosophical practices were introduced later in schools in France. P4C has developed at the primary school level since 1996, its progress accelerating notably since 2000[67]. The teaching of philosophy, however, has never been and is still not a formal part of the primary-school curriculum in France, a country with a long tradition of teaching philosophy at the last year of secondary school. The introduction of philosophical techniques at the primary level has also been sharply criticized by the supervisory body for philosophy in France (the *Inspection générale de philosophie*) and the association of professors of philosophy in state schools (*Association des professors de philosophie de l'enseignement public*, APPEP). Initially introduced by a small number of innovative educators, P4C

(64) English and Spanish versions are available at www.grupiref.org

(65) *Childhood and Philosophy. Thinking: Journal of Philosophy for Children & Analytic Teaching.*

(66) Source: www.mtholyoke.edu/omc/kidsphil. Listen also to a podcast interview with Prof. Thomas Wartenberg at *Just One More Book:* www.justonemorebook.com/2007/02/05/

(67) For a discussion of the growth of P4C in France, see Michel Tozzi, `The emergence of practices with a philosophical purpose at school and college: how and why?', in *Spirale*, No. 35, 2005.

techniques are today evoked as a way to address the major concerns of France's educational institutions.

The progressive introduction of P4C practices in France is manifested in several areas: in the many P4C classes offered for teachers, both as part of initial training and continuing professional development, at Institutes of Teacher Training (*Instituts de formation des maîtres*, IUFM) and Centres of Continuous Education (*Centres de formation permanente*, CFP); an annual national and international conference introduced in 2001 that brings together experts, educators and researchers; numerous publications for both students and teachers, including books from a variety of publisers; the integration of existential and social topics into other books published for children; the inclusion of P4C workshops at open universities (*Universités Populaires*) in a number of regions of France; and press articles and television reports on P4C. It is notable too that university research centres are also becoming interested in these new teaching practices. A marked variety of practices and different directions are developing in France, often with support from Department of Education supervisors and advisors on primary-school education. Notable among these are the following:

1) The Lipman method. This was the first P4C method to be introduced in France, albeit relatively late, through the teacher training institutes of Caen and Clermont-Ferrand in 1998. Lipman's method inspired a great number of P4C techniques used in France today, although it was rapidly transformed with the creation of a large body of French classroom materials.

2) The 'democratic-philosophical' stream[68]. Developed from the work of Michel Tozzi, the objectives pursued are very similar to those of Lipman, but Tozzi proposes a structured democratic apparatus in which the students each have a precise function, and which makes intellectual demands of the students to develop their philosophical skills of conceptualizing, arguing rationally and questioning. As well as continuing research into these methods, workshops are offered for teacher development. The practice is enriched by debates in which students discuss their interpretations of works of children's literature, or by debates on philosophical questions. Myths, notably those of Plato, are also used as materials for philosophical reflection. Philosophers and philosophical institutions in France have begun to reassess P4C in recent years[69].

Recommendations resulting from a conference on Catholic Education in France in December 2001 encouraged the development of philosophical questioning at primary and secondary school as one of eight priority areas. A March 2003 conference held in Ballaruc, France on philosophy at schools[70], attended by France's General Inspector of Philosophy, agreed on the need to establish teacher-education courses to accompany the development of P4C, as part of both initial and continuing teacher education. The 'democratic philosophic' stream considers that traditional university courses in philosophy – with lectures on philosophers and different schools of philosophy – are insufficient if they do not encourage philosophical group discussion. It is clear that it remains very useful for teachers to learn about some of the classic philosophical discourses, in that it is important, when facilitating P4C group discussions, to understand the philosophical implications of the questions that the children raise. For example, the question 'can one drive through a red light?' can be understood *materially* (it is technically possible), legally (it is against the law), or *ethically* (it could be ethically desirable, for example, to transport somebody who was in danger of dying to hospital): this is an essential consideration when listening to a question philosophically[71].

3) The Socratic method of Oscar Brenifier[72]. Brenifier, founder of the Institute of Philosophical Practice, returns to the Socratic approach to philosophical dialogue. Socrates saw his role as analogous to that of a midwife, helping students to develop their own ideas by carefully guiding the group's discussion through questions and interjections and by rephrasing different concepts, so as to develop a progressive and logical train of critical thought. Brenifier has produced a large body of teaching materials, including the series *Les petits albums de philosophie* published by

(68) Description provided by Prof. Michel Tozzi.

(69) Marcel Gaucher and Michel Onfray are in favour of philosophy for children; André Comte-Sponville has written a text for children – *Pourquoi y a-t-il quelque chose plutôt que rien?* ['why is there something rather than nothing?]; Yves Michaux, a professor at the Sorbonne, wrote the book *La Philo 100 % Ado* ['Philosophy 100% Teens'], Paris, Bayard Presse, 2003; the former Minister for Education, the philosopher Luc Ferry, considers that 'the use of practices that call themselves philosophical at primary school is a major innovation in the education system.'

(70) The theme of the 2003 conference was 'Debates at primary and secondary school: philosophical discussions or reflexive thinking?' it was attended by representatives from twenty academies and from the Bureau of Innovations of the National Ministry for Education.

(71) Other interesting analyses can be found in J. C. Pettier and J. Chatain, *Débattre sur des textes philosophiques: en cycle 3, en Segpa et ailleurs au collège*. Champigny-sur-Marne, France, CRDP-Académie de Créteil, 2003.

(72) www.brenifier.com

Autrement Jeunesse, and *PhiloZenfants*, published by Nathan (both in French). The teacher guides the class, encouraging the children to develop a reflective and questioning attitude. A similar approach is advocated by Anne Lalanne[73], who pioneered this method in France in 1998: when considering a question, a student proposes an idea, which other students then must rephrase in their own words to demonstrate how well they understand it. Once it is clear that all of the group has understood the idea completely, the facilitator asks them if they disagree in any way. The students again work together to rephrase each objection until the class as a whole has understood. At this point the teacher asks them to respond to the objection and the process continues. The ideas can be followed by methodically writing them up on the board.

4) Jacques Lévine's method. Lévine, a development psychologist and psychoanalyst, has developed since 1996 a teaching and research method for children from preschool (ages three to four years) through to secondary school (sixteen year-olds). The teacher starts the discussion off, a little solemnly, by providing a philosophical question on a subject of interest to children and adults (for example, growing up) and asking the children to provide their own opinions. The children discuss the question for ten minutes, with the teacher remaining silent. A baton is passed around to give each child a chance to speak. The session is recorded and the tape is then played back to the class, who can interrupt at any point to add to the discussion. This psychological method centres on the idea that children join humanity through exercising their critical thinking – Lévine uses the term *cogito*, a direct reference to Descartes – within a group involved in a philosophical discussion (a group of *cogitans*, or 'young thinkers'). The children work in a situation that is psychologically conducive to developing autonomous thinking, recognizing that their ideas are connected to, but distinct from, those of the others in the group. The students work in the presence of the teacher, who initiates the session and from the start emphasizes the anthropological nature of the question by pressing upon the students its universal, psychological dimension that goes beyond any individual examples or situations. During the students' discussion, the teacher remains a spectator who is at once outside the discussion and monitoring it; the teacher's role is to encourage the students' growing capacities to think critically about common questions concerning the human condition. The teacher's presence is all the more symbolic because it is silent. This silence authorizes the students to speak, as they are not, or no longer, confined by a desire to give the 'correct' answer to the teacher. The silence is an invitation to speak, but without being judged or evaluated. The children can talk about issues that have a direct relation to their lives and their thoughts. The children express their ideas in the presence of their peers – their thoughts assume a public dimension by being articulated and addressed to the others (although it is not intended that they enter into an argumentative debate in which each seeks to make the best argument)[74]. The experience of sharing an anthropological conversation bonds the students together in a common culture that gives a certain depth and calm to the way they express their ideas, in spite of their youth and their spontaneity. This method has been criticized by certain philosophers, didacticians and teachers because it does not aim to teach the children to philosophize in the sense of developing their critical thinking, but to encourage the children's personal development by cementing their identity as thinking beings – by learning that they have something to say about a question that is fundamental to all people, themselves included. By increasing their confidence in their capacities as thinking beings, and improving their self-esteem, the children can more readily engage in personal reflection and participate in a community of enquiry.

Italy. A number of organizations in Italy are involved in P4C. Two major centres carry out teacher training and research activities: the Central di Ricerca per Insegnamento Filosofico (CRIF)[75] in Rome and the Interdisciplinary Centre for Educational Research on Thought (CIREP)[76] in Rovigo. Together they are responsible for experimental P4C classes in around fifty schools scattered throughout Italy, although it is difficult to estimate the actual number of classes involved. They offer three principal teacher-training options: 1) An annual residential

(73) Anne Lalanne is a schoolteacher noted for developing a teaching method based on the organization of group workshops in which the children learn to philosophize, guided by an adult, by focussing on three aspects: debating techniques, democratic values and the intellectual requirements of philosophy.

(74) For the philosophers of the Enlightenment, particularly Kant, 'publicity', or the public expression of thoughts, is essential from the democratic and the philosophical point of view.

(75) Founded and directed by Antonio Cosentino, www.filosofare.org.

(76) Founded and directed by Marina Santi.

Box 8

Discovering and disseminating philosophy for children: The CRIF in Italy

In 1990, Marina Santi and I took part in a training course in P4C at the University of Dubrovnik, given by Matthew Lipman and Ann Sharp, with the assistance of other European colleagues. We were certain that this educational project offered incomparable promise. Personally, as a philosophy teacher I had seen the limits of the traditional teaching approach to philosophy, which was overly centred on the transmission of its historical content. I had many questions still, however, concerning how to define a philosophical problem and the methodological options and teaching materials available. Two key elements of this new approach greatly impressed us:

1) The active and constructive character of the training, which came down to an inversion of the traditional relationship between academics and teachers. This suggests a reassessment of the relationship between subjective and intersubjective dynamics in learning, and of how academic content is organized.

2) The conception of a meeting point, in a new sense, between philosophy and the education sciences, where philosophy can be looked at not only as one of the education sciences but also as the place where education takes on a life as a total and complex formative experience (logical, social, emotional), and where the theoretical and the practical elements of the learning processes intermingle and blend smoothly together.

Along the way we were joined by Maura Striano, Professor of General and Social Pedagogy at the University of Florence. Together we believed that it was worth the effort to make P4C known in Italy, by translating materials (these are now published as part of the collection *Impariamo a pensare*[80]) and by forming the first teacher groups to initiate experiments in these techniques. After fifteen years working in this area, we have come a long way. P4C in Italy is without question a reality – recognized nationally and internationally.

When the teaching of philosophy puts its identity as an academic discipline aside for a moment, it can then devote itself to working more directly with students' critical and creative thinking skills, by organizing itself as a framework to facilitate and support 'ecologies of mind' and the processes of constructing and reconstructing meaning.

Extracts from an account by professor Antonio Cosentino, Director of the *Centro di Ricerca per l'Insegnamento Filosofico* (CRIF), Rome (Italy)

teacher development course (intensive training), which includes sixty hours of practical and theoretical classes aimed at providing teachers with the knowledge and skills to introduce P4C techniques into their classrooms. A second level is designed to increase the teachers' expertise and enable them to in turn train other teachers. 2) Local courses, organized in conjunction with schools or associations, or regional education research institutes[77]. These comprise fifty hours of training, inside and outside the classroom. 3) Advanced courses are offered at the University of Padua. The university's research programme developed from a review of experimental P4C activities and of the epistemic and methodological dimensions of P4C. In comparison with other similar analyses, the review highlighted the close connection between P4C and debates over philosophical practices and the role of philosophical enquiry in developing skills for thoughtful citizenship (notably during an international meeting held at the university in 2002 and a 2005 meeting at the Centro Studi e Formazione Villa Montesca). There is a sizeable body of literature in Italian on P4C, with the reference being the *Impariamo* collection published by Liguori in Naples, which includes teaching materials such as philosophical stories with accompanying teacher manuals – notably the volume *Filosofia e formazione*[78]. Numerous articles and studies have also been published in various specialized journals[79]. The most significant result is the finding that training teachers in P4C techniques, if carried out appropriately, has an impact on the entire teaching profession and has implications in every area of child development, from cognitive and epistemic to psychological and interpersonal. This places P4C at the centre of educational changes in Italy today, in particular because of recent reforms that focus on the principle of autonomy.

Norway. The Children and Youth Philosophers Centre (CYP)[81], a member of both ICPIC and SOPHIA, aims to spread knowledge about philosophy (in general) and philosophy with children (in particular), and to stimulate children and youth to engage in philosophical activities. CYP tries to achieve these goals by arranging seminars and offering consultation services for people who engage in philosophical practice with children and youth, by facilitating dialogues with children and youth, and by writing articles and spreading information through the Web. CYP's first practical experience in P4C was carried out in two kindergartens in Oslo in 1997, where they began weekly dialogues with the children over a period of two months. Since then CYP has initiated several further education programmes

(77) Istituto Regionale Ricerca Educativa (IRRE – 'Regional Institute for Educational Research').

(78) Antonio Cosentino (ed.), *Filosofia e formazione: 10 anni di Philosophy for children in Italia (1991–2001)*. Naples, Liguori, 2006.

(79) www.filosofare.org and http://gold.indire.it/

(80) Published by Liguori.

(81) The CYP is a private company owned by Ariane Schjelderup and Øyvind Olsholt. They were the first Norwegian philosophers to work systematically with children, beginning in 1997 and 1999. See www.buf.no/en

(82) Ariane Schjelderup, *Filosofin Sokrates, Platon og Aristoteles*. Oslo, Gyldendal, 2001; Øyvind Olsholt and Harald Kr. Schjelderup, *Exphil03: en komplett guide*. Oslo, Universitetsforlaget, 2006.

Box 9

The challenges for philosophy for children in Norway

Scandinavian societies adhere strongly to social democratic thinking where justice and equality are leading ideals. It is quite natural for a Norwegian teacher to treat children with humility and respect – both important facets of Lipman's 'caring thinking'. On the other hand, the image of philosophy as an esoteric art for the 'inner circle' still prevails with many educators. This sometimes makes it difficult to introduce philosophy for children to new audiences. So, community of enquiry in Scandinavia has its limitations and advantages.

Over years of practise we have tried different ways of preparing and facilitating philosophical dialogue with different age groups and children from different backgrounds, but our main focus was and is on the dialogue itself, we are still hesitant to introduce too many 'pedagogical' games and 'tools', i.e. to let the 'orchestration' of the dialogue replace the dialogue itself. We do not use Lipman's material, although we were greatly inspired by the curriculum when we started to create our own material. We find his curriculum culturally foreign, bearing too much upon American culture and world view. There has also been the existential qualm that the IAPC seems to use philosophical thinking as a mere tool to achieve certain desirable (and external) ends : improved reading and writing, improved output in other subjects, openness and friendliness, democratic attitudes etc. In this way philosophy loses intrinsic value. Our activities are mostly non institutional and we receive no general support or subsidies from the state. This greatly limits the possible scope of our activities. This is the main reason why we have concentrated on other arenas (art institutions, philosophy clubs, philosophy camps, etc.). There is a great need for academic research in this field (philosophical and pedagogical). It is our impression that students of pedagogy and philosophy are often open to test new ways of applying philosophical practice. If seminars were offered at university level, many students would probably enrol. We need academics who practice philosophical methods, who can be the 'bridge' between Academy and the work being done in schools and kindergartens. We offered to do this 'bridging' effort at the University of Oslo, but regrettably we never managed to organise it financially. There is resistance at the institutional level in the University. There is a worry that an opening up towards practice represents a threat to the theoretical work already being done especially at the philosophical institutes. Maybe something could be done on a governmental level? In Norway we now have a network group whose objective is to gather the human and institutional resources within the field of philosophy with children. Philosophy with children is still in its eclectic stage in Norway. Teachers are still busy trying out different practices and methods, searching and using different kinds of resources. We believe that teachers would welcome an open database on the internet where they could exchange and comment upon each other's material. Such a database must be open for everybody to view and review. Academic background information (theoretical considerations) and research could, and should, be made available as an integral part of the database'.

Ariane Schjelderup and Øyvind Olsholt, founders of Children and Youth Philosophers – CYP (Norway)

in kindergartens. CYP also produces teaching materials. In 1999 it published *Filosofi i skolen*, by Ariane Schjelderup and Øyvind Olsholt, which was the first Norwegian textbook about philosophy with children, and in 2006 it published *ExphilO3*, a textbook especially written for the preparatory course in philosophy that is required for all new students at the University of Oslo[82]. This book also contains teaching resources for Norway's high-school subject on religion, a subject that includes ethics and the history of philosophy. It includes ethical dilemmas, discussion plans, exercises and questionnaires to accompany a multiplicity of religious and philosophical texts. In 2002, CYP started developing a website for teachers and pupils in primary and secondary schools. The site offers teaching material in the six main school subjects (Norwegian, English, Social Studies, Religion, Mathematics and Natural Science) accompanied by questions and exercises to use in philosophical dialogues in the classroom[83]. The site aims to help pupils and teachers to discover philosophy as an integral part of *all* school subjects. The final report of CYP's 'Veienmarka' project, prepared for Norway's Ministry for Education in 2007, proposes replacing a semester of the religion course with a course in philosophy for sixteen-year-old students[84].

Czech Republic.[85] At the University of South Bohemia, the Department of Philosophy and Religious Studies and the Department of Education and Psychology have been working in close cooperation on a P4C project. The project is officially supported by the university management, although people involved in it have many other duties and responsibilities at the university. The objectives of the project are: 1) to train student teachers, educators and teachers to foster democracy in schools through dialogue in education as well as fostering critical, creative and caring thinking by 'converting classrooms into communities of philosophical enquiry'; 2) to research the possible benefits of incorporating philosophy in primary and secondary school curricula; and 3) to research the possibilities of using philosophical enquiry (philosophical dialogue) together

(83) www.skoletorget.no

(84) In late 2006, the CYP ran a pilot project of weekly, one-hour philosophy classes for two tenth-grade groups (sixteen year olds) at the Veienmarka school in Honefoss. Classes in religion were replaced by philosophy courses for a six-month semester. The CYP evaluated each student quantitatively, based on their individual results within philosophy groups, their written work and a final, oral, group examination. Neither the systematic replacement of classes in religion by philosophical dialogues nor the quantitative evaluation of the students' critical thinking had been undertaken before in Norway. Prior to this, from late 2005 through to early 2006, the CYP had taken part in another pilot project entitled `Who am I?'. Its principal idea was that all students at fifth, sixth and seventh grades in the county of Ostfold (a total of approximately 10,000 students of ages ten to twelve years) were to have a ninety-minute philosophical discussion with a professional philosopher. The conversations discussed topics related to identity, timidity, history and knowledge

Box 10

A foretaste of philosophy for children in Scotland

Clackmannanshire school council, in Scotland, is the first local authority in Britain to announce plans for philosophy lessons for children from the nursery to secondary school level. Primary school children in the region have already been taught 'philosophical enquiry'. This encourages what its creators call 'guided Socratic dialogue' – by inviting children to consider open-ended questions such as: 'Is it ever OK to lie?' A follow-up study suggests that the IQ of the children is now an average of 6.5 IQ points above that of students who did not have any training in philosophy. This has been maintained among those now in secondary schools, despite no further formal exposure to philosophy. The council has been awarded a grant from the Scottish Executive, and plans to extend philosophy to secondary schools and nurseries.

'Pupils to get a philosopher's tone'. Maev Kennedy, The Guardian, 6 February 2007 (United Kingdom)

with games in working with children as a means of education[86]. In 2006, the same university began to teach P4C as a complex module of optional subjects at the Faculty of Theology, this module has also been officially recognized by the Faculty of Education and has resulted in a specialization certificate for future primary-school teachers.

The university has also built up a network of in-service teachers practicing P4C with their students. Outlooks for the near future include establishing official cooperation with educational institutions in which teachers are interested in doing philosophy with children, carrying out further research into the function of philosophy as part of the primary school curriculum, extending cooperation with Czech Scouting, and publicizing and promoting P4C within the university and to the outside world.

United Kingdom. Prior to 1990, no primary school in the United Kingdom offered philosophy as part of their curriculum. There was, however, a small group of educators, including Robert Fisher, then director of the Thinking Skills Centre at Brunel University, who were experimenting with P4C, and they received a considerable boost in 1990 when the BBC produced an hour-long documentary about P4C, called 'Socrates for 6 year olds', which was seen by a wide audience. The documentary aroused great public interest in P4C, which led to the founding in 1991 of a national charity, now based at Oxford Brookes University, called SAPERE (Society for Advancing Philosophical Enquiry and Reflection in Education) to promote the practice. At about the same time a Centre for philosophical enquiry was established in Glasgow, where Dr Catherine McCall had begun work with Scottish children and parents. Her work was remarkably successful. McCall has recently begun running courses for primary teachers and is creating a new resource for 'personal and social education' in secondary schools, which is being widely distributed. In England, within three years of the founding of SAPERE, a three-level training structure for teachers was established, based on the model developed by Professor Matthew Lipman. This training encourages the 'communities of enquiry' approach, but it encourages teachers to select materials themselves – often stories, but sometimes films, pictures or works of art – that will stimulate philosophical questions and discussions. This training structure has proved both popular and robust. In the twelve years or so of its existence, over 10,000 teachers have passed through the basic, two-day training. About one in ten of these have proceeded to the four-day Level-2 training, which is followed by action research and a written assignment, evaluating their own practice. P4C is still seen as a leading approach to the development of 'thinking skills'. Its capacity to stimulate *creative* as well as *critical* thinking in young minds is continually being revealed in observations of practice. OFSTED, the national schools inspector, has unfailingly commended teachers and schools for incorporating P4C into their curricula, even though it is still not officially required. It is estimated that 2,000 to 3,000 schools in England, Scotland and Wales have P4C in their curriculum, and there is every reason to suppose that this number will continue to grow significantly as the various national curricula move further in the direction of skills-based learning and teaching. SAPERE is not currently seeking for philosophical enquiry to be mandatory within the primary curriculum, but it is hopeful of increasing support for teachers in their initial training, as well as in continuing professional development. Perhaps there will soon be enough teachers with the skills themselves to justify a strong recommendation, if not requirement, that all schools make provision for the philosophical education of the country's youngest citizens[87].

(85) Comments provided by Dr Petr Bauman, coordinator of the Filosofie Pro Deti project within the Department of Education, Faculty of Theology, at the University of South Bohemia in Czech Republic, http://forum.p4c.cz

(86) Lipman's novels and teaching manuals have been translated and adapted to the Czech cultural context and published in the series *La Traversée*, as have been the books published by Laval University Press.

(87) Overview by Roger Sutcliffe, President of SAPERE and ICPIC.

Latin America and the Caribbean

Argentina. Experiments with P4C have been carried out since 1989 in an independent school in Buenos Aires. The Argentinean P4C Centre was created in 1993 at the University of Buenos Aires. Lipman's programme has been translated and published in Argentina, as well as other textbooks and series. Experimentation remains predominantly restricted to independent schools, although certain regional branches of the Education Department, such as that in the town of Catamarca, support the introduction of P4C experiments in other schools and the training of teachers in these techniques.

Brazil. The Brazilian Centre of P4C was created in 1989 in São Paulo[88]. Thousands of teachers have been trained there, learning the Lipman programme before introducing P4C in schools across the country. There is also a large P4C centre in the town of Florianopolis, which is developing a course similar to that of Lipman and producing P4C texts. A few universities have created sizeable projects to train teachers and to further develop P4C: at the University of Brasilia, for example, the *Filosofia na escola* project is aimed at teachers and children from state-run schools[89]. Similar experiments are being carried out at other universities: the Catholic University of Rio Grande do Sul (Porto Alegre), the State University of Rio de Janeiro, the Federal University of Juiz de Fora, the Federal University of Fortaleza and still others. Some municipal branches of the Education Department – examples are those in Uberlândia (Minas Gerais), Cariacica (Espírito Santo), El Salvador (Bahia) and Ilheus (Bahia) – have initiated official projects to introduce philosophy at primary school. Overall, more than 10,000 teachers and 100,000 children at state schools and independent schools have had at least some experience with P4C.

Chile. The first P4C experiments in Latin America, took place in Chile, in 1978, when nuns of the Maryknoll order began using the programme created by Matthew Lipman in several communities. In the 1990s, work on P4C in Chile was concentrated at a handful of universities: in particular, at the Faculties of Philosophy and Humanities of the University of Chile, the University of Serena, and the University of Concepción, which intends to open a post-graduate programme in P4C. In various secondary schools in Santiago de Chile and other parts of the country, P4C has been introduced in the form of workshops based on the Lipman method and the research of Chilean professors such as Olga Grau and Ana María Vicuña. In recent years, several teacher education programmes have been offered by Chilean universities, including seminars on subjects such as 'philosophy and children' or 'philosophy and education'.

Colombia. P4C in Colombia follows almost exclusively the Lipman programme, which has been translated and adapted for Colombian children. One of the teacher manuals, the *Suki* manual, was rewritten by the Colombian professor Diego Pineda to incorporate works of South American literature. There is also training courses for teachers at various levels, as well as regional and national meetings involving students from eleven to thirteen years.

Mexico.[90] P4C was brought to Mexico by Albert Thompson, a professor at Marquette University in Milwaukee, Wisconsin, and Matthew Lipman, who came to teach it at Anahuac University, Mexico City in 1979. It has continued to expand in Mexico since the 1980s. Students in Education Sciences, Philosophy and Psychology at Anahuac University carry out research into P4C and administer the critical-thinking aptitude tests developed by the University of New Jersey in state and independent schools. In the 1990s, the Ibero-American University set up a programme called 'Dialogue', which trains teachers in the skills needed to bring students into meaningful discussions and encourage them to interact with each other using strategies such as the community of enquiry. P4C teaching materials have been translated and adapted for Latin American countries by the Latin American Center for Philosophy for Children (CELAFIN), created in 1992 in San Cristóbal de las Casas in Chiapas. CELAFIN has contributed to the development of P4C in Costa Rica, in Guatemala, and currently in Nicaragua and Paraguay. There are ten P4C centres in Mexico, all of which offer teacher-education

(88) www.cbfc.com.br

(89) www.unb.br/fe/tef/filoesco

(90) Overview by Michel Sasseville, Professor of Philosophy at Laval University, Québec, Canada.

Box 11

The introduction and development of philosophy for children in Colombia

I started to work in the field of philosophy for children after having attended a workshop in 1981 in New Jersey organized by Matthew Lipman, Ann Margaret Sharp and teachers from several countries. For several years, the concept of P4C did not make any headway in Colombia, and I worked alone on this topic for seven or eight years. It is only since 1999 that this movement has begun to be felt in Colombia, in the form of two events: the publication of some of the novels from Lipman's original programme, and the beginning, in just a few secondary schools in Bogota, of a somewhat systematic development of P4C. For our part, we have preferred to act on a purely personal basis, rather than institutional. For some years now we have held regular meetings among ourselves to develop a small network that we call `Lysis', in reference to the young man who discusses with Socrates the significance of friendship. We have advanced quite a way in various areas, and this in spite of the limitations specific to an underdeveloped country affected by serious economic, social and political conflicts. I have translated and adapted to the Colombian context the seven novels of Lipman's programme. For the past eight years, we have also worked hard to promote teacher training in P4C. I myself have directed several training courses in P4C in Bogota and many other parts of the country, as well as in Ecuador and in Panama.

Even though our starting point was the Lipman programme, we did not stop there. I have written three texts that focus on ethical problems. They are titled: *Checho y Cami* (a short story to introduce children of five to six years of age to critical thinking and philosophical dialogue); La *pequeña tortuga* ('The Little Turtle' – a story that promotes ethical reflection, in relation to issues in the natural and environmental sciences) and El miedo ('Fear' – a series of short stories written for primary-school children that introduce various ethical topics – justice, truth, cruelty, etc.). For each of these texts, I have also prepared a corresponding teacher's handbook. My idea is to develop, in the medium term, a curriculum for teaching children about ethics that has a philosophical outlook.

Diego Antonio Pineda R. Soy, Associate Professor, Faculty of Philosophy, Pontifical Xavierian University, Bogota (Colombia)
http://www.javeriana.edu.co/Facultades/Filosofia/dpineda/pineda1.html

courses; carry out research; and translate, adapt or create teaching materials. Founded in 1993, the Mexican Federation of Philosophy for Children meets each year in different parts of the country. Mexico is the only country in the world to have hosted the ICPIC conference twice, at Chapultepec Castle in Mexico City. P4C teaching materials were developed at the conferences for Mexico's indigenous population, which comprises sixty-four ethnic groups and thousands of schoolchildren. In Mexico City, the Ministry for Primary Education has encouraged the development of P4C for more than 10 years; it is now part of the curriculum in over four hundred pre-schools, primary schools and secondary schools in the region, in rural as well as urban areas. Some schools require that teachers complete 150 hours of training in P4C. Most of the schools involve believe that P4C offers children a chance to develop their critical thinking and to have practical experience with the values that form the basis for democracy, tolerance for diversity and education for peace.

Peru. Interest in P4C has increased considerably in Peru in the last ten years. Since 2000, workshops have been carried out at the Buho Rojo association[91]. These workshops use an adaptation of the Lipman method, taking as a starting point the novel *Sophie's World*[92], and participants develop new teaching materials as part of Buho Rojo's 'Applied Philosophy' project – the materials are later used in secondary schools[93]. The children who benefit are mostly from low-income families who live in socioeconomically disadvantaged areas.

Uruguay. In cooperation with the working group of the University of Buenos Aires, work related to P4C began in the 1990s. The Uruguayan Centre for Philosophy with Children was founded in 1994. Several experiments have been carried out in schools in Uruguay, the most significant is a programme in operation at the Shangrila state school under the responsibility of Marta Córdoba. P4C methods are also used in independent schools, for children from three to fifteen years of age. P4C has also been introduced in the Philosophy of Education programme at Uruguay's teacher-education institutes.

Venezuela. The Caracas Centre for Philosophy for Children, located at the Central University of Venezuela, has taken part in various research activities in conjunction with Spanish researchers. One specific project focussed on children and logic, and included a study carried out with schoolchildren in Guarenas, Catia and Burbujitas, and with schoolteachers in Chirimena.

Asia and the Pacific

Japan. Professor Takara Dobashi[94] and Professor Eva Marsal[95] have worked intensively together since 2003 on an international research project, 'Das Spiel als Kulturtechnik', part of which concerns P4C. In August 2006, the German-Japanese Research Initiative on Philosophizing with Children (DJFPK), a cooperative research effort based at the Karlsruhe University of Education[96]. The goal of their work is to

(91) www.buhorojo.de

(92) Jostein Gaarder, *Sophie's World: A Novel about the History of Philosophy*, translated from Norwegian by Paulette Moller. London, Phoenix House, 1995.

(93) www.redfilosofica.de/fpn.html#peru

(94) Department of Learning Science, Graduate School of Education, Hiroshima University

(95) University of Education, Karlsruhe, Germany

(96) For more on the DJFPK, see the case study on Germany.

create a solid theoretical base for P4C, drawing on Western philosophers such as Socrates, Hume, Goethe, Rousseau, Kant and Nietzsche, and on the Eastern philosophers Takaji Hayashi, Shûzô Kuki and the pedagogue Toshiaki Ôse. Marsal and Dobashi reconstructed P4C as archetypical play (*Urspiel*), based on Plato, Nietzsche and Hiuzinga, and as archetypical science (*Urwissenschaft*), based on Socrates and Hayashi's theory of clinical pedagogy[97]. The classroom approach combines the clinical approach to teaching of Hayashi with the didactic theory of the German professor Ekkehard Martens (especially his concept of a 'Five-Finger Method')[98], and with Lipman's concept of a 'community of enquiry'[99].

One of the principal interests of the project is to establish intercultural comparisons between the anthropological concepts of children in Japanese and German primary schools. Dobashi reformulated the Japanese lessons of teachers Takeji Hayashi and Toshiaki Ôse, then reproduced them in a German context to examine cultural differences and similarities between the anthropological concepts of primary school children in the two countries. For the project, Marsal and Dobashi reproduced Takeji Hayashi's P4C lesson based on the riddle of the sphinx from Homer's Odyssey[100]. In 2006, thirty-five years after Hayashi originally gave the lesson to a third-grade class at the Tsubonuma primary school in Japan on 3 July 1971, Hayashi's pictorial material and questionnaire were again used to stimulate philosophical thinking in a third-grade class at Peter Hebel primary school in Karlsruhe, Germany. This approach allowed them, through qualitative research methods, to compare how Japanese and German children structure their arguments, and to compare the contents of their dialogues.

Malaysia. In 2006, the Institute of Education of the International Islamic University of Malaysia was given the university's consent to set up a Centre for Philosophical Inquiry in Education (CPIE). The CPIE is the second centre of this type in Malaysia; the Centre for Philosophy for Children in Malaysia was also created by professor Rosnani Hashim and is affiliated with the IAPC. According to professor Hashim, the objective of the CPIE is to restore the philosophical spirit of research and intellectual rigour as called for in the Koran.

The objective of the CPIE is to become known as a centre for the development and practice of philosophical education, with an aim of producing individuals equipped with good judgement skills. The CPIE intends to offer to all the possibility to understand and appreciate Islamic thinking and educational philosophy, and its practice, and in particular its connection to truth, knowledge, moral values, wisdom, and logical and critical thought, so as to develop good judgement and be able to discuss ethical questions in a rational way. The centre's activities include: 1) providing training in philosophical research, the community of enquiry and democratic processes for school and university students, as well as for teachers, professors and the public; 2) collaborating with schools, the Ministry for Education and other educational establishments to introduce philosophy programmes in schools; 3) developing modules on Islamic philosophy to be used in schools, in educational institutions and in the P4C programme; 4) conducting research on philosophy in education, Islamic educational thought and other related subjects; 5) publishing Malayan educational materials; 6) organizing local and international conferences; and 7) organizing courses on philosophy for schools and philosophical research for the public. In terms of instructional materials, the CPIE uses a selection of Lipman's stories. At first these were translated for use during the experimental stage. Today, however, following a shift in the language policy in Malaysia towards English, Lipman's original texts are used, localized for use in Malaysia by translating names, foods and festivals, etc., to ones more recognizable by local children. Even if new resources were created in the future, such as stories and materials with more connection to Malayan culture, professor Hashim says there is little in Lipman's stories that can be regarded as shocking from a moral point of view. The CPIE also uses the 'community of enquiry' method. The activities of the CPIE are entirely situated outside of the formal school curriculum . According to professor Hashim, attempts to talk with the

(97) Takeji Hayashi, considered the leading contemporary 'child philosopher' in Japan, applied this concept in his primary-school lesson 'What is a human being?'.

(98) The five fingers represent five types of questions : 1) phenomenological, 2) hermeneutic, 3) analytical, 4) dialectical and 5) speculative.

(99) Professors Dobashi and Marsal have also edited together two issues of the journal, *Kärlsruher Padagogische Beiträge*, on the subject of innovative teaching and learning techniques (No. 62 and No. 63, 2006).

(100) The riddle of the Sphinx, posed to Oedipus, asked: 'Which creature in the morning goes on four feet, at noon on two, and in the evening upon three?' It refers at once to our diachronic identity and to our identity as *Homo faber* – humans as 'makers', technological animals who control their environment by constructing tools.

Ministry of Education have so far not been successful. Philosophy is still not taught as a school subject in primary or secondary schools in Malaysia. Neither is taught at Universities as a field of study: it is taught as philosophy of education, of science etc., but there is no Department of Philosophy.

Africa and the Arab States

According to our research and the responses to the UNESCO questionnaire, virtually no P4C initiatives appear to have been instigated in schools in the region of Africa and the Arab states – or if they have, they have yet to be publicized via the Internet or in journal articles.

In Africa, there is very little activity in the area of P4C, apart from the work of a handful of academics at three African universities: Kenyatta University, Kenya (in the Department of Philosophy)[101] ; the Institute of Ecumenical Education, Nigeria[102]; and the University of the Western Cape, South Africa (in the Faculty of Education and the Centre for Cognitive and Career Education)[103].

There seems to be no P4C centres at all in the Arab states, and if any activities in this area exist, they have not been publicized; the region seems to be a blind spot as far as P4C is concerned, which is an issue that needs to be looked into. However, many of the essential questions that this area raises were heavily debated by Arab philosophers of the Middle Ages, and this debate continues today, in particular concerning the relationship between faith and reason – critical to the design of education systems and the practice of teaching children. The social status of children and their status within the school system come into play here, along with the school's role in their education, the place of reason in early learning and the function of philosophy in all this.

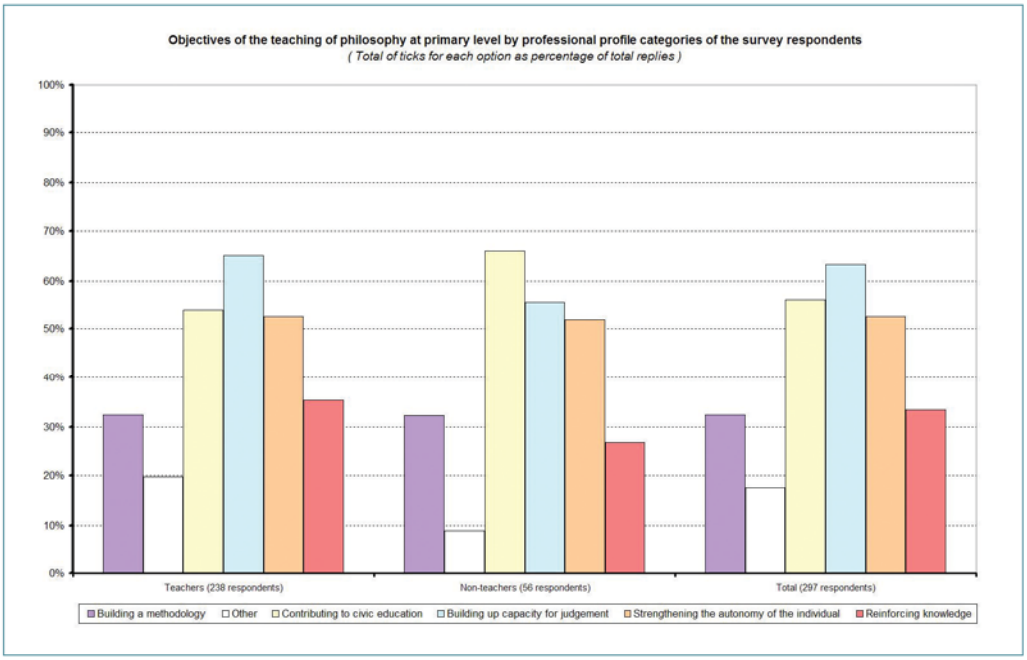
This study does not claim to be an inventory of all of the research undertaken in the world on the practice of philosophy at primary school: feasibility studies, trial programmes, case-studies and observation, teacher-training studies and experimentation, and university studies – especially those within the IAPC and ICPIC networks. It attempts instead to furnish the reader with a broad range of information and questions based on the current state of P4C throughout the world today. There is a large body of research on these issues – this can be explained by the innovative nature of P4C in the history of philosophy teaching and the many implications of these new practices, which lead us to rethink our understandings of childhood, philosophy, philosophers, the teaching of philosophy, and learning to philosophize. Also, because so many academics, in particular philosophers, have invested a great effort in analyzing and advancing these practices, which were first introduced thirty-five years ago.

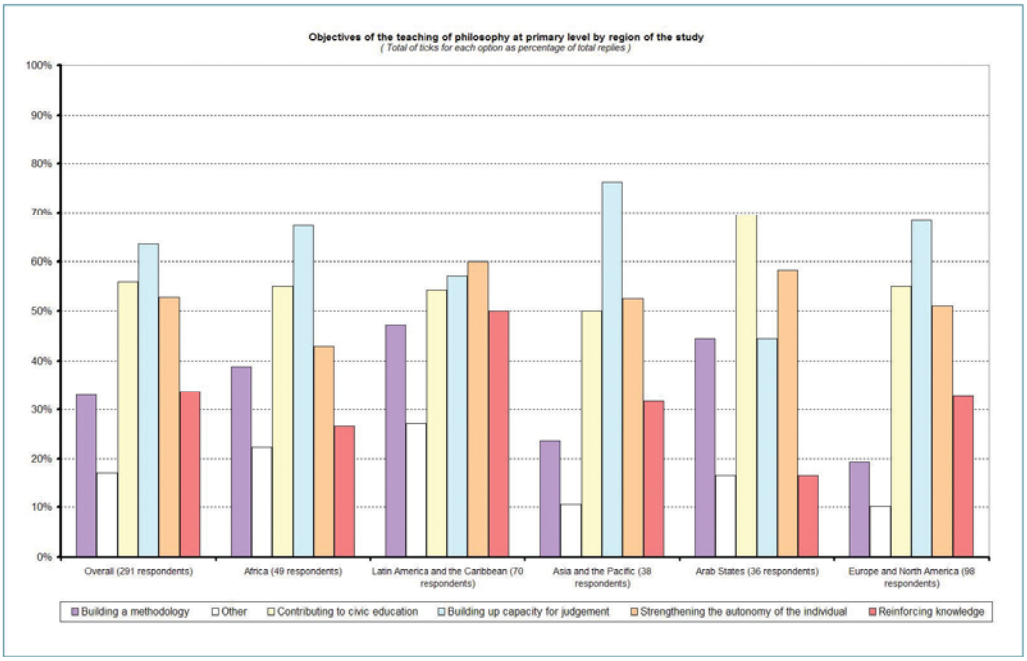
(101) Contact: Prof. Benson K. Wambari.

(102) Contacts: Dr Stan Anih and Father Felix Ugwuozo.

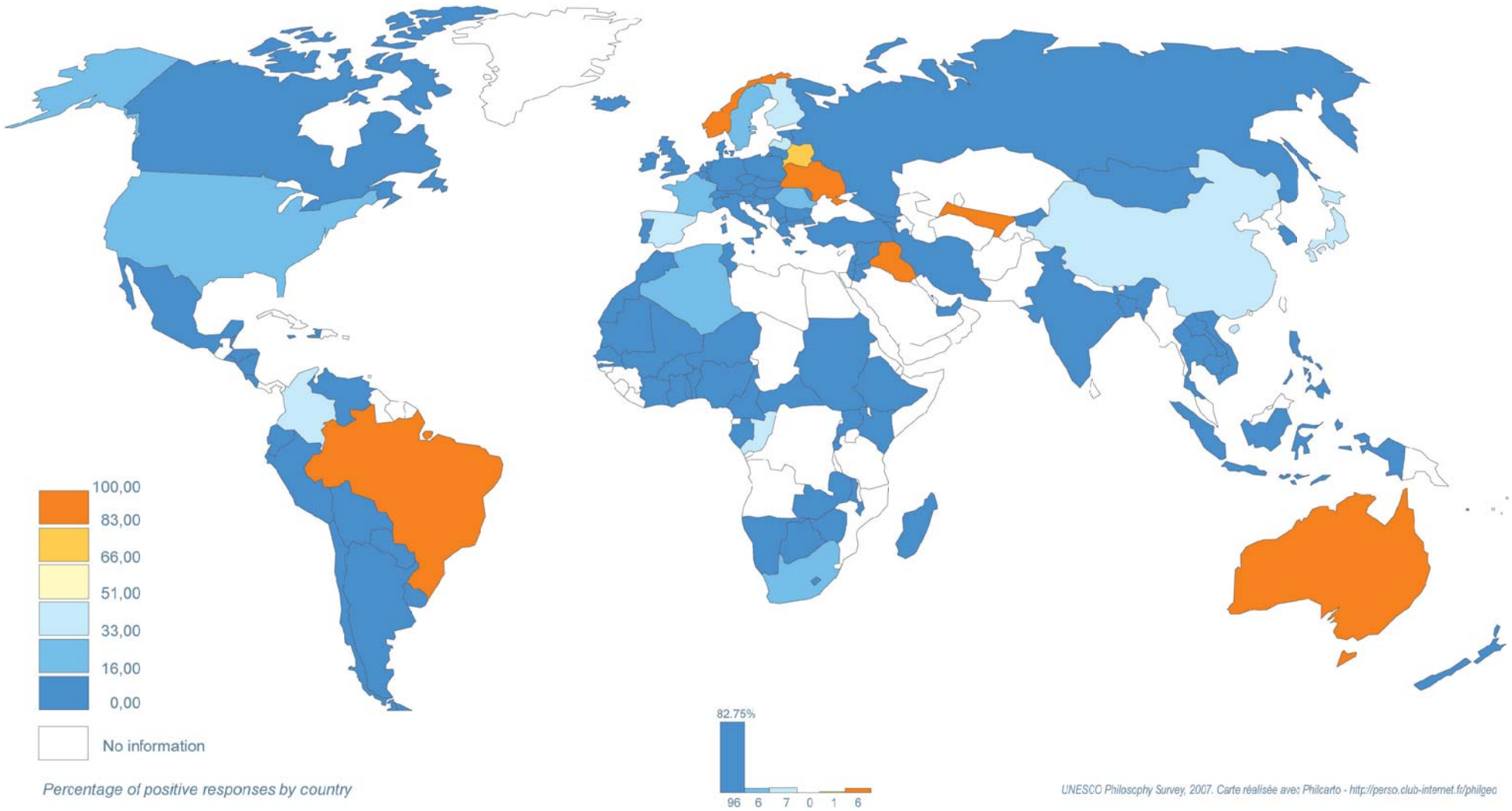
(103) Contacts: Prof. Lena Green and Prof. Willie Rautenbach.

IV. Philosophy at the pre-school and primary levels: A few figures





Q05 - Is philosophy specifically taught in your country at primary level ?



Conclusion: From what is desirable to what is possible

The pre-school and primary levels of education are determinant, because these are the years in which habits of creative and critical thinking are instilled in children. Encouraged by the body of research related to this area, especially in the fields of developmental cognitive and social psychology, and in the language and education sciences, the analysis of philosophy for children presented here is based on the presumption that it is possible to learn to philosophize from a very young age, and that this is, in fact, strongly desirable for philosophical, political, ethical and educational reasons.

This survey of P4C throughout the world shows the great progress that has been made in many countries with regard to introducing philosophical teaching practices for children from the ages of three to twelve years, and developing corresponding training programmes for teachers. Much valuable research has been and continues to be carried out on the philosophical, pedagogic and didactic implications of these practices and their effects on children.

There remains, obviously, a long way to go to develop these practices throughout the world. But this is not to propose for a moment that a universal, exportable model would be either possible or appropriate. This would be to ignore the diversity of situations, the plurality of cultural contexts, and the variety of education systems and their objectives. A plurality of practices and a diversity of pedagogical and didactic approaches throughout the world is highly desirable, because philosophy itself is greatly diverse. A great variety of strategies are advanced here, and the best among them are precisely those that welcome the richness that such differences offer.

CHAPTER II

Teaching philosophy in secondary education
The age of questioning

Introduction: The different aspects of philosophy in secondary education

It is not the goal of this chapter to offer a repertory of philosophical curricula around the world. Such a project would be quite useless. The teaching of philosophy today cannot be reduced to a series of curricula, official programmes, or teaching annuities. As the teaching of philosophy is a considerable issue in most educational systems, it seems wiser to approach the question from the angle of the problems that it raises; the sometimes temporary, sometimes longer-term solutions found to such problems; and the accommodations that these generate.

The different aspects of teaching philosophy to adolescents reflect the difficulties posed by this discipline and the concerns it raises among administrators, teachers and students alike. Several recent case studies are presented here; these are intended to function more as situations particularly representative of the questions we're addressing than as examples to be followed. But can a general survey of the position of philosophical education at the secondary level be absolved of such a task? It is hard to say. Sometimes philosophy's place seems to be shifting towards the universities; sometimes it seems to be gaining new ground within school systems. It should perhaps be noted that philosophy appears more and more to be treated as a technical discipline and so tends to be taught within specialized or even vocational courses, although it is generally subordinated to other subjects – such as civic education or different forms of religious instruction, –when it comes to teaching younger students. There is a strong tendency to attribute a growingly functional aspect to secondary education in general. This direction is visible not only in the proliferation of technical subjects in secondary schools; even the humanities are tending to lend increased value to functional subject matters. In the higher levels of secondary school – the levels in which the teaching of philosophy has historically had a place – the training of the mind is sometimes delegated to disciplines oriented towards action, such as the social sciences or political affairs. There is nothing in itself that is to be deplored in this tendency, even if it seems to be based on the illusion (found also at the university level) that a better training of the mind can be obtained by focusing on substantive content than on developing students' critical abilities. It is as though a structure based on education as developing students' logical faculties – their free judgement, their critical thinking – has been replaced by a concept of teaching as designed to persuade – of education as serving as a vector of key ideas that students are supposed to uncritically absorb. Yet the capacity to criticize all ideas, even those held to be just – in other words, the capacity to rebel – is an essential element in the intellectual training of young people. An obedient citizen may well be a good citizen, but he or she will also be able to be manipulated – and is also likely some day to take up positions other than only the career that he or she has trained for.

Other elements provide room for optimism. Throughout the world, communities of teachers and pedagogical specialists are playing an increasingly active role in promoting philosophy teaching and in opening up to larger networks the debate over teaching methods and practice that arises in some form or another almost daily. In this chapter we will look at examples of teachers' associations banding together in protest against the cutting of class time for philosophy, or to discuss cultural issues in the teaching of ethics in their country, and successfully proposing curricula reforms. These contributions are of immense value, and they have a key place among UNESCO's concerns with regard to secondary education and the place of philosophy within it[1].

(1) Roger-François Gauthier, *The Content of Secondary Education around the World: Present Position and Strategic Choices*. Paris, UNESCO, 2006 (in the series: *Secondary Education in the Twenty-First Century*). This study presents an analysis of the content of secondary education around the world and shows how questions of content – long ignored or judged to be self-evident – are in fact strategically important to the success of educational policies. It draws the attention of decision-makers and educational experts to the enormous scope and importance of the subject, and argues it must be treated clearly, methodically and consensually.

Methodology

In producing a report on the teaching of philosophy at the secondary level around the world, it is useful to ask what place the finished product is intended to occupy among the mass of information available via specialized publications, networks of experts, official documents and of course the Internet. In preparing this study, it became rapidly apparent that it could not be conceived as simply an analytical directory of practices in use in different countries. By choosing a report form over a compilation of contributions, as was the case for the *Teaching and Research in Philosophy Throughout the World*[2] series in the 1980s, we have, however, indicated that one principal goal of this study *is* the systematic identification of existing practices. But our intention is not to simply study the teaching of philosophy in secondary schools on a country-by-country basis, but to isolate and compare the principal forms and modes in which this teaching is carried out worldwide. To succeed in this endeavour, a basic hypothesis was proposed from the start: at the secondary level, the direction that philosophical education takes stems as much from the philosophical *content* taught as from any inclusion of philosophical ideas or skills within other disciplines in the school curricula. To put it differently, the overall presence of philosophy in schools must be considered.

A report such as this is a labour of synthesis, and as such provides a solid foundation from which to develop future actions. From the outset, several key issues were raised in constructing this report. First, the question of the *presence* of philosophy in schools. A crisis of philosophy must be noted in this regard, for the general tendency today is unquestionably towards decline – and there are multiple reasons for this. There will be no question in this chapter of trying to hide philosophy's somewhat tarnished image. Yet, in a context in which schools are expected to demonstrate a closer connection to the real, and current, world, philosophy is not always seen as particularly relevant. This malaise of philosophy, which goes beyond just the question of its presence in schools, is coupled with the *fragile status of teachers* at the secondary level – and philosophy teachers in particular. Difficulties that teacher-training systems face add to the steadily weakening relation between secondary education, universities and research, whereas these three levels should be mutually reinforcing one another.

Another question essential for understanding the malaise that philosophy in schools is confronted with today is illustrated by the extreme *variety of practices* included under the umbrella of 'the teaching of philosophy'. The data received during the course of this study suggest there is a dichotomy between philosophy's presence as a taught subject and the inclusion of philosophical concepts or ideas across other subjects. It is almost customary for reform movements aiming to reduce classroom hours in philosophy to claim inspiration from the philosophical nature of other existing or proposed subjects – most often classes in ethics, civics or religious education. Conversely, it happens just as often that other subjects allied with more political or sectarian doctrines are levered into place in the name of philosophy.

This chapter also includes an overview of the major forms that secondary education systems around the world can be grouped into. This indicates that philosophy has its privileged places – the higher levels of secondary school – but that it is far from restricted to them. On the contrary, in certain situations we can see a reallocation of philosophy from the higher levels of secondary schools to more technically oriented schools. This chapter examines the different practices used in these types of teaching, their scope and the different definitions or objectives assigned to them. To this end we have taken a close look at several examples that appear particularly representative of the major questions in connection with the teaching of philosophy at secondary level, and the challenges it must confront. These real-life examples also bring into question the relationship between the teaching of philosophy and local cultural traditions, as well as the choices that must be made between different pedagogical paradigms.

In addition to questioning the pertinence of these practices, this chapter proposes several avenues of reflection. The relationship between secondary school and university – a burning issue for the contemporary teaching of philosophy – is also broached.

(2) Daya Krishna, *Teaching and Research in Philosophy: Asia and the Pacific*. Paris, UNESCO, 1986. Also, *Teaching and Research in Philosophy: Africa.* Paris, UNESCO, 1984. (Numbers 2 and 1 in the series, *Studies on Teaching and Research in Philosophy Throughout the World.*)

This is supported by a number of more-specifically pedagogical suggestions.

In the first place, there appear to be two major approaches to the teaching of philosophy in secondary schools, which correspond historically to the two-sided nature of philosophical research. On the one hand, there is the theoretical or logical approach to philosophical problems – which places the accent on rational analysis and the development of students' logical and intellectual faculties through exercises in thinking and practical work on theoretical issues. On the other hand there is the historical approach to the teaching of philosophy – in which this is understood as a presentation and reflection on the contents of the 'philosophical tradition' or canon.

Secondly, it seemed appropriate to look not only at the benefits but also the limitations of the teaching of philosophy in schools. At a time when teaching is going through marked transformations, it would be too simple to sing the praises of philosophy without looking at the question of its pedagogical utility, its function, and the limits on its teaching. Yet there is a serious lack of studies and of recent data here. The present study, and the responses to the UNESCO questionnaire used to collect data for this study, have filled an important gap, however, by updating the available data on philosophy teaching throughout the world. The questionnaire has not only provided a country-by-country analysis of the teaching of philosophy, but through the respondents' comments and suggestions it has also provided feedback in the form of living images of how the evolution of educational systems is perceived and lived out by its participants. As one respondent wrote with reference to Spain, 'any hypothesis to do with the real work of the philosophy teacher in the classroom can only come from impressions obtained through contact with colleagues'. Thus the answers to UNESCO's 2007 questionnaire represent an essential contribution to the series of studies in this field that have been carried out by UNESCO since the 1950s.

Diotime-L'Agorà[3], an international review of didactics of philosophy, has also provided a very rich source of information for this project, particularly as concerns case studies from around the world. Finally, we have explored the aims and impact of the most notable reforms in this area.

(3) A quarterly review founded in 1999, *Diotime-L'Agorà* has been published solely in electronic format since issue No. 19 of November 2003. Edited by Michel Tozzi, a professor at the University of Montpellier III in France, *Diotime* is published on-line by the Centre Régional de Documentation Pédagogique of the Academy of Montpellier – www.crdp-montpellier.fr/ressources/agora.

I. The presence of philosophy in schools: Some controversies

1) The spread and removal of philosophy teaching in schools

Should we be speaking of a crisis of philosophy in secondary education? The term seems inappropriate if we take into account the diversity of trends at the international level, trends that cannot be reduced to negative or positive signs of trouble. In many circumstances, pressure to improve the status of technical, business, or applied academic subjects have led to a reduction and even cancelling of philosophy classes in schools. In other cases, cultural or political resistance have discouraged a more substantial presence of the discipline. Certain countries, such as Belgium, seem to wish to preserve a balance between the teaching of sectarian and secular or non-sectarian ethics, while at the same time considering the opportunity to double up or even replace these with actual philosophy courses. Elsewhere, as respondents from several African countries have informed us, the difficulties tied to university-level philosophy instruction are having an effect on teacher-training, contributing to a diminished interest in philosophy on the part of students. Moreover, the almost constitutional absence of philosophy in secondary education in English-speaking countries should be noted. At the very best it is available as an option, which is the case in the United Kingdom and in certain schools in North America. In Cambodia we are told that 'a few years ago the Ministry of Education withdrew philosophy from the primary and secondary curricula'. In the Republic of Moldova, philosophy courses in secondary schools have been replaced by classes in civics and law. These courses are taught by non-philosophers, while the course in general philosophy is optional and is excluded from the final three years of secondary school. In the Russian Federation, philosophy is not taught at the secondary level.

Nonetheless, the situation is not entirely negative. The cases of Morocco and Tunisia, and to a degree Brazil, show that awareness of the importance of philosophy can reach the level of politics. In Ireland, where philosophy is absent from schools, it is nonetheless credited with the capacity to 'create an active and enlightened citizen'. A Belgian correspondent sees philosophical education as a means for opening minds to 'global citizenship through philosophy'. In Chile, emphasis is placed on philosophy's social function – of 'guiding adolescents in issues concerning their sexuality, the dangers of taking drugs, and subjects of a psychological nature'. In Nigeria, a 'strengthening of values' is put forward in support of philosophy teaching. Debates, proposals and suggestions for change regularly arise, bearing witness to the energetic commitment of philosophy teachers around the world, and to their devotion to the field itself. The lively discussions around recent changes to teaching hours within Québec's CEGEPS (Collèges d'enseignement général et professionnel, or 'General and Vocational Teaching Colleges') system show that, even when faced with reductions in the number of hours taught, or even the elimination of philosophy altogether, the teaching community is capable of organizing itself in response. The many teachers' associations and journals of philosophical pedagogy, and the development of remarkable events such as the Philosophy Olympiads[4], are all signs of a vitality that should be encouraged and supported. In particular, the idea of creating associations of philosophy teachers where none currently exist, and of their coordination at the international level, could substantially bolster philosophy's standing in different school systems.

(4) See Chapter IV.

What are the main reasons for this visible resistance to an increased presence of philosophy in secondary education? It would seem that pressure for increased scientific and technical training is sometimes, and wrongly, accompanied by a devaluation of the humanities. Philosophy is often the first to be sacrificed in such unfavourable environments, with literature and history generally being more solidly anchored in the local cultural identity. Philosophy is often viewed as a foreign – or frankly, Western – subject. In this respect it should be emphasized that the trend towards a general 'technicalizing' of secondary education is often part of a politics of national affirmation in which the quest for economic growth is accompanied by a reaffirmation of national identity. Another trend that needs to be taken into account is that of a persistent and animated dialectic between philosophy teaching (seen as synonymous with free thinking) and religious ethics. The recent reforms in the Spanish educational system are at least partly a result of the progressive secularization of the system, and directly bolster the place of philosophy in schools. The situation in Belgium is similar, though the positions are reversed. A Swedish correspondent, in answering UNESCO's survey, notes 'enormous resistance to the teaching of philosophy, manifested primarily by many of the country's religious groups'. It is worth keeping in mind that this dialectic can be presented in many different ways, and that claims for both an increased and a reduced position for philosophy in secondary education can be made by opposing sides and for opposing reasons.

A particularly delicate question that must be approached with appropriate caution concerns the relationship between traditional cultures and philosophy instruction. A teacher from Bangladesh, in responding to the UNESCO survey, writes that 'our culture is Oriental, but at the secondary level only Western, Aristotelian logic is taught'. The teacher has raised a significant issue here. For even though the training of the critical mind cannot be reduced to an ethical or cultural pedagogy, the material conveyed can easily appear to students and teachers alike to be abstract and stripped of concrete relevance to their culture. On this point, it should be noted that, while there were a great many responses to this section of the UNESCO survey, it was received with almost complete silence by respondents from Asian countries. A single Indian respondent wrote, very soberly, that 'Gandhi is debated', and two respondents from Thailand stressed the links between philosophy, Buddhism and religion. In Africa, on the other hand, there were a lot of responses. For example, a teacher from Botswana writes that 'this is a new subject and the majority of our senior lecturers were educated in the Western philosophical tradition. Thus they do not necessarily have an equal regard for other traditions'. In Côte d'Ivoire, philosophy teaching depends essentially on Western textbooks, with local thinkers almost entirely ignored. The same occurs in Niger, where 'the inadequacy of pedagogical training and the absence of resources for community-based training is a handicap in this field. Teachers have difficulty relating African cultures and the pertinent African or Africanist authors to philosophy'. And yet, the Central African Republic offers a course in African philosophy, in which African authors are studied in comparison with Western authors, while in Madagascar 'the course in Malagasy philosophy has been cancelled because they considered it to be already covered in the Madagascan course'. In Algeria, there is 'a strong presence of Arab philosophers such as El Farabi, Ibn Sina, Ibn Roshd, El Djabiri, and Hassan Hanafi' in course content. In Jamaica 'at university we teach the ideas of Garvey, CLR James, Nettleford and Orlando Patterson'. In New Zealand there is 'growing attention being paid to indigenous philosophies and ethical systems, though they are not associated with specific philosophers'. More often the preponderant influence of the history of Western philosophy is acknowledged (Cameroon), there is a habit of referring almost exclusively to the European tradition (Argentina), and the bulk of the curriculum focuses on

Greek, Medieval European, and modern English, German, and French philosophy (Chile). In Paraguay, during the last two years of secondary school there is a 'consolidation of the Western cultural heritage'. The protection of a cultural heritage must avoid any weakening of identity. Philosophy should not serve as a training vector for the transmission of a body of values. On the contrary, it should remain an open form of education that aims to train the critical mind – critical of knowledge as opposed to passively absorbing it. In Venezuelan schools we see, particularly at the university level, that 'in the majority of schools, the subject 'Latin-American and Venezuelan Philosophy' is an option (where it exists at all). It is only recently that it has become mandatory in a few schools'. Note also that a correspondent from Mauritius, where philosophy is taught through the last four years of secondary school, finds that 'Hinduism is taught expressly in order to preserve and promote cultural values'. Yet another Mauritian adds that the point of teaching philosophy in the island's schools is to 'preserve the ancestral culture and traditions' and to 'know their cultural ethos'. Another problem in many schools is that of providing students with access to the texts or libraries that would enable teachers to integrate the official curricula into the school. While there are important differences by country, region (urban or rural) and type of establishment (state or independent), it would appear that students only rarely have access to books and philosophy reviews and that, when they do, these collections are often out of date and constitute but meagre contributions to even an introductory education in philosophy. Supplementing classroom training with free reading is also an essential element of a successful education, in philosophy as in other subjects. It would fit perfectly naturally into UNESCO's priorities in this field to establish a programme addressing this deficit of materials. Let us note in closing what Professor Carmen Zavala wrote in 2005, in addressing the low esteem in which philosophy is often held by philosophers. She speaks of 'the view, widely held among contemporary philosophers, according to which philosophy serves and should serve no purpose', continuing; 'In Peru this view divides into two principal branches. The first, maintained by the Ministry of Education, consists in supporting the notion that philosophy is a Western mode of expression that we in Peru can and should ignore. Just as we should in general abandon the illusion of progress because it is a Western myth. This second branch of this view is promoted by the Consejo Nacional de Ciencia y Tecnología, the National Science and Technology Council (CONCYTEC). It critiques the possibility of any truly scientific knowledge, arguing that knowledge is itself merely a totalizing discourse that serves to justify the society in which it operates. In this view, philosophy is held, like literature, to be able at best to suggest new ways to approach questions. This point of view is backed up by a campaign to merge the teaching of philosophy and of literature. That is to say, to remove the specialization in philosophy from the country's state-run universities'[5].

2) Teaching philosophy through other subjects

The animated debate over philosophy instruction in secondary school that has been going on in Belgium for some decades seems to us to be representative of the tensions between philosophy, religion, and ethics. It reflects a dialectic between sectarian and non-sectarian education that is also to be found in Spain, for example. As Professor Véronique Dortu reminds us in outlining the history of philosophy teaching in French-speaking Belgium, the introduction of a non-denominational ethics course in Belgian schools occurred in the context of an old rivalry between Catholic establishments and secularizing forces[6]. Introducing a course in secular ethics was supposed to create a balance with religious education, which had long been considered the sole carrier of morality

(5) Carmen Zavala, 'Repensando el para qué y el cómo de la filosofía'. communication presented at the National Congress of Philosophy in Peru, 2005.

(6) Véronique Dortu, « *Histoire belge des cours philosophiques* », in *Diotime-L'Agorà*, 21, 2004. www.crdp-montpellier.fr/ressources/agora.

(7) Ibid.

(8) *Entre-Vues, Revue trimestrielle pour une pédagogie de la morale,* 48/49 and 50, 2001. Belgium. www.entre-vues.be

and civics. The Pacte Scolaire, written into law in 1959 and subsequently revised to include references to Islam and to Orthodoxy, has brought about the following situation: 'In official as well as in pluralist primary and secondary institutions, the weekly calendar includes two hours of religion and two hours of ethics. In subsidized, sectarian independent schools, the weekly calendar includes two hours of instruction in the corresponding religion. By religious instruction is meant instruction of a religion (Catholic, Protestant, Judaic, Islamic, or Orthodox) and of the moral code inspired by that religion. By ethical instruction is meant instruction in non-sectarian ethics'[7]. The main arguments for and against replacing these 'philosophical' courses with an actual course in philosophy have been developed in two special issues of the Belgian journal of ethics teaching, *Entre-Vues*[8]. At the social and cultural levels, the coexistence of courses of a sectarian nature with ethics courses of a secular or non-sectarian nature gives cause for concern about a weakening of republican equality in favour of maintaining 'moral communities' tied to religious, sectarian identity. According to Professor Dortu: 'the Pacte Scolaire has only reinforced the isolation of these networks, and in according absolute legitimacy to the coexistence of ethics and religion classes, it has locked out any possibility of doing things differently. There is no immediate interest in the idea of creating a philosophy course'[9]. The situation in Flemish Belgium, however, has evolved such that since 1989, students in the life sciences stream take a course in 'Philosophical Currents' (*wijsgerige strommingen*). This is one of the reasons that so many practitioners have felt pushed to speak of a second-best solution in the form of a combined course on sectarian and secular ethics. This suggests that the desire for secularisation had led to countering sectarian ethics courses (containing the essence of religious education) with mirror-image courses in which non-sectarian ethics would be taught. But these courses seem to have blocked the path to any ulterior introduction of a course in philosophy itself.

At a strictly pedagogical level, such ethics courses present three immediate difficulties. The first is inherent to the very nature of the field of ethics, in that it exerts a constant pressure to move away from logic and epistemology, as well as from any systemic review, even a summary one, of the history of philosophy's principal ideas. Secondly, as Dortu underlines: 'So-called "philosophical" courses are no longer subject to final evaluation. But in the students' eyes, a course with no final exam is an unimportant course. So it is not taken seriously, and the rumour quickly spreads that not much of anything happens in it. Having taught ethics for four years in various different institutions, at every grade level and in every stream, I can attest to this. In every new class, the same problem appears: convincing the students of the utility of the course and the importance of applying themselves to it'[10]. Thirdly, most accounts indicate that, because of the special nature of these courses – which are more concerned with counterbalancing sectarian ethics than with occupying an independent position in the school curriculum – non-specialized teachers are generally called upon to teach the discipline. This aspect seems to be an offshoot of a differentiation among educational zones. Referring again to Dortu: 'No specific qualifications are required to teach ethics or religion. While those with degrees in philosophy or romance philology or history are often given priority, it is not uncommon to come across teachers with degrees from other faculties, sometimes even working without teaching aids. The two hours of ethics or religious studies are very often the time slots that nobody wants'[11]. However, the report on including more philosophy in education (*Introduction de davantage de philosophie dans l'enseignement*), delivered to the Parliament of the French Community of Belgium in November 2000 by Deputy Bernadette Wynants, confirms that 'there is an almost perfect consensus on the need to introduce more philosophy in education', with differences of opinion concerning only the means of achieving this and the relationship between philosophy courses and courses in

(9) Dortu, *op cit.*
(10) Ibid.
(11) Ibid.
(12) www.aipph.de

religious ethics. This follows a report by a 1992 *ad hoc* commission, the *Sojcher Report*, that outlines in detail the current debate in Belgium, and deserves to be read in its entirety[12]. It contains, notably, an accusation that schools are inadequately preparing youth to live in a pluralistic society, and insufficiently developing their critical thinking. Philosophy is posited as an answer to these deficiencies or gaps, in that it teaches students skills in analysis and argumentation. The Sojcher Report argues for a cross-disciplinary approach that would examine the various concepts underlying each discipline taught, and also promotes supporting the social studies as a group – these ideas amount to a transformation and decompartmentalization of philosophy courses so that they provide a true education in ethical pluralism. The ideal of philosophy teaching is defined as a training in philosophical questioning that crosses disciplinary boundaries. Such a project to transcend disciplinary divides is nonetheless likely to bump up against organizational problems, especially in relation to the training background and professional habits of certain teachers.
The situation in Belgium is no exception. Moreover, because of the discussions it has generated at different levels over the past years, it can even be taken as an illustration of the problematic dynamics that govern the relationship between philosophy and religious instruction – above all at the ethical level. This dialectic can be found all over the world. In certain German *Länder* (states), philosophy serves as a substitute for those students who do not wish to take religious studies. This is the case in Bavaria, among other *Länder*. We should also note the remarks of a respondent to the UNESCO survey from Botswana: 'there is an attempt to teach ethics at the secondary level. But at the same time there is resistance to ethics, primarily out of ignorance, which confounds ethical education with the teaching of religious morality'.

A simple collating of responses to the survey reveals – without even going into the details – a diffuse perception of the links that historically unite ethics and religion. This dynamic seems to be particularly active within Europe. While one German teacher notes that 'only those who are not taking religious instruction are required to choose philosophy or ethics in place of religious studies', another adds that in the same *Land* (state), 'this subject is called 'Ethics' or 'Values and Norms', and a third acknowledges that 'one must admit that many teachers of religious studies also display considerable expertise in philosophy'. In Finland, "Ethics and the Philosophy of Life' is an alternative subject for students who are not members of a church. In Ireland, during the last years of secondary education - sixth and seventh level - named State religion syllabus, which includes ethics, has a strong orientation towards the study of philosophy. In Luxembourg, moral education is taught by philosophy professors, while in Lithuania, philosophy is taught within their ethics courses. In Estonia, philosophy appears under the title 'Ethical Systems throughout History'. In Norway we are told that philosophical and ethical subject matter are covered at the primary and secondary levels in a course entitled 'Christian Knowledge, Religious Education and Ethics'. In India, philosophy is taught as 'Ethical and Environmental Education', in order to sensitize students to the preservation of the environment and to moral and religious values. We might take a brief look here at the moral education courses in South Korea as an example of the teaching of philosophy via other subjects.

Other respondents, in particular French, Ethiopian, Icelandic, Mexican and Uruguayan, stressed the secular nature of philosophy instruction in their countries.

A very interesting discussion has been underway these past years in Uruguay. A document produced in 2002 by Mauricio Langon, president of the Uruguayan Association of Philosophy, testifies to a lively discussion about the reorganization of the teaching of philosophy in the three final years of secondary school. Without touching on the issue of philosophy as a curricular subject, his proposal

(13) Mauricio Langon, 'Philosophie et savoirs au bac uruguayen aujourd'hui (II)'. *Diotime-L'Agorà*, 22, 2004. www.crdp-montpellier.fr/ressources/agora

(14) *Ibid*.

Box 12

Moral education in the Republic of Korea[15]

Moral education in the Republic of Korea is governed at the national level, as a fundamental part of the country's curriculum. It is one of the ten core subjects taught in primary and secondary schools. These ten subjects are: the Korean Language, Moral Education, Social Studies, Mathematics, Science, Music, Fine Arts, Physical Education, Foreign Languages, and Art. Ethics textbooks are prepared under the supervision of the national authority. Moral education is taught from the third year of primary school through to the first year of secondary school. Students have a choice between three courses: Civics, Ethics and Thought, and Traditional Ethics. We are at pains to take an integrated approach so that knowledge and the emotional understanding of morality lead to practical action. The content of moral education is divided into four life areas: i) personal life, ii) family, neighbourhood and school life, iii) social life, and iv) national life. Five values and fundamental moral virtues are chosen for each of these divisions. For personal life, these values are: respect for human life, diligence, honesty, independence and self-control. The values to seek in one's relations with family, neighbours, and school are: respectful behaviour, taking care of family members, etiquette and courtesy, cooperation, and love for one's school and home town. In their social life, students must learn the values of: respect for the law, consideration for others, protection of the environment, justice, and community feeling. Life within a nation requires: patriotism, fraternal love for one's people, awareness of security, efforts for peaceful unification, and love of humanity. Each unit in the manual of moral education covers several discussion points touching on contemporary moral issues. This is so that the students can deepen their thinking and share ideas about controversial moral issues. The subject of civics in particular is developed principally to help students foster their ability to make judgements. In encouraging role-plays and discussions in the classroom, we help them to develop moral values on their own.

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(Republic of Korea)

concerns a 'space for thinking about knowledge' that would be added to existing courses in order 'to open the possibility of philosophical reflection beyond the subject of "Philosophy"'[13]. It is a most advanced and interesting proposal in that it aims to create a veritable space for concrete interdisciplinary reflection, where philosophical thought would be put to the test by social and cultural phenomena, which are the subjects of other disciplines. Above all, this new exercise would not act as a substitute for teaching philosophy but would complement it in the same way other subjects do. Its advocates argue that it should be allotted 'two hours per week and per course' throughout the last three years of secondary teaching. The initiators of the project propose that 'to become a teacher of ERSS (Espacio de reflexión sobre los saberes – 'Space for Thinking about Knowledge'), there should be an open call to teachers of all subjects, who would have to submit a proposal and would receive special preparation before participating in this course. A teacher of ERSS would necessarily work in the classroom and in coordination with the teachers of other courses. ERSS would be supervised by a team of interdisciplinary inspectors'[14]. Thus, this collaborative teaching aims at creating 'regular spaces for dialogue, which will act as communities of pedagogical enquiry focused on the question of rupture and suture between disciplines. They would be able to update the problematics in relation to teaching in all subject areas. We are designing these spaces as centres for the ongoing training and improvement of teaching staff. The teacher training for this exercise will include courses, workshops and seminars, oriented towards training in active methodologies, theories of reasoning, communities of enquiry and meta-cognition – and towards the psychology and sociology of knowledge. Our hope is that this systematic training will occur regularly in the teacher-training institutes (Instituto de profesores artigas, IPA, and Institutos de formación docente, IFD)[16]'. A similar and doubtless complementary proposal has been presented by the Philosophy Inspectorate of Uruguay, calling for the creation of an inter- and trans-disciplinary class, reciprocal and complementary to the organization of subjects into curricula, and conceived as a meeting space

(15) By Suk-won Song, prepared for the delegation of the Ministry of Education of Malaysia during its visit to the Republic of Korea on 13 September 2005. www.moe.go.kr

(16) Mauricio Langon, 'Philosophie et savoirs au bac uruguayen aujourd'hui (II)'. *Diotime-L'Agorà*, 22, 2004. www.crdp-montpellier.fr/ressources/agora

for the different fields of learning, in which ideas and methodologies from diverse disciplines can come together, where criteria are not given in advance but will themselves be subjects of discussion. The Inspectorate holds that a philosophical disposition would be a precondition for teachers of this class, regardless of the discipline in which they have been trained, and that a philosophy training course would be needed to provide backup for the conceptual and metaphysical background required to approach such questions. Taking into account the responses to the UNESCO survey, this proposal is the source of a considerable advance in philosophy teaching in Uruguay; it was noted that a subject called 'Critique of Knowledge' has also been responsible for positive developments in philosophy instruction. The importance of this seems to go far beyond the borders of this country and to be of general interest.

Many respondents to UNESCO's questionnaire stressed that philosophical notions come up elsewhere in social studies and the social sciences. Let us add to that the opinion expressed in one response from Germany – that it is absolutely necessary that philosophy and logic be integrated into the natural and exact sciences.

3) The dynamic between secondary level and university

Aside from a philosophy course introduced in 1996 in certain secondary schools in Ontario[17], philosophy in Canada is taught at the post-secondary and university levels in what are known as Junior Colleges in the English-speaking regions, and in CEGEPs (Collège d'enseignement général et professionnel – 'College of General and Vocational Education') in both English- and French-speaking Québec. It is worthwhile citing the account written by André Carrier, a teacher at Lévi-Lauson secondary school in Québec.

A Canadian respondent to the UNESCO survey tells us that 'a curriculum addressed to secondary-level students is presently being tried out in certain schools'. There are training programmes in social studies that include teaching of a philosophical nature. In Ontario, for example, these subjects include classes on the environment, on life styles, civics, and economic institutions and activities. An Ontario Ministry of Education document from 2004 outlining the social studies curriculum of state-run schools for the first through to the sixth years of school includes among subjects studied 'the effects of change on physical and human characteristics; the structure and functioning of a democratic society; the roles, rights, and responsibilities of citizens; exchanges in a world marked by interdependence and pluralism'[18]. Here we see an interesting phenomenon, that is, the drawing of philosophical themes into educational preparation for citizenship. We should also mention the 'Philosophy in the Schools Project', created in 2000 under the aegis of the Canadian Philosophical Association[19]. The purpose and sequencing of this philosophical training are representative of other types of pre-university training around the world, such as the Ciclo Básico Común at the University of Buenos Aires[20].

Now would be an appropriate moment to look at the differences in approach between university and secondary education.

4) Training for secondary-school philosophy teachers

The issue can be approached by considering two main questions. Have secondary-school teachers of philosophy received an advanced degree in philosophy? Have they received specific pedagogical training? Three main scenarios can be identified: i) cases in which a university degree in philosophy is required, ii) cases in which the university degree is accompanied or replaced by specific pedagogical training (a secondary-school teaching diploma), iii) cases in which other certificates suffice.

(17) In Canada, education is decided on at the provincial level, with curricula thus reflecting locally-determined priorities.

(18) Ontario Ministry of Education, 2004. 'The Ontario Curriculum: Social Studies Grades 1 to 6; History and Geography Grades 7 and 8'. www.edu.gov.on.ca.

(19) www.acpcpa.ca.

(20) www.cbc.uba.ar.

(21) European credit transfer system

Box 13

Secondary school philosophy courses in Québec, Canada

Forty years ago, the Québec provincial government created the CEGEP 'College of General and Vocational Education' system – a mandatory educational level for all students hoping to continue to either a university or to a technical career. Along with their specialized courses, all CEGEP students take classes in three core disciplines: philosophy, the mother tongue and its literature, and physical education. A 1993 reform saw second-language learning (English or French) added to these, but at the expense of teaching time for philosophy and physical education. Philosophy in particular was expected to educate students in logic, the history of ideas, and ethics – aims defended by philosophy teachers, moreover, in keeping with their experience in Québec. As in other disciplines, it was also expected to pursue cross-disciplinary goals with regard to general intellectual abilities. In this way, philosophy was part of a curricular approach aiming to integrate the different learning processes. Emphasis on a 'skills-based' approach to pedagogy, however, had an impact on the teaching of philosophy, by focusing it on the acquisition of measurable skills – or at least on skills that can be evaluated. This in turn translated into an obligation to translate the objectives of all disciplines in terms of activities or skills that the students would have to demonstrate. In philosophy, for example, terms such as 'distinguish, present, produce' are used to qualify the results expected from students relative to the proposed content.

The skills approach was greeted with deep reservations by those involved in the core disciplines, especially from the fields of philosophy and literature. Philosophy courses are designed as a learning sequence based on thematic content, intellectual skills and the history of ideas. They are organized progressively and in such a way that theoretical and practical knowledge gained in an introductory course are reinvested in the following courses. The introductory course is devoted to learning philosophical procedures in the context of the advent and development of Western rationality. In this way, students come to understand how thinkers treat a question philosophically, and they engage in the same process themselves by developing a philosophical argument. Textual analysis and writing a polemical paper are the preferred means for the practical development of this skill. The second level uses what has been learned of the philosophical approach in developing the problematic related to conceptions of the human being. Students learn the key concepts and principles with which modern and contemporary conceptions define the human being, and become aware of the importance of these in Western culture. Practical skills are developed through critical commentary and a philosophical dissertation. The third level leads students to take independent and critical stances with respect to ethical values. They learn different ethical and political theories and apply them to contemporary situations relevant to political, social and personal life. The three levels also have the subsidiary goal of developing reading and writing skills. In this sense, an accent is placed in each level on gaining acquaintance of a complete work, or on analysis of major excerpts, as well as on written output.

André Carrier[22]
Teacher, Collège Lévi-Lauson, Québec (Canada)

There are tremendous divergences around the world from these three scenarios, all the same. We shall quickly run through some of them, while stressing that we shall only be giving a few examples, as this study is not intended to be exhaustive.

1) *A degree in philosophy.* Examples of countries in which a Bachelor of Arts (B.A.) in Philosophy is required: Bahrain, Bulgaria (B.A. or Master's degree, M.A,), Central African Republic (B.A. and an M.A. in Philosophy, plus a CAPES teaching degree), Chad (B.A., M.A.), China (minimum of a B.A.), Côte d'Ivoire (B.A. or CAPES), Croatia (B.A., that is, four years of university), Cuba (a university diploma in social sciences or the humanities), Denmark (at least ninety ECTS credits[21]), Guatemala (the title of Profesorado de Enseñanza Media en Filosofia), Honduras (a degree in the social sciences, education, sociology or social work), Hungary (a university degree), Iceland (B.A. or M.A.), Iran (B.A., M.A.), Japan (minimum of a B.A. in Philosophy or a similar field such as ethics or aesthetics), Mauritius (B.A. in Philosophy), Mexico (B.A. or M.A.), Portugal (M.A.), Romania (B.A. in Philosophy), Senegal (CAES – Certicat d'aptitude à l'enseignement secondaire, 'Certificate of Aptitude in Teaching at Secondary Level'), Serbia (B.A. in Philosophy), Spain (M.A. in Philosophy), Syria (a university degree), Thailand (at least a B.A. – monks, having received a religious education, may also teach), Turkey (B.A., M.A. in Philosophy, Sociology or Psychology). In Austria, Bangladesh and Lesotho, an M.A. in Philosophy is required. In some countries, a different certification is required according to the level of secondary school to be taught. A correspondent from Poland summarizes these dual levels as follows: 'The minimum required to teach philosophy at the lower secondary level (*gimnazjum*) is a university degree (*licencjat*). A Master's degree is required to be able to teach in the upper secondary'.

