



United Nations
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Organisation
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Organizzazione
delle Nazioni Unite
per l'Educazione,
la Scienza e la Cultura



Commissione Nazionale
Italiana per l'UNESCO

RECOMMENDATIONS ON THE TEACHING OF PHILOSOPHY IN EUROPE AND NORTH AMERICA

in the framework of the High-Level Regional Meeting
on the Teaching of Philosophy in Europe and North America

14-16 February 2011, Milan, Italy

Referring to the Universal Declaration of Human Rights and to the Convention on the Rights of the Child,

Bearing in mind the Paris Declaration for Philosophy,¹ which states that philosophy teaching should be maintained or expanded where it exists and introduced where it does not yet exist, on the understanding that, by training independently minded, thoughtful people, capable of resisting various forms of propaganda, philosophy teaching prepares everyone to shoulder their responsibilities in regard to the great challenges of the contemporary world,

Convinced that the contemporary complex challenges related to globalization and induced social changes, the multifaceted crises that human societies face, and the new ethical paradigm that is emerging in relation to the balance between our way of life and ecological concerns, require that youth are equipped with solid conceptual tools that enable them to question the existing models, to seek meaning and to imagine new possibilities,

Considering that, as an exercise of rational and critical reflection that takes universally comprehensible concepts as its starting point, philosophy offers valuable instruments conducive to the construction of rationally and calmly argued dialogues, especially in increasingly multicultural societies,

Acknowledging that the very goal of education is not to instil exclusively measurable and expectable competences, and being aware of the threat that such an approach would present for collective and individual fulfilment,

¹ Adopted during the International Study Days on "Philosophy and Democracy in the World" organized by UNESCO in Paris on 15 and 16 February 1995. UNESCO, 171 EX/12, Annex II, <http://unesdoc.unesco.org/images/0013/001386/138673e.pdf>.

Well aware of the increasingly pervasive role of an ideology that is inspired by a rationale of "performativity", of result, of quantitative indicators and of evaluation methods arbitrarily imposed upon philosophy teaching,

Believing that philosophy teaching can also strongly develop imagination and creativity, which are indispensable for youth to be proactive in engendering social, political and scientific innovations,

Taking reference from the results of the Study published by UNESCO in 2007, *Philosophy, a School of Freedom - Teaching philosophy and learning to philosophize: Status and prospects*,

Building upon the recent Italian initiative in organizing a national meeting to examine the place of philosophy teaching in curricula, as well as the French education reform announced on 18 November 2010 in favour of introducing philosophy class beginning from the 10th grade of secondary education,

We, participants in the High-Level Regional Meeting on the Teaching of Philosophy in Europe and North America, jointly organized by UNESCO and the Italian National Commission for UNESCO on 14-16 February 2011 in Milan, Italy, highly welcome this initiative that has allowed us to exchange ideas and experiences, as well as to unify our efforts in favour of philosophy teaching in the region and in our respective countries.

We recommend to:

1. The Member States of the region, to:

National policy, planning and administration of education

- Encourage the elaboration of education policies that accord a full, complete and autonomous place to philosophy in curricula at secondary and higher education;
- Reaffirm that education contributes to building the intellectual autonomy of individuals and refuse to reduce the education process to training for instrumental techniques and competences;
- Reaffirm the crucial importance of philosophy teaching for critical thinking and take action to strengthen it;
- Work with the relevant stakeholders towards reintroducing philosophy where it has disappeared from the curricula, and strengthening it where it already exists;
- Avoid subjecting philosophical work to evaluation practices and performance indicators that are not compatible with the specificity, the sense and the essence of this discipline;

- Ensure that academic freedom is fully respected in philosophy teaching, since academic freedom is a “necessary precondition to guarantee the proper fulfillment of the functions entrusted to higher-education