(22) André Carrier, 'La réforme de l'enseignement de la philosophie dans les collèges du Québec'. *Diotime-L'Agorà*, 1, 1999. www.crdp-montpellier.fr/ressources/agora.

2) *Specific training in teaching, complementary or not to training in philosophy.* In some countries, accreditation to teach in secondary schools requires specific training, often but not necessarily in conjunction with a university degree. This includes courses in specific subjects among which philosophy figures, relative to its place in the secondary curriculum. Although this tertiary-level training might not be comparable to true specialization in the discipline, it makes it possible nonetheless to teach the various school subjects at a level considered by the national educational system to be adequate. In any case, philosophy receives no more special treatment than any other subject. Argentina is one country where teachers have generally followed non-university post-secondary training; Norway as well, where the teacher-training process follows after the regular four-year degree. Some teachers at the upper secondary level are university-educated and must have followed a university-level philosophy course. In the Netherlands, a Certificate of Higher Professional Education' is required. In Italy, an undergraduate university degree must be followed by a two-year programme at a Scuola di Specializzazione all'Insegnamento Secondario, 'School for Specialization in Secondary Education'. Offered by most Italian universities, accreditation from one of these specialized schools is required for all secondary teachers. Among university degrees that are prerequisites for training as a philosophy teacher in Italy are Modern and Classical Literature, History, Psychology, Sociology, and Social Studies. In several African countries, a university degree in philosophy (and other subjects, for that matter), must be followed by a graduate teaching qualification. In Botswana, a B.A. in the humanities – Theology or Religious Studies, including Philosophy – is to be completed by a Postgraduate Diploma in Education (PGDE). In Congo, philosophy teachers require a B.A. with a mandatory CAPES – 'Certificate of Aptitude in Teaching at Secondary Level' (Certificat d'aptitude au professorat de l'enseignement du second degré). Senegal requires the same certificate, although it is called a CAES (Certificat d'aptitude à l'enseignement secondaire). Madagascar requires a CAPEN – 'Certificate of Pedagogical Aptitude from an *École Normale*' (Certificat d'Aptitude pédagogique de l'École Normale) in Philosophy, in addition to a degree in Social Sciences or Theology. There are considerable difficulties in Niger, where a B.A. in Sociology and Psychology is required 'because this reflects the core syllabus taught at university', but where a respondent noted that 'although a CAPES is required to teach in the last three years of secondary school, because there is no training structure for philosophy in Niger, there are fewer than ten holders of that diploma in philosophy in the country, and all trained abroad'. There is reason to believe that Niger is not alone in this situation. Cambodia requires no more than a

(23) in Québec, the term 'baccalaureat' refers to the Bachelor of Arts (B.A.), or a first-level university degree.

(24) G. Obiols., M.F. De Gallo, A. Cerletti., A.C. Coulé, M. Diaz, A. Ranovsky and J. Freixas, 'La formation des professeurs de philosophie. Une expérience à la faculté de philosophie et de lettres de l'Université de Buenos Aires'. *Diotime-L'Agorà*, 18, 2003. www.crdp-montpellier.fr/ressources/agora

Box 14

Teacher training in philosophy in Argentina

There is a long tradition of philosophy as a subject taught in Argentina's secondary schools. Teacher training for this field is divided into two main streams: institutes of teacher training for non-university higher education, and university-level Faculties. The programme of the University of Buenos Aires' School of Philosophy and Letters includes the teaching of philosophy, literature, history, geography and anthropology. The faculty offers two degrees for each of these teaching fields: the '*Licenciado*' or Bachelor's degree, oriented towards research and non-teaching activities, and the '*Profesor*', largely oriented towards the teaching of the discipline at the secondary or other levels within the education system. At first the two streams are taught together, after which students in the B.A. stream have to write a thesis and those in the teaching stream have to take courses in general pedagogy, as well as courses specialized in the particular didactics of teaching philosophy. The conceptual content of the discipline is broken into four units: i) the basic questions in the teaching of philosophy, ii) teaching philosophy in schools, iii) the student, learning philosophy in an institutional context, and iv) the didactics of philosophy. The content is developed in classes combining theory and practice, in which proposals and analyses are integrated into their practical work, and emphasis is placed on students analyzing successes and problems encountered in their practice classes (short philosophy-teaching assignments in a secondary school). There are weekly consultation and exchange workshops throughout the second semester, to analyse the development of the classes as a group, to make any necessary adjustments, and to offer individual supervision of each student's lesson plans. There is no final exam, evaluation being based on the students' output throughout the year. This output is collected and submitted by the students at the end of their teaching assignments.

Source:
www.crdp-montpellier.fr/ressources/agora

university diploma and one year of training in a teacher-training centre. Israel requires an M.A. in Philosophy and a philosophy teaching diploma or teacher's certificate. Finland requires a university degree as well as teaching certification obtained through a university, though the degree can be in Psychology or Religious Studies. In one Canadian province (and doubtless elsewhere as well) we note a technical problem. 'The greatest challenge faced by teachers in Ontario stems from the fact that, while the province's curricula list a course in Philosophy, teachers cannot enrol in a Faculty of Education solely in order to receive certification as specialists in philosophy. To teach in Québec's CEGEPs, on the other hand, a minimum of a "Baccalaureat" in Philosophy is required'[23]. In Argentina, which seems to be typical of this region, a 2003 study by the teacher-education division of the Faculty of Philosophy of the University of Buenos Aires provides an in-depth analysis of the current situation[24].

In Uruguay too, a teaching certificate for secondary-school teachers, granted by the Instituto de Profesores Artigas, seems to be interchangeable with a university degree in philosophy. According to one respondent, requirements can vary greatly; 'Nearly 80 per cent of philosophy teachers at secondary school are qualified as philosophy teachers, or are graduate students in the teaching of philosophy. Others have at least a B.A. Many have university degrees, although not necessarily in philosophy, but in psychology, or similar'. Another notes in confirmation of this scenario that the system can call on legal or scientific professionals if there are no formally qualified philosophy or humanities teachers available. Let us note that by 'philosophy teacher', we mean not a university professor, but anyone holding a Profesor de Filosofia ('Philosophy Teacher') diploma. Furthermore, as we are reminded by yet a third writer, there are a number of M.A. available in the humanities which give the right to teach philosophy and, need be, a simple B.A. will suffice. Yet another correspondent adds that philosophy is often taught by lawyers.
3) *University degrees in other disciplines.* Allowing graduates of other disciplines to teach philosophy highlights a delocalized aspect of secondary philosophy teaching. In some cases this disciplinary confusion is due to the fact that these degrees already include a significant philosophical education. More often there is a tendency to believe that a philosophical education requires no training in a special discipline, in other words, no specific knowledge-set is needed in order to learn philosophy. It is often the case in Europe that philosophy teachers hold degrees in other fields that have nonetheless supplied a significant education in philosophy. We learn from Germany that the situation varies significantly according to the politics of the different *Länder* (state). For some, a university degree in philosophy is mandatory in order to teach in secondary schools. For others, philosophy courses are sometimes given by teachers trained in religion or other disciplines. Among the latter, the most common degrees appear to be in literature, history and mathematics. Another writer from Germany informs us that 'philosophy courses have often been revised, and new elements such as practical philosophy have been introduced; allowing teachers with other areas of specialization to be retrained to teach philosophy. But the great majority hold a degree in philosophy'. It is sufficient in Greece to hold a university degree in the humanities, – be it in ancient or modern literature, history or theology. In the Republic of Moldova, a degree indicating post-secondary studies in philosophy, history, political science or sociology is mandatory. Secondary-school classics teachers in Cyprus are regularly given the task of teaching philosophy. In Algeria, a social sciences degree is considered adequate for teaching philosophy in secondary schools. In Burundi it is usually teachers who have studied literature or psychology who give the philosophy courses. They are selected because they took one or two philosophy courses themselves (for example 'Introduction to Philosophy') early on in their university studies. The same holds true in Burkina Faso for psychology graduates. There as well it is reported that 'some secondary establishments recruit teachers of a low level because of problems with salaries'. In Rwanda secondary-school philosophy teachers are required to have either a B.A. in Religious Studies or in Philosophy, or an M.A. in Education. In Zimbabwe 'the basic qualification for teaching philosophy in primary and secondary schools is a degree in education at the appropriate level'. In Colombia, philosophy

is taught by graduates in philosophy, literature, education, history or the social sciences. For Costa Rica, training in theology is sufficient, as is training in social sciences in Ecuador. Haiti requires university training in the field of the human and social sciences, and Honduras in the social sciences, pedagogy, sociology or social work. There are other cases where one makes do with the available means. According to one respondent in Bolivia, only a small number of teachers hold a degree in philosophy. Experience in Chile is that 'in the smaller localities, where there are hardly any philosophy teachers, practically any other degree will be considered adequate'. In Paraguay, a philosophy teacher could be a teacher in the social sciences, a lawyer, a seminarian or a psychologist. The same respondent adds that 'a Paraguayan Philosophy Society was founded ten years ago, with the primary purpose of promoting secondary-level instruction. To this day it has been unable to take proper form. For the past seven or eight years, two institutions – Salesian and Jesuit – have trained philosophy teachers. Little-by-little they are working their way into the system. Before that, the subject was covered by teachers trained in social studies, and also by lawyers, psychologists or ex-priests. Very few held degrees in philosophy. Thanks to the presence of these two institutions, even though they are sectarian, the situation is changing bit by bit'. There are many accounts from Venezuela attesting to the heterogeneous educational backgrounds of philosophy instructors. We hear of philosophy teachers with degrees in sociology, psychology, literature or education, or with a diploma in history, art, mathematics and even law. One correspondent explains that 'the opportunity to teach can be offered to anyone with an M.A. in teaching, or any other subject that is not specifically science or mathematics. The same is true for related subjects such as sociology and theology, and for people having completed non-accredited ecclesiastical studies'. In other words, 'as a general rule, secondary-school teachers are *not* philosophers, and even come from quite unrelated fields or careers'. In short, concludes another, to teach philosophy in Venezuela one can count on 'practically any higher education qualifications', adding that 'there are cases of teachers with incomplete academic training, that is, who haven't finished their studies'.

What can we conclude from this overview? It is clear that many secondary-school philosophy teachers have not received a university education specializing in philosophy, with training limited in many cases to a few courses in philosophy, to credits equivalent to a one- or two-year philosophy diploma, or to philosophy taught through other subjects. Sometimes such incomplete training is supplemented by accreditation through teaching schools or certificate programmes. This situation clearly stems in part from the gap between the number of philosophy teachers – in those countries where the subject is included in the academic curricula – and the number of university graduates in philosophy. On one hand it is certain that being a schoolteacher is only one of the professional options available to philosophy graduates, and not always the most appetizing at that. On the other hand, there's no hiding the fact that, by its very nature and especially in certain labour markets, school teaching is capable of absorbing graduates of other subjects. Philosophy, which is often considered to be of a low technical level, can be seen from this point of view to act as a social shock absorber.

But there are other, particular situations that must be taken into account. For example, in Brazil – where, since the subject was abruptly introduced into the academic curriculum, there has been a problem finding qualified staff. But that can be seen as a transitional phase; the need to review the specifics of philosophy teaching in countries with no specific training requirement represents a real educational issue for the future.

5) Observed reforms: To what end?

Two reform processes deserve to be looked at here, because each in its own way has had a special resonance within the field of philosophy teaching. We are referring to **Spain** and **Morocco**. The quantity of commentaries on them, as well as their high profile in the press, bears ample witness to this fact.

An interesting view of the Spanish case is offered by Miguel Vasquez, a philosophy

(25) The two years of the bachillerato make up the final two years of secondary school.

teacher in Galicia and one of the members of a working group on the teaching of philosophy in that region. The secondary school system in Spain is divided into four main stages: early childhood education (up to six years of age), primary education (six to twelve years), mandatory secondary education (twelve to sixteen years), and the *bachillerato* (for students of sixteen to eighteen years of age)[25]. This structure was established upon the passing of the 'Ley de Ordenación General del Sistema Educativo' ('Law on the General Planning of the Education System', or LOGSE) in 1990. Problems in the application of the law, and the many criticisms it received, led the government to legislate a modified version of the law in 2002, the 'Ley de Calidad de la Educación' ('Law on the Quality of Education', or LCE). During the first stage of this reform – given legal expression by the LOGSE – there was significant regression in the subject areas assigned to secondary-institute philosophy departments, with regard to the number of mandatory courses as much as to the number of class hours. To better understand this regression, it is useful to take a historical viewpoint and note that the relative place of philosophy in the Spanish system has followed a long road. Suffice it to say that two subjects, an introduction to philosophy and the history of philosophy, were offered through almost the entire pro-Franco period. That is how things stood when the LOGSE was introduced, whereupon philosophy was no longer compulsory in the first year of the Bachillerato, except for students assigned to one of its three streams. This of course entrained a reduction by roughly one-third in course hours taught. Only 'History of Philosophy' remained mandatory for all final-year secondary students. If, furthermore, we take into account that the educational reform also reduced the weekly hours for all subjects from four to three, then we can understand the collective discontent of the teaching body, forced in a great many cases to teach subjects foreign to their departments – such as history or geography or the 'alternative' to religion – in order to make up the missing classroom hours. Remember as well that during the socialist period a new subject, Ethics, was introduced in the mandatory fourth year of secondary school. This new subject, however, did not go far to compensate for the ground that philosophy had lost as a subject taught at secondary-school level. Indeed, it must be taken into account that in autonomous communities, which have no native language of their own, ethics is given two class hours per week, whereas students in other communities take only one hour per week.

The LCE, along with other measures taken before its enactment, introduced changes in the application of the LOGSE. First, philosophy was once again made mandatory for all streams of the *bachillerato*. These changes also served to strengthen its curriculum, and were favourable to new optional subjects tied to the philosophy department. In Galicia, for instance, the following optional subjects have been offered in the *bachillerato*: 'Ethics and Philosophy of Law', 'Philosophy of Science and Technology', 'Introduction to Political Science', and 'Introduction to Sociology'. The first draft of the LOE provided for the cancelling of Philosophy I in the first year of the *bachillerato*, which prompted an impressive mobilization of Spain's associations of philosophy teachers, with remarkably virulent contributions to open Internet forums. There are very good reasons for defending the unarguably important role that teaching philosophy can and should play in the development of autonomous and critical citizens. This, notwithstanding some dubious extremist positions - 'without philosophy there is no critical thinking' -, as if the critical dimension couldn't also exist in other subject areas; as if there was no such thing as dogmatic academic philosophy (as had once been the case); as if one of the irrevocable purposes of the education system was to provide jobs for philosophy graduates. These reasons seem to have been echoed in the Spanish legislatures, for in the final version of the LOE – already approved by parliament – philosophy was maintained as mandatory in

(26) An outline of the reform is available at: www.maec.gov.ma/osce/en/index.htm. One can also consult an article of the Moroccan Association of Philosophy Teachers at www.crdp-montpellier.fr/ressources/agora (In French).

(27) *Charte nationale d'éducation et de formation*, Commission Spéciale Éducation Formation, Kingdom of Morocco. www.dfc.gov.ma/Reforme/sommaire.htm

all streams of the first year *bachillerato*, even though the name has been changed and new and untested content has been added, and even though it is accompanied by a troubling uncertainty regarding its allocated class hours. There is talk of a reduction from three to two hours per week, with the goal of allowing room for a new subject from the sciences. We could say that Spain's philosophy programme is a combination of the French and Italian models. As in France, the 'Philosophy 1' syllabus is thematic. As in Italy, the 'Philosophy 2' syllabus in the final year of secondary school is historical. In each case there is a consensus among teachers as to the practical impossibility of teaching all of the content included in the two courses. So in practice, each teacher in the first year decides what to teach and what to exclude, making it possible, for example, for one teacher to devote nearly an entire semester to logic and for another not to include it at all. In the second year (the final year of secondary school), decisions about the syllabus are determined by the university entrance exams, which are organized by the university districts of each autonomous community. The exam in Galicia comprises a philosophical essay based on a subject linked to a list of twenty authors – chosen from among the greatest figures in the history of philosophy. But each centre's department is free to choose only eight of those twenty, on the basis of which the work for the semester will be organized.

The reform process of the Moroccan educational system, launched in 1999[26], and grounded in the *Charte nationale d'éducation et de formation*[27], improves philosophy's position relative to the earlier reforms of 1975, 1978, 1981, 1984/5 and 1995. The 1999 reform established a new pedagogical organization, divided into primary school (six years), lower secondary school (three years), and qualifying secondary school, which includes a one-year core programme taken by all, followed by two final secondary school years leading to the awarding of the *baccalauréat* certificate. Students in these final two years are divided into two main streams: general, and technical/vocational[28]. Each of these streams is divided into different sections. The general stream includes scientific, literary, economic and social studies. There are sixteen regional academies of education and training, with the mission of enacting educational policy in the context of a progressive decentralization of the system. Philosophy appears as an independent subject in the last two years of this secondary system. The programme is divided into four conceptual areas the human condition, knowledge, politics and ethics[29]. Under each area, concepts drawn from everyday language and introducing different meanings for analysis are the starting point for reflection and questioning. As an example, the theme of 'human condition' introduces the following notions: 'the person', 'the Other', 'history'. The courses can be adapted, with their titles changing according to the area of specialization: 'General Philosophy' in the scientific stream; 'The Human Being' in literature; 'Society and Change' in the economic and social streams; and 'Activity and Creativity' in the technical/vocational stream. In this regard, Professor Zryouil specifies that the authors of the curricula have preferred to opt for a programme of introduction to philosophy and of promotion of its advantages. This is why only two themes appear in the curriculum accompanied by specified directives that take into consideration this age range. These themes are: 'What is philosophy?' and 'Nature and culture'. 'Citizenship Education' is included at lower secondary-school level. Philosophy's strengthened status made it possible for the Moroccan Minister of Education to announce on the occasion of World Philosophy Day in 2006, that 'philosophy is an integral part of the national education system because it is taught at all levels of secondary and qualifying schooling'.

We can also refer to the instructive and stimulating remarks made by the Secretary General of the Moroccan Association of Philosophy Teachers, who notes that the teaching of philosophy in Morocco has gone through two stages. At first, philosophy was taught in French

(28) A preliminary report on this reform was released in June 2005. *Réforme du système d'Education et de Formation, 1999–2004'*. Commission Spéciale Éducation Formation, Kingdom of Morocco. www.cosef.ac.ma

(29) Information provided by Professor Abderrahim Zryouil, Inspector and National Coordinator for Philosophy, Morocco.

using French text books. The end of the 1960s saw the 'Arabization' of the subject. At first, the teaching process was dominant, and philosophy teaching was focused on content. Because of this, the syllabus was reduced to the history of ideas, and the course book was full with knowledge in the form of courses from which philosophical texts were essentially absent. The philosophy course was actually a lecture series, being brought down, by most of the teachers, to a concern for the doctrine to be adopted in the teaching of philosophy. The second phase began with the reorganization of secondary schooling, initiated in 1987, according to the system of academies. In this context, philosophy teaching immediately saw a pedagogical discourse arise that was no longer concentrated on a concern with which doctrines to teach, but with *ways* of teaching – the pedagogic aspects of the acts of teaching and evaluating. Education became to be seen as a learning process, understood to be focused on the student. This resulted, in 1991, in the following changes: the philosophy syllabus was divided according to themes (for example, nature, culture, religion/philosophy or work/property); the student manual took on the form of a collection of philosophical texts; and the method of teaching, in which the philosophical text now occupied the principal place, was no longer reduced to a series of lectures. Such changes can generate questions of pedadogy, either concerning the usefulness of teaching philosophy, regarding the question of how philosophy students should be evaluated, or concerning questions of didactics.

The teaching of philosophy in Morocco has gone through other changes since 1995. A notional curriculum has been introduced (incorporating languages, art, technical subjects, etc.), as has a textbook comprising a range of philosophical texts and excerpts. The Secretary General thus makes the point that movements for change in philosophy teaching have brought up fundamental questions and led to a deepened examination of the act of teaching itself. Among possible obstacles, which are to be found in many other countries as well, Lazrak cites those that he feels it is most pressing to address, namely the insufficient time allotted to philosophy classes, the lack of working materials, the fact that there is only one textbook, the absence of a detailed and developed teaching method for philosophy, the rift that exists between philosophy teaching at secondary and at higher levels, etc. One can cite Professor Zryouil once again, who emphasizes that since 2003, the reform has institutionalized the necessity to 'liberalize' school textbook publishing, in order to diversify school manuals by introducing competition.

It is not always easy to find detailed information on secondary-school philosophy curricula, nor to access official syllabi. With regard to teaching in Morocco, one respondent to the UNESCO survey reported that 'philosophy is an integral part of teaching at all secondary-school levels, because logic and analysis are at the heart of all philosophical thought, so students are doing philosophy without knowing it. Students take philosophy as a new subject in the final two years of secondary school'. The reference to 'doing philosophy without knowing it' deserves to be emphasized, given that, as this writer indicates, no philosophy is taught whatsoever during the first three years of secondary school. Let us add that philosophy is also taught within a particular type of traditional education, as it is included in the final three years of the secondary cycle in the 'Law and Sharia', 'Lettres Originelles' (Islamic and Moroccan Studies), and 'Experimental Sciences' sections, under the title 'Philosophy and Islamic Thought', and alongside another subject, 'Contemporary Islamic Thought'. In this respect Zryouill explains that, even though the traditional education stream continues to be part of the Moroccan education system, it is no longer exempt from implementing the sole philosophy syllabus applicable to all streams, where Islamic thought is no longer separated from philosophy but is considered as a specific and important part of the universal philosophical thought. In a series of articles published in *Diotime- L'Agorà*,

Aziz Lazrak has discussed the difficulty of putting this curricular and pedagogic reform into place, notably insisting on the necessity of moving progressively towards a pedagogical model based on active student participation in the course, both through direct reading of texts and increased group discussion. Between the stated objectives of the reform, the ministerial programmes and actual pedagogical practice, we find the same problems as in other countries. In fact, the likelihood of achieving the reforms' goals seems to depend as much on an increased presence of philosophy in the curricula as it does on any real transformation of didactic practice. In this respect, it is always important to distinguish between curricular and didactic norms, and teaching/learning practices. To examine this in depth would require grass-roots observation and analysis of professional practices, not to mention taking into account the influences of individual key teachers and schools – that is, elements that are relatively independent of the system in use within the country or region in question. We must keep in mind the social and cultural objectives behind the Moroccan reforms, which is to intentionally anchor school teachings – both their content and the presentation of that content – in the contemporary social and professional reality. In this general context, the decision to increase the presence of philosophy might seem surprising - the reforms appear to expressly rebuff any suggestion of a disparity between professional training and social conscience and awareness. According to Zryouil, if one wants to sum up the novelty of the reform related to philosophy in Morocco, three salient points should e distinguished: teaching of philosophy starting from the first year in secondary education; generalization of philosophy teaching to all education streams with no exceptions; and integration of Islamic philosophy in general philosophy programmes as part of universal philosophical thought. The socioeconomic basis for up-dating school curricula in Morocco is derived from a heightened sense of citizenship. This last point brings the Spanish and Moroccan reforms closer together than one might have expected.

Vázquez writes that one essential aspect of the reform envisaged by Spain 'is the introduction of a new subject, Citizenship Education, arising from the new law, the LOE. At the secondary level, this subject will be assigned to the philosophy departments. It follows from this that a concern for this orientation towards citizenship education has also led legislators to change the name of the first-level *bachillerato* (fifth year of secondary school) philosophy course to "Philosophy and Citizenship".

Even though its curriculum has not yet been confirmed, it has been indicated that this name change implies a change in content as well. The change will likely mean promoting practical philosophy, ethics and politics in particular, and will mean cancelling the more theoretical branches, especially epistemology'. Although this has not as yet been confirmed, and is a point of conflict between political authorities and philosophy teachers, the driving spirit behind this process of educational change seems to be similar to that in Morocco.

(30) Aziz Lazrak, 'Philosophie de la réforme et réforme de la philosophie'. *Diotime-L'Agorà*, www.crdp-montpellier.fr/ressources/agora

Box 15

The philosophy of reform and the reform of philosophy in Morocco

All educational reforms presuppose a global concept of teaching and learning, of humanity and knowledge, of life and of value. We cannot imagine a philosophy of reform that is removed from philosophy and the reform of its teaching. But we have yet to see the generalization of philosophy teaching in all sections of secondary education. Have we been remiss in our philosophical duties? Why has no consciousness of the necessity of philosophy developed? What can be done to properly recognize the right to philosophy? How can we make this a priority for intellectuals, politicians and lawyers? Yes, the reform charter sketches objectives such as the development of citizens who are conscious of their rights and responsibilities and are tied to their dignity and their Arab and Muslim identity, but who are also tolerant and open to the rest of human civilization. These are philosophical values, and their inclusion implies there is a general need for philosophy to be taught. Philosophy's role, as I conceive of it, is to participate in training universal citizens and not just Moroccan citizens. The charter may be oriented towards the vocational, technical and scientific streams, but it is up to philosophy to question that orientation by criticizing the violent confrontations that we can have with the technical world. To strengthen philosophy's position is to strengthen the presence of culture and to emancipate the education system from its misery, from reductionism, from the lived world, from the struggle for self-preservation.

Any reform in the teaching of philosophy is in danger of having only a limited impact if philosophy teaching is decontextualized from its legitimate position central to the fabric of society and intellectual debate. The reform of philosophy teaching depends on the curriculum. We have learnt from prior experience that there have always been certain inconsistencies between content and stated objectives when it comes to philosophy teaching. Historically, we have taken two pedagogical approaches, the technician's, which makes technique an end in its own right, and that of pure knowledge – that is, knowledge for knowledge's sake. However, these two approaches wind up separating philosophy from life, students from the public sphere, and philosophy from its own teaching. If we are to avoid reproducing these two approaches we must sketch out a strategy of *complementarity* for philosophy teaching. This should take into consideration the curricular principles of continuity, of specificity and of gradually increasing the intellectual demands of a course. Such a strategy also includes more closely relating the teaching of philosophy to other subjects. For example, no training of the critical mind is imaginable if it is separated from the practice of literary and historical criticism. What's more, if it doesn't address the real-world situation of the classroom – by detailing real philosophical exercises in meaning, discourse, reading and writing – then the reform of philosophy teaching will be in name only. We cannot reform the teaching of philosophy without also reforming our current methods of evaluation. Evaluation has to be demystified by freeing it from 'monism' and 'uniformism'. In short, evaluation and freedom must be reconciled through adopting the principle of plurality.

Aziz Lazrak[30]
Secretary General
Moroccan Association of Philosophy Teachers
(Morocco)

II. Suggestions to reinforce the teaching of philosophy at secondary level

1) The construction of the critical mind: The cognitive, affective and social subject

Despite the nuances of the different teaching tools and methods, learning philosophy in an educational setting presents a relatively uniform face whatever the age of the apprentice philosophers. Of course the age of the students will have an impact on how they respond to being introduced to philosophical ideas: whether they are young children watching their powers of critical thinking develop from their sensitivity and imagination, or adolescents confronting crises of identity, or adults. By adolescent we mean here a child entering the process of puberty, around eleven to thirteen years of age in the West, with all of the tremendous physical, psychological and social transformations associated with this period.[31]

Adolescents seem called to question their situations almost despite themselves, often becoming argumentative in order to affirm and reassure themselves – to dampen the question's fire. The evolution, or even revolution of the individual during this phase of development has significant consequences that need to be taken into account in his or her education. There are two essential points to keep in mind: i) if we are to believe what psychology has to say in this regard, and particularly psychoanalysis, the arrival of adolescence marks a crisis of self-perception that forces the adolescent to rearrange his or her psychological relationship to the world into a complex flux that moves back and forth between childhood and the lure of the new environment. The adolescent's relationship with the world, with others, and with himself or herself sets in motion a problematic process of structuring and restructuring, which has its share of astonishment, fear, delight and suffering. ii) Adolescents' perceptions of others as helpful or threatening – be they authority figures such as parents or teachers, or a peer group – become determining factors in the positions they take and how they react. This is the human context into which the educational proposal of learning philosophy is often introduced, confronted with the questions, implicit or explicit, that adolescents ask, awash as they are with emotions, surprised by the transformations of their bodies, their voices, their sexuality: What is happening to me? Who is this person I am becoming? What actually am I, and what do I want to become? They are shaken, destabilized, by these questions arising from within themselves, by the emotion of becoming independent people, forced to assimilate their solitude. This can explain some of their reactions to their immediate environment (often expressed through aggression or a withdrawal into themselves). Problems arise with how knowledge is dealt with at school: the loss of reassuring cognitive reference points, the vagaries of learning and the risk of failure weaken a self-esteem already shaken by feelings of insecurity and an absence of consistency that are common to those going through such a process of mutation. Often, the more one is cracking apart on the inside, the more one substitutes an exuberant or confrontational external attitude, in an attempt to control the unruly forces within.

The adolescent philosopher, or the beginning of human questioning. How then do we encourage students whose self-awareness is fraught with emotion to rationally question their own identities as individuals with the freedom of thought? How do we bring them to ask questions and to apply themselves to finding their answers (the philosophical attitude), especially when such questioning can be so deeply disturbing (coming as it does from a body experienced as foreign and strange) that they often want only to silence it, or at least appease it? How do we cultivate a questioning spirit in those who, unsure of themselves, desperately seek certainties, often turning those very certainties on their head in acts of defiance? What pedagogical and didactic approach can teachers use to help adolescents move from the matters that

(31) According to Michel Tozzi (France) www.philotozzi.com

continually preoccupy their thoughts to questioning their own identity: from an emotional to a rational response to the world about them?

Box 16

The encounter of the adolescent with philosophy

Whereas psychologists listen clinically to individual adolescents, asking them to describe their feelings about themselves and their lives and trying to help them put their suffering into words, the philosopher-facilitator leads a community of enquiry, comprised of rational individuals, in a conversation about the search for meaning in life that is a natural stage of human development. This existential search is treated as a subject to examine and discuss, and the philosopher-facilitator works with the group to develop their ideas through questions of a cognitive nature, such as: 'In your opinion, what is the difference between a child and an adolescent?' 'Between an adolescent and an adult?' 'Can an adolescent be an adult already?' 'Can an adult still be an adolescent?' The questions explore the concepts of child, adolescent and adult and consider how far these concepts can be extended, by looking at particular examples and discussing in which ways these concepts are relevant.

These questions operate through conceptualization and argumentation: 'When can one say that an adolescent is free?' (the concept of freedom); 'In your opinion, why do adolescents often question the legitimacy of rules?' 'Are they right or wrong to do so?' (concepts of rules and the law, legality and legitimacy, ethics and politics); or 'As an adolescent, what do you think of other people's opinions? Are they justified? (concepts of other people, of opinions or ethics).

Whereas psychology takes a cathartic approach to the verbal expression of emotions, philosophy looks to language to work through conceptual ideas, which can also be cathartic for the adolescent in the way that it distances and objectifies these ideas, and from them creates an objective understanding that is shared by the group. Because the personal implications of the word 'adolescent' may inhibit students' willingness to speak, we can replace it with a more generic term – 'people', 'individuals', 'us' ('Why do we often criticize the legitimacy of rules?') – students will nonetheless answer on the basis of their life experience.

For inhibited adolescents who are often afraid to speak out in front of their friends, and for those who are used to trying to impose their opinions, it is important too to discuss the objectives of the activity. It can be difficult and complex for them to recognize that this is not a win-lose activity, nor the time to demonstrate their toughness (often a problem with boys), but it is a search for meaning: it is a win-win situation, because all can gain by listening to the opinions and ideas of others. This presupposes that everyone is committed to the activity – the teacher's role and example as a 'valid interlocutor' (Lévine) is vital here, to overcome moments of self-doubt or low self-esteem – and committed to taking the questioning ever further, to satisfy its intellectual requirements. The community of enquiry must inspire a climate of confidence between the teacher and the students as well as among the group as a whole, to limit students' fears of being judged by their teacher or their peers.

This is particularly important with students who are failing academically while going through the turmoil of adolescence, and who may often be troubled by existing family or social problems. For these children, it is their relationship to the world in general, with others and with themselves, that is problematic, and a refusal to learn can be a manifestation of their great anguish at being confronted by a destabilizing stranger. It is this difficult relationship with the world that needs to be mediated by philosophical enquiry, and it is always surprising to see just how easily they can enter into it, perhaps even because of their exacerbated existential sensitivity – Lacan's 'pain of being'. It is important to choose issues that the students can relate to, so that the facilitator can draw them into critical thinking through conversation and discussion that is distinct from their other classes – this can alleviate the concerns of those who find written expression problematic – and in which they don't feel as though they are working (which is false, because they are working, just differently). It is important to impose a democratic structure on the discussion by establishing a few simple rules to determine whose turn it is to speak, and to ensure the students understand that they are not looking for any 'right' answers (as this would put them back into a situation of being academically assessed). The students are there to learn to express their ideas and to think through problems rationally by exchanging ideas and opinions, and to heal the wounds to their self-esteem that can come from feeling inferior or stupid when their school grades are bad. This can be achieved by valuing their opinions and working from the presumption that they can be taught to philosophize: in short, by being confident in their potential and letting them know it.

Michel Tozzi
Professor and expert in didactics
(France)

2) Theoretical and historical approaches to teaching

The Italian model of teaching philosophy in school is often considered to be the archetype of an approach based on the history of philosophy. Philosophy is taught in the last three years of scientific and literary secondary schools, as well as in teacher-education colleges. In fact, philosophy teaching in Italian secondary schools has long taken the form of a veritable course in the history of thought, organized by author from Thales to contemporary philosophers. In 2003, a national conference on philosophy teaching organized by the Italian Philosophical Association (Società Filosofica Italiana, or SFI) provided a

Box 17

The 'Brocca Programmes' in Italy

The new programmes propose to teach philosophy in all streams of secondary education, including technical, vocational and business streams, because in this period marked by complexity and rapid change we wish to give all students the possibility to learn skills that are fundamental to their personal development. This is a matter of helping them to come to their own opinions and make their own choices, to develop an informed understanding of the world around them, to think critically and creatively, to understand the issues underlying different situations, to become conscious of values and to be able to use information wisely: in short, to make them able to project themselves into the future both in terms of making decisions about the direction of their studies or professional activities and participating creatively in society. The presence of philosophy in all streams is motivated by its capacity to awaken a critical and problem-solving approach; to allow for a closer relationship between different fields of knowledge; to encourage students to reflect on their conditions of life and its meaning; and to incorporate a communicative dimension in the teaching-learning experience,.

The particularly innovative elements in the Brocca programmes concern the way in which content is chosen; the central position given to philosophical texts; the definition (however partial and incomplete) of learning goals; the proposal of classroom methods that emphasize interrelationships between philosophy and the students; the increased value placed on flexibility in teaching that is not constrained by having to conform to pre-ordained objectives; and the emphasis these programmes place on a new quality of communicative, dialogical and educational relationship and on new ways of student assessment.

Mario De Pasquale[34]
Chair, SFI Didactics Commission
(Italy)

review of developments in, and the outlook for, this teaching method. The situation has recently evolved. The statement issued by the special commission charged with the reform of secondary curricula – the Brocca Commission, named after its coordinator, Beniamino Brocca – showed a turning point in the methods and content of philosophy courses. Without going into the details here of the proposals made by the commission[32], it is interesting to observe how philosophy teachers and educational specialists have interpreted this 'new course' in secondary philosophical pedagogy[33].

This is a real turning point in philosophy teaching in Italy. During the 2003 conference, Mario De Pasquale said that 'these past decades of debate over the didactics of philosophy have now made it clear that there is a false opposition between the problem-solving and the historical approaches. Philosophical problems are born in the human sphere. Classical philosophical analysis has developed around problems. It is evident that the study of philosophy requires knowledge of history, notably in order to discuss and resolve the problems of our own time. It is true that one cannot learn the encyclopaedic history of philosophy through the study of historical doctrines alone. It is also true that philosophical problems cannot be confronted and discussed seriously by students without studying the principal philosophies that disputed them historically and without acquiring the conceptual and theoretical skills with which to give them meaning'[35]. De Pasquale argues that this is how this profound revision of traditional pedagogical practice gives rise to a didactic proposal that is at once historical, oriented towards problem-solving, and dialogical: the '*confilosofare*'. 'If the classroom experience of philosophy occurs within the register of understanding, of rational clarification, of problem-solving, then why can the philosophical experience itself not open onto disciplines that are equally oriented towards the advancement of understanding, the search for meaning – be it through interrogation or through the cognitive approaches of enquiry and research? There is no need to cancel out the specificity, the particular richness and depth of philosophy, by merging it with literature and art, or by superimposing research methods. The particularity of this intent, the contents, methods and means of doing philosophy, must all remain outside of the discussion. Philosophical research methods must remain solidly tied to the thought and rational conduct of research itself. Problems arise from things themselves and are formulated philosophically within the tradition. Students learn to recognize, discuss and resolve them in class, starting off with reality and

(32) Brocca Commission: 'Le proposte della Commissione Brocca ('Programmi Brocca'), www.swif.uniba.it/lei/scuola/brocca.htm. This is a page on the Italian Web Site for Philosophy. On this point, cf. also Armando Girotti, 'L'insegnamento della filosofia in Italia: nuove teorie e nuove pratiche; Alcuni riflessioni a margine del convegno della SFI'. *Communicazione Filosofica*, 13, 2004, www.sfi.it

(33) Although traditional curricula still exist in taly, philosophical practices in the classroom have been consideraby influenced by the new directions inspired by the Brocca Programmes as well as the proposals of the SFI in 2000.

(34) Mario De Pasquale, 'Enseignement de la philosophie et histoire de la philosophie'. *Diotime-L'Agorà*, 2, 1999. www.crdp-montpellier.fr/ressources/agora

(35) Mario De Pasquale, 'Alcuni problemi attuali in didattica della filosofia'. *Comunicazione Filosofica*, 13. www.sfi.it. Note also the presentation by Fabio Cioffi, 'La situazione della didattica della filosofia in Italia attraverso l'evoluzione dei manuali scholastici', presented at a colloquium at the University of Medellin, Colombia, in 2003. This document comes from the Web site on the teaching of philosophy, *Il giardino dei pensieri*, www.ilgiardinodeipensieri.eu.

appropriating philosophical content and methods from the work already done by philosophers (centrality of the philosophical tradition), and known through their published works (centrality of the philosophical text). The translation of these theoretical foundations into pedagogical practice requires a revision of traditional practices, a breaking down of the rigid barriers that separate different fields of experience and knowledge, and a tendency to promote significant philosophical experiences in which research advances through multiple enquiries and a multiplicity of discourses and languages – each with its own particular strengths. Contributions from other disciplines enrich the different methods of philosophical enquiry, and also allow students to develop hypothetical solutions that they can then examine, discuss and criticize through intersubjective argued communication'[36].

'Let's learn from the French experience' is De Pasquale's conclusion. 'Our French friends and colleagues invite us to reflect on the thesis that, while it is true that in learning to do philosophy we learn to think, the contrary is not necessarily true. Our French colleagues have taken the risk in their schools that philosophy can transform from a mannerism of 'argumentative rhetoric' or 'pure debate of opinions' into a 'philosophizing philosophy' between students who do not know the elements of the tradition or who are not equipped with the means to read and understand a philosophical discourse, nor to prepare one either orally or in writing. We must bring to the centre of attention the concrete processes by which students learn and produce the content and form of philosophical knowledge, through which the living philosophy of the students today relates back to the tradition'. The Italian discussion and De Pasquale's proposals at the SFI are direct echoes of the ten projects proposed by the French Association for the Creation of Institutes of Research into the Teaching of Philosophy (ACIREPH – Association pour la création des Instituts de recherche sur l'enseignement de la philosophie), in response to its *Manifeste pour l'enseignement de la philosophie*,

(36) Ibid.

(37) Association pour la création des Instituts de recherche sur l'enseignement de la philosophie (ACIREPH), *Manifeste pour l'enseignement de la philosophie*. Paris, April 2001. www.acireph.net

Box 18

Manifeste pour l'enseignement de la philosophie – A manifesto for the teaching of philosophy (extracts)

Sixth project: Integrate knowledge and learning to philosophize.
Learning to philosophize involves learning to think through appropriating philosophical and non-philosophical knowledge. In exaggerating, often to the point of caricature, the legitimate distinctions between thinking and knowing, between philosophy and knowledge, or between the course of a living thought and the wisdom of the philosophers, one winds up rejecting all serious reflection on how to integrate all of these in the classroom. For example, in a philosophy course organized around particular problems, students cannot take these on seriously without knowing the main philosophical options that they have engendered, and through a progressive mastery of the conceptual distinctions that give them meaning. These options and these distinctions are neither natural nor spontaneous. They arose in the history of philosophy and can only be encountered there. We cannot avoid the question of what students in an introductory class should learn about the history of philosophy. For example, philosophy has always fed on things outside itself, and we wouldn't be able to philosophize the least bit about science, art or religion were we not equipped with a solid and precise knowledge about certain fundamental episodes in the history of science, certain artistic and aesthetic currents, certain religious texts. If philosophy is to remain pertinent, we cannot avoid the question of the place it should give these indispensable elements of knowledge, given that they are not actually taught in secondary school. In asserting that 'the aim of teaching philosophy in final-year classes is to encourage students to engage in critical thinking and to make rational judgements, and to offer them an introduction to philosophical knowledge', and that 'these two goals are substantially united', and that 'the study of works by the major authors is a constitutive element of any philosophical education', the French general syllabus in philosophy (2003–2004) is indirectly asking a fundamental question concerning the distribution of philosophy class hours in the final year of secondary school. There can be no question of covering, in the space of a school year, all of the philosophical problems about the world or society that can legitimately be posed, or that we all, in one way or another, ask ourselves. Nor can there be any question of explaining all stages of the history of philosophy, or of covering each of the doctrines that were developed within them.

Manifesto proposed by the French group of ACIREPH[37]

published in April 2001. We reproduce here the parts most directly tied to the dynamic between the historical, problem-solving and didactic philosophical approaches, the sixth project of the Manifesto (see Box 18).

Let us close this section with a synthesis of these elements developed in a different context. Professor Mauricio Langon of Uruguay proposes an indicative argument. According to him, 'the third-year syllabus is focused on philosophical problems and draws on readings of philosophers from different times and cultures. This programme develops a problem-solving approach – with students deepening and justifying their analyses – which creatively integrates philosophy's beneficial aspects and its thematic (systems and concepts) and historical details, without distancing it from the real interests of the students. Students focus on concrete philosophical themes to avoid giving too much importance to knowledge relative to the thinking process. We've moved away from a purely thematic or historical organization because such programmes tend to emphasise knowledge as opposed to the cognitive process – learning often becomes memory-based, and teaching tends to stick to the book and to a predetermined body of data to amass, without any real interest for the student. In centring the course on its content, it becomes impossible to treat problems in any real depth, and we end up sacrificing quality for quantity. A problem-oriented course takes into account a unique and fundamental characteristic of philosophical thought, which is that any properly-presented problem involves the whole of philosophy, but through argumentation and not through an accumulation of facts'[38].

3) Further promoting the teaching of philosophy at secondary level

Most of the respondents agree that philosophy plays a role in training the critical mind. The chorus is unanimous. Mentioned in this regard, among others, are philosophy's capacity to: promote intercultural tolerance (Germany); enable students to think clearly about their potential and their limits (Argentina); develop their critical thinking (Belgium); promote respect and tolerance for the opinions of others – to educate for peace and democratic values (Burkina Faso); and to develop skills of critical and creative thinking, to justify opinions, and to identify and give criteria (Spain). Others mentioned philosophy's role in consolidating knowledge and judgement (Guatemala), teaching creative and critical thinking (Iceland), and promoting the critical analysis of fundamental questions (Lebanon). Philosophy is seen to help students learn to analyse and to make responsible decisions (Madagascar), to develop their skills in debating and analysis (Mexico), and to develop in students a taste of and respect for plurality of thought – contributing to the process of intellectual and ethical training (Venezuela). We should note that these statements are just a few examples of the many comments UNESCO received during the course of the present study. The responses to the survey speak volumes in that they offer a glimpse at the many ways in which philosophy teaching is lived and experienced by its central actors. These reactions are equally of great importance in that a good number of them suggest ideas for augmenting, or in certain cases initiating, the teaching of philosophy. We are unable to reproduce in detail all of the responses to the questionnaire, however analyses of the proposals and critical remarks are to be found in this chapter, as indeed throughout this book.

(38) Mauricio Langon, 'Aperçu sur la didactique de la philosophie'. *Diotime-L'Agorà* 5, 2000. www.crdp-montpellier.fr/ressources/agora

4) Interactions between philosophy and other disciplines

The examples presented in this section come from the accounts of three teachers from Switzerland: Mireille Lévy, Daniel Bourquin and Pierre Paroz[39]. All of their final-year students receive instruction in philosophy, in the form of a one-hour class given by the philosophy teacher, plus another hour in a classroom with two or three teachers. This second hour depends on the student's option or stream – the teacher or teachers of the specific discipline and the philosophy teacher teach in the classroom together.

An interdisciplinary approach: philosophy and physics – the application of mathematics

The difficulties encountered by secondary-school science students are due more to poor modelling than to lacking the mastery of mathematical proofs. As such, when teaching such students it may be useful – for example, in looking at Newton's laws of motion – to stress the fact that such laws of mechanics do not describe a ready-made world, but offer a paradigm complete with its own vocabulary and means of demonstration. This may move students to take a reflective look at the somewhat naïve notion that science presents the naked and unvarnished truth. From this point, students can follow Newton's demonstration of gravitational forces in the *Principia Mathematica*[40] and watch him at work on his geometrical model, which illustrates to the students that science is made and that the great physicists do not produce their paradigms fully-formed. There is a practice of science and this practice cannot be confused with finished science. This is also an opportunity for students to exercise critical autonomy. Finally, the group might take up the debate between Einstein and Bergson on the absolute nature of lived time, or Maurice Merleau-Ponty's writings on the problem of perception. It is also possible to look with the students at the perceived world in light of the abstract quality of Einstein's model of relativity. Descartes, in what is known as the Wax Argument said that to properly understand the nature of wax requires more than perception, but intelligence. For him, perception is science

(39) Mireille Lévy, Daniel Bourquin and Pierre Paroz, 'Enseigner la philosophie en interdisciplinarité: un pari risqué dans un gymnase (lycée) suisse romand'. *Diotime-L'Agorà*, 27, 2005. www.crdp-montpellier.fr/ressources/agora

(40) Sir Isaac Newton, *Mathematical Principles of Natural Philosophy*, translated by Andrew Motte, First American Edition. New York, Daniel Ardee, 1846. Original title *Philosophiæ Naturalis Principia Mathematica*., available online at http://rack1.ul.cs.cmu.edu/is/newton/

(41) Gymnase refers here to the final three years of secondary education.

Box 19

An illustration of the interactions between philosophy and the sciences

An experiment at a *gymnase*[41] in the canton of Bern allows us to observe a number of possible ways that philosophy can be integrated with different subjects in the sciences. The teachers at the Bienne Gymnase are convinced of the importance of this, and have instituted an original way of teaching philosophy in which students are introduced to the history of philosophical ideas alongside a study of various contemporary issues. This method of teaching philosophy in terms of its interaction with other subjects demonstrates to students that the focused approach to reality practised in any particular academic subject, scientific or otherwise, must also be integrated into a philosophical questioning of reality as a whole, and of the overall meaning of our presence in the world. The method highlights the fact that human reality cannot be reduced to the single-focused perspective we find in, say, biology, psychology or sociology, or even to an interaction of various scientific viewpoints in a more complex model. In proposing this interdisciplinary approach, proponents were not trying to give philosophy any role other than the service of each of the other subject areas: their objective was to illustrate, for example, the complex reasoning involved in the formulation of an explanatory or interpretive hypothesis.

A relationship based on dialogue and reciprocity can be established between philosophy and other subject areas, even if philosophy plays the role of a meta-discourse. This interdisciplinary approach highlights the extent to which the history of philosophical ideas is unavoidable, even if its point of departure is outside philosophy – in the experimental sciences, the human sciences or the arts. This method aims to arouse students' curiosity about the classical canon, to show that these documents from the past continue to speak to us, by still confronting us with choices. After three years of working under this model, the school has come to a largely positive assessment of the interaction between philosophy and maths and physics, philosophy and economics and law, philosophy and music, philosophy and the visual arts, philosophy and modern languages, philosophy and psychology and pedagogy. The fact that students are discovering philosophy through the areas of knowledge in which they have made the greatest investment, with which they often have a personal interest in – and which some of them will continue to be involved with in their professional lives as well – makes for greater motivation in their analysis. This motivation can help them to overcome the difficulty of taking on philosophical themes. The detour through philosophical analysis hones their perception of their own field of study, and many of them become aware of this during the process.

Mireille Lévy, Daniel Bourquin and Pierre Paroz
Teachers, School of Philosophy, Gymnase de Bienne (Switzerland)

in the process of being born. But Merleau-Ponty argues to the contrary,that modern science makes the world comprehensible to us. For example, Einstein's relativity shows that there is no such thing as an observer without a location, and that no knowledge is complete. An interdisciplinary approach that brings together philosophy and physics can open students to a new understanding of the great texts of the canon by moving from their knowledge and preoccupations to a better view of the pertinence of philosophical enquiry.

An interdisciplinary approach: philosophy and biochemistry

'Proof' is a word much favoured by science students. Science, especially chemistry and biology, are proven; ethics are not. As such, the means of 'proving' non-scientific thinking, such as philosophy, religion, poetry and art, tend to make science students smile. They are aware that many spheres of existence are exempt from the type of verification used in the natural sciences. However they tend to think that this makes them matters of opinion – subjective questions, that is, questions of taste and preference. Many science students feel that rationality is the monopoly of scientific practice: a restricted, narrow concept that would seem to be ruinous to philosophers. To philosophers, on the other hand, rationality is understood in quite different terms, as a counterpart to arbitrariness and fanaticism. This is where philosophy's role comes in. As the proof-based notion of rationality corresponds to the general way of thinking among these students, then we've no choice but to take it as our starting point and try to develop it further from there. Here are two brief historical examples. First, the attempt to reconstruct the historical aspect of the development of modern chemistry as a science. During the eighteenth century, the old alchemical model was replaced with a new theory based on the hypothesis of phlogiston, a premise resting on the supposed existence of a fiery matter liberated upon combustion and the weight of which was thought by some to be 'negative'. Following a discussion of this, the students watch Alain Resnais' film *Mon oncle d'Amérique*, a film written to illustrate Henri Laborit's theories on evolutionary psychology regarding the relationship of self and society. The class is asked to study Laborit's image of humanity and the world, which is known as naturalism. This image is frequently defended by biochemists, sometimes unconsciously, and the philosophy teacher will counter it with another. The students take sides and argue the two positions, first on the level of general truths, then with the help of ethics-based problem-solving, the contribution of the Declaration of Human Rights, or an examination of the principles of philosopher John Rawls' *A Theory of Justice*[42]. To finish, the students form a bioethics committee charged with setting priorities in organ donor cases. The discussion and debate take off quickly. and those who take an active part will gradually acquire an expanded awareness of rationality.

An interdisciplinary approach: philosophy and music

This course is constructed so that solo-taught classes allow for a critical perspective of the themes and works studied in the duo hour with two teachers, thus providing matter for reflection and analysis. There is thus both complementarity and tension between the two parts of the approach. Whereas in the music course the accent is put on Gregorian chant, with texts by Boece as support, the solo philosophy hour carries out Kantian and Pascalian critiques of knowledge. At the same time as the theological and hermeneutic approach is sketched out on the theme of Johann Sebastian Bach's *St. John Passion*, the main currents of contemporary atheism and their hermeneutical principles – Feuerbach, Marx, Nietzsche and Freud – are presented in the solo class hour. The student is thus destabilized, or moved towards the need to take a position. Such an approach puts the question of meaning at the heart of aesthetic emotion. It urges each musician to entertain an existential dialogue with the musical works.

An interdisciplinary approach: philosophy and visual arts

Introducing a philosophical approach to students of the visual arts is similar to introducing it to music students in principle.

(42) John Rawls, *A Theory of Justice*. Cambridge, Massachusetts, Harvard University Press, 1971.

Two particularly powerful points in the course should be noted. First is the study of an icon by the medieval Russian artist, Andrei Rublev. This is preceded by an analysis of images from the press or Benetton advertisements. Students also watch Andrei Tarkovsky's movie *Andrei Rublev*. The students, who are often irritated at first by having had to sit through the three-hour long film, begin to construct an analysis of a work that is resistant to any immediate understanding, and in the process they come to understand the interaction between aesthetics and subjective truths. A second powerful part in the course introduces a painting by Pierre Bonnard which by challenging the conception of the body as objective gives access to the body as lived in the fragile moment of a meeting.

One of the questions that arises when we speak of an interdisciplinary teaching strategy for philosophy concerns the co-existence of philosophy as a separate school subject, alongside the introduction of philosophical teaching methods into other courses or the teaching of philosophical skills. The cross-disciplinary approach to teaching philosophy, which is aimed at developing philosophical skills or reinforcing philosophical approaches in other subject areas, must not be thought of as a substitute for philosophy as a wholly independent subject area – a subject that is centred on the development of critical thinking and the intellectual faculties through studying the knowledge, concepts and history of philosophical thought. Brazil academics, in particular, stress the importance of recognizing philosophy as a subject in its own right, and point out the momentum that philosophy can in this way give to a greater interaction between the study of philosophy at secondary and higher levels. They also emphasize the importance of teachers having qualifications appropriate to the different configurations of classes.

III. Taking stock: Institutions and practices

1) The diversity of school systems around the world

Philosophy is primarily taught in secondary school in one or more of the last three years of secondary school. In some countries, such as Morocco, Portugal, Uruguay and a number of sub-Saharan African countries, it is not confined to the sciences, literature, economics or social studies secondary-school streams, but is also included in the technical and vocational streams. Philosophy is not taught only in schools for students destined to go on to university, but is included in secondary-level vocational schools, where the teaching strategies and objectives are likely to be different from those of other secondary schools. Simon-Pierre Amougui, National Inspector for Philosophy in Yaounde, has mentioned the difficulties associated with teaching philosophy in technical secondary schools in Cameroon[43]. He writes that 'in looking at the philosophy courses or lessons given to technical students, it is clear that their objectives, content and teaching approach are often of little interest to the students'. He correctly raises the question of 'student passivity', and asks 'how could it be otherwise when no challenges have been laid, no discussion instituted, no dialogue initiated, between students and teachers'. 'Knowing how to deliver philosophy teaching in the vocational schools' remains an open question in his analysis. We are unable here to go into the specifics of philosophy teaching in vocational schools. Suffice it to remark that the often marginal role reserved for the subject in these schools seems more the result of unsuitable teaching practices than any lack of usefulness inherent to philosophy itself. Alfredo Reis, a philosophy teacher in Coimbra, Portugal, has explained with great clarity the key issues involved in the debate over whether philosophy should be a mandatory subject in all secondary schools.

(43) Simon-Pierre Amougui, 'Améliorer l'enseignement au lycée technique'. *Diotime-L'Agorà*, 4, 1999. www.crdp-montpellier.fr/ressources/agora

(44) Alfredo Reis, 'La situation de la philosophie'. *Diotime-L'Agorà* 1, 1999. www.crdp-montpellier.fr/ressources/agora

Box 20

Introduction to philosophy in Portugal: a meeting place for knowledge and experience

The subject 'Introduction to Philosophy' is included in the general education group in the tenth and eleventh years of schooling, with three hours per week of classes. All Portuguese secondary students take two years of philosophy. The Education Reform, which stipulates that 'Introduction to Philosophy' is the second-most important subject of the core curriculum, has given philosophy a level of dignity almost equal to that of Portuguese classes, and accords irreplaceable educational and developmental power to it. I would even say that the Education Reform gives it a civilizational dimension in the sense that it demonstrates awareness of the importance of having or not having philosophy as part of our education during our youth. The "Introduction to Philosophy" course was conceived as a 'meeting place for knowledge and experience, a special place for the emergence of critical thought, the expansion of conceptual fields, the exercise of freedom and the widening of horizons'. This course has a distinctly formative and interdisciplinary aspect, and is intended to develop openness to contemporary questions by being student-focused, so that students can become dynamic agents in their own learning process.

Professor Alfredo Reis[44] (Portugal)

The fundamental difference between this type of teaching and the discipline of philosophy as it is taught in the literary secondary schools – in Portugal a third year of philosophy, entitled simply 'Philosophy', is included in the final year of study in the humanities, economics, and social studies streams – lies where formative and critical goals come up against the communication of content that can help prepare for subsequent university study. In another article, Reis stresses the different skills that these functions require of the teaching body, and the difficulty, for teachers of the 'Introduction to Philosophy' class, of rethinking traditional models of the course while

at the same time avoiding the danger of a simplification of philosophy for students in the vocational streams. It is a matter of ensuring that philosophical categories and concepts serve the development of the students' character, no matter the academic stream in which they are enrolled. Proposals designed to democratize philosophy teaching in countries where it is essentially reserved for secondary schools tend to inspire the liveliest discussion, particularly at the point when the courses are being finalized.

2) Teaching methods and practices around the world: Case studies*

The daily work of educational specialists – school teachers, often, devoting part of their time to thinking about the conditions and practices of their profession – as well as the responses to the UNESCO questionnaire, help bring into focus certain general trends in philosophy teaching around the world. To begin with, it appears that teaching philosophy as a distinct subject is reserved in most cases for the final years of secondary schooling and in schools that centre on the humanities, the sciences and economics. A lesser, though not negligible, portion is to be found in vocational secondary schools or institutes. Where the first phase of secondary school calls for a common initial curriculum, as in Morocco, it is not at all unusual to see various forms of philosophy being taught, such as moral education, logic, civics, ethics or, as is the case in Uzbekistan, cultural identity. The decision has been taken here to distinguish between philosophy as an independent subject and the teaching of philosophical concepts. The latter seem only to fulfil the functions of philosophy teaching by turns, sometimes targeting reasoning, as in the case of logic courses, sometimes seeking to impart a body of knowledge or values but without concern for that knowledge being used to develop the critical mind. In other cases, philosophy appears in the guise of moral, civic, or religious instruction, or as a form of horizontal instruction most often conferred on teachers of other fields who are then required to augment their qualifications with philosophical credentials. Some responses to the questionnaire report on national projects to introduce philosophy into the secondary curriculum in one or more of the three streams available – literary, economic and social, or scientific. There is testimony in this sense from Belarus, China, Colombia, Jordan, the Russian Federation, and Turkey. A general survey of philosophy teaching cannot be limited to its presence as such in academic curricula; a large part of this study is necessarily devoted to the different pedagogical systems and practices which govern the teaching of the subject. This diversity is of interest not only with regard to pedagogical technicalities, but also because the different ways in which the teaching is organized play an essential role depending on whether the learning of philosophy is designed to educate towards a critique of knowledge, to accompany moral, civic, or religious instruction, or to reinforce consciousness of identity. In federal countries, the definition of academic curricula is generally left to the states, provinces, or cantons. For them, diversity unfolds at the interstate level. We can take Switzerland as an example.

One thing that stands out overall is the absence of philosophy as a mandatory subject in English-speaking countries. As one Malawian writer put it, Malawi 'being an English-speaking country, philosophy is only taught here at university'. In South Africa it is the same. This is a phenomenon that gives food for thought about the impact at both the pedagogical and the academic levels of teaching philosophy in schools, not only because the English-speaking world today represents the leading community of philosophical academics in quantitative terms, but also because this absence calls into question the relation between philosophical education and democratic

*Countries according to alphabetical order in the original French version.

Box 21

Recognition of philosophy at federal level in Switzerland

The *Règlement de reconnaissance des maturités* (RRM)[45] introduced in 1998 brought about considerable modifications in secondary studies in general and philosophy teaching in particular. This field does not appear as a core mandatory subject for all students, excepting, it is true, in certain principally Catholic cantons (Valais, Fribourg, Uri, Schwyz, etc.) where philosophy is a mandatory subject, taught during the last two years for three or four forty-five-minute periods per week. What is truly new is the federal recognition of philosophy's status, which has had multiple consequences, such as the right to philosophy for all, obliging all cantons to offer philosophy either as an supplementary option (OC) for two hours per week during the last two years, or as a specific option (OS) for four or five hours per week during the last two years, or, finally, as diploma work (TM) for one hour per week during the final year. This is done with one or more teachers if the subject is interdisciplinary and results in a ten-page written report and a year-end oral exam. The dominant practice is rather historicist in the sense that it is as much about learning philosophy as it is about learning to philosophize, with course content from the Pre-Socratics to Sartre being not at all unusual. Given however the great freedom granted to the cantons as much as to schools and teachers, it is quite difficult to sketch out a dominant model. All the more so in that even final-year exams are not at all centralized. It is the teachers themselves who set the exams for their own students. The focus is sometimes on historical knowledge, sometimes on philosophical skills, sometimes on textual analysis, and rarely on a philosophical dissertation. The goal remains essentially to make the students themselves willing and able to think philosophically, and to be inspired by thinkers from the past.

Christian Wicky[46]
Secretary of the Secondary Education Philosophy Teachers' Society (Switzerland)

consciousness. Nonetheless, the absence must be addressed. Philosophy courses are offered in some secondary schools in the United States, although they are not prescribed by the national school system. They are in fact complementary courses left to the initiative of each academic establishment, or to the good intentions of a few teachers. Rarely will a secondary school hire a teacher primarily in order to teach philosophy. This remains a secondary duty given, if need be, to teachers of other subjects who happen to have some competence in the subject. On the other hand, philosophy courses are regularly offered in the very prestigious Prep Schools, the jewels of secondary schooling in the United States.

In French-speaking Africa and a number of other countries, philosophy is taught according to the French system, not appearing until the final year of secondary school. This is true in Mali, and also in Burkina Faso. The testimonies we received draw a complex picture. Writers from Côte d'Ivoire indicate that at the secondary level, philosophy courses are offered as of the second-last year of secondary education, but there have been suggestions to introduce philosophy into the preceding year. In Niger there is some discontent with recent reforms regarding the final year of secondary school, which have reduced the number of teaching hours of literature and philosophy to the benefit of the sciences. In Burundi, students are taught only a compilation of philosophy authors and certain theories. Continent-wide, there is a problem in the lack of a critical mass of university-level teaching capable of ensuring a stable presence of philosophy in schools. Through these different situations we see typical examples of the interdependence of secondary- and university-level teaching. On the one hand, the best professors tend to be recruited by universities in other regions of the world – Europe and the United States, but also China and Australia; on the other, those who remain cannot manage to attract enough students to guarantee a minimum number of high-quality graduates and scholars. It is a veritable academic brain drain that not only deprives the continent of its best resources, but also shuts off the means to regenerate them.

Latin America and the Caribbean

Brazil. The Brazilian example is of great importance in a number of ways. For one, it allows us to observe the difficulties involved in the introduction (or reintroduction, rather), of philosophy as an independent

(45) 'Regulation for the recognition of secondary school diplomas'.

(46) Christian Wicky, 'L'enseignement de la philosophie'. *Diotima-L'Agorà*, 7, 2000. www.crdp-montpellier.fr/ressources/agora

Box 22

The development of philosophy teaching in Brazil

Philosophy has been part of the school curriculum in Brazil since the opening of the first secondary school by the Jesuits in Salvador de Bahia, in 1553. This said, for more than three hundred years, until the middle of the nineteenth century, philosophy in Brazil had a clearly doctrinal character, marked by Jesuit ideology. With the arrival of the deeply positivist-influenced Republic near the end of the eighteenth century, philosophy was removed from the curriculum for the first time since its inception, because for positivism, science and not philosophy constitutes the solid foundation of education. From this moment onward, philosophy was caught up in a series of political and pedagogical movements that alternated between including and excluding it. It was to return in 1901 as a logic class in the last year of secondary education, only to be withdrawn in 1911. It came back again as an optional subject in 1915, then as a mandatory subject in 1925, with a frankly encyclopaedic face. The educational reforms of 1932 and 1942 maintained logic and the history of philosophy. With the establishment of the military dictatorship, philosophy was once again officially deleted from the secondary curriculum by Law 5692, and replaced by the new subject 'Moral and Civic Education' designed to guarantee national security and to dampen its critical and communistic counter-revolutionary impact. The new reform in 1982 brought it back as an optional subject, a state maintained by the last basic legislative directive from the Ministry of National Education, number 9394, written into law in December 1996. In fact, according to Article 36 (Paragraph 1, Sub-paragraph 3), at the end of secondary schooling students must master, among other things, the philosophical and sociological knowledge needed for the exercise of citizenship. But nothing is said about the shape of the courses required to arrive at such a goal, the practical result of which has been the inclusion of philosophy as a mandatory subject, but under the aegis of the states and municipalities. On the one hand, since being excluded by the last military dictatorship it has become a sort of social dream, with the freedom to teach it wedded to democratic conditions and the existence of a critical and non-authoritarian citizenry. On the other hand, its concrete situation in the various states is precarious. Many of them do not include it among the secondary-level subjects, or do so only in a tenuous fashion, for example with only one class hour per week during the last school year.

Professor Walter Omar Kohan[47]
University of the State of Rio de Janeiro (Brazil)

subject matter. For another, it highlights the social and cultural roles that teaching can play in the democratizing of a country. In the third place, it makes patently clear the trouble with training and recruitment of teachers in this field. Philosophy teaching in Brazil has followed the rhythm of the country's democratization. It was reintroduced into schools through the teaching reform law of 1996 after a long eclipse during the years of dictatorship[48].

In 2003, a team of scholars from different Brazilian universities, under the directorship of Professor Kohan, conducted a detailed study of philosophy teaching in secondary schools in Brazil, a study that deserves to be read[49]. The main issue at stake in this debate in Brazil, which has been ongoing for the past few years, is the introduction of philosophy and sociology as independent subjects into the secondary curriculum. Introduced in 1996, the LDB (*Lei de Diretrizes e Bases da Educação*, 'National Education Bases and Guidelines Law') mandated that students master certain philosophical and sociological knowledge, but without requiring that these subjects be taught in and of themselves. This ambiguity sparked a very lively debate about how these subjects should be incorporated into the Brazilian secondary school curricula. After numerous legislative vicissitudes, including a presidential veto in 2001, a modification of Article 36 of the 1996 law was approved in July 2006 by the Brazilian National Council of Education. The new text stipulates that 'philosophy and sociology shall be presented as mandatory subjects at secondary level'. At the heart of the debate was the problem of training the teaching faculty. The difficulty in training and recruiting philosophy teachers, quite aside from its financial implications, was at the source of the 2001 presidential veto and also of certain measures adopted at the provincial level.

In a study conducted in 1998 by the Organization of Ibero-American States (OEI) and devoted to the philosophy curriculum at the secondary level among eighteen Latin-American countries[51], we see that 'wherever philosophy is still taught, the educational process put greater emphasis on the history of philosophy than on philosophy as such'. Philosophy seems to be absent from the majority of school curricula in Central America. In Nicaragua, where, we are told, it 'has not been taught in secondary since 2000', we also learn that 'the pedagogical trend in curriculum reform

(47) Walter Omar Kohan, 'La philosophie pour enfants'. *Diotime-L'Agorà* 6, 2000. www.crdp-montpellier.fr/ressources/agora

(48) Roger-Pol Droit, *Philosophie et démocratie dans le monde. Une enquête de l'UNESCO*. Paris, UNESCO. 1995.

(49) Alberto Favero Altair, Filipe Ceppas, Pedro Ergnaldo Gontijo, Silvio Gallo, Walter Omar Kohan, 'O ensino da filosofia no Brasil: um mapa das condições asuais', *Cadernos CEDES*, 24: 64, September/December 2004. www.scielo.br

Box 23

A vision for philosophy... in the Dominican Republic

A study entitled 'How philosophy and the teaching of philosophy in the higher levels of secondary school are viewed by first-year students at the Pontifical Catholic *Madre y Maestra* University, Santiago'[50] arrives at the conclusion, among others, that the course content offered in philosophy at secondary school rely largely on memory-based learning, whereas the teaching techniques, on the other hand, call upon participatory methodologies. Students think of philosophical knowledge as a tool that reinforces values such as honesty, logical rigour, respect, tolerance and a critical awareness. The study came up with the following recommendations: create forums to raise awareness of philosophical knowledge; offer philosophy courses with anthropological and epistemological themes in the final years of secondary school; increase teacher-training; emphasize that augmenting the teaching of-philosophy helps students develop values; develop a teacher-education programme specifically for the teaching of philosophy; and develop training materials designed for philosophy classes.

The study also suggested that all school libraries should have sections devoted purely to philosophical texts, and that an annual philosophy competition should be established for young people.

Maria Ireme Danna, Johnny González and Ramón Gil, Professors (Dominican Republic)

no longer aims to approach philosophy as a specialized science but as a subject that is complementary to other subjects'. In Mexico, schooling in the sciences has pride of place, and philosophy is taught, principally in the form of logic and ethics, throughout secondary school. Let us note also a 2005 study on the teaching of philosophy by the Department of Human Sciences at the Pontifical Catholic *Madre y Maestra* University, Santiago' in the Dominican Republic (see Box 23).

Haiti. The new National Education and Training Plan (PNEF – 'Plan national d'éducation et de formation') aims to improve the quality of education across all levels. In this regard, a reform of secondary schooling is already in the pilot testing stage. More precisely, the need for more teaching staff in the field of philosophy has been pointed out. A significant shortfall of philosophy teachers can be expected and can lead to an eventual decline in the subject.

Paraguay. In response to the UNESCO questionnaire, we read that 'educational reform has diminished the subject so that it exists only as a specialized baccalaureate subject. In the past, technical baccalaureates included it in at least one year, and two for the humanities. Philosophy has thus been enormously reduced at the secondary level. But the technical baccalaureates do offer subjects such as ethics and citizenship education, sociology and cultural anthropology, and politics and mathematical logic'.

Peru. Philosophy teaching was checked in 2002 when the government withdrew it from the academic curriculum as an independent subject. We might note that barely two years after this governmental measure was taken, the Peruvian philosophical community has come out openly in favour of re-establishing the subject, notably in the *Déclaration d'Arequipa*, the name of the host city for the national philosophy colloquium held in December 2004, of which the salient parts are reproduced here.

Uruguay. Philosophy is taught in the last three years of secondary school (students of fifteen to seventeen years of age), irrespective of the academic stream taken by the student. Weekly hours differ according to the option chosen. Mauricio Langon, National Philosophy Inspector and President of the Philosophy Association of Uruguay, describes the way the subject is taught in the school system in his country: 'Since 1885, philosophy has been taught in the final three years of secondary school, for three hours per week. We estimate that 60 per cent of students of fifteen to seventeen years of age receive at least one year of training in philosophy, and 50 per cent receive three years. There is great uniformity in philosophy teaching at the national level, the same curricula, assessment methods, teachers and inspectorates. We do not necessarily find this same uniformity in the official guidelines and freedom of teaching tends rather to be increased than excluded'[52].

(50) Prepared as part of the October 2005 programme, in which UNESCO participated, entitled 'The development of critical thinking through philosophy education in the Dominican Republic'.

(51) OEI, *Análisis de los currículos de filosofía en nivel medio en Iberoamérica*. 1998.

(52) Mauricio Langon, 'Aperçu sur la didactique de la philosophie'. *Diotime-L'Agorà* 5, 2000. www.crdp-montpellier.fr/ressources/agora

Box 24

Excerpts from the Arequipa Declaration

Assembled at Arequipa Peru for the Sixth National Colloquium on Philosophy, we *declare*
- That philosophy constitutes a consubstantial part of the fundamental heritage of human reason;
- That our philosophical vocation is a vocation for humanity, its history and its problems;
- That in the face of the expansion and consolidation of mass consumption, we hold that it is necessary and urgent to stimulate among our youth a culture of the philosophical mind that will enable future citizens to build a general understanding of humanity and the world;
- That philosophy enables the training of the critical mind and freedom of thought, and promotes reflection on humankind and its destiny;
- That it is indispensable to strengthen and enhance the status of philosophy teaching in Peru by redefining its core objectives and by outlining rules, adapted to the reality of each region, for the diversification of the curriculum;
- That it is necessary to institutionalize the fundaments of a tradition of the teaching and learning of philosophy in Peru. To this end, the universities and educational institutions should organize academic events and exchanges;

we *decide*
- to proclaim philosophical education for young Peruvians as an urgent priority for the veritable national education of future Peruvian citizens;
- to demand that the Peruvian governent give new support to the teaching of philosophy in our country's educational institutions, and that it not be diluted in other subject areas or be let simply to disappear from the current curriculum;
- To express our concern, in the face of the weak interest manifested by the Peruvian government, for the strengthening and reinforcing of philosophy teaching;
- To recommend that Peruvian universities and educational institutions, as well as the Peruvian Philosophy Society, come out publicly in support of the necessity and urgency of philosophy for young Peruvians;
- To draw the attention of the national philosophical community to the necessity of creating a tradition of research into and reflection on the teaching and learning of philosophy in Peru, as occurs in other countries in America and the world.

Source: http://redfilosofica.de (Peru)

Venezuela. One respondent to the questionnaire declared that 'philosophy, as a subject offered to undergraduates in the humanities, leans towards psychology in such a way that teachers do not need to specialize in the subject. Worse yet, the official curriculum obliges them to abandon philosophical content'.

Africa

One common issue in many African countries is the linguistic dimension of philosophy teaching. In a study by Coumba Touré, Professor in Education Sciences at the University of Bamako in Mali, we see the difficulty of teaching philosophy in a school system characterized by a sometimes conflictual multilingualism. This ground-level study[53] reveals a situation which seems to be shared by other French-speaking African countries. After remarking that the majority of students at a secondary school in Bamako were having difficulties in learning philosophy, Professor Touré came to the conclusion that their troubles 'were intimately tied to the problem of the language of instruction'. He describes it thus: 'The Malian education system is a product of colonisation. One of its consequences is that the first Malian students had to use a foreign language, French. The educational reform of 1962 attempted to adapt teaching to the social, economic and political realities of an independent state. Twenty years after the introduction of the national languages, the landmarks for a different kind of education system have been planted but the issues around the language of instruction have not been resolved'. What are the consequences of using a foreign language in the learning process, especially when that language has not been mastered? First, there is a reduction in the level of motivation. Second, the transmitted knowledge has been poorly understood and sometimes distorted. Finally, the ability to analyze and to contemplate is reduced. This is the general context in which philosophy is now being taught, for the first time, in the final year of the secondary school, in all sections. The hours, syllabus and content vary according the section. The most pertinent problem is the language, because in order to understand the concepts one must understand the language of instruction. Add to that the specificity of philosophical knowledge through the nature of concepts, the divergence and diversity of ideas. This study demonstrates that there are problems tied to teaching methods, problems of a linguistic order, problems tied to the working conditions of the teachers and to the pedagogical means used. It closes in noting

(53) Coumba Touré, 'Mali: les difficultés des apprenti-philosophes'. *Diotima-L'Agorà*, 19, 2003. www.crdp-montpellier.fr/ressources/agora

that an efficient school system must combine both the immediate environment and the general international context. In a recent text, Pierre Okoudjou, a member of the school for training school inspectors in Benin, writes that 'learning to think, to speak and to write in one's native language is to give the advent of African philosophy, understood in both the singular and the plural, its best chance', for 'once again, philosophy is to be found in the native language and culture'[54]. One might question the pertinence and limits of these claims, which seem to ignore the beneficial effects of multilingualism in many African countries. But linguistic diversity and multilingualism are, in different ways, among the major preoccupations of African teachers and scholars. It is not a simple matter of the organization of instruction. In an article that appeared in *Politique africaine* in 2000, the Senegalese philosopher Souleymane Bachir Diagne clarifies the cognitive – epistemic – issue underlying linguistic diversity. He asks: 'Does language determine the logical categories we employ, and our fundamental notions of being, time and so on? What about translation, its possibilities and effects? What we might call the philosophical and linguistic question in Africa today would benefit greatly from a look at the history of translations of Greek philosophical texts in the Islamic world, and the way in which these translations turned Arabic into a philosophical language. Translating a philosophical problem into Kanyarwand, Akar or Wolof, three languages that I speak, never fails to teach me, first off, something about that language and the referential system that it constitutes, and secondly, something about the nature of the philosophical problem itself'[55].

We can also cite the testimony of a Haitian respondent to the UNESCO study, according to whom 'the St. Francois de Sales Institute of Philosophy has just launched a review of philosophy teaching, aiming among other things to teach philosophy in Haitian Creole'.

It is in fact very enriching to consider the porosity that can occur between different languages: in ways they can inflect one another, ways they interact, and other ways their encounters with one another can have an impact on their mutual evolution. These points of contact of one language with another, one word with another, one philosophical concept with another, come about in and by translation – in the act of translating, which is both a manifest act of creation and of reproduction. The translated, reflected word does not come from 'nothing' yet at the same time it must say something once translated. Any process of reflection upon or contemplation of other cultures must necessarily be distilled via language. How is one to transpose a word, an idea, a concept from one language to another without denying, assaulting, dulling or falsifying it? Language both defines and bears an identity, and at the same time it continually calls on itself to go beyond itself, its continual evolution is an indispensable condition for its existence. We can refer here to a remarkable labour, the fruit of many years of work, the *Vocabulaire européen des philosophies – Dictionnaire des intraduisibles*[56]. Even though it focusses on European philosophy, the issues this book raises and its overall polemic are equally relevant in other regions of the world. The book is a powerful invitation to thought, notably through its vision of the complex relationships between language and thought.

(54) Pierre-Claver Okoudjo, 'Comment enseigner aujourd'hui la philosophie en Afrique?' In P.J. Hountondji (ed.), *La rationalité, une ou plurielle?* Dakar, CODESRIA, 2007, p.288.

(55) Souleymane Bachir Diagne, 'Revisiter la philosophie bantou'. *Politique africaine*, 77, March 2000. www.politique-africaine.com

(56) Barbara Cassin (ed.), *Vocabulaire européen des philosophies – Dictionnaire des intraduisibles* [European Vocabulary of Philosophy: A Dictionary of the Untranslatable]. Paris, Éditions du Seuil / Le Robert, 2004.

Box 25

Moving from one language to another: language and thought

The *Vocabulaire européen des philosophies: Dictionnaire des intraduisibles* covers fifteen languages of Europe or associated with Europe. The main languages considered are Arabic, Basque, English, French, German, Greek, Hebrew, Italian, Latin, Norwegian, Portuguese, Russian, Spanish and Swedish. The book contains 400 entries and examines 4,000 words or expressions, provided by 150 contributors working over a period of 12 years. The language question is in fact one of the most urgent problems facing Europe. We could resolve it by choosing a dominant language in which all exchanges will henceforth be held, or we could play the pluralism card in making the meaning and importance of differences manifest. In this dictionary we have opted for the latter of the two, and it has been our ambition to construct a sort of cartography of European philosophical differences by amassing our different translators' expertise. We wanted to explore the connection between language and thought, by drawing from the problems commonly encountered when moving between languages: does *mind* mean the same thing as *Geist* or *esprit*? Is *pravda* justice or truth? What happens when we translate *mimesis* as *imitation*? So each entry starts with a knot of untranslatable concepts and proceeds by comparing networks of terminology related to the concept – the distortion of which constitute the history and geography of language and culture. This is both a new kind of working tool that should prove indispensable to the expanded scientific community presently developing, and a guide to philosophical Europe for students, teachers and academics.

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Philosopher and philologist
(France)

Asia and the Pacific

Japan. Philosophy makes its appearance in the Japanese curriculum in primary school and at lower secondary levels (children of twelve to fifteen years of age) in the form of ethical instruction. It extends into the second level of secondary as an optional ethics course within the more general framework of civic education. This is how Professor Tetsuya Kono of the University of Tamagawa describes the arrangement, in an article that appeared in *Diotime-L'Agorà* in January 2005[57]. Philosophy is taught through moral education, and is not accorded a proper class of its own until the second level of secondary. At that level, teachers teach their students how to judge ethical questions and how to acquire good moral conduct, in the context of teaching good citizenship. So moral education in primary and early secondary education often includes classes at school or a supplementary training at home. Professor Kono describes philosophy's place in second-level secondary schooling as follows. It is taught in the *Rinri* (ethics) class, which is itself a subject within *Komin* (civics, or civic education). *Komin* comprises three subjects: contemporary society (sociology), ethics, and politics and economics. The focus in ethics is on issues of life, morality and politics, rather than philosophical issues such as metaphysics, truth, knowledge, science or mind-body relations, for example. In this sense, philosophy is an extension of the moral education that is given in the first and second levels of secondary school[58]. Philosophy textbooks generally cover ideas from antiquity that are representative of the world's main civilizations, such as Greek philosophy, Christianity, Islam, Buddhism and Confucianism. They also cover Western philosophy, in particular post-Renaissance, and Japanese philosophy, including the vision of nature, humanity and society as they appear in novels, literary essays and poetry. These texts consider contemporary ethical issues as well – such as bioethics, environmentalism and the global society. It should be noted in this context that the concept of 'philosophical' questions is often reduced to questions that relate to our individual sense of the meaning of life. The content of our textbooks forms more a history of thought than of philosophy. Japanese study books, in parallel with the Japanese course in ethics, seem to attach more importance to the acquisition of a general or historical knowledge of ideas, philosophies and religions. The principal aims of philosophical education in Japan are not to develop the students' critical thinking or their ability to construct a rational argument on a given subject.

Thailand. Philosophy in Thailand is taught throughout the seven years of secondary schooling, but not as a separate subject. It is taught in both general and technical

(57) Tetsuya Kono, 'La situation actuelle de l'enseignement de la philosophie au Japon'. *Diotime-L'Agorà*, 24, 2004.
www.crdp-montpellier.fr/ressources/agora

(58) An example of an *ethics* text book is Ethics, 2001, published by the Mathematics Certification Institute of Japan.
http://www.suken.net/english/

schools for two hours per week. It is covered in the context of other subjects, such as literature, history, ethics, religious studies, civics or science. A holistic approach is generally employed. The respondents to the questionnaire emphasize among other points their desire to improve the students' abilities to come to grips with social and economic problems. They indicate the importance accorded to philosophy teachers in Thailand, be they school teachers or religious leaders such as Buddhist monks.

The study provided limited information from other countries in this region. Philosophy is taught in **India** at the upper secondary level in years eleven and twelve, for three to four hours per week on average, as part of classes in the scientific method and logic, and in history of philosophy courses. In **Indonesia**, for the moment there is no plan to introduce philosophy below the university level. Nonetheless, the Department of Philosophy at the University of Indonesia (UI) has organized secondary-school competitions on philosophical subjects, particularly in the area of human rights. In **New Zealand**, we are told, there is no official curriculum in the sense that philosophy is not treated as a separate subject in secondary school. Certain ethical and philosophical themes, notably to do with interracial relations, are included in the history and social studies text books as well as in language studies. Since **Uzbekistan**'s independence in 1991, the education system has been reformed and new instructional norms are in place in accordance with the Education Law of 1997. Philosophy is taught in all years of secondary schooling, with course titles such as 'Cultural Identity', 'History of World Religions', The Individual and Society', 'Family Psychology', 'Aesthetics', and 'The Idea of National Independence and Basic Enlightenment Principles'. We learn also that in Pakistan philosophy is taught in the sixth and seventh years (upper secondary), as an option in the Literature, Economics and Social Sciences sections. Philosophy is taught in combination with other subjects such as literature, history or religious studies.

Europe and North America

The International Association of Philosophy Teachers (AIPPh) regularly updates information about curricula and pedagogy on their user-friendly on-line map of Europe[59]. The Amiens school district also offers summary documentation in French on philosophy teaching in most European countries. Some of this information has been taken directly from the AIPPh Web site, but it also includes links to new material on Web sites that follow specific developments in different European countries[60]. What is most striking in considering this region is the diversity of educational systems in Europe.

Professor Michel Tozzi[61] of the University of Montpellier in France has identified five main co-existing educational paradigms within Europe, which allow us to see the overall trends at work in this area. What is interesting in his work is his objective of identifying the pedagogical practices that help to establish philosophy as a school subject in its own right: in other words, to move from a view of philosophy as a body of texts to an understanding of how philosophy, as a historically and university-based field of knowledge, can be taught in the context of secondary education (and now primary as well) – that is, how it can become a school subject.

The dogmatic and ideological paradigm: This is the teaching and learning of a state philosophy. Philosophy appears as an organized and coherent response to fundamental questions about humanity. The focus is on its doctrinal aspects – questions are asked, but their answers are provided, incontestable by virtue of being based on reason. Doctrine is a world view, a theoretical construct that wants to account for reality and enter into a relationship with Truth – understood as absolute knowledge. Students can ask questions to make sure they understand the lesson, but any objections will be used solely to drive the doctrine ever more deeply home. Hence the use of the term 'dogmatic': one cannot call the pillars of doctrine into question with impunity, because it would crumble and fall without them. This world view is necessary to the maintenance of global society, and its function is to justify it. That is why there

(59) www.aipph.de/euro.html
(60) www.ac-amiens.fr
(61) www.philotozzi.com

is a question here of an ideological paradigm. The teacher, as a civil servant, transmits the official philosophy as doctrinal truth. We could imagine, for example, Hegel's philosophy raised to the level of official state philosophy – perfected philosophy as absolute knowledge in the perfected state. There are numerous examples of this kind throughout history. In the Middle Ages, the limits of any discussions among theologians were fixed by a defined interpretation of dogma. We can see shades of this in the more recent past in the form taken by official philosophy teaching in Franco's Spain, or other regimes with close ties to the Catholic Church. The Vatican's official philosophical doctrine of Thomism appears as official state philosophical ideology. One can also consider the kind of philosophy teaching that occurs or can occur in a theocratic, fundamentalist, Muslim state. Here the ties between philosophy teaching and a religious belief in obedience to the state are clear, and this acceptance is used to reject the development of democracy and secularism as their opposite. In his thesis on the sciences of education, Zouari Yassine has shown, through interviews with both teachers and students of philosophy; the extent to which the Islamic culture that is prevalent in Tunisia, a moderate Islamic country for all that, can be a cultural obstacle to the spirit of free enquiry into a number of proscribed topics and, more generally, a hindrance to the development of a culture of inquisitiveness[62]. We can also consider evangelists in the United States who are trying to proscribe the teaching of evolutionary theory in science classes and, more broadly, any ideas that are counter to a certain interpretation of the Bible. There is also an inverse but symmetrical atheist version of this dogmatism in the countries of the former eastern bloc, where Marxism-Leninism-Stalinism was imposed as the official philosophy, hunting down any idealist, spiritualist or liberal currents, which were judged to be politically subversive. This was an attempt to eradicate the soviet dissidence of the mavericks – because philosophy is also often the opponents' refuge – the counterpoint here of religious heresy, in their attempts to learn to think freely for themselves. There is a link here too between philosophy and military dictatorship or moral oppression, the confusion of philosophy and official ideology that must be investigated.

The historical and patrimonial paradigm: In this paradigm, philosophy is a major historical form of culture, the manner in which humanity, in answer to the questions that it asks about its own condition, has moved from *mythos* (myth, which tries to explain things in narrative and metaphorical fashion), to *logos* (rational discourse, which philosophy shares with science). It has drawn up visions of the world in history, kinds of explanatory systems of humanity's relationship to the cosmos, to others, to itself. A history, then, of its attempts to understand and to act wisely. It is incarnated in the authors, so many great names from history, who, in working out their philosophical doctrines, have left their mark on the history of thought, breaking with the past and introducing new ways of seeing. This history is a precious cultural patrimony to be preserved, studied and passed on, because it is the visible trace, the testimony, the core and the reservoir of fundamental categories of thinking about the world. And unlike in the history of science, these past visions are not obsolete but are alive with all their depth intact. So didactization here means the teaching of a history of ideas[63] with its powerful and essential high points marking this intellectual epic. For example the Socratic dialogue, the Platonic idea, Aristotelian rhetoric, Pyrrhic scepticism, Stoic courage, Epicurean hedonism, Thomist theology, Cartesian doubt, the Kantian imperative, Hegelian dialectic, Marxist surplus value, Nietzschean doubt, Freudian unconscious, Bergson's durability, Husserl's description, Heidegger's *Dasein*, etc.

The problem-solving paradigm: This paradigm breaks with the two preceding ones. It has less to do with learning about one or two philosophers than with 'learning to philosophize' (Kant). Philosophizing begins, as Aristotle said, with astonishment and questioning. It is a process of attempting to think through crucial questions and of trying to answer them from beyond any pre-formed opinions, beyond the commonplace and obvious. The challenge is to learn to think for oneself. In considering these problems it is important to recognize the presuppositions that lie behind them or

(62) See also excerpts from this study in the section on philosophy teaching in Tunisia on the following pages.

(63) One example of this view is to be found in Jostein Gaarder, *Sophie's World: A Novel about the History of Philosophy*, translated from the Norwegian by Paulette Moller. London, Phoenix House, 1995.

that they entrain – that is, to size up what is essential and what needs to be resolved in order to think about the human condition, and the obstacles that can get in the way of that thinking. The teaching is structured around philosophy texts as well as the teacher's lessons, which present examples and models of rational thinking and of the concepts in question. Their aim is to make sense of these questions in such a way that the students begin to develop for themselves an appropriate manner of thinking that will progressively become their world view. No history of ideas is needed, because the concepts, doctrines and courses are only there in order to prompt the students to think; dictating an official philosophy is even less welcome, because the goal is the students' own personal evolution. This is the case in France, for example, where the culture must be invested in the positioning of the problems and the methodical attempts at formulating and solving them, and where 'the aim of teaching philosophy in the final year of secondary school is to encourage students' to access the deliberated exercise of judgement, to develop a sense of intellectual responsibility, to train independent minds capable of employing a critical awareness of the contemporary world' (new curriculum for 2003).

The democratic and discussionary paradigm: Here as well the aim is problem-solving. What is different is the attempt to link the goal of learning to think for oneself to democratic objectives. Thus in the legislator's mind, the teaching of philosophy is included in the prospects of education towards citizenship or democracy (as it is put in English-speaking countries), but without being completely subordinated to it. The idea is that for democracy as a political system to mature, it needs to have a thinking citizenry, that is to say, citizens with critical minds who can avoid the excesses of which democracy is always capable: doxology, majority rule, sophistry, persuasion by any means, demagoguery, and similar. As democracy is consubstantially tied to debate, which guarantees the right to speech and diversity of opinion, the issue is to instinctively consolidate the democratic debate.

The decision-making (praxeological) and ethical paradigm: named to draw attention to the aspect of *praxis*, or action, this concerns learning to act, and not solely to think, in order to live well and in accordance with values. Doing philosophy involves consciously adopting a certain ethical conduct. To focus philosophical education exclusively on learning to think would be to amputate the subject from a fundamental dimension that, as Marx wrote in his essays on Feuerbach, aims not only 'to interpret the world', but 'to transform it'. A historical form of this paradigm is the wisdom of the philosophers extolled in antiquity. As the philosopher Pierre Hadot said, it takes more than thought alone to illuminate our understanding of the world. It targets a certain kind of 'good life' true to reason and leading to happiness, be it through judicious pleasure, Epicureanism, or the exercise of virtue, Stoicism. So in this paradigm philosophy is not just an intellectual guide to its disciples, but also a guide to action. We find a modernized notion of this paradigm in the ethics courses of countries such as Belgium, Canada (in French-speaking Québec) and Germany. In Belgium, from the starting point of an ethical dilemma for example, students must use analysis to learn to clarify and prioritize values, with a view to judiciously acting ethically, and without these values being imposed, for they are the result of unfettered examination. Engagement is a central notion here, in both the individual and the collective senses.

The Arab World

As a general rule, philosophy at the secondary level has a long tradition in North Africa, and goes back in particular to the French school system. Nonetheless, there are considerable differences among the different countries.

Algeria. Abdelmalek Hamrouche, Dean of Philosophy Inspectors in Algeria, wrote in 2001 that 'since the colonial occupation, no Arab country has managed to initiate a pedagogy equivalent to Arab philosophical thought and reality, or even to reconcile Western and Muslim philosophy. This state of affairs has had disastrous repercussions in the sense that students in this situation

have but little respect for the course's analysis and profundity, and turn instead to whatever is superficial and simple'[64]. Another inspector of philosophy, Mohamed Tahari, wrote in 1999 that philosophy 'is considered an essential subject in the arts, and marks in the subject are given a strong weighting factor in the baccalaureate exam (factor of five). It also receives a weighting of two for the sciences, maths and technical streams. Weekly class hours vary according to the student's academic stream. The philosophy curriculum is the same throughout Algeria's forty-eight departments – it is unified. It was put into place by a ministry commission, after consultation, of course, with the specialized inspectors, who meet once or twice per school year to discuss different issues in the teaching of this field'[65].

Tunisia. Philosophy teaching in Tunisia has benefited from a policy of continuity at the secondary level. This direction has been confirmed and strengthened through two educational reforms, in 1988 and 2006, which introduced the teaching of philosophy in the year preceding *terminale*, in the Arts stream at first, and then in all streams. As Professor Fathi Triki, UNESCO Philosophy Chair at the University of Tunis, notes in a report on philosophy teaching submitted to UNESCO in 2006, 'the organization of philosophical studies in secondary and higher education comes under the central public power, because the ministries of Education and Training and of Higher Education are the authorities in charge of this subject. Especially at the secondary level, they contribute to the definition of the curricula to be taught, they decide on the number of teaching hours to be given to it and the evaluation methods to be used. The Ministry of Education and Training also organizes the development of philosophy textbooks'. This last remark about the oversight of student books could be considered perplexing. Nonetheless, he adds, 'the role of the public authorities in the administration of the study of philosophy is to define the general aims of the educational system and student profiles at the end of each year of study. But this does not lessen the role of the educational authorities, which is to define and to put into use the content, form and methods of evaluation for philosophy training. At the secondary level this is done through commissions composed of teachers and inspectors of philosophy. No other authority intervenes in this field, neither religious authorities nor political parties. Only occasionally is there consultation with political parties or scientific and professional organizations'. According to reports that we have received, the textbooks used today in Tunisian state schools, and particularly the current textbook for the final year of secondary school and the new student book published in 2006, give specially attention to the spirit of pluralism and diversity through their selection of texts that cohere to criteria of diversity and cultural richness. In this case, the centralization of teaching materials seems to form a dam against the proliferation of doctrinal or proselytizing works. It is worthwhile noting that, according to Professor Triki, 'in secondary schooling as in higher education, study of the classics occupies an important place. Their texts make up two thirds of the student textbook'. Courses run according to the model of text and commentary, rather than following the historical or problem-solving paradigms. All in all, it amounts to an education in reading and textual comprehension aiming to develop the essential skills of a philosophical education, that is, to develop one's own ideas on the basis of direct examination of a communicative text. This skill is clearly developed under the tutelage of the teachers, who, just as for the commentaries included in the texts, are there to orient the students' reading in one direction or another. Nonetheless the lesson structure must be underlined over and above the central fact of Ministerial compilation of the textbooks. As Triki notes, 'the prescribed methods have an interactive character where students are no longer simple receivers but partners who are called to take responsibility for themselves and to participate in the building of knowledge from the basis of the textual aid. Teachers are trained with this end in mind and a dialogical pedagogy in the sights. Some resistance has been observed among the least young of the teachers. Students' work is submitted to a formative evaluation which allows the teacher to properly prepare the candidates for their examinations, which occur in two ways: i) in the third year of

(64) Abdelmalek Hamrouche, 'L'enseignement de la philosophie'. *Diotime-L'Agorà*, 10, 2001. www.crdp-montpellier.fr/ressources/agora

(65) Mohamed Tahari, 'L'enseignement de la philosophie en Algérie'. *Diotime-L'Agorà*, 1, 1999. www.crdp-montpellier.fr/ressources/agora

secondary school, students sit a test in the form of separate exercises relating to specific objectives, ii) in *terminale*, or final year, there is only one kind of test: to write a thesis on a given topic. A few sessions may sometimes be given over to student presentations'. Let us add that the latest reform in secondary-level philosophy, which came into effect in the autumn of 2006, attempted to bring the classroom texts into alignment with current issues in philosophy by increasing the amount of time devoted to modern and contemporary philosophy from different regions of the world.

Other Tunisian teachers and academics seem to agree with the results. The UNESCO study reports the view that teaching philosophy helps the development of a critical approach, fights against dogmatism, assists students in learning to be themselves while respecting others, and helps to free them of fanaticism. The results of a study of students' image of philosophy, conducted by Zouari Yassine(66) at the beginning of this decade, in the *terminale*, or final year, of the humanities stream at four different Tunisian secondary schools, highlight the fact that the values of communication, discussion and openness to other opinions and viewpoints are the most problematic.

We learn from responses to the questionnaire from **Egypt** that there is talk of reforming the overall philosophical curriculum as well as the classes offered and course books. Philosophy has been taught in Egypt at the secondary level since 1925. Courses are entitled 'The Principles of Philosophy' and 'Logic and Scientific Thought' (available for all streams), and 'Philosophy and Logic' (available as part of the Literature stream). The primary focus is on Islamic philosophy, Muslim philosophers and their contribution to the history of science. Associations such as the Supreme Council for Culture contribute equally to the teaching of philosophy by organizing conferences, public debates, and publishing works of philosophy, as well as a magazine. Respondents in **Kuwait** inform us of a desire to augment philosophy's presence in the secondary, where it is taught in the final year of secondary school for one or two hours per week. and is mandatory in the 'literature' and the 'economics and social sciences' streams. The course is entitled 'Basic Principles of Philosophy'. Philosophy is also taught within literature and ethics courses. Philosophy is taught in **Qatar**, we learn, in the final three years of secondary school for one or two hours per week. Finally, responses from **Jordan** and **Sudan** indicate that philosophy is not included in their secondary-school curricula.

(66) Zouari Yassine,
'Points de vue des élèves tunisiens'.
Diotime-L'Agorà, 9, 2001.
www.crdp-montpellier.fr/ressources/agora

Box 26

The complex relationship with the Other highlighted in a study of four Tunisian high schools

Analysis of interviews with Tunisian students shows clearly the concurrent frequency of two inferred variables: social and cultural obstacles to the practice of philosophy, and the shortcomings in Philosophy teaching in the country. In fact, the structure of philosophy courses seems based on a unidirectional model in which discussion, seen as a value that emerges from the teaching of philosophical themes, is not given any concrete pedagogical weight. Interviewee X7 said that 'in class, students try harder to receive than to participate because it is a heavy curriculum and there's not enough time. Students are only thinking about remembering what is being taught so that they can use it later. Given how little time there is, from the moment he or she enters the classroom the teacher tries to dictate the lesson to us and that's it'.

Even though the value of openness to other cultures or ideas is something touched on frequently in philosophy lessons, the students' actual images of different cultures or different world views is not in fact influenced by philosophical concepts, and instead conforms to narrow traditional views, bearing witness to an absence of any reflexive link to philosophy. Thus the interviewees' image of the West is a mixture of a number of different aspects, with scientific progress, atheism, technological power and the colonial past all mixed together. This image remains strongly tied to the collective imagination in terms of prejudice, reductionism and distrust with regard to Western philosophy. Students can feel inspired to criticize Western philosophical culture, but they do so not to rethink particular ideas, nor to reveal the limitations or what is unsaid in a particular philosophical system. Their criticisms serve more to underline contrasts with the traditional values of Islam, from which they draw an essential element of their identity. That is why there is an ideological cast to the doubts and criticism they express. They are acting out a withdrawal into the self more than a natural openness to philosophy. Consequently the collective and conformist 'we' that assimilates the individual wins out over the reflexive 'I', as the students' comments show. Interviewee X16 said that 'it is within the reach of anyone who has studied philosophy to enter into a dialogue with Western cultures and to adopt whatever suits his or her personality, society and culture. For example, we can study the intellectual and literary aspects of these cultures, but in studying their philosophies we are still trying to critique them and to adopt whatever suits our thinking and our society, above all because we are essentially a religious society'. We have to conclude, then, on the basis of these ambivalent attitudes to other cultures, that these students are not contemplating the values of dialogue and communication in their rational and critical senses. The philosophy that is being taught is not perceived as a form of analysis that enriches the universality of human thought, in what it calls reason or the analytical faculty potentially possessed by every human being. Imprisoned in the elevation of their own beliefs and a purely utilitarian relationship with other people or cultures, the students see in Western philosophical thought only advantages or disadvantages understood in reference to their religious values. That it is impossible to consider this sort of relationship with other people or cultures as real openness is amply proven by the contradictions that we witness in these students' comments.

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(Tunisia)

Box 27

The International Philosophy Olympiads

All students participating in the Olympiads write their essays in foreign languages. One can expect that philosophising in a foreign language opens new dimension for transcultural communication, using philosophy as a common intellectual resource. The criteria of evaluation are: relevance of the written text to the chosen topic, philosophical understanding of the topic, persuasive power of argumentation, coherence and originality. It should be made clear that we do not expect students to just write an essay presenting the ideas of a specific philosopher. Rather, we hope that he or she will focus on the problem suggested by the quotation using all relevant knowledge at hand. Since 1995, the IPOs have been assisted by UNESCO. In 2001, FISP also became officially engaged supporting the Olympiad. At present this engagement involves FISP representatives, together with representatives of UNESCO, in the IPO's Steering Board, which has a very important task in relation to the Olympiads: the final selection of topics for the competition. The IPO is one of a very few educational activities for secondary students that are international, transcultural and can fully be credited to the initiative and efforts of the teachers engaged. While European philosophical traditions have dominated so far, the constructive effects of bringing this into an encounter with other philosophical backgrounds has become clear in many of the essays written at the Olympiads during the past years. It is very interesting that Asian students are among those who have achieved the best results at the Olympiads.

Two students and two teachers from each participating country take part in the IPO yearly meetings. Nonetheless, thousands of students and teachers throughout the world participate in national competitions – for example, various national philosophy olympiads. In many countries, the IPO has been an incentive and an example that has been used to instigate national competitions in philosophy for secondary-school students. Philosophical competitions such as these are an excellent way to encourage students to develop their interests in philosophy. Involving teachers in the long competition process also opens new possibilities for them to expand their professional competences, and will certainly help in sending positive messages to government decision-makers and politicians. Countries participating in the IPO have very different systems of education. In many of them philosophy is not taught at schools, and preparing students for national and then international competition in this area requires truly devoted teachers and strongly motivated students.

Professor Josef Niznik
Institute of Philosophy
Polish Academy of Sciences
(Poland)

3) Other examples of initiatives at national and international levels

The International Philosophy Olympiads (IPO[67]) is an annual international philosophy competition for secondary students that has been held since 1993. It was the initiative of Professor Ivan Koley of the Philosophy Department at the University of Sofia in Bulgaria. Since 2001 the Olympiads have been held under the auspices of the International Federation of Philosophical Societies (FISP)[68]. Students are selected from participating countries and invited to the organizing country, where they write a test on subjects selected by the FISP. In most cases they will have a choice between sentences or thoughts from well-known philosophers. The examination is set as either textual commentary or composition, to be written in a second language: French, English or German.

Another telling example on this point is that of the secondary-school philosophy clubs in Turkey.

(67) www.philosophy-olympiad.org

(68) Founded in 1946, FIST is the world's most highly placed non-governmental organization for philosophy. Its major aims are as follows: to contribute to the development of professional relations between philosophers of all countries, conducted freely and with mutual respect; to encourage contact between institutions, societies and periodical publications devoted to philosophy; collect useful documentation for the development of philosophical study; sponsor the World Congress of Philosophy every five years, the first having taken place in 1900; promote philosophical education; prepare publications of general interest; contribute to the impact of philosophical knowledge on world problems. Members of FISP are not individual philosophers but philosophical societies and other such philosophical institutions at the national, regional and international levels. (Excerpt from the FISP web site. www.fisp.org)

Box 28

Secondary school philosophy clubs in Turkey

Secondary-school philosophy clubs in Turkey offer new and wide-ranging opportunities for philosophy teaching. In Turkey, philosophy teaching was first introduced at secondary-school level in 1911. Philosophy lessons were given more importance after the foundation of the republic by Ataturk, based on the idea of 'new person, new society'. Today, two hours of philosophy classes per week are mandatory in all vocational and secondary schools. The instructors of these courses hold philosophy degrees from universities and have teaching certificates. In secondary schools, elective courses of logic, sociology, psychology, democracy and human rights are available, in addition to philosophy. Secondary-school philosophy clubs have provided a new dimension to this mandatory philosophy teaching, offering young people new opportunities in philosophy education in terms of both content and format. The clubs, organized in secondary schools, conduct extracurricular studies and activities in philosophy. The first such club was founded in 1994 in the Saint Benoit French High School, soon to be followed by others. This club was initially designed as an instrument to prepare students for International Philosophy Olympiads (IPO). It nevertheless transcended the limits of this function and has become, together with other similar clubs, an integral part of philosophy education in Turkish secondary schools.

The first secondary-school joint study in philosophy in Turkey was conducted in 1995, with the participation of students from French, German and Austrian secondary schools. These schools thus formed the core of the philosophy platform. Later on, nearly forty state and private or independent schools joined this group and the ILFKP ('Istanbul Secondary Schools Philosophy Clubs Platform'[69]) was thus founded. ILFKP functions as an advisory and guiding body that assists the philosophy clubs and coordinates their activities. Based in Istanbul, it has become a model for similar organizations in various other Turkish cities. The Philosophical Society of Turkey[70] supports the activities of the ILFKP and the young students learning to philosophize through its Philosophy for Children unit. ILFKP teachers have also introduced an online forum[71]. The ILFKP organizes academic events, including conferences for students, academics, thinkers and writers. These experiences have shown that it is possible to teach philosophy outside schools and that this is a type of education that develops young peoples' analytic and creative capacities.

Extracts from a text by Nimet Kuçuk
Presented at the twenty-fifth International Philosophy Olympiads (Turkey)[72]

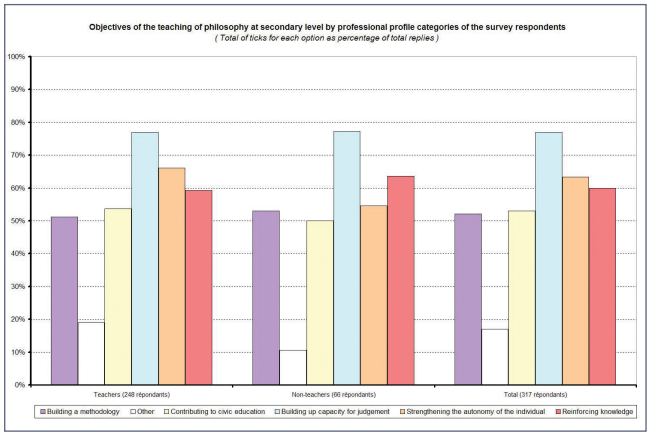
(69) ILFKP – Istanbul Liseleri Felsefe Kulupleri Platformu

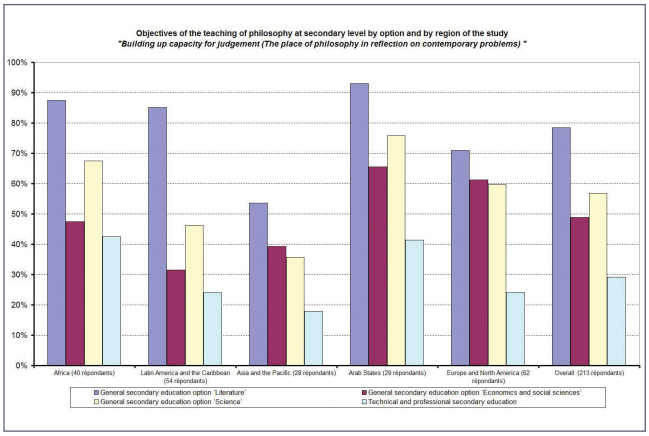
(70) www.tfk.org.tr

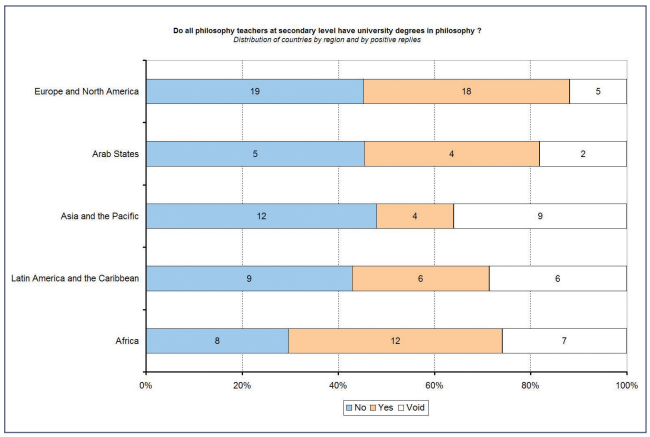
(71) http://groups.yahoo.com/group/ILFKPogretmenleri/

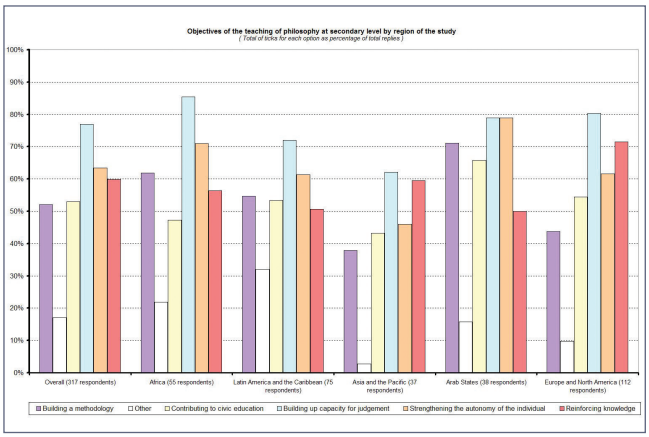
(72) Nimet Kuçuk, 'A platform of high-school philosophy clubs in Turkey'. *Critical & Creative Thinking: The Australasian Journal of Philosophy in Education*, May 2007.

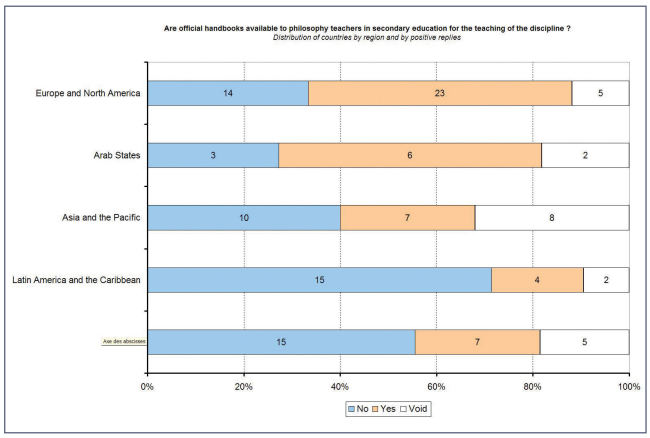
IV. Philosophy at the secondary level: A few figures

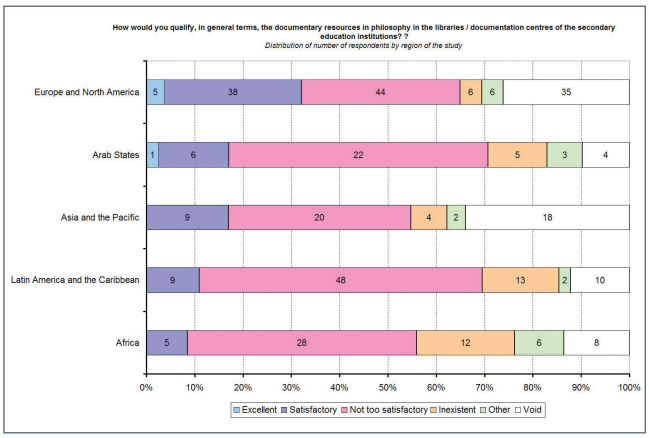


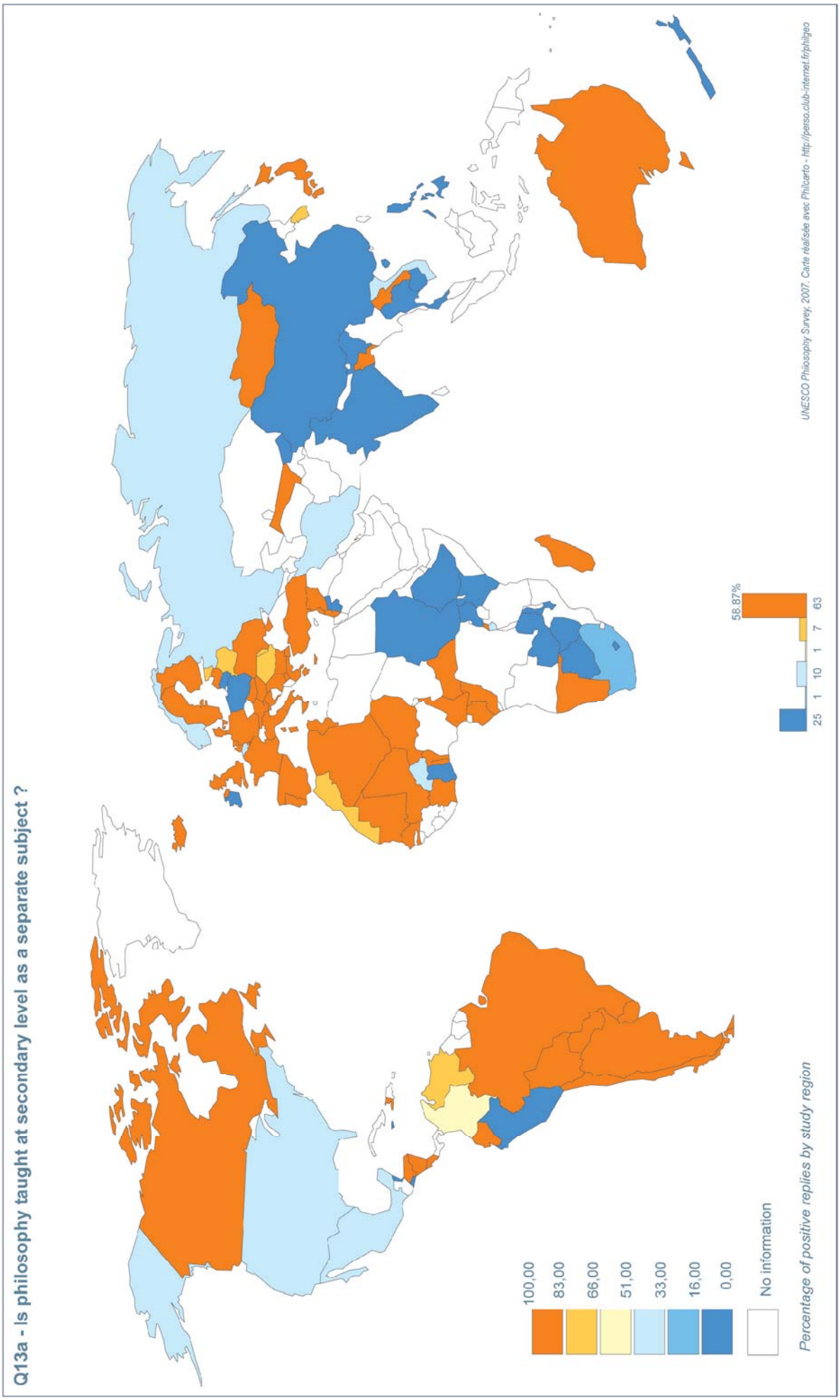











Q13a - Is philosophy taught at secondary level as a separate subject ?
100,00
83,00
66,00
51,00
33,00
16,00
0,00
No information
58,87%
25 1 10 1 7 63
Percentage of positive replies by study region
UNESCO Philosophy Survey, 2007. Carte réalisée avec Philcarto - http://perso.club-internet.fr/philgeo

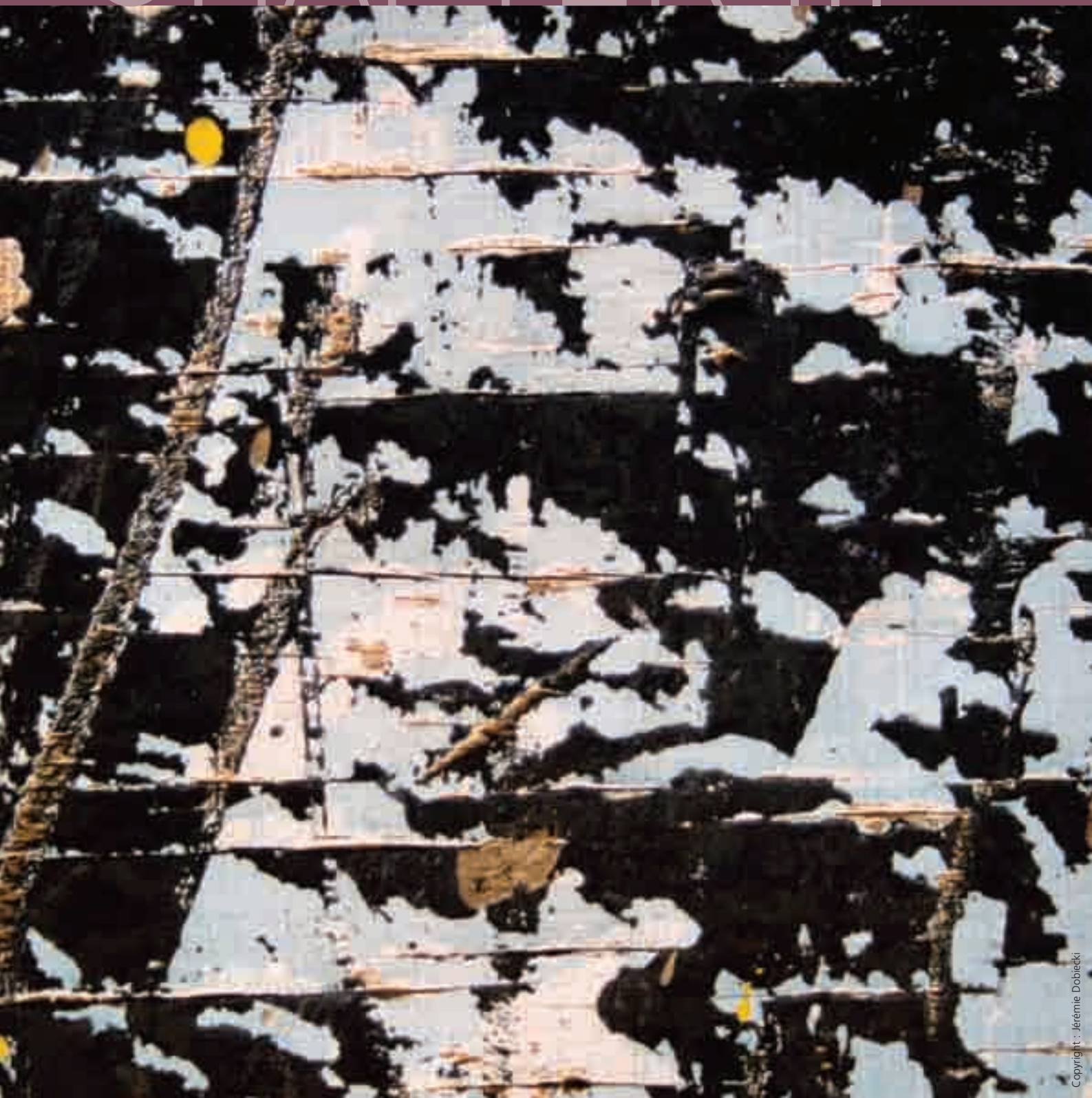
Conclusion: Philosophy during adolescence: A force for creative change

We often see philosophy credited with providing a sort of 'apprenticeship' in reasoning. There seems to be an illusion here that must be dealt with straightaway. There are other subjects that would appear more suitable to training students' logical and analytical abilities. Think of mathematics, which offers an education in intellectual rigour through learning to construct proofs of things that might seem superficially obvious. We can also mention the educative power of grammar, in particular the study of Greek or Latin grammar, which constitute veritable tools with which to develop student's rational abilities. Philosophical reflection may pale in comparison to these powerful instruments of logical analysis. However the essential function of philosophy in secondary school lies less in learning to reason than in learning to have a critical approach to knowledge and value systems. Philosophy cannot be limited to any particular subject matter, in which one could disregard certain parts of its content. The pedagogical strength of philosophy lies in both the critical structures that it teaches and the body of knowledge upon which it rests.

This training in critical thinking that philosophy provides – which above all concerns the ability to critique a culture, one's own culture – makes philosophy a powerful instrument in the development of the child's emerging personality. As such it must be handled with care, because it can prove to be ambivalent on at least a couple of levels. Calling value systems, morals and epistemic structures into question is no anodyne activity at an age when the child's or young adult's personality is just taking form, and there is a strong argument to be made for moving the age of first contact with philosophy and its practices to the early childhood years. In light of these aspects of philosophy – or of learning to do philosophy – philosophy's deconstructive effect should always be coupled with a consistent involvement of the child's teachers and peers. Like the educational process in general, philosophy can highlight already-present problems inherent to the process of the child's personal development. For this reason, it is useful for children and young students to become familiar early on with the practice of questioning, as opposed to its being introduced abruptly and relatively late in the educational process. What is more, there is a danger that the critical approach to knowledge could be used to support ethnocentrist tendencies when it is brought to bear on ideas or beliefs that differ from those of the students. Philosophy should always be first and foremost a critic of one's own culture. When the criticism is directed outwards, when it is used to oppose one's own culture and ethos to that of other people – then it ceases to be an instrument for critical openness and becomes a means for cultural entrenchment, a prop for all sorts of authoritarianism and fanaticism. That is why philosophy, in the sense of the various categories of philosophical knowledge, is not necessarily a support for free and democratic interactions among individuals. Philosophers who have been the most radically critical of their own cultures – philosophers who by their very essence are bearers of liberty – have nonetheless seen themselves drafted into the service of the worst totalitarian systems.

Philosophy's cognitive and cultural strength lies in the critical deconstruction that it teaches us to carry out on our belief and value systems – and thereby in the way it teaches us to continually question the structure and ethics of our world view.

CHAPTER III



Teaching philosophy in higher education
Philosophy in the university context

Introduction: The development and teaching of philosophical knowledge

The creation of knowledge and its subsequent dissemination has been the dual directive of universities since their founding at the end of the eleventh century. A university education does not only contribute to our personal development on a number of levels (cognitive, emotional, moral and social). It is intended to create the circumstances under which students can produce new knowledge – so that they can contribute to the progress of their chosen fields and to allow these fields to react to the ceaseless transformations that affect the expression of knowledge in every culture. Universities offer a technical and focussed education, aimed at training specialists or teachers and in which research is of prime importance. The hybrid nature of a university education is especially apparent in the field of philosophical studies – so much so that, in general, philosophy is rarely given the opportunity to develop within other institutions. The body of philosophical knowledge that is produced and taught in university courses is quite distinct from the training in philosophizing that characterizes primary and secondary education. For there exists a specifically 'philosophical' body of knowledge, in the form of research methods, categories, concepts, criteria for validating arguments and formal or less-formal structures that allow the construction of physical, historical, ethical and rational worlds. Whether it is to train teachers, to nourish an historical culture, to learn the universal structures of reasoning or to boost tomorrow's culture of research professors, it is the presence of this predominantly technical aspect of philosophy that characterizes the university education.

The reciprocal relationship between the production and the transmission of knowledge, or more simply between research and teaching, is at the origin of the forms governing the presence of philosophy in universities.

In further education, philosophy teaching and research are inseparable. However, there is a considerable diversity of lesson content, depending on the competences of individual teachers, the teachers present within each department or faculty, the curricula, the continuity or multiplicity of the philosophical and cultural traditions, and the place that philosophy historically occupies in a particular culture. Philosophy is often veiled in a multitude of disciplines or teachings that ensue from cultural heritages or various pragmatic approaches; at times expressing itself as religious thought or at others under the form of ethics or other practical erudition. This diversity is reflected, with less complexity, at the level of teaching practices. These vary primarily between the undergraduate and master's levels of studies and the doctorate level, fluctuating, in the majority of cases, between traditional course structures and more practical seminar-style courses, with increased active participation from the students. But, in all cases, the university remains a place of specialized, professional learning, where teaching ceases to have the primary function of educating the individual and becomes principally a place devoted to a technical form of knowledge.

This chapter deals with the relationship between teaching and research in universities. It tries to show how the different university systems allow students to access to the various parts of philosophical thinking, to what extente they are familiar with the leading questions in contemporary debate, which material and theoretical tools they have at their disposal during their education and, in general terms, how the different educational structures can influence the contents taught. This chapter comprises three principal sections that deal with some pertinent questions relating to the function and the methods of philosophy as an academic discipline.

The first section relates to a deliberation on academic teaching, an approach that today appears to be abandoned, at a moment when academia stands accused of turning in on itself. It addresses the question of bridging the ever-widening gap between secondary and further education in a growing number of countries. However, where philosophy is actually present in schools, the interaction between the two levels represents a considerable asset to anchor the development of philosophical learning in society and transmit a vital and rich understanding of current debates to students.

In addition, this section tackles the question of possible developments with respect to teaching philosophy in universities, which can be combined together under the heading of educational diversification, and which are aimed more at students of other faculties, or those following other courses, rather than at students who have chosen philosophy as the main subject of their studies. The same goes for the internationalization of learning practices at the undergraduate and master's levels, as well as at the doctoral level. Lastly, this first section discusses the question of academic freedom, the very foundation of university activities, which represents a necessary pre-condition for the development and the production of university learning. This freedom is currently under threat on a number of different fronts, in particular those related to the radicalization of cultural and religious identities or traditional practices. It is also subject to various types of political conditioning, to increasing pressure to answer to economic considerations and, in a somewhat subtler manner, to the creation of academic climates that have an effect on how teachers and researchers carry out their professional activities. By virtue of its general nature as a theory concerned with different forms of knowledge, philosophy today appears particularly vulnerable to these external pressures.

The second section relates to the questions and issues caused by the confrontation of philosophy with emerging challenges. The answer to the challenges posed by modernity lie in the free exchange of ideas. It also depends on communication and dialogue among people and cultures. Intellectual co-operation on an international scale represents an extraordinary opportunity for researchers from different backgrounds – who do not always have the possibility of comparing their respective theoretical approaches.

This is especially the case, also thanks to the UNESCO initiative, with philosophical communities that in the past have been only able to meet together for conferences or conventions, but are now free to meet unfettered by any mediating influences, thus embracing new directions of thought in a world that is increasingly multipolar.

The question of the professional prospects on offer to someone with philosophical training is also difficult to ignore. When confronted with the increased globalization of economic competition and the need to share the planet's resources, the continuing presence of philosophy will depend, to a large degree, on the possibilities available to philosophers to sustain their profession. There is still a long way to go, but a diversification in these prospects on an international scale is already apparent, creating new directions and techniques in teaching and new philosophical specializations, as demonstrated in particular by UNESCO's worldwide network of Philosophy Chairs.

The third section presents an overall view of philosophy teaching at the university level. This general outline is coupled with a more focused look at some particularly important philosophical practices and at their underlying scientific, cultural and social functions, such as Interregional Philosophical Dialogues or the constitution of an International Network of Women Philosophers; two global initiatives recently inaugurated by UNESCO.

The chapter is constructed around the question of the relationship between philosophy and freedom: because, in its role as fundamental condition for plural intersubjectivity, freedom remains the *raison d'être* of all philosophical teaching.

In this context, the complex and often difficult relationship between the universalism of reason, as endorsed by any philosophical rationality, and the diversity of cultural traditions surrounding it, represents a crucial issue for philosophical learning. But philosophy must also avoid the danger of being reduced to the role of a mere accessory to prevailing political movements, at the risk of being stripped of its own specifically abstract nature – which prevents it from being identified with the contingencies of any particular cultural denomination. Philosophy is, by nature, enduringly partisan in the way it chooses one ethos rather than another, and not one party rather than another.

Methodology

Several methodological questions arose at the time this chapter was drafted. On the one hand, the very nature of this work led to thinking initially about the level of general information it should incorporate. Baring in mind the extent of this document, it proved difficult to deal in detail with every system of tertiary education throughout the world. In addition, the objective was as much to establish a state-of-the-art analysis of the place of philosophy in higher learning today as to identify future prospects, thereby putting the assembled data to the service of a body of considerations and suggestions on the directions to take and actions to consider. As for the sources used, the method was to synthesize the information collected through the study, whether in terms of documentary resources available to UNESCO or from Internet research, with a certain reserve relative to the scientific credibility of the information collected in this way. This work of synthesis is in no way designed to exhaustively catalogue the teaching methods present in the world's different institutions of higher learning. Reference tools of this kind already exist and are easily accessible to all[1].

It should also be noted that the UNESCO questionnaire concerning the teaching of philosophy, elaborated specifically for this study, was an essential means of obtaining a varied overview of the way that philosophy is taught in institutions of higher education. Beyond the institutional data provided by the responses to the questionnaire, the comments that accompanied the respondents' answers proved to be invaluable. They indicate a vital, polyphonic and extremely varied picture of how those involved in philosophical work experience the current state of their discipline: their hopes after positive reforms, their pessimism regarding professional opportunities, their thoughts on the place of philosophy in their society and the way it is viewed. These voices, coming from all around the world, constitute one of the principal reasons behind this innovative UNESCO programme, and were correspondingly accorded the greatest attention. Finally, several research professors contributed to this analysis through synthesis documents dealing with various problems facing philosophy teaching, including contributions from UNESCO Philosophy Chairs. The qualitative reports we received were, for the most part, integrated into this chapter. These analyses are invaluable in that they relate directly to the experience of research professors while placing them into a much broader context. This flood of responses gives rise to an initial observation. The UNESCO investigations represent an opportunity for researchers to consider the state and evolution of teaching practices in their respective fields, and to make their voices heard through an organization able to mobilize the international community in order to transform these contributions into recommendations destined for national political authorities. As Josiane Boulad-Ayoub, UNESCO Chair in Studies of the Philosophical Foundations of Justice and Democratic Society at the University of Québec, Montreal (UQAM) wrote: 'We are pleased to have here a striking example of the effectiveness of such investigations in their real role as both theoretical and political catalyst'.

(1) Notably the IAU's *World Higher Education Database 2006/7*. London, Palgrave, Macmillan, 25 August 2006, and *International Handbook of Universities*, 19th edition. London, Palgrave Macmillan / New York, Palgrave St Martin's Press, 24 Sep 2007. These guides are published every two years under the patronage of the International Association of Universities (AIU).

I. The dynamics between philosophy teaching and research in universities

1) The interaction between secondary and higher education

The importance of communication between the two levels

In countries where philosophy is taught at school, the dynamics between secondary-school teachers and teachers at higher levels represents an essential asset in the process of philosophical education. This mutual interaction between the two levels is likely to take place according to different methods. On the one hand, secondary-level teachers can only benefit from regular exchanges with their university colleagues. It is by keeping in constant and permanent contact with the centres of production of philosophical knowledge – the principal source of the development and discussion of new methods and new directions in philosophical research – that secondary education will be able to impress upon its students a lively philosophical culture, a work in progress that is also problematic, rather than a closed corpus of acquired knowledge. The teaching of philosophy cannot be open and effective unless fed by a rich and lively debate that is measured against the constantly renewing problems that face our cultures, by teaching students to consider a diversity of approaches and theoretical positions. The updating of teaching content represents a necessary condition to avoid reducing philosophical education to a collection of moral precepts or historical concepts. On the other hand, the inquiring nature so typical of secondary-school students can only encourage a beneficial, ongoing examination of practices in academic research. It represents a formidable tool against the authoritarian attitude in university education that is still prevalent in many philosophy departments throughout the world. Many fundamental questions in philosophy are simply written off by research that finds in the progressive specialization of its disciplines not only its strength but also its limits. Those accustomed to attending conferences or seminars in which secondary-school teachers can rub shoulders with university research professors often note paradoxical situations in which technical advances are proposed and debated in the same seminar room as the day-to-day functional aspects of the teaching of this discipline, like two linguistic registers unable to integrate. Questions asked by secondary students are seldom banal, however, and can prove difficult for researchers accustomed to focussing on the details of philosophical technicalities. Interaction between the fundamental requirements of a philosophical education and of disciplinary specialization is of crucial importance and can only be of mutual benefit.

The growing separation between these two levels becomes apparent once one considers the way careers in philosophy are organized. In the majority of European countries, there is a history of continuity between these two levels. In Europe, teaching at secondary level was, at least until the 1980s, an almost obligatory route to teaching at higher levels. One first became a secondary-school teacher, then, through academic endeavour that was carried out in conjunction with this work, one could aspire to an academic post. To this day, the French system still testifies to this link between the two levels in the importance it allots to the teacher-selection process called 'aggregation'. This system, even though extremely selective, had at least two positive effects. On the one hand, research professors profited from a formidable teaching infrastructure. They could teach their subject at a relatively elementary level, but were also confronted with the questions of a very fundamental nature frequently posed by secondary-school students. This practice not only allowed them to learn basic teaching techniques, but also contributed substantially to perfecting their training. On the other hand, it contributed in motivating secondary teachers to continue their own research work, or at least to actively take part in scientific activities in their field.

Today, this permeability between the two levels appears, in many cases, to be in danger. Where secondary-school teaching is no longer viewed as a privileged route to a university career but, on the contrary, is seen as an impediment to further career development, teaching personnel appear to have lost their motivation. The UNESCO questionnaire reveals a number of firsthand reports of this crisis in secondary education throughout the world. There are certainly circumstances, as in certain African or Latin American countries, where schoolteachers regularly take part in scholarly conferences organized in their region. In a majority of European countries, this interaction is encouraged through continuing professional development programmes that range from organized training courses to being excused from teaching to attend conferences which importance is recognized at the ministerial level. However, these measures appear to be merely palliative. It is at the level of the university recruitment system and in the access that secondary-school teachers have to research-development tools (publications, journals, conference papers) that any action aiming at bringing the two levels closer must be undertaken. This is undoubtedly necessary to slow down the current tendency towards separating these two levels of schooling, either at the academic community or governmental level.

In addition, exchanges between secondary and further education often represent an important driving force in the democratization process throughout the world. It has often been the case in the past, and continues to be so today, that intellectual opposition to authoritarian regimes finds in secondary-education teachers an essential means to forming a democratic conscience in younger generations. The action of these teachers, when it reflects debates taking place in research centres and intellectual circles, can exert a considerable influence on their students, and can introduce to them the topics approached at these higher levels and the problems they entail. However, it is known that, in a number of authoritarian regimes, any relative freedom of research is only possible at the price of a clear separation between the technical and the educational settings. The participation of schoolteachers in such debates represents a virtual conveyer belt for ideas that would not normally transcend the circles where they are produced and discussed. It is not unusual for university students to be particularly receptive to heterodox ideas after having been students at secondary school of inspirational teachers who taught them to be open to new points of view. This point alone highlights the importance of including philosophy teaching in secondary education – and perhaps also explains, sometimes, its absence.

The example of Québec, concerning the dynamics between secondary and further education, can appear contradictory – because in Québec, as in the rest of Canada, philosophy is not taught in secondary schools. However, differences of style, methods and directions between pre-university teaching – represented by 'General and Vocational Teaching Colleges' (CEGEP: Collèges d'enseignement général et professionnel) – and higher academic levels demonstrate the complex relationships that exist between these two levels, and which can be recognized in secondary teaching in many countries at the moment.

(2) French-Canadian secondary schools that offer both technical and pre-university studies.

Box 29

A particularly significant development in the interaction between secondary and higher levels: the Québec model

The conflict that arose from the gradual reduction of philosophy teaching hours and the progressive refocusing of curricula on more applied disciplines in the CEGEPs caused a sympathetic solidarity to develop between secondary-school philosophy teachers, students interested in philosophy and university-level philosophy teachers on a national and international scale.

Along with an increased awareness of the social and pedagogical responsibilities of philosophy teaching, now challenged to reconcile necessity and freedom, in the eyes of philosophers, this newfound solidarity was to have a powerful impact on the place of philosophy teaching. This movement had its highs and lows, but it stimulated the organization of numerous conferences and workshops; the inauguration of new, more confrontational, associations that focused more on pedagogy than on theoretical discussions and brought together young secondary-level philosophy teachers; the creation of new, lively journals; and the publication of new teaching manuals and compilations of traditional texts with accompanying notes, for the most part collective works.

Lastly, attempts have been made to retake the offensive, by moving into new areas in secondary education that up to now had been excluded from philosophical teaching. For example, religious studies having been affected by the secularization of school commissions, it is understandable that secondary-school philosophy teachers are currently trying to influence the teaching of ethics and civics. All these activities and projects lead to a very positive conclusion: the taking up of philosophy teaching is in full flight:, energetic, sharp-edged philosophically, inventive on the methodological and teaching levels. Students are called upon, as part of their philosophical training, to think critically about housing conditions, for example, or their democratic institutions. A few years ago, secondary-school teachers and university professors could count on solid interactive tools. It is relevant to mention the impressive list of specialized philosophical journals for philosophy teachers of all levels, including Philosophiques, the mouthpiece of the Québec Philosophical Society since 1974[3]. Historically open to contributions from secondary teachers, this international journal has evolved along with recent changes affecting the philosophical and social circles of Québec's intellectuals. Wanting to be more 'academic', the journal more or less deliberately stopped publishing articles written by school teachers, and turned themselves more clearly towards the British and American tradition in supporting the organization of special editions, connected more to collective than to the traditional subjects of a journal.

This tendency, which began five or six years ago, has largely contributed to increasing the division that began in the 1990s between the different levels of philosophy teaching in Québec and the respective schools of thought from which they drew their inspiration. is it not astonishing to see, as we mention above, secondary-school teachers creating their own philosophical journals, with a teaching focus, reflecting their scientific concerns and their traditional philosophical references, as well as new associations satisfying their more practical interests? Moreover, other forums for exchange have been developed: philosophical societies; annual gatherings, both regional and national, where teachers from all levels of education can exchange and report progress in their activities; and numerous new centres and research groups, generally interdisciplinary but with a philosophical focus, which are very active and often generously subsidized by provincial organizations or the Canada Council for the Arts. Finally, there seems to be a fundamental difference concerning the teaching content between the secondary level – which is aimed more at providing courses in civics, cultural criticism and a consideration of the philosophy's role in society – and the university level, which is more marked by a technical and professional approach to philosophy.
University teaching is primarily an academic activity, whereas secondary-level teaching is first and foremost a social procedure. This state of affairs affects the direction teaching takes within each context, especially on the theoretical level, in which the secondary-school environment is more sensitive to socio-cultural developments than its academic equivalent. Although this situation is still evolving, secondary-school practice continues to be inspired predominantly by the French or German traditions, while universities are leaning increasingly towards the English–U.S. philosophical tradition.

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(3) www.erudit.org/revue/philoso/

Reasons leading to a split

What are the reasons for this progressive dislocation between secondary and academic education? Several factors, often intertwined, can be observed. First we need to look at the way the mechanisms of university recruitment have altered, in their tendency to privilege scientific production (publications and scientific papers) over teaching experience, especially experience at the secondary level. Extremely often, the passage from secondary teaching to university teaching is achieved through a combination of a successful teaching career and the publication of journal articles: the teaching experience in fact is taken less and less into account during the evaluation process. So school teaching is more of an impediment than an asset for those seeking career advancement to the research professor level. On the other hand, involvement at university level continues to impress when it comes to university selection (whether through tutoring, delivering introduction to philosophy courses or lectures, or contributing to conferences). In other words, the academic university didactics is implicitly accorded a scientific value that is withheld from the didactics of secondary schools, often regarded as a purely teaching activity with no scientific value.

This separation of careers can lead to, as seen in Québec, a separation of the tools of scientific communication, beginning with academic journals. Though schoolteachers can still have access to scholarly publications, there is a growing tendency to separate forums for expression. An exception is represented by questions directly connected to the teaching of philosophy, where there is still significant interaction between the two levels. But increasingly fewer notable scientific articles from secondary teachers are being published in the principal scientific publications relating to the various fields of philosophy. In some ways, academic legitimacy seems reserved for researchers and university lecturers.

The recruitment difficulties evoked by respondents to the UNESCO questionnaire also have important effects on the organization of academic work. The lack of immediate posts in research often causes an increase in young graduates or researchers waiting 'on standby' – who collaborate in university research or teaching as volunteers or in temporary situations. However, these 'fragile' situations tend to block the increased participation of secondary teachers in the university world. School teachers often simply do not have time to combine teaching at school with an additional workload.

Lastly, the progressive specialization in philosophical disciplines contrasts with the nature of teaching in the secondary context. At philosophy conferences or meetings, we often see very different approaches from university researchers, who present highly specialized and technical papers, and secondary teachers, who often seek more fundamental problems to transmit to their students. This process of specialization, which has accompanied a reduction in the printing of works in the social sciences in Europe, seems partly to reflect the pre-eminent role played at the international level of the English-language philosophical community, for which philosophy is primarily a university discipline.

2) The extent and diversity of philosophical teaching

The dual role of the research professors

The university organization of teaching presents a certain homogeneity throughout the world. In a majority of establishments of higher education, research professors are grouped together in departments, institutes or centres. This basic uniformity is in great part due to their double role as specialists responsible for both research and teaching. Even if, in practice, each teacher can favour one task over another, university structures generally reflect this hybrid nature of the academic function.

Research conditions the nature of university teaching in two ways. Initially, the directions

and results of research undertaken by research professors are normally reflected in the contents of their lessons, whether on the level of individual teachers or on the level of their administrative and curricula units: departments, institutes or faculties. This means that the persistence of traditional methods of thought or research, which can sometimes characterize the same institution for several generations, is expressed through teaching but also finds a means to perpetuate itself, because students trained in a given tradition will have a tendency to prolong that tradition through the mechanism of co-optation in which they will be selected when the time comes to renew the teaching corpus of the institution. But beyond course contents, there exists a second method whereby research work exerts an influence on teaching. The reputations of a department's members play an important role in the choices students make when selecting which university to attend. University recruitment policies take this capacity to attract students into account. However, a research professor's renown is only partly built through his or her qualities as a teacher, being derived primarily from research work and scientific prestige, rather than teaching experience.

The need to improve the connections between teaching and research, to increase their influence on each other and the cooperation between them, has been the subject of a number of debates at the academic and the institutional levels. In the current debate over the connections between teaching and research in higher educational establishments in the United Kingdom, a text posted on the Web site of the UK Higher Education Academy presents the problem in the following terms: 'Ever since the publication of the 2003 White Paper on higher education[4], there has been widespread debate as to whether teaching is better conducted in the context of subject research. In general, academics believe that it is; the government believes that it isn't; and educationalists believe that there is no empirical evidence either way, but that teaching is likely to be better if there is a deliberate strategy for linking teaching and research at the institutional and departmental level (…) When academics say they believe in the link between teaching and research, they often mean that students should be taught only by teachers who are at the cutting edge of research in the subject. It is this extreme claim that is rejected by the government, on the grounds that most undergraduate teaching is not done by leading experts in the subject taught, and that much state-of-the-art research is too difficult for undergraduates to understand. Obviously teachers need to have up-to-date knowledge of what they teach; but such knowledge does not presuppose active involvement in research. However, if it is accepted that high-level university teaching can take place in institutions where there is no research, the Humboldtian ideal of the indivisibility of the research and teaching mission of the university will be lost'[5].

Even in systems in which one could imagine a very clear separation between teaching and research, such as the American model, which presents a clear divide between undergraduate and graduate studies, the passage of teachers from one level to the other is often dependent on results obtained in their research activities.

Particular modalities

Sometimes there is an intermediate stage between the secondary and higher levels, where philosophical teaching often occupies a position of distinction. This pre-academic level acts as a preparatory school for entry into university. Examples can be found in the CEGEPs in Québec and in some other states of Canada and the United States, the Ciclo Básico Común (CBC) in Argentina, which in 1985 became a prerequisite for acceptance into the University of Buenos Aires (UBA), and the preparatory classes for the French *grandes écoles* (France's elite higher-education establishments, which are outside the mainstream framework of the public universities system). These preparatory courses are usually attached to higher education, on which they depend. Within the Québec educational system, the CEGEPs act as an intermediate collegial level between secondary and higher education, fitting administratively into the higher-educational system[6]. Since the reform of 1993, philosophical teaching in the CEGEPs saw a

(4) www.heacademy.ac.uk

(5) 'Case studies linking teaching and research in philosophical and religious studies'. Higher Education Academy, UK, August 2006. http://www.prs.heacademy.ac.uk/projects/researchlink/index.html.

(6) These pre-university establishments are present in several Canadian provinces (Québec, Alberta, British Colombia and Ontario) and American states (Ohio, Kentucky, Florida, California, Illinois). The students enrol after completing six years of primary and five years of secondary schooling, at the age of seventeen or eighteen. Approximately 40 per cent of seventeen or eighteen year olds in Québec attend such schools. www.fedecegeps.qc.ca

reduction in the common, obligatory courses of philosophy to three classes instead of the original four.

The objective of philosophy teaching is to cast a critical eye on the ethical problems of contemporary society, however, the English version of this programme, which is titled humanities, speaks rather of 'the application of a process of critical thinking to the ethical questions important to the field of study'. The overall direction of philosophical training at this level has become more utilitarian over the last few years, generating a very vibrant debate between teachers of various school levels.

The Argentinean CBC represents a classic example of the role that an intermediate stage between a school education and the new type of teaching offered at the higher level can play. Its objectives are described as follows: 'to offer an integral and interdisciplinary basic education, to develop critical thought, to consolidate learning methodologies and to contribute to an ethical, civic and democratic education'[7]. The driving spirit behind this intermediary passage reflects the desire to offer the students an overview of the scientific knowledge base, deeper than that at the school level, and before any disciplinary specialization is implemented by the university.

The courses offered in Argentina by the CBC are organized through an approach that is both disciplinary and interdisciplinary. In agreement with this last perspective, the topics are studied and problems of a various nature and origin are analyzed. This variety of analyses is designed to lead the student, subtly, towards a point beyond the encyclopaedic and dislocated concept of knowledge. This type of formation also leads to the development of an integral and open vision of the world's problems. All enrolled students take two subjects: 'Introduction to and Knowledge of Society and the State' and 'Introduction to Scientific Thought'. Philosophy is only obligatory for students enrolled in architecture, graphic design, art, library and information sciences, arts, science of education, and philosophy.

In the French system, preparatory classes for *grandes écoles* (CPGE, Classes préparatoires aux grandes écoles) represent an obligatory passage when targeting one of France's illustrious higher-education establishments (i) economic (business and management schools), (ii) social, political and literary schools (Écoles Normales Supérieures, École des Chartes, Instituts d'Études Politiques) and (iii) schools of scientific and technological vocation (such as engineering and veterinary schools). Their duration can vary between two and three years. The teaching of philosophy is obligatory in the literary streams and occupies a reasonable place, along with French 'culture générale' courses, in the economic and scientific streams. Nevertheless, this teaching system, envisaged as the first step on the elite higher-education ladder, applies only to a small number of secondary-school graduates[8].

We also need to add to these pre-academic phases the existence of schools dedicated to post-doctoral education, at the other end of the further education cycle, which are active in the majority of European countries, and which European teaching reforms appear to be encouraging in countries where they are as yet inexistent. This training is often prolonged by post-doctoral grants, but here we leave the teaching domain to attain the first levels of a career in research.

The presence of philosophy in the university context

At the level of higher education, philosophy is doing rather well, and has a relatively prominent position: subjects going under the name of 'philosophy' are taught almost everywhere. Of all respondents to the questionnaire, only eleven said that philosophy does not figure as a distinct subject in higher education in their country. These are Burkina Faso, Burundi, El Salvador, Guyana, Ireland, Jordan, Monaco, South Africa, Uganda, the United Arab Emirates, Venezuela and Viet Nam. However, a serious analysis of these cases reveals that it is less about a real absence than a lack of information on behalf of the respondents. Indeed, except for the International University of Monaco, which is in fact a

(7) *¿Qué es el CBC?* www.cbc.uba.ar/dat/cbc/cbc.html

(8) According to statistics from the French Ministry of Education, 73,100 students were enrolled in CPGE in 2004/2005.

business school, in the other countries mentioned philosophy actually is taught. In Burundi, philosophy courses are obligatory for all first-year students. Departments of philosophy are present in a majority of the universities in South Africa, just as in Jordan, in Burkina Faso and in Uganda. International calls for professors in the Department of Philosophy of the University of the United Arab Emirates have also been posted recently. The University of El Salvador offers a *licenciatura* (Bachelor of Arts, or B.A.) in Philosophy as well as a maestría (Master's, or M.A.) in Human Rights and Peace Studies. As for Viet Nam, the Web site of the undergraduate philosophy programme of the National University of Hanoi clearly shows the lesson content taught there. With regard to Monaco, higher education follows the French university education system. On the other hand, no instances of teaching philosophical subjects are mentioned at universities in the islands of the South Pacific.

An assessment of the presence of philosophy in universities and other higher-educational establishments throughout the world implies the need to constantly consider the diversity of philosophical courses. Often, philosophy is introduced through specific topics, such as human rights, religious, social or political studies. In addition, lessons are not necessarily organized in philosophy departments or institutes, and have only a limited presence in certain faculties. Courses in the philosophy of art, philosophy of science, music or law, environmental ethics or business sometimes form part of the curricula in professional faculties, without ever being grouped within specifically philosophical institutions.

Although certain countries do not teach philosophy as a discrete subject, philosophy is in fact entirely absent from almost all levels of education in others. These are: Dominica; the Maldives; the Marshall Islands; Oman; Saint Lucia; Saint-Vincent and the Grenadines; Saudi Arabia; the Seychelles and Timor-Leste.

According to reactions collected by the questionnaire, in spite of a certain number of difficulties, philosophy in universities is perceived as sound, stable and only in certain particular cases as threatened by ministerial or academic policies. A majority of respondents (56 per cent) noted a tendency to increase philosophy teaching at the higher level – data that must be cross-referenced with the 70 per cent of researchers who do not see any real threat of a reduction and the 85 per cent that exclude any danger of suppression. In Bolivia, it is revealed that two institutions offering this discipline have plans for improvements in the near future. In Cameroon, a doctoral school of philosophy is in the process of being created. From Indonesia, we learn that teaching philosophy is now regarded as important at the university level. At the University of Indonesia (UI) philosophy teaching, particularly in fields such as the philosophy of science, is obligatory. In Lebanon, we can see a notable increase in the number of philosophy courses at university level, and the introduction of a major in philosophy. In the Russian Federation, a teacher at the Academy of Sciences indicates: 'Over the last fifteen years, new philosophy faculties have been founded in both established and new universities. A recent example is the Higher School of Economics, one of the country's most renowned higher education institutions, which established a faculty of philosophy in order to put it on an equal footing with the more traditional universities'. In Lesotho, 'the National University of Lesotho expanded its Department of Philosophy and extended this teaching to other communities outside the university – including prisons, the police force and the Ministry of the Interior'. This embracing by philosophy of the public sphere can be seen in other countries, such as Turkey, where the philosophical teaching of human rights in prisons is practiced, or Uganda, where the Department of Philosophy at Makerere University, the country's main university, offers professional positions in the public administration. Doctoral studies in philosophy have just been founded in Mali, while in Mauritius they have just announced the imminent introduction of a Master of Arts in Indian Philosophy. An Uruguayan respondent recalls that 'over the last few years, a

Master's in contemporary philosophy has been created in the humanities faculty of the University of the Republic, and has functioned continuously', adding that 'the next stage to be considered is the creation of doctorates'. In Colombia, there is no desire to reduce the place given to philosophy, 'on the contrary, given the complex political, economic and social problems existing in the country and being aware of them, both the government and educational institutions are actively promoting the study of humanities, in particular philosophy'.

Philosophy and spiritual knowledge

We are obliged to note a considerable diversity of philosophical teaching throughout the world. The presence of philosophy is generally linked to the cultural traditions of which it forms part. To limit the presence of philosophy only to subjects entitled 'philosophy' would be, on a cultural level, a delusion to avoid. Very often, courses in political theory, religion, and professional ethics, or social psychology or the history of ideas, are entirely derived from philosophical concepts or categories. This ambiguity appears both in terms of the subjects taught and on the cultural level. Courses in Islamic philosophy assigned during the first year in Iranian universities are an example of this overlap between philosophy and other courses devoted to thought processes. In Bhutan, philosophy is taught in monastic schools. In Argentina, obligatory subjects in the pre-academic cycle include 'Introduction to the Theory of the State' and 'Introduction to Scientific Thought' – both subjects that are characterized by a strong philosophical content.

However, this protean nature of academic courses should not hinder the recognition of philosophy as an entirely independent subject. Contrary to the branches of knowledge evoked above, philosophy as such represents a formal knowledge system, open and aimed at criticizing, as well as conveying, corpora of doctrines and knowledge. Therefore it is on the presence of this philosophy, entitled and recognized as such, that this chapter will focus.

3) Specificity and adaptability of philosophical teaching

The transdisciplinary nature of philosophy

The presence of philosophical classes extends well beyond the borders of philosophy departments, often through diffuse channels of single lessons or complements to other subject structures. As an example, to the question 'In which faculties does the teaching of philosophy take place?', a majority of respondents to the questionnaire indicated a multiplicity of faculties. In several African countries, philosophy teaching is obligatory in the first or second academic year. In Cambodia, philosophy is taught in the 'first year in disciplines other than philosophy'. In Greece, the presence of philosophical classes 'in the school of Methodology and History of Science as well as law schools' has been signalled. The same seems to be true of Kyrgyzstan, where philosophy is taught 'in all faculties of higher education, in the first and/or in the second year', in Lithuania, philosophy is found 'in all faculties, as a part of a general higher education'. Beyond diplomas and majors in philosophy, the contribution of these classes is often regarded as useful for improving the comprehension of problems specific to the various subject domains. We see lessons in aesthetics, philosophy of art or philosophy of music appear in art and architecture faculties, in music academies and schools of fine arts. Courses in the philosophy of law are dispensed in the majority of law faculties, just as political philosophy and the theory of the state are present in faculties of political sciences and business ethics. Bioethics, the philosophy of sciences and the philosophy of mathematics abound in faculties of economy, medicine, natural science and mathematics. These classes are sometimes

organized in institutes or departments within these faculties. In addition, students of other faculties regularly attend philosophy courses as a supplement to their specific subjects.

The permeability of philosophical teaching represents a distinctive character of this discipline. If philosophy has its conceptual specificity, its transdisciplinary nature enables it to contribute to a whole range of specialised teaching programmes. The teaching of philosophy concerns, in one sense, philosophy specialists, who receive a technical training relating to the concepts, categories, methods and the history of philosophical thought. But, in addition, it can take the form of an enquiry into the epistemic structures and morals of other disciplines, learning and practices. Students in economy, medicine, law or architecture find in philosophy courses less of an extrinsic complement to their training as a tool allowing them to perfect their understanding of their principal subject. This adaptability of philosophy teaching must be accompanied by a philosophical study that originates with the concerns faced by these disciplines. When this objective is achieved, these courses have a real impact on the subjects they address – and they can contribute in a substantial manner to developing a taste for philosophy in these students.

This diffuse presence can play an important role in reinforcing the social impact of philosophy and should be encouraged. A philosophy entrenched in its own departments, or one that has nothing to say to students of other faculties, is a weakened philosophy and is destined to lose its influence in society. It appears, therefore, that the further creation of philosophical chairs in various faculties must be considered and encouraged. Such a multiplication can facilitate the constitution of departments or inter-faculty institutes, generating a positive dynamics for the development of philosophical studies.

The idea behind philosophy departments

The original idea of a department or faculty of philosophy was derived precisely from the transdisciplinary nature of philosophy. This proposal goes back to the beginning of the twentieth century and illustrates well the universal extent of this teaching. Taking as a starting point the German system, certain scientists at the time, among whom figured mathematician and Italian philosopher Federigo Enriques, had developed the idea of maximum permeability between the various academic structures, in order to encourage postgraduate training rather than just the technical training dispensed in university curricula. They started with the idea that academic training should endow graduates to evolve their professional competences during their active life. Emphasis was placed on the fact that, once the basic technical concepts were acquired, the contribution of the university was measured in its ability to adapt to the successive developments that the professional circles in question might have undergone. They then recommended that classes be as open and diversified as possible, where the majority of sciences and learned disciplines could rub shoulders so as to offer students a comprehensive introduction to contemporary science. In the majority of cases, the modern university has gone in the opposite direction, leaning more and more towards a specialized course structure. But there is a trend back to practices that appear to take this idea as a starting point. The success of philosophy graduates in the areas of business and communication, and as specialists in human resources seems to confirm this impression.

Distance learning and digital access

The use of electronic tools in teaching today is of increasing importance. Any differences are more noticeable here than in other fields because of the disparity of access to technology (because of the digital divide and lack of access to broadband connections) and because of the difficulties educational establishments may have in obtaining powerful technological equipment. In the majority of United States and some European universities, distance learning is already a daily reality. Here is an extract from British appraisers in the last Quality Insurance Agency for Higher Education[9] report on philosophy: 'Philosophy departments are increasingly making use of Internet and Intranet resources to

(9) *Subject Overview Report Q011/2001*. Philosophy, 2001 to 2001. Quality Assurance Agency for Higher Education. http://qaa.ac.uk/reviews/

enhance student learning. The practice is not universal, but eighteen (44 per cent) reports commented positively on the successful use of this learning resource; three reports particularly praised the effectiveness and innovation of the department's use of Internet and Intranet resources to enhance the delivery of courses'. By 2009, 50 per cent of the courses offered in the European Union, across all disciplines, will be available online, and 80 per cent of students will use mobile learning. In the majority of American universities, lectures, seminars or other teaching practices are already available by podcast. The University of California, Berkeley, for example, puts the majority of its lectures online, organized by semester[10]. On the University of Oregon's Web site, it is now possible to view interviews and conversations with research professors, several of which pertain to the university's philosophy department[11].

Access to online teaching broadens the audience for philosophy courses of reputable universities, at the same time allowing students in other areas of the world to have access to an unprecedented diversity of resources. This practice seems particularly likely to play a part in areas where territorial continuity is broken, such as the Pacific archipelagos or islands in the Indian Ocean, but also in continental areas further away from large university centres. An action in favour of distance learning seems thus completely desirable, while taking care to prioritise two particular aspects of this phenomenon. Initially, it is obvious that the digital divide has not spared the philosophical teaching. In Africa in particular, with the lack of documentary resources, up-to-date philosophical bibliographies and other reference tools is exacerbated by an important hold-up in the process of computerization. The problem seems to stem less from a lack of access to computer networks than from the lack of availability of a sufficient quantity of material. Besides, a diversification of teaching sources appears to be desirable. The dissemination of courses coming from one or a limited number of philosophical communities and, especially the dominance of one language or a restricted number of languages, puts the cultural diversity of students at risk. We should be delighted that a student from East Africa can follow courses from the University of Oregon thanks to the Internet, but it is important to prevent a situation where such students can only follow courses provided by American or European universities. The growth in establishments producing distance courses and their linguistic diversification should thus represent one of the priorities for the future of this discipline. Another resource related problem lies in the difficulty of access to international publications. In the changing context of publication in the social sciences, especially with regard to journals that the majority of publishers are increasingly editing and distributing in digital format, the means of access to these intangible assets represents a considerable prize. Today, the majority of scientific publishers offer contracts for distribution on a national scale, allowing library networks and educational establishments to access all their publications. A shining example of this is the Brazilian CAPES Foundation (Coordenação de aperfeiçoamento de pessoal de nível superior – Foundation for the Coordination of the Improvement of Staff in Higher Education), an organization created by the Ministry of Education that gives online access to more than 11,000 periodicals in 188 higher educational and research institutions.

It constitutes a veritable digital portal[13] for the world of scholarly publications: a banner on the home page of their Web site draws attention to the '15 million articles downloaded in 2006'. This is a particularly successful instance, but it is by no means isolated. Comparable consortia exist in Germany, through the Max-Planck Institute, in Canada through the Canadian National Site Licensing Project (CNSLP), and the Canadian Resource Knowledge Network (CRKN), in Greece through HEAL-LINK, in Italy through the Consorzio Interuniversitario Lombardo per Elaborazione Automatica (CILEA, the 'Inter-University Consortium

(9) *Subject Overview Report Q011/2001*. Philosophy, 2001 to 2001. Quality Assurance Agency for Higher Education. http://qaa.ac.uk/reviews/

(10) http://webcast.berkeley.edu/courses.php

(11) http://oregonstate.edu/cla/philosophy/engage/index.php

(12) Most African researchers compensate for the lack of local servers by using email provided by major international services – Yahoo, Google, MSN – or dedicated networks such as Refer.

(13) www.periodicos.capes.gov.br

for the Automatic Elaboration of Lombardy') or in the United Kingdom via the National Electronic Site Licensing Initiative (NESLI-2) and in the majority of Western nations. Another particularly interesting case is in the Republic of Korea, where the Korean Electronic Site Licensing Initiative (KESLI) and the Korea Education and Research Information Service (KERIS) are responsible for ensuring access to digital publications from all the country's teaching and research centres. One similar project is being implemented in South Africa, where local consortia are looking to join together in the South African Site Licensing Initiative (SASLI), a national consortium based on the British, Canadian and Korean models. There again, encouraging the growth of these portals for acquiring and distributing scientific information would be most favourable.

4) Academic freedom and teaching management

The principle of academic freedom

The principle of academic freedom, or, according to the original German expression, freedom to teach and learn (*Lehr- und Lernfreiheit*) is at the heart of the manner in which research and transmission of knowledge are structured within universities. This can only be measured at the level of individual research professors. All members of an academic body must be able to continue their work and to communicate with their colleagues and students with no constraints other than the requirements of professional scientific rigour and honesty. In addition, any student must be able to have access to any question of a scientific nature that he or she wishes to investigate, without any political, ethnical, religious or other limits opposing this desire for knowledge. This freedom applies as much to the students, in terms of the principles of non-discrimination, as to the topics and scientific arguments concerned. Only the criteria of scientific validity, modelled by the dynamics of intellectual exchanges among those involved in academic life, must control the access and transmission of information. Because academic freedom represents a necessary precondition for freedom of thought and the transmission of ideas, an action in defence of this freedom, wherever it is threatened or repressed, should be taken whenever necessary. This action should initially be in the form of a 'white paper' of cases where philosophy teaching, and the humanities or social sciences in general, take place in the absence of freedom or under conditions of curtailed freedom. Possible remedies would also have to be indicated. Such a project could, for example, take the form of co-operation between UNESCO and specialized organizations such as the International Association of Universities (IAU)[14], the International Council of Philosophy and Humanistic Studies (ICPHS)[15] and the International Federation of Philosophy Societies (FISP), which would make it possible to draw up such a report and to identify target situations. Although one such initiative would find it difficult to penetrate to the level of each department or research institute in the world, it would quickly become a tool of reference on an international scale for all those who, in different contexts and at different levels, work towards freedom in research, teaching and learning.

Political, religious and cultural constraints

When we consider the question of freedom in terms of subjects and topics taught within the field of philosophy, it appears there is a wide variety of practice worldwide. Though in some cases philosophy departments, teachers and their students enjoy almost absolute autonomy, elsewhere the situation can be quite different. The diversity of the situation is such that a special study is required to draw up a clear picture of academic freedom throughout the world. Overall, three main types of attack on this freedom can be identified. Firstly, constraints of a political nature, where governments, regimes or political systems attempt to impose on teachers, researchers and students forms of obedience or even

political loyalty. This is the case when oaths of allegiance or political orthodoxy are imposed periodically on academic communities. This can also be in the form of prohibition, which one still finds under many different circumstances, of including certain subjects in teaching programmes; the proscription of academic theories regarded as opposing the ethical principles approved by the state; or the imposition, on a country's research professors, of a philosophical orthodoxy with which they are supposed to conform. All these are examples of acts that undermine freedom in research, teaching and training in the academic and student community. There is also a more subtle form of pressure on teachers and students that is difficult to detect, and which has been denounced by several research professors. This acts, in particular, on the political climate established at the core of an academic community, and takes the form of self-censorship on behalf of the members of this community, in particular when one touches on politically sensitive or controversial subjects. This phenomenon, widely experienced by researchers having undergone the trials of authoritarian regimes, is visible today even in certain democratic countries, where researchers no longer dare to even express political opinions even in the absence of laws or written legislation forbidding them to do so. Secondly, there are several cases where religious conditioning impacts on philosophical thought, to such a degree that it is identified with religious thought – or sometimes, with religious studies – or it is destroyed in the name of an alleged conflict between religious values or morality and philosophical concepts. The situation is all the more delicate in that the borders between a spiritual approach to philosophy and the imposition of a denominational dogma are often blurred. Indeed, several respondents expressed the sentiment that philosophical learning is in the process of being expropriated by religion, often with the more-or-less open support of political powers. But, on the other hand, is it wise to consider religious philosophy simply as an oxymoron? Any philosophical deliberation within the framework of a religious faith is obligatorily subject to conceptual limits, without these necessarily constituting a violation of academic freedom. Here it is more a case of an attack on the freedom to learn in a national, or in any case, public, context, when students registered in philosophy or in philosophical studies are forbidden, on a national scale, the possibility of taking their research in the direction they wish, including secular perspectives or religious criticism.

Thirdly, because philosophy is also critical of cultural forms, it has a direct impact on a culture's corpus of traditions. Therefore, it is not surprising that cultural conditionings can also attack the freedom of teaching and research. This is the case when philosophical concepts, with their critical mandate, are considered dangerous for a range of ethical principles or knowledge considered as invaluable to safeguard a certain cultural identity. There are professed cultural identities that have a tendency to see a danger in philosophy, and feel that protecting their identity requires considering philosophy as a Trojan horse harbouring values considered as 'modern'. This situation is especially difficult because freedom of education and the freedom to be critical regarding a culture impinges, in extreme cases, on the right of cultural identities to protect themselves.

The monographic course

Any research professor must be free to assign courses on subjects of his or her choice. This is a principle that must remain immutable, under penalty of menacing the very principle of academic freedom. This constitutional practice in European universities, known under the name of 'monographic course', seems to need some explaining. Indeed, sometimes there is, in the philosophical curricula, a juxtaposition of specialized courses in which the curricula does not allow for any integration of these subject areas, which could allow students to form an overall vision of the subject matter. Although these deficiencies are not generalized, they represent a considerable problem in a certain number of countries, where it is possible for students to finish their studies with a very uneven preparation in the different philosophical disciplines, and sometimes even within a single discipline. There are cases

(14) www.unesco.org/iau/index.html

(15) The ICPHS is a non-governmental organization within UNESCO that federates hundreds of different learned societies in the field of philosophy, human sciences and related subjects. The ICPHS coordinates the international works and research carried out by a huge constellation of centres and networks of scholars. It favours the exchange of knowledge among faraway scholars and fosters the international circulation of scholars, in order to improve the communication among specialists from different disciplines; enforce a better knowledge of cultures and of their different social, individual and collective behaviours; and bring to the fore the richness of each culture and their fruitful diversity. www.unesco.org/cipsh/

of graduates with excellent qualifications on Descartes or Husserl – because their departments were notable for work on these authors – who are perfectly ignorant of the work of Hegel, Augustin or Spinoza – never having followed courses on these authors. This is a sensitive subject, as is everything that touches the freedom of teaching, and one that should be mentioned within the framework of the dialectic between academic freedom and the management of the didactics of philosophy.

The question of teaching methods designed to optimize the capacities of students and at the same time to develop proper methods of training and research is at the centre of discussions on the forms of higher philosophy teaching. Different questions arise according to the levels of teaching (B.A., M.A. or doctoral studies). In very general terms, it is possible to observe practices increasingly focussed on discussions in seminars, as one progresses towards the doctoral level, and a pre-eminence of traditional courses at the undergraduate and Master's levels. It is, however, impossible to identify more uniformity, taking into account the enormous diversity of practices employed at the local level. Thus, a text from Keith Crome and Mike Garfield, of Manchester Metropolitan University, was used in 2003 as a base for discussion on the teaching value of reading accompanied by texts for the development of the analytical capacity of students[16]. Here again, the discussion at the very centre of the academic community serves as a factor of scientific and teaching progress, all the while respecting the principle of academic freedom for the people concerned. The principle of accompanied reading also plays a part in learning the technical vocabulary of philosophy. The multiplication of participative teaching practices is today increasingly observable throughout the world. However, the role of more traditional courses remains important, in particular in universities where the number of students is higher.

(16) Keith Crome and Mike Garfield, 'Text-based Teaching and Learning: A Report'. November 2005. http://prs.heacademy.ac.uk

II. Philosophy facing emerging challenges: Questions and stakes

1) Philosophy teaching in a globalized world

A philosophical teaching and engagement in society

What role can philosophy play in the formation of today's citizens? A review carried out during the preparation of this study showed that many research professors argue that a philosophical education can stimulate the development of a permanent capacity for questioning and critical thinking with respect to the various types of knowledge and intersubjective dynamics governing contemporary societies. Some consider that this critical capacity must first be applied to the broader global processes affecting our societies. Philosophical teaching methods interlock quite naturally with the place granted to philosophy in cultural and social dynamics. It seems, however, that there is a risk that philosophy might be reduced to an immediate cultural and political engagement that opposes a given socio-economic configuration. But this would be a radical way of decreasing the formative and creative power of philosophical thinking. Once reduced to a doctrinal training, whatever the quality of the course content, philosophy becomes to a certain degree dogmatic, which is counter to its very nature. By its very nature, philosophy's essential function is to extrapolate the theoretical structures that underlie cultural objects, and it draws its vitality from measuring itself against the concrete problems of people's lives and their societies. An education for citizenship, as provided by philosophy, helps one to face situations that involve a hierarchy of values. An awareness of the nature of our choices, the capacity to model our actions on a moral law, therefore to exert in every single moment human responsibility and citizenship, can only result from an education that is centred on the teaching of philosophy. Such an education aims, on all levels, to help individuals understand the complexity of experience. It also teaches us how to critically consider established opinions, whether ours or those of others, and to criticize the motivations and intentions behind them and their effects. A philosophical education is a fundamental communication mechanism, because it is precisely by virtue of its critical range that we learn how to see in another's world view not the expression of a particular and foreign subjectivity, but a partner in a shared human interaction, with whom it is possible to have productive exchanges and dialogue. Learning Aristotle's doctrine of the four causes relies on more than just historical scholarship or being a devotee of the past. Such training teaches us how to detect the compound meanings behind human action, by putting the individual in a position to judge actions not only in relation to the effects they have on his or her individual experience, but also, and especially, in the context of a vaster intersubjective dynamics, where each of us is only one among many. Philosophical teaching finds its *raison d'être* in its freedom from the subjectivity of particular objectives and, therefore, in its capacity to open one's perspectives to the viewpoints of others and to transform a collision between inward-looking objectives into an open and rational interaction.

Philosophy – guardian of rationality?

Critical thinking plays an essential part in the democratic organization of contemporary societies. It also reflects the function that many accord philosophy – a guardian of rationality. This is an important aspect, as a call for rational thinking is often a defensive reflex on the part of those who fear their cultural identities are threatened by a rationality that is based purely on Western values or knowledge structures. However, in a world characterized by rising irrationalism – by movements that oppose or de-emphasize the importance of rationality – and by the multiplication of partisan identity, this role can only be played if one breaks with any sectarian or cultural concept of

rationality, and with any vision of a dogmatic universal rationality. Philosophical rationality can never take the form of an imposition or generalization of concepts from a particular cultural context to another. On the contrary, it operates by progressively letting go of particular understandings, at both the individual and the cultural levels, in order to enable free interaction with others. Philosophy liberates experience from the concrete finalities that renders other finalities incomprehensible and distant. With this intention, philosophical teaching cannot postulate new substantial entities any more than it can replace an immediate determination of data by a metaphysical determination. A philosophical education's liberating power, however, lies in its capacity to carry out the shift from the particular to the general. Several research professors agree that learning the skills of rational thinking, through which a philosophical education teaches us to elaborate on our individual experience, can prove invaluable in addressing individual interests, egoism and partisan identities. Efforts to promote the teaching of philosophy should thus be centred on this facet. The universality of reason – this should be the major direction of philosophical teaching – cannot be synonymous with disguised ethnocentrism, and should be presented more as the possibility for fertile and capable encounters within a plurality of cultural systems and value systems.

Philosophy and cultural traditions

Because philosophy is the criticism of knowledge – or, according to certain directions in contemporary thought, a general theory of cultural forms of knowledge – *Kulturwissenschaft* – its impact on cultural traditions is important. This chapter illustrates that the reciprocal relationship between learning and research characterizes philosophy teaching at the university level, but also that its diversity comes from bringing formal reason to bear on a multiplicity of cultures and knowledge systems. All philosophy is impregnated with the values of the culture from which it emerges and develops. The examples of ethno-philosophy in Africa, thoughts on Neo-Confucianism in China and East Asia, the dialectic between religion and secularity in the West and the relationship between philosophical rationality and Indian values that is often mentioned by philosophers from the Indian subcontinent all illustrate the cultural significance of philosophical enquiry. They also contribute in explaining the presence of philosophy in various academic and cultural arenas. Today, cultural studies centres are places for philosophical research just as much as are departments of philosophy. This broadening also reflects a desire, shared by many philosophers, for the kind of cross-discipline involvement that is playing an increasing part in the organization of research and academic teaching.

2) The topicality of philosophy: A practice to be handled with caution

The teaching of philosophy: uniting rational thinking and history

It seems, however, that all this is valid only if philosophy chooses to leave its 'splendid isolation', which sometimes cuts it off from the realities of the world, to confront the problems really experienced by men and women and to contribute to finding answers to them. This was one conclusion made in the report on an international conference on philosophy teaching in the context of globalization held in Dakar in January 2006, under the double aegis of FISP and UNESCO. It is an idea insisted upon by a number of today's specialists and cannot be translated into reducing philosophical teaching to a discussion of social, political, economic or cultural events. Philosophy teaching is not only concerned with detecting historical philosophical problems in current events, it also aspires to instil skills in critical thinking and to teach students how to analyse and build on our experience of the world about us. This is an essential aspect of a philosophical education. The idea that philosophy should be a product of history, and that its teaching should convey a body of concepts, doctrines and convictions is a trap shared by

many dogmatic systems. It is because of just such a concept of doctrinal substantialism that a majority of authoritarian regimes have preached – and continue to practise today – a selective teaching of philosophical theories; and also why, in this context, they are often sincerely in favour of teaching philosophy. Philosophy gathers its force and its freedom from the formal nature of its structures, its categories and its concepts. It represents an instrument of free conscience in that, instead of promoting a closed corpus of knowledge and values, instead of opposing doctrinal corpora, ethical systems or traditions, it provides students with tools to analyze situations, acts or remarks with which they are confronted. The thinking skills learnt through a philosophical education, the practice of 'purifying experience' that it imparts, generates freedom in that it makes it possible to criticise a system from within it – to examine the various ethical systems and bodies of beliefs that have developed over the course of history and are found in all of our societies. A philosophical education is always a critique of knowledge systems. When philosophy wants to contribute to freedom, it does not offer to replace ethical, cultural or political contents by others of the same nature, but offers a strict and radical criticism of any closed corpus of beliefs, precepts or dogma. When the teaching of philosophy is reduced to an ethical indoctrination, it betrays its liberating function. This is why philosophy teaching remains the decisive field of battle between formal knowledge, with the free and open morality that accompanies it, and dogmatic knowledge, with its authoritarian moralizing. As several researchers claimed, a philosophical education can have only one goal: 'emancipation of the student – to liberate students from the illusion of knowledge' and the critique of this same knowledge.

Priorities in research and teaching

Today, philosophy and its teaching seem challenged by new issues – and they represent by themselves an issue of a political nature. The role that governments assign to philosophy and the place they grant to an instituted and institutionalized philosophy differ greatly from country to country, just as the convictions of each specialist are different. In certain cases, a more utilitarian movement is discernable in philosophy teaching, which some respondents criticize for reducing philosophy to a series of simple professional props, illustrated by deontological ethics or the proliferation of courses in business ethics. In other cases, the overly traditional and sometimes academic nature of philosophy courses is condemned and recommendations are made to move towards more practical approaches, where applied philosophy can be used as guide to students of disciplines directed towards professional careers rather than towards academic research. Finally, we see that these approaches coexist, sometimes in opposition sometimes working to establish new theoretical and teaching paradigms aimed at giving philosophy teaching a practical direction, but not to the detriment of its specificity and its history.

One question that arises today for philosophy teaching relates to the role that it can play regarding new problems raised by the processes of economic and cultural globalization. With respect to these transformations, some see philosophy as losing its grip on the real world, while others regard it as definitively unqualified to tackle these global problems. Is it still necessary to teach philosophy and, if so, what content should be favoured? It is appropriate to distinguish these two questions. On the one hand, we can only look favourably on the preservation, even the expansion, of a discipline that offers a constitutive theory for the fundamental concepts of the social sciences and society. Philosophical concepts and categories in fact play a critical dual role. They address the entire body of knowledge that comprises a culture or an ethical system, but more specifically, they also underlie the fundamental concepts of the social sciences, society and nature. By means of this dual role, philosophy also continues to hold an essential place in the development of science and in the dialogue among cultures. In addition, it would be a mistake to favour certain philosophical content with an appearance of greater topicality to the detriment

of other research paths that may be less appealing to some, but are just as likely to give rise to unexpected developments. In philosophy, as in research in general, it is impossible to anticipate the constant evolution of priorities. All action aimed at reinforcing the presence of philosophy in research and educational institutions throughout the world should respect this principle of self-determination of the academic community. What seems ancillary today can prove to be essential tomorrow, hence the absolute requirement not to penalize any field of research.

To this end, it is desirable to support the activities of philosophical communities within countries as on the international level, providing that this support does not purely benefit any particular domain of philosophical work. While not all philosophical communities are necessarily at the forefront of knowledge in their field, philosophers remain in the best position to decide what priorities should be given to their research. In addition, we need to recall that the emphasis on ethics that has characterized policies supporting philosophy over the last few years is now shifting in response to new approaches insisting on the importance of knowledge systems to human and social interaction. This is one example among others of the reversal of priorities that is typical of research in philosophy and, in general, in all academic disciplines.

3) The question of professional opportunities

Opportunities to teach philosophy in universities can be divided into several categories.

Secondary education

This is a common issue for university studies in philosophy, for two reasons. Firstly, in the majority of cases, to teach philosophy – and, sometimes history or literature – in secondary schools, one needs to have a degree in the subject, whether this be at the undergraduate or graduate level. In addition, teaching at secondary level represents, in a number of countries, the principal or the most immediate employment opportunity for philosophy graduates. In other words, reforms in secondary education have a direct influence on the teaching of philosophy in higher education. Just as the creation of teaching positions in secondary schools supports the development of studies at a higher level, a reduction of the presence of philosophy in schools discourages enrolments in philosophy courses – and contributes to a decline in philosophical research, especially where this is carried out exclusively within the university network. The UNESCO questionnaire revealed a number of testimonies to this effect from countries around the world, and from all countries where philosophy is studied at secondary level. One French respondent pointed out that one of the factors undermining the philosophy teaching in universities is 'a reduction in numbers at the selection exams for secondary teaching posts, especially the CAPES'. A respondent from Bolivia condemned the 'difficulty of going on to the *magisterio* (Master's) level for a number of graduates'. A Colombian respondent criticized the 'feeble enthusiasm for humanities in secondary education', another, more simply, pointed out that 'job opportunities are limited'. A Jordanian researcher explained the reduction in philosophy classes in the country by the fact that it 'does not attract students because of a perceived absence of employment opportunities particularly in schools'. Although secondary education is sometimes considered, in particular in Western countries, as a professional sanctuary, the call for posts in secondary schools continues to play an important role in improving enrolment rates in philosophy programmes.

The internationalization of research, or the global campus

Research, be it in an academic institute, in a research centre or in any other institution, is the second most important issue for philosophy graduates. Contrary to secondary teaching, which views philosophy as belonging to the national or regional school curriculum (though this is not always the case), recruitment for research posts is universal. Obtaining a degree in philosophy presupposes that there are university positions available in this discipline. It is interesting to note in this respect that the ratio of the number of students in

philosophy to the total number of students enrolled in arts and the humanities increases considerably at the doctoral level when compared to the undergraduate and Master's levels. This illustrates that a high percentage of philosophy students undertake further studies at the research level. However, some specific details are needed on this subject. Firstly, it is advisable to note that, contrary to other scientific disciplines, such as biology, physics or medical science, places where philosophical research is carried out tend not to vary. The bulk of philosophical research is done in universities (public or private) or national research centres. Institutes of philosophical studies, foundations and other independent research centres certainly exist, but their role remains relatively peripheral. Private research centres, along the lines of the start-ups seen in medical and biological research, are rare in philosophy.

The labour market for research professors is characterized more and more by a fervent internationalization. This process is sometimes described as the 'global campus'. Indeed, although in many countries the recruitment system remains anchored to national or even local sectors, systems for advertising available positions internationally are expanding rapidly, through Web sites, newsgroups and closed networks that circulate hundreds of advertisements for positions for which candidates from all countries can apply. This practice is particularly popular among universities in English-speaking countries. One of the principal functions of the American Philosophical Association[17], probably the largest philosophical organization in the world, consists in maintaining an up-to-date list of academic job offers. From this point of view, it functions more like an occupational trade union than an academic society in the European model.

This internationalization of the philosophical labour market corresponds to an internationalization or globalization of academic research in general. Besides teaching work and research itself, there are a substantial number of other centres – and therefore positions – that support research. Academic societies and foundations, or organizations and international associations often actively recruit personnel from among philosophy graduates. This also can apply to technical staff in universities and research centres.

Philosophy at work

For a number of years there has been a growing tendency to develop philosophical training at work. This interaction can be observed on at least two levels. Firstly, there are a growing number of companies which corporate identity is 'philosophical': companies offering consultancy, training and guidance services to large and medium-sized organizations. These training courses often relate to specific subjects such as business ethics, medical ethics or rhetorical techniques, or they focus on more fundamental aspects of company life – for example, courses in group interaction or in the skills of rational discussion. In these cases, the subjects covered are often very similar to those frequently found in courses offered by psychologists or advertising executives.

A second aspect of the growing interest that companies seem to have in philosophy training is expressed through the choice of recruiting graduates in philosophy because of their recognised adaptability to various situations and, in particular, trends in markets and technologies. The speed at which the market evolves seems to reward this capacity for adaptation. An increasing number of young philosophy graduates are being contacted by companies once they obtain their diplomas, in the same way that engineers, biologists or lawyers are. This possible recruitment in the private sector, thanks to philosophy training, is today largely promoted by the universities themselves. It has even become part of the marketing strategy of Faculties where philosophy courses are taught. The added value of philosophy diplomas in the private sector is used to encourage students to choose a philosophical education. This student recruitment policy is particularly visible in countries where philosophy does not have a sufficient tradition or prestige to make itself attractive. On the 'philosophy' home page for the School of Liberal Arts at the University of Newcastle in New South Wales, Australia [18], we can see one particularly explicit example of this practice. After having acknowledged that 'the subject is not widely studied in Australia' and that

(17) www.apa.udel.edu/apa/

(18) www.newcastle.edu.au/school/liberal-arts/

'consequently, many Australians are not quite sure just what 'Philosophy' is', we read: 'philosophy is, above all, concerned with the examination and critical appraisal of arguments, and the ability to subject complicated problems to careful logical analysis. Any philosophy graduate will have been trained in the skills of critical thinking and the analysis and appraisal of arguments. As a result of their training, philosophy graduates have skills that are valuable in a wide range of working environments. Major employer groups within Australia are also now beginning to realise the value of skills conferred by an education in philosophy. It is commonplace to say that we live in a time of increasingly rapid change. The specific technical training that students receive, particularly in areas such as information technology, will become obsolete in a few years. But the ability to think logically, independently and critically, and to apply that capacity to new areas and new domains as they emerge, are skills that will always be valuable in the future. These are precisely the skills that philosophy education confers. In addition, specific philosophy courses will have particular value for particular professions and activities, and can profitably be included in those study programmes as electives to enhance employment opportunities'.

This range of possible places where a philosophical education could prove valuable also includes all kinds of 'creative' professions: in the media and in cultural institutions. The Department of Philosophy at the University of Ljubljana[19], in Slovenia, emphasizes, in addition to teaching in secondary schools and research work, 'jobs in cultural and public institutions, libraries, publishing houses, newspapers, magazines, television and other media, writing and translating philosophical and other theoretical texts – as well as jobs as publicists and translators in interdisciplinary fields.'

The public sphere

The majority of graduates in philosophy eventually derive a living from their work, even if the time it takes to find employment corresponding to their training can be longer more than in the case of other careers. Testimonies assembled by the questionnaire return a vague concern: the tenuous nature of professional positions does nothing to encourage in young people the idea of undertaking studies in philosophy. 'There is no work for graduates' explains a Jordanian academic, with a similar sentiment coming from an academic from Portugal: 'there is a lack of availability of work for holders of philosophy diplomas'. In Tunisia, 'graduate unemployment' and the 'job market' are seen as the worst enemies of philosophical studies. It is in Africa that the urgency for employment possibilities is the greatest. One respondent from Mauritania, commented that 'students are not motivated to study philosophy because they cannot find work'. In Niger, two testimonies denounce 'the absence of employment prospects for students', the fact that 'many students leaving university turn towards other fields of professional activities' and that, within the social sciences, there is a tendency to forsake philosophy to the benefit of 'more professionalized paths like sociology'. A similar remark comes from France, where philosophy is faced with 'competition among the social sciences', due to 'a lack of job opportunities reserved for philosophy'. Two Indologists writing from Mauritius say: 'those who seek work choose other subjects'. However, not all the news is discouraging. Often, obtaining a philosophy degree is a means to social assertion. In the presentation of the Philosophy Department at the University of Makerere[20] in Uganda, a paragraph devoted to career-advancement opportunities is interesting: 'The courses offered in the Department of Philosophy may offer one opportunities to teach in tertiary institutions or to serve in the civil service in areas such as the President's office and ministries of foreign affairs, labour and social welfare, gender, culture or community development, and with NGOs and other private institutions. Philosophy graduates can also serve with the security forces, particularly within the police force and the prison system'.

(19) www.ff.uni-lj.si

(20) Philosophy Department, University of Makerere http://arts.mak.ac.ug/phil.html

4) The role and challenges of UNESCO Chairs in Philosophy

The UNITWIN (University Twinning and Networking) programme and UNESCO Chairs were inaugurated in 1991[21]. Their creation answered a pressing need to reverse the progressive decline in higher-educational establishments in developing countries, in particular, in less-advanced countries. Its objective was to strengthen inter-university co-operation by the creation of an innovative method of regional and international academic co-operation, to facilitate the transfer, the exchange and sharing of knowledge among institutions everywhere in the world, thus contributing to reducing the knowledge gap, encouraging academic solidarity, creating centres of excellence in developing countries, and controlling the 'brain drain' phenomenon.

Because of the extent of requests emanating from Member States and higher-education institutes throughout the world, the number of requests and projects increased rapidly. Today, 15 years after, the network comprises 661 chairs and inter-university networks covering a broad range of subjects and fields. This enthusiasm testifies to the enormous prestige that this network of UNESCO Chairs has earned within the world's academic community.

A new strategic approach for the UNITWIN programme and UNESCO Chairs is on the horizon. This approach has three major objectives: (i) to create a new generation of Chairs conforming to the objectives and priorities of the UNESCO programme; (ii) to systematically regroup Chairs into networks (networks of Chairs), and to create dynamic networks (networks of networks); and (iii) to move from being centres of excellence to poles of excellence, through the dynamics of South-South cooperation.

A new generation of UNESCO Chairs

(i) Of the 661 existing chairs and networks, approximately 450 are currently active and only two thirds of these effectively correspond to the priority areas of UNESCO or the United Nations. It is with this in mind that the new strategic approach proposes creation of a new generation of Chairs that are sustainable and in measure to contribute to the objectives and priorities of the UNESCO programme, as well as the suppression of inactive chairs. In addition to a Chair's traditional functions within the domains of teaching, training, research and community actions, the new generation of UNESCO Chairs and networks will have to satisfy new criteria, in particular as concerns: their involvement with the domains prioritized by the programme; their integration into an existing network or their systematic regrouping into networks according to prioritized domains; the provision of concrete evidence of their sustainability; and to demonstrate an active dimension of North-South and/or South-South co-operation in their activities. This strategic approach aims to contribute to reinforcing the interaction between UNESCO and the Chairs and networks, by facilitating their participation in the design, the implementation and evaluation of UNESCO's programmes and activities, to which they will serve both as 'think tanks' and conduits between academic research and civil society, and between researchers and decision-makers. This approach will also contribute to slowing the growth of the number of new Chairs, in order to privilege quality over quantity, notably in the form of relevancy, follow-up and impact of the projects.

(ii) This strategy also highlights the necessity of grouping together into networks a certain number of existing Chairs concerned with fields, subjects or domains of a similar level of priority. The goal is to reinforce interregional and international academic co-operation in the interests of developing countries. This regrouping of Chairs will gradually bring about more functional and more dynamic interdisciplinary networks.

(iii) Lastly, in the initial plan, it was considered that UNESCO Chairs, in particular those created in developing countries, would evolve gradually to become centres of excellence devoted to advanced training and research in key fields of sustainable development. However, experience shows that various difficulties, both financial and human, caused only a few Chairs to take this route. Institutions in the majority of developing countries have neither the

(21) 'Report by the Director-General on new strategic orientations for the UNITWIN/UNESCO Chairs Programme'. Paris, Executive Board of UNESCO. 2007. (176 EX/10.)
www.unesco.org

means nor the capacity to reach the critical mass necessary for activities of advanced research and training. A transnational distribution of tasks, founded on regional co-operation and solid international support, is thus both a necessity and an opportunity for these institutions to develop. The UNITWIN programme and UNESCO Chairs are ideal tools to achieve this goal. It is in this context that a transition from centres towards poles of excellence should constitute one of the principal axes of the programme's future direction. Existing or future UNESCO Chairs in Philosophy will therefore tend to fit in to this dynamics and will certainly benefit from this encouraging impetus.

Box 30

What is a UNESCO Chair in Philosophy?

It is firstly a pole of excellence for a living philosophy, based on a tradition where modernity is not the repetition of the same but the invention of the new. Secondly, it is a privileged forum where professors, researchers and high-level students can mingle and exchange knowledge. Finally it is a theatre of free expression of dissensus – in the image of democracy – which accepts both the pluralism of references and schools, seeks a dialogue beyond all frontiers and requires in the name of the right to philosophy the community of equals in the work of philosophical deliberation.

A UNESCO Chair of Philosophy, from its natural place which is the university, has the vocation to bring the rigor of philosophical thought to bear on the problems of the modern world, and making this available to the greatest number of people possible, because this is an essential element in creating a greater awareness of democratic values and the culture of peace.

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Director of the Centro Franco-Argentino
de Altos Estudios
(France/Argentina)

A promising future

To derive the most from the possibilities offered by UNITWIN and the UNESCO Chairs programmes in all of UNESCO's fields of competence, and to implement the strategic approach described above, UNESCO is working to reinforce its advisory role in relation to Chairs and networks with regard to research projects, activities and training schemes, as well as reinforcing its function as a catalyst in the promotion of partnerships and networks. This strategy will also be harnessed to actively take part in the mobilization of funds and to intervene in a more systematic manner in the collection of extra-budgetary funds (from the private sector, in particular), in the service of projects carried out in developing and less-advanced countries.

Lastly, this new strategic approach from UNESCO is intended to confront the growing geographical imbalance in Chairs, favouring the North, from whence the need to systematically regroup UNESCO Chairs into dynamic networks, the objective being to increase North-South and South-South co-operation.

It is important to stress that, as demonstrated in the examples in this chapter, the UNESCO Chairs in Philosophy illustrate a clear commitment to these objectives.

Box 31

UNESCO Chairs in Philosophy throughout the world

UNESCO currently lists eleven chairs in philosophy, or ethics, according to the title employed. Some of these attest to an expanding energy and activity in their chosen field, while others seem less active and sometimes even absent from the panorama of international university research, at least in so far as the information that is available concerning their annual activities.

1996.

The UNESCO Chair in Philosophy at the University of Chile aims to reposition and raise the profile of philosophy in the country's social debates by inciting a critical reflection on contemporary problems. It also proposes to promote communication relations between philosophy resulting from the academic world and philosophy teaching practices in the educational environment. With this intention, the Chair intends to initiate and implement a diploma (Postítulo) intended for secondary-school philosophy teachers and expects to promote a philosophy programme for children, by training teachers of basic education. This chair was also an important participant during the celebration of World Philosophy Day in Chile, in 2005.

The UNESCO Chair in Philosophy at the University of Paris VIII (France) is very active and committed to a broad and varied philosophical education, by focusing its activity on teaching and research in the aim of contributing to the development of philosophy in developing as well as industrialized countries. It implements activities that align directly with the UNESCO Intersectoral Strategy concerning philosophy, while concentrating its efforts on its preferred themes of culture and institutions, as clearly demonstrated by its project to create a European University of Culture. The objective of this project is to promote a space for the intellectual development of culture directly related to artistic, literary and philosophical creation.

The UNESCO Chair in Philosophy of Human Communication, at Kharkiv State Technical University of Agriculture (Ukraine) aims at promoting and developing an international network in the field of the philosophy of human communication in the perspective of an intercultural dialogue. Activities of this chair focus on the distribution of philosophical knowledge through its publications and the development of partnerships so as to strengthen the international philosophical community.

The UNESCO Chair in Philosophy at Simon Bolivar University (Venezuela) promotes actions towards improving standards and conditions for the research and teaching staff within the university's doctoral programme in philosophy.

1997.

The UNESCO Chair in Philosophy at the University of Tunis I (Tunisia) is one of most active on the network of chairs and has the objective to promote tolerance and democracy, starting from research on the various contributions of Arab and Islamic scientific and philosophical culture, and leading to the exploration of the various modes of constitution and use of reason and its relationship with the requirements of modern life. It also promotes intercultural dialogue by reworking, starting with the Arabic philosophical inheritance and in light of Western philosophical assets, concepts to develop an ethic of democratic mutual understanding.

The UNESCO Chair in Philosophy at Hacettepe University (Turkey) contributes considerably to the deliberation on the promotion of human rights in focusing its activities on research, education, teaching and information on philosophy of ethics and human rights. This chair has been exemplary in particular in terms of devising courses for the ongoing training of personnel in the country's security forces.

The UNESCO Chair in Philosophy at Seoul National University (Republic of Korea) develops teaching and research activities in philosophy and democracy. It encourages international collaboration between researchers via the publication of a philosophical review *Humanitas Asiatica*, which addresses the current points of view and problems of Asia. It has, in particular, played a crucial role in facilitating the interregional philosophical dialogue between Asia and the Arabic world.

1998.

The UNESCO Chair in Ethics and Policy at El Honorable Senado de la Nación (Argentina) works with the aim of clarifying legislative and institutional acts in the domain of ethics and public policies. It organize an interdisciplinary reflection and debate on the ethical and cultural dimension of policy and development, bringing together personalities from the worlds of culture, education, Sciences and arts with personalities representing the political, economic and social circles.

1999.

The UNESCO Mobile Chair Edgar Morin in Complex Thought at the Universidad del Salvador (Argentina) aims to consolidate the Latin American and Caribbean region research network concerning the philosopher Edgar Morin and complex thought, as well as to promote teaching, research and documentation on this subject.

The UNESCO Chair of Studies of the Philosophic Foundations of Justice and Democratic Society at the University of Québec in Montreal (Canada) has experienced considerable success in the many activities it promotes. By concentrating its research in political philosophy and in the philosophy of law, this chair deliberates on the fundamental theoretical questions emerging from current changes in society, in particular those relating to discussions around the principal prerequisites for democratic rights and the reterritorialisation of the socio-symbolic space in the context of globalization.

2001.

The UNESCO Chair in Philosophy at the National University of Comahue and at the Gino Germani Institute of the University of Buenos Aires (Argentina) aims to promote an integrated system of research, training, information and documentation activities in the philosophical domain and, in particular, in philosophy of science and political philosophy as well as to facilitate collaboration between philosophers, high level researchers and world renowned teachers from universities and other institutions of higher education in Argentina and the countries known as 'Southern Cone' from Latin America.

Source : www.unesco.org

III. Diversification and internationalization of philosophical teaching

1) Teaching practices and methods around the world

The diversity of ways in which philosophy is taught in universities throughout the world has more to do with the content taught than the educational system adopted. Contrary to the secondary level, where a teaching structure organized in terms of hours and semesters determines the nature and the quality of courses proposed, at the university level the multiplicity of content areas offered and the presence of philosophy within quite disparate academic streams and faculties determines the organization of teachers and professors. In spite of many local variations, the major part of the academic curriculum is generally divided into two principal levels. In the North-American system, these levels are presented as 'undergraduate' (bachelor) and 'graduate' (master's and doctorate). The corresponding levels in the new European system are generally presented as in three levels, B.A. and M.A. – which are both considered part of the undergraduate level – and the doctoral level. Moreover, we see the North American system becoming more popular in several other educational systems throughout the world, in which undergraduate studies follow a system of principal (major) and subsidiary (minor) subjects.

With regard to the methods employed, in a majority of countries, university education is based on a combination of traditional courses and seminars, subject of course to local variations (including the reading of specific texts, the presentation and discussion of students' work, and in relation to teaching styles and the different demands made of students), but still reflecting a relatively homogeneous structure. This limited diversity in terms of institutional practices and teaching methods, linked to the presence of philosophy courses in almost all nations, is quite different from the situation found at the secondary level, where the quality of philosophical teaching depends more on individual educational strategies. Specific differences are to be found, nevertheless, at the regional and even national levels. Generally, these differences are due to the manner in which philosophy was historically introduced into the university structure.

The general state of philosophy teaching around the world

Africa.
In spite of increasing difficulties, the presence of philosophy remains strong in most of Africa. In the majority of countries, courses are taught at the university level. Most African universities have a department, a centre or an institute focussed on philosophical studies. This presence sometimes extends beyond what one would imagine, and generates some confusion between the question of philosophy teaching and the possibilities of obtaining higher-level degrees in philosophy. Moreover, the UNESCO questionnaire brought this contradiction to light. An Ugandan specialist in contemporary and ethical philosophy pointed out the absence of philosophy teaching at one point, and then later revealed that this teaching delivers B.A. and M.A. degrees and that it is also present in two private universities. However, there are many philosophy departments in **Uganda**. The renowned University of Makerere, for example, offers a specialized M.A. in Philosophy within the Department of Philosophy of the Faculty of Arts (one of seven departments in the faculty), which also oversees the new M.A. in 'Ethics, Social Management and Human Rights'. Significantly, the department is determined to underline its autonomy from the Department of Religious Studies. In African countries, the majority of philosophy institutes and departments are in faculties of art or social and

human sciences. Philosophy courses are also often included in faculties of law, economic science, social sciences or education. Centres for research and philosophy teaching are relatively rare, however, and are almost always to be found within humanities faculties. A specific aspect of French-speaking African countries is the network of Écoles Normales – institutes of higher learning in the humanities – which are present in almost all these countries and often account for most of the social sciences and philosophy teaching at the tertiary level. They represent an important resource in the context of higher education in these countries.

Where there is no philosophy department, we can only deplore the absence. Thus, two research professors in **Burundi** expressed the country's desperate need for philosophy. There is a marked absence of any pure philosophy degree course, but according to these testimonials, an Introduction to Philosophy course is taught in the first years of all faculties, with philosophy found in later years in the form of courses in logic (in the Faculty of Arts) and ethics (in the faculties of law and economics). Moreover, it is reported that philosophy is taught in almost all universities and its presence is far from diminishing, 'because a few years ago, it was a good as inexistent'. However, the Faculty of Arts and Social Sciences of the University of Burundi comprises five departments (African Languages and Literature, English Language and Literature, French Language and Literature, Geography and History), but philosophy is only offered within the Department of African Languages and Literature.

The testimonies assembled by UNESCO reveal a general sentiment that philosophy is weakening on the continental scale in Africa. These reactions are invaluable, because they offer an overview of how teachers and academics are living the evolution of their subject and an insight into the place they occupy in the various African societies. Even though respondents from **Burundi** agree that the introduction of philosophy in university education is a recent fact, and that this is a sign of real progress, other more worrying tendencies become apparent. Initially one notes, in certain more advanced countries, a redeployment of scientific and academic resources to the benefit of applied sciences and industrial research. This is a result of science policy, often at the national level. Testimonials from **South Africa** report a growing disenchantment with regard to philosophy, which is often regarded as unable to contribute to the economic and scientific progress of their country. The same attitude can be seen in **Botswana**, where one respondent deplored 'the current tendency to allocate resources to science and technology'; in **Kenya**, where 'the preoccupation with profitability and the employment opportunities after obtaining a university qualification determines the choice of which subjects are studied'; or in **Lesotho**, where one bemoans 'a lack of sponsors, because social sciences are not as much a part of the government's priorities as exact sciences are'. In **Nigeria**, there is a more general 'lack of perception of the value of philosophy'. It is as though economic development has been at the detriment of philosophy – a phenomenon found in other regions around the world and which represents one possible axis for intervention. It is also important to underline a stunning lack of documentary and human resources in almost all African countries. This is a known phenomenon and particularly affects those subjects seen as having a weak economic impact – such as philosophy, which correspondingly suffers from a redeployment of resources towards other priorities. A respondent from **Gabon** denounces the negative effects of a structural insufficiency in terms of the availability of teachers, linked to weak interest in philosophy on the part of students. A 'teacher crisis' is also observed in **Mali** and **Niger**, where 'the teaching profession is being jeopardised by the contractual formalization of teaching and the absence of documentation'.

In the **Central African Republic**, 'the collapse in the number of students enrolling in philosophy faculties' is similarly

blamed on a 'lack of motivation on behalf of teaching staff' and an 'insufficiency of documentation'. From **Senegal**, one respondent evokes the difficulty in reconciling a great number of students with 'very insufficient infrastructures and organization'. The action of agencies specialized in supporting research, such as the Francophone University Agency, along with a number of NGOs involved in inter-university co-operation, make it possible to mitigate this shortage of means, but difficulties remain.

Another point that arises from the comments of academics in Africa is that philosophy and politics do not always go hand-in-hand. A testimonial from the **Côte d'Ivoire** indicates that 'there are few opportunities for philosophy meetings' and that 'only the organization of (UNESCO) Philosophy Days has given rise to public debates'. We see this demand for an increased international presence in several African countries, whether on the level of teaching and research or with regard to methods to support academic co-operation on a regional and international scale. The presence of international institutions is viewed as a means of obtaining assistance for research projects, but is also, and sometimes especially, seen as a support for freedom of public expression and debate. 'It is in its support for the freedom of philosophical expression that the action of UNESCO can be situated'. Admittedly, we are speaking here of assistance in relation to research rather than teaching, however the two levels cannot be dissociated – for supporting the training and practices of research professors can have a profound effect on university education, on the training of secondary-school teachers and the education of school students. The problem of a lack of support for philosophy teaching and research is connected to the exodus of African researchers towards European and especially North American universities – and in the long term, undoubtedly, Chinese universities – which considerably impoverishes the attraction that African academic communities hold for young students[22].

How do we train a sufficient number of philosophers to ensure continuity when we are forced to act in a situation of limited educational resources? If the transmission of philosophical practices between a teacher and his or her students constitutes the backbone of philosophical continuity, the reactions coming from **Rwanda** perhaps provide something of a response. Here, introduction to philosophy courses are taught during the first year in the majority of faculties. It should be noted, however, that philosophy teaching is flagging 'to the benefit of applied and natural sciences' and that 'courses in ethics and Rwandan culture are being endorsed for political reasons'. But other African countries share a characteristic in as much that it is 'normally only the higher institutions that train priests and pastors that also teach philosophy as an obligatory subject'. Even though a majority of these establishments were founded in Rwanda after 1994, within the framework of rebuilding the country's higher-education system, the presence of philosophy in denominational establishments is customary across the entire African continent. Examples include: the Catholic University of Central Africa in Yaounde, in Cameroon (governed by a group of bishops from Cameroon, the Central African Republic, Congo, Gabon, Equatorial Guinea and Chad); the Catholic University of West Africa in Côte d'Ivoire; the Catholic Institute of Madagascar; and Adventist Universities present throughout the continent[23]. Testimonials received from several philosophers from **Malawi** in response to the questionnaire agree that philosophy is taught 'in various Catholic colleges and missionary schools, such as seminaries, and in two universities run by the Catholic Church'. From the same country we find that 'certain non–Catholic colleges do not permit the teaching of philosophy'.

On another level, we find in **Kenya** that 'the combing of philosophy, theology and religious studies in public universities has deprived philosophy teaching of a course hours', whereas another specialist in the same country insists on that philosophy teaching is 'limited and

(22) As Moses Akin Makinde, a professor at Ife University in Nigeria and a former member of the FISP guiding committee, mentioned in an address to the World Congress in Boston in 1998: 'there is no doubt that the exodus of philosophers towards Western countries, because of the difficult economic climate of their country of origin, and retirement and mortality among philosophy teachers has had a negative impact on university programs. The consequence of this phenomenon could prove disastrous for philosophy in Africa. In short, it will be difficult, if not impossible, to train enough post-graduates to replace former teachers when they retire'. The situation has hardly changed.

(23) In Africa, there are Adventist universities in Madagascar (Antsirabé), in Rwanda (Mudende), in Kenya (Baraton), in South Africa (Somerset West), in Cameroon (Cosendai) and elsewhere.

confined to the theological university and other theological institutions'. In **Uganda**, philosophy teaching is 'poorly understood as being confined to religion and ethics, and is seen as being a monopoly for the clergy, for whom career prospects are limited to teaching' – this may be an exaggeration, but it relates to a cultural climate that is sometimes ignored. Finally, in **Swaziland**, an Advanced Political Philosophy module is offered in the fourth year of the Political Science course in the Faculty of Social Sciences at the University of Swaziland.

Although dominant, the perception of a progressive decline of philosophy in Africa does not lessen the diversity of local situations. Some situations that go against the grain emerge from the present study. In addition to the Burundi case, already mentioned, and Rwanda, where opinions are rather divided, several experts, philosophers and civil servants in **Madagascar** agree on the fact that they cannot identify any weakening in the current practices of philosophy teaching. The picture they draw is varied. They point out that the number of enrolments in philosophy has increased and that more and more students are taking philosophy majors, especially because of the increased attraction of Malagasy universities for foreign students (especially from the **Comoros**). They also mention the creation of new courses and in particular the inauguration of doctoral courses in philosophy. The questionnaire also highlights the reinforcement of inter-university relations. We can imagine here that respondents are referring to the merging, still within Madagascar, of a doctoral school in philosophy between Toliara and Toamasina, as well as increased foreign exchanges, in particular with institutions in La Reunion, Canada and France. In **Ethiopia**, the University of Addis Ababa intends to inaugurate, within its philosophy department, a graduate programme in philosophy. There has also been an increase in the number of requests for philosophy classes coming from other departments, which itself represent an almost universal trend. In **Botswana**, there is an attempt to establish a philosophy unit within the Department of Theology and Religious Studies, which would offer a philosophy programme and possibly master's and doctorate degrees – although testimonials point out that 'the process is too slow'. The situation is similar in Namibia, where philosophy is taught in higher education within the Theology Department of the University of **Namibia**. The situation appears more complex in **Malawi**. Reactions to the questionnaire in fact reveal a nuanced context, with one respondent pleased that 'courses have been added to the curriculum, and older courses have been updated' while adding that there is a 'lack of expertise and textual resources in philosophy, a lack of capacity in terms of qualified personnel, and few people appreciate the role of philosophy: consequently, there are not many students enrolled in the course'. To illustrate the complexity of the matter, another respondent adds that 'certain other departments within the faculty feel threatened with respect to the rate of philosophy enrolments, which is higher every year. They have appealed to the rector's office to limit the number of courses given in the philosophy department, claiming that these are not sufficiently pragmatic to allow students to earn a living on graduating'. However, over the years, numerous opportunities to carry out doctoral studies in philosophy in Malawi have supplemented the B.A. degree that was the former limit of the philosophical curriculum. The Philosophy Department of the University of Malawi is well equipped to dispense this triple-tier education (B.A., M.A. and Ph.D.), and the online presentation of these classes is attracting great interest[25]. The situation is therefore evolving. It is clear that serious efforts are being made to remedy any significant structural deficiencies in Malawi that could hamper philosophical teaching and research. It is appropriate to finish with the statement of a professor in **Côte d'Ivoire**, who summarizes the various concerns in the African philosophical community thus: 'The grand failings of philosophy teaching are primarily on three levels. First, documentation is non-existent. In universities as well as

(24) Philosophy doctorates are available at the University of Antananarivo, the École Normale Supérieure in Toliara, the Catholic Institute of Madagascar, and the University of Toamasina. The University of North Madagascar in Antsiranana offers philosophy diplomas to the master's level only.

(25) www.chanco.unima.mw/philosophy/

secondary schools, there is a deplorable lack of reference works. As a result, teachers, and those who train them, cannot inform themselves nor their students on the latest developments in their subjects. Next, university lecturers cannot carry out field trips, nor can they take part in conferences and seminars outside their own countries of origin, due to a lack of funds. Therefore, out-of-date courses are continued and in no way contribute to the training of future teachers. Lastly, the fact that there is a lack of job opportunities at the end of philosophy studies contributes to this deterioration'.

Asia and the Pacific.

Whereas in Africa the introduction of philosophy was often modelled on European educational systems and networks, in Asia the relationship between local cultures and philosophy – as an emanation of Western thought – has, in fact, been more complex.

Philosophy teaching in East Asia requires, from the outset, specifics concerning the integration of this subject with the country's traditional cultural structures. In the majority of cases, philosophy has been associated with processes of modernization and, indirectly, of Westernization, which Asian societies first experienced between the end of the nineteenth century and the first half of the twentieth century. From this point of view, it has symbolized the concerns of various political projects and struggles between traditionalists and modernists – a schism that has affected a number of Asian societies. This contrast has often resulted in the promotion of the more practical aspects of philosophy (for example, ethics, political philosophy and, today, environmental ethics, bioethics and social philosophies), to the detriment of the more theoretical subjects that have characterized Western philosophical thought (such as the theory of knowledge, or transcendental philosophy, for example)[26]. This phenomenon – which can still be seen today in the philosophy departments of many Asian universities – had the complementary and perhaps unexpected effect of a fusion between philosophical enquiry and more traditional knowledge. On the one hand, these more practical philosophical classes, detached from their theoretical basis, gradually found a new foundation in an epistemology emanating from traditional thought. This is noticeable in the various forms of cross-pollination between practical subjects (social philosophy, political theory) and Confucianism, Taoism or other forms of spiritual traditional seen in the work of Asian philosophers. Nowadays, this theoretical integration is encouraged as a means of integrating different traditions and cultural paradigms, and acts as a vehicle for important social, cultural and political issues. In addition, we see an appropriation of the term 'philosophy' by the same traditional forms of knowledge that were once discarded in the infatuation with practical and Western philosophy. Hence the rediscovery and overwhelming presence of 'traditional' philosophies, which prolong moral concepts and value systems that existed before the introduction of philosophical teaching. A simple analysis of applications from Chinese students for European research grants clearly indicates this desire to develop projects aimed at confronting the analytical rationality associated with Western thought with a traditional approach to philosophy. These are extremely complexes situations that prevent any generalization as to the role and social function of philosophy. In general terms, the establishment of philosophical subjects in university curricula goes back, in the majority of cases, to the second half of the twentieth century. Today, a majority of Asian countries offer doctoral courses in philosophy. Philosophy departments are present in almost all humanities and social science faculties in the region. The UNESCO questionnaire confirms this perception of a considerable philosophical presence in Asia, but also reveals how the image of philosophy has been tarnished in the eyes of the general public. A large number of testimonials in fact lament a slowdown in philosophy teaching when compared to technical disciplines and applied sciences. From **Japan** to the **Philippines**, academics note 'that an increasing number of students want

(26) See the case of the Republic of Korea in this section.

to take science courses and gain practical qualifications' and point out that 'the emphasis on science has led to the marginalization of philosophy and to a specialization of disciplines'. The situation appears to be extremely complex and must be elucidated. A specialist in Chinese philosophy from **Thailand** acknowledges that the philosophy programme does not 'equip you to earn money', and that consequently 'the subject is not very popular'. However, Thailand has one of the leading schools of logic and the philosophy of science in Asia, and a very prestigious doctorate in philosophy programme is offered by Chulalongkorn University. In the **Republic of Korea**, too, research professors lament 'a loss of interest in philosophy', and add that 'recently, students have tended to take more practical subjects'.

The disparity between the perception of the role that philosophy can play in society and the extent of its teaching, which can also be found in several parts of the Western world, reflects a characteristic feature of philosophy's presence in Asia. The modernizing role that it exerted historically in many Asian countries now seems to have been supplanted by other methods of technical and scientific innovation. In other words, although the incidence of philosophy courses appears altogether satisfactory within higher-education establishments in Asian countries, the image that philosophy has in these societies has altered. Philosophy seems to be regarded less and less as a key skill towards modernization – a role monopolized increasingly by technical subjects – to become, on the contrary, a support for resurgent cultural traditions or, in some cases, to become 'standardized' within university departments and their teaching practices. Testimonials from **Cambodia** and the **Lao People's Democratic Republic**, however, point to a substantial deterioration of philosophy teaching in their countries, due to the 'lack of qualified philosophy teachers and teaching materials'.

The complex relationship between philosophical enquiry and traditional knowledge is at the heart of philosophy teaching in **India** – a country that, on its own, requires an entirely separate study[27]. Let us mention simply the numerous academic centres that offer philosophy degrees throughout the country, some of which provide an excellent level of teaching in uncommon places, such as Goa or Darjeeling, making the Indian philosophical community one of the world's largest in quantitative terms. India is also the only country in the world, to our knowledge, to have created a national Council of Philosophical Research (ICPR, Indian Council of Philosophical Research); a support organization for philosophical research which for some years now has played a pre-eminent role in the development of studies on a national scale and has contributed considerably to embracing international relationships with the Indian philosophical community.

The situation is very similar in Central Asia, where the wave of interest in philosophy education that stemmed from the process of reconstructing national identities seems to have been prolonged. An epistemologist from **Kyrgyzstan** see no weakening of philosophy teaching and is delighted at the fact that 'philosophy courses are taught in all universities and institutions of higher education for all first-year students and others'. Nevertheless, some changes have most certainly occurred. Whereas in the middle of the 1990s, one of the priorities of the FISP consisted in promoting the spread of philosophical thought to counter the successive sectarian impulses that arose after the disintegration of the Soviet Union, today the academies of Central Asian countries appear more focussed on a political and cultural reflection aimed at reinforcing the social reconstruction, and the memory, of their cultural identities. It is in this context that, for example, the Philosophy Faculty at the National University of **Uzbekistan** fuses together courses in sociology, political sciences, psychology and pedagogy. In the **Islamic Republic of Iran**, introductory courses on Islamic philosophy are obligatory in all faculties. Lastly, we should point out a characteristic phenomenon seen in the majority of countries in Asia, namely that postgraduate studies are very often followed by a specialized (doctoral or post-doctoral) sojourn

(27) http://icpr.nic.in

Box 32

The unique support structure for philosophical research in India

Since India's independence, there has been a persistent demand on behalf of the country's intellectuals, expressed in different professional philosophical and non-philosophical forums, to re-examine both ancient and modern philosophical systems so as to evaluate them and derive from them new directives for today's changing conditions. There is a definite impetus towards an independent Indian philosophical identity.

There is a sense of an urgent need, on different levels, to reinforce research and philosophy studies in India. In the mid-1970s, a team of academics undertook a study of the question of reviving India's philosophical tradition and suggested that the government found the Indian Council of Philosophical Research (ICPR). The basic idea behind the ICPR was accepted in 1976, and it was registered in 1977. Nevertheless, it only became active in 1981, under the presidency of professor D. P. Chattopadyaya. The principal functions of the ICPR are: to review advances in and coordinate the activities of philosophical research, and to encourage interdisciplinary research programmes; to promote research collaboration between Indian philosophers and institutions and those of other countries; to promote teaching and philosophical research; to provide technical assistance and advice for the formulation of projects and philosophical research programmes; and to organize and support education initiatives in research methods. The ICPR suggests fields in which philosophical research should be promoted and takes specific measures for the development of neglected or underdeveloped fields of philosophy. It also provides grants for the publication of papers, journals and studies in the field of philosophy and supports the introduction and administration of scholarships and awards for students, teachers and others and the development of documentation services and an inventory of current philosophical research, including a national database of philosophers. Moreover, the ICPR plans to develop a group of young, talented philosophers and to encourage research among young philosophers in general. On request, it advises the Indian government on questions concerning philosophy teaching and philosophy. In accordance with these considerations, the ICPR has indicated areas of priority in research, such as the theory of truth and knowledge; Indian cultural values and their relevance to a national reconstruction; normative questions; human, environment, social and political philosophy; philosophy of law, logic, linguistic philosophy; critical and comparative studies of philosophical systems or movements and religions; and philosophy of education.

The ICPR undertakes numerous activities. It awards research grants, organizes symposiums on different philosophical topics, conferences with eminent Indian philosophers and more. It grants travel scholarships so philosophers can participate in symposiums and conferences abroad, organizes an annual competition for young researchers, aged between twenty and twenty-five years old, to encourage critical and philosophical enquiry into the challenges facing India. The ICPR also manages an exchange programme between India and other countries to facilitate the flow of ideas among philosophers. It publishes a quarterly journal of philosophical works from academics and researchers working within the ICPR, as well as analytical publications containing creative interpretations of traditional Indian texts.

Source : http://icpr.nic.in

abroad, generally in the United States or in Western Europe. This tendency is being reversed in the case of China, which has even established a public agency aimed at repatriating researchers from abroad, but it still remains widespread. Lastly, in **Pakistan**, philosophy is taught at the University of the Punjab in Lahore, the University of Karachi and the University of Peshawar. These universities offer doctorates in philosophical areas including Western and Islamic Philosophy. As for **Palau**, philosophy is taught at higher levels in the form of an introductory course to philosophy and religion in Palau Community College.

In **Australia** and **New Zealand**, philosophy diplomas are available in almost all universities, although it is necessary to mention at least two aspects specific to these countries. Firstly, the force of attraction their recruitment policies exert upon the international scene. Today, Australia and, in a lesser measure perhaps, New Zealand present excellent possibilities for an academic career. While young local philosophers largely occupy this job market, there are growing numbers of Americans, Canadians, Indians and British among them. An increasing number of Europeans with doctorates in philosophy are also turning to Australia for their first university post. In addition, the multiplication of international conferences in Australia and the increasingly visible presence of academics from the region participating in international academic exchanges is reinforcing the tendency for these southern countries to become important philosophical research centres. The great

variety of nationalities represented in philosophy courses in Australia seems, in addition, to benefit the quality of lessons and contributes to the extremely pleasant work environment. This also explains the increasing presence of researchers from other Asian countries in Australian universities. New Zealand specialists underline the existence of 'co-operative research projects between universities' and 'a very vibrant philosophy association which frequently organizes conferences'[28]. Finally, we should point out that philosophy teaching appears to be absent from the principal educational establishments in the **Pacific Islands**. (These include the University of the South Pacific, the University of **Samoa** and the University of French Polynesia.) A course in Philosophy of Education is available at the University of **New Caledonia**.

Europe and North America.

Europe is undergoing a dual phenomenon. On the one hand, respondents from Europe frequently point to the problems of large-scale universities, which makes relationships between professors and students almost non-existent both in terms of the teaching methods and the evaluation processes employed. Any such relationship only to be formed seems after the master's degree, at the doctorate level. This means that it is only when training begins to transform into research that the majority of students can count on any personalised tuition. The student–teacher relationship therefore remains subject to enrolment in a research programme, to the detriment of any more immediate teaching role for university professors, assistant professors or lecturers. This phenomenon, common to almost all European countries, has furthered the multiplication of decentralised university establishments, where a reduced number of students are encouraged to form a more direct relationship with their teachers from the earliest years. In Europe today, smaller universities and specialized schools of excellence with policies limiting the number of student admissions through difficult entrance examinations are often the only establishments in a position to offer more personalized tuition. In addition, the UNESCO questionnaire highlighted a generalized distress at the reduced numbers of enrolments in philosophy. Although this phenomenon is not common to all countries, in those where it is happening, teachers identified fewer opportunities to improve their teaching practices and instead noted signs of a disenchantment with regard to philosophy. Thus, in **Spain** and **Portugal** there are fewer students enrolled in philosophy than there have been in the past, with testimonies from Portugal pointing out that, in spite of the creation of two new university philosophy courses in the last few years, the number of students remains on the decline. A teacher in **Sweden** complains that: 'the large budgetary cuts that the government has made with regard to universities has led to a fall in education standards, hence the presence of fewer students and fewer philosophy courses'. These concerns, however, are not always reflected in the actual data. Several respondents in **France** consider it regrettable that today fewer students are taking philosophy and there is less interest in it in general, at least, in the way it is often taught. However, the Bachelor of Philosophy course at the University of Paris 1 remains one of the most popular courses in France, in terms of the number of students who enrol. This reduction in students, also noticed in Italy, to the profit of 'a growth in social and communication sciences', comes at a time when the national media are worried about statistics indicating there is an excess of students in philosophy, the arts and social sciences in these two countries. It is true that the phenomenon of 'long-term' students particularly affects **Italy**, where the average age of students obtaining a master's degree in philosophy was twenty-six in 2005 and twenty-nine for students enrolled before the 2000 reforms. Two **German** respondents indicate a real danger facing philosophy teaching in the majority of European countries. While one reports that 'teaching posts are being cancelled for economic reasons' and that in 'some universities, philosophy has lost 30 per cent of its teachers', another affirms that 'there

(28) There is a New Zealand philosophical resources portal at www.zeroland.co.nz

has been a considerable reduction in philosophy teachers following policy decisions to lower financial assistance provided to universities. Reducing the teaching of philosophy is probably not the principal goal of the political decision-makers – however, this is the end result of their decisions and they do not seem to feel uncomfortable about it'. These various impressions from people working in the field of philosophy teaching must be understood in the context of a standardization process in higher educational systems taking place at the moment in Europe (the Bologna Process). Academic degree standards and quality assurance standards are becoming more comparable and compatible throughout Europe. We must consider the presence of philosophy programmes within the context of this new teaching organization. However, because of the freedom that university establishments have to set their curricula, the situation remains extremely diversified. Moreover, the credits system, which sees curricula broken into various subject units, has contributed considerably to an increase in the diversity of subjects taught.

While we cannot go into detail here on a case-by-case basis, an overview of the responses provided to our questionnaire allows us to highlight certain concerns common to all of the university professors consulted. These reactions show a general concern for the role of philosophy teaching in today's society. In **Belgium**, there is general satisfaction at the fact that the University of Antwerp has recently introduced a master's degree in philosophy, but some respondents raise questions regarding the content of philosophy courses, which they argue are too focused on Western philosophical thought. A researcher in **Croatia** sees a positive sign in the fact that several new universities have been established recently, all of which have arts faculties and philosophy departments. The questionnaire reveals a growing interest in philosophy in **Greece**, a country that suffers (paradoxically!) from an historical deficit in terms of university philosophy teaching. This optimism is shared by a respondent from the **Netherlands**, for whom 'faculties of philosophy are seen as "Key Faculties" in Dutch universities – so there is little chance of them being closed down'. In **Ireland**, on the other hand, there is 'a greater emphasis on "hard" sciences for pragmatic economic reasons'. In effect, the European university reforms appear to be accompanied by the promotion of more vocational directions in undergraduate and master's courses. Several **German** academics have the impression that 'the alleged reforms of German universities are favouring technology and natural science' and argue that 'for economic reasons there are fewer philosophy departments in Germany, and philosophy runs a risk of marginalization because of the priority these policies place on "economic output". This sentiment is shared by one university teacher who evokes: 'an inadequate understanding of the value of philosophy', while another notes that 'because of decreasing financial resources, many of the teaching and lecturing positions have been lost'. One testimony appears to synthesize, in a rather ambiguous form, this vague perception concerning the teaching of philosophy in Europe: 'the decline has been sizeable, but not dramatic'.

Box 33

The Bologna Process or the construction of the European Higher Education Area

The model recommended by the Bologna Process, which is being established through several university reforms in various countries, is based on a two-tier undergraduate–master's structure, with a more general undergraduate programme followed by a more specialized master's programme, followed by a doctoral level recognized throughout Europe. Although the majority of countries are currently implementing it, this model varies from country to country, in particular concerning the number of years comprising the first two degree levels: three then two in Italy, four then two in Spain, three or four years, plus one or two years for an M.A. in the United Kingdom, and so on. It is, in particular, the relationship between the first two degree levels that makes the difference. The LMD Reform (B.A., M.A., Ph.D) in France foresees a B.A. in three years, followed by two years for an M.A. and three years for a Ph.D., while Italian reforms introduced two levels for a B.A. (an initial three years, then a supplementary two years) followed by a one-year M.A. and three years of doctoral studies. To create comparable, compatible and coherent systems of higher education in Europe, a unit of common measure was introduced in 1998, called the European Credit Transfer and Accumulation System (ECTS), a quantitative computational tool managed by each establishment according to the principle of university freedom. The fundamental principle of this system consists in replacing years or semesters with hours worked as the basic unit for measuring university training. One credit corresponds to twenty-five to thirty hours of work, and a year is sixty credits. Therefore one year's training is defined in terms of the number of hours worked, whatever the effective duration of a year and the number of lesson hours per week. Although this does not settle all the problems with respect to specific university systems (one thinks for example of the problems in integrating into the new system the years spent in preparing for the French grandes écoles), it makes it possible to create European standards of higher education.

Today, more than forty countries are involved in this process of standardizing higher education: among them, Albania, Germany, Andorra, Armenia, Azerbaijan, Belgium, Bosnia-Herzegovina, Bulgaria, Cyprus, Croatia, Denmark, Spain, Estonia, Russian Federation, Finland, France, Georgia, Greece, Hungary, Ireland, Iceland, Italy, Latvia, Lithuania, Luxembourg, Macedonia, Malta, Montenegro, Norway, Netherlands, Poland, Portugal, Republic of Moldova, Czech Republic, Romania, the United Kingdom, Holy See, Serbia, Slovakia, Slovenia, Sweden, Switzerland, Turkey and Ukraine. But the success of the reform, and in particular the ECTS system, seems to go beyond the borders of Europe. It is becoming a standard of reference in international circles and can be found in several countries throughout the world, from Africa to Australia.

Luca Maria Scarantino,
Deputy Secretary General,
International Council for Philosophy and Humanistic Studies
(ICPHS)

The case of **Turkey** is particularly interesting for a number of reasons. In general terms, there is a vague perception of philosophy being overly confined within specialized departments, with a reduced amount of interaction with other programmes. However, there is a growing tendency in Turkey to take philosophy teaching outside higher-education establishments by addressing particularly sensitive professions or social contexts. This is due primarily to the work of Professor Ioanna Kuçuradi, former president of the FISP, and the valuable academic activities she has carried out within the University of Hacetteppe, particularly in her role as a UNESCO Chair of Philosophy. A teaching programme on the philosophy of human rights, intended initially for civil servants within the Turkish national police force, led to a considerable wave of research in the field of ethics in Turkey, and contributed substantially to the direction Turkish philosophers have taken in their work and careers. It also influenced the content of philosophy courses in several of the country's universities (for example, in Ankara, Istanbul and of Bosphorus University) and played a role in structuring student curricula. This is one particularly striking example of the link between research, the social function of philosophy, and the choices available in higher education.

Perceptions of philosophy in the European countries of the ex-Soviet bloc are in general less nuanced. A respondent from **Bulgaria** sees in the 'democratic society' and its 'free flow of ideas' reinforcement for the teaching of philosophy, although one of his colleagues decries the 'erroneous identification of philosophy with Marxism' as a possible reason for the decline in philosophy's appeal in the country. This cumbersome heritage, sometimes underestimated in Western societies, is revealed in an extremely interesting comment by a researcher from the **Russian Federation**: 'There is a tendency, supported by official education policy, to teach less philosophy than in

the past. This is a reaction to the dogmatism (based on Marxist-Leninist ideology) of the philosophy teaching that was obligatory for all students during the Soviet period. This is a mistaken tendency – but instead of reforming philosophy teaching to eliminate its dependence on an official ideology, there is an attempt to limit philosophy to the philosophy of science'. In **Belarus**, one respondent simply states that 'educational programmes have been reduced to programmes in professional specialization'. In **Estonia**, one academic points out that philosophy is no longer 'an obligatory course in all faculties'. Although in the Russian Federation the situation of philosophy teaching cannot be considered at risk, one respondent reveals the complexity of the problem in recalling that 'the number of hours allotted to teaching philosophy was gradually reduced. Certain philosophical subjects, such as ethics, aesthetics or political philosophy, which had been offered to students in the past – at least as optional subjects – are now excluded from the majority of curricula in educational institutions. Nevertheless, they can be found in universities known as 'traditional'. The effects of the European reforms are also being felt. A professor from the **Republic of Moldova** argues that the Bologna Process is responsible for a weakening of university philosophy education.

Philosophy departments in English-speaking countries are very often associated with analytical thinking. In British, Australian and North American universities, the large majority of philosophy Chairs are associated with analytical approaches. Judging by job advertisements, philosophy departments in these countries are looking to fill research posts in analytical philosophy, the theory of knowledge, the philosophy of logic and linguistics, applied ethics, ontology of logic, semantics and other specializations deriving from different analytical programmes. However, not everything can be reduced to this single approach. The proliferation of departments of cultural studies, gender studies and political philosophy are all indications of diversity in the English-speaking world of philosophical learning. As William McBride, the current Secretary General of FISP wrote in a contribution submitted to UNESCO: 'recently in the **United States** there has been a proliferation of interesting approaches to philosophy. Developments in areas such as feminist philosophy, African-American philosophy or native-American philosophy are notable. At the undergraduate level, courses in these subjects and in what has traditionally been called 'American Philosophy', as well as courses in non-European philosophies such as Buddhism or Confucianism, are now far more frequently offered than they were twenty or thirty years ago – thanks in part to the great demand for them on the part of students. Nevertheless, a good number of philosophers working in various areas, and including some of the country's most well-known academics, have found that departments other than those of philosophy – in particular departments of English and foreign languages, but also of rhetoric, as well as law schools, for example – are more suitable for their interest and give them more support'.

Box 34

Philosophy teaching in higher education establishments in the United Kingdom

Philosophy is offered in a variety of forms in the U.K. Of the forty-one institutions looked at, twenty-one offer single-honours philosophy programmes, combined-honours programmes, and post-graduate research programmes. Undergraduate philosophy programmes always include courses in analysis and rhetoric, but there is a certain variation in the approaches adopted. Philosophy can be studied in terms of formal properties (symbolic logic) or informally (critical reasoning). Greek philosophers, epistemology, the history of modern philosophy and ethics are often the principal fields of study. Courses dedicated to non-Western philosophy are rare. Master's programmes offer a variety of study fields, from general philosophical studies to distinct specialisations.

Concerning teaching methods, undergraduate lectures are supplemented by small workgroups. In five cases, teaching in small groups constitutes the core of the programme, and lectures are either non-existent or supplementary. Tutorials exist in 30 per cent of the programmes and projects, with individually supervised projects or dissertations in 41 per cent. Other methods of teaching include group work, workshops and, particularly in interdisciplinary programmes, team teaching). In 44 per cent of institutions, learning opportunities are reinforced by the Internet and its resources and, in at least ten cases, particular written materials are available on the department's or the programme's Web site. Postgraduate programmes are based on seminars and tutorials. Two major postgraduate programmes organize courses that combine lectures and a question-and-answer session.

With regard to evaluation methods, they include written essays and exams. Other methods used in some cases also include open-book examinations, oral exams, smaller tests taken during the course, and group work. A distinct characteristic of one department is the obligatory final oral exam, designed to test the students' oral presentation of ideas and arguments. Overall, 85 per cent of students say the evaluation criteria are clear, they relate directly to the course content, and they feel they are well understood by other students.

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If we consider things from the point of view of this disciplinary mix, we have to recognize that higher-educational establishments in the United States –colleges and universities[29] – have not avoided philosophy. The majority have philosophy departments at the undergraduate and graduate levels. Moreover, philosophy classes are also included within other departments. Courses in philosophy are less present in community colleges – establishments that offer two-year diplomas, often of a technical nature – but they are not completely absent. Course content is not far removed from the standards of Western universities, concerning both the history of philosophy presented and the subjects that the discipline is divided into. An Introduction to Philosophy course is generally included. The distinction between major and minor subjects, which is found in all undergraduate courses in the United States, also influences the relationship between teachers and students in the field of philosophy. Philosophy classes usually include , students taking philosophy as their major; students taking philosophy as a secondary, or minor, subject; and students from other faculties, supplementing their training with lessons in philosophy or logic. The ratio of these different student profiles changes according to establishments, but it is interesting to note that the choice of philosophy as a principal subject at the undergraduate level sometimes leads to graduate studies in other subjects (law, for example). Teachers are free to teach exactly what they choose. No university curriculum is drawn up at the federal or state level. However, there is a system of accreditation that allows the quality of lessons to be verified and possible gaps in the courses proposed to students identified[30]. The great variety of studies at the graduate level is the trademark of the American system. Graduate studies are an entire world in itself. In American universities, they represent the real driving force behind the academic process and make an essential contribution to their international appeal. Today, approximately one hundred American universities offer postgraduate studies in philosophy, of which approximately one-third are limited to the master's level. The huge competition at this level, both

(29) Historically, the difference between colleges and universities in the United States is that universities offer courses at undergraduate and graduate levels, while colleges are limited to undergraduate courses. However, this distinction is becoming blurred and some colleges are claiming university status after creating a master's programme, while others, even after the inclusion of graduate studies, prefer to retain their time-honoured title.

(30) This is a system based on periodic inspections by expert independent agencies appointed by educational establishments to validate the various departments against current scientific and academic standards. Most university or college presidents, but also faculty deans, initiate these independent assessments regularly.

Box 35

How do we evaluate graduate studies in philosophy in the United States?

What criteria for a possible classification?

At first sight, quantitative measurements give the impression of greater 'objectivity' than qualitative measurements. However, nobody would support the idea that the quality of an advanced studies programme in philosophy is directly proportional to its size. There are other quantitative measurements, more convincing for some, such as – just to mention a few – the total number of publications, or pages of publications, written by teachers and/or students of a university department; the number of references to their work in books and professional journals; the average national examination (Graduate Record Examinations, or GRE) results that philosophy departments require for enrolment in their courses; the percentage of professors at the university who hold a doctorate degree (counting only working professors, excluding those who are retired or have died!); or the percentage of non-Americans, or members of an ethnic minority or women in the department (since, in the United States, philosophy is of all the social sciences the one most dominated by men). These criteria have all been proposed already, but it is easy to see the objections that could be raised to them, as well as the contradictions that exist between them. For example, examination results are far from being infallible indicators of future professional success, and departments that accept more students for whom English is not their first language automatically have lower average grades in entry examinations that evaluate oral abilities. However, when we try to devise qualitative measures, obstacles immediately arise that are at least as formidable as those encountered in quantitative criteria. I certainly do not wish to subscribe to the sceptic's viewpoint, according to which no evaluation of quality is possible in philosophy, but I am not the first to stress that, more than other disciplines, philosophy is distinguished historically, and is still distinguished today, by the broad range of styles and methods it employs. Hence, it is virtually impossible, or worse still, morally impossible, to evaluate the quality of all philosophies and of all philosophy programmes according to a single criterion. However, there is a persistent attitude of intolerance in American philosophical circles towards philosophical approaches that differ from those that find favour or share our ideals. Be it far from universal, this attitude is nevertheless very widespread and is transmitted to following generations of philosophers via certain programmes in advanced studies. This attitude, commonly indicated in contemporary American jargon by the expression 'my way or the highway' has an obvious incidence on how we evaluate a programme as well as on current and future philosophy teaching, since it is this that is adopted, or in certain cases rejected, by future teachers.

The fact that there is an unofficial classification of advanced philosophical study programmes in the United States illustrates particularly well this alarming trend. This classification, known as the Leiter Report, is established by only one person, Brian Leiter, who teaches philosophy and law at the University of Texas (http://leiterreports.typepad.com). There is a general attitude of scorn towards non-analytical approaches to philosophy, and young students considering a career in philosophy are advised not to interest themselves seriously in such approaches. His website is frequently visited not only by young people in search of simple and quick advice, but even by administrators of various establishments, who are looking for advice in the absence, admirable in my opinion, of any 'official' classification.

Professor William McBride
Secretary General of the FISP
(United States of America)

between professors (to obtain teaching posts), and between establishments (to attract the greatest number of students or simply to increase their prestige), poses an obvious problem when trying to evaluate the graduate programmes on offer. No official ranking or evaluation system for philosophy courses yet exists, neither is there any consensus on the criteria that should be used to define it. Although the question of the need for such evaluation remains, teaching and research practices sometimes suffer from an excessive attachment to such types of classification.

Arab States.
Professor Abdelmalek Hamrouche, Senior Inspector General of Algerian philosophy , describes the current situation of philosophy teaching in the Arab world as undergoing a kind of abandonment, and says that 'this desertion from philosophy courses is specific to students in scientific programmes, generating an impoverished and sterile philosophical education. What's more, the real crisis is at higher-education levels. Indeed, students are not confronted with the major questions and problems that lead to the kind of high level research and analyses required to be able to compete with that carried out in the universal philosophical space. This undeniable fact leads us to the pessimistic conclusion that the time has not yet come to study contemporary Arab philosophical production, because this amounts only to school publications and attempts to catalogue early Moslem philosophy. In fact, this kind of superficial work cannot hope to be considered to be of the same order as the research and philosophical thought that is accepted as such in the West. Even given this, the critiques that are produced are irrelevant, because they are not based on works written by Arabs in the philosophical domain in the past century, either in terms of original publications or translations. This is why we need to collect this production, to organize, catalogue, analyze and evaluate it. This project must be handled by a group having the necessary means to finish a job that could lead to objective critiques that would allow us to overcome our cultural and historical complexes and any unjustified assimilation. Since the 1970s, we have sensed in our neighbours in Morocco and Tunisia, and in other Middle-Eastern nations, a desire to rectify this situation, on both the pedagogic and the didactic levels. They have succeeded in developing a problem-solving strategy enabling philosophy courses to open up to the world in an organized fashion and to take part in pedagogical and didactic production, thus contributing to a contemporary philosophical vision.'

In the area of secondary education, the case of **Morocco** is exemplary[32]. A specialist in philosophy of science, logic and epistemology shares with us the following thoughts: 'the dichotomy between philosophy and religion was formed during the Middle Ages, by Al-Ghazali, and continues to survive to this very day. During the 1960s and 1970s, with the development of Marxist, Communist and other movements, philosophy almost disappeared for political reasons. It was then that the majority of authorities in charge of higher education in the Arab world created departments of Islamic Studies in universities – to oppose philosophy. However, since September 11, 2001, things have started to change in favour of reinforcing philosophy, although timidly'.

As for **Algeria**, still according to Hamrouche, 'let us say that we live in almost total seclusion compared to what is happening in the Western or Arabic worlds, whether in the field of philosophy itself or its teaching and didactical developments'. It should be noted, finally that this established fact is however moderated by the persevering resistance of Algerian philosophy teachers, who are working to improve this situation, as demonstrated in the 'Summer University' on the didactics of philosophy in Algeria held in 1998.

It should also be noted that the relationship between philosophy, secular culture and religion is at the centre of academic policies in the majority of Arab countries. The teaching of traditional thought (for example, the works of Al-Kindi, Al-Farabi, Ibn Sina and Averroès) is regarded as one means of reinforcing a scientific approach within a Muslim culture, and it is not rare to see this classical tradition studied in parallel with, usually modern, Western authors. In the **United Arab Emirates**, the College for Humanities and Social Sciences offers a major in philosophy aimed at developing 'an appreciation of the relationship between ideas and cultural development in Arab and Western traditions, an understanding of the foundations and history of philosophy, a capacity to analyze arguments and their structures and to express themselves both in spoken and written English and Arabic'. Among the subjects taught in

(31) Abdelmalek Hamrouche, 'L'enseignement de la philosophie'. *Diotime-L'Agorà*, 10, 2001. www.crdp-montpellier.fr/ressources/agora/

(32) See also the case of Tunisia later in this chapter: 'some exemplary case studies'.

Box 36

The first Summer University on the didactics of philosophy in Algeria

From 18 July to 30 July 1998, for the first time in Algeria, more than one hundred philosophy teachers took part in a summer school, of which I was the Director, in the Hassiba Ben Bouali college, Algiers. Here is the introduction to the published summary.

A glimmer of hope. Participants in this summer school, despite the organizational difficulties stemming from the topic's isolated nature and lack of framework, came away with a rather encouraging initial education in the important realm of philosophy. The participants hope to develop these assets on further occasions and to in future organize their teaching and didactic practices using more scientific means of evaluation. This will make it possible, thereafter, to change and re-establish traditional evaluation methods. The experiment undertaken by the wilaya of Skikda during the 1993/1994 school year, in which the didactics of philosophy was tested by teachers in their classes, greatly inspired certain aspects of this gathering. This experimental Summer University in philosophy attained its goals despite the material and morale difficulties encountered. We hope that future events will focus on a more scientific education in this field, in view of optimising the subject's future development, because isolation results in the extinction of creativity and a decline in society and its human values. This isolation could be breached by the distribution of high-quality documentation; the provision of further ongoing teacher-training, both inside and outside the country; and the encouragement of initiatives such as the Summer University, which enlightened participants on their responsibilities in their daily practice and led to a reflection on educational reforms and general social changes.

Abdelmalek Hamrouche
Dean of the General Inspectors in Philosophy
(Algeria)

this major are Ethics, Metaphysics, Symbolic Logic, Arab Logic, Philosophy of Science, Greek and Medieval Philosophy, Modern Western Philosophy, Theories of Knowledge, Philosophical Problems, Philosophy of Language, and Aesthetics. It is also of note that, for some time recruitment at this university has been done through job offers on the international market.

In **Egypt**, philosophy is taught as a separate subject at the higher levels. Its is taught in the Faculties of Arts, Education and Religion as well as in the Faculties of Arab and Islamic studies, such as in Cairo's *Dar El Olum* faculty. The Philosophy Department of the American University in Cairo offers both a major and a minor in philosophy, and accepts students beyond the introductory level. Courses tackle questions arising from reflections into religion, ethics, art, politics, science and the theory of knowledge. Course titles include: Philosophical Thinking; Informal Logic; Self and Society; Philosophy of Religion; Introduction to Ethics; Political Philosophy; Philosophy and Art; Ancient Philosophy; Metaphysics; Islamic Philosophy; etc.

The Saint-Joseph University of Beirut, in **Lebanon**, offers several philosophy programmes at the B.A., M.A., and doctorate levels in Arab and Islamic philosophy, and a secondary-school level Certificate of Aptitude in philosophy. The Faculty of Arts and Social Sciences at the Lebanese University in Beirut also offers a philosophy specialization at the B.A., M.A., graduate diploma (Diplôme d'études supérieures, or DES) and doctorate levels, dealing with various topics from philosophy and literature, eastern philosophy, philosophical aesthetics and Sufism to the foundation and epistemology of Arab philosophy. For its part, the Philosophy Department of the American University in Beirut has a long tradition of introducing students to philosophy. The courses offered cover the subject's principal domains, ranging from ethics to logic, aesthetics to epistemology. Authors and texts studied include Western and Middle-Eastern traditions, the Pre-Socratics to Ibn Rushd, and Descartes to Rawls. The university offers a minor and a major in philosophy, and also has a master's programme in philosophy. Several of its graduates have gone on to careers in journalism, law, management, education or information technology.

Latin America and the Caribbean.
The first thing we notice when we look at this region is the scattered presence of philosophy – with individual instances subject to economic and social constraints. Low wages for teachers and the attraction of young students towards other fields of study are both issues that came up frequently in contributions to this study by researchers from Latin-American countries. However, every researcher knows the intellectual wealth of Latin America's philosophical communities and the abundant opportunities for exchange and co-operation among these philosophers and with the rest of the world. In effect, despite numerous structural difficulties, philosophy teaching seems to receive a certain attention from public authorities and specialized associations. In **Argentina**, we see that special one-day programmes aimed at improving philosophy teaching are organized annually by UBA (the University of Buenos Aires) and the Asociación Argentina de Profesores de Filosofía (SAPFI). In **Colombia**, 'the complex situation in the country and the rest of the world has made philosophy even more important'. In other countries, such as **El Salvador**, **Uruguay** and **Venezuela**, emphasis is placed on the political aspects of philosophy teaching and the successive repressions and reconsiderations this field has experienced through changing authoritarian regimes and a return to democracy. Argentina, in particular, is a country that occupies a considerable position on the international philosophical scene – the presence of various philosophical societies, including the FISP, testifies to this political commitment. A respondent from El Salvador says that 'during the war of the 1980s, philosophy ceased to be important because it was regarded as an instrument of subversion'. This is an observation that can be applied, *a contrario*, in a good many other countries, where the process of democratization saw a spectacular resumption of enrolments in philosophy, and in the humanities and social sciences in general, where philosophy courses are usually taught. This situation seems to generate some tension: a phenomenologist from **Peru** fears that 'certain academics in fields other than philosophy (for example in the social sciences) want to eliminate all reference to philosophy and limit research to their own subjects'. Another aspect that seems often to characterize philosophical teaching in the region is the call for 'national thinkers' and a tendency to want to build a repository of 'Latin-American philosophy', if not of outright national philosophies. This trend reflects the nationalist urges that periodically traverse Latin America and can be observed, for example, in the continent-wide presence of Philosophy Chairs in Latin-American thought, such as we find in **Nicaragua** and **Cuba**. In this context, philosophy courses are often, though not necessarily always, connected to a theoretical movement for a 'localized philosophy' or 'localized universalism', particularly well represented on the South American continent. Similarly, a study carried out in 2003 on how students in secondary school and higher education in **Costa Rica** perceived philosophy, revealed that 'in universities, students often quote national authors'[33].

From **Guatemala**, we hear that most of the efforts currently carried out in favour of philosophy teaching concentrate on higher education: the state-run Universidad de San Carlos de Guatemala (USAC) and nine private Universities (Universidad Rafael Landívar; Universidad Mariano Gálvez of Guatemala; Universidad Francisco Marroquín; Universidad del Valle of Guatemala; Universidad Galileo; Universidad Panamericana; Universidad Rural; Universidad del Istmo and Universidad Mesoamericana) are all looking into the possibility of establishing courses or studies in philosophy. Moreover, respondents noted that other academic fields – such as medicine, management, legal and social sciences, and the political and social sciences – also include philosophy components. Examples of such discipline-related subjects include: Philosophy of Intercultural Education, Political Philosophy, Philosophy of Central American Regional Integration and Philosophy of Law, and

(33) Álvaro Carvajal Villaplana and Jacqueline García Fallas, 'Cómo perciben los estudiantes universitarios la enseñanza de la filosofía, según sus experiencias en la educación diversificada costarricense'. Instituto de Investigación para el Mejoramiento de la Educación Costarricense, 2004. http://revista.inie.ucr.ac.cr/

others. In predominantly technical careers, it is a priority, we are told, to reinforce the philosophy component, as is the case in architecture, engineering, agricultural and environmental science, in particular with regard to the basic human right to a healthy and ecologically-balanced environment. There is also an insistence in Guatemala on the need for all 'generalized' secondary-education programmes to include a philosophy component course, and for those that already do, such as the *magisterio*, to improve and modernise this course. The School of Social Sciences in the Francisco Marroquín University coordinates a number of conferences, held at various dates throughout the year, on given philosophical topics and subjects. Teachers and specialists from universities and other educational institutions in Guatemala – governmental or not – attend these meetings. It is interesting that the National Education Plan for 2004–2007, the Strategy for Improving the Quality of Education and the Strategy for Education in Civic Values (2004–2008), as well as general directives regarding education policy in Guatemala could lead to the creation of a subject centred on civic values and on the exercise of citizenship, and so reinforce the philosophy of freedom, and projects such as the Citizen Project and the Project for the Nation, all in the framework of promoting democracy and a culture of peace.

The lack of equipment in Latin America is less dramatic than in Africa. However, local researchers reveal a systematic delay in updating documentary resources. Bibliographies, often produced in Europe or the United States, arrive late, and library acquisitions are sporadic and tend to prefer regional production rather than works written in other languages. Foreign reviews can sometimes be acquired only through fortuitous academic exchanges. The generalization of electronic publications, nevertheless, will probably cure, in the long term, these difficulties.

In the **Caribbean**, the university presence of philosophy is in decline in response to each country's priorities. In **Barbados**, philosophy of art courses are taught within the framework of training primary-school visual-arts teachers. Once again, philosophy teaching is part of specific curricula. In **Trinidad and Tobago**, philosophy is taught in higher education. There are Introduction to Philosophy modules within the History Department of the Social Sciences faculty at the University of the West Indies. In **Haiti**, a country that benefits from the presence of an excellent teacher training school, it is said that 'the École Normale Supérieure at the State University of Haiti has just opened, in its department for philosophy teachers, a master's programme in arts and philosophy, in liaison with the University of Paris VIII. The Saint François de Salles Institute of Philosophy has just launched comes philosophical review with the objective of philosophizing in Haitian Creole'.

Some exemplary case studies

Looking at specific cases allows us to illustrate some of the general features of philosophy teaching and to clarify the contributions that these examples make to an overall examination of the presence of philosophy in universities.

Brazil. We must acknowledge the growing role that the Brazilian philosophical community plays on the international scene. It has not only, over time, acquired an eminence in linguistics, philosophy of language, analytical philosophy and social philosophy but also in several history of philosophy domains such as classics or modern and contemporary philosophy. Today, doctors of philosophy in Brazilian universities are on par with their European counterparts, and a number of centres of excellence, such as the Campinas State University, also known as UNICAMP, are renowned around the world.

Canada. Professor Josiane Boulad-Ayoub, holder of the UNESCO Chair in Studies of the Philosophic Foundations of Justice and Democratic Society at the University of Québec in Montreal, in a report on philosophy teaching in Canadian universities which she presented

to UNESCO, explains the considerable permeability that frequently characterizes of philosophy courses in Canadian universities. The majority of students enrolled in philosophy courses in Canadian universities or colleges are not enrolled as majors in specialized philosophy programmes. According to Boulad-Ayoub, most 'are enrolled in one or two philosophy courses in order to supplement their main subject area (natural sciences, social sciences, applied sciences, administrative sciences, law or literary studies). Some philosophy courses also form part of relatively new programmes – for example, feminist studies, programmes related to questions of the environment, or programmes in sciences and technology'. It should be stressed that in Canada, as in the majority of Western countries, philosophy departments and faculties are entirely independent as to course content, programme reforms, evaluation and the organization of student's programmes.

Philosophy departments in Canada enjoy a similar degree of autonomy when it comes to the recruitment and selection of research professors. However, Canadian universities, whether public or private, remain subject to the requirements of profitability, which can result either in the reduction of certain courses or in the introduction of other courses that are seen as more relevant to social and cultural realities. According to Boulad-Ayoub, the task of professors in Canadian universities is generally tripartite: teaching, research and the provision of other services for the university community. In combining teaching and research tasks in this way, teachers at the university level tend to model the contents of their courses according to traditional divisions in philosophy and research specializations. Thus, even though there is no centralized ministry imposing a uniform programme, the Canadian student will find from one university to another lessons that are similarly distributed according to traditional fields: history of philosophy; epistemology; philosophy of language; logic; metaphysics; or social and political philosophy. An emphasis might be placed on one or another of these areas, reflecting the specialization of research professors or the desire of the philosophy department or faculty to distinguish itself from others.

All the same, some courses do fall outside the subject's dedicated branches, often answering the needs of other university departments. These courses often concern questions of duty or obligation – dealing for example with the national evolution of philosophy; with applied philosophy (especially in the realm of business ethics); or, more recently, with medical ethics. These courses are taught by teachers in philosophy departments but are not necessarily part of the philosophy programme itself. Concerning content, philosophy teaching has certain specificities according to whether it is practiced in a university in English-speaking or French-speaking Canada.

It seems clear that in Canada, close ties with universities in the United States have been formed as a natural consequence of discussing American thought and basing philosophy courses on a thorough knowledge of the English-language philosophical tradition. In epistemology and in metaphysics, for example, teaching and research have both been influenced by the tradition of neo-pragmatism and, in political philosophy, by the traditions of contractualism and libertarianism. In French-speaking Canada, the importance accorded to the European tradition of hermeneutics, through the teaching of Paul Ricœur and several other philosophers, has supported the development of a more 'continental' philosophy. However, the influence of English-language philosophical tradition is clearly on the increase. The attenuation of this rigid division also contributes to the richness of philosophy teaching in Canadian universities, which today represents an exceptional example of the integration of philosophical traditions that are so often viewed as very separate from one another. It should also be added that academic exchange programmes, thesis co-supervision and other international forms of cooperation have multiplied over the last few years.

Republic of Korea. According to professor In-Suk Cha, holder of the UNESCO Chair of Philosophy and Democracy at the Seoul National University, and President of ICPHS, the social and political implications that have accompanied the development of philosophy in the East has strongly influenced the type of philosophies prioritized by Korean intellectuals. Because philosophy was used against forms of traditional spirituality, it was initially appreciated as a practical approach, a guide for action anchored in an historical contingency and able to provide answers to the practical questions posed by Korean society. This approach went as far as inspiring reforms in higher education that, since the 1980s, have allowed the proliferation of philosophy curricula and enabled philosophy departments in Korean universities to multiply. Philosophy has been regarded as an essential subject in education for citizenship and, more generally, as an intellectual tool in the service of democratic development. Today, more than eighty Korean universities have a philosophy department or offer degrees in philosophy. A rapid overview of courses offered in the principal higher-educational establishments allows us to observe the massive presence of practical-oriented subjects: logic and critical thought, a philosophical understanding of contemporary society, bioethics, cyber-ethics, a philosophical understanding of science, environmental ethics or social philosophy. The literature used in these fields comes largely from the United States. The majority of students read English and in most universities a second foreign language (French or German) is obligatory.

This quality of the Korean university system is undoubtedly at the origin of the considerable Korean presence on today's international scene. This system has also produced a substantial assimilation of traditional Western philosophy, regarded today as an integral part of Korean philosophical culture, almost on an equal footing with Neo-Confucianism. The principal classics of philosophical thought, from Plato to Wittgenstein and Rawls, are systematically read and commented on in Korean classrooms; Confucianist and Neo-Confucianist thinkers are also interpreted. It is also interesting to observe that scientific and technological development has led to philosophy teaching playing a more important role than in the past. A strong sense of philosophy's capacity to encourage social and political modernization (and in opposition to this, the appearance of 'conservative' forms of philosophy that promote traditional value systems) seems gradually to have been replaced by an awareness of the educational capacities of philosophy to the benefit of all curricula. Today, Korean professors place a high value on the diversity of students attending philosophy courses, and see such courses as an opportunity to develop the critical and intellectual capacities that are so important to reaching a level of excellence in their own disciplines. In this evolving context, lessons in critical thinking or simply an introduction to philosophical thought seem destined to play an increasing role.

Tunisia. Professor Fathi Triki, holder of the UNESCO Chair in Philosophy at the University of Tunis 1, recalls that 'the first philosophy lessons in Tunisia were provided by French teachers in the 1960s: among them Jean Wahl and François Châtelet, later followed by Gerard Delledalle, Claude Drevet and Olivier Reboul. Since 1966, the Philosophy Department at the Faculty of Arts and Social Sciences in Tunis has organized lecture series by Michel Foucault, Gerard Lebrun and, for limited periods, Pierre Aubenque, Jules Vuillemin, Gilles-Gaston Granger and Jean Hyppolite. Today, there are four philosophy departments in Tunisia: in the Faculty of Social Sciences at the University of Tunis, at the Institute of Social Sciences at the Al-Manar University, at the University of Kairouan and at the University of Sfax. Philosophy courses are also taught in the country's literary and scientific preparatory schools; in schools and institutes of technology, cultural sciences, theology or primary-school teacher education; in institutions of applied arts; and in university faculties of social sciences, law and, to a

lesser degree, science'. We see in Tunisian higher education the same relationship between philosophy and other subjects already observed in other countries we have examined. According to Triki, 'programmes in social sciences, cultural sciences, theology and the arts include subjects of a philosophical nature in their syllabi. The history of science and bioethics has also begun to be taught in some scientific institutions. Institutions of applied arts and schools of fine arts often include courses in aesthetics and other philosophical concepts. Philosophy of law is taught in law schools and legal institutes. It is estimated that almost 40 per cent of tertiary-level students in Tunisia take at least some type of philosophy class. Also, according to the most recent data, almost half of Tunisia's philosophy students (44 per cent) are women. In addition to undergraduate programmes, each of Tunisia's four philosophy departments offers a specialization to master's level, although only the Faculty of Social Sciences at the University of Tunis offers a doctoral programme. With regards to course content, we can also refer to Triki's testimony: 'for your information, we can signal the presence of the following classical authors in the various philosophy programmes in universities: Plato, Aristotle, Plotinus, al-Farabi, Avicenna, Averroes (Ibn Rushd), Descartes, Spinoza, Leibniz, Hume, Rousseau, Kant, Hegel, Marx, Nietzsche, Heidegger, Foucault, Rawls and Habermas. As can be seen, the classics used in philosophical teaching are representative of the world's philosophical heritage, and especially the Greek, Arabic, Latin and European heritages. We are, however, missing an opening towards traditional Asian civilizations'. (In this respect, we would like to point out that the interregional philosophical dialogues between Asia and the Arab World, set up by UNESCO in 2002, constitute a genuine means to address this lacuna.) The central role occupied by the classics seems increasingly unclear, however, with higher-education following the example of secondary education to the profit of a more practical approach to the subjects taught. Thus, whereas Tunisia has witnessed a growth of research in logic and epistemology over the last twenty years, today ethics, political philosophy and especially questions relative to law (such as human rights, the rule of law, or civil society) have become central concerns in the various higher education programmes.

As Triki says: 'the Master's of Contemporary Philosophy from the Faculty of Human and Social Sciences at the University of Tunis comprises three seminars on ethics and three seminars on political philosophy of a total of twelve seminars. In other words, these two subjects account for 50 per cent of all seminars offered to students. Moreover, in all philosophy departments, questions of human rights, tolerance, democracy and political life are taught as components of value theory in undergraduate courses, and as components of moral and political philosophy at master's level. As for the doctorate level, it comprises several seminars with a specialization in political and moral philosophy'. Finally, we see a growing interest in the teaching of aesthetics and art theory and history, undoubtedly because they can lead to employment in the new institutions of applied arts within Tunisian universities. The Arabization process seen in higher education, including philosophy, is an outstanding aspect of the Tunisian situation. Contrary to the secondary level, however, in universities, the passage to teaching in Arabic has only been partial. Tunisian researchers endeavour to publish in international reviews, but also to bring an international audience to publications such as the *Revue tunisienne des études philosophiques*. Accordingly, French remains the language of reference. The same phenomenon can be observed in Morocco, where the policy of Arabization began in 1972 but where a strong knowledge of French remains important.

2) The multiplication of academic exchange networks

ERASMUS and ERASMUS MUNDUS

Created in 1987, the European ERASMUS network (European Region Action Scheme for the Mobility of University Students), by far most famous of the exchange and university mobility networks, has been used by approximately 1.2 million students[34]. Today, 2,199 teaching establishments in 31 countries[35] take part in the programme. The programme's impact on philosophy students varies and tends to have been relatively reduced over the years. According to European Commission's latest statistics, in 2004/2005, humanities students represented 3.8 per cent of participants, that is 5,393 students out of 144,037. In 2001, the ERASMUS programme was doubled in size with an extension called ERASMUS MUNDUS. Reserved primarily to encourage the mobility of master's students, ERASMUS MUNDUS is open to students from all over the world and aimed at attracting young talent to European universities and to encourage European students to move beyond the borders of Europe. The success of the ERASMUS programme and its development at the international scale represents an example to be followed in the field of university education. In light of this, philosophical disciples seem, by the very nature of their content, particularly likely to benefit from this kind of initiative, which not only promotes a scholarly education but also encourages interaction between young people of different cultures as well as the learning of new languages, customs and practices. This is a very promising agenda. A more generalised action aimed at creating other programmes to promote international mobility would benefit, in particular, students and young researchers in countries where the lack of resources rarefies the opportunities for studying abroad. The mobility of researchers, and in general all initiatives in favour of international intellectual co-operation, seem likely to play a increasing role in the current process of internationalizing scholarly research.

The 'From Brain Drain to Brain Gain' programme

One fundamentally important action necessary to maintain the presence of philosophy in less-developed countries relates to the opportunities open to researchers who leave to study abroad to return to their countries of origin. The 'brain drain' towards universities and scientific centres in the West constitutes a serious problem for the majority of African countries, but also touches other countries around the world. Actions to support a reversal of this tendency could play an essential role in reinforcing the presence of philosophy in the educational systems of these countries. A 2003 article by Gumisai Mutume illustrates the urgency of taking action to counter brain drain[36]. The scientific, cultural and social conditions at the origin of this emigration play a much greater role than do academic circumstances. An additional difficulty is presented in finding the necessary means to reverse this trend. A considerable effort will be necessary to encourage the return of expatriate specialists. It is significant that the majority of strategies implemented to this end have been initiated in countries that have the resources necessary to support the return of these talents.

Italy is a case in point. A programme called 'from brain drain to brain gain' has been set up by the Ministry of Universities and Research to provide academics who have carried out research activities abroad for at least three years with the opportunity to obtain posts as associate professors or full-tenure professors in Italian universities. These contracts vary from one to four years and present two principal characteristics. Firstly, they are intended for both recognized specialists and younger researchers, sometimes at the beginning of their careers. The goal is to return to the Italian university framework expatriate academic professionals, who will make their scientific and academic networks available to Italian colleagues and students and so contribute to an expansion in the international horizons of the Italian academic community. At the same time, the programme offers younger specialists the possibility to carry out research activities within their community of origin. Secondly, these teaching and research contracts are financed by the ministry to a total value of 90 per cent, the financial costs for the universities is hence considerably reduced. The participation of researchers in philosophy is far from

(34) 'The European Community programme in the field of higher education. European Commission'. http://ec.europa.eu

(35) The twenty-seven EU Member States plus Iceland, Liechtenstein, Norway and Turkey.

(36) Gumisai Mutume, 'Reversing Africa's "brain drain"'. *Africa Recovery*, 17: 2, July 2003. http://www.un.org/ecosocdev/geninfo/afrec/vol17no2/172brain.htm

negligible. Although this programme does not solve all of the problems raised by the flight of Italian researchers abroad, it is an interesting of the type of programmes that are being initiated up by or in a number of European countries[37]. Pierpaolo Giannoccolo, an economics researcher at the University of Bologna, compares the various initiatives adopted throughout Europe in this area. Giannoccolo examines the different strategies used to encourage the immigration of foreign talent towards foreign educational centres, and the various attempts made to repatriate emigrated specialists to their country of origin. These answer to two distinct requirements – they are certainly related, but are given different degrees of priority in different parts of the world. Another example that deserves mentioning relates to the various actions implemented in China to support the return of researchers who have left to study or work abroad. The Chinese government is currently making the return of expatriated researchers and graduates a priority, through programmes such as the Fund for Returnees to Launch S&T Research (1990), the Programme for Training Talents toward the Twenty-First Century (1993), the Chunhui Programme (1996), the Changjiang Scholar Incentive Programme, the Programme of Academic Short-Return for Scholars and Research Overseas (2001) and the support agency, Scientific Research Foundation for Returned Overseas Chinese Scholars.

UNESCO Fellowships

The UNESCO Fellowships programme consists of the attribution and administration of fellowships, study and travel grants. It has twin objectives, to contribute to the enhancement of human resources and national capacity-building in areas that are closely aligned to UNESCO's expected strategic objectives and programme priorities, and to increase fellowships co-sponsorship arrangements with interested donors[38]. the UNESCO National Commission of the candidate's country is the official channel for the submission of fellowship applications. The fellowships offered under this scheme are of short term duration (six months maximum) and are intended for specialized training at the postgraduate level. Priority targets are promising and qualified specialists who seek to undertake advanced research or to upgrade their skills and knowledge of state-of-the-art developments in their field of study or work[39].

(37) Pierpaolo Giannoccolo, *Brain Drain Competition Policies in Europe: A Survey*. February 2006. http://econpapers.repec.org/paper/miswpaper/20060201.htm

(38) www.unesco.org

(39) The principles and conditions governing this programme are described in a circular addressed to the National Commissions for UNESCO at the beginning of each two-year call for fellowships.

3) The International Network of Women Philosophers sponsored by UNESCO: A universal springboard

The International Network of Women Philosophers was launched by UNESCO in March 2007, from an idea based on an observation: the absence of women philosophers at philosophical forums and conferences. For economic or personal reasons, sometimes institutional and sometimes the result of fixed ideas, women philosophers can be less in demand than men and are often less mobile, which makes exchanges between institutions – and countries – more difficult. Many women may have already resolved this problem of representativeness, but they tend to come primarily from Europe and North America. This non-representation does not represent a lack of interest on the part of women philosophers, but rather disguises a series of problems that we need to underscore, while at the same time seeking to understand their profound causes. The idea behind this network is therefore to help those women philosophers who have not had the opportunity to confer with other philosophers by circulating their work, publishing their articles and inviting them to conferences and seminars where they can share and communicate their philosophical work. This network is for women philosophers wherever they are, in particular those from developing countries who have chosen philosophy and who do not necessarily benefit from a university, editorial or even professorial platform. Beyond their lack of recognition, the question of their visibility, the very position of women philosophers is cause for reflection. What language is used in talking about women philosophers? Where do they fit in? How are they viewed?

After giving much thought to the best way to overcome these obstacles and to devise a participative process that would lean in the direction of creativity, emulation and even encouragement, UNESCO arrived at the conclusion that creating a platform for these women philosophers would be the best solution – a forum where their voices and their works could be heard, in other words, to make them more visible and present. The end result was the creation of a place for the exchange of ideas, for dialogue and discussion, for debate and construction.

To achieve this, it is necessary both to emphasize the diversity of origins and backgrounds of participants and the possibilities offered by UNESCO's various fields of competence. The International Network of Women Philosophers thus aims at being an instrument to bring together women philosophers so that they can give their points of view on a vast variety of subjects, and not only on topics related to gender.

To construct this network, UNESCO has called for tenders to establish, as a first step, a database of the world's women philosophers. This call was sent to UNESCO's entire global network of partners. At the time of drafting this study, the database includes more than one thousand women philosophers from around the world (including professors, researchers and doctorate candidates).

The specific activities of the network will be defined by committees at the national, regional and international levels on the basis of the network's objectives as stated above and UNESCO's programme priorities. Activities envisaged for 2008 include creating a portal on the UNESCO Web site with a database of women philosophers by region and field of expertise, and developing, along the lines of a Who's Who, a biographical repertory of important women philosophers around the world. UNESCO will also promote the participation of women philosophers in World Philosophy Days, Interregional Philosophical Dialogues, the World Philosophy Congress and in other forums organized around the subject of philosophy. Through this network, UNESCO will also encourage other more specific activities, such as promoting philosophy teaching around the world, as well as concrete North-South and South-South partnerships and bi-lateral activities.

Box 37

Call for the constitution of a UNESCO International Network of Women Philosophers

The Social and Human Sciences Sector of UNESCO,

Convinced of the crucial and central place of women in philosophical reflection and their precious contribution to an insightful understanding of the great challenges of our time,

Working to associate women to actions undertaken in all fields of competence of UNESCO, and in particular those aiming at the promotion of reflection and dialogue among the different regions in the world in the spheres of research, teaching and debate,

Noting the need to reinforce the participation of women philosophers in the different activities implemented by UNESCO in the field of philosophy, and recalling in this regard the provisions of the UNESCO Strategy on Philosophy, which aims at reinforcing the networks of philosophers throughout the world and encouraging philosophical reflection in all its forms,

Determined to pursue tirelessly the action of UNESCO in favour of the fight against gender-related discriminations and for the defence of the cause of women in finding their full place in our societies,

Attentive in particular to the preoccupations of young philosophers regarding the evolution of their curricula by encouraging them in earnest to take part in this network and by inviting their professors and research supervisors to support them in such an endeavour,

1) Announces the launching on 8 March 2007, on the occasion of International Women's Day, of the UNESCO International Network of Women Philosophers, assembling the greatest possible number of women philosophers – philosophers/artists, philosophers/writers, philosophers/poets and similar – from all countries and philosophical traditions, so as to involve them in a dynamic and participative manner in the different projects and activities of UNESCO in the field of philosophy, and to convey to them the support of the Organization in the development of interdependent and sustainable intellectual partnerships in favour of philosophy.

2) Asks you all to assist us in giving this initiative its necessary depth by responding to this call and thereby to kindly send us a list of the names of women philosophers who work today in research, teaching and for the opening of philosophical debate to the largest possible public, as well as send us, as far as possible, their contact details and biographies, so as to be included, together with references of their work, in the database of the network.

3) Invites you to diffuse this call as widely as possible to your philosopher colleagues, acquaintances and friends. You will find herewith below the text of this call in the six official languages of UNESCO (English, French, Arabic, Chinese, Russian and Spanish).

UNESCO, January 2007
www.unesco.org/shs/en/philosophy

4) Promoting interregional philosophical dialogue

The Interregional Philosophical Dialogue programme aims to encourage open and productive dialogue at the very centre of the province of philosophy: the fight against ignorance deliberately fostered by dogmatists who would still have us believe, in the name of a school or a tradition, not only that they alone know the Truth, but, more than this, that theirs is the only correct method of verifying knowledge. This programme represents a unique opportunity to take a fresh look at the potential that dialogue holds in a globalized world. It is imperative that we place strong significance on the concept of dialogue and seek dynamic and global strategies that reinforce its relevance and its strength. Dialogue must become a tool of transformation, a means of making tolerance and peace prosper, a vehicle for diversity and pluralism and, finally, a way to serve the common good. Many conflicts are partially fuelled by a search for identity that takes the form of a retreat into a particular religion or spiritual tradition to the exclusion of all others. Beyond any individual political factors, these antagonistic forms of retreat result from an ignorance of the long history that binds different peoples, their cultures, their religions and their spiritual traditions, together. One of the objectives of philosophical dialogue is to highlight the dynamic interplay between spiritual traditions and their specific cultures by underlining the contributions they have made to each other's development, through the discovery of common heritage and shared values. To achieve these goals we must work together, through joint actions, to reinvent forms of 'living together' for the peoples of the world, whose experience of conflict or conviviality constitutes the building blocks of our collective memory. At a time when, throughout the world, we are witnessing

the rise of separatist movements based on claims to cultural specificities, with consequences that are sometimes deadly, we have a duty to promote and to establish a framework for intercultural and philosophical dialogue. I should add that it is also very important we seek ways to reduce any negative perceptions of particular aspects of another civilization, so removing the possibility of these perceptions leading directly to conflict, or being manipulated for destructive purposes. Conversely, it is vital to emphasize the positive contribution of inter-cultural exchanges, particularly in the field of ethics and values. In this regard, the educational dimension of inter-cultural dialogue, through the promotion of mutual knowledge, is essential. We must also ensure that this sensitivity to others, in both their closeness and their difference, is awakened at the earliest possible age.

Box 38

Interregional Philosophical Dialogues

Through this project, UNESCO proposes to act as an interface for the formation of dynamic networks of philosophers from different parts of the world, and particularly from regions between which there is no tradition of philosophical dialogue. Meetings organized within the framework of this programme aim to foster constructive, free and open–if need be, critical–dialogue between two regions, so that the philosophers can exchange ideas on all of the great questions that interest them. […] Regardless of the regions that have been involved, the meetings organized so far within the context of this programme have all addressed questions such as: […] In what way could philosophical dialogue contribute to the development of the study of philosophy? […] Which themes/problems should such dialogues focus on? What action plan should UNESCO take up in order to launch a successful programme of interregional dialogue? What methodologies could be employed to teach Asian philosophy in different parts of the world, such as Africa and Latin America? What types of programmes directed at capacity-building and the exchange of ideas could be considered that would offer young philosophers a possibility for reciprocal learning? How can an understanding of each other's traditions of thought be promoted in the two regions? […]

In the framework of a philosophical dialogue between Asia and the Arab region, two events have already taken place. The dialogue between these two regions was launched with a brainstorming meeting held in November 2004 in Paris, back-to-back with World Philosophy Day. Its aim was to provide a space to discuss the issue of establishing a philosophical dialogue among scholars of the two regions and cultures, the possible challenges and obstacles, and the objectives of such encounters.

The philosophers present at the meeting underlined the need for an Asian-Arab philosophical dialogue to counter the obstacles of prejudice and fanaticism and to narrow the cognitive gulf between the two regions.

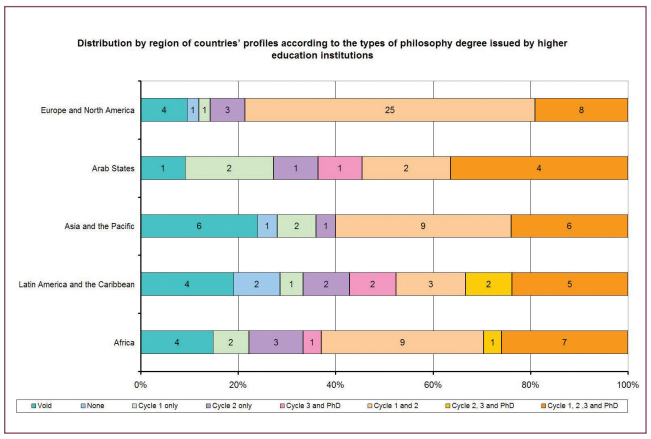
While emphasizing the existence of transcending and universal questions and issues common to the philosophical traditions of the two regions, participants also stressed the importance of understanding the particularities of these traditions and developing a pluralistic conception of philosophy. With this in mind, and in view of a need for philosophers from all regions to critically respond to contemporary problems relative to the general human condition, participants agreed that it was essential to have a dialogue on such topics as democracy, poverty, social justice, modernization, terrorism or violence. The interregional conference at the origin of the present publication took place in November 2005 in Seoul, Republic of Korea. In a follow-up to the conclusions from the meeting in Paris, discussions during this two-day event centred on the overarching theme of democracy and social justice in Asia and the Arab world. In this age of globalization it is indeed even more important to look at the ways in which the heritage of Asia and the Arab region has coped with democracy and social justice in the past, and how we may work together to find new solutions to implement philosophy into practice to promote justice. […]

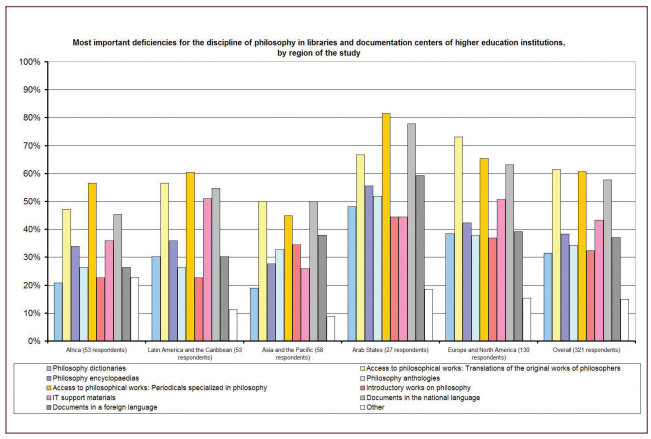
UNESCO, acting on the strength of its conviction, is wholeheartedly committed to actively promoting philosophical dialogue. The meetings held so far have clearly demonstrated the enormous interest in initiating and strengthening interregional exchanges among philosophers from various regions of the world. Unfortunately, at present we lack the financial means to bring together all the philosophers in these regions who would like to participate in such conferences, but by acting in cooperation with existing forums for dialogue, together we can awaken the calling of philosophers to break through the barriers of geography and other dividing lines. […]

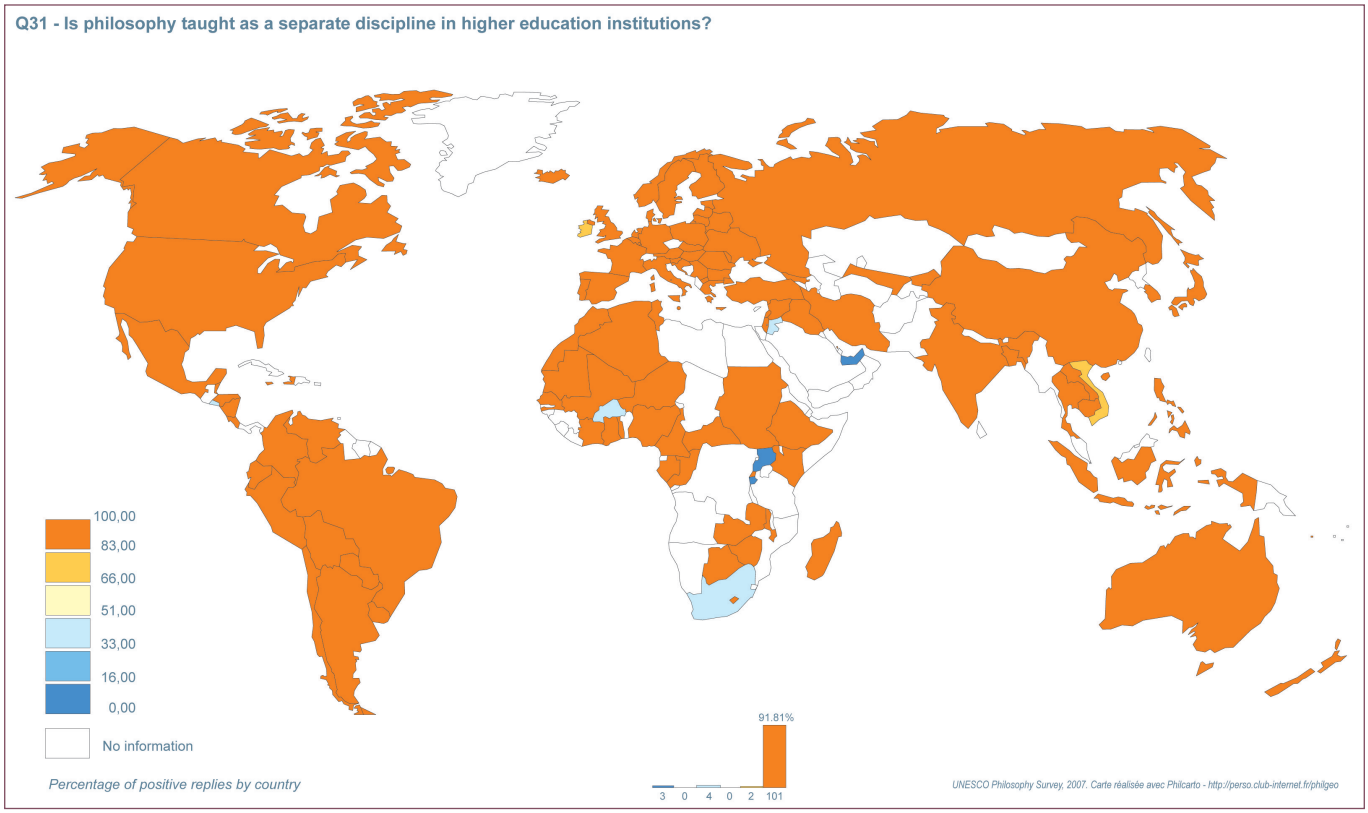
Extracts from the introduction by Pierre Sané, UNESCO's Assistant Director-General for Social and Human Sciences, to the publication *Inter-Regional Philosophical Dialogues: Democracy and Social Justice in Asia and the Arab World.*[40]

(40) Pierre Sané, 'Introduction', in Inwon Choue, Samuel Lee and Pierre Sané (eds), *Inter-Regional Philosophical Dialogues: Democracy and Social Justice in Asia and the Arab World*. UNESCO / Global Academy for Neo-Renaissance of Kyung Hee University / Korean National Commission for UNESCO, 2006. www.unesco.org/shs/fr/philosophy

IV. Philosophy in higher education: A few figures







Conclusion: The future of philosophy

The last two world congresses of philosophy have had for title, respectively, '*Paideia*: Philosophy Educating Humanity' (Boston, 1998) and 'Philosophy Facing World Problems' (Istanbul, 2003). This progressive opening of philosophy to society's problems and the role that philosophy teaching can play in the training of tomorrow's citizens is wholly consistent with the place it currently occupies within contemporary learning. Today more than ever, philosophical teaching is being called upon to inspire a critical approach to all knowledge that might otherwise be taken for granted, and to all dogmatic or doctrinal conceptual systems. By its very nature, philosophy assumes the task of extracting the intentional, fundamental structures from all cultural and human activity, individual and social, so as to place them in an historical perspective and to release them from any absolutist ambitions. It liberates individuals from the burden of their inherited ethical, cultural and social conditioning – and by this very act of criticism, can run up against resistance from one or another cultural community.

Because above all it develops and encourages critical thinking, philosophy exerts its liberating action through an educational process. It teaches us to understand the complexity of human actions, to see in each act and each attitude an expression of spiritual forms, the historical nature of which it recognizes and places in a context for interaction and mutual change. A dialogue among cultures only becomes possible when we learn to see, in the traditions and ethics of others, the expression of a world view that is able to communicate with our own. It teaches us, to some extent, a universal language of reason that allows us to go beyond the historical crystallizations that express themselves through the diversity of ethical systems. The presence of philosophy throughout the world, despite continuing and obvious inequalities, reflects the importance of this education as a counterbalance to the rise of irrationalism and intolerance.

For this function to be fully effective, philosophy teaching must remain free. Academic freedom, the freedom to teach and to learn philosophy, is a necessary precondition for a philosophical education. philosophy teaching will never be perfect. Its quality will reflect the competences of each research professor. But no authority external to the dynamics of academic exchange can claim to determine research priorities, nor judge the relevancy of discussions, nor establish the limits of the subject's scope. Where interventions are legitimate, as in the case of historical revisionism of any kind, they are always in response to a violation of sound scientific principles and are supported by the entire peer group.

Like any learned discipline, philosophy is continually evolving, and previously neglected approaches can prove rewarding. This is why support for philosophical research and teaching should represent a strategic priority for UNESCO and its Member States. Any action of support can only aim at reinforcing philosophical communities, while leaving them free to develop to a maximum diversity of methodological and conceptual approaches and themes. To subordinate the defence of philosophy to prioritising specific subjects means sacrificing approaches that may appear negligible today, but which are likely to hold, tomorrow, un-hoped for theoretical and cultural rewards.

CHAPTER IV

Other ways to discover philosophy

Philosophy in the *polis*

Introduction: The other dimensions of philosophy

Does location make a difference to the way philosophy is done? Philosophy outside academia is an activity that is not easy to detect or define. What should it be called, to start with? 'Informal philosophy'? 'Natural', 'popular', 'non-institutional', 'extra-mural'? None of these seems quite to do justice to this different kind of philosophy. After all, a religious sermon might in a way engage the listener in philosophical activity; so might the storyteller reworking old folk tales from an oral tradition; so indeed might a yoga teacher, a militant advocate for a fairer society, or a personal development therapist of one kind or another invite their hearers to reflect: can we be certain that these reflections are less philosophical than that of the philosophy teacher in the classroom or lecture hall?

It all depends, of course, on what we mean by 'philosophy'. The issue began with the opposition between the teaching of the sophists and the Socrates *maieutics* (which argues that truth can be found in our innate capacity for reason, but has to be 'given birth to' by answering intelligently proposed questions). There is ambiguity in the term '*sophia*': philosophy as the transmission of knowledge, or philosophy as apprenticeship in wisdom. The distinction between popular and academic philosophy recurs in Kant. Indeed, the debate is never-ending: more recent philosophers can be found arguing whether there is or not any such thing as non-Western philosophy, namely African, Chinese or Indian. Partisans of the 'classical' thesis – who, following Heidegger, maintain that philosophy was born in a specific place (Greece) at a specific time (the classical age) – will not only reject a broader view of philosophy, but may well find the idea scandalous; and their restrictive approach is certainly one of the reasons why the discipline seems until recently to have been for the most part confined to the seminar room or library.

Methodology

Our purpose here is to imagine how a specific kind of philosophical activity might be developed which, while not ignoring academic work, is not itself academic but seeks to be deployed in various forms throughout society. We shall accordingly be looking at the origins of this need, strongly manifested for many years now, to engage in philosophy. We shall also be paying attention to the nature of this non-academic teaching of philosophy: how did it begin? How is it practised? What are the issues at stake? How is it perceived by conventional or academic philosophy? What forms can it take? What varieties are there? How long has it been around – and what is its future? In tackling these questions we learn from the examples of the diverse practices already instituted in different parts of the world. Some come from personal interviews and some from written accounts of meetings, colloquiums and other encounters. Their main purpose is to inform, to show, to illustrate, the many ways people approach 'philosophy elsewhere and otherwise'. These examples and illustrations from such a variety of sources bear witness to the growing importance – and real presence – of such philosophical practices in the world today. Finally, this chapter will draw from these varied experiences a series of practical ideas and suggestions.

I. The need to philosophize

For a number of years now there has been a growing demand for 'extra-mural' philosophy – less parochially institutional, struggling for an identity, but at the same time apparently corresponding to a fundamental or essential need in our society.

The nature of this need and the reasons for it are doubtless heterogeneous and complex, as always in this type of paradigm shift. Rather than analyse its origins, this chapter represents a study of the forms that it takes: after all, the desire to ask philosophical questions is utterly natural, as natural as the desire for beauty. We can, nonetheless, put forward some suggestions as to its origin. Most obviously, this revived need to philosophize, to think critically and creatively, has risen from the collapse (or loss) of numerous traditional ways of life, whether in terms of ideologies, politics, morals or religion. Even references to tradition involve 're-establishment'. Intellectual life nowadays, especially within the sphere of influence of 'Western' culture, is largely a matter of suiting oneself. Even those who adhere to a particular world-view often claim the right to adopt tailored variants or autonomous ways of relating to it, either for themselves as individuals or for their particular community: people seek to formulate for themselves the values, aetiologies or existential purposes that give sense and direction to their personal lives.

In this context, 'thinking' – philosophy – offers a path or a perspective that may be ideally suited to a real search for such meaning. This kind of goal is at odds with the academic outlook, in which existential needs, though not entirely absent, play a distinctly less dominant role. A second reason, which echoes the first, is the transformation of traditional socioeconomic mechanisms: these ever-accelerating changes destabilize established structures of identity and force people to look for new anchor-points and new values. A third consideration is the spread of a popular psychology in which 'searching for oneself' is set up as a legitimate preoccupation, with the natural consequence of a proliferation of practices aimed at 'personal growth'. As a matter of history, it is worth noting that this 'concern with oneself' has always been somewhat at odds with the major philosophical doctrines. Although such doctrines themselves have to do with reality (of the world, of thought or of being), it is generally viewed more as a reality that conditions the individual, as opposed to activities involved with the singularity of individuals, which were regarded as more prosaic and less elevating. Even existential philosophy, although it makes much of the notions of 'identity' and the 'personal project', seems more concerned with the universal than with the particular. It is ironic that the founder of Western philosophy, Plato, who espoused Socrates' 'know thyself', hardly ever made use of it as an everyday practice.

Conceptualizing, formulating problems, classifying ideas, generating systems, logic, dialectics, critical thought: these are the tasks that have remained at the heart of Western philosophical work; the cross-examination of the subject behind all this exposition has virtually disappeared. Noting this, indeed, Lacan was led to denounce a corporation of '*Filousophes*' for their denial of the Subject. Here and there in the course of history we catch a glimpse of the existential notion of philosophy as consolation (Boethius, Seneca, Abelard), or as concern with the self (Montaigne, Kierkegaard, Foucault); but these initiatives never made more than a passing appearance.

We find another echo of the same modern phenomenon in pedagogy, in a growing elevation of 'thinking' above 'knowing'. Many educational reforms around the world tend - rightly or wrongly, to a proper or an excessive degree - to de-emphasize the transmission of knowledge and instead foster work on appropriation, dialogue and analysis. It may be in the form of 'critical thinking' exercises, classroom discussions, a community of enquiry or 'learning to

learn', but today's taste is for the conversational, subjective, interpersonal aspect of knowledge. Demonstration by what is objective and universal has become somewhat suspect, with the risk, of course, of glorifying the singular instance and the merest opinion. Personal experience trumps thought *a priori*, it seems. This is the amorphous compost that provides the rooting medium for the present resurgence of a desire to engage in philosophy.

What drives this desire? We find many kinds of motive among those who choose to become involved with philosophy. It is surely worthwhile to understand and map these motives, for they clearly vary among themselves and in some cases are even flatly opposed. While there may be similarity of form and substance among the expectations and demands in an absolute sense, they can nevertheless be distinguished quite markedly. We shall try to delineate a few main categories in this chapter, which should be seen not as corresponding to clearly-defined groups of people but rather as tendencies which overlap but have different versions or weightings.

1) Cultural

We begin with the cultural demand for philosophy, not because it is necessarily the most important or even the most common, but because it is the most traditional. This is the driving force behind philosophy in many Open Universities, Leisure Universities, All-Age Universities – institutions offering courses, lectures or conferences for the public at large. Those who attend – mainly housewives and retirees – are usually embarking on something of which they know little or nothing beforehand but which they feel, as part of a desire to improve their general knowledge. The homemakers find themselves with a little more free time and wonder what use they might make of it. As they grow older, they might find they want to devote a little less of themselves to others (even their nearest and dearest), and a little more to themselves. Some will have interrupted their education to start a family, but feel too old now to take on advanced study: an amateur, generalist format accordingly suits them very well. Those who attend this kind of institution very often prefer a wider, less specific view; they appreciate lecture courses which give them a panorama of the big issues rather than going into a particular subject in depth; otherwise they would be taking a more conventional university course. Among the retirees we often find men and women who have worked all their lives in some technical, administrative or other domain that has left them culturally unsatisfied, and who would like to use their leisure to make up the deficiency. There will also be people who have not had a great deal of education but have read books all their lives or done their best to educate themselves by their own means, and would now like to engage in the task more continuously. Some, for each of these groups, will go on to more formal or advanced studies, aiming for the self-esteem that comes with a degree. For others, the goal will be their first postgraduate degree. Open Universities have more recently been looking for ways to overhaul the format, by offering more participatory arrangements or even workshops.

2) Existential

In the above category it was knowledge that came first, although the search for it may of course be connected with other, more existential aspects. We find that it is mainly those in their forties or older who take part in philosophical activities on their own initiative. There are two reasons for this, and they have to do with existential matters. First, it is around the age of forty that people tend to review their personal

existence for the first time. In economically developed societies, this is roughly the start of the second half of life, and there may be an attempt to examine what has happened in the first half, namely its benefits, its meaning, its value, and so on. People begin to wonder whether 'all that' is not rather empty, whether life is perhaps something other than an accumulation of small daily acts.

The second reason, connected with the first, is that the practical side of life is now to some extent more settled. The effort to find a career is over: it is more or less mapped out. One's status is fairly established and it becomes harder to fantasize about what one might do or become. On top of that, there is a certain mental and physical fatigue; running around to build castles in the air – even for practical or material 'rewards' – becomes less attractive. This corresponds to the third age of the Brahmanical tradition: the first is apprenticeship, the second action, and the third meditation. At this point one leaves practical matters to the next generation; one steps back, one becomes a sage, moving away from the 'pursued course', whether that course had been practical activity, the conduct of business or the search for worldly pleasure. Depending on individual temperament, knowledge and means, this stage generally begins around the age of forty; but its timing and form will vary with character and circumstances. We should also not forget that there are social and economic situations in which, even at a considerably greater age, it is impossible for practical reasons to escape the struggle to survive.

To sum, when it is a matter of existential quest, philosophical activity generally responds to a need to understand oneself, to understand the world better, to think about the finite nature of existence, to come to terms with an imperfect world, even to begin to contemplate death. It is the echo of this that we find in the popularity of 'personal development' initiatives of various kinds.

3) Spiritual

The spiritual quest is very closely connected with the existential one, but with more specific formulations and needs, which we can call 'metaphysical'. This category may be considered a special case of the existential quest, but it encounters specific issues if only because particular or personal existence can here be seen as secondary or of lesser consequence than ontological issues or more abstract concerns. Philosophy in this case is regarded as a substitute for religion, the risk being that it may be seen as a dispenser of truths. The rejection of institutional religions, especially because of their ritual obligations, rigid hierarchies and moral imperatives, has done much to encourage this craze. We commonly find quite a marked receptivity among these groups for New Age[1] ideas and oriental philosophy. A quick review of this sensibility shows it is a syncretism of highly disparate elements: religious and philosophical, Oriental and Western, theological, esoteric and animist. Its tendency is to depersonalize the deity and to deify the human being, mainly with a view to overcoming the opposition between the human and the divine. Its recurring concepts or subjects are universal one-ness, global harmony and personal autonomy; a new age in which humanity is supposed to realize its physical, psychic and spiritual potential, in which individuals will be themselves and limitations will be overcome.

One of the paradoxes of this sensibility's relationship with philosophy is that the New Age advocates 'getting beyond thought': that is, it champions intuition against conception, which is somewhat contrary to the classic ideas of philosophy. It is, however, possible to see some relationship with philosophical activity, firstly because the New Age influence is not always at its most radical or extreme, and secondly because new philosophical practices are widening the domain of philosophical knowledge and its cultural references as well as its paradigms of thought. A considerable number of 'cultural Christians', in particular non-practising Catholics, will likewise find themselves engaged in

(1) 'New Age' is a widespread Western spiritual trend of the twentieth and twenty-first centuries: its main features are an individualistic and eclectic spirituality driven by a desire to prepare humanity for the coming of a 'new age' of universal harmony.

philosophy because it enables them to tackle metaphysical subjects without necessarily depending for their language on any revealed truth. Those who hold more or less consciously to such patterns will come to philosophy for answers to their questions: here the danger is that they may see the philosopher as a substitute priest, a purveyor of otherworldly goods. Nevertheless, the fact that people come to a philosophy workshop rather than going to a guru or to church is an indication that they do have some desire to take a philosophical path, however odd.

4) Therapeutic

Another particular form of the existential requirement is the therapeutic one. The main difference between the two is that the problem posed in the latter is more acute. When the search for meaning takes the form of a pain that is hard to bear, when the questioning becomes an obsessive dread and doubt paralyses everyday functioning, then there is what may be regarded as a disorder verging on the pathological. If a distinction can be made between the philosophical problem and the psychological problem, it is perhaps at the point where there is still an ability to reason, to stand back a little from oneself; but it is not so clear or obvious where such a supposed line is to be drawn. From time to time, for example, philosophy presents itself as a activity that provides consolation in the face of the world's woes; and even if this is not (or not avowedly) its most usual form, it nevertheless remains one of the possibilities within its scope. Indeed, some philosophers explicitly work with people recognized by the experts as mentally ill – in hospitals, for instance, or in special schools – with a view to reconciling them to their status as thinking beings. Quite apart from such extremes, some people attend workshops or particular forms of consultation when they are suffering from difficulties that are evident even to a non-specialist. In these various situations one may ask how much real philosophy can be done in such cases, or even whether it has any use or relevance; but the fact is that some of philosophy's consumers do belong to this category. There are practising philosophers who openly and directly challenge the unwarranted appropriation of all mental disturbance by clinical psychology, psychiatry, psychotherapy or psychoanalysis, and maintain that it is going too far to classify as pathological behaviour which may simply arise from existential problems: for existential problems also may on occasion be acute, but can and should be addressed by the practice of philosophy rather than of some supposedly medical discipline. They charge the current climate of 'psychologism' with infantilizing humanity, with a loss of human autonomy, overblown medicalization, regressive reductionism or even mental consumerism that suggests that everything must be done to 'feel good' and so eclipses the tragic and the finite in human existence. The issue brings up another important question, about the status of rational thought in relation to feeling, pain, grief and passion. Should rational thought be regarded as that which makes the individual a person, or is it on the contrary what stops the individual from being truly alive? There are few, of course, who would take up either of these extreme positions, but everyone will tend towards the one or the other. As for those wanting to take part in a philosophical activity, there will be some who find over time that it does answer their purpose and 'resolve' their problems or relieve some of their suffering, while others will only find themselves back in the same old swamp.

Box 39

Philosophy, suicide prevention and 'mental illness'

For the last two years I have been a voluntary counsellor and trainer with SOS Suicide Phénix, a charity founded in Paris in 1976. Thinking about suicide entails thinking about death more generally, and the history of philosophy offers many points of view on this, as well as a wealth of different approaches. Some even say, with Montaigne and following Plato, that the main object of philosophy is 'learning to die'. Now the Association volunteers are not taught the history of philosophies concerning death and suicide, but new counsellors are put through an exercise in the Socratic vein, in which each of them tries with help from the others, to elucidate his or her own stance on death generally and on suicide in particular. The group facilitator (who draws on personal familiarity with the history of philosophy) only reformulates, clarifies, connects, reintroduces or extends the new counsellors' contributions. There are two hours of this initial training at present, but there are suggestions that it might be followed up by regular, ongoing training sessions. The initial introduction to personal reflection on death and suicide is also a part of two other training courses, one on the history of suicide prevention and sociology of suicide, and the other on psychopathology of suicide.

In my own practice as a counsellor with SOS Suicide Phénix, I am confronted with what I could, simplifying somewhat, call two kinds of despair – and despair is the only motive for suicide. One is where philosophy, in the sense of reflection on the meaning of life, is no help at all: there are, for instance, suicidal callers who despair not through the lack or loss of meaning, but because they do not have any occasions of happiness, pleasure or joy. The only thing to do in such a case is to help the caller search in his or her life and see whether perhaps some occasions are being neglected or passed heedlessly by, some of those 'moments of being' (as Virginia Woolf named them) which he or she finds necessary for 'life to be once more worth the trouble of living'.

The other kind of despair, though, is a clear call for philosophical reflection, first and foremost. This is the caller who despairs because his or her life has 'lost its meaning'. The ensuing conversation then turns on what kind of thing 'a life's meaning' might be: something to be found, as one finds buried treasure? Something to be constructed, alone or with others? In the case of this second kind of despair the dialogue that follows is not very different from that which occurs in all the philosophical discussions I facilitate, for instance in a psychiatric hospital among the housing estates east of Paris. For two hours every seven days, the patients of this day-care hospital meet as a group with a clinical psychologist to review their week, talk about their experiences, both in the world outside and in the department in which they follow their courses of treatment and take part in art and craft activities of all kinds. I join them once a month: we start by getting each one in turn to express his or her concerns and desires, and then choose a subject for discussion. The patients are very keen to get away from solely psychological considerations of their unhappiness, which they find rather too constricting. The ability to connect their individual lot to a broader, more universal issue, as philosophy has sought to do ever since Socrates ('Know yourself and you shall know heaven and earth'), has a therapeutic effect that cannot be denied.

Patients who are closed and self-obsessed at the start of these discussions open up remarkably and become far livelier when they find that a particular point or exchange 'hits the spot' – and later conversations with a therapist may further their progress to a clearer understanding of why.

Günter Gorhan
Philosophical discussion facilitator
(France)

5) Political

Just as some people treat philosophy as a substitute for religion, others come to it as a substitute for politics. There are many reasons for this. First, the refusal to 'buy' ready-made schemes. Such schemes are out of fashion; we all want to put together our own ideology, though we may not always be aware of it. Next, there is today a prevailing lack of trust in politicians, who are widely perceived as greedy for power or money, corrupt and given to underhand dealings. Thirdly, the immanent is nowadays valued above the transcendent, interpersonal relations are more popular than institutions, fellow-feeling receives better press than justice, and the humanitarian is regarded as more trustworthy than the politician. Fourthly, commitment is out of style: the ideal is not to be a party worker, but to be 'free and independent'; we prefer informal structures – clubs, action groups, committees – to parties, factions or clans. We like to discuss ideas because such discussions are open; opinion is the fashionable matter of debate, in private as in public, in the media as at work. Now there remains of course the question whether philosophical activity lends itself to this type of exercise, whether it can espouse the debating of political opinions. As to their relationship with debate and opinion, philosophers will no doubt have individual and even jarring views; but it is clear that there are many people who come to philosophical activity precisely for this reason: to debate their ideas about justice, economics, ethics, politics, the environment, freedom, the power of money or the media –

to mention only some of the subjects that arise. They are looking for a place to express their ideas and hear what others have to say, to share their opinions with their fellow citizens or to confront them, to hone their arguments or demolish those of others. Do they come to convince, to learn, or to reflect? After all, professional philosophers frequently defend systems: why should the amateurs not want to do the same? In some philosophical arenas it is maintained that philosophy has no meaning unless it 'leads to action', or that it has to be political if it is to have any reality at all. However that may be, the desire for a better or fairer society is surely one that can in theory furnish material for philosophical as well as political reflection, and indeed the two are not always easily distinguishable. There are philosophical situations, though, which would quickly be blighted by the confinement that can follow if a particular vision or tendency gains an ascendancy there, a blight that settles wherever a particular way of thinking about a given subject becomes the established order. The only difference is that political debates tend to stir up ideological enmities more readily than other subjects. In any case, this kind of debate still allows a somewhat deeper examination of the issues by getting people involved in the discussing of ideas rather than mere political showmanship, the protection of special interests, or political advertising – provided, of course, that it is carried on properly.

6) Social

Oddly enough, part of the impetus behind philosophical activity, and one of the reasons for its existence, is the desire to make contact with one's fellows. Philosophy is indeed an excellent way of meeting other people, especially in large cities where opportunities for sociability and conversation are not always obvious. This is particularly true for those who want such encounters to include a certain amount of thinking and subject-matter, rather than just a chat with anyone or everyone. We may expect that somebody who frequents a philosophy venue will have a certain level of education, a certain social and financial standing, a grasp of good manners, and so forth – though experience tells us this is not necessarily so! Magazines sometimes recommend the philosophy café as a place for meeting people, not least because talking with the people at the next table is entirely natural in such places: discussion is, after all, what they are there for. Unlike other activities, it accepts bystanders: anyone who would be ill at ease speaking can simply keep quiet and listen. There is an aspect of caricature about such places, to be sure; and some purists will find them laughable; but they do help to weave the fabric of society. The people we find to talk with will not always be exactly the ones we want, especially if we want to talk about 'important' subjects which are not everyone's cup of tea. Furthermore, since philosophy covers a whole range of activities with very different requirements, everyone will be able to find the right place with the right company to match his or her expectations – or possibly not. Surely it is useful that such places exist: places where one can go to meet one's fellows simply to exchange ideas, just as there are places where one can go to play football or to visit a museum in a group. Once more, though, the purist will complain that this dating activity debases philosophy by using it as a mere tool to make up for people's poor capacity for forming relations.

7) Intellectual

Another category is intellectual motivation, which has to do with a quite specific need: learning to think, the pleasure of thinking. This can, of course, overlap other motivations – the existential, for example, or the cultural – but there is surely a specific intention here that deserves to be mentioned. For while traditional philosophical activity often takes a 'general culture' form, encouraging people to think by teaching them what canonical philosophers have written, there are also certain philosophical

practices (group or individual) that, without necessarily neglecting the cultural contribution, concentrate above all on the activity of thinking – for instance, with the aid of a technique such as Socratic questioning, or *maieutics*. Here, thinking is set up as an activity in itself, one that is bound neither to cultural elements nor to existential, social or indeed any other specifics. It will naturally be unable to ignore such particulars completely, and all of the time, on the one hand because these issues will always be present as a backdrop, and on the other because it is impossible to philosophize about nothing at all: one has to start somewhere. Nevertheless it is possible to approach thinking for thinking's sake – thinking about thinking – in which thinking is its own end and its method. Those who choose to engage in such a mode of practice, which can require a serious investment of energy and even personal risk, will generally be among the most strongly motivated of all and the most likely to promote philosophy actively. For this, it seems, is the essence of the practising philosopher – who is not necessarily someone who has attended a university's Philosophy Department. This mode of philosophical activity is surely one which rightly deserves to be popularized and recognized, for the non-initiated will find themselves less spontaneously drawn towards it and yet it is precisely this kind of activity which is the presupposition for all the others. How can one think about the world or oneself, if one does not learn to think? Strange and initially unsettling though the exercise may be, it is nearer to the essence of what makes us what we are than any amount of cultural enhancement or congenial conversation. Getting under the surface, casting the problem with care, organizing concepts without attending to the implications for immediate existential interests, without immediately giving in to the desire for self-expression, is a hard discipline which does not come naturally or offer an obvious way forward. This is the principle of the discussion in the gymnasium, the hand-to-hand combat of ratiocination as Socrates understood it.

II. The various kinds of philosophical practice

1) The present situation: How philosophy is practised

Philosophy counselling

The first official philosophy counselling service was set up in Germany in 1981, by the educational philosopher Gerd Achenbach. At his practice he receives what he refers to as his 'guests': people who want to engage in a philosophical dialogue about some subject or problem which is exercising them. They go to a philosopher for a discussion that will enable them to handle, clarify or resolve the problem that is bothering them. The philosopher accordingly takes the traditional place of the spiritual counsellor or, more recently, the psychologist, coach or mentor – but there is a theoretical difference: the 'trade mark' of philosophy is that it works on ideas and existence using rationality. More specifically, philosophy uses logic or other instruments of critical thought as tools to escape the unreflecting self and find one's ground as an individual being, for instance by mobilizing the capacity to apply logical regression or an existential deconstruction. Nevertheless, although some professional philosophers within the vast and vague boundaries of philosophical practice try to keep to the philosopher's traditional role, as strictly understood, others have no hesitation in shifting happily towards a function that more closely matches that of a spiritual or religious guide, a psychologist or a psychoanalyst, or even a career adviser. The line between philosophy and various cognate activities may thus be fairly unstable. In Achenbach's view, the philosopher is a sort of 'Life Coach', who uses the interview to add depth to the account offered by the 'guest', to help clarify the issues in the guest's life by suggesting various interpretations of their account and of the 'moments of being' it evokes. In this view, the philosopher should be quite prepared to draw on his or her own life experience to enlighten the guest, as one would in discussion with a friend.

The most famous practitioner in this field is without doubt Lou Marinoff, whose work *Plato not Prozac*[2] has been a best-seller in many countries and brought him a great following. Marinoff claims to treat his clients' problems by suggesting they read a particular philosopher, chosen by him, who will illuminate their problems and show them how to resolve them for themselves. There are various philosophers who likewise offer to teach self-awareness, an understanding of others, the art of living, self-expression, ethical insight or other forms of wisdom, according to the personal and cultural inclinations of their clientele. For many years now, these practitioners have been gathering at various international meetings around the world. The movement is already splitting along the fault lines of faction and authority for the usual reasons, some ideological but most – as always – tainted with intellectual self-importance and questions of cash. Of relevance here is a highly revealing dispute between those who think it essential to maintain respect for the established forms of philosophy and those who want to adapt them for smoother selling in the marketplace; it is the eternal debate between the 'purist fundamentalism' of the traditionalists and the 'pragmatism' of the modernists.

The philosophy café

1992 was the year of the first philosophy café, and the idea soon spread to many countries. Marc Sautet, a philosophy professor at the Institut d'Etudes Politiques in Paris and founder of the philosophy café, has told the story of how it began: he had mentioned on a radio programme that he was in the habit of meeting friends on Sunday mornings at the Café des Phares in central Paris to engage in philosophy. The next Sunday he was amazed to see a large number of people arrive, keen to take part in these informal discussions. The

(2) Lou Marinoff, *Plato not Prozac! Applying Philosophy to Everyday Problems*, London and Philadelphia, HarperCollins, 1999.

Box 40

Philosophy counselling in Norway

The philosopher Anders Lindseth set up the first philosophical counselling group in Norway in the university town of Tromsø. He has gathered in his wake a number of professionals concerned to bring philosophy to the people by offering philosophical consultations for those with no training in the discipline. Young philosophers in Tromsø and also in Oslo have set about following this example, and have organized face-to-face consultations for their own training.

In 1997 these pioneer counsellors founded their own association, the *Norwegian Society of Philosophical Practice* (NSPP), which has conducted training courses mainly in the Oslo region. The movement has resulted in a philosophical counselling scene in Norway which has been well-organized and united from the start. There are now more than twenty philosophers who have completed the two-year part-time training and been awarded the Society's diploma certifying their competence in the field. The NSPP aims to make philosophical counselling (or consultancy) a fully-fledged profession in Norway; but it is proving a hard task. Despite many favourable articles in the press over the years, and despite the work done by the philosophers themselves to raise their profile by organizing philosophy cafés and others discussion groups, no-one has yet managed to make a living at philosophy counselling. Though people are in general interested in finding out more about a practice, and say they think it a good idea, few actually consult a philosopher. Apart from some successes – prisons, for example, which call in philosophy counsellors to facilitate prisoners' discussion groups – both private bodies and public institutions such as libraries tend to turn down suggestions for discussion groups unless offered free of charge. At present there is an internal debate among NSPP members as to whether it is really advisable to make philosophy counselling a profession in itself. There is a move for philosophy counsellors to give up their ambition of developing a separate practice, and instead looking for work where their counselling qualification would be (more or less) appropriate. The health sector has been rather a disappointment in this respect: the response has generally been to decline any service which does not hold out the prospect of improvements in patient health, which has meant turning the philosophers down. In one case, however, the prison system has called in a young philosophy practitioner: it remains to be seen whether this exception will confirm the general rule. More specifically, the key people within the NSPP have found work in research institutions not specifically dedicated to matters of philosophical counselling. Since they are recently trained philosophers, few have been taken on for counselling work in either public or private organizations. Others have found jobs while still doing their training and have then continued as employees, without devoting a great deal of time to the establishment of their own practice. There are accordingly very few philosophers at present trying to make a profession of their craft. The lesson seems to be that it is easier to make a living within a firm or an institution, while there is very little opportunity for the independent philosopher.

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situation was quite unexpected; there was nothing for it but to organize the discussion in a way that could include these 'new friends'. Though the occasion was thus rather a matter of chance, it was nevertheless Sautet's taste for 'democratic' philosophical activity which enabled him to turn it into the new informal institution which has since become such a great success. Media attention admittedly played a considerable part in promoting the activity; but even so, the reaction of the philosophical establishment was virulent: philosophy cafés were not 'philosophical', and never could be. There were few philosophy teachers, therefore, who put their standing at risk by taking part. It has to be said also that although there was a show of demanding some degree of rigour, many venues that claim the title hardly deserve to be called 'philosophical', but have the feel of a chat session rather than an exercise in thinking. Yet might not there be Sunday philosophers, who do philosophy in the same sense that Sunday painters paint? Or does philosophy have some sacred essence? However that may be, we may wonder why philosophers did nothing to take up this new tool, why they did not throng this public gathering, why they did not respond to the ensuing demand, instead of immediately denouncing it as illegitimate. There were many reasons: let us consider the two main ones. Firstly, there is the view of philosophy as ascetic, formal and learned, the very view which already makes it so unpopular with those who are forced to study it; and secondly, the characteristic professional feeling of impotence, the psychological impotence stemming from a more or less scornful dismissal of 'ordinary' minds in any connection with the 'sacred cows' of philosophy. The result was that a lack of philosophically-trained participants left a void which was filled by amateurs with – all too often – little real understanding.

One consequence of this thorough polarization of opposing views was a sort of

Box 41

The Café Philo' in Algeria

The first experiment with an Algerian philosophy café was in 1998 at the annual poetry festival in the town of Bejaia, the *Poésiades*. A meeting was organized in the theatre cafeteria, attended by more than seventy people. Of the ten subjects offered to the floor, the one that received most support was that of 'Kabylie'. The debate started with declamatory and fairly dogmatic speeches of the 'militant' genre, which provoked replies and counter-replies in the same style. Various crucial issues were raised: the problem of identity (the tension between the particular and the universal), the problem of language (the opposition between signifier and signified), the issue of modernity and traditionalism, and the relationship between national loyalty and global consciousness. In that this particular setting provided for the primacy of an appeal to reason and respect for others, there was a high value placed on the individual; and individuals quite understandably tried, together with their fellows, to answer important questions that were often neglected through lack of time or problem-characterizing technique. The philosophy café was the perfect response to this demand for a neutral venue where various tensions would be left outside, where people could meet others with similar concerns without feeling that a result or even a consensus had to be the outcome. The important thing was to have dialogue, to put one's own thoughts to the test, and to draw from the resulting discussion what profit each might find in it. There would, of course, be some residual tension, according to the cultures and situations involved, and this might have a slightly chilling effect on the process: the task of the facilitator was accordingly to 'slow down' the discussion, restrain the over-zealous, and put the participants' attitudes through a thorough examination.

To illustrate this, here is another example from our experience. This happened during a debate in a tertiary education institution in Algiers, attended by a large number of pupils and teachers. The question of identity was under discussion, among other things; and very rapidly a generations gap appeared between the (older) teachers, for whom the core of the problem was the Algerian identity, and the pupils, the younger participants, whose national identity was evidently less important to them than their individual one, as they wanted to be part of the world, and felt that 'modern culture' was essential. We had a rule in our debate: in order to avoid a mere chaotic succession and collision of disconnected opinions, assertions would be made to give way to questions asked by the participants of each other. This meant that contributions were valued entirely according to their listening, questioning capacity; and the procedure was also thought to enable arguments from all quarters to be more thoroughly examined so that people could not simply announce opinions or rely on arguments from authority. What quickly happened, however, was that many of the teachers found themselves reduced to silence, unwilling or unable to join in on those terms. Some of them tried, despite the rule, to insist on making strong, well-knit, impassioned speeches; others left the room in frustration and anger at finding what they said stripped of its usual ex officio authority. Later on, in informal discussions elsewhere, many people said how much they relished this manner of proceeding, even though they had been surprised by their first encounter with it. I was offered one rather interesting explanation for the opposition in principle which my rule had provoked. 'You don't understand the situation,' I was told; 'you don't appreciate the emergency!'. 'Emergency': once that word is let loose then all is drama; emergencies leave no time for rational thought to have its say, not even time to breathe. No time for anything but brutal constraint – because 'circumstances' demand it. When a country is in crisis, of course there is an emergency: but what if the emergency itself is what needs – urgently – to be given up? For emergencies of every kind, even mutually opposing ones – in fact, opposing ones especially – all merrily feed and fan the same flames.

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(France)

populism that rejects the heritage of philosophical knowledge; with it, though, has tended to go the power and discipline it embodies: a case of throwing out the baby with the bathwater. Nevertheless, although the criticism is broadly fair in the case of France, where everyone fancies himself or herself as something of a philosopher and such venues have proliferated (certainly as many as a hundred and fifty, possibly two hundred at present), it does not apply in many other countries, where philosophy cafés are fewer in number but tend to be led by people with some philosophical education. All this makes it understandable that Socrates, with his simplicity and face-to-face buttonholing of everyday citizens, has become an iconic emblem of this movement, in contrast to the elitism of sophists jealously guarding their turf and their status.

Philosophy workshops

The philosophy workshop is older an idea than the philosophy café, but it has changed a great deal with the development of the latter, which inspired it and played the role of a scarecrow. For there have always been, in this place or that, various people with a philosophical education who would like to share their enthusiasm with the general public. Until recently these workshops were quite rare, or intended for a particular kind of

participant; but as philosophy has grown more popular this mode of engaging in it has spread and diversified. The workshop should be distinguished from the philosophy café on the one hand, and on the other from the lecture, although in its original and commonest form it resembles a lecture, the main difference being in the amount of time allowed for the initial presentation by comparison with the subsequent discussion. Indeed, since the principle of a workshop is that everyone lends a hand, its purpose is to encourage all those present to produce thoughts as well, rather than listening passively to what the expert has to say. What distinguishes it from the philosophy café is the contribution of the expert, who makes sure, by various means, that the discussion is philosophical rather than degenerating into a mere clash of opinions. All the same, it is as well not to be too rigid about labels: for there are some 'philosophy cafés' which are in fact workshops but, for one reason or another, prefer the other name.

There are many workshop formats. The most typical has already been mentioned: the one where the participants are invited to debate ideas put forward by a speaker, with a view to thoroughly examining them and internalizing them. These workshops remain however within the traditional pattern where a knowledgeable philosopher regularly intervenes to make a point, provide some information or put something right. The amount of room for manoeuvre left to the participants, and the extent to which they are obliged to venture themselves in the exercise of thought, depend on that leader's temperament, attitude and teaching skill. This is one of the things which emerged in the Open Universities (a fairly old idea which had a certain revival in Europe starting in the 1970s, and another more recently). This format can also be found in a number of philosophy cafés, where again the time available will be divided between an introduction and a discussion.

At the other extreme in terms of functioning there is the *Socratic Dialogue* instituted at the start of the twentieth century by the German philosophers Leonard Nelson and Gustav Heckmann, following Plato and Kant. The *Socratic Dialogue* is a philosophical practice for everyone, in which a small group of people led by a rigorous facilitator carry on a dialogue over many hours in order to get to the bottom of some fundamental question of general interest and find an answer. The question at the centre of the dialogue is not handled in the abstract, but must apply to the actual experience of one or more of the participants, a particular experience which has been selected by the group and is accessible to all. There is a systematic reflection on the experience related, in the course of which shared value judgements must be established and the principles underlying those judgements made explicit. Under the rules, each dialogue is in search of a consensus, which is *ex hypothesi* considered possible and desirable. Effort and discipline are required to this end: each participant has to clarify his or her thoughts as far as possible, so as to be understood: every contribution made to the dialogue must be based on the participant's actual experience rather than mere speculation. A group view is required, so each participant may not concentrate only on his or her own thoughts. The philosopher in charge has the task of seeing that the debate is properly conducted, brought back to the point if necessary and made to move forward, but does not take a position or determine the dialogue's content. Explanations and arguments are deliberately and carefully dissected and evaluated by the group; the whole process is a slow one, which enables the participants to go deep into the substance of the issue in hand. As we can see if we compare these two procedures, there is a considerable difference which turns on whether the philosopher is primarily a provider of content or the invigilator of a philosophical task; even if we readily agree that both are important, every philosopher will tend to choose a different position along the scale that runs from content to form.

There are other patterns of philosophy workshop which can be described more

(3) Founded by Oscar Brenifier.
www.brenifier.com

Box 42

The Mardis de la Philo (Philosophy Tuesdays): A special kind of gathering

The idea behind Philosophy Tuesdays is to make the thinking of the great philosophers available to those outside the profession, and in particular to those whose experience of academic philosophy is no more than a distant memory.

Philosophy Tuesdays are designed to set out philosophical ideas in a simple, clear and lively way without the barrier of complicated language. They offer talks by experienced philosophy teachers or experts chosen for their teaching skill and open-mindedness. Each session lasts an hour and a half and includes the initial talk followed by time for discussion.

Philosophy Tuesdays are neither a school of meditation nor a philosophy café; they have no connection with organized religion, and receive no subsidies, public or private.

This year (2007) we are shifting our horizon slightly by exploring China, and by including the anatomy of political power alongside our usual subjects. There will also be a series dealing exclusively with Spinoza, another on the founding texts of various religions in the history of humanity, another looking at 'Philosophers and Love', and yet another on leading contemporary artists.

Source: www.lesmardisdelaphilo.com

briefly. One is where two or three participants each prepare a short presentation on a given subject, and the group then tries to analyse what is at issue between the various treatments of it. Or a short piece of philosophical writing, chosen beforehand and distributed to the participants, is read out to the group and a discussion follows with the aim of bringing out the content of the piece and the issues it raises. Alternatively a debate can be organized on a given subject, in which particular people take on various tasks of analysis or criticism. A film may be shown, or a short play, followed by a debate aimed at deciphering its themes and the issues involved. The French Institut de Pratiques Philosophiques[3] is one of the bodies which has over a number of years developed various highly structured ways of organizing a discussion: one such is the exercise known as 'reciprocal questioning', where a hypothesis is put forward that the group must challenge and work together on before moving to another, afterwards analysing the issues that have arisen. The emphasis is on the analysis of opinions (of one another and of oneself), and of recognizing presuppositions, blind spots, or limitations, rather than simply increasing the quantity of opinions voiced.

Publishing successes

The publishing success of some philosophy for the general public has played its part in the philosophical revival, and its origins and development should be mentioned here. As its starting date we may take 1991, when *Sophie's World*[4] by the Norwegian author Jostein Gaarder was published: it has since been translated into many languages and has sold twelve million copies. This was not the founding of a movement, and our choice of date is by no means absolute; but it was a special moment when an extensive underground trend was brought to light and a widespread desire to engage in philosophy was powerfully and unexpectedly expressed. To engage in philosophy, that is, not as the recondite and superior activity confined to a masterly elite, the fiefdom of established intellectual and academic power, but rather as the natural deployment of people's capacity and readiness to think. It is worth pointing out that the country which gave birth to this book is not one of those where 'formal' or 'official' philosophy is well established; nor do philosophy and philosophers have the status and importance in Norway's cultural or intellectual life that they have in France, for instance, or Germany; yet Norway has nevertheless, somewhat against expectation, decided recently to put the teaching of philosophy on the official curriculum even in primary schools. Other writers (Ferry, Onfray and Comte-Sponville in France; Savater in Spain; De Botton in England) have also ventured into the publishing of 'philosophy for all' texts, with some success both in their own country and abroad. While they have more or less had the media's blessing, they have also on occasion been

(3) Founded by Oscar Brenifier. www.brenifier.com

(4) Jostein Gaarder, *Sophie's World: A Novel about the History of Philosophy*, translated from Norwegian by Paulette Moller. London, Phoenix House, 1995.

(5) André Comte-Sponville, *L'Esprit de l'athéisme* ['The Spirit of Atheism'], Paris, Albin Michel ('Essais' series), 2006.

(6) Michel Onfray, *La Puissance d'exister. Manifeste hédoniste*. Paris, Éditions Grasset, 2006.

Box 43

Street children in Burkina Faso

Being a teacher by profession, I have always been particularly sensitive to the situation of children with problems. There are many here who have lost their childhood and have to work because their parents are totally destitute, or have died of HIV/AIDS. These children are mostly out in the street and exposed to all its dangers (drugs, stealing, prostitution). My job is to educate children; and since I realize that the State cannot solve all our problems on its own, I always meant to extend my work, if I could, to include the ones who have not had the chance to go to school but have been left to their own devices on the street. I took my first practical steps in this direction thanks to the philosophy teaching of Isabelle Millon[8]. I mention this philosophy teaching because my dealings with the children involve no constraint on them. What I did was bring together sixteen street children, between ten and seventeen years old, in November 2006 for discussions about the way they were living. Next I offered these children some things to think about concerning decency, truthfulness, assertiveness, dignity, solidarity, courage, work, family regard, respect for others' well-being and keeping clean. The ultimate aim was to give the children a sense of rights and duties that could make things change for the better. These various subjects were covered in two-hour philosophy sessions on Thursday and Saturday afternoons, in which the children gave their views on each subject and then I explained, by means of the subjects we were discussing, the strong reasons for doing the right thing in life. This method produced quite encouraging results: six of the sixteen have already agreed to learn a trade (two in mechanics, three in welding and one in calligraphy). The others are still thinking about their choice of a trade in terms of their own aptitudes and the practicalities of access. In the course of my work for underprivileged children, I come across difficulties of various kinds: for instance, they have no-where to sit down while we do our lessons; and getting the children to attend and keep attending is hard because there is no transport. Besides, children need motivation; they are keener when there is something, such as food, to look forward to at each meeting.

This is an example of one of my lesson plans: *Title:* 'Stealing'. Duration: forty-five minutes. *Objectives:* to foster the children's self-confidence and bring them to see that stealing is contemptible. *Basic text:* there once was a boy called Maka who lost both parents and had to take to the street to survive because none of the other members of his family would look after him. Rather than look for work or learn a skill he formed a gang with some other young children. Maka could steal skilfully: he spent his time thieving, and by these wicked means he could make a little money and would use it to live a wild life. One day, Maka was caught red-handed stealing some jewellery from a woman. The people rushed at him and kept on hitting him; Maka very nearly died. *Guided discussion*: What was the name of the boy in the little story? Why did he leave his home? What do you think he should have done, and why? What would you have done in his place, and why? If you were called on to give Maka some advice, what would you say to him?

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criticized by their fellow philosophers, partly because of their efforts at popularization (a much despised trade), but also because this kind of writing naturally tries to convey a sort of subjective and universally accessible wisdom, rather than 'learning' which is supposedly objective, scientific, and not easy; or again, because it offers a way of being or an attitude rather than knowledge – incidentally revealing, no doubt, why it is so popular. Thus the atheistic spiritualism of Comte-Sponville[5] or the materialistic hedonism of Onfray[6] will quite naturally find their partisans among the reading public, but also their detractors.

The recent popularity of traditional storytelling is part of the same phenomenon. Whether we go by the number of works published or the proliferation of storytellers of all genres in certain countries, the traditional story – parable or folk tale – has flourished greatly in recent years, as an integral part of 'world culture'. An outstanding example is Amadou Hampâté Bâ of Mali, now recognized around the world for his work on the oral tradition of West Africa[7]; another is the endless stock of tales about Nasreddin Hodja[9], [Turkish in origin] with their wealth of philosophical content, which circulated widely under various names in the Arab world and in the Mediterranean. Here, incidentally, there is an important publishing task still to be done to raise awareness of the various different cultural modes in which philosophy can be expressed, to avoid the danger of falling into a kind of ethnocentric narrowness that appears to bedevil this field. Last, but not least, there are the lay philosophy periodicals that have had a modest success in the United Kingdom (*Philosophy Now*[10]), in France (*Philosophie Magazine*[11]) and in the Netherlands (*Filosofie Magazine*[12]).

Philosophy with children outside school

In 1969, a philosophy teacher, Matthew Lipman, began a major educational innovation when he suggested using a narrative to furnish and stimulate children's critical and creative thinking so that they could discover the main concepts and problems of philosophy for themselves and in groups[13]. This gave rise to a kind of teaching which has gradually developed its own letters patent. In some countries – Brazil, Canada, Australia – government and university support has become available over the years, and though these practices are relatively new they have had some tangible results. Beyond the boundaries of what could strictly be called 'philosophy', these teaching innovations accorded well with the UNESCO's vision of education as not

(7) Amadou Hampâté Bâ, *Vie et enseignement de Tierno Bokar, le sage de Bandiagara* ['The Life and Teaching of Tierno Bokar, the Sage of Bandiagara']. Paris, Seuil (Collection Points Sagesses), 2004

(8) Isabelle Millon, Director of the Institut de Pratiques Philosophiques, and a leader of philosophical discussions for children and adults, visited Burkina Faso in October 2006 to conduct workshops in a number of public primary schools in Ouagadougou.

only handing on factual knowledge, but also 'learning to do, learning to be, and learning to live together'[14]. This upsetting of educational paradigms has various consequences. One key issue in education is whether philosophy can only be taught by a specialist, as it has tended to be until now, or whether, like mathematics or literature, it can also be taught by generalists. There is also the question of how such workshops can be set up.

Philosophy workshops for children are a somewhat special category, as many of the people involved do not attend and engage in philosophical activity personally, but by proxy: they send their children. They feel that philosophy is a good thing, but it scares them: they do not feel up to it, or they see it is something for 'other people'. At the same time they are attracted by what they feel is a necessity, something important or even very important; and it is just this 'glorification' of philosophy that both attracts and awes them. Just as parents who themselves do not paint or play an instrument send their children to beginners' workshops in art or music, so some parents send their children to a philosophy workshop, if there is one nearby. There are a number of practical problems that arise: first, the children are not always as keen on the activity as their parents, initially at least: it may take some time before they become used to the way it works, accept the lack of immediate gratification, and eventually take pleasure in thinking as an activity. Children may tolerate things at school, where they are compulsory and the question does not arise, which they will not accept as readily when they view the session as a leisure activity. Secondly, children enrolled in such workshops will often be those who in a sense have the least difficulty with thinking as an activity: their parents will probably have had a certain degree of contact with academia, otherwise they would not have entered their children for a workshop of this kind. One way to alleviate this problem is to organize philosophy workshops at leisure centres, holiday camps and community centres. Centres for street children in some developing countries provide an interesting example of a different direction that could be followed: they address these children's problems of identity, their cognitive problems, and their problems in relating to other people or society generally.

Philosophy at work

'Philosophy at work' refers not only to a venue but also to a specific way of doing philosophy and a different rationale for it. It may be a workshop open to the staff as part of the programme of activities organized by a works council, or it may be part of the employer's training programme, which is different in that it is then the employer who decides that the activity is worthwhile, and either advises or requires the employees to take part. There are various motives: to formulate the values of the enterprise, to learn teamwork, for recreation, or to provide personal advice. 'Values' in the case of a business are what gives it both an internal and an external identity: the internal identity means that its staff rally around certain main ideas or principles that serve to let them know when they have done well and to provide rules for their behaviour and relationships. The idea of this philosophical activity, then, is to formulate these values, see what they mean, examine any problems arising, discuss them and bring them to life by seeing how they work in practice, all in conjunction with the establishment's various stakeholders. 'External identity' involves the values forming part of the image of the business, representing it in the eyes of the consumer or the general public. The idea is to enhance the firm's image, and sometimes also to think about its decision-making processes and the criteria applied, especially in terms of ethics.

The second motive concerns thinking and working as a team. One of the commonest ways in which energy is wasted at work, as in society generally, is on personal conflicts or clashes of ego. A philosophy workshop can consequently provide a way of re-learning to work together, either by taking a look at the daily

(9) Jean-Louis Maunoury (Trad.), *Sublimes paroles et idioties de Nasr Eddin Hodja*. Paris, Phébus (Collection Libretto), 2002.

(10) www.philosophynow.org

(11) www.philomag.com

(12) www.filosofiemagazine.nl

(13) See Chapter 1.

(14) On this, see *Learning: the Treasure Within*, Report to UNESCO of the International Commission on Education for the Twenty-first Century, UNESCO Publishing, 1998.

Box 44

Philosophical counselling at work

What can be introduced into the workplace is philosophy as a way of thinking, a culture that allows a special view of the world. Here I describe the way I set about helping employees of a company.

The introduction of philosophy in a firm starts with two things I will not do: I refuse to work mindlessly and mechanically with living creatures, and I refuse to do emergency work. This two-fold refusal is of a piece with my reliance on the thinking activity of all those involved in the situation I am called on to handle. That situation could be one of many kinds: the incorporation of staff from a firm that has been taken over; the design and/or implementation of a project; a survey or investigation of some subject; a redefining of landmarks after a change of general manager or a merger. In each case I start from the premise that the people involved in a situation hold – though they do not yet know it – the keys to optimal handling of that situation. I go about my task at speed, to keep things lively. Each dialogue bears on a subject connected with the matter in hand: if a manager wants his or her employees to act independently, then the subject could be: what do you mean by 'initiative'? If a business is facing corporate or group inertia, it might be 'what is change?' My dialogues invite people to start with a definition of the concept that is precise yet open, and then to put questions and ideas together with a view to understanding what 'initiative' or 'change' means outside business. This approach enables them to interact on a different terrain from that of immediate action; and it enables me to identify the world view which lies behind each person's words and actions. As the dialogue proceeds, the participants return to business matters – but now, with the added endowment of what they have come to understand, they see things differently. The dialogue always ends with a practical question; and that question provides the subject of the next dialogue. These dialogues reveal the culture of the firm, that set of representations and behaviours which helps or hinders the thing at issue (in these examples, initiative and readiness to embrace change). In my written summary I set out the dialogue's outcome, avoiding company jargon. I send this to all those who have taken part, asking them to make corrections and additions. I then re-work it to accommodate their reactions, and present them with my revised, validated and therefore definitive summary. At the next dialogue, accordingly, we move on. The philosophical points articulate the dialogue and appear at the end of the written summary. During the dialogue itself I cast light on what is said by referring to philosophers, and such references have at least two advantages: first, they really get people's minds off the ground, and secondly they give people a healthy dose of the narcissistic pleasure of feeling smart. People at work tend to forget that their intelligence is not restricted to handling only what the business requires them to handle.

My way into the enterprise is through the HR manager, but I only go in on two conditions. The first is that the HR manager is open to human considerations and convinced of the need to think before acting. The second is that he or she must have the senior management's full confidence.

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round from a different angle, or by tackling issues entirely disconnected from ordinary life, to bring a breath of fresh air in a confined environment, or to enable people to realize what the difficulties are. The third motive is recreation, the pursuit of a thinking activity that allows people to tackle worrying subjects in a free, relaxed manner, stepping back and re-charging the intellectual batteries just as physical recreation does for the body. This is done through practical workshops or in the form of lecture/discussions with some cultural content. Fourth, philosophy can be used for personal consultations. This is especially valuable for senior managers who are constantly having to take difficult decisions and can often experience the loneliness of responsibility; but it can also be useful for all members of staff, who sometimes feel caught in an existential bind, what with their personal needs, their family obligations and their professional duties. On these occasions philosophical counselling offers a means to clarify their thinking and reveal the underlying issues. The aim is not to play the psychologist: it is mainly thinking, not feeling, that is involved here: identifying a view of the world, exploring what problems might arise from it, and taking up a position with respect to it. This is not 'coaching', either, since there should be no question of examining actual problems and issues with a view to making an immediate decision – although the distinction is not always quite clear.

Opinions are bound to be divided on the legitimacy of initiatives to introduce philosophy into a business enterprise: are they in truth aimed at improving the concept of business, or the well-being of the staff, or just a form of manipulation or internal PR on the part of the management?

Box 45

A philosophy workshop in a Child Psychiatry Crisis Unit

As part of a multidisciplinary child psychiatry in-patient unit at the University Children's Hospital in Brussels, we set up a philosophy workshop. The unit, which accommodates ten children between the ages of eight and fifteen for four to six weeks, has been in existence since 2001 and treats 80 children a year on average. On admission, the patients are offered social and educational help in addition to medical and psychological treatment. This involves taking part in group activities designed to enable them to rediscover some of the pleasure of functioning on their own resources and for themselves – with their peers, but with adults around as well. The main reason for these children's admission is a behavioural manifestation of a deep malaise of identity: they present self-harming, aggression towards others, rule-breaking or eating disorders. These behaviours, taken as a whole, are always an indication of the search for a structuring and protective framework for themselves and their relations with others: hidden behind the masks are lost children who want adults to offer them something really concrete that will give them access to a proper representation of their problems in their own minds, so as to find solutions to their difficulties. Recognition of this suffering by the outside world injects some sense of direction which briefly puts back upright a 'narcissism gone wrong'. The philosophy workshop works along these lines, serving to help the children think by offering them an additional dimension of time, which transforms their closed universe of suffering into a three-dimensional space that is open to thought and open onto the world.

A member of the treatment team, a teaching assistant, and a primary schoolteacher work with the group leader, who is a philosopher. The children are invited to put their thoughts in a notebook, a kind of private diary, which symbolizes their inner world – a real sketch of an emerging identity. There is a rule that the team must never look inside this notebook, even when it might provide real therapeutic material. The point of this workshop, then, is to teach the children to follow the path of their own thoughts, to create a place in which they can think, and to enable them to direct and enjoy this new-found ability. We feel that in this way we make them capable of more finely-shaded judgements (seeing problems and concepts more clearly), of learning to express logical and coherent reasons, and of standing back to take a critical view of facts and their complexity, as they rid themselves of emotional assumptions: all this will develop their aptitudes for thinking and their capacities to think objectively.

After the philosophy workshop comes an art workshop, in which the patients are invited to illustrate a subject that has come up (through drawings or sculpture). These works are shown to the treatment team at the weekly meeting and are on display in the unit. The artistic efforts are astounding combinations of practical approach (knowledge in action) and manner of thought (interior monologue). The children's creations reveal raw sensitivity and suffering, both in the act of creation and in the expression of their ideas about the world.

We think – and the treatment team corroborates this – that the philosophy workshops make it possible to help the young patients construct their own thinking that is open to the world, and to put them on the road to independent thought. Philosophy workshops in this setting must of course be properly combined with the rest of the therapy: they are not 'educational' in the sense of conveying academic knowledge.

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Philosophy in difficult contexts

This is another situation for philosophy in which the people invited to engage in it are not those who would naturally do so – quite the opposite, at least if we are thinking of philosophy under its formal guise- otherwise this might well not apply: we sometimes find people on the edge of society, for instance, who have an originality and freedom of thought seldom if ever found among those who are socially much better integrated. Situations of such 'difficult circumstances' are found when working with adolescents who have dropped out of school, or at occupational centres for the disabled; centres for the homeless; prisons, literacy classes; associations for people suffering from social, psychological or physical difficulties; hospitals; or refugee camps.

Just as in the case of doing philosophy with children, we have to push philosophy to the limit; to ignore what is superfluous and go straight to what is essential, in the most stripped-down manner; to ask ourselves why philosophers do it, what philosophy has that humans need, and what there is in philosophy that remains unchanged whatever the anthropological background. We then find ourselves in a sort of paradox: for philosophy is an activity of formalizing thought and existence, yet the very thing that characterizes social outcasts or people in difficult circumstances generally is often that they are unable, unwilling or not given a chance to formalize either their thinking or their functioning. The task, then, is to reintroduce a measure of form, not by imposing some arbitrary formality but by suggesting some minimal formalisms, trying to work out, in co-operation with the people concerned,

what rules could be implemented to guide their thought and their exchanges and allow them to rediscover themselves as individuals. This work has two results. First, it provides structure, which is the purpose of formalization; it enables people, to the furthest extent that each individual is capable of, to find themselves once more in the confusion of their thoughts, to become aware, to discriminate, evaluate and investigate. Second, this activity raises self-esteem, as it makes possible more elaborate thinking, stepping back, and turning thoughts into action: it facilitates inter-personal exchange and the sharing of thoughts through the rituals of speaking in turn. At the same time it is quite unlike psychological work, which focuses the exchange on pain, difficulty, and spontaneity: here the point is to appeal to the thinker, the person who is capable of going beyond his or her feelings and resentments and is assumed to be in control, or capable of self-control. This changes the very identity of the person concerned, who is restored to full citizenship, with full possession of his or her own resources, rather than a dependant, patient or outcast. Philosophical intercourse assumes an encounter between two philosophers (though they may be unequally matched in skill), not one between a patient and a therapist or a dependent and a helper. People's situations may be difficult, but their ideas will be no less legitimate, have no less universal scope on that account than those of the licensed philosopher, for it is the ideas themselves which furnish the material for shared thinking. Even if only the one who is familiar with philosophy can be called a philosopher, nevertheless the other is invited to become like a philosopher, for as a human being he or she is regarded as a *de facto* philosopher, at least potentially. In such difficult circumstances it will prove possible to do radical work, because the need to engage in philosophy, to escape from preoccupation with oneself and the limitations of a simplistic and belittling egoism, is perhaps even more fruitful here than elsewhere.

2) What should the philosophy practitioners' status and position be?

Discussion leader, philosophy content provider, referee of philosophical form

What is the philosopher who leads or facilitates a philosophical activity? What should the status, function or position of such a person be? This is undeniably one of the most interesting questions raised by informal philosophy: the philosopher may be a teacher, but need not, for it is not necessarily a teacher that is being sought by the person who deliberately sets about joining some philosophical activity. The institutional academic professor does not, as such, need to ask the question (though it is of course permitted), since it is the academic institution which determines the nature and requirements of the philosophy post: the programme is defined beforehand, not tailored to the needs or desires of individual participants. The prospect of a degree and the threat of academic penalties for failure often become the teacher's main tools for inducing people to do their philosophy: but the extra-mural philosopher lacks both stick and carrot; nor, in many cases, is it possible to impose some presumed authority. Indeed, the attempt would risk either a fairly rapid loss of what initial stock of authority might have been accorded, or an utter failure to engage the people whom the philosopher is supposed to be interactively addressing. The same applies to erudition: in many situations it is not knowledge which is at issue, and for this reason it is dangerous to wield abstruse language or recondite references in order to impress instead of convincing: people may go deaf, or turn their backs.

As always, the philosopher is somehow between Charybdis and Scylla since another pitfall lurks for the philosopher. Besides the teacher who knows it all, there is the philosopher who is a best friend:

there is a strong temptation to demagoguery, to acceptance of belief in anything, a display of saintly relativism in which any opinion is as valid as any other. This may initially satisfy the customer, happy to have found an attentive listener and an opportunity for self-expression; but the conversation is liable to start going round in circles before long, especially for those who are listening to the litany of opinions but also for the one intoning it, who will – with any luck – come to realize that he or she is only regurgitating commonplace views. Some philosophers regard this 'unpacking' phase as a sort of preliminary to the real philosophical activity: it allows people to get to know each other, and creates a climate of confidence. Others feel it is to be avoided: someone must strike the tuning fork and set the tone of the discussion from the very beginning. Once the exercise has become bogged down in the quicksand of opinion it can be difficult to haul it out. There is an important matter to settle here: whether 'giving an account of oneself' is a necessary element of engaging in philosophy, or on the contrary just gets in the way.

Whether as a matter of principle or for practical reasons, some philosophers refrain from intervening in this at all; and there are various theoretical rationales for this non-intervention. There is the psychological consideration that one is dealing with a person, with feelings, needs, wants and sufferings, who should on no account be bullied or frustrated, for this will only add to their unhappiness. Then there is a cognitive consideration, based on the principle that any forced intervention from outside may tend to alter or divert the train of ideas and lead the speaker to traduce himself or herself through reflex defensiveness, imitation or fear: what is needed is rather to encourage spontaneity and ensure personal authenticity. Then there may be a political concern for a thorough-going equality that disallows any claim that qualifications or position give an entitlement to interrupt, challenge, re-phrase or interpret another's words: they belong to the speaker alone, who should determine without interference what to say, how to say it and at what length. Any outside attempt at alteration, influence or constraint of any kind would be regarded as an abuse of power on such a view – which may be more radical or less so, and will be characterized as libertarian or democratic accordingly. In the more extreme case there may be a rather passive part for the philosopher; no part at all, perhaps, except a mere presence to indicate or symbolize the philosophical nature of what is going on. Philosophy can, after all, only happen where people of good will agree to compare views on a given subject: the fundamental requirements are sincerity, freedom, equality and a sense of community.

Of those philosophers who do intervene, two categories can be distinguished: interventionists of form and interventionists of content. The first prescribe the manner of expression, length of contributions, allotted roles or other features of form: in a word, all the ground rules for the exchange. This turns the philosopher into a referee who makes sure that the exercise is a philosophical one by seeing that the rules are applied, and working mainly on the basis of those philosophical capabilities which the ground rules are supposed to embody. The requirement here is a matter of capability, self-development and self-awareness.

The content interventionist, on the other hand, is more like a conventional teacher, enthusiastically giving a lesson. As the philosopher, he or she principally feels called upon to convey elements of cultural content; to introduce philosophical authors, schools, and systems of thought; to give an account of established concepts; to develop issues; or to illustrate the background to ideas. This does not necessarily mean objecting to any contribution from the student, but there will be no reluctance to put people right, to interpret, to finish a statement if it appears incomplete, and so forth. The basic requirements here are familiarity with and understanding of the material. Though it is possible in theory to claim that one's approach includes both attitudes, experience tells us that each interventionist philosopher will have a very strong tendency towards one or other end of this scale.

For each of these three basic stances – facilitator of discussions, provider of philosophical content, and referee of philosophical form – we also need to try to determine

who is entitled to set up a philosophical practice and what the requirements are to call oneself a philosophy practitioners. Must these practitioners, for instance, have a degree? If so, in what? The problem is by no means a theoretical one, but practical: for the increasingly widespread popularity of philosophy coupled with the reluctance of some professional philosophers has sometimes left a void to be filled by people many of whom are not necessarily equipped for this kind of activity. This then leads to a confusion about what is wanted: a desire for discussion, an ideological debate or a long-winded personal diatribe. This potential confusion aside, it seems a worthwhile aim, in an age which veers between home-bound privacy and media over-exposure, that members of the public should be able to come together for a discussion or debate in some public place. A keen devotion to live discussion is something to be fostered, not feared; especially so in some cultures, where the establishing of a simple universal right to be heard in public is a real cultural revolution in itself (however limited it may seem to the purist), and offers one way of moving towards civic participation and democracy. The same applies in schools and universities, indeed, where in many countries the word of the Master is still the only law. Whether a particular exercise of the right to speak results in something philosophical or not is the next question; and here again different and contrasting things will be said, which will need argument, development, deeper investigation, testing for weaknesses and missing content: and some will come out of this successful, others not. It may be that, to a lesser degree, instances are already occurring naturally of what could happen more intensely if the meeting were facilitated by a person who has some familiarity with philosophy in both theory and practice.

Let us examine the above three positions in turn. In the case of a facilitator of discussions, the person who presides will be a sort of first among equals, who can give way to others without any real change in the situation. Nevertheless, the fact that someone is chairing the meeting, regulating the succession of speakers and trying to establish connections, ask for clarifications, slow things down and ask questions, is already enough to oblige the group to work towards a certain amount of self-awareness. Now people who do not necessarily have any philosophical background could, provided they are capable of being initiated into philosophical attitudes and skills, be trained as philosophers for the purpose of conducting a discussion quite effectively and with some degree of rigour. In principle what is needed is a training in general competence, something that is by no means impossible. This is the case, for example, of an adult who is to conduct discussions with children: a teacher, social worker, librarian, cultural or other kind of leader can quite readily be taught the technique of chairing a philosophical discussion, and will pick up a number of tips for engaging a group of children in doing philosophy together without the discussion degenerating into a formless and incoherent swapping of opinions. The same applies – up to a point – to chairing a group of adults. It may be a practitioner of some other profession adding another string to his or her bow – a coach, psychologist, team leader or teacher – or it may even be a working group that wants to improve the way they discuss things and aim for more profound group reflection.

A provider of philosophical content will by definition require some philosophical background. Generally this will come from a conventional university course, although there will be occasional – rather rare – cases of self-taught enthusiasts who have managed to acquire the necessary cultural background on their own. Nevertheless, if the object is simply to give a class or a lecture, we are no longer within what could really be called a 'philosophical practice' – though the result may well be useful and interesting. Philosophers interested in this idea of practice will either develop their own methods to deliver philosophical content, using tools provided by the history of ideas and their own cogitation and practical experience, or they will begin by working directly or indirectly with experienced colleagues and later adopt elements of whichever methods seem to them reasonably effective, or develop their own. In general, such philosophers will behave as pedagogues – as teachers transmitting a certain philosophical content and culture, concer-

ned to improve the assimilation of that content by their pupils. These providers of philosophical content will naturally act, then, as professional philosophers rather than merely as members of a group or as knowledgeable generalists; for them, philosophy is a specific subject, with its own canon of authors and texts.

For those who intend to be referees of philosophical form, while some philosophical knowledge will again be necessary, their core activity is the wielding of philosophical tools. Classic philosophical issues and concepts should be familiar to them and will be useful for doing the job, but this knowledge will be in the background, functioning implicitly rather than expressed in full. Their concern will not be to transmit content as such, nor to introduce philosophical writings for their own sake: the emphasis is on philosophy's operational requirements alone. They will draw from classic distinctions to encourage the discussion, to make the participants' work more productive, to analyse, synthesize, connect problems, conceptualize, and so forth. In sum, the job is one of demystifying the genius of the philosopher, to extract the techniques of philosophy and then administer them. General philosophical knowledge is very useful as well, because it enables the philosopher to personally grasp and decode the issues that arise, and so guide the questions and challenges put to those present. That is not to say that formally referenced connections cannot be made from time to time for purposes of explanation, if this seems necessary for successful practice.

Paying the philosopher

Should philosophers be paid? We can certainly ask the question, though some say it does not, or even that it must not arise. Let us first consider some of the arguments philosophers themselves have put forward against payment. The classic one goes back to Socrates who, himself driven by a lofty view of philosophy, criticized the sophists[15] who wanted to make money. The argument is most often advanced by philosophy teachers (generally in receipt of a salary directly or indirectly from the state), who reject the idea of philosophers belonging to a profession and being subject to the law of the market: this, according to them, can only tend to corrupt their judgement or their actions. Indeed, this is one of the main criticisms directed at philosophers. The most recent criticism, whose origin is somewhat different, comes rather from the world of the philosophy café, where it is felt that engaging in these philosophical discussions is rightly distinguished from the work of the teacher or professor, since it consists of a gathering of equals, it is not a job, and therefore no-one should be paid. Both groups, though, champion a vision of philosophy unsullied – not to be sullied – by money.

Those who think such work should be paid include, naturally enough, people who find it hard to make a living at all, either because they cannot find a teaching job or because they live in a country where teaching does not earn enough to live on, or simply because they are out of work but have a philosophical education. Then there are those who cannot make a living as philosophers; that is to say, they are forced to ply a trade that does not suit them, and would rather be working in philosophy. Again, there are those who remain outside the world of education, perhaps only because in their view the institutional constraints of that world do not favour philosophy, or simply because they find they cannot live with formal academic structures. They answer the Socratic objection to payment by saying that time and circumstances have changed: Socrates did not need to work, was not forced to make a living; and besides, they add, the present arrangements have more of Hegel than of Socrates about them: they suit the philosopher as servant of the state – which can be just as corrupting as money. State money is no cleaner than private money: the state servant is the prisoner of a system – and gaoler, too. Furthermore, this objection is a luxury, the objection of the well-endowed who do not have to worry about making a living – though if they wrote a book they would not scruple to pocket the royalties. Lastly, many philosophers are not necessarily thinking of being paid by those they do philosophy with, but rather by the organizations that invite them or organize the venues: ministries, local authorities, firms.

(15) Sophists: teachers of rhetoric and philosophy who in the fifth century BCE offered lessons in the arts of public speaking and subtle argument in support of all propositions, including mutually contradictory ones.

There remains the problem of volunteers: if some do an activity for a living, there can be a fear that unpaid volunteers will be depriving those who live by it. This issue can only be settled according to national economic circumstances, especially given that, because the position of a philosopher is so novel, many have to offer their services almost free of charge initially, to show what they can do. We can only conclude that the various modes of functioning and philosophical concerns will no doubt find their advocates, and will eventually settle into some more or less comfortable coexistence.

3) Philosophical practice: An analysis

Common features

It is worth analysing what these various non-academic activities have in common, and just how they bring together the concepts of 'practice' and 'philosophical'. They are philosophical in that they seek, in various proportions and to various degrees, to make sense of observed phenomena and to encourage people to express, compare and analyse ideas, while accepting that these ideas are relative, imperfect or subjective. They are philosophical in that they question the reality of what is known or thought, they investigate causes thoroughly, they test the possibility of entertaining opposite views, and in they constantly reconsider the criteria for legitimacy. This is, of course, a governing ideal: it remains to be seen whether this is really being done – but the same could be said of philosophy in general, and there are no obvious grounds to suggest that this is a distinct form of philosophy (except for its reduced emphasis on the history of philosophy: it is on this point that the main criticisms of these practices do in fact turn).

By far the most important common factor in all these practices is the exercise of dialogue, the effective presence of another person, whether the format is that of discussion, exchange, confrontation or cross-questioning. This distinguishes it from any conception of philosophy as more of a monologue: the thinker meditating in solitude, or the professor holding forth to an audience. The second point is the importance of questioning, because theoretically the task involves finding out what the other person thinks, or putting oneself in the other person's place: viewing an issue as a problem to be tackled together rather than trying to argue for or support a thesis. Three: (still connected with dialogue) there is true subjectivity; the subjectivity of a real and acknowledged subject rather than of an abstract composition based on some disembodied reality, either historical or thematic. Four: these practices all champion thinking for oneself, and firmly reject arguments based on a blind acceptance of other authorities, especially the canonical authors that academic philosophy often regards as providing the essential points of reference for a philosophical perspective. Five: (and this is connected to the previous point) these practices share a democratic ideal and a dislike of elitism, including the rejection of the idea that some people have a greater capacity for thought than others, or that their views have greater legitimacy, which represents a challenge to any traditional concept of the master philosopher. This naturally favours constructivist schemes rather than *a priori* forms of thought. Six: there is a defence of 'ethics' as opposed to 'morality', the conventional and arbitrary aspect of any requirement as to how to think, speak or act, and a collective rather than an individual or universal determination of right and wrong: in this domain all recourse to transcendent or revealed truth is disallowed. Seven: a high value is put on subjective characteristics, that of feeling or opinion, which is regarded as not susceptible of reduction to some universal reason, logic or principled truth: this might perhaps be called a 'psychological' view of thought. Here we have the very fashionable rejection of such transcendental concepts as Truth, Beauty and Goodness, the preference being for emotion and sensibility that are regarded as more personal, more real and more authentic. Eight: there is a certain *criticism* of knowledge, especially traditional ones but sometimes also empirical experience – epistemological and ontological primacy is accorded rather to feeling and intention.

In sum, this philosophical mindset might perhaps be characterized in general as a mixture of pragmatism, psychologism and postmodernism. It is clear that we have moved on from the reign of transcendence to that of immanence; or even beyond that, to rupture or fragmentation. Furthermore, 'I think' has become 'we think' (however inchoate this new ensemble). This analysis of the paradigm shifts is not, however, necessarily a criticism and nothing else, for in the end these are admissible philosophical choices.

Critique of this practice

Whether one agrees with the underlying assumptions, or prejudices, of these philosophical practices in general, or of any practice in particular; there remains the task of dealing with the problems (or indeed the pathology) of such practice. For while the movement is quite ready to see and point out certain defects in academic philosophy, it is of course less perceptive and far more shy about its own.

The first criticism is that, under cover of admitting a plurality of viewpoints, they have a tendency to *glorify personal opinion*, which undercuts their critical spirit. This applies mainly to individuals' relationships to their own ideas, but also to their relationships to the ideas of others: it is the natural corollary of the unspoken non-aggression pact that declares all ideas of equal value. We could call this lack of critical capacity in the face of personal opinion 'subjectivism', though what it fosters is sometimes a kind of narcissism or egoism. The second criticism is that any dialogue is very liable to take the form of *an exchange of opinions*, very like the sort of debate that has become a staple of television, in which many participants contribute very little in the way of rigorous argument, objection or analysis, and there is little actual work done on the issues. Criticism three argues there is *an absence of judgement* – indeed, a rejection, fear or even denunciation of it. Judgement is regarded as a threat to individual integrity; but this eclipses the most characteristic activity of the intellect, its faculty of discrimination. Through this ban on judgement, conversation is admittedly facilitated – but also made facile, though this is often perceived as tolerance. The very idea of critical thought can be felt to be at variance with this rule against judging, as can clearly be seen in the absence of any critical analysis of methodology in most philosophical practices. Criticism four: discussions bear more on differences of opinion than on the consistency or coherence of the ideas put forward: this shows *insufficient depth of analysis*. All too often what matters is to talk, to express oneself, to share: the behaviour ranges from pedantry to psychologism, from consumerism to populism. Criticism five: on the pretext of *encouraging empathy and good relationships*, there is often greater concern for the speaker's good intentions than for what is actually said, the propositions advanced or the logic of their connections; this leads to all manner of interpretational abuse and a lack of rigour or authenticity. Criticism six: often thinking is constrained by a *ban on any interpretation seen as liable to give rise to conflict or tension:* indeed, critical analysis of another person's contribution can be deprecated with the formidable argument (or counter-argument) that 'You can never be sure', or 'Perhaps we've got it wrong.' Daring hypotheses and risk-taking become outlawed. Criticism seven: often a strong desire to be on the right side, to be kind, well-intentioned and of clear conscience tends to obscure the important issues at stake in a debate, and can even result in an unspoken ban on all really singular proposals that might break the existing consensus or *established moral orthodoxy*. In certain venues there is a strong tendency, visible in one form or another, to 'political correctness', which may take many forms including the ethical, psychological, environmental or indeed political. Criticism eight: there can be an *anti-intellectual attitude*, whether openly expressed or not, that reveals itself in a rejection of concepts and abstractions in favour of a preoccupation with what is comparatively trivial, concrete and ordinary, under cover of 'keeping closer to real life'. Criticism nine: the primacy of the individual or the small group against the whole of humanity, or tradition, or universality, can result in an *anti-knowledge attitude*: this can go so far as a rejection of knowledge and objectivity. It is all very well to appreciate that each of us thinks for himself or herself; but one may

still doubt the supposed corollary that everyone can, by an exercise of personal brainpower, recreate the full range and wealth of every human intellectual discovery. Criticism ten: the criticism of elites can lead to a kind of *demagogic populism*, under the pretext of refusing to allow power to be captured by a minority. It can also lead to a certain levelling down, as anything that threatens the group or its established values is considered dangerous, starting with any radically individual proposition. Criticism eleven: there can be a certain intellectual complaisance on psychological grounds (*psychologism*): this derives from the belief that individuals' quiet enjoyment of their identity must on no account be disturbed. Criticism twelve: these practices can also include a tendency to *narrow-mindedness*, though in recent years, thanks to Internet forums and a proliferation of international gatherings this (sometimes wilful) ignorance of other people has slightly diminished. It has to be said that in this field some theoreticians or leading teachers have actually encouraged this ignorance, or even a fear of diversity. Indeed, as a perverse effect of sectarian tendencies, whole realms of philosophy are carried on in mutual ignorance, distance or mistrust. Thus certain specialist consultants regard the practitioners of philosophy for children as no more than teachers, not philosophers, while they in turn regard consultants as mere psychologists or business coaches; yet the whole idea here is to demonstrate the cross-cutting nature of philosophical practice. Criticism thirteen: we regularly find a certain New Age tendency, in which every person – child and adult alike – is 'wonderful', especially if those involved are 'on our side' or belong to 'our school of thought', in which case *extreme hyperbole and exaggerated praise* attend a general rejection of reality, analysis and criticism; the next step is frequently flat denial of any tragic aspects of existence. Sometimes this is directly connected with the marketing of some product, guru or school, where the label, brand or identification with a particular project counts for more than the content itself.

Philosophical skills

Having identified certain problems and offered some criticisms, we can nevertheless remain practical (without embracing pragmatism as a school of thought). Conventional philosophy provides a number of thoroughly useful educational, existential and conceptual tools to approach such questions; and the exercise will perhaps suggest a way to reconcile the history of philosophy with the emphasis on thinking for oneself. The following list is far from exhaustive: it has been deliberately kept short and offers only a few samples of our illustrious predecessors' wares – though some are crucial ones. Philosophy ought to be understandable through techniques and pathways as well, not only through erudition and familiarity with the literature. Authors such as Plato, Aristotle, Descartes, Hegel or Russell offer us the best of theoretical bases for the practice of philosophy.

First, there is work on negativity recommended by Hegel as an integral part of the dialectic process, and a necessary condition for access to reality or anything deserving the name of 'thought'. According to Hegel, a thing, an idea, or a reality is defined just as much by what it is not as by what it is – the reality of the world and of thought is a dynamic, a supersession based on the fact that we are able to conceive and assert the negation of what we have previously maintained. From this point of view, everything is constructed through a multiplicity of relationships, each of which is a transformation and accordingly disproves all rigid identities – so much so that even Being, the essence of that which is, is identical to nothingness. Now whether or not we accept the premises of Hegelian thought, there is no doubt that operating the filter of negativity is an excellent exercise that empowers us to escape from our presuppositions, a *sine qua non* of any philosophical achievement. It allows us to overcome the rigid dogma of our own opinion or our own subjectivity, as we are led to accept (or generate) our own otherness.

For another example, consider Kant's idea of the necessarily reciprocal relationship between 'intuitions' (perceptions) and concepts. Without the concepts, intuitions are nondescript; without the intuitions, concepts are meaningless – thus the famous quotation, 'Intuitions without concepts are blind; concepts without intuitions are empty.' Kant argues that all too often we produce examples without analysing their content, without going beyond the particular to think how it applies universally or at least across particulars. We restrict ourselves to the concrete without daring to think about the unity within multiplicity that 'abstraction' denotes and signifies. So many accounts or discussions become lost in this way in the unending wilderness of mere lists of examples, without ever managing to progress further, through a sheer inability to unify experience by means of generating hypotheses.

The inverse is also true, especially among philosophers, though also in everyday conversation: we produce concepts, conscript words, and even claim to give them definitions with a view to homing in on the realities involved, when all the time we would be at a loss if challenged to produce examples so as to make sure, or make visible, what the actual content is. This constant traffic between concrete and abstract, universal and particular, enables us to realize what we are talking about and what we mean.

We could also consider the refusal to accept the obvious, which we owe to Socrates, Lao-Tzu and many others. Whenever one of Plato's characters says that something 'goes without saying', this is a hint that Socrates is preparing a trap for his interlocutor – and for us poor innocent readers. (Aristotle, incidentally, indulgent father of science that he is, does nothing of the sort: for him, general acceptance is actually one criterion of validity.) The True, the Beautiful and the Good are always to be found elsewhere, never where one thinks; and indeed it is to this radical otherness that they owe their worth.

The last example on my list is common sense. How are we to protect our thinking from degenerating into soliloquy or solipsism, except by exposing ourselves to something that goes beyond it, something to which we have access but which we simply do not use? How is it that this good sense, this 'reason' we are so proud of, this incoherence- and inconsistency-detector, does not save us from making the direst mistakes of judgement or expression? The rational procedure offered by Descartes in his scientific method and its various rules of thought can help us work on our own opinions and determine their validity, if any. Too often we let ourselves speak out on the basis of mere impulse, without daring (or perhaps even knowing how) to assess the content of what we mean to say against some more universal yardstick that would save us from ourselves, take us out of ourselves so as to be able to start thinking. In practical terms, logic enables us to escape from our confining subjectivity into reason, from the personal to the universal; and indeed it is this very critique of mere desire and familiarity that makes logic so unpopular.

III. Twenty suggestions towards action

1) Non-academic philosophy and institutions

It is not easy here to give recommendations for practices that are by definition outside institutions – in that this study is to some extent addressed to institutions, among others of course. That is, the present study is directed to a great part to those who are not, in a sense, directly concerned with such external arenas – or not yet. Nevertheless, one may invite them to think about these practices with a view to understanding them, before they even consider taking any particular steps in these directions. It is precisely this point – the understanding of this relatively new phenomenon – which it would seem useful to bring to the attention of the public authorities. In the great majority of countries there is so far virtually no institutional body to deal with: no organization with a direct interest in philosophical practice, and very little in the way of administrative bodies which are (or which feel) concerned with it. This is very largely because of the actual nature of philosophical activity and its history: on the one hand, philosophy is an academic subject and therefore involves universities or teacher-training institutions, which produce professional philosophers and teachers; in this scenario the audience is a captive one: of people who need to attend lectures, to qualify by means of examinations and to take degrees. The idea here is to see how the practice can be generalized, especially given that the matter in hand is philosophy, a discipline that too often appears to be reserved for so very few.

It is important to show that philosophy can interest and involve a great number of people, and as something to do rather than simply something to consume quite passively. The public authorities, however, generally apply two criteria: numbers and tradition. Under the first one, they consider how many people appear to be interested in an activity, and will take decisions based on this criterion alone: they note, for instance, that football is more popular than philosophy, so it is football they tend to promote. The other criterion is tradition, which still plays a considerable part in the decisions made. Philosophical practice struggles on both counts: first, despite its growing popularity, it is still often seen as something for an elite; and, secondly, the authorities in charge of the teaching of philosophy may not necessarily approve of this form of practice, which they may regard as too revolutionary – or simply foolish. Nevertheless, some public authorities at the local level are taking an interest in philosophical practice, and subsidize such activities on the same principles as a football club or art workshop. These are still very limited steps, though, found in very few countries and pioneered by a handful of local authorities even there.

The next question is whether this situation is satisfactory. After all, why philosophy, rather than something else? There are plenty of areas where public authorities ought to be spending more, and those involved in them will say – perhaps rightly – that their needs should come well before those of philosophy. It might just be illuminating to mention, though, the kind of objection or concern expressed by one town hall spokesman when asked about the chances of support for the setting up of a philosophy workshop in his district: 'It's not a sect, is it?', 'You're not intending to run for councillor in the next elections?'. Both questions are quite revealing, for both have to do with the dangers of thinking: on the one hand, thinking as perverted, or an uncustomary manner of thinking – the distinguishing feature of philosophy, and which caused Socrates to be convicted; and on the other, the political empowerment inherent in exercising the faculty of thought.

This observation could lead us to a justification of non-institutional philosophy and an account of the vital part it can play. It is no accident that many philosophical practice initiatives, including some that affect state institutions such as schools, originate either in structures outside the institution or in parallel with it. Once more, though, philosophy is not alone in this. We may take the example of philosophy with children: in many countries, if only because philosophy is not taught in primary school, this activity has grown up outside the institution, in venues for

philosophical thinking and education where interested teachers were free to attend. It was only subsequently that teacher trainers were able to include this activity in the official curriculum of their establishments, although in some instances and locations the development met with determined resistance and even open opposition from certain members of the hierarchy. There have been few countries where this type of practice has been introduced from above; in most cases it has developed from below, through the personal interest of individual teachers who had perhaps come across someone who offered training, or perhaps a textbook or 'teach yourself' guide published for teachers or general readers, young or adult. Even the training given within the school system was optional, though courses have featured recently in some places as options within a compulsory curriculum. However, the inclusion of the rudiments of philosophical practice to a greater or lesser extent in institutional curricula has been entirely due to the growing popularity of these activities, especially in those circles where philosophy never used to be part of the programme. If it had been otherwise there would almost certainly have been resistance to such a novelty.

One last warning: we need to consider the issue of the institutionalization of philosophical practice, or its systematization. It seems not accidental that the rich diversity of non-academic philosophy has grown up outside our institutions and is only now being reintegrated or recycled by them. The power of these practices undoubtedly stems from their freedom, despite uncertainties about the philosophy itself, the uneven value, questionable quality or variable efficacy of these practices. Nevertheless even now there are major obstacles in the way of this philosophical activity; it is held back by being closeted in special places and excluding a large number of people. We may therefore consider that the time has come to think about steps towards its institutionalization, to suggest some arrangements that could be set up without great difficulty. Most of the suggestions that have been made are based on real experiments; they have been shown to be possible, not by any theoretical demonstration but in practice. The task now is to establish these various forms of arrangement as best suited to particular situations and circumstances.

2) Institutional recognition

Understanding philosophical practice and its essence *(One)*

The first recommendation to any kind of institution is to comprehend the nature of philosophical practice as an activity. Those in charge can then decide, on a basis of true understanding, how worthwhile or relevant the activity is, and whether it should be promoted – if so, how far and where. For a moment the common assumptions about philosophy need to be put aside, starting with its elitist and exclusively academic image as a particular 'subject'. The object here is to think of philosophy in a different way: as a practice that invites all members of the public, whatever their personal level of education or their general knowledge, to engage in dialogue and reflection. This allows work to be done on three main levels: cognitive capacity, identity, and social relations. In terms of cognition, philosophical practice develops the analytic capacity needed to understand the world around us, to critically handle the growing quantities of information with which we are endowed – or rather, bombarded. In terms of identity, those who engage in philosophy develop a conception of themselves as thinking beings, capable of giving sense to their daily lives and basing their thoughts on reason, as independent and active citizens rather than mere consumers passively experiencing the world around them, good or bad. In terms of social relations, those involved learn to think and to engage in dialogue with others, to deliberate collectively rather than simply colliding with their fellows (and all too often thinking of those fellows as an obstacle or a menace). In their existential relationships to themselves as well

(frequently unperceived or ignored), and in how they approach their work (again, often taken for granted), the exercise of philosophy brings opportunities for improved self-awareness, fosters a capacity for commitment and a capacity to stand back, and helps to break down barriers that might prevent them from making positive changes or hold them back from taking their thoughts and actions as far as they otherwise could. Above all, it contributes to the awareness that is an essential aspect of human lives. As for the fear which it might prove a waste of time, or an unnecessary commitment: such fears are nothing but the result of short-term thinking, which has not even attempted to understand the basics or essentials in question. For these reasons, it is vital that these myriad philosophical practices are more broadly understood, and that the potential they can represent is supported through a generalized promotion of information concerning these practices.

Recognizing the cultural aspect of philosophical practice *(Two)*

In many countries, there is no designated point of contact for matters concerning philosophy within Culture Ministries or Departments of Cultural Affairs. Either there is no provision for philosophy at all, and it is relegated to the Education Department, or it is considered only formally, as a part of history. A proper contact person, familiar with these practices, could be appointed; or the function could be assigned to an existing official in central government and/or at the local or regional levels. Further down the administrative hierarchy, it is important that officials are aware of these practices and the initiatives that they or others could promote. Central government should accordingly make sure that relevant information is collated and distributed. It would find it advantageous to establish relations with the organizations or individuals directly involved in philosophical practice, by selecting one or more people to act as technical advisers. As soon as such a decision has been taken, it would be useful to launch an information and awareness campaign – on the occasion of the World Philosophy Day, for example. The various cultural networks would then be mobilized to publicize these measures and make sure that a number of activities took place such as conferences, workshops, philosophy cafés, the screening of filmed sessions, or other similar events. Such initiatives could likewise be organized by NGOs, foundations or other organizations aiming to promote cultural activity and innovation, which could either arrange this kind of activity themselves or provide financial, practical or logistical support to the bodies directly involved.

Ministerial point of contact, youth and associations *(Three)*

The government offices that deal with issues of youth, sport and cultural activities and Associations differ from country to country. In developing countries, NGOs are often responsible for many such youth activities as well. All such organizations, national and local, public and private, should learn about the practice of philosophy and consider how to integrate it into their various existing activities. Group leaders will need to be given special training so that they can add philosophy to their present activities: this will be a matter of acquiring, for example, a certain number of leadership techniques that will enable mentors or those in charge of activities to encourage young people to think from time to time about what they do and how they do it, and in particular about the social relationships they form and keep up: problems of violence, for instance, which can be tackled and handled by thinking and discussion. For while it may not be the explicit aim of philosophical activity to reduce violence, it will nevertheless be noticed that a great deal of violent behaviour is partly connected with a certain inability to articulate and analyse problems, and difficulties in facing others – especially those in authority – in a rational way. The idea therefore would be to add a philosophical dimension to people's usual activities, to trigger moments of philosophical reflection, rather than necessarily to establish any specifically philosophical activities, although that is by no means something to be avoided. The object would simply be to foster and formalize this tendency, and to teach this aspect of language and thought to those to whom it is relatively foreign. Giving those who work as professionals or volunteers with young people an initiation in the

philosophical approach would enable them to develop attitudes that should facilitate and improve their work. Philosophy seminars could be offered as part of training courses for adults who work with young people.

Recognition of philosophical practice in the area of healthcare *(Four)*

Philosophical practice can play a role in the area of healthcare in many ways. The training of professionals in this area should perhaps include some minimal training in the practice of philosophy. This sometimes happens at present, for example in the form of an introduction to some of the main concepts of ethics; but such classes often remain very theoretical. A philosophical initiation would make it possible to move away a little from a purely technical approach to healthcare (which remains dominant in the world of medicine, despite many efforts and discoveries in recent decades) by considering certain philosophical or existential questions. Such training would be useful both in relations with other professionals and in the professionals' relations with their clientele. Learning to think together would help to transform the way patients are viewed, so rather than being seen purely as pathological cases or diseased bodies, they are approached with the understanding that there is a mental and spiritual life closely connected to the physical body. How should medical practitioners approach their patients? What does the patient think of himself or herself? What do they think of their illness? Just as hospitals have resident psychologists or chaplains, they could have resident philosophers with a variety of functions: sitting in on ethics committees so as to clarify their discussions and help in the decision-making process when it concerns important aspects of hospital life; facilitating discussion groups among professionals; making themselves available for discussions with individual patients who would like help to think through their situation – particularly with regard to existential or ethical questions. Furthermore, such training would also be useful for professionals working in areas directly or indirectly connected with psychology – including speech therapists, for example, or psychomotor specialists –as it could help them to understand and recognize different ways of thinking, to appreciate their legitimacy rather than simplistically concentrating on their pathology. This view would help to raise the self-esteem of those whose intellectual functioning tends to be seen mainly as aberrant; it would encourage efforts at self-reconciliation and the acceptance of the concept of reason. Philosophy can still offer its ancient power of consolation, its ability to provide a sense of meaning; though often neglected, this could provide precious help in the work of therapy. Here one could recall the words of the Ottawa Charter for Health Promotion[16]: 'To reach a state of complete physical, mental and social well-being, an individual or group must be able to identify and to realize aspirations, to satisfy needs, and to change or cope with the environment'.

Recognition of philosophy in training institutions *(Five)*

Many organizations are concerned with lifelong learning, and at various levels: at work, in society, or via occupational re-training. As a rule, philosophy plays no part at all in this kind of education. And yet it provides – or can provide – tools that enable people to think more clearly about their lives, their family and work situation, the way they relate to society and to other people, their plans, attitudes and abilities: all the basic things that make up individual and collective human existence. Very often, questions of providing training or dealing with various problems or difficulties are approached in either practical terms (as a question of career choices, or a choice between between technical or non-technical training) or psychological terms (for those seen as having behavioural problems, or liable to come up against problems because of the occupational circumstances). Philosophy could provide an important further dimension to the training offered in all these areas, if only because it enables people to ask more searching questions about the meaning of a given activity and the relationship they have towards it, or might have. This could enable them to avoid some obstacles or deal with particular failures. Philosophical practice also helps us know ourselves better, observe how we think and act, become aware of the way we

(16) The first International Conference on Health Promotion, held in Ottawa in November 1986, produced a Charter for Action to Achieve Health for All by the Year 2000 and Beyond. This conference was primarily a response to growing expectations for a new public health movement around the world.

relate to others, and thus make better-informed decisions. The idea therefore would be to invite professional philosophers to take a hand in such training directly, or alternatively to have them help train the trainers, making a number of philosophical tools available to them. For there is a need for both types of practitioner: the specialist philosophy trainer and the all-round trainer who has been taught the rudiments of philosophical practice. In my view, many NGO workers could benefit greatly from mastering the basic set of such tools.

3) Training and providing professional status

Broader availability of a Master's degree in Philosophical Practice *(Six)*

To make philosophy into a fully-fledged profession, a postgraduate degree in philosophical practice could be established in various universities, as is already the case in Argentina, Denmark, Spain and Italy. These courses should be open to philosophy graduates and to people with career experience and sufficient all-round education to follow such a programme. The Master's degree programme should cover various aspects: in the first place, there would be courses in philosophical knowledge, an occasion for revisiting the history of ideas, key concepts and major issues, with a view to practice. Next, there would be an introduction to some of the main currents of psychology and psychoanalysis, as well as other counselling and facilitating disciplines such as coaching, which would help to clarify the nature of specifically philosophical contributions. Thirdly there would be an introduction to various techniques for conducting group discussions or personal interviews, drawing on the history of philosophy and also on the experience of practising philosophers. Fourthly, there would be a certain amount of the practical, legal and administrative information needed for setting up a professional practice. Fifthly, various forms of practice assignment, some within the institution and some outside, properly specified and followed by a descriptive report and analysis of the practical work done. There seem to be some important recommandations for setting up such a Master's programme: it should recognize the diversity of philosophical inspiration and procedure, rather than narrowly concentrating on one specific school of thought or practice. Partnerships with private and public organizations could be arranged, so that students could take up internships and obtain work experience. The courses should be organized in accordance with training requirements, not for the sake of providing work for members of Philosophy faculties – this is an important point, because such postgraduate courses are often accepted only on this condition, even though most university philosophy professors have little experience in this area at present. A committee should be set up to regularly assess the skills of undergraduates and graduates of the Master's course, and an open relationship established with non-academic professional bodies working in this field.

Setting up professional structures for philosophy practitioners *(Seven)*

Many countries already have philosopher associations, some more informal than others. These have various objects, which differ from place to place. Some exist to establish a qualification certifying the professional quality of philosophers, either on the basis of degrees and experience, or as a result of specific training for the certification process itself, whose duration and demands can also vary. Others work to establish a charter to spell out the philosopher's practical and ethical commitments. Others, however, are less concerned with certification than with providing a meeting-place and source of philosophical tools for those who want to learn the basics of

Box 46

Masters in Philosophical Practice and Social Management, University of Barcelona

The Master's in Philosophical Practice and Social Management is a project with more than three years' research[17]. It began in 2002 in the framework of continuing discussions about creative thinking, problem-solving and applied philosophy. Over the last four years, thanks to the fruitful interaction of members of the profession and national and international associations, this Master's has become a reality, the first of its kind in Spain. Its curriculum and content are designed to give students the basic knowledge needed by anyone wanting to study philosophical practice: issues concerning subjectivity, various types of philosophical dialogue, the use of logic for understanding, field of applications, the need for adequate research methods and the aim of practising philosophy.

We had no teachers with experience in such practices, because they are so few; but we were able to call on all the teachers in the Philosophy Faculty. I was conducting personal interviews for nearly a year, and doing research with the help of the Head of the Department. We are now able to provide content of a high quality, all taught by recognized experts. This exercise has helped to reconcile academic philosophy with philosophy practice. To ensure the dynamic character of the course, the content of each subject in the Master's is on the responsibility of an expert who gives three hour lectures followed by two hours' discussion chaired and guided by a consultant philosopher. This is the general tendency in the first year, but we intend to provide more practice in the second. We have decided that students should have at least two sessions with a consultant philosopher; next, they are meant to develop a consultancy practice for individuals or a group. Assessment of this kind of subject depends on a report provided by the advisor and another provided by the recipient of the advice. Our suggestions have also been tailored to the new form of philosophy degree which the Faculty has recently been arguing for within the university's governing body. This degree would foster all-round professional ability and fit students for freelance work, involving skills in the management of organizations of people and professional teams, as well as training philosophers who can contribute to personal development by means of philosophical reflection.

Our hope is that a Master's of this type be able to generate employment, research, combined qualifications and, above all, to succeed in promoting multidisciplinary abilities.

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Philosophy counsellor
(Spain)

philosophical practice or to improve the way they work – a sort of gathering of peers for mutual help in advancing their practice. These bodies sometimes also act as a shop window for making philosophical practice better known. This could eventually lead, at international level, to the establishment of a charter laying down the conditions for the training and the responsibilities of philosophical practitioners. It would be useful if national or local public institutions, NGOs or private firms could accord recognition to these organizations – as training bodies or approved contacts – giving them official status and making it easier to promote philosophical work. Depending on the situation, this might be a matter of tax advantages, subsidies, or grants in the form of tax reductions or any other financial or administrative measure that might facilitate the work of these bodies or federations, without trying to impose a single uniform structure but welcoming a plurality which echoes the diversity of philosophical schools and sensibilities in the history of thought.

Promoting philosophical practice as a professional opportunity

(Eight)

We invite public authorities and the various private and public organizations to work for the promotion of philosophical practice as a professional outlet, if only because many philosophy graduates have difficulty finding jobs, or do not want to launch into a career of teaching. A range of measures should be adopted for this, designed both to give the activity official regulation and to publicize it. Besides setting up a Master's degree in the field (mentioned above), work should be done to make the appropriate institutions and corporations more aware of the potential. As a first step, national, international or regional meetings could be organized or supported, and should be given official status: officials and teachers should be authorized to attend as part of their duties. It may well be necessary to institute or encourage philosophers to have more than one job, as do those in the legal and other professions, by making it possible for philosophers to teach in universities or secondary schools, or to do research in national research facilities as well as practising as philosophy counsellors outside traditional institutions. National or local government and NGOs could set an example by including philosophy practice within their various modes of operation, organizing public debates, for instance, or as part of their official arrangements for improving relations between their staff and the public. Just as it has become standard practice in emergencies to set up psychological crisis units , we might set up philosophy working groups for the various people involved in handling a situation, a business, a department or some other organization, along the lines of a workshop – not as an

(17) www.ub.edu

Box 47

Service learning in philosophy

In ethics courses, service learning (integrating service and academic study into a unified learning experience) contributes to a discourse model in which students are invited to participate in the great moral conversation, adding context to their moral understanding. Designed to actively engage students in the practical application of course material, students in the class experience firsthand the sometimes ambiguous nature of moral decision-making when ordinary people face perplexing moral issues. In a context such as this, students encounter existential situations. Consequently, they often confront their own uncritical moral relativism and naive moral cynicism. When students in my interdisciplinary Philosophical Ethics classes address the moral reality of compassion, cruelty, kindness, empathy, or the lack of it, as well as justice and injustice, they find an opportunity to advance their grasp of moral psychology and to witness the interpretations of the applied moral theories they study. Students are further challenged as they realize that the theories are powerful principles governing human conduct rather than inert and sterile ideas, especially in a discipline such as Philosophy which is, all too often, prone to scholastic purism. Service-learning is a uniquely efficacious pedagogical instrument to help them bridge theory and praxis.

Finally, if we accept the idea that student's autonomy, broadly construed, is predicated upon self-directed deliberation, then the reflective component of service learning contributes to students' ability to think independently and critically about ethical issues. When students observe the stark existential conditions of those who suffer from harsh or otherwise unfortunate conditions, these students often re-examine their own tendencies toward narcissistic preoccupation and self-absorption. Students who may overtly voice sympathy and concern for oppressed populations, yet harbour unspoken, unrecognized prejudiced and bigoted beliefs, often recognize and confront the dissonance in their guiding moral beliefs and practices.

Service learning is a vehicle for students to understand that Philosophical Ethics is an activity, a practice, and far more than a body of memorized facts. They learn to view Philosophy as a dynamic process that figures into the nuanced complexities of human life and the broader social agenda.

Karen Mizell
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emergency measure, but with a view to the medium or longer term.

Development of Service Learning in philosophy *(Nine)*

Service Learning is an educational concept that began in America and aims to combine teaching, apprenticeship and reflection by adding to the academic curriculum some sort of community service designed to further the student's education and at the same time enhance the life of the community. It is founded on constructivist principles and is designed to provide education through enriching experience which helps the student to develop a sense of responsibility and civic duty, encourages loyalty and develops social cohesiveness. The outside activity must be clearly related to the student's academic work, and should make use of his or her particular skills and competences. The students should choose, design and implement their project themselves, working with partners in circumstances where there are real needs and real benefits. Various forms of peer exchange are organized so as to ensure that there is sufficient thought before the project is started and everyone is aware of its potential impact. Students subsequently write a report and then analyse and assess their work. In the case of philosophical work, this means firstly that population groups that have never had an opportunity for any real contact with philosophy will gain an introduction to it. Secondly, the philosophy student who might otherwise never have experienced anything other than the school classroom so far as training and future work are concerned will come into contact with real life and learn a little about the relationship between philosophy and everyday living, not as a teacher whose task is defined only in terms of the requirements of a subject or the official instructions of an academic institution, but as a citizen for whom the needs of fellow citizens are a formative influence along with others. An initiative of this kind might awaken vocations for the career of philosopher, at the same time as making the idea better known to the general public.

4) The philosopher's role in the *polis*

We may distinguish two main kinds of activities for philosophers engaged in everyday public life: activities of a social nature (Proposals 10 to 15), and activities with a cultural dimension (Proposals 16 to 20).

Working with marginalized youth *(Ten)*

It is important to alert the public authorities and all manner of other people in positions of responsibility to the presence of a section of society that is excluded from school, or on the edge of exclusion. Now philosophy has traditionally tended to be taught to the 'good' pupils, those who are better integrated into the system; yet it seems that philosophical practice could and should play an important part in dealing with groups – children and adults – who are effectively excluded from the benefits of school. To address troubled young people as thinking beings – which for some will be a complete novelty – is in itself to work on their self-esteem. We should also consider countries where many children and teenagers live on the streets, and have been more or less abandoned to themselves, or receive only the most elementary help in material or educational terms. Philosophical exercises would make a considerable difference to their ability to organize their thoughts, and to their self-image. Educational organizations (public or private) that deal with the rehabilitation of groups with difficulties or excluded pupils would find it useful to promote philosophy workshops, organized along the same lines as existing literacy lessons. The point here is not to assume a hierarchical order or chronological sequence: learning to read, write, add up and then reason logically; rather, all these activities will benefit from being tackled head-on and simultaneously, because philosophical exercises enable the mind to work on the basic questions that often underlie a resistance to learning, and to address issues of personal identity that can be very important to those partially or totally excluded from school. Critical thinking is a natural activity that demands support, and there is no reason to assume that the ability to read, write or add perfectly is a necessary precondition for thinking. In this context it would be beneficial to mount information campaigns and to organize training seminars – firstly for those in charge of education

(18) Bureau of Justice Statistics website, Department of Justice, 2007
http://www.ojp.usdoj.gov/bjs

Box 48

A philosophy programme for at-risk children

Imprisonment has become an educational, social, legal and of public health crisis in the United States, with some 2.2 million people in prison on any given day[18]. The justice system disproportionately penalizes children suffering from illiteracy and mental or physical health defects. Minorities are incarcerated in inverse proportion to their representation in society. In response to this, the John Carroll University (JCU) has set up a partnership with the Cleveland Municipal School District (CMSD) to develop an alternative education program. This association, the Carroll-Cleveland Philosophers Program (CCPP), focuses on a curriculum designed to foster academic success and reduce recidivism. The CCPP has been assessed for student learning enhancement and shifts in attitudes towards school and altruism: the results were triangulated using discursive interviews with the students themselves and the teaching assistants working in the program. The outcome indicated the following conclusions: the students showed significant gains in accomplishment; they found the enrichment activities more inviting; relationships, especially those with their community and those they had developed with the teaching assistants during the program, had become more important for the participants; their writing levels showed significant progress in areas requiring critical thought, written expression, and the like. The teachers' perceptions of the oral contributions also indicated growing involvement on the students' part. Altogether, the students considered that this programme had made them more able to offer contributions in discussion and record their thoughts in diaries, two aptitudes which they felt would help them reach their future goals. These results suggest, quite contrary to the clichéd view of philosophy as a discipline for the elite, that including philosophy in a course for young people regarded as at risk because of recurring delinquency or school failure can significantly improve the way they interact with the educational program. This method also makes it possible to boost their confidence and facility in writing and expressing themselves on issues they find important.

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programmes, and then with the teachers working in the field. These would make teachers aware of such practices, give them an introduction and then a training in certain practices: most importantly, how to teach by means of a give-and-take debate; how to lead an educational discussion; how to detect and reveal the philosophical issues that arise in such a discussion; and how to apply the attitudes and skills connected with philosophical practice.

Philosophy for those in precarious situations *(Eleven)*

For vulnerable people, displaced persons in the third world, homeless people in developed countries, inhabitants of run-down urban areas or shanty towns, a constant refrain is that their priority needs are obviously not philosophy but material issues – 'survival issues'. Yet there is an error of reasoning here. True, these people need society to try to solve their basic material problems as far as possible; but thinking together is just as important a feature of human life, and just as basic, in that it concerns the relationship of individuals with themselves and with the world around them. It is amazing (say those who have experienced it) to see how someone who seems to have given up on life, or rushes blindly after some consumer product, can become a changed person as soon as he or she is invited to think. No-one should be reduced to the status of merely surviving. On this subject, it is worth pointing to the people who have lived through wars or genocide and still struggle not to be reduced to victim status despite their trauma and their living conditions. To take part in a philosophical discussion group is to reclaim one's full dignity, to re-establish a relationship with others that does not consist of threats or competition. There does, of course, have to be assistance; and this must all the more attentively take into account the situation of the people involved, how they live and what they are have gone through; but real philosophy is precisely a matter of encountering one's partner in dialogue as he or she actually is, not the generating of abstract discourse. We often think of the psychologist, the doctor or the social worker in emergencies; but one aspect of any emergency is the need to learn to emerge from the emergency and rediscover our freedom to think and to be.

Philosophizing in prisons *(Twelve)*

If there is one place where problems of direction and meaning are to be found, it must be prison. This is precisely the kind of life in which philosophical practice might offer support or even help to provide meaning. We can see various advantages to philosophy in prison: for the many offenders who have not had the chance to receive much education, it provides at the very least a form of study and a way to access a body of ideas that for many has not been possible before. It can also provide a means of rehabilitating a poor self-image to a certain extent; of experiencing moments when the mind can escape and contemplate new or strange prospects, without having to hide from reality; of standing back from oneself and one's immediate, contingent situation; of working on oneself. It helps with living, helps in finding meaning where meaning may have been missing, and lets people encounter others and exchange ideas on something else besides immediate practical problems which in themselves do little for self-respect. Here it may be pointed out that while some people prefer to discuss their own situation directly, others would rather embark on subjects far removed from their daily lives; and while it may be thought that the former is a stage that must be gone through and that the latter is mere escapism that hides a lack of will to go through it, this is not really the point. The real stake rather consists in the experience of being a thinking person, capable of reflection, reason and articulated ideas. This has significant potential for the rehabilitation of those who are radically at odds with society; for it involves remedial work on the individual's identity, without which any social life or rehabilitation must remain impossible. Through group workshops or

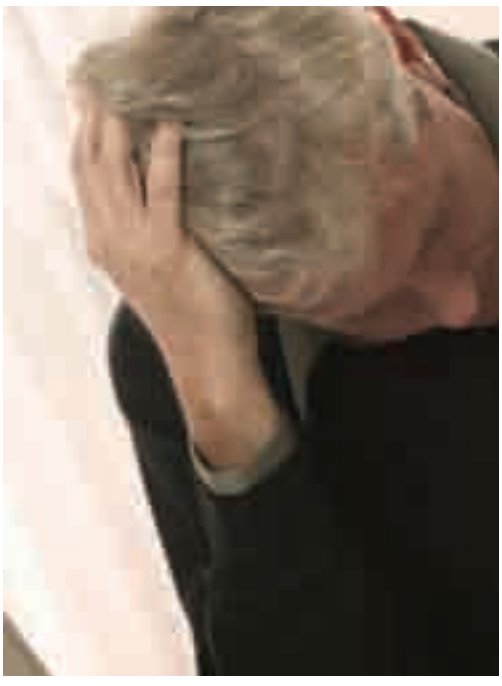
personal consultations, prisoners learn to be no longer a passive object of social forces or incarceration, but individuals who generate their own view of the world and make themselves who they are.

Philosophizing with retirees *(Thirteen)*

As people in the developed countries live longer, the period of retirement has also lengthened. For very many people nowadays there is a question about what this new existence – called in different countries 'old age', 'the third age' or 'the Golden Age' – might mean for older people (or 'senior citizens'). Often they suffer from a comparatively ill-recognized kind of exclusion. Philosophy workshops conducted for this population group have many functions. One, for example, is to give some meaning to their past life and experience – this is not always easy, either because their life has been difficult and they feel a sense of failure, or because they have, one way or another, lost what used to give them a reason for living: work, a husband or wife, or children, who are now scattered abroad. They may have diminished physical or mental capacities, or the prospect of leisure that stretches out before them might give a terrifying impression of emptiness, or their circumstances may make them lonely. Whatever the reason, workshops for the elderly would sometimes appear to be a fundamental but unrecognized need – which would explain the popularity of those workshops that do exist, in retirement homes, pensioners' clubs, or various public venues. Nevertheless, there are some potential pitfalls. First, many retirees, especially older retirees, have little self-confidence and will not go to a philosophy workshop under their own steam. Second, we find a certain number of intellectual difficulties connected with failing memory, diminished capacity for concentration, greater self-centredness or a lack of physical and mental fitness. None of this means, however, that such people lack interest in important questions, and it would be a mistake to assume their only concern was with the daily round. Two aspects of such work in particular have important benefits to offer them: the fact that concentration and mental exercise are required is valuable in itself; and thoughtful reflection can give them a brief respite from the minor – or major – difficulties of their daily existence.

Promoting philosophical activity at work *(Fourteen)*

For a number of years now, philosophy has been starting to find a place here or there at work, though it remains a very marginal activity by comparison with what it could be and with the role it could play. Firstly, it can provide a theoretical contribution to problems arising in business life in terms of ethics; company values; sustainable development; or thinking, working and living together. Then there is the establishment of workshops for thinking about matters to do with practical questions which need thorough examination, or which may not affect business or working life immediately but bear on existential subjects or social questions which are of general interest and allow the development of other kinds of working relationship besides the practical and the immediate, by addressing questions of deep importance to members of the staff. Lastly, there is the principle of 'philosophy counselling': personal interviews in



Box 49

Philosophical debate in prison

One of the aims of philosophical debate in prison was the participation of people who were not voluntarily attending such education as was on offer. It helped immensely in getting the project off the ground that the activity involved was oral. These philosophical discussions were able to benefit inmates whose education had not gone beyond secondary or in some cases primary school, and even those who did not know how to write: these might otherwise never have gone to the prison school. The subjects initially chosen concerned prison conditions and the situation of the inmates. Since what goes on in prison is virtually hidden and society tends to keep it so, this was a necessary stage in which the convicts could describe their lives to me as someone from the outside, and tackle their social invisibility. It was also necessary for me to listen to this so that I could give my attention to and understand their real situation, and express my feelings to them and also report back to the world outside. In terms of the project's objectives it was very successful. So far as the philosophical objectives were concerned, the convicts were able to take their first steps in articulated thinking, to look for independent thought, use rational speech and tackle philosophical problems. It proved fairly practicable to regulate 'speaking out of turn' and get the participants to listen to each other and respond in a rational manner. As to the civic objectives, the convicts managed to adopt an autonomous and responsible attitude when stating their positions, and to think together about issues where individual answers could not be found. In terms of personal development objectives, they were able to develop their self-esteem, to practice, sharpen and enrich their vocabulary and add to their all-round general knowledge.

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which members of staff who want to can look at a problem which bothers them without going into considerations that are too personal, private or 'psychological', and at the same time discover principles governing the construction of rational thought as well as tackling various obstacles in the way of such thorough and methodical examination or other modes of intellectual functioning. The usefulness of these consultations is that they invite the philosopher's 'clients' to formulate their worries clearly, with a view to understanding them and making decisions accordingly. Formulating a worry clearly means converting it into a question, clarifying it and also seeing its importance relative to other things. The conversion is done by means of certain techniques of verbal manipulation which are learned in the course of the dialogue with the consultant philosopher. This is not a matter of 'free association' but of finding the right words for things that happen to us and actions we envisage. These words also enable us to communicate our own individual visions to other people. This is not a superfluous task: it is essential to business and working life, just as it is to life in general; but work is needed to make those in charge of businesses and their Human Resources managers aware of this, and invite them to think beyond the immediate matter in hand and outside a simplistic pragmatism.

The *polis* philosopher *(Fifteen)*

Just as local authorities employ social workers, psychologists and mediators, so they might also use the services of a philosophy practitioner. This role would to some extent resemble the others mentioned above, but with one important difference: there is no urgency to the philosopher's work. He or she is not there to solve problems – at least not to find immediate solutions – but to reflect deeply, to stand back and work out issues which may be less immediately visible but may be none the less important for that; to invite people to take a critical stance and think with greater rigour before taking decisions. Such philosophers would therefore have various tasks, including the preparation of analyses considering problems that affect communal life, and on the other hand organizing public debates, acting both as philosophy advisers and as facilitators. A variety of papers could be written for the use of the authorities and/or the public. Regular workshops would be organized, designed to involve all sorts of people: for while some will find it natural to come to a philosophy workshop or a debate, others will not; there will therefore be a need to spread the word through existing clubs and societies. Children's workshops would also be held (in municipal libraries for example), where school classes could come in turn;

Box 50

Children's philosophy workshops in public libraries

I am not a philosopher by training, nor a teacher, but a librarian. That may seem unusual as a background for doing philosophy with children – but the practice of holding discussions with a philosophical approach in the public library came about quite naturally.

The workshops always take place at the same venue and time of day throughout the school year. They are organized in a highly theatrical manner and presented as a game – 'the thinking game' – with three basic rules: put your hand up if you want to speak; don't interrupt; listen to the others. The children repeat these principles at the start of every meeting: they come to enjoy this ritual element. Then we ask a question, such as 'What is growing up?', and ideas and arguments are written on a board to bring out the concepts and – if possible – the oppositions among them, like 'weak/strong' or 'big/small'. Then we try to broaden one suggestion, by asking who agrees or disagrees with the idea suggested and why, as the following brief exchange shows:

Pupil A: *'Growing up is becoming adult and having responsibilities, because you can do things you couldn't do before.'*

Pupil B: *'I don't agree: you can be a child and still have responsibilities, like looking after your little brother.'*

Pupil A: *'Sure, you can be a child and still look after your little brother; but if you don't know it's a responsibility, then it's not a sign you've grown up.'*

These workshops have repercussions of two kinds: among the teachers, the reactions are generally favourable, and they ask for workshops again each year. As far as the pupils are concerned, I have not managed to receive any real end-of-year reports. I do, though, get news now and then that this pupil or that now has the confidence to speak up, or that a class is better at listening to each other. As the sessions proceed, the children gradually accept the rules of the game and challenge anyone who breaks them; they are also confronted with ideas different from their own, which develops self-assurance and recognition. Lastly, their attitude to the library changes: it is not another place just like school; reading for pleasure begins, along with collections of children's philosophy books for them to compete over. So is it a good idea to do philosophy workshops with children in public libraries? Yes, because just like the various kinds of special lesson based on multimedia or involving books (reading stories, choosing books on a subject, documentary research), the philosophy workshops take care of one part of the library's mission – though of course there has to be partnership with the school.

Patricia Azérad,
Librarian, Public Libraries Director,
Villeneuve St Georges
(France)

and this would also help to furnish the teachers attending with philosophical tools. A philosophy clinic for individual consultation would be held free of charge on council premises. If there were sufficient interest, an introductory seminar in the practice of philosophy could be offered as initial training for people who wanted to start on such activity: that would not be hard, especially for people working with children. One of the principal aspects of this work would be to help develop civic-mindedness among the population of the local authority area.

Philosophy Day(s) *(Sixteen)*

World Philosophy Day, a UNESCO initiative held on the third Thursday in November, has been an annual fixture for many years now. The manner of its celebration varies from country to country, in some it is more academic, while in others it involves many different elements of philosophical practice. It may be the occasion for just one single meeting, or for many. Some major European cities have begun holding their own Day (or Night) on other dates, or even a Philosophy Week (or Month). The idea is that a number of events of many kinds are organized, in various places and in various formats, so as to reach as many people as possible: lectures, conferences, workshops, philosophy cafés, writing workshops, introductions to authors or particular works, various kinds of practical demonstration, debates on specific themes, and so forth. The occasion serves to show, by briefly occupying one particular part of the city, that philosophy has a place in all parts, that it concerns everyone. So far as possible there is publicity in the media to broaden the event and reach people who would never normally have anything to do with such things because they think that philosophy is not for them. The purpose is, in one sense, to make philosophy more ordinary and bring it out of its ghetto. Against that background it is possible to invite the public to come and take part in the activities being organized; but in the case of those who would not make the effort to come of their own accord, the organizers can also offer events within existing structures, associations or

Box 51

Philosophy Month and Philosophy Night in the Netherlands

Since it was first held in April 2002, Philosophy Month has had an enormous influence in popularizing philosophy in the Netherlands. The idea is to bring together a collection of events within a short time span and thus raise the profile of philosophy as a whole. The Month begins with an opening ceremony in one of country's biggest bookshops: a fairly small event (free of charge) with just a few presentations and a hundred visitors or so. In 2004, Philosophy Day at the University of Tilburg was added to the main events. The university's Philosophy Department is not well known, and it wanted to organize a Day to put the philosophy community on the map, with the hope of attracting more students. The Month ends with a closing ceremony at the International School of Philosophy, Leusden, which includes presentations and again attracts around a hundred visitors. Many events are held in the intervening month, and a growing number of libraries and bookshops organize various activities. In 2006 a total of 130 events were held throughout the country.

Philosophy Night is the Month's flagship event. At a historic venue in Amsterdam, 750 people visit 25 activities distributed over five different halls and rooms. The emphasis is on academic debates with a current affairs viewpoint as well as 'philotainment': quizzes or performances. Half of those who attend Philosophy Night come from Amsterdam itself, and half from the rest of the country. Most of those present only come to the Night once, and for many this is their first significant brush with philosophy. In 2007, a neighbouring museum will be giving screenings of video art, giving the Night a festival atmosphere and the visitors a taste of art that has been inspired by philosophy.

More interactive proceedings are planned as well, like the 'Flying Socrates' scheme in which white-robed characters will wander among the crowd asking questions and inviting chosen individuals to debate with each other. There is also an Essay of the Month each year: a nationally known author writes a story with a philosophical inspiration. These events attract considerable publicity: Philosophy Night, in particular, gets noticed in the national media, involving over thirty journalists. The Month also gets coverage on radio and television, with twenty broadcast items and a total of three million viewers and listeners.

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institutions. Such initiatives will reach a new public, which is important even if those who take part are unlikely to continue a direct and active involvement. Though we may agree that philosophy, like any exercise, really starts to make sense once it is pursued with some continuity, one could argue that the mere fact of coming into contact with it now and then has some effect: to some extent it awakens or reawakens a wondering or questioning attitude.

Internet Projects *(Seventeen)*

As IT and the Internet develop, they provide tools that have already been shown in many places to be of valuable help in promoting philosophical practice. There is every reason to take up these opportunities: one way is by creating an online journal in the local language, publishing reports of experiments, conferences, analyses, practical news and information. This could also be a site for developing practical innovations based on cultural diversity, among other things. Next, an online forum might be established that would act as a site for exchange and discussion, although experience teaches us not to expect too much from this kind of forum: either it is moderated (which is not always easy, and involves a considerable amount of work) and the debate is liable to be restrictive; or it is not moderated, and drifts towards becoming a sort of chat room. Or it can fall victim to one individual or a small group who monopolize the discussion, which spoils the site and frustrates its original purpose. Nevertheless, such a forum can at least provide a means of disseminating news about the various activities, publications or data that are likely to interest the community of philosophers. In countries where hardcopy publications are very expensive it can also be a cheaper and easier way of accessing documents on relevant subjects. An online training programme could also be organized, either based on an established course or by use of mentoring, which can provide support to people who wanted to start in the profession, for they often feel alone and lacking resources. Another form of organization is by pairing philosophers, for instance as a means of developing remote philosophy counselling in which two people question each other over a period. It would also be possible to bring forward various initiatives which appear to deserve greater notice that they would otherwise receive.

Box 52

An interesting experiment: The Philosophy Olympiads in Uruguay

Uruguay's Philosophy Olympiads were designed in the context of a democratic view of the practice and teaching of philosophy that aims to encourage everybody to think philosophically. The objectives are to foster: philosophical attitudes (doubt, critical and creative thinking, or the community of enquiry); the production of philosophical ideas or thoughts through various activities including listening, reading and discussion; and the production of philosophical works both individual and collective. The inspiration came from the experience of the IPO (International Philosophy Olympiad) and the Olympiads of Argentina: from the former we took the idea of a written essay and the evaluation criteria, while the latter inspired us with the idea of such a development in every country and every mother tongue. The work evaluated is oral as well as written, to lessen competitiveness and encourage more people to become involved. The Uruguay Philosophy Olympiads have been taking place every year since 1999.

The Olympiad is organized simultaneously in all the country's high schools: there are neither preliminary selection nor a national final so that everyone can take part in the event. It takes place in two parts, generally on the same day. The first consists of a debate on a given question, lasting around two hours, in groups of about twenty people, and on a single subject. The basic idea is to compare positions on the set of problems given. The second part is individual, and written: it is an essay, to be written in three hours on a proposition set by the national jury. The participants are required to take the earlier debate into account.

Next, local juries evaluate the written submissions, and choose one sentence from each to construct a small publication. The nine best works are chosen by a national jury, and their authors take part in the Olympiad of Río de la Plata, in Argentina.

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Philosophy Olympiads *(Eighteen)*

Various interesting experiments have been inspired by the International Philosophy Olympiads (IPO)[19]. One initiative that could mobilize people's energies might well be to organize such a Philosophy Olympiad, or an annual philosophy essay competition. To avoid over emphasizing academic or elitist aspects, which can easily occur with such a competition, a mixed jury could be established, not drawn exclusively from professional philosophers. Similarly, competition rules should stipulate that entries should be written for the general public, and if possible there should be a range of different categories (for example: for younger people, adults, philosophy students or professional philosophers). If the competition is national, an initial regional or local round would amplify the activity's impact. Geographical proximity is important, as it would allow for local meetings, where oral elements could be included as well as the written submissions. Organizers should take care not to emphasize competition between individuals so much as emulation in promoting critical thinking. The Olympiads should be designed as an experiment with a view to developing a form of philosophical learning that can really help to transform education, and creating public venues where any citizen can participate – in other words, it should be carried out in tandem with other activities. Participating philosophy students or teachers would be invited to move beyond philosophy's purely academic framework by offering material on subjects of current or social interest. Lastly, it would be useful if the competition's winning essays could be published.

Debates following film screenings *(Nineteen)*

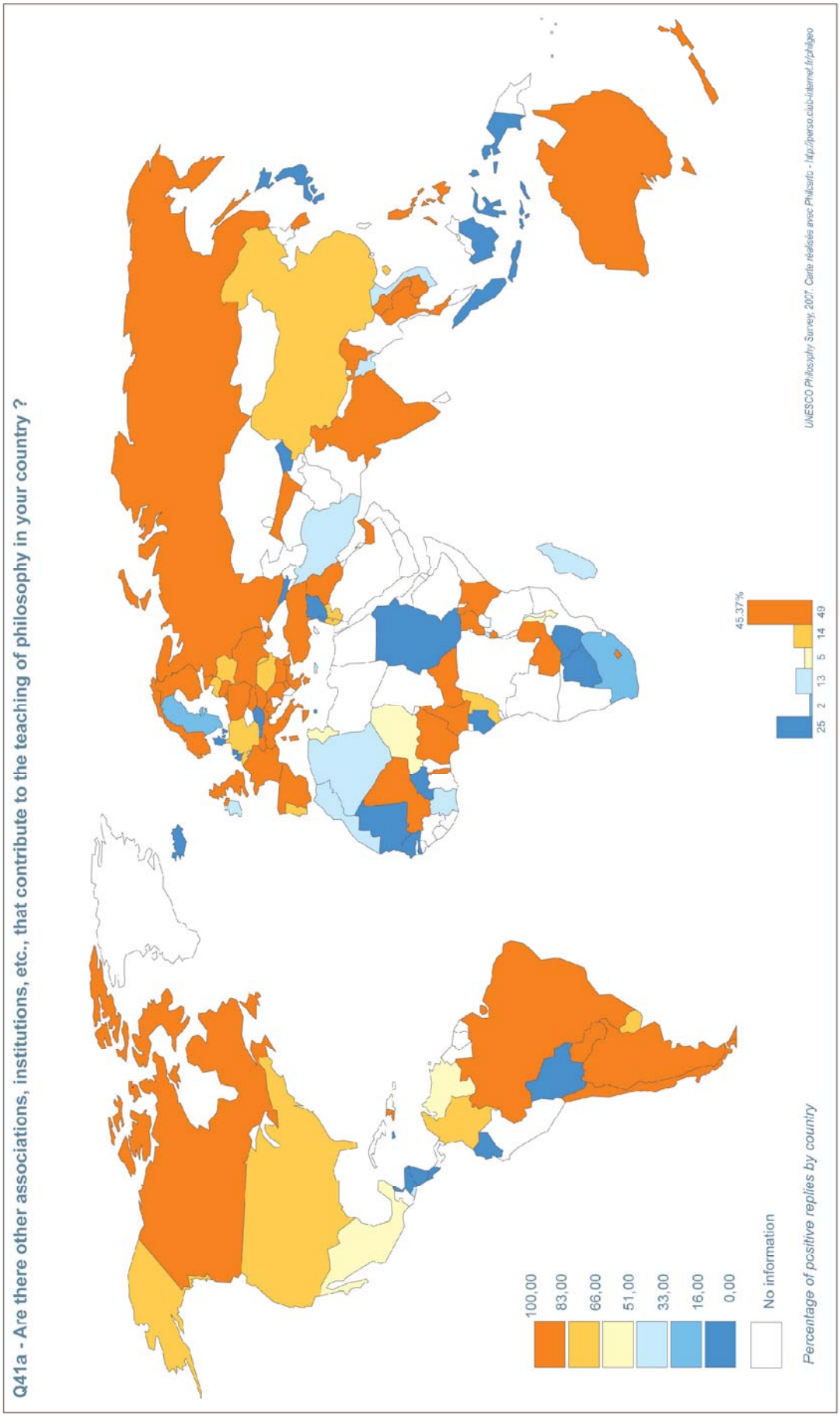
One of the main difficulties philosophy has is that of reaching the general public: it still retains rather an elitist image. One simple way of inviting ordinary people to engage in philosophical activity, or encouraging participation in a philosophical debate is to organize such a debate following the screening of a film or a theatrical performance. It is possible, of course, to choose the film for the way its particular subject echoes real experience and deserves to be examined in depth since it bears on matters of existential or social importance or for other reasons; but there is no reason in theory why people should not be invited to think philosophically about the issues involved in many kinds of film: it is not

necessary to hunt for a particular one. Films made for children should not be neglected neither; for children also should be shown how to decode images. This non-specificity of the film used is an important point, for it makes it easier to include such activities in any given situation or to combine it with an already-established schedule of screenings. Such work following the projection of a film is all the more important in that nowadays we live very much in a world of images: we are surrounded by images, and the general public does not always manage to stand back from these icons – or idols. We need only note the persistent lack of any critical reaction to what is seen and heard on television, in magazines or at the cinema. Consumer education, then, is needed; as well as education of the citizen. Against this background, one of the most crucial aspects is still the discovery, by those who take part in such debates, of just how different the interpretations of the film they have just seen together can be – or even how differently they can report what they have actually seen. Only then do they notice that they themselves are sometimes blind to certain things, or that their vision can be quite partial or simplistic. The other important point of discovery is the relationship between the facts, the observations we make, and the interpretation we draw of these with the various depths of penetration perceiving the stakes involved. The discussion following the film thus becomes a sort of preparation or antechamber to discussions of a more specifically philosophical and thoroughgoing kind on more general subjects.

Philosophy 'House' *(Twenty)*

If possible, it would be useful to create a special place for philosophical practice, a sort of Philosophy House. Many different kinds of activity would be organized in this place open to a wide range of practices, methods, and purposes, subject only to the principle that the proposed activity should have to do with philosophy. As the demarcation between philosophy and other related activities is not always clear-cut or complete, a committee would be needed to consider proposals for activities. This could provide an opportunity for ongoing reflection about the nature of philosophical practice. If there is a national or local organization of philosophers, it could be one of its tasks to handle this business and take the appropriate decisions. Workshops and public talks/discussions could take place there, and training seminars in philosophical practice for professionals or amateurs, as well as meetings of members of the profession, personal consultations, and so forth. There could be a regular 'clinic' for anyone who wants to meet a philosopher and discuss subjects of concern. There could also be a regular telephone-based service for people undergoing an existential crisis of loneliness, worry about some particular question, or some other reason. Various public and private institutions could turn to the Philosophy House when they need a point of contact for any information about philosophical activity, which would make it easier to develop and promote the practice of philosophy.

IV. Informal philosophy: A few figures



Conclusion: Is it philosophical?

Criticisms of non-academic philosophy – quite apart from proposals that are occasionally made to obliterate it entirely – can sometimes appear hard-hitting, yet there is nothing in them that warrants ruling out such activity. Intellectual life has surely seen worse things. We may wonder whether 'philosophical practice' is indeed philosophical, but we can ask the same of many other ways of doing philosophy. Furthermore, as far as practice is concerned, the philosophers themselves are largely responsible, by refusing on occasion to cover areas which are accordingly left to educationalists, psychologists, or indeed to anyone; why then should there be complaints if such people take an interest in philosophy and 'have a go', seeing that it is anyone's business and no-one's property? It is, to be sure, the philosopher's field of technical expertise; but it can be worked at and learned. There remains to provide an education in such activities, despite the obstacles and the resistance. Nor can we be certain that philosophical practice is so very much more generous than traditional philosophy, for we find the same problems occur within it: personal concerns trumping authenticity, special interests obscuring or disguising the general interest, the dread of being forgotten and somehow 'no longer existing'.

It appears that the challenge for this movement – as in the philosophical or sociological sense, it is indeed a movement – is precisely this: to avoid falling into the very dogmatism that it denounces. It is dogmatism which is to be found at the heart of the problem, which always makes people rigid-minded and prevents them from thinking, a mental stiffness that stops people hearing what is said or viewing difficulties as problems. The pathologies or excesses mentioned in this chapter are neither systematic nor universal; the essential thing is not to be defensive about them or constantly protesting one's innocence, but merely to be aware of them. Moreover, some of these problems can counteract others; the aberrations and difficulties will vary depending partly on the practitioner and the school of thought, but also on the culture in which these practices develop and operate. For cultures, like philosophical currents of thought, individuals and groups, theory and practice, pluralism and truth, never work in the same way, but have different strengths and different blind spots.

The death of philosophy – if such a death could be imagined – would only occur if it lost its lively multiplicity. Its essence rests fundamentally on the differences among people – on embracing this 'otherness', in the spirit of a constant challenge to our opinions.

CHAPTER V

The teaching of philosophy as revealed by UNESCO's online self-administered survey

Introduction: An inclusive, collective procedure

This section is devoted to the results of the UNESCO survey on the teaching of philosophy throughout the world. Data was collected by means of a self-administered online questionnaire. The survey is primarily intended to be a dynamic tool to promote an exchange of ideas and to facilitate interactions among UNESCO's various partners and their activities in the area of philosophy teaching.

From the beginning of our preparations for this study, in 2005, UNESCO decided to construct it in a collective and participatory way. Through a broad-based consultation process, we did our best to encourage representatives from every UNESCO National Commission and Permanent Delegation to contribute to this study. The involvement and support of UNESCO's partners in this ground-breaking investigation into philosophy teaching around the world could be expected to be commensurate with the importance accorded to philosophy by UNESCO's Member States.

Energetic co-operation and impressive commitment marked this consultation process, so that the process itself can be regarded, on its own terms, as one of the most encouraging features of this investigation: one of its noteworthy aspects, in fact, is the Member States' response to this procedure. By comparison with earlier surveys on the same subject (the survey conducted in 1951 by Georges Canguilhem, for instance, which involved 9 countries, or that of Roger-Pol Droit in 1994 on 'philosophy and democracy', which involved 66), the 2007 Study involved no fewer than 126 countries. The number of respondents who gave 'valid' and usable replies was 369, covering more than 65 per cent of those countries.

A rigorous procedure was followed in identifying individuals to whom the questionnaire should be sent. From the outset, the study's methodological framework required targeted contacts to be found within the various countries, to ensure that the questionnaire follow up is trustworthy. For this purpose, an information request sheet was sent to all the National Commissions for UNESCO, to gather the names and contact details of those in charge of philosophy programmes within government (the various Ministries of Education, Higher Education and Research) and the academic world (University Philosophy Departments, UNESCO Chairs and/or Institutes). We received many highly informative replies; together with our complementary research, this enabled UNESCO to draw up a very wide-ranging contact list, to which we sent out invitations to complete the online questionnaire.

In view of the scale of the survey and the international diversity of education systems, it was of primary importance to reach the greatest possible range of people involved in philosophy teaching, whether inside or outside institutions, for this would allow the necessary cross-checking of the information supplied. What follows is based, therefore, on meaningful and instructive replies from a great number of countries – though it should always be borne in mind that some replies require a certain weighting relative to others, because they may at times convey a subjective opinion that does not of itself necessarily establish the facts of a whole national situation.

The questionnaire (Part III) included some open-ended questions and others that were multiple-choice or short-answer. The open-ended questions gave rise to additional suggestions and comments, which are more fully discussed in Sections II and III of the study. As for the other results and their cross-tabulations, these are subjected here to a more fully-developed analysis using criteria chosen to suit the usable data.

When studying the various graphs, tables and charts included here, the reader is advised to keep in mind that they cannot and do not claim absolute accuracy. The initial results by subject that appear in this section are themselves a preliminary account, which is to be amplified and amended in due course.

I. Principal results by subject

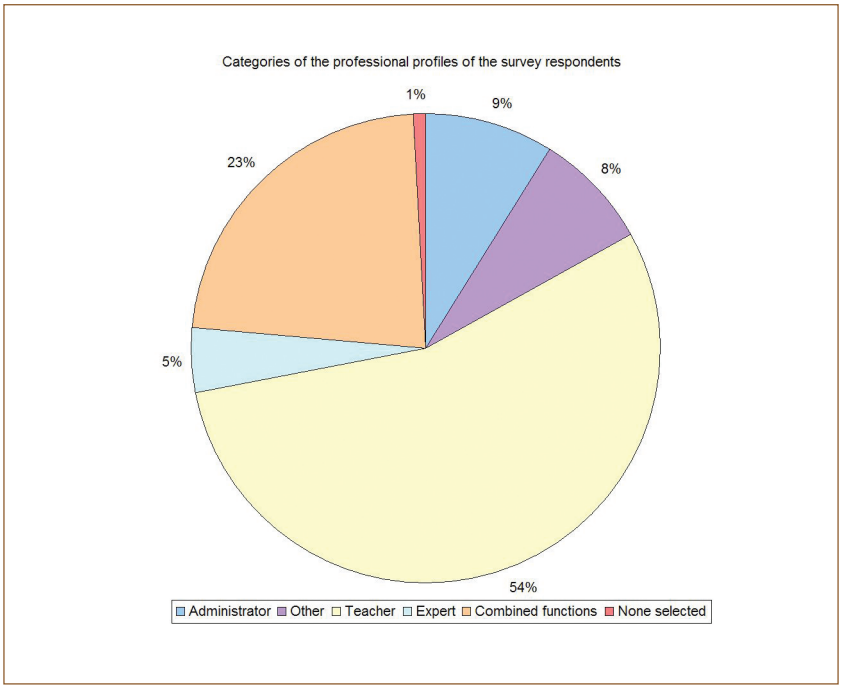
1) Initial review of philosophy teaching around the world

The following paragraphs briefly present some general findings of the questionnaire, in the form of an initial review of the results of greatest interest for government and academia.

Professional profiles of respondents

On reading the questionnaire and a certain number of replies to the open-ended questions it becomes apparent that one aspect of importance for understanding the individual replies is the respondents' professional profiles. We decided to follow up this observation more thoroughly by examining the replies to question Q0c[1]. This then enabled us to assess any effects this may have on particular subjects. Question Q0c is a closed, multiple-choice question, where an individual may tick more than one reply. This means that the replies to this question can be read in either of two complementary ways (this applies to all the multiple-choice questions). On the one hand, one may look at the response from the point of view of the respondent and concentrate on his/her declared profile – that is to say, work on the possible combinations of the question options: for example, by counting how many people are 'teachers and administrators' or how many are 'teachers only'. On the other hand, it is just as legitimate to break the question down and consider each option as if it were a single 'yes/no' question. Question Q0c can be regarded as broken down into four sub-questions ('Q0c1: Are you an administrator? (yes/no)'). Each sub-question can then be dealt with separately, and this means (among other things) that the replies can be added to obtain total numbers of 'teachers' or 'administrators' for each country, region, or other grouping. That is the way in which we choose to examine profiles here (Graphic 1), which does not mean that in the commentary that follows we cannot reckon in terms of professional functions quite independently of the profiles.

More than half of the respondents were 'teachers' – three-quarters, if we include teachers with non-teaching responsibilities as well. 'Administrators' make up 25 per cent of the respondents, and 'experts' 17 per cent. The 'other functions' response is not negligible: 13 per cent of all respondents. In considering the proportion with combined roles (23 per cent), we may note that these are practically always 'teachers'. It can be seen from the replies that there are few countries where the teachers are in the minority: just 26, barely 20 per cent of the countries represented in the survey. Among these, the 18 countries where no replies at all are from teachers are countries in which there was only one respondent (or occasionally two); these are in many cases countries for which UNESCO, having tried unsuccessfully more than once, finally managed to receive at least one response from the country concerned by making an appeal through its institutional contacts.



Graphic 1: Categories of respondents – professional profile

Merits and objectives of philosophy teaching

Overall analysis

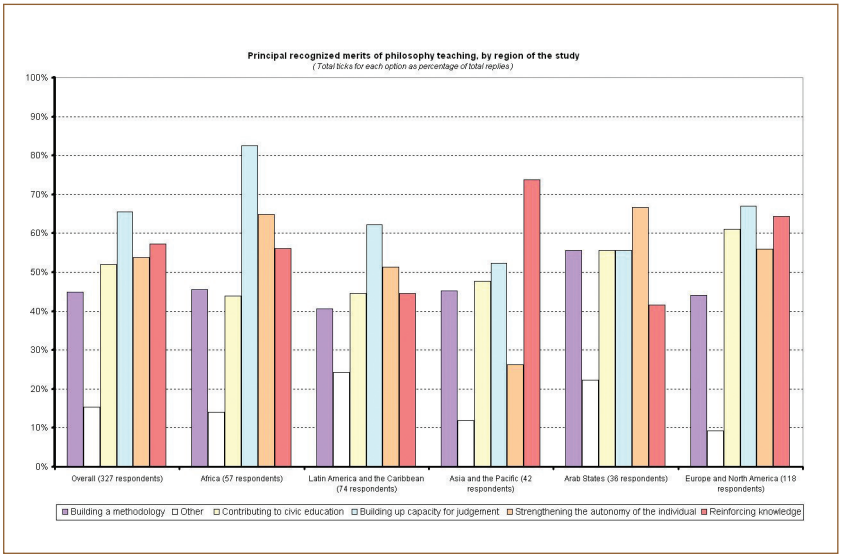
We should recall that questions Q03[2], Q09[3], and Q12[4] are somewhat subjective – especially the last two; so while we can calculate an overall world-wide result on the basis of these individual points of view, and even observe regional differences, we cannot arrive at any conclusions in relation to national differences. At this point it is important to recall the regional differences

(1) Question Q0c: Professional profile: administrator - teacher - expert, other ?

(2) Question Q03: What are the recognized principal merits of the teaching of philosophy in your country? Strengthening the autonomy of the individual – Building a methodology – Reinforcing knowledge – Building up capacity for judgement – Contributing to civic education – Other.

(3) Question Q09: In your opinion, what is the objective of the teaching of philosophy at primary level? Strengthening the autonomy of the individual – Building a methodology – Reinforcing knowledge – Building up capacity for judgement – Contributing to civic education – Other.

(4) Question Q12: In your opinion, what is the objective of the teaching of philosophy at secondary level? Strengthening the autonomy of the individual – Building a methodology – Reinforcing knowledge – Building up capacity for judgement – Contributing to civic education – Other.



Graphic 2. Recognized principal merits of philosophy teaching, by region of the study

in participation to the survey, to avoid over-interpreting the study's results. It should again be noted here that these questions are multiple-choice: in summarizing the replies, we have chosen to count each of the options offered in these three questions separately, rather than to calculate them in relation to personal profiles: we have simply counted the number of times a particular option was ticked. The percentages shown are the ratios between the number of ticks for each option and the total number of replies given for the question, without taking non-replies into account.

General question, (Q03): disregarding national differences, we find that four of the six suggestions are ticked in over 50 per cent of responses. The suggestion 'building up capacity for judgement' is just slightly to the fore in being viewed as the main merit of teaching philosophy (of the options listed). Next come, in order, 'reinforcing knowledge', 'strengthening autonomy', and 'contributing to civic education'. 'building a methodology' gets fewer ticks (45 per cent). These five suggestions together would appear to cover quite adequately the merits of teaching philosophy in a country: the category 'other' was ticked by only 15 per cent of respondents.

In relation to primary education (Q09): the range of goals here is noticeably different from the classification of philosophy's merits from a general point of view (Q03). The most obvious differences are the considerably lower score of the options 'reinforcing knowledge' and (to a lesser extent) 'building a methodology'. While scores for the other options remain roughly the same, 'contributing to civic education' has here become the respondents' second most popular choice. This distribution would seem to indicate that the teaching of philosophy at the primary level lays more emphasis on the children's personal development than on their acquisition of knowledge. This finding confirms the analysis developed in Section I of the investigation. There was also a slight rise in the number of respondents ticking 'other': that is to say, there was a greater tendency for the options offered to fail to satisfactorily cover respondents' feelings in relation to (Q09), the objectives of teaching philosophy at primary level. An examination of the additional suggestions and comments made in connection with this question is accordingly of interest, as it reveals other 'goals' that the respondents attribute to philosophy teaching.

In relation to secondary education, (Q12): the scores received by the various suggested goals very closely resemble the classification of the merits from a general point of view (Q03). At this level of education the percentages are generally a little higher, indicating that the respondents tended more strongly to endorse the suggestions and that they cover the goals of philosophy teaching more adequately, though the 'other' option still makes a strong showing. Over 50 per cent of respondents ticked all the suggestions. 'Building up capacity for judgement' was chosen by over 75 per cent, and 'strengthening autonomy' came second (63 per cent). This confirms the predominant role of philosophy teaching for providing young people with the means of individual development.

An examination of the regional variation in philosophy teaching's recognized merits and aims reveals some interesting differences (Graphic 2). We find that for Europe and North America, for Latin America and the Caribbean, and for Africa the most ticked option is 'building up capacity for judgement', while interestingly enough in the case of the Arab States it is 'strengthening the autonomy of the individual' that receives most ticks; in the Asia and Pacific region it is 'reinforcing knowledge', by a considerable margin.

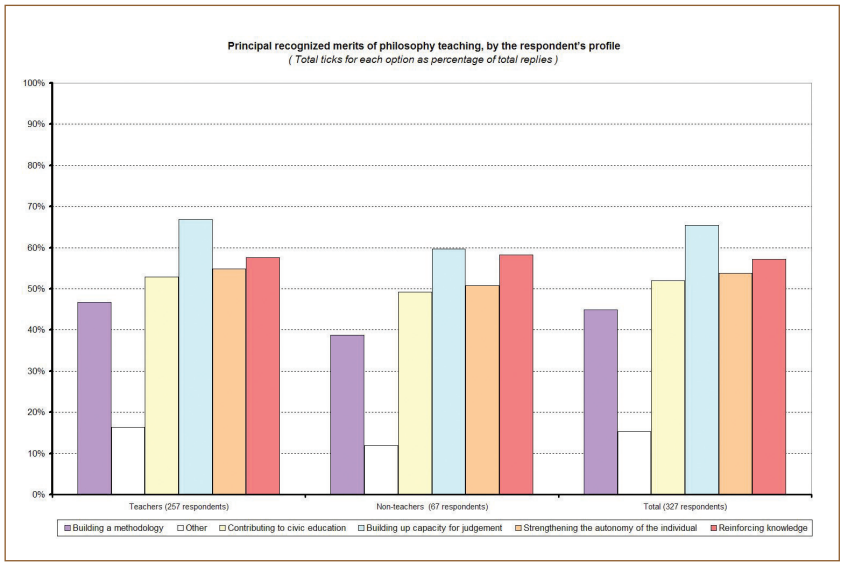
Regional breakdown

First, however, we should recall the pattern of response to the survey in the various study regions, and especially the differences from region to region in the number of 'valid' returns: for they must make a difference to any attempt at interpreting these results. While the Europe and North America region are strongly represented, some other regions are less well represented, in part because of the relatively small number of returns from those regions. Furthermore, representativeness within regions is problematic: in some regions (the Arab States, for instance, or Latin America and the Caribbean) there is an abundance of replies from just one or two countries and conversely a great many countries are not represented in the survey at all.

General question, (Q03): we find marked differences among the various geographical regions. The Europe and North America region is in line with the pattern of replies we have already noted at the world level – or rather, the converse: the global situation takes on much of the profile of this region, because it accounts for so many of the replies. Two regions – Africa, and Latin America and the Caribbean – show patterns which again resemble the overall situation, except for the following points: though 'building up capacity for judgement' still gets most ticks (more markedly so in Africa), the order of the next two options is reversed, as 'strengthening autonomy' comes before 'reinforcing knowledge' – but the differences are slight, and surely of little significance. We also find fewer ticks for the option 'contributing to civic education'. In the case of the last two regions, the situation is quite different: 'strengthening autonomy' makes a strong showing in the replies from the Arab States, though the other options also do well, being at the same level (over 50 per cent) apart from 'reinforcing knowledge' (40 per cent). For the Asia and Pacific region, the pattern is reversed: 'reinforcing knowledge' receives many ticks (nearly 75 per cent), while 'strengthening autonomy' is ticked by only 40 per cent of respondents from this region.

In relation to primary education, (Q09): as in the global situation, the three regions of Europe and North America, Africa, and Asia and the Pacific all favoured 'contributing to civic education' and also gave a relatively high score to the 'other' option. The most frequent first choice in Latin America and the Caribbean was 'strengthening autonomy' while in the Arab States it was 'contributing to civic education'. Few respondents from these two regions ticked 'other', indicating a general satisfaction with the options suggested. Another regional difference concerns the suggestion 'building a methodology', which was chosen more often than the world average by respondents in Africa, Latin America and the Caribbean, and the Arab States (5 per cent to 10 per cent more often) and less so by those in the two other regions (10 per cent fewer ticks).

In relation to secondary education (Q12): here the regional ranking of the suggestions followed the worldwide average. In three regions (Latin America and the Caribbean, the Arab States, and Africa) the options were ranked, in order, 'building up capacity for judgement', 'strengthening autonomy', and 'reinforcing knowledge'. 'Building a methodology' also received a considerable number of ticks (over 50 per cent). Two regions were clear exceptions to this pattern: Europe and North America, and Asia and the Pacific: here 'reinforcing knowledge' came second, well ahead of 'strengthening autonomy'. There were also fewer ticks for 'building a methodology', which indicates a more theoretical - rather than applied- bent to the teaching of philosophy in



Graphic 3. Recognized principal merits of philosophy teaching, by the respondent's profile

these two regions' secondary schools. Lastly, respondents from these regions were less likely to select 'other'.

In considering the implications of the regional figures and the rankings they give on all three questions, we find that there are certain broad geographical characteristics in the aims and merits ascribed to philosophy teaching. As we have already said, the Europe and North America region tends in general to accord with the worldwide distribution on all three questions. The Asia and Pacific region selected 'strengthening autonomy' less often than the world average (and less than the other regions). In the case of the Arab States, 'building a methodology' and 'contributing to civic education' tended to be favoured more than elsewhere. The Latin America and Caribbean region generally produced a narrower range of distributions than the other regions: differences among the scores of the various options were smaller than elsewhere, though the rankings were the same. The contrary was true of Africa, which tended towards greater differences, though the rankings were again the same as the worldwide rankings, with just a few exceptions. We should note the general tendency for few respondents in the Europe and North America and Asia and Pacific regions to tick the 'other' box. As we have already suggested, this indicates that the proposed options adequately match the real situations of these regions as far as philosophy teaching is concerned. The other regions were by contrast less satisfied with these suggestions, above all the Latin America and Caribbean region, where the number of respondents ticking 'other' was in excess of 20 per cent for all questions.

Because of the large proportion of respondents with the professional profile 'teachers', distributions for this profile were no different from those for all respondents combined (Graphic 3). The other group in this breakdown ('non-teachers'), though small, showed more distinguishing features. The 'non-teachers' tended to tick the 'other' box less often, an indication of greater satisfaction with the suggestions offered; the difference is very marked at primary and secondary levels.

International cooperation and the engagement of those involved in philosophy teaching within the international community

The aim here is to produce an indicator of the degree to which those involved in a country's philosophy teaching are part of the international community. The questions relating to this are Q45[5], Q47[6], Q48[7], Q49[8], and Q50[9]. The chosen indicator is the number of 'yes' responses as a percentage of the combined total ticks ('yes' or 'no') for the question: a figure of less than 50 per cent indicates that a minority of the country's respondents answered 'yes' . The last two questions (Q49, Q50) each offered four possible replies: (1) 'no', (2) 'yes, for students', (3) 'yes, for professors', (4) 'yes, for students' and 'yes, for professors'. These two questions were dealt with, for the purposes of calculating our synthetic indicator, by expressing (for each country) the total of at least partly positive responses (2+3+4) as a percentage of the total non-void responses obtained (1+2+3+4). The 'international summary' indicator is then the number of these five questions to which the 'yes' responses strictly exceeded 50 per cent. The extent to which a country's philosophy teachers and students are in touch with the international community varies considerably from place to place. Map 1, which shows this indicator, is instructive: the differentiation follows the boundaries of the major Western countries, as the regional breakdown confirms. The region whose countries' philosophers are most constantly in contact with the rest of the international community is Europe and North America (in 70 per cent of countries in this region a majority replied 'yes' to at least three of the questions). The Asia and Pacific region also had some countries where philosophers are very engaged internationally (Australia, India, New Zealand and Thailand) and others where their involvement is only average (China and the Russian Federation). This has the effect of somewhat masking the fact that there are also countries (40 per cent of the total) where philosophers have little or no such contact. In over 70 per cent of

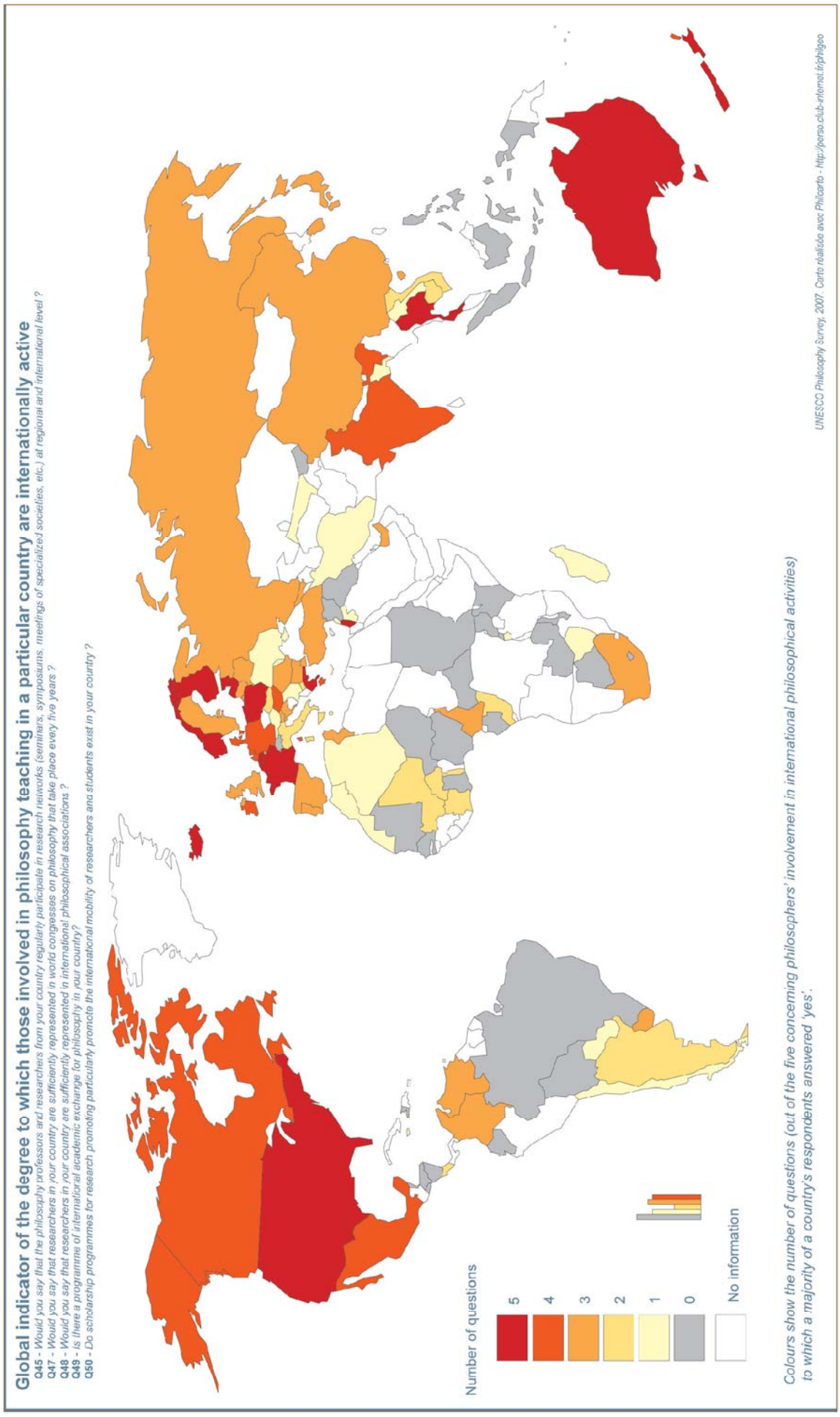
(5) Question Q45: Would you say that the philosophy professors and researchers from your country regularly participate in research networks (seminars, symposiums, meetings of specialized societies, etc.) at regional and international level?

(6) Question Q47: Would you say that researchers in your country are sufficientlyrepresented in world congresses on philosophy that take place every five years?

(7) Question Q48: Would you say that researchers in your country are sufficiently represented in international philosophical associations?

(8) Question Q49: Is there a programme of international academic exchange for philosophy in your country?

(9) Question Q50: Do scholarship programmes particularly promote the international mobility of researchers and students exist in your country?



Map 1. Global indicator of the degree to which those involved in philosophy teaching in a particular country are internationally active

the countries in each of the other three regions fewer than three of the questions received a 'yes' reply from a majority of respondents: Latin America, Africa, and the Arab States would thus appear to be sparsely represented in international philosophy activities.

The teaching of philosophy at the various educational levels: principal results by country

In relation to primary education (Q05)[10], the chosen indicator is the number of 'yes' responses to question Q05, as a percentage of total responses ('yes' or 'no'): a figure of less than 50 per cent indicates that a minority of the country's respondents answered 'yes', and conversely a figure above 50 per cent indicates that a majority did so. In very few countries did such a majority in fact report that philosophy was taught at primary level (seven countries: Belarus, Ukraine, Uzbekistan, Australia, Norway, Iraq and Brazil; all regions are represented except Africa). Experimental early introduction to philosophy at the pre-primary level is not associated with the teaching of philosophy at primary level in the same country, but rather with its inclusion at a higher level (twelve countries out of thirteen) and most often in association with another subject, either in informal education (nine countries out of thirteen) or in secondary education (eight countries out of thirteen). Moreover, among the countries where a majority of respondents reported that philosophy was expected to be introduced shortly in primary schools (Q08a[11]), four of these (Finland, Iraq, Iceland and the Lao People's Democratic Republic) already have experimental initiation in philosophy at pre-primary level.

In relation to secondary education (Q13a)[12], the chosen indicator is the number of 'yes' responses, as a percentage of total responses ('yes' or 'no'): a figure of less than 50 per cent indicates that a minority of the country's respondents answered 'yes', and conversely a figure above 50 per cent indicates that a majority did so. Philosophy is taught in secondary school in 73 countries out of the 126 represented in the survey. These are countries in Europe, West Africa and Latin America; apart from a few exceptions, such teaching is not offered in East Africa or in Asia.

As far as the training of those who teach this philosophy is concerned, it is in the Asia and Pacific region that we find the highest proportion of respondents reporting that secondary teachers are not required to have a university degree in philosophy. In the Arab States and Africa, on the other hand, a majority of

(10) Question Q05: Is philosophy specifically taught in your country at primary level ?

(11) Question Q08a: Is the teaching of philosophy envisaged to be introduced shortly at primary level in your country?

(12) Question Q13a: Is philosophy still taught at secondary level as a separate subject? If yes, in which type of secondary education is philosophy taught?

* Countries according to alphabetical order in the original French version

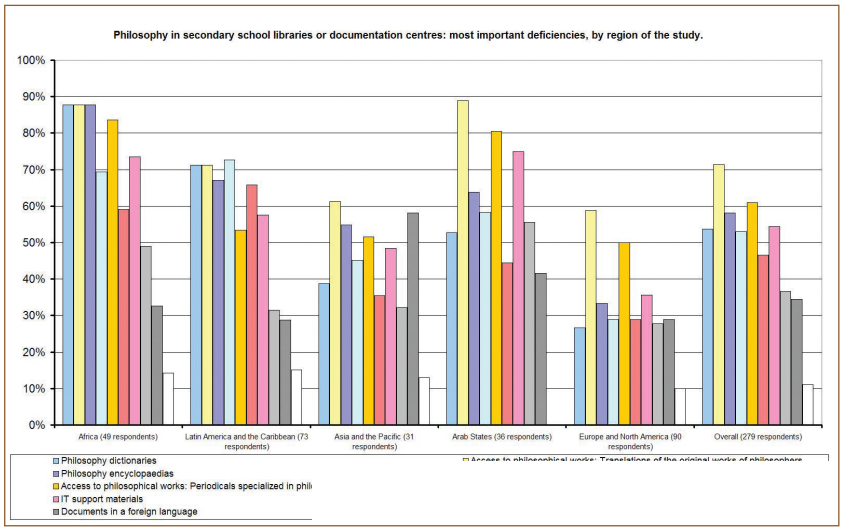
Table 1.
Presence of a philosophy teaching at secondary level: country results by the regions of the study*

General Secondary 'Literature'	Total	GENERAL SECONDARY – Literature option
Incomplete information	5	South Africa, Cameroon, Lithuania, Nicaragua, Sweden
Compulsory teaching	51	Algeria, Argentina, Bahrain, Belarus, Benin, Bulgaria, Burkina Faso, Burundi, Chile, Cyprus, Colombia, Congo, Côte d'Ivoire, Croatia, Ecuador, Spain, United States of America, Russian Federation, France, Gabon, Greece, Haiti, Honduras, Italy, Japan, Lebanon, Luxembourg, Madagascar, Mali, Morocco, Mauritania, Mexico, Monaco, Namibia, Niger, Nigeria, Syrian Arab Republic, Central African Republic, Lao People's Democratic Republic, Islamic Republic of Iran, Romania, Rwanda, Senegal, Serbia, Montenegro, Slovakia, Togo, Tunisia, Turkey, Uruguay, Venezuela, Viet Nam
Optional teaching	16	Germany, Australia, Bangladesh, Belgium, Denmark, The former Yugoslav Republic of Macedonia, Finland, Iceland, Israel, Latvia, Mauritius, Netherlands, Poland, Portugal, Republic of Korea, Republic of Moldova
No reply	44	Afghanistan, Netherlands Antilles, Armenia, Austria, Barbados, Belize, Bhutan, Botswana, Cambodia, China, Costa Rica, El Salvador, United Arab Emirates, Ethiopia, Fiji, Georgia, Ghana, Hungary, India, Indonesia, Iraq, Jamaica, Jordan, Kenya, Kyrgyzstan, Lesotho, Malta, Mongolia, Nepal, New Zealand, Uganda, Uzbekistan, Paraguay, Peru, Philippines, Slovenia, Sudan, Sri Lanka, Switzerland, Thailand, Ukraine, Vanuatu, Zambia, Zimbabwe,

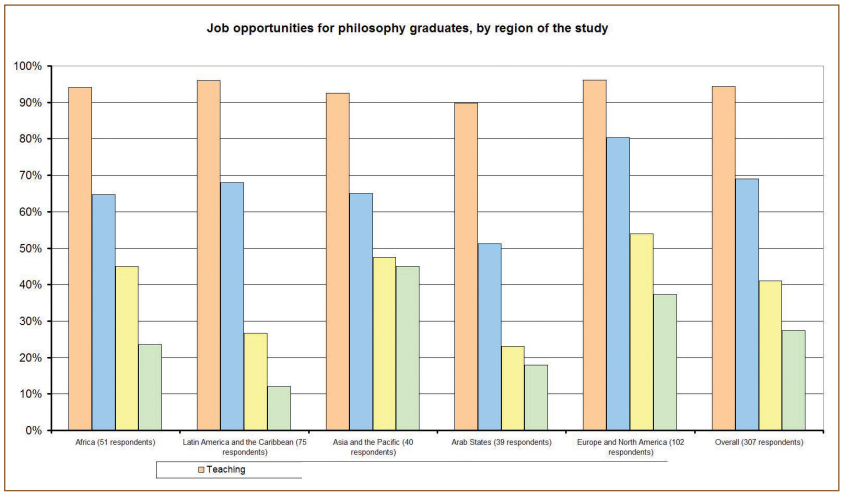
General Secondary 'Science'	Total	GENERAL SECONDARY – Science option
Incomplete information	11	South Africa, Belgium, Cameroon, Chile, Latvia, Lebanon, Lithuania, Republic of Moldova, Romania, Venezuela, Viet Nam
Compulsory teaching	37	Algeria, Argentina, Belarus, Benin, Burkina Faso, Burundi, Colombia, Congo, Côte d'Ivoire, Croatia, Spain, United States of America, Russian Federation, France, Haiti, Honduras, Italy, Japan, Luxembourg, Madagascar, Mali, Morocco, Mauritania, Monaco, Namibia, Nicaragua, Niger, Nigeria, Central African Republic, Lao People's Democratic Republic, Senegal, Serbia, Montenegro, Slovakia, Togo, Tunisia, Turkey, Uruguay
Optional teaching	11	Germany, Bulgaria, Denmark, Finland, Gabon, Iceland, Israel, Netherlands, Poland, Portugal, Sweden
No reply	48	Afghanistan, Netherlands Antilles, Armenia, Austria, Bangladesh, Barbados, Belize, Bhutan, Botswana, Cambodia, China, Costa Rica, El Salvador, United Arab Emirates, Ethiopia, The former Yugoslav Republic of Macedonia, Fiji, Georgia, Ghana, Hungary, India, Indonesia, Iraq, Jamaica, Jordan, Kenya, Kyrgyzstan, Lesotho, Malta, Mongolia, Nepal, New Zealand, Uganda, Uzbekistan, Paraguay, Peru, Philippines, Syrian Arab Republic, Republic of Korea, Slovenia, Sudan, Sri Lanka, Switzerland, Thailand, Ukraine, Vanuatu, Zambia, Zimbabwe

General Secondary 'Economics'	Total	GENERAL SECONDARY – Economics option
Incomplete information	10	South Africa, Belgium, Cameroon, Canada, Estonia, Greece, Lebanon, Lithuania, Niger, Viet Nam
Compulsory teaching	32	Algeria, Argentina, Belarus, Benin, Bulgaria, Burkina Faso, Congo, Côte d'Ivoire, Spain, United States of America, Russian Federation, France, Honduras, India, Iceland, Japan, Luxembourg, Madagascar, Mali, Morocco, Monaco, Namibia, Nigeria, Central African Republic, Islamic Republic of Iran, Romania, Serbia, Montenegro, Slovakia, Togo, Tunisia, Turkey, Uruguay
Optional teaching	18	Germany, Croatia, Denmark, The former Yugoslav Republic of Macedonia, Finland, Gabon, Hungary, Ireland, Israel, Latvia, Mauritius, Nicaragua, Netherlands, Poland, Portugal, Republic of Moldova, Lao People's Democratic Republic, Sweden
No reply	47	Afghanistan, Netherlands Antilles, Armenia, Austria, Bangladesh, Barbados, Belize, Bhutan, Botswana, Cambodia, China, Costa Rica, El Salvador, United Arab Emirates, Ethiopia, Fiji, Georgia, Ghana, Haiti, Indonesia, Iraq, Jamaica, Jordan, Kenya, Kyrgyzstan, Lesotho, Malta, Mongolia, Nepal, New Zealand, Uganda, Uzbekistan, Paraguay, Peru, Philippines, Syrian Arab Republic, Republic of Korea, Senegal, Slovenia, Sudan, Sri Lanka, Switzerland, Thailand, Ukraine, Vanuatu, Zambia, Zimbabwe

Secondary Technical and vocational	Total	GENERAL SECONDARY – Technical and vocational secondary education
Incomplete information	10	South Africa, Algeria, Germany, Belgium, Cameroon, Lithuania, Nicaragua, Republic of Moldova, Turkey, Viet Nam
Compulsory teaching	36	Australia, Bahrain, Bolivia, Brazil, Burundi, Canada, Chile, Cyprus, Colombia, Croatia, Denmark, Ecuador, Estonia, United States of America, Gabon, Greece, Grenada, Ireland, Israel, Italy, Lebanon, Luxembourg, Malawi, Mauritania, Mexico, Norway, Poland, Portugal, Lao People's Democratic Republic, Islamic Republic of Iran, Czech Republic, Romania, United Kingdom of Great Britain and Northern Ireland, Rwanda, Sweden, Venezuela
Optional teaching	21	Argentina, Belarus, Congo, Côte d'Ivoire, Spain, Russian Federation, France, Honduras, Japan, Madagascar, Mali, Morocco, Monaco, Namibia, Niger, Nigeria, Senegal, Slovakia, Togo, Tunisia, Uruguay
No reply	50	Bulgaria, Burkina Faso, The former Yugoslav Republic of Macedonia, Iceland, Latvia, Mauritius, Netherlands, Central African Republic, Serbia, Montenegro Afghanistan, Netherlands Antilles, Armenia, Austria, Bangladesh, Barbados, Belize, Benin, Bhutan, Botswana, Cambodia, China, Costa Rica, El Salvador, United Arab Emirates, Ethiopia, Fiji, Finland, Georgia, Ghana, Haiti, Hungary, India, Indonesia, Iraq, Jamaica, Jordan, Kenya, Kyrgyzstan, Lesotho, Malta, Mongolia, Nepal, New Zealand, Uganda, Uzbekistan, Paraguay, Peru, Philippines, Syrian Arab Republic, Republic of Korea, Slovenia, Sudan, Sri Lanka, Switzerland, Thailand, Ukraine, Vanuatu, Zambia, Zimbabwe



Graphic 4. Documentation: secondary level



Graphic 5. Job opportunities: university level

respondents reported that a university degree in philosophy is required for those who teach it in secondary schools. Graphic 5 illustrates the most important deficiencies in secondary-school libraries or documentation centres in the respondents' opinion, as far as philosophy is concerned. From these responses it seems that in the Arab States, Europe and North America, and the Asia and Pacific region, respondents most often regard the lack of access to philosophers' works, and in particular to translations of original works, as a serious problem. In Africa, this deficiency is rivalled by a lack of philosophical dictionaries and encyclopaedias. Worldwide, it is the lack of access to the work of philosophers – through translations or journals, for example – which is cited most often in replies.

At university level, the chosen indicator is the number of 'yes' responses to question Q31[13], as a percentage of total responses ('yes' or 'no'): a figure of less than 50 per cent indicates that a minority of the country's respondents answered 'yes', and conversely a figure above 50 per cent indicates that a majority did so. Philosophy is taught in the universities of 106 of the 126 countries represented in the survey.

Country profiles: the awarding of philosophy diplomas/degrees in higher education. A synthetic profile was drawn for each country on the basis of a multiple-choice question: a given type of degree was considered to be present if and only if at least half of the replies to this question from the country concerned reported its presence. Each degree type (BA, MA, research degree, PhD) was then associated with that country's profile or not, depending on whether it was or was not 'present' by this criterion. While the percentage of countries where degrees are awarded at *all* levels of higher education is remarkably similar across regions (approximately 20 per cent), there were differences in the prevalence of BA and MA philosophy courses.

Job opportunities for philosophy graduates (Graphic 6): we found that teaching provided most of the job opportunities for philosophy graduates in all regions, followed by research; private sector employment came only third.

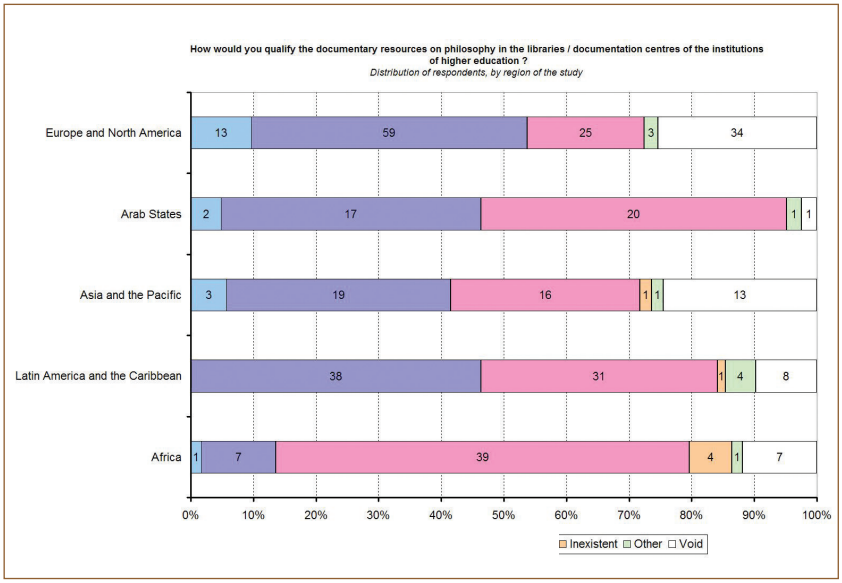
Respondents' opinion of the documentary resources available in philosophy (Graphic 7): we should note the widespread dissatisfaction in Africa, Latin America and the Caribbean, and the Arab States.

For the informal teaching of philosophy (Q41a)[14], the chosen indicator is the number of 'yes' responses, as a percentage of total responses ('yes' or 'no'): a figure of less than 50 per cent indicates that a minority of the country's respondents answered 'yes', and conversely a figure above 50 per cent indicates that a majority did so. The informal teaching of philosophy was reported from 68

(13) Question Q31: Is philosophy taught as a separate discipline in higher education institutions?

(14) Question Q41a: Are there other associations, institutions, etc., that contribute to the teaching of philosophy in your country? Please specify.

countries, that is, over the half of the countries represented in the survey. It is found throughout the American continents, except for Colombia, Bolivia and a few countries of Central America, and also throughout Europe except in Sweden, the Netherlands, Denmark, Switzerland, Iceland, and Ireland. In Africa it is the exception rather than the rule: it is present in Mali, Nigeria, Togo, Cameroon and the Central African Republic. In the Asia and Pacific region it is the larger countries – the Russian Federation, China, India and Australia – where this kind of teaching is available.



Graphic 6. Documentary resources: university level

2) The geography of philosophy teaching

General state of philosophy teaching, by country group

Once the issue of synthetic country indicators has been settled, proper tools are available for analyzing the survey at individual country level: we are in a position to construct tables of results by country and by geographical region. The geographical analysis of the survey has been done mainly by generating *maps* onto which the replies to particular questions, or the values of certain synthetic indicators calculated for each country, are projected. This serves as a guide to interpreting the phenomena to be examined on the basis of the survey, which examination amounts to considering the question of the territorial continuity of parameters concerning philosophy teaching. In this way it is possible to look for fault lines, frontiers and discontinuities, and see whether regions and continents are homogeneous or not. To make the maps we have used a software application by Philippe Waniez called *PhilCarto*.[15] We should note that the background map of the world's countries used with this software does not include every one of the countries represented in the database of the present survey. The maps generated do not, therefore, include the results for the missing countries, although some of them did take part. The countries not shown are: Andorra, Antigua and Barbuda, Netherlands Antilles, Aruba, Bahamas, Cape Verde, Comoros, Dominica, Cayman Islands, Cook Islands, Marshall Islands, Solomon Islands, British Virgin Islands, Kiribati, (Macao, China), Maldives, Federated States of Micronesia, Myanmar, Nauru, Niue, Palau, Saint Lucia, Saint Kitts and Nevis, San Marino, Saint Vincent and the Grenadines, São Tomé and Principe, Seychelles, Timor-Leste, Tokelau, and Tuvalu. Countries not shown on the map but who contributed responses to the questionnaire were Barbados (1 respondent), Grenada (1 respondent), Mauritius (2 respondents) and Monaco (1 respondent).

To provide the results and the information in statistical form, it is perhaps advisable to group the countries with a view to studying the geography of philosophy teaching and bringing out any regional regularities. The world can be divided in a number of ways for the purpose of describing whatever particular geographical information is relevant to the subject in hand: we have chosen as our default pattern the broad division customarily used by UNESCO, with a few modifications. This division has the immense advantage that it already exists and matches the functioning of the institution in charge of this survey, so that we may hope it commands widespread agreement as to its validity; and it will accordingly be very interesting to see whether it does in fact apply in terms of the subject of the present survey. Other divisions are of course possible, and desirable: it may, for instance, be very useful to design one which groups countries in accordance with the analysis of the survey itself; one could also consider classifying countries as

(15) http://philgeo.club.fr/Index.html

a function of the various profiles found. How such a typology ought best to be represented spatially would be another issue; but it will be useful to remark on the other phenomena measured by the survey in the light of this typology as well. UNESCO already has a regional division of its member countries, and that division follows the make-up of the Organization itself in being not strictly geographical but in terms of electoral groups. It is used for the conduct of regional activities: fifty-three countries for Africa, thirty-seven for Latin America and the Caribbean, forty-nine for the Asia and Pacific region, twenty-one for the Arab States, and fifty-one for Europe and North America. Under this classification of countries, some belong to more than one region. To simplify the handling of the information and offer summary tables that avoid double counting, it was decided to work on the basis of wholly separate regions, and therefore to assign one region to those countries that usually belong to more than one. This definition of regions for the purposes of the present study, then, reproduces the original regional classification with certain modifications: Africa (without its Arab countries), Latin America and the Caribbean, Asia and the Pacific (with the Russian Federation, Kazakhstan, Tajikistan and Turkey), the Arab States (without Malta), Europe and North America (with Malta, but without the Russian Federation, Kazakhstan, Tajikistan or Turkey). This classification will be referred to throughout the present chapter as 'study region(s)'.

To conduct the analysis in terms of country groups, it is first necessary to choose what it is one really wants to observe. For the work done on this survey there are two ways in which the results could be presented by country group. It is possible to assign each respondent to a country group according to that respondent's reply to question Q0j[16]. The result of sorting the individual questionnaire returns by country group will then be a count of individuals. This means that all the respondents from a given study region are treated as an established group, despite the considerable differences between the region's countries in terms of how well they are represented. This approach is useful primarily in the case of general questions that do not refer explicitly to the situation of a particular country. A second kind of result is arrived at by grouping the results calculated country by country: this is a legitimate procedure if one is making comparisons between countries, for in that case it is the number of countries that matters, in absolute terms or as a percentage of the total number of countries in each group: one counts, for example, the number (or percentage) of countries showing this or that characteristic in a given region. It should be noted that the overall total of contacts in the database is 1339. The e-mail addresses of 44 contacts, however, could not be associated with any particular country.

'Valid replies' are those used for the analysis. The 'invalid e-mail addresses' are those from the list of contacts where the survey's Web server received a 'failed

(16) Question Q0j: Country(ies) of expertise.

* Countries according to alphabetical order in the original French version

Table 2.
Distribution of the survey's contacts by the regions of the study*

Region of the Study	Number of e-mails contacts	Number of valid e-mail addresses	Number of valid returns	Overall response rate: returns/ email contacts	Effective response rate: returns/valid e-mail addresses	Study Region's Weighting / valid replies
Africa	201	149	59	29%	40%	16%
Latin America and the Caribbean	288	234	82	28%	35%	22%
Asia and Pacific	177	140	53	30%	38%	14%
Arab States	146	105	41	28%	39%	11%
Europe and North America	483	424	134	28%	32%	37%
Total	1295	1052	369	28%	35%	100%
as a percentage of contacts	100%	81%				

message' report. No doubt these include a considerable number of wrong e-mail addresses; but one should also take into account mail server availability at the time of the survey: temporarily or permanently non-functioning e-mail addresses, mail-boxes full or servers down during the survey, incoming e-mail filters (some institutional servers, for example, reject 'spam' – sometimes even all commercial e-mails). The category 'e-mail addresses with no response or invalid returns' indicates that the e-mail address was reached but produced no reply. A distinction must be made among these, between a lack of response which was voluntary (the survey and its questionnaire did not interest the person whose e-mail address was on the contact list) and one that was involuntary (where the invitation e-mail was blocked by personal spam filters, or the e-mail was forgotten after a few days, for example). Though these two cannot be quantified, they do allow a more nuanced view of the survey's low overall response rate (valid returns: 28 per cent), which is seen to be somewhat more respectable after discounting the wrong e-mail addresses ('effective' response rate: 35 per cent). Working in terms of geographical regions, we note that the rate of 'valid' responses remains steady within the range 28–30 per cent, that is, participation in the survey was the same across all study regions. Inter-regional differences appear only when we discover the reasons for non-participation in the survey. In the case of Europe and North America, and to a lesser extent the Latin America and Caribbean region, the main reason for not replying was lack of interest in the questionnaire, while in Africa and the Arab States it was the number of e-mail address errors, which made it harder to reach people in these two regions. The quality of the contact list here, then, was less reliable; yet in these two regions those who did in fact receive the invitation e-mail must then have had a greater tendency to respond to the survey than those in the other regions, so we should perhaps infer a relatively greater interest in the survey and its aims in these two regions. We should moreover note the heavy preponderance of the Europe and North America region (nearly 37 per cent of the contact list, and 36 per cent of all valid replies) and of the Latin America and Caribbean region (22 per cent of all valid replies). Graphic 14 broadly illustrates the study regions' differing degrees of coverage: it will be noted above all that 90 per cent of the countries in Europe and North America are represented, while the figure for the other regions is around 60 per cent. If there is indeed interest in the survey, it still affects only half the countries in the Arab States region (out of that region's total of twenty countries), in contrast to virtually all the countries of Europe and North America. Thus the following observations can be made:

- A preponderance and over-representation of Europe and North America (in terms of both individuals and countries);

- An under-representation of the Asia and Pacific region, both in terms of valid replies from the region and in terms of countries represented;

- The marked over-representation of valid replies from the Latin America and Caribbean region, for example.

It has already been explained that the survey's organizers aimed to engage all UNESCO's Member States in the project. Efforts were therefore made during the search for contacts to ensure that there was at least one respondent from every country. Out of all the countries tried, only 10 failed to provide any contact at all, and 160 provided at least two. Some countries were well represented in the survey; those with the longest lists of contacts were Venezuela (124), Spain (79), Germany (57), Tunisia (37), Sweden (28), Uruguay (28), Turkey (26), Colombia (21), Ireland (19), France (17), Hungary (16), Latvia (16), Portugal (15), South Africa (15), Lebanon (15) and the United States (15). The countries providing the greatest numbers of 'valid' returns were Venezuela (31), Tunisia (18), Germany (15), Uruguay (13), Sweden (12), France (10), Italy (7), Mexico (7), Turkey (7), South Africa (6), Colombia (6), Lebanon (6), Madagascar (6), Côte d'Ivoire (5), United States (5), Ireland (5), Latvia (5), Malawi (5), Niger (5), and Portugal (5).

Table 3.
Breakdown of valid returns, by the regions of the study*

Region of the study	No. of respondents	Countries in the regions of the study: name and degree of representation (country's returns as % of all returns for the Study Region). Countries accounting for over 10% of a region's returns in bold	No. of countries with a respondent	% of Region's countries covered
Africa	59	**South Africa (10%)**; Benin (2%); Botswana (2%); Burkina Faso (3%); Burundi (3%); Cameroon (3%); Congo (5%); Côte d'Ivoire (8%); Ethiopia (2%); Gabon (2%); Ghana (2%); Kenya (2%); Lesotho (3%); **Madagascar (10%)**; Malawi (8%); Mali (2%); Maurice (3%); Namibie (2%); Niger (8%); Nigeria (2%); Ouganda (2%); Central African Republic (2%); Rwanda (7%); Senegal (2%); Togo (2%); Zambie (2%); Zimbabwe (2%);	27	61%
Latin America and the Caribbean	82	Netherlands Antilles (1%); Argentina (2%); Barbados (1%); Belize (1%); Bolivia (1%); Brazil (1%); Chile (4%); Colombia (7%); Costa Rica (1%); El Salvador (2%); Ecuador (1%); Grenada (1%); Haiti (2%); Honduras (2%); Jamaica (1%); Mexico (9%); Nicaragua (2%); Paraguay (1%); Peru (2%); **Venezuela (38%)**; **Uruguay (16%)**;	21	57%
Asia and the Pacific	53	Afghanistan (2%); Australia (2%); Bangladesh (4%); Bhutan (2%); Cambodia (2%); China (8%); Russian Federation (8%); Fiji (2%); India (8%); Indonesia (2%); Islamic Republic of Iran (6%); Japan (6%); Kyrgyzstan (4%); Mongolia (2%); Nepal (2%); New Zealand (2%); Uzbekistan (2%); Philippines (4%); Republic of Korea (6%); Lao People's Democratic Republic (2%); Sri Lanka (2%); Thailand (2%); **Turkey (13%)**; Vanuatu (4%); Viet Nam (8%);	25	51%
Arab States	41	**Algeria (10%)**; Bahrain (2%); United Arab Emirates (2%); Iraq (2%); Jordan (7%); Lebanon (15%); Morocco (7%); Mauritania (2%); Syrian Arab Republic (2%); Sudan (5%); **Tunisia (44%)**;	11	55%
Europe	134	**Germany (11%)**; Armenia (1%); Austria (1%); Belarus (2%); Belgium (3%); Bulgaria (1%); Canada (1%); Cyprus (2%); Croatia (2%); Denmark (2%); Spain (1%); Estonia (2%); United States of America (4%); The Former Yugoslav Republic of Macedonia (1%); Finland (1%); France (7%); Georgia (1%); Greece (2%); Hungary (1%); Ireland (4%); Iceland (2%); Israel (2%); Italy (5%); Latvia (4%); Lithuania (2%); Luxembourg (2%); Malta (1%); Monaco (1%); Norway (2%); Netherlands (1%); Poland (1%); Portugal (4%); Republic of Moldova (2%); Czech Republic (1%); Romania (3%); United Kingdom of Great Britain and Northern Ireland (1%); Serbia (1%); Montenegro (1%); Slovakia (1%) Slovenia (1%); Sweden (9%); Switzerland (1%); Ukraine (1%);	42	89%
Total	369		126	60%

* Countries according to alphabetical order in the original French version

Table 3 shows how countries were allocated to the study regions and the percentage contribution that each made to the total of 'valid' responses for its region. Reference to the percentage of countries actually represented in the survey (the 'coverage' of a region's countries) reveals the relative over-representation of certain countries in the results obtained. Thus not only is the Arab States region represented by barely half of its countries, but also almost 50 per cent of its 'valid' responses come from just one country, Tunisia. We find a similar pattern, though to a lesser extent, in the Latin America and Caribbean region, where there is admittedly a slightly greater coverage of the region's countries, but over half of its 'valid' responses are from just two countries, Venezuela and Uruguay. In the other regions the coverage is higher and the degree of preponderance of individual countries is neither so variable nor so great.

In Map 2, entitled *Participation in the UNESCO survey*, each country is coloured to show its degree of participation in the survey. The number of valid returns is shown by means of proportionally-sized rings centred on the country's capital. Outside the Americas (where very few countries failed to produce any response at all), the geographical distribution of participation in the survey tended to favour the northern hemisphere. Africa (especially East Africa), the Arabian peninsula, Central Asia and Oceania are the areas with the greatest number of countries for which there were no returns at all or only a low level of participation (just one respondent).

The manner in which individual countries' replies were combined was as follows: the chosen indicator is the number of 'yes' responses as a percentage of total responses ('yes' or 'no') to the four questions (Q05[17], Q13a[18], Q31[19] and Q41a[20]): a figure of less than 50 per cent indicates that a minority of the country's respondents answered 'yes'. Graphic 15, *Distribution of countries by educational level at which philosophy is taught*, gives a synopsis of the replies on the present situation of philosophy teaching in the world's countries. The various profiles listed under 'general state of philosophy teaching' were constructed by combining the replies to these questions, only counting the country's reply as positive if at least half the individual responses from that country were 'yes'. The profile 'secondary+university', for instance, indicates that the countries concerned (Algeria and Austria, for example) teach philosophy in its own right at both 'secondary' and 'university' levels. Over half the respondents in each of these countries replied 'yes' to these two questions, but over half replied 'no' to the questions asking about the 'primary' and 'informal' levels. A note of caution: the way these profiles were constructed means that countries where there was no response concerning a particular level of education were treated as not teaching philosophy at that level (that is, a 'no' response and an absence of any response were in this instance regarded as equivalent). It might be worth suggesting a form of summary that would provide a measure of the overall state of philosophy teaching in each of the countries, which could then be ranked according to the availability of philosophy teaching, and a world map of philosophy teaching in 2007 could be drawn. Furthermore, the construction of such an overall measure of the availability of teaching could provide a new key to the interpretation of the questionnaire.

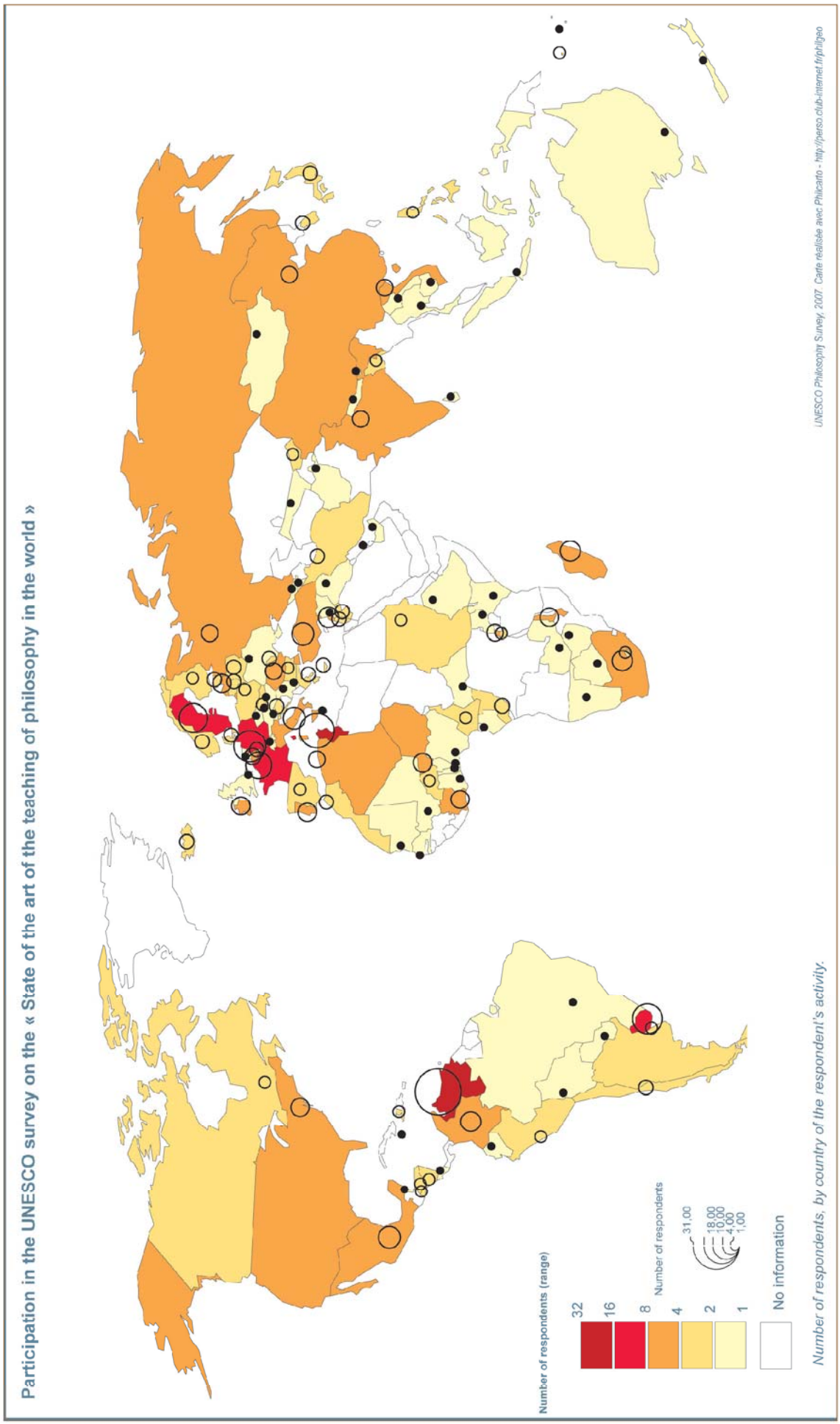
It was also decided that informal philosophy teaching should continue to be included as part of the assessment of the state of philosophy teaching around the world.

(17) Question Q05: Is philosophy specifically taught in your country at primary level?

(18) Question Q13a: Is philosophy still taught at secondary level as a separate subject?

(19) Question Q31: Is philosophy taught as a separate discipline in higher education institutions?

(20) Question Q41a: Are there other associations, institutions, etc., that contribute to the teaching of philosophy in your country?



Map 2. Participation in the UNESCO survey

Table 4.
Distribution of countries by educational level at which philosophy is taught*

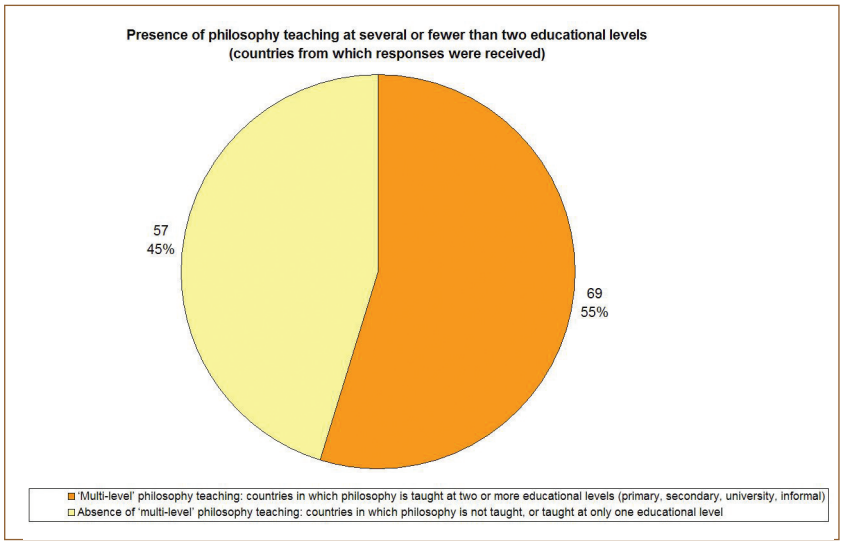
Profile: general state of philosophy education	No. of countries	List of countries
Primary+university+informal	2	Iraq; Norway
Primary+secondary+university +informal	5	Australia; Belarus; Brazil; Uzbekistan; Ukraine
Secondary	3	Benin; Mongolia; Namibia
Secondary+university	24	Algeria; Austria; Bangladesh; Bolivia; Cyprus; Costa Rica; Côte d'Ivoire; Denmark; Ecuador; Gabon; Honduras; Iceland; Japan; Lebanon; Luxembourg; Madagascar; Morocco; Mauritania; Nicaragua; Netherlands; Syrian Arab Republic; Rwanda; Senegal; Sweden
Secondaire+universitaire+non formel	40	Germany; Argentina; Bahrain; Bulgaria; Cameroon; Canada; Chile; Colombia; Congo; Croatia; Spain; Estonia; The former Yugoslav Republic of Macedonia; Finland; France; Greece; Haiti; Hungary; Israel; Italy; Latvia; Mali; Mauritius; Niger; Paraguay; Portugal; Central African Republic; Republic of Korea; Republic of Moldova; Lao People's Democratic Republic; Romania; United Kingdom of Great Britain and Northern Ireland; Serbia; Montenegro; Slovakia; Slovenia; Togo; Tunisia; Turkey; Uruguay; Venezuela Venezuela
Secondary+informal	1	Monaco
University	17	Belize; Botswana; Ethiopia; Georgia; Ghana; Grenada; Indonesia; Islamic Republic of Iran; Ireland; Jamaica; Kyrgyzstan; Malta; Peru; Sudan; Vanuatu; Viet Nam; Zimbabwe
University+informal	18	Barbados; Belgium; Cambodia; China; United States of America; Russian Federation; India; Kenya; Lesotho; Lithuania; Malawi; Mexico; Nigeria; New Zealand; Philippines; Poland; Thailand; Zambia
Informal	5	Burundi; United Arab Emirates; Jordan; Uganda; Switzerland
Void (no reply or 'no' to each question)	11	South Africa; Netherlands Antilles; Armenia; Bhutan; Burkina Faso; El Salvador; Fiji; Nepal; Czech Republic; Sri Lanka
Total	126	

University courses would appear to be the keystone of philosophy education, and are available in 85 per cent of the countries (Table 4). Where philosophy is not offered at university it is seldom offered at any other level of education. Secondary school philosophy is less frequent (60 per cent of countries), and very seldom the only level at which philosophy is taught. The situation of informal philosophy teaching is similar; in the case of each of these, where it is available philosophy is generally taught at two or more other levels as well. Elsewhere they 'compete': it is a case of one or the other, secondary or informal, in forty-four countries where the subject is taught at university level, and in eight countries where it is not. Only Monaco offers both and nothing else. Lastly, primary school philosophy is rare and never alone; and fewer than 10 per cent of the countries represented in the survey have no philosophy teaching at any level at all.

The 'general state of philosophy education' in the various countries shows some rather fragmented results, and it was felt useful to group some of the rarer profiles and then rank these profiles, from countries where philosophy is not taught at all to those where it is taught at all educational levels. These marginal adjustments make it possible to bring some order and clarity to the interpretation of the various country profiles or national situations: categorizing them in this way allows us to draw a map of the state of philosophy education around the world.

Map 3 has the merit of bringing out clearly which countries have the fullest provision of philosophy throughout the educational career: Australia, Belarus, Brazil, Uzbekistan and Ukraine. The 'multi-level' teaching of philosophy is concentrated in certain geographical regions of the map: Europe, Latin America and West Africa teach philosophy in at least two educational levels. Philosophy is more restricted in the

* Countries according to alphabetical order in the original French version



Graphic 7. Presence of philosophy teaching at several or fewer than two educational levels (countries from which responses were received)

countries of East Africa (which includes the greatest number of countries where no philosophy is taught at all), and in Asia, the United States and Mexico: the profile 'university+informal' is widespread in these countries.

In the light of this examination of national philosophy education profiles, we may perhaps define a measure that roughly captures the state of a country's philosophy teaching but still has the advantage of distinguishing the various profiles clearly – and also enjoys both a strong logical basis and some geographical coherence. This is done by reorganizing the previous arrangement in a way that at the same time combines university and secondary levels of philosophy teaching.

Dissatisfaction with the state of philosophy education in the respondent's own country extends from Latin America to southern Europe, and includes Africa. It also affects two of the biggest Asian countries, India and China. This dissatisfaction does not coincide with the above 'state of philosophy education' in the country: some of the countries in which there is general satisfaction are ones that do not have 'multi-level' philosophy teaching (the United States, South Africa) as well as others that do (Finland) – see Graphic 7. Among those where dissatisfaction is more general, a majority have 'multi-level' teaching (France, Spain and Ukraine, for example), and only some do not (India, China and Sudan, for example). Among the study regions, we should note the widespread dissatisfaction in the countries of the Arab States region and to a lesser extent in those of Latin America and the Caribbean. Africa, though, accounts for nearly half the countries where respondents tend to be 'satisfied' – especially in countries where there is 'multi-level' philosophy teaching. Respondents from most of the countries in the Europe and North America region are satisfied with the state of philosophy education, though there are some exceptions, one of which is France.

Decline in philosophy teaching

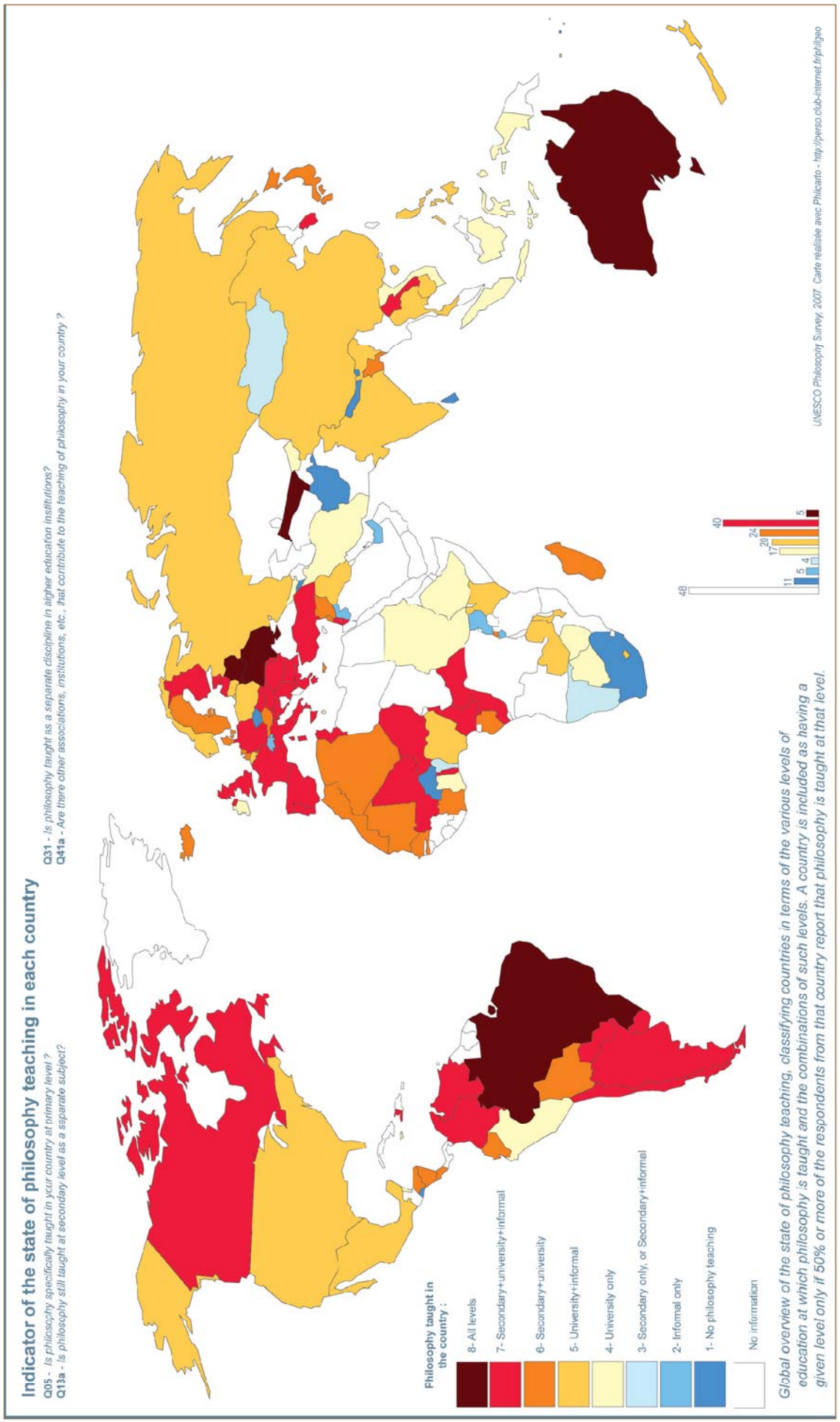
The notion of a decline in philosophy education in a given country is in one sense dependent on the presence of some philosophy education in that country: indeed, what is not there to start with cannot diminish... We trust accordingly that the reader will compare the results obtained on this point with the reported state of philosophy education in each country. The first two questions (Q02b1[21], Q02c1[22]) are designed to elicit any overall experience of a decline, to some degree or other, in the teaching of philosophy; the other two concern particular education levels, though in both cases (question Q36a[23]: university level; question Q17[24]: secondary level) they have global implications, if only because those two levels make up the core of philosophy education in these countries as a whole. If these two levels are affected by measures designed to diminish or suppress the teaching of philosophy, this is without doubt a strong indication of a decline in such teaching throughout the country. In the case of the first three questions (Q02b1, Q02c1, Q36a), the chosen indicator is the number of 'yes' responses as a percentage of the combined total of ticks ('yes' or 'no') for each question: a figure of less than 50 per cent indicates that a minority in the country concerned answered 'yes'. The procedure for question Q17 is different because there are many sub-questions and each of these invites a 'yes' or nothing – there is no provision for an express 'no' response. For each of the sub-questions, then, the 'yes' responses to each question were

(21) Question Q02b1: Do institutional projects exist in your country that aim at limiting the teaching of philosophy?

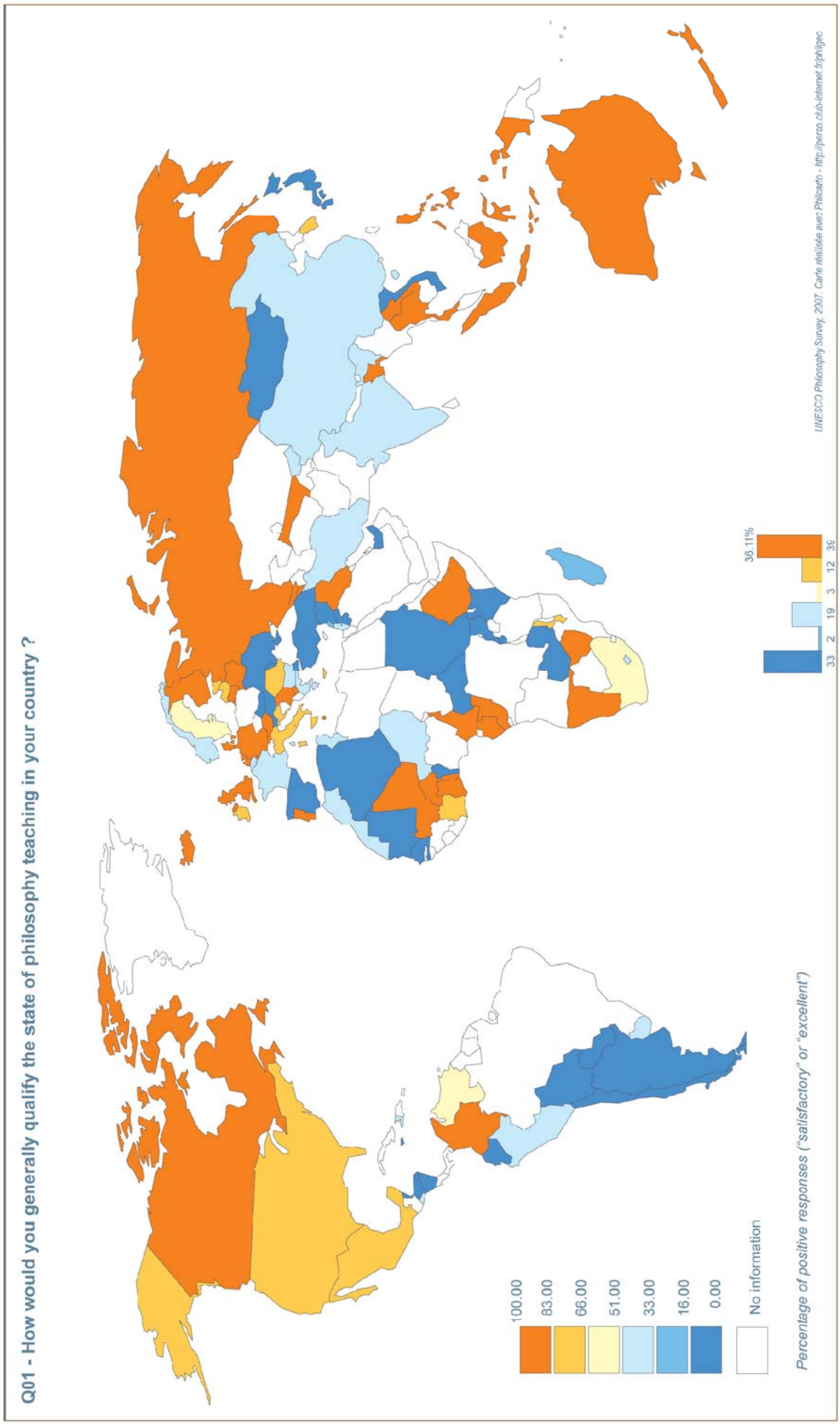
(22) Question Q02c1: Do institutional projects exist in your country that aim at eliminating the teaching of philosophy?

(23) Question Q36a: Do you think that philosophy has been taught less in the universities of your country in the last few years?

(24) Question Q17: Was the teaching of philosophy interrupted / provisionally suspended / replaced by another course judged to be one and the same / reformed - in the last 20 years? (In secondary schools.)



Map 3. Indicator of the state of philosophy teaching in each country



Map 4. Individual respondents' opinions of the overall state of philosophy teaching in their countries

counted and expressed as a percentage of that country's total number of replies to the question (if the 'yes' box is not ticked, it is not possible to tell a 'no' from an absence of response).

There is a risk, under this arrangement, of underestimating the number of 'yes' responses simply through the over-representation of non-replies. To mitigate this effect, the overall value given for question Q17 as a whole is formed from these three results by taking their largest rather than their mean value. A country such as Chile (Q17a=0%, Q17b=33%, Q17c=67%) will thus have a score of 67 per cent for question Q17 as a whole. The 'Decline' index is the number (0 to 4) of these four questions that received the answer 'yes' from 50 per cent or more of the country's respondents.

Combining the replies to questions that are ultimately very different into a single summary figure is, of course, a highly indeterminate procedure. The aim here is not to build a case of any sort concerning the decline in philosophical education, but only to indicate those countries where signs of a decline in the teaching of philosophy are visible from an analysis of the returns. A synthetic index such as this can be mapped and compared with other themes in the survey; but it would be quite hopeless to set about offering a full account of the decline observed merely by setting out these figures. For that purpose it will be more relevant and useful to examine the qualitative part of the survey country by country, and the replies to the questionnaire's open-ended questions (for this, see Sections II and III).

Without going into details of the nature or causes of a decline in philosophy education, we can still look at the geographical distribution of those countries that have experienced such a decline. Those showing a high level of the index include Brazil (decline reported on all four questions) and the geographical area made up of Thailand, Cambodia, the Lao People's Democratic Republic and Viet Nam. We also find, though to a lesser extent, some countries of the Maghreb and some in West Africa, including Mauritania and Nigeria.

Strengthening philosophy teaching

As with the notion of 'decline', and indeed still more strongly, the notion of 'strengthening' in a country's philosophy education is inevitably connected with the existing condition of such education. We trust accordingly that the reader will compare the results obtained on this point with the reported state of philosophy education in each country. Though a general question concerning observed measures of improvement (Q02a1[25]) can be relevant to all countries, question Q15a[26] would appear to be relevant only to those countries that have no separate philosophy teaching in secondary schools as yet; and the last two questions (Q08a[27] and Q10a[28]), since they refer to education levels at which philosophy is very seldom taught at present (pre-school and primary), are more likely, if ticked, to be indicating a significant strengthening in philosophy education. Without going into details of the nature or causes of an improvement in philosophy education, we can still look at the geographical distribution of those countries that have experienced such a strengthening. No country gave an overall positive response to all four questions: those with the highest indices include Iceland, Finland and Iraq. Once again we find Brazil (strengthenings reported by replies to two questions out of the four) and its neighbouring countries, and also the Russian Federation, China, Norway, the United Kingdom, the Lao People's Democratic Republic and Ghana.

Past and future changes in philosophy teaching

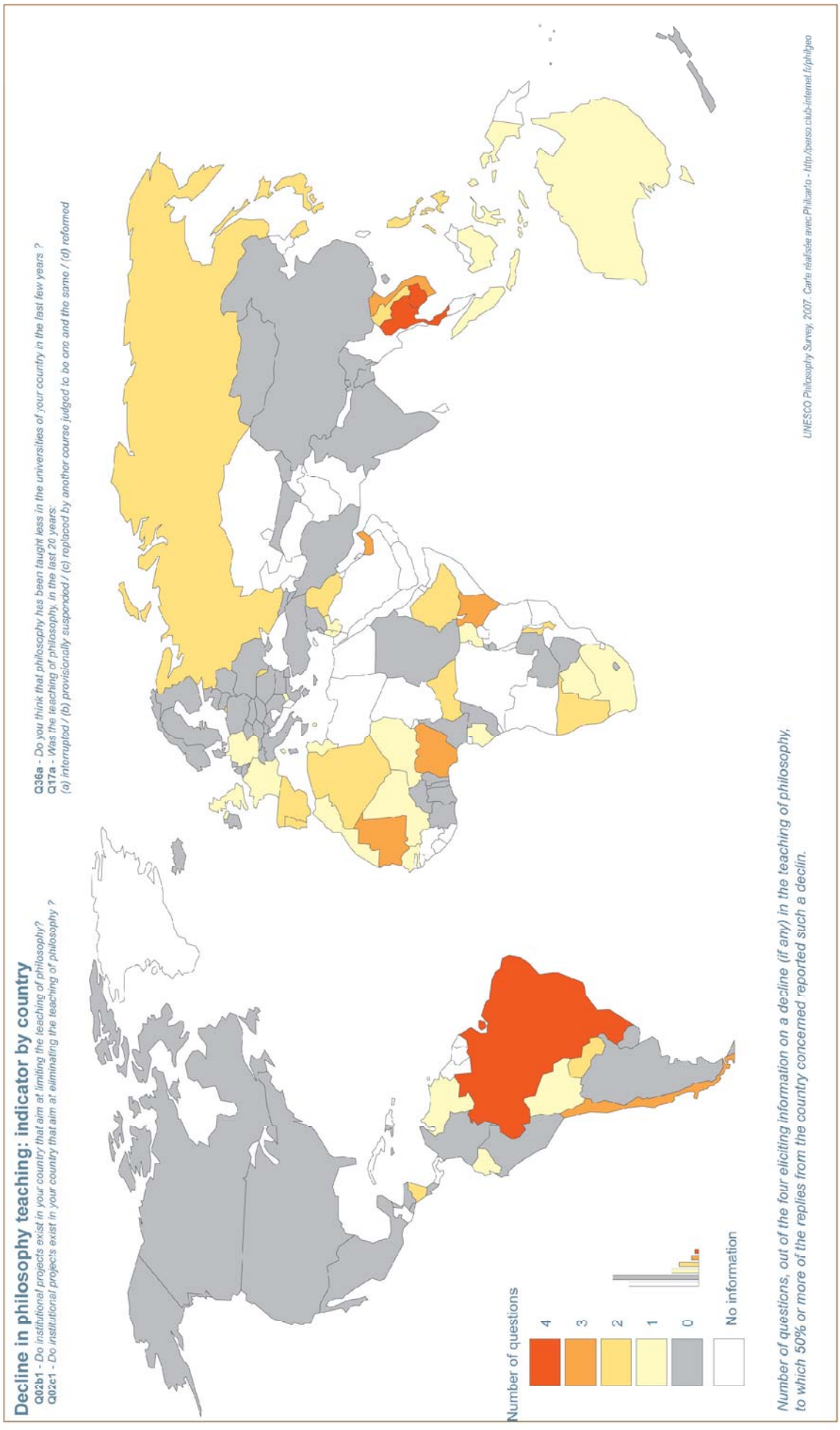
Here we shall be combining the earlier results concerning any strengthening or decline in countries' philosophy education, to generate a summary overall profile of the evolution of philosophy education in each country. The 'decline' and 'strengthening' indices are combined to obtain a measure of the particular direction in which philosophy education is (or is not) evolving in a country. Four replies are possible: (0) no

(25) Question Q02a1: Do institutional projects exist in your country that aim at reinforcing/improving the teaching of philosophy ?

(26) Question Q15a: If philosophy is not taught in your country at secondary level as a separate discipline, is its introduction envisaged in the short term?

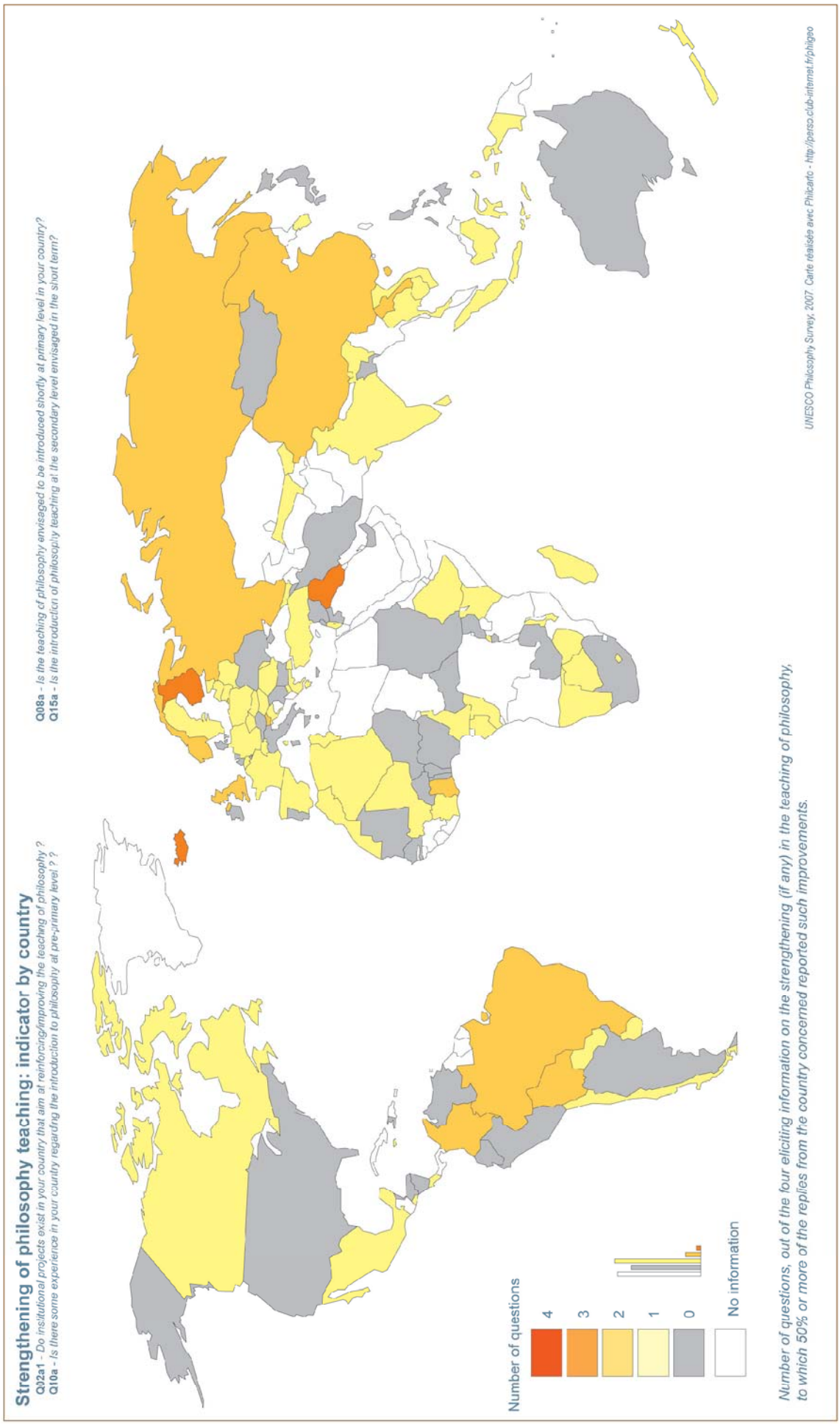
(27) Question Q08a: Are there any proposals to introduce philosophy at primary level in your country in the near future?

(28) Question Q10a: Is there some experience in your country regarding the introduction to philosophy at pre-primary level ?

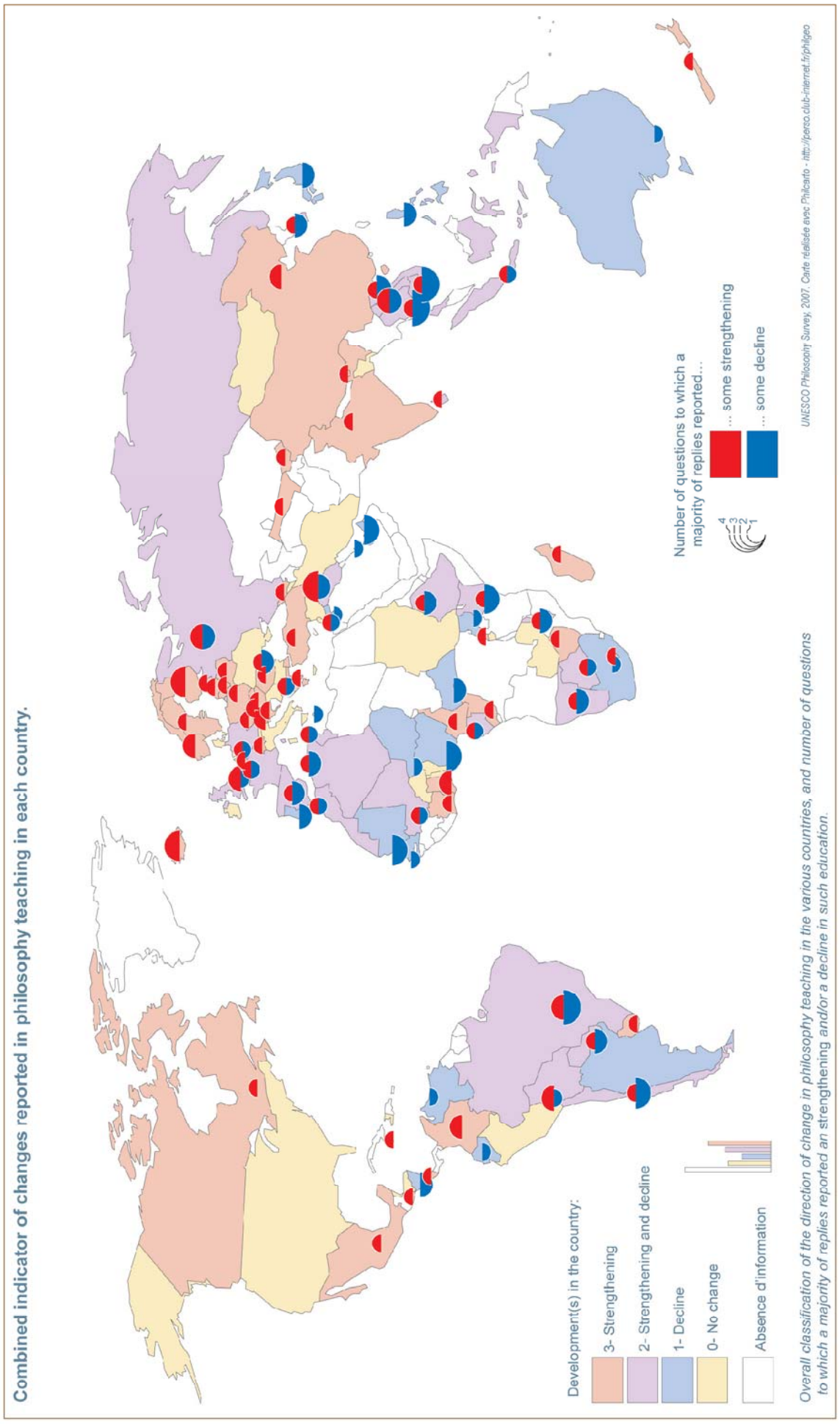


Map 5. Decline in philosophy teaching: indicator by country

change reported, (1) decline only, (2) decline and improvement', and (3) improvement only. It should be pointed out that this classification in itself only conveys information on the existence and direction(s) of changes in philosophy education: it can be supplemented with further quantitative details about the changes, by comparing the number of questions in answer to which an improvement or a decline was reported. The region with the greatest number of countries from which only improvements in their teaching of philosophy were reported is Europe and North America (nearly 50 per cent), and only two in this region report nothing but a decline. In two regions (Africa and the Latin America and Caribbean region) the situation most frequently reported (35 per cent of countries) was 'improvement only', though there is a considerable contrast: some 20 per cent of the countries in each of these regions show only a decline). In the Asia and Pacific region it is the mixed situation that is the most frequent, but a clear tendency towards improvement can be seen by combining the figure for 'improvement only' with that for 'improvement and decline' (60 per cent of countries). The reverse is true of the Arab States region, where none of the questionnaire respondents reported only improvements and one point at least of decline was reported from nearly three quarters of the countries.



Map 6. Strengthening of philosophy teaching: indicator by country



Map 7. Changes in philosophy teaching

II. Tools, method and organization of the survey

The survey drew from an international sample of respondents from an initial database of some 600 contacts. UNESCO prepared the survey questionnaire, which contained around 60 questions – it was drawn up in French and then translated into English and Spanish. In view of the survey's international nature and its fairly short deadline, it was decided to use the online questionnaire method, enabling the contacts to reply via the Internet or, if necessary, by downloading the questionnaire and faxing their responses to UNESCO to be entered into the database.

1) Choice of an application to carry out the survey

It did not seem sensible to commission Web programmers to create a software tool especially for this study: it would be quicker and above all a great deal more secure to use existing IT facilities specially designed for online surveys. Though sometimes more restrictive, such facilities nevertheless offer a sound framework for managing surveys of this kind (such as tools for questionnaire distribution, distribution to an electronic mailing list and multilingual processing, for example) and provide for dedicated access to a special survey website to host the questionnaire, the e-mails and the replies. After a rapid consideration of the facilities currently available on the Web, an application known as e-Questionnaire[29] was chosen, which enables users to create and initiate their own surveys. This facility has all of the functionalities required for distributing a survey to an international sample – including the possibility of offering a multilingual questionnaire – and has an adequate track record in terms of its consistent availability and functional design, confirmed in this instance by the competence of its customer support and the welcome technical advances made during the course of the survey. This facility, once the questionnaire had been put online, enabled the potential respondents contacted via the mailing list to answer the survey questions at their convenience using any Web browser and from any locality, or even from multiple localities.

Characteristics of a self-administered survey

Online surveys are a sub-set of the 'self-administered survey': an extensive group that includes online, postal and multimedia terminal-based survey delivery methods. Unlike administered surveys, which are usually delivered face-to-face or over the telephone, there is no live canvasser to ask questions of the respondent. Without such direct contact, there is no inherent motivation on the part of the potential respondent to take part in the survey or to answer each question. If a satisfactory response rate is to be achieved, therefore, every effort needs to be made to motivate respondents and reduce the personal 'cost' to them (in time or mental effort, for example) as far as possible. To ensure full and consistent replies it is also advisable to offer a questionnaire that is clear, brief and readily understood by all respondents, especially when it is addressed to an international population encompassing speakers of many different languages. Online questionnaires are generally short, because the respondent's attention and motivation – and therefore the reliability of the replies – tend to wane as time goes by. In this particular instance the initial questionnaire was not short, and the risk that people would give up along the way was accordingly serious, though lessened to some extent by the fact that the population addressed was a 'captive' directly concerned with the subject and strongly motivated by the nature of the contact. Furthermore, detailed technical options offered by the 'e-Questionnaire' application made it possible to mitigate the impact of the questionnaire's length (a progress bar, for instance, indicated to respondents the percentage of the questionnaire that had been completed, and a pause/resume function allowed respondents to interrupt their survey and resume again later, rather than having to cancel their submission entirely).

(29) http://www.e-questionnaire.com/en

Drafting the questionnaire and putting it online

UNESCO's original questionnaire contained fifty questions on a variety of subjects in the form of a Microsoft Word file. In view of the constraints explained above, integrating the questionnaire into the application required a certain number of rearrangements. Care was taken, though, to keep the original overall framework: the changes mainly involved a reorganization of the subjects and pages, and the breaking down of the initial questionnaire's more complex multiple-choice questions. Going online means no longer working in terms of paper pages but of screen 'pages', and reorganization was needed to make the questionnaire present short screens, each with a few questions concentrating on a single subject. This was necessary not only to keep the respondent's attention, but also in view of technical requirements such as the recording of the replies, which is carried out at each screen change. The exercise of putting the questionnaire online thus led to an Internet version of twenty-nine pages: one introductory page, twenty-seven pages of questions and a final 'thank-you' page. The various subjects dealt with in the paper version were all retained, each spread over a number of pages; some were broken down, however, where the subject as a whole involved too many questions. Moreover, many of the questions in the original questionnaire in fact contained a number of inter-dependent queries (for example, 'if yes, please give details'). It was necessary to separate all these sub-questions so as to clarify the questionnaire and ensure that all of the questions were used in the processing stage. The result was that a new numbering system had to be established to facilitate the processing of the responses, although the original numbering system was still taken into account. This operation led to some radical changes: the 50 questions in the original version increased to nearly 110 in the online version[30]. The questions were of the various types normal in sociological surveys: a mixture of questions inviting short-answer replies and closed 'yes/no' or multiple-choice questions. To ensure that the survey's prospective respondents were familiar with these arrangements, the original invitations sent to the mailing list provided potential respondents with a description of the types of questions to expect.

The e-Questionnaire application offers various support tools so that users can check the input of responses and make sure that replies are consistent in terms of their logical organization. Questions were filtered in accordance with this logic: the respondents' answers determined which page they would be taken to next. The software could also guide the input of certain information: for instance, respondents were restricted to entering numeric responses in reply to certain open questions, such as a question about the number of universities offering philosophy courses. However, it was found that these tools only work properly if the respondent's computer and software present a particular configuration: this depends on the browser and version used and the user's security settings (in particular whether the system allowed or blocked Javascript[31]). At the start of the survey the presence of these input checks sometimes caused the process to freeze suddenly, and this occasionally caused respondents to give up the questionnaire before completion. These setbacks quickly led tthe organizers to turn off such 'user aids'.

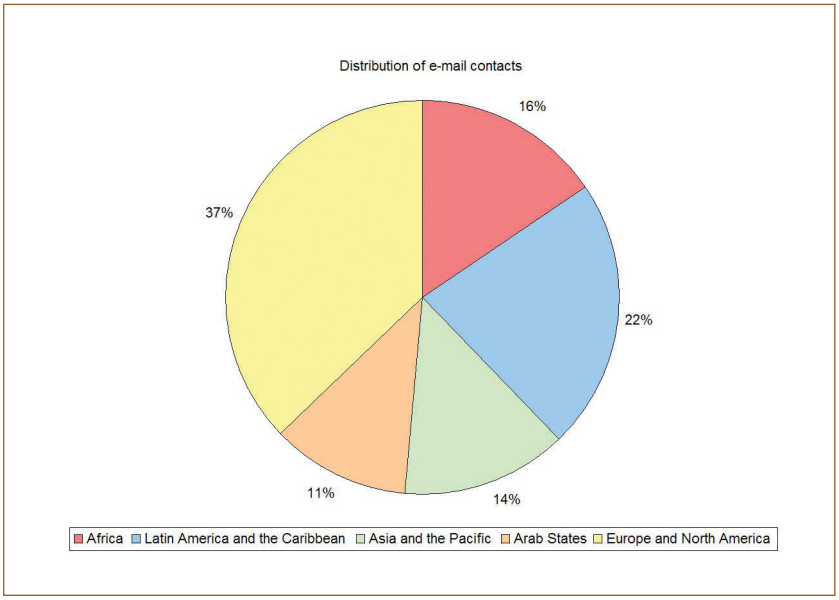
2) The progress of the survey

Preparing the correspondent database

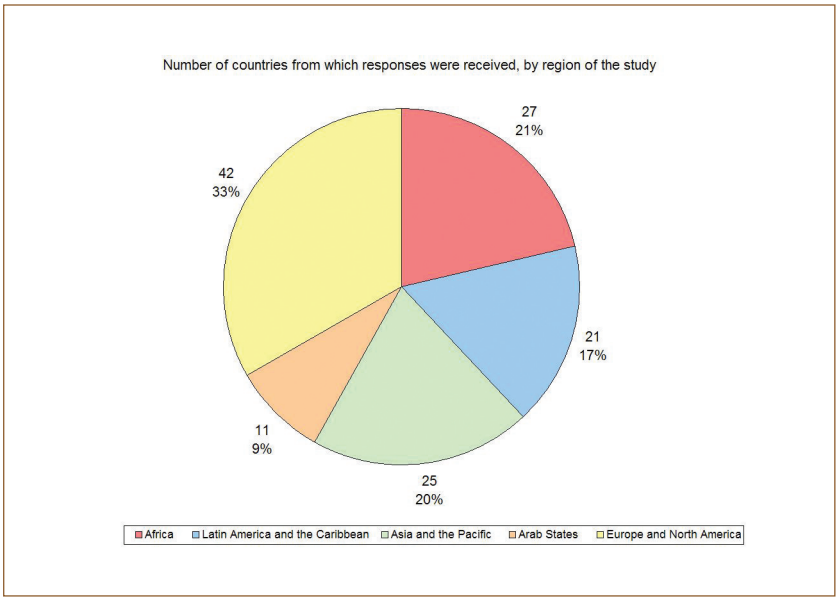
The survey exercise started with a contact list of just under 600 e-mail addresses; by the end, it had amassed some 1400 contact details. The objective was to collect the greatest possible number of addresses of people professionally connected with philosophy and to reach all UNESCO Member States. As it turned out, the contact list was put together through a combination of many different collection methods. An initial exchange with the National Commissions for UNESCO provided a set of contact details for people

(30) for a sample of the questionnaire: http://eq4.fr/?r=C5818062-2A2B-4EBD-96CA-CAAFD453F5D6

(31) Javascript is a scripting language mainly used in Web pages.



Graphic 8. Distribution of e-mail contacts



Graphic 9. Number of countries from which responses were received, by region of the study

working in the area of philosophy: administrators, teachers and/or experts. Other contacts were then added by the UNESCO secretariat, as the survey proceeded, gleaned from the responses obtained. For some countries (Germany, Tunisia and Venezuela, for example) a long list of philosophy teachers was collected in this way. It was also thought essential to include all of the National Commissions for UNESCO in the contact database, so as to have intermediaries in those countries from which few returns were being received, or none. In these cases the National Commissions were asked to associate themselves with the replies through the institutions concerned and thus make sure that their country was represented in the survey. It also seemed wise to ask those successfully contacted through the electronic mailing list to suggest additional contacts (snowball sampling). This idea – of asking people who had been contacted because of their knowledge of the philosophy field to provide in their turn a list of others who might be interested in the survey – proved an original and ultimately fruitful source.

Gathering the data

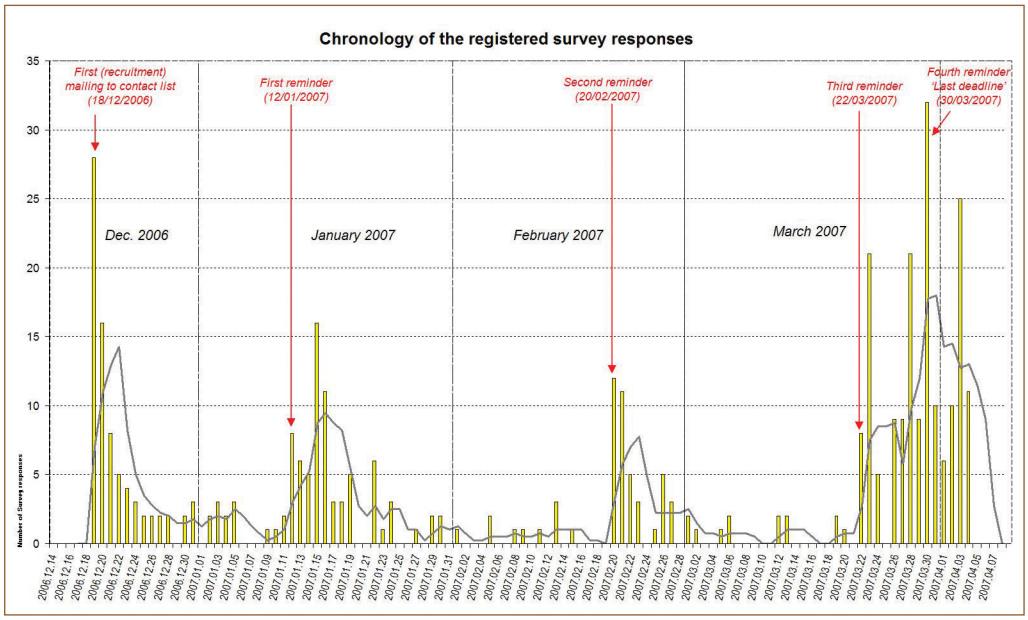
Once the questionnaire had been published online and the contact list set up, the survey proper was begun by contacting everyone on the list and explaining how they could respond to the survey over the Internet; each person contacted was given an individual number. The invitations to take part were sent by e-mail in the first place: as well as a message urging participation and explaining the overall framework, each of these 'recruitment' e-mails gave the individual respondent a unique URL with which to connect[32]. These personalized Web links made it possible to control access to the questionnaire so that no uninvited person could respond to the survey.

The 'e-Questionnaire' software included the means of sending out this survey to the mailing list. It provided for four types of e-mail, to match four main stages: a little while after the sending of the invitation e-mail, any of three different e-mails could be sent to the contact, depending on his or her reaction to the first. If there had been no reply yet, there was a 're-start' e-mail with a reminder to participate in the survey. If the respondent had answered the whole questionnaire (every page had been visited, and access gained to the final page), then he/she received an e-mail of thanks for taking part. If the questionnaire had been begun but not completed, a follow-up e-mail was available, to remind the respondent to complete it.

Chronology of the survey's progress

One of the outstanding features of online surveys is the speed with which the replies arrive. In general, the response takes place in the three days following the e-mail, with a 'peak' in the first two days and a rapid

(32) As http://eq4.fr/?r=C5818062-2A2B-4EBD-96CA-CAAFD453F5D6



Graphic 10. Chronology of the registred survey responses

falling-off of respondent numbers thereafter. Most recipients deal with e-mails immediately: either they delete them, or they take action without delay. Some keep this kind of e-mail with a view to replying at a more convenient moment – especially if the questionnaire appears to be a long one – but few of these do in fact return to them in the end. It is vital, therefore, that the invitation e-mail should convincingly establish the survey's professional status and engage the respondent's interest; but this is not sufficient to ensure a satisfactory response rate.

It is why it is customary to send reminders to all the contacts who have not replied at all, or have not completed the questionnaire. Sending too many reminders, however, can be seen as ill-mannered and even as spamming[33], which would do neither the survey nor its organizer's image any good. In general it is advisable to send an initial invitation and follow this up with no more than two further attempts/reminders; though there may be particular cases that warrant a greater number (personal friends, colleagues, or subordinates). This was in fact the situation in the case of this survey, and in the end there were, in addition to the 'recruitment' e-mail (18 December 2006) another four sets of reminders during 2007 (on 8 January, 20 February, 22 March and 30 March 2007), the last of these announcing a four-day extension to the survey period that had originally been scheduled to end on 30 March 2007. To avoid giving offence, and to respond to the inevitable requests made by those contacted, it also proved necessary to deal with a number of request e-mailed to the survey's address (philosophy-survey@unesco.org) – for example, requests to be removed from the list of contacts or to resolve any technical problems encountered in trying to access the questionnaire.

Though the start of the survey was promising, with nearly one hundred responses in just a few days, the flow lessened over the following months. By the time of the third reminder, ten days before the deadline, replies had been received from less than two-thirds of those contacted. Some fifteen respondents, for whom Web-based data entry had not worked or had proved unsuited to their local circumstances, faxed their answers or sent them as MSWord files, and these were then re-entered by UNESCO. By the close of the survey period, 404 people had been entered in the application's database as respondents: 328 of these had reached the final page, and 76 had given up along the way.

Not all the replies were usable, however: some were 'invalid' and could not be included in the analysis for fear of vitiating the results. The first condition for a completed questionnaire to be valid was that question Q0j[34] was answered: this question, as we

(33) 'Spamming' (or 'spam') is the massive and sometimes repeated sending of unsolicited e-mails to people with whom the sender has never had any contact and whose e-mail address the sender has got hold of in some underhand way. Spam consists of messages addressed on the basis of the unauthorized harvesting of e-mail addresses using search engines in the public areas of the Internet (Web-sites, discussion forums, distribution lists, chat-rooms, etc.), or through the handing on or trading of addresses without the people concerned being informed or having any opportunity to give or withhold their consent. Such address gathering is accordingly an improper practice, and outlawed in France by Article 25 of the Act of 6 January 1978. See the 1999 Report on 'Publipostage Electronique' (e-mail advertising) by the French Data Protection Authority CNIL.

(34) Question Q0j: Your country(ies) of expertise. Ò

shall see, was essential for the compiling of statistics by country. Replies to questions Q01[35], Q05[36], Q13a[37], Q31[38] and Q41a[39] were also important, to a lesser extent, since they introduce the questionnaire's main themes. It was also advisable to compare replies in order to weed out any double counting. At the end of this validation process, 34 returns had been set aside, 25 for failing to answer the essential questions. **The analysis was therefore carried out on the 369 respondents who had provided valid returns.** It will be noted that nearly 75 per cent of these do contain the sequence 'Q0j+Q01+Q5+Q13a+Q31+Q41a', that is, replies to each of the questions that introduce one of the questionnaire's main subjects.

The degree of completion of a questionnaire is calculated by the number of questions answered as a percentage of the total number of possible questions, which in this case were 110. The distribution of the returns by percentage of questions answered gives an overview of the respondents' participation in the survey. Most of the respondents completed between 45 per cent and 75 per cent of the questions. We should note that it is to be expected that total questions completed will fall short of 100 per cent because some questions act as filters and, according to the replies, prevent access to irrelevant portions of the questionnaire.

3) Status of the survey and of the results

Before the analysis begins, it is necessary to consider the status of the survey and the relevance of any analysis of its results. This survey cannot, for a number of reasons, claim to be statistically sound, nor can its replies claim to be representative: the exercise was from the start a survey, and not a poll. The initial sample was not a representative one, and the only representativity actively sought was in relation to the involvement of all UNESCO Member States. This is the only criterion by which a comparative analysis can be supported.

Moreover, this absence of representativeness was magnified tenfold by the eventual participation rate and the final replies obtained. The means of transmission of the questionnaire caused some technical problems, which amplified these uncertainties. The initial electronic mailing list had its share of incorrect or unreachable addresses, and there was no way of preventing losing a number of contacts. Widespread proper use of the Web-based application to respond to the questionnaire was also at the mercy of Internet access (which varied greatly), a minimum level of technical competence and tenacity in responding, or the availability of the people to be surveyed, for example. Indeed, rates of response and non-response varied greatly according to country, personal profile and type of e-mail address: so much so that it is possible to measure the determinants and their effects on the general representativeness of the survey.

It goes almost without saying that different individuals would have different reactions, or reflexes, when faced with such a questionnaire; they would draw on different kinds of previous experience and knowledge. And they would not necessarily all understand the questions in the same way neither, and so forth. This applies in fact to all sociological surveys; but working with an international population multiplies the impact of such differences on respondents' interpretation of the questionnaire. The most essential thing is to be aware of this, above all when it comes to the analysis, so as to avoid over-interpreting similarities in replies that are not in fact based on similarities in thinking, and to avoid partiality to schemata based solely on the majority culture among the survey's organizers. In view of all these reservations, it will be appreciated that the results at individual level must be treated with great caution. For analysis, everything in fact depends on the type of question: 'subjective' questions, such as the one that asked respondents how they rate the condition of philosophy education, can still be meaningful at a worldwide level whether or not the replies

(35) Question Q01: How would you generally qualify the state of philosophy teaching in your country?

(36) Question Q05: Is philosophy specifically taught in your country at primary level?

(37) Question Q13a: Is philosophy still taught at secondary level as a separate subject?

(38) Question Q31: Is philosophy taught as a separate discipline in higher education institutions?

(39) Question Q41a: Are there other associations, institutions, etc., that contribute to the teaching of philosophy in your country?

are representative, because they concern the sphere of the individual and the realm of feelings and perceptions. 'Objective' questions, on the other hand (for example 'Is there any philosophy teaching at the primary-school level?') essentially depend on a knowledge of the country under scrutiny – though this does not guarantee there will be no contradictory replies. The legitimacy of putting together replies of this kind is strictly dependant on the degree to which the survey obtains a representative response rate for the countries concerned.

The low number of responses to the survey (369) disallows any precise targeting of sub-populations. The number of analytic criteria that may be combined to interpret the various results is limited to one or two. At this level, the tables and curves are only reliable if read one way, in terms of general tendencies. Minimal interpretations, and fairly rough ones, will have to suffice for questions that, as we have seen, must be viewed in relative terms. Here, the open-ended questions and the additional suggestions and comments made in connection to the closed questions afford some appreciation of the regional and cultural differences involved, and of any consensus that may have materialized on a particular issue.

Apart from the level of the individual, we can consider a number of sub-populations. Considering the replies in relation to the respondents' professional profiles (question Q0c) certainly helps in explaining certain answers: for example, those concerning the merits of teaching philosophy. Then again, it is of course possible and desirable to analyze the distribution of the replies by country; indeed, analysis of national situations is of the essence in this survey. The country in which the respondent works (question Q0j) was chosen as the primary criterion for associating a given response with a given country. It should be noted that, in sampling terms, this analysis by countries is fraught with problems: it obliges us to work with some very small samples, and this unavoidable circumstance forces us to bring specially-designed solutions to bear on the country figures in order to make the national profiles comparable, as far as this is possible. As well as these sub-populations defined by exogenous criteria (on the basis of the respondents' characteristics), there are others that can be defined on the basis of the analysis itself. If some particular analysis suggests relevant indicators, it will then provide an opportunity to define certain sub-populations in an endogenous way. These 'thematic' sub-populations will be defined on the basis of issues inherent in the survey (the state of philosophy education or the degree of international connection of those involved, for example), and it is then highly worthwhile subjecting them to analysis in their turn. That is precisely what we have done in this summary chapter, which aims to produce the tools for a systematic analysis of the whole of the questionnaire. The questions can be grouped according to the kind of information required of respondents: identification and description of respondents; facts about the state of philosophy education; the respondent's feelings about the state of philosophy education and its evolution, in the recent past and in future; the merits attributed to philosophy education; the degree to which a country's philosophers are engaged in philosophy internationally; access to documentation; and questions concerning institutions; primary education; secondary education; higher education; and informal philosophy teaching.

One basic object of the survey was to observe the way UNESCO Member States behave when it comes to philosophy education: the organization of philosophy teaching, for example, which was one of the survey's main subjects and can only be approached at the national level. The geographical component is a variable that truly applies across the whole of the survey; as a result we may, and indeed must, interpret the survey at this level of observation, for this is one of the principal keys to its analysis. The shift from individual respondent to country as the unit of observation itself poses certain technical problems and important issues of interpretation.

From the ambiguities of a country-by-country analysis to the building of a synthesis of countries' situations

It must be borne in mind that the replies obtained through this survey are subjective and, above all, personal rather than official. Obviously, therefore, responses to some questions will at times be partly or totally at odds with the true situation of the country in question, all the more so where the number of respondents from that country is low. It also often happens that respondents from a single country provide quite different replies, even in the case of questions about 'objective' features of the state of philosophy education. Here, the greater the number of respondents from a country is the greater the divergence we are likely to see. This survey does not have the resources to reconstruct the official or 'real' condition of philosophy teaching in each country, nor indeed any such remit: that is not its object, and it would be an inadequate instrument for drawing up an inventory of that sort. The persons contacted as the survey's potential respondents have a very great range of profiles, and only some of them could claim to embody any kind of 'official' response from the country in question. Their contribution to the survey was based only on their own knowledge and opinions about the condition of philosophy teaching in their own country and in the world, from a strictly personal point of view. Individuals' characteristics and situations will affect their responses, not least their status, their professional and philosophical experience, their personal beliefs, and sometimes also their attitude to the survey itself and their intentions in completing it (to denounce a situation, to express dissatisfaction, or to express their lack of interest, for example). While it is inevitable that there will be contradictions and inconsistencies in the replies forthcoming from a single country, these can nevertheless be useful for the analysis; for in their own way they provide information about the state of philosophy teaching in that country, about people's positions and the current debates and tensions within the discipline. This is information which would not have emerged from a simple census of official reports and statements, but which becomes apparent and explicit once the contributors have time to express themselves and give free rein to their thoughts, not only in the answers to open-ended questions and in the suggestions and comments offered, but also in the concerted qualitative analysis that forms part of this investigation.

Putting the information together at country level

If we are to work at country level it is advisable to set ourselves rules for combining individual replies into a single-country summary. This is all the more necessary that the number of replies varies greatly from country to country, and this is then the only way of successfully making comparisons. There is a range of possibilities for constructing a synthesis, and which is chosen will vary from question to question; but as a general rule there are two problems which any such indicators need to overcome. Firstly, it is necessary to get beyond the inconsistencies among a country's respondents, and adopt a rule for expressing a clear position for the country. In the case of 'yes/no' questions, we generally chose the following indicator: the number of 'yes' replies as a percentage of all explicit replies ('yes' + 'no') for a given country. This was not a naïve choice: it works on the assumption that every 'yes' response is a voluntary act; and, crucially, by using explicit replies as the denominator it avoids confusing the answer 'no' with no answer at all. Secondly, the indicator must be independent of the number of responses from the country, a number which varies among the countries in the survey. For if we want to compare national situations it is important to work on the basis of information that does not take any account of these countries' relative preponderance. Here again it is a sufficient response to work in terms of percentages, provided we do not attach too much importance to the figures in themselves, for the range of variation of these percentages is greatly affected by the number of respondents in the country concerned. It is rather the dominant tendencies we should be looking at: a simple observation that 'yes' responses to a particular question are (or are not) in the majority is often quite enough for analysis and interpretation. Another level of synthesis is the combining of replies to a number of questions so as to construct a general indicator for the matters they concern; here the indicator is generally the number of questions to which responses from a country are 'positive' in the sense, for instance, that a majority answered 'yes'.

Conclusion: A ground-breaking survey

The essential object of this survey was to provide up-to-date information on the teaching of philosophy worldwide. Working on a global scale poses many challenges and requires certain ambiguities to be dealt with. A questionnaire addressed to people in every country of the world in fact presupposes a certain consensus that the subject of the survey does actually exist, and some agreement on how it is to be defined, as well as the terminology and concepts used within the survey. That is not easily achieved, of course, especially in view of the variety of cultures, the wide range of national traditions, and the wealth of different influences – religious, political, and other. This diversity would appear to be particularly noticeable in the case of a discipline such as philosophy, especially as the object of the survey is not philosophy itself but the teaching of philosophy. Here again there are clearly very marked cultural differences among regions and countries, in educational organization and teaching styles. Of course the very purpose of the survey is to review this situation; but in order to do so the questionnaire had to incorporate many preliminary assumptions, some of which can prove a hindrance to that purpose. Education is not organized in a uniform way around the world, and yet the questionnaire was largely based on the experience of the resource persons in the countries which responded. Accordingly, questions that are well-judged for one particular geographical area can be incongruous or incomprehensible in other places. UNESCO's experience in this domain has certainly kept these ambiguities within bounds; but other problems can arise, for instance, in regard to translating the questionnaire: vocabulary and syntax choices have a notorious impact on the answers given to questions asked in sociological surveys. We cannot, of course, measure their impact on this particular survey; but we may be quite sure that it is there. Cultural differences can also arise in the way people relate to technology: there may be different ways of using the Web and its tools in different cultures, just as there are differences in Internet access – the difference between broadband and dial-up, to mention only one.

This survey, then, is an important milestone, but it marks only one stage. It would only be an exaggeration to say that the work of extracting information from the results really begins with the end of this chapter. For there are some analyses that need a more sophisticated refining; a new version of the questionnaire needs to be drafted, taking observations and suggestions into account; the database of people connected with philosophy and its teaching around the world needs to achieve a denser coverage; and the survey would benefit from being offered again a few months from now to incorporate additional categories of returns. These are the tasks we face; and by tackling them we shall be in a position, on a regular basis and for the medium term, to have up-to-date information on the state of philosophy teaching around the world, and on the feelings and everyday experience of those most closely involved in it.

The UNESCO online questionnaire

I. GENERAL OVERVIEW

1. How would you generally qualify the state of the teaching of philosophy in your country? Tick the corresponding box

- ☐ Excellent
- ☐ Satisfactory
- ☐ Not too satisfactory
- ☐ Inexistent
- ☐ Other _____

2. Do institutional projects exist in your country that aim at:

Tick the corresponding box

> Reinforcing/Improving the teaching of philosophy

- ☐ Yes
- ☐ No

If yes, at what level:

- ☐ Primary
- ☐ Secondary
- ☐ Higher

If yes, please specify _____

> Limiting the teaching of philosophy

- ☐ Yes
- ☐ No

If yes, at what level:

- ☐ Primary
- ☐ Secondary
- ☐ Higher

If yes, please specify _____

> Eliminating the teaching of philosophy

- ☐ Yes
- ☐ No

If yes, at what level:

- ☐ Primary
- ☐ Secondary
- ☐ Higher

If yes, please specify _____

3. What are the recognised principal merits of the teaching of philosophy in your country[1]? Tick the corresponding box(es)

- ☐ Strengthening the autonomy of the individual
- ☐ Building a methodology
- ☐ Reinforcing knowledge
- ☐ Building up capacity for judgement
- ☐ Contributing to civic education
- ☐ Others

II. PRIMARY EDUCATION

First six (6) years of education

4. How many academic years does primary education count for in your country?

_____

5. Is philosophy specifically taught in your country at primary level? Tick the corresponding box

- ☐ Yes
- ☐ No

(1) Particularly with reference to official programmes and texts

6. If yes, in which year (grade)?

_____

7. In the case of philosophy taught specifically, can you indicate the main methods used?

- ☐ Initiation
- ☐ Discussion workshops
- ☐ Direct teaching
- ☐ Other

8. Is the teaching of philosophy envisaged to be introduced shortly at primary level in your country?

- ☐ Yes
- ☐ No

If yes, please specify _____

9. In your opinion, what is the objective of the teaching of philosophy at primary level?
Tick the corresponding box(es)

- ☐ Strengthening the autonomy of the individual
- ☐ Building a methodology
- ☐ Reinforcing knowledge
- ☐ Building up capacity for judgement
- ☐ Contributing to civic education

Others _____

10. Is there some experience in your country regarding the introduction to philosophy at pre-primary level (i.e. before primary education)?

- ☐ Yes
- ☐ No

If yes, can you briefly describe the objectives and methodologies used?

_____

III. Secondary Education

11. In which year(s) of secondary education is philosophy taught?
Tick the corresponding box(es)
Secondary education
First part (first years of secondary education)

- ☐ 1st year
- ☐ 2nd year
- ☐ 3rd year
- ☐ 4th year

Second part (last years of secondary education)

- ☐ 5th year
- ☐ 6th year
- ☐ 7th year

12. In your opinion, what is the objective of the teaching of philosophy at secondary level? Tick the corresponding box(es)

- ☐ Strengthening the autonomy of the individual
- ☐ Building a methodology
- ☐ Reinforcing knowledge
- ☐ Building up capacity for judgement
- ☐ Contributing to civic education
- ☐ Others _____

13. Is philosophy still taught at secondary level as a separate subject?
Tick the corresponding box

☐ Yes
☐ No

If yes, is the teaching of philosophy tailored according to the specialisations (orientations) of students in their secondary education?

☐ Yes
☐ No

If yes, in which type of secondary education is philosophy taught?
Tick the corresponding box(es)

General secondary education

Option "science"	Option "literature"	Option "economics and social sciences"
☐ Yes	☐ Yes	☐ Yes
☐ Obligatory	☐ Obligatory	☐ Obligatory
☐ Optional	☐ Optional	☐ Optional
☐ No	☐ No	☐ No

Technical and professional secondary education

☐ Yes
☐ Obligatory
☐ Optional
☐ No

14. What is the exact title of the course taught?

Level of teaching	Exact title of the course If the title is not «philosophy», please indicate the one used.
First part (first years of secondary education)	_____
Second part (last years of secondary education)	
Technical and professional secondary education	_____
General secondary education	_____
- Option « science»	_____
- Option « literature»	_____
- Option « economics and social sciences»	_____

15. If philosophy is not taught in your country at secondary level as a separate discipline, is its introduction envisaged in the short term?

☐ Yes
☐ No

If yes, in which type of secondary education? Tick the corresponding box(es)

General secondary education

☐ Option «science»
☐ Option «literature»
☐ Option «economics and social sciences»
☐ Technical and professional secondary education

16. Would you say that in your country philosophy is also taught in the framework of other courses/disciplines such as:
Tick the corresponding box(es)

Course		
Literature	☐ Yes	☐ No
History	☐ Yes	☐ No
Moral education	☐ Yes	☐ No
Religious education	☐ Yes	☐ No
Civic education	☐ Yes	☐ No
Sciences	☐ Yes	☐ No

Please explain: _____

17. Was the teaching of philosophy interrupted / provisionally suspended / replaced by another course judged to be one and the same / reformed in the last 20 years?

Action	Official motive(s)
☐ Interrupted	_____
☐ Provisionally suspended	_____
☐ Replaced by another course judged to be one and the same	_____
☐ Reformed	_____

18. How many hours per week are in average dedicated to philosophy in the secondary education? Tick the corresponding box(es)

	General secondary education	Technical and professional secondary education
0h	☐	☐
1h –2h	☐	☐
3h – 4h	☐	☐
5h – 6h	☐	☐
More than 6h	☐	☐

19. Do all philosophy professors at secondary level have university degrees in philosophy?

☐ Yes
☐ No
☐ Not as a necessity

What are the degrees required to teach this discipline?

_____

20. Do philosophy professors at secondary level benefit from continued training (seminars for the renewal of knowledge)?

☐ Yes
☐ No
☐ Not necessarily

21. Are official handbooks available to philosophy professors in secondary education for the teaching of the discipline?

☐ Yes
☐ No

If not, what other materials are being used? _____

22. Are official handbooks available to students in secondary education for the study of philosophy?

☐ Yes
☐ No

If not, what other materials are being used? _____

23. In what way is philosophy most often taught at secondary level? Tick the corresponding box(es)

☐ Traditional courses (lectures)
☐ Reading and critical analysis of philosophical texts
☐ Discussions/ Debates with the participation of students
☐ Other: _____

24. What are the pedagogical tools most frequently used by philosophy professors at secondary level?

- ☐ Philosophy handbooks
- ☐ Files produced by the professor (with excerpts from texts, etc.)
- ☐ Other : _____

25. How is the knowledge of the students evaluated in practice?

- ☐ Written work
- ☐ Oral examination
- ☐ Evaluation of participation in debates / discussions
- ☐ Presentations (on a notion, a philosopher's work, etc.)
- ☐ Other : _____

26. Is, in secondary education, the accent placed primarily on one of the following aspects: Tick the corresponding box(es)

Dimensions of the teaching of philosophy	Type of teaching			
	General Secondary education			Technical and professional secondary education
	Option "science"	Option "literature"	Option "economics and social science"	
Strengthening the autonomy of the individual (Studying ethics and values)				
Building a methodology (Developing capacities for logical thinking)				
Reinforcing knowledge (History of philosophy and of ideas)				
Building up capacity for judgement (The place of philosophy in reflection on contemporary problems)				
Contributing to civic education (Deepening certain notions)				

27. What place is given to local philosophers or to philosophers close to your culture in the philosophy programmes in your country?

- ☐ Very important
- ☐ Not very important
- ☐ Negligible

Please specify: _____

27bis. Are the other philosophical traditions taught at secondary level in your country?

- ☐ Yes
- ☐ No

Access to publications and documentation

28. How would you qualify, in general terms, the documentary resources on philosophy in the libraries / documentation centres of the institutions of secondary education?

- ☐ Excellent
- ☐ Satisfactory
- ☐ Not too satisfactory
- ☐ Inexistent
- ☐ Other: _____

28bis. Can you say that there are significant inequalities in the availability of these documentary resources?

- ☐ Yes
- ☐ No

If yes, on what basis?

- ☐ Urban / Rural
- ☐ Private / Public

29. In your opinion, what is missing the most in terms of documentary resources on philosophy in the libraries / documentation centres of the institutions of secondary education: Tick the corresponding box(es)

- ☐ Philosophy encyclopaedias
- ☐ Philosophy dictionaries
- ☐ Philosophy anthologies
  - ☐ Translations of the original works of philosophers
  - ☐ Periodicals specialised in philosophy
- ☐ Introductory works on philosophy
- ☐ IT support materials
- ☐ Documents in the national language
- ☐ Documents in a foreign language
- ☐ Other: _____

30. Do students have access to Internet in your institution?

- ☐ Yes
- ☐ No

IV - Higher Education

31. Is philosophy taught as a separate discipline in higher education institutions?

- ☐ Yes
- ☐ No

32. In which faculties is philosophy taught?

- ☐ Faculty of philosophy
- ☐ Faculty of letters
- ☐ Other: _____

33. What types of philosophy degrees are awarded in the higher education?

Tick the corresponding box

- ☐ Bachelor's degree in philosophy
- ☐ Master's degree in philosophy
- ☐ Research degree in philosophy
- ☐ PhD in philosophy

34. Can you give an estimate as to the number of universities in which philosophy is taught?

In numbers:

- ☐ 0
- ☐ 1 - 5
- ☐ More than 10

In percentage:

- ☐ 0 %
- ☐ 20%
- ☐ More than 20%

35. Is philosophy also taught in private universities?

☐ Yes
☐ No
If yes, in how many: _____

36. Do you think that philosophy has been taught less in the universities of your country in the last few years?

☐ Yes
☐ No
Please specify the motives: _____

37. What are the job opportunities for students with university degrees in philosophy?

☐ Teaching
☐ Research
☐ Private sector
☐ Other: _____

Access to publications and documentation

38. How would you qualify, in general terms, the documentary resources on philosophy in the libraries / documentation centres of the institutions of higher education?

☐ Excellent
☐ Satisfactory
☐ Not too satisfactory
☐ Inexistent
☐ Other: _____

39. In your opinion, what is missing the most in terms of documentary resources on philosophy in the libraries / documentation centres of the institutions of higher education: Tick the corresponding box(es)

☐ Philosophy encyclopaedias
☐ Philosophy dictionaries
☐ Philosophy anthologies
☐ Access to philosophical works:
  ☐ Translations of the original works of philosophers
  ☐ Periodicals specialised in philosophy
☐ Publications popularising philosophy
☐ CD ROMs
☐ Documentation in the national language
☐ Documentation in a foreign language
☐ Other: _____

40. How would you qualify the use of Internet in the teaching of philosophy in your country?

☐ Excellent
☐ Satisfactory
☐ Not too satisfactory
☐ Inexistent
☐ Other: _____

V- Institutions

41. Are there other associations, institutions, etc., that contribute to the teaching of philosophy in your country?

☐ Yes
☐ No
Please specify: _____

42. If yes, do they organize training seminars for professors teaching in secondary and/or higher education institutions, and public debates?

☐ Yes
☐ No
Please specify: _____

VI - Informal Teaching
Dissemination of Philosophical Debates

43. Are there in your country any practices that contribute to the promotion of philosophical debate?

☐ Public conferences in philosophy
☐ Cafés philosophiques
☐ Events: « Days » dedicated to philosophical debate
☐ Other:
Please specify: _____

44. What space do the media in your country, including the press, give to philosophical debate?

☐ None
☐ Little
☐ Some (periodically)
☐ A lot

VII - International Cooperation

45. Would you say that the philosophy professors and researchers from your country regularly participate in research networks (seminars, symposiums, meetings of specialised societies, etc.) at regional and international level?

☐ Yes
☐ No

46. If not, could you explain the reasons?

☐ Lack of means
☐ Political difficulties
☐ Little access to information
☐ Other: _____

47. Would you say that researchers in your country are sufficiently represented in world congresses on philosophy that take place every five years?

☐ Yes
☐ No

48. Would you say that researchers in your country are sufficiently represented in international philosophical associations?

☐ Yes
☐ No

49. Is there a programme of international academic exchange for philosophy in your country?

☐ Yes, for professors
☐ Yes, for students
☐ No

50. Do scholarship programmes for research promoting particularly promote the international mobility of researchers and students exist in your country?

☐ Yes, for professors
☐ Yes, for students
☐ No

POINT OF VIEW

'It is especially needful to make once again a serious business of philosophy'

Georg Wilhelm Friedrich Hegel,
Preface from The Phenomenology of Spirit (1807)

Having read with great interest the many analyses and ideas presented in this study, the Reading committee wished to offer its reflections with regard to the scope of this work.

At the end of what constitutes one stage in a long-term process, what can we draw from the experience represented by this study? What have we learnt? What are its lessons for tomorrow? The vastness of the subject naturally reflects the vastness of the philosophies of the world today. 'Philosophies', because it concerns, as it always has and always will, a multiple vision – we cannot limit it to any one vision of philosophy; even less, to a 'pre-eminent' philosophy. A truly reflective, demanding exercise, one that is formative and ideally liberating, philosophy comes in a variety of guises, arising from the diverse methods, understandings and inflections that have developed from different cultural, political, historical or religious traditions. The broad compass of the present undertaking serves to illustrate the myriad facets of this discipline, which is sometimes taught as a distinct subject, sometimes as an element within other disciplines, such as literature, ethics, history or the sciences. In some cases, sadly, it is absent from the education system entirely.

One of the great merits of this study is that it has reminded us with force and conviction that philosophy is not *sophia* – at once science and wisdom – it is the desire for, the search for, *the love of* this *sophia*. Only zealots or the ignorant cling to their certainties, whereas the philosopher is a pilgrim in quest of the truth. Today, at a time when science is seen to constitute the essence of our knowledge, and technology the essence of our capacities, philosophy seems a resolutely reflective discipline. As concerns science, philosophy promotes a critical reflection on the foundations of this knowledge. As concerns technology, wisdom, in the modern sense, is a critical reflection on the conditions in which technological capacities are developed and used. Philosophical teaching is defined as bringing freedom into the exercise of critical thinking – and through critical thinking, exercising freedom. It goes without saying, thinking in this case is guided thinking: the pupil and the student are not left to find their way alone through the vastness of knowledge and the practice of philosophy. This objective, which could be said, in a way, to be that of any teaching – if teaching is to be understood as instruction, the transmission of knowledge or specific skills, and a preparation for social and professional life – should and does direct the teaching of philosophy. Because it is a question of making rational judgements and not simply expressing opinions, because it is not only a question of knowing, but of understanding the meanings behind, and the principles of

this knowledge, this objective requires time – a substantial amount of time. It is a long and difficult process, even when supported by solid instruction and rigorous, open, autonomous reflection.

The genuine vitality that we see in the teaching of philosophy today is cause for hope and enthusiasm. This is not to ignore the criticisms that some can address in relation to the state of philosophy teaching today, nor its limits or the efforts to curb or check its practice that we find in some places. But the many initiatives being carried out in this field – from philosophy for children to innovative practices such as philosophical classes and workshops being introduced in businesses or prisons – illustrate a real presence of philosophy and of its teaching today, even though these are non-traditional practices. Indeed, as Roger-Pol Droit judiciously pointed out to us, why should one be surprised by the teaching of philosophical practices when one does not wonder about the teaching of calculus, which is not the entirety of mathematics? A non-traditional teaching for a non-traditional discipline. Its variety of forms, and especially the range of openings they lead to, are in this respect very clear according to the countries they are found in. One cannot but notice, and this is of course something we are delighted to see, that philosophy leaves few indifferent. Even if at times some seek to minimize it, to mask it behind other disciplines (such as literature), it can and must enjoy a special place in the intellectual and critical development of the child, the pupil, the student. It is through their contact with this difficult but eminently formative discipline that these adults in the making earn the battle stripes of their autonomy. The debate over whether to prioritize a historical approach to the teaching of philosophy or an approach based on themes or concepts continues. Here again, as philosophy teaches us, it is the dialectics of the argument that must be sought. It is neither a question of dwelling exclusively on lists of authors, famous or less so, nor of concentrating on concepts that are often difficult to understand when removed from any contextual base. The two approaches should, rather, be able to nourish one another and to lead to a creditable stability.

Other crucial issues were tackled in this study. The question of how to institutionalize and give more recognition to philosophical practices that, leaving the school or university context, have been introduced into other situations where philosophical reflection and teaching also have their place, even if on the surface they seem distant from this discipline. The question of the careers that students and doctoral candidates in philosophy could hope to pursue was also the object of in-depth analysis. This examination of the state of the art of philosophy teaching today allowed us to highlight the great variety of doors that can open to philosophy graduates: in journalism, communications, publishing, human resources, or within international governmental or non-governmental organizations. Here again it comes down to a question of balance, one that is often difficult to reach. How is the teaching of philosophy to be accorded the value it deserves without drowning it or diluting it in other disciplines, considered to be – wrongly or rightly – more profitable and more practical, and therefore more relevant? How can one find a *modus operandi* between educational curricula, which are often determined at the governmental level, and the necessary academic freedom of teachers? This raises the question of textbooks and teaching manuals. How are we to give due recognition to the contributions and the heritage of the thinkers who preceded us without remaining prisoners to this canon, and at the same time support the contribution that philosophy can make towards understanding contemporary problems? The discipline of philosophy must overflow its banks, so to speak, so that it can be applied within all other disciplines and enable the keen analysis of the problems faced by the world today. Philosophical research must be understood to be a requirement for innovation and a source of intellectual creativity that cannot be constrained by prejudices or rigid norms. Here a new field of study suggests itself. Philosophy is not an idealistic, abstract concern, but a call to modify real situations. Philosophy is anything but monolithic, fixed and immutable. Continually changing, like the phoenix that unceasingly arises from its own ashes, philosophy feeds itself and is forever being created anew. In this respect, perhaps it

would be advisable to repeat this UNESCO survey, focusing this time on the state of philosophical research throughout the world, as was done in the 1978 study reviewed by Paul Ricoeur in *Main Trends of Research in the Social and Human Sciences* (edited by Jacques Havet)[1].

Philosophy, particularly in its teaching, must welcome diversity and other world views. What indeed is the use of accumulating university diplomas if one does not have the capacity to listen and be enriched by philosophical dialogue, and thus by the views of others? What is the point of intellectual expertise if it cannot be shared? What does the statute – sometimes self-awarded – of 'philosopher' mean, if egoism takes precedence over a desire to present one's ideas and open them to debate? To offer oneself up to the critique of others is the very essence of philosophy and its teaching; this must be repeated continually if one hopes to escape the false peace of clinging to ideas believed to be eternally true.

To all those concerned about finding new directions for the teaching of philosophy: let us dream and invent aloud.

The Reading committee

(1) Jacques Havet, (ed.), *Main Trends of Research in the Social and Human Sciences*. Paris/La Haye/New York, Moutan Éditeur/UNESCO, 1978, Part 2, Vol. 2, pp. 967–1645. See also Patrice Vermeren, *La philosophie saisie par l'UNESCO*. Paris, UNESCO, 2003. www.unesco.org.

ANNEXES

Annex 1:
Committee of experts - Reading committee

Committee of experts

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University Professor in Education Sciences. Director du CERFEE (Montpellier 3, France). Editor-in-chief of *Diotime-L'Agorà*, an international review of didactics of philosophy.

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Annex 3:
Glossary

The definitions in this glossary reflect the terminology used by the authors of this study.

A

Activity of philosophical nature
Any activity that relates to philosophy and its practice.

C

Cognitive
Related to, or based upon, the function or the mental process of the acquisition of knowledge. Cognition is characterized by certain processes such as attention, language/symbols, judgement, reasoning, memory and problem-solving.

Cognitive sciences
A set of scientific disciplines aiming at the study and understanding of the mechanisms of human, animal or artificial thought, and more generally, of every cognitive system, namely every complex system of the processing of information capable of acquiring, conserving and transmitting knowledge. Cognitive sciences are based on the study and modelling of phenomena as different as perception, intelligence, language, calculation, reasoning or consciousness. Being interdisciplinary, cognitive sciences use data originating from numerous scientific and engineering branches and in particular from linguistics, anthropology, psychology, neuroscience, philosophy and artificial intelligence.

Community of enquiry / inquiry
A method of work promoted by the philosopher Matthew Lipman from the United States, by which a children's classroom group is put into a situation of cognitive interactions. After reading an excerpt of a novel, the children select a question related to it and then discuss it in a rational, constructive and rigorous manner. The expression 'community of enquiry' is drawn from the publications of Charles Peirce and John Dewey.

Concept
An abstract or general idea, a unit of knowledge constituted by abstraction on the basis of traits or properties common to a set of objects, relations or entities.

Critical thinking
Critical thinking helps decompose a situation, a concept, a theory or a system of thought into its most simple expression, in order to reflect their multiple meanings, underlying intentions and the primary stakes. It is not only about putting the pieces of a problem together – in a systematic manner – and comparing all of its aspects, but also about envisaging the cause-and-effect relationships (if–then) that can help resolve the problem. This also includes the use of rigorous logic and methodology that allow realistic solutions to be reached. Critical thinking aims to detect the underlying reasons for taking a particular position, the effects of each decision and the limits of all conceptual systems – notably by comparing them to other ways of constructing reality.

Culture of peace
According to the United Nations resolutions A/RES/52/13 and A/53/243, the culture of peace is a set of values, attitudes, behaviours and modes of life that reject violence and prevent conflicts by attacking them at their source with dialogue and negotiation among individuals, groups and states.

Curriculum
A curriculum designates the conception, organization and programming of teaching and learning activities according to a particular educational level or course. It unites the expression of objectives, contents, activities and methods of

learning, as well as the methods and means used to evaluate the knowledge acquired by students. The design of a curriculum echoes educational objectives that in turn reflect social objectives. Curricula lead to behaviours and practices that are anchored in a given educational reality. For this reason, a curriculum is based on certain objectives that are then concretized into practical form. The degree to which a curriculum is prescribed (that is, how much room is given to teachers to personalize their curricula) varies from one country to another, according to the training of teachers and to the level of autonomy that this training envisages.

Dialectic

From the Greek *dialegesthai* – to converse, and *dialegein* – to sort, to distinguish. This word has the same etymology as 'dialogue' and means etymologically to pass from one part – an object, a notion, a problem – to another by the means of language and reason (*logos*, in Greek). A dialectic is a thought process that deals with apparently contradictory prepositions, basing itself on such contradictions in order to arrive at new prepositions, which in turn lead to the reduction, the resolution or the explanation of the initial contradictions. 'Hegel's dialectic' is a thought process that consists of confronting opinions, claims, ideas or theses that are apparently contrary or contradictory, and in showing how they are related by links of complementarity, unity or identity.

Didactics

The study of the process of teaching and learning a particular discipline. One example is the didactics of philosophy. To the contrary of pedagogy, which is centred on the transversal methods used in different disciplines (such as group work), on the ethical and affective dimension of the educational relationship, and on the management of group dynamics, didactics focuses primarily on the students' relationship with the content of the discipline and on the ways in which the teacher imparts this knowledge.

Didactics of learning to philosophize

An orientation in the didactics of philosophy that focuses on the way in which an individual or a group (of children, adolescents or adults) can learn to philosophize at school or outside of the classroom. The term also refers to the steps that a teacher or facilitator takes to accompany this learning process – namely the situations, devices, tools, support materials, etc., that he or she uses.

Discussion à visée philosophique (DVP) - Philosophically directed discussion

A French term that indicates a democratically organized debate on a philosophical question among students in a classroom (in which participants are given specific roles, such as chair or secretary of the session, and follow particular rules of debate, such as allowing each participant a certain time to speak). The teacher assures the DVP meets certain intellectual requirements: such as problem-solving, conceptualization and rational argumentation. This method is inspired from concepts of cooperative pedagogy (Célestin Freinet, Fernand Oury), the community of enquiry (Matthew Lipman), and the definition of requirements in the model of philosophizing (Michel Tozzi).

Dogmatic teaching

A type of teaching that delivers or transmits knowledge deemed to be the absolute and definite truth, without developing a critical approach. Such knowledge is often conveyed in a peremptory, authoritative and categorical manner to circumvent any questioning.

Education

The global teaching or training that an individual receives in various areas (religious, moral, social, technical, scientific, medical, etc.).

Ethics

Ethics can be understood in two ways. For some philosophers, ethics refers to a series

of moral and non-obligatory rules founded on universal values – such as the respect of the individual – and inspired by principles of human rights. In this sense, ethics is a normative definition of human behavior, whose objectives are to impart the 'right knowledge' that leads to 'correct' action. In a rather different sense, ethics is often understood as the concrete application of principles that guide human life in its different activities: the art of good conduct, both in private and professional life.

H

Hard sciences

The prototype of a hard science is mathematics. Hard sciences are based on the scientific or hypothetico-deductive method, involving experimental, quantifiable data and with a focus on accuracy and objectivity. The language is univocal: formulated with precision, excluding all incertitude and ambiguity, and aiming at accuracy – unlike the experimental sciences, which incorporate approximation in their calculations. Despite certain attempts in logic using syllogistic reasoning (as in the work of Aristotle) or 'demonstration' (as in Spinoza's *Ethics*), philosophy is not a hard science, because one can only think with, in and through language, which by its very nature has multiple meanings.

K

Kairos

Kairos is an ancient Greek word meaning 'the right or opportune moment'. It qualifies the favourable instant: 'Now is the good moment to act'. It differs from the linear conception of time, or *chronos*, and creates depth in the instant. The philosopher-facilitator is very sensible to *kairos*, as a moment in which a conceptual distinction, a question, or an effort to find a definition or a refutation surfaces within a group, and which the facilitator seizes in order to exploit it philosophically.

L

Learning

A set of activities that aim at acquiring and deepening theoretical and practical knowledge, or at developing competences, skills or behaviours.

M

Maieutics

To the ancient Greeks, maieutics referred to the midwife's art of assisting in giving birth. In philosophy, Socrates defined his activity as being 'the art of assisting in giving birth to truth'. Although Plato often associates maieutics, or the Socratic method, with recollection (according to which the mind is already impregnated with knowledge at birth), a second interpretation is also possible: to bring ideas into the light, to bring out awareness, by directed questioning in the form of dialogues through which participants learn to think for themselves – to discard fixed ideas and to re-evaluate their opinions.

Moral teaching

A type of teaching motivated by religious or secular objectives, established in certain countries in order to transmit to students principles of action relating to moral consciousness, civility or citizenship. The teaching of morality aims at enabling students to formulate and be aware of a hierarchy of values.

Morality

Morality is, from an anthropological and sociological point of view, a set of principles of judgement, of rules of conduct relative to the good and the bad, of obligations, of values sometimes established as a doctrine, that a society gives to itself and that impose themselves both on the individual and the collective consciousness. These principles vary according to the culture, beliefs, living conditions and needs of a society. From a philosophical point of view, morality concerns either an intimate conviction that draws on universal principles of judgment or, to the contrary, judgments relative to a given social group.

O

Ontology

Derived from *ontos* - 'being' or 'existence - ontology is a branch of philosophy that studies conceptions of reality and the nature of being through categories, principles and characteristics. Philosophy deals with general ontology, which refers to all existence. There are also partial ontologies, specific to a particular field (such as physics, chemistry or history) and spiritual, religious, subjectivist, existentialist, formal and systemic ontologies. Other examples include the ontology of ideas, of information or of social existence. General ontology (ontology of the material world) is structural and phenomenological. It refers to all stages and zones of existence, including the mental, psychological and social.

P

Pedagogy

Pedagogy can refer to the science of education, or to methods or strategies of education. The term derives from the Ancient Greek words *paidos*, meaning 'child', and *ago*, 'to lead'. In Antiquity, the pedagogue was a slave that accompanied a boy to school, carried his things and also helped him memorize his lessons and do his homework. This is where the modern meaning of the term comes from, namely to accompany children in their learning and, more generally, in their education.

Philosophical concept

A construction of the mind through which one understands the real, inserted in a conceptual framework from which it takes its meaning.

Philosophical educability

A cognitive potentiality, the developmental possibility of acquiring skills in critical and creative thinking from as early as the early childhood years, on the condition that an appropriate setting for learning is established.

Philosophical practice

A general term used to group different ways of putting philosophizing into practice. These practices are defined and distinguish themselves from academic philosophical activities by the following characteristics, which vary in intensity according to the specific practices: philosophical practice is above all the constitutive activity of a thinking subject, be it individual or collective; in general, philosophical practice involves the dialogical dimension of the philosophical activity; it is open to all, as it does not require any prior knowledge, although its practice involves the collaboration of a competent person; it makes far less reference to the history of the discipline and erudition than does academic philosophy; it develops a culture of questioning more than a culture of response, and favours exchange and discussion to facilitate the development of the student-philosophers understandings and opinions. The philosophical practices are distinguished among themselves by the public they target and their methodologies, as well as in their philosophical assumptions.

Philosophy

The definition of the term 'philosophy' used in this publication reflects the meaning that the authors wished to employ for their analyses. As an academic discipline, philosophy can be difficult to define – where it designates a taught subject or a type of pedagogical activity. On one hand, one can find activities with a philosophical dimension in courses where the word 'philosophy' itself is absent, namely courses in morality, ethics, citizenship, sometimes as part of theological courses or courses in religion, when they refer to non-dogmatic teaching. On the other hand, one may sometimes be perplexed as to what is termed 'philosophy', as such teaching in some educational systems would not necessarily aim at developing the reflective capacities of students.

To avoid reducing the meaning of the word 'philosophy' – whose definition itself is philosophical – the authors of this study have stressed the questioning aspect of philosophy. Indeed, philosophy incessantly questions itself as to what it is not: morals, science, etc. It also questions itself as to what it really is: A certain type of knowledge? But which one? A practice? But what kind

of practice? And it receives various responses from different philosophers: to think by oneself or to live with wisdom; to interpret the world or to transform it; to conform to the world's order or to revolutionize it; to aim at pleasure or at virtue; to learn to live or to die; to think with concepts or with metaphors? The responses to such questions, and thus the conception or the practice of philosophy, vary significantly across the different cultures of the world.

Philosophy workshop

A method of group work, oral and/or written, which consists in working on deepening, analysing and questioning ideas, and developing concepts through the confrontation of ideas. This can be done through the interpretation of a text, specific exercises or rigorously steered discussions. This form of group work, promoted by many different practitioners of philosophy, such as Oscar Brenifier and Anne Lalanne in France or Beate Børresen and Øyvind Olsholt in Norway, claims to prioritize philosophical rigour and philosophical knowledge over a more 'democratic' focus or the emphasis on a simpler exchange of ideas that is found in, for example, the community of enquiry, the French *café philosophique* or the philosophically directed discussion (*discussion à visée philosophique* - DVP), or in other philosophical methods influenced by psychology or by the education sciences.

R

Reflective analysis

Based on the work of Jules Lagneau, a disciple of Jules Lachelier, reflective analysis consists of contemplating on the subject of any thought in order to release the conditions of all thought and discover its essential characteristics. Going from one condition to another, it finds what forms the unity of thought, its necessity, its universality, its spontaneity and its auto-regulation.

Reform

A reform is a slow and peaceful change of institutions whose objective is, according to its advocate, to improve the situation of the moment. It is contrary to revolution, which is a rapid and generally violent change. In the educational system there are reforms of the system's structure, as well as programme reforms related to the content taught.

S

Sapere aude

In his famous essay, 'Answering the question: what is Enlightenment?', Immanuel Kant gives the following definition: 'Enlightenment is man's emergence from self-imposed immaturity for which he himself was responsible. Immaturity and dependence are the inability to use one's own intellect without the direction of another. One is responsible for this immaturity and dependence, because its cause is not a lack of intelligence, but a lack of determination and courage to think without the direction of another. Sapere aude! Dare to know! is therefore the slogan of the Enlightenment.'

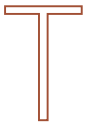
Social and human sciences

A set of sciences whose subject is the human being and human groups, and all their actions, organizations and relations. Examples of social and human sciences include anthropology, philosophy, history, geography, law, sociology, psychology and linguistics. Human sciences essentially examine the dynamic relations of human beings with their social, physical, cultural, economic, political and technological environments. In this complex world of constant evolution, they can help students become active and responsible citizens in their communities, at the local, national or global level.

Socratic dialogue

Written almost immediately after the death of Socrates (399 BC), the dialogues were Plato's testimony of the numerous discussions that his teacher habitually conducted with his students. Plato's primary objective was to perpetuate, in its most vivid form, the example of a man who had been a mentor of philosophical thought. The dialogues are not statements of Truths, but rather a progression of thinking that Socrates leads his interlocutor through, a process of orientation or disorientation, by challenging

the student's ideas. This is why the first dialogues written by Plato are aporimes (discussions that come to a stalemate). In this context, Plato is situated as the opposite of Aristotle, who expresses his thought under the form of treatises, a latter-day 'canonic' form of Western philosophy. In a more specific sense, the Socratic dialogue is a method of group discussion established by the German philosopher Leonard Nelson.



Teaching

This term refers to a specific mode of education, that of developing the knowledge of students with the aid of signs. In French, 'signs' (*signes*) and 'teaching' (*enseignement*) derive from the same Latin root. Used for the acquisition of knowledge, these signs refer to spoken and written language. Thus, teaching is a specific mode of education that one finds in modern schooling and by which the teacher transmits knowledge verbally and/or actively. *Teaching is therefore educating, but educating is not necessarily teaching.* One can also consider that the method of trial and error is a means of teaching. The role of the teacher is here to make sure that the students progress in their learning.

Annex 4:
Some useful bibliographical references

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The teaching of philosophy as revealed by UNESCO's online self-administered survey (Chapter V)

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UNESCO Documents and Publications, http://unesdoc.unesco.org/ulis/index.html

Annex 5:
List of used acronyms

Introductory parts

CIPh	Collège International de Philosophie - International College of Philosophy (France)
FISP	Fédération Internationale des Sociétés de Philosophie - International Federation of Philosophical Societies
ICPHS	International Council for Philosophy and Humanistic Studies
IIP	Institut International de Philosophie - International Institute of Philosophy (France)
NGO	Non-governmental organization

Pre-school and primary levels (Chapter I)

ACER	Australian Council for Education Research (Australia)
ACPC	Austrian Center for Philosophy with Children and Youth (Austria)
APPEP	Association des Professeurs de Philosophie de l'Enseignement Public - Association of P˙rofessors of Philosophy in the Schools (France)
CAPS	Center for the Advancement of Philosophy in the Schools (United States of America)
CELAFIN	Centro Latinoamericano de Filosofia para Niños - Latin American Center for Philosophy for Children
CFP	Centres de formation permanente - Centres of Continuous Education (France)
CIREP	Centro Interdisciplinare di Ricerca Educativa sul Pensiero - Interdisciplinary Centre for Educational Research on Thought (Italy)
CPIE	Centre for Philosophical Inquiry in Education (Malaysia)
CRIF	Centro di Ricerca per l'Insegnamento Filosofico - Centre for Research in Philosophy Education (Italy)
CYP	Children and Youth Philosophers Centre (Norway)
DJFPK	Deutsch-Japanische Forschungsinitiative zum Philosophieren mit Kindern - German-Japanese Research Initiative on Philosophizing with Children (Germany / Japan)
DVP	Discussion à visée philosophique - Philosophically directed discussion
FAPCA	Federation of Australasian Philosophy for Children Associations
FAPSA	Federation of Australasian Philosophy in Schools Associations
GrupIREF	Grup d'Innovació i Recerca per a l´Ensenyament de la Filosofia - Group for Innovation and Research in the Teaching of Philosophy (Spain)
IAPC	Institute for the Advancement of Philosophy for Children (United States of America)
ICPIC	International Council for Philosophical Inquiry with Children
IRRE	Istituto Regionale Ricerca Educativa - Regional Institute for Educational research (Italy)

IUFM	Instituts de formation des maîtres - Institutes of Teacher Education (France)
NAACI	North Atlantic Association for Communities of Inquiry
OFSTED	Office for Standards in Education, Children's Services and Skills (United Kingdom)
PhARE	Analyse, Recherche et Education en Philosophie pour Enfants - Analysis, Research and Education in Philosophy for Children (Belgium)
PhD	Philosophiae Doctor - Doctor of Philosophy
PwC	Philosophy with Children
P4C	Philosophy for Children
SAPERE	Society for Advancing Philosophical Enquiry and Reflection in Education (United Kingdom)
SEPFI	Sociedad Española de Profesores de Filosofía de Instituto - Spanish Society of Philosophy Professors (Espagne)
SOPHIA	European Foundation for the Advancement of Doing Philosophy with Children
UNSW	University of New South Wales (Australia)

Secondary education (Chapter II)

ACIREPH	Association pour la Création des Instituts de Recherche sur l'Enseignement de la Philosophie - Association for the Creation of Institutes of Research for the Teaching of Philosophy (France)
AIPPh	Association Internationale des Professeurs de Philosophie - International Association for Philosophy Teachers
B.A.	Bachelor of Arts
CAES	Certificat d'aptitude à l'enseignement secondaire - Certificate of Aptitude in Teaching at Secondary Level (Senegal)
CAPEN	Certificat d'aptitude pédagogique de l'École Normale - Certificate of Pedadogical Aptitude from the École Normale (Madagascar)
CAPES	Certificat d'aptitude au professorat de l'enseignement du second degré - Certificate of Aptitude in Teaching at Secondary Level (Central African Republic / Congo / France / Niger)
CBC	Ciclo Básico Común - Common Basic Cycle (Argentina)
CEGEPS	Collèges d'enseignement général et professionnel - General and Professional Teaching Colleges (Canada)
CONCYTEC	Consejo Nacional de Ciencia y Tecnología - National Science and Technology Council (Peru)
ECTS	European Credit Transfer System
EPS	Espacio de Reflexión sobre los Saberes - Space of Reflection on Knowledge (Uruguay)
FISP	Fédération Internationale des Sociétés de Philosophie - International Federation of Philosophical Societies
FRG	Federal Republic of Germany (formerly West Germany). Founded in 1949 and reunited with the German Democratic Republic (GDR) in 1990 (Germany)
IFD	Institutos de formación docente - Teacher Training Institutes (Uruguay)
ILFKP	Istanbul Liseleri Felsefe Kulupleri Platformu - Istanbul High Schools Philosophy

	Clubs Platform (Turkey)
IPA	Instituto de Profesores Artigas - Teacher Training Institute (Uruguay)
IPO	International Philosophy Olympiades
LCE	Ley de Calidad de la Educación - Law on the Quality of Education (Spain)
LDB	Lei de Diretrizes e Bases da Educação - Law on the Directives and Bases of Education (Brazil)
LOE	Ley Orgánica de la Educación - Organic Law on Education (Spain)
LOGSE	Ley de Ordenación General del Sistema Educativo - Law on the General Planning of the Education System (Spain)
M.A.	Master of Arts
OC	Option complémentaire - Supplementary option (Switzerland)
OEI	Organización de Estados Iberoamericanos para la Educación, la Ciencia y la Cultura - Organization of Ibero-American States for Education, Science and Culture
OS	Option spécifique - Specific option (Switzerland)
PGDE	Postgraduate Diploma in Education (Botswana)
PNEF	Plan national d'éducation et de formation - National Education and Training Plan (Haiti)
RRM	Règlement de reconnaissance des maturités - Regulation for Recognition of High School Diplomas (Switzerland)
SFI	Società filosofica italiana - Italian Philosophical Association (Italy)
TM	Travail de maturité - Diploma work (Switzerland)
UI	University of Indonesia (Indonesia)

Higher education (Chapter III)

B.A.	Bachelor of Arts
CAPES	Certificat d'aptitude au professorat de l'enseignement du second degré - Certificate of Aptitude in Teaching at Secondary Level (France)
CAPES Foundation	Coordenação de Aperfeiçoamento de Pessoal de Nível Superior - Foundation for the Coordination of Staff Training in Higher Education (Brazil)
CBC	Ciclo básico común - Common Basic Cycle (Argentina)
CEGEPS	Collèges d'enseignement général et professionnel - General and Professional Teaching Colleges (Canada)
CILEA	Consorzio Interuniversitario Lombardo per l'Elaborazione Automatica - Interuniversity Consortium for Automatic Elaboration of Lombardy (Italy)
CNSLP	Canadian National Site Licensing Project (Canada)
CPGE	Classes préparatoires aux grandes écoles - Preparatory classes for *grandes écoles* (France)
CRKN	Canadian Resource Knowledge Network (Canada)
DES	Diplôme d'études supérieures - Higher Studies Degree (Lebanon)
ECTS	European Credits Transfer System
ERASMUS	European Region Action Scheme for the Mobility of University Students

EU	European Union
FISP	Fédération Internationale des Sociétés de Philosophie - International Federation of Philosophical Societies
HEAL-Link	Hellenic Academic Libraries Link (Greece)
IAU	International Association of Universities
ICPHS	International Council for Philosophy and Humanistic Sciences
ICPR	Indian Council of Philosophical Research (India)
KERIS	Korea Education and Research Information Service (Republic of Korea)
KESLI	Korean Electronic Site Licensing Initiative (Republic of Korea)
LMD Reform	Licence/Bachelor, Masters, Doctorate Reform (France)
M.A.	Master of Arts
NESLI-2	National Electronic Site Licensing Initiative (United Kingdom)
SAPFI	Sociedad Argentina de Profesores de Filosofía - Argentinian Association of Philosophy Professors (Argentina)
SASLI	South African Site Licensing Initiative (South Africa)
UBA	University of Buenos Aires (Argentina)
UI	University of Indonesia (Indonesia)
UNICAMP	Universidade Estadual de Campinas - Campinas State University (Brazil)
UQAM	Université du Québec à Montréal - University of Quebec in Montreal (Canada)

Other ways to discover philosophy (Chapter IV)

CCPP	Carroll-Cleveland Philosophers' Program (United States of America)
CMSD	Cleveland Municipal School District (United States of America)
HR	Human resources
IPO	International Philosophy Olympiades
JCU	John Carroll University (United States of America)
NGO	Non-governmental organization
NSPP	Norwegian Society of Philosophical Practice (Norway)

The teaching of philosophy as revealed by UNESCO's online self-administered survey (Chapter V)

B.A.	Bachelor of Arts
IT	Information technology
HR	Human resources
M.A.	Master of Arts
PhD	Philosophiae Doctor - Doctor of Philosophy

Annex 6:
Index of mentioned countries

The following countries have not been indexed as they have not responded to the questionnaire sent by the Secretariat of UNESCO and for which no additional information concerning the teaching of philosophy has been found:

Angola, Brunei Darussalam, Democratic People's Republic of Korea, Democratic Republic of the Congo, Djibouti, Eritrea, Gambia, Guinea, Guinea-Bissau, Liberia, Libyan Arab Jamahiriya, Mozambique, Palestine, Papua New Guinea, Sierra Leone, Somalie, Suriname, Tokelau, Tonga, Turkmenistan, United Republic of Tanzania, Yemen.

Selected Excerpts...

"The impact of philosophy on children may not always be immediately appreciated, yet its impact on the adults of tomorrow can be so considerable that it makes us wonder why philosophy has been marginalized or refused to children."

(Chapter I. Philosophy at the Age of Wonder)

"Philosophy should always be a critique of one's own culture. When the critique is directed at the outside, when it is used to oppose one's own culture and ethos to those of others - no matter who these others are – it ceases to be an instrument of critical awareness and becomes instead a means of cultural entrenchment and a prop for all sorts of authoritarianism and fanaticism."

(Chapter II. Philosophy at the Age of Questioning)

"A philosophical education is always a critique of cultures. When it places itself at the service of liberty, it does not purport to substitute ethical, cultural or political concepts with others of the same nature, but to steer us towards a well-constructed and firm critique of any closed set of beliefs, precepts and dogma. When philosophical education is reduced to an ethical indoctrination, it betrays its liberating function. This is why the teaching of philosophy remains a decisive battlefield between formal knowledge, accompanied by free and open ethical reflection, and dogmatic knowledge, often imbued with authoritarian moralizing."

(Chapter III. Philosophy at University)

"The death of philosophy - if such a death were to be contemplated - could only occur if it was deprived of both vitality and plurality. For its essence is based fundamentally on otherness and on an acceptance of the Other and of difference, accompanied by ceaseless questioning."

(Chapter IV. Philosophy in the Polis)

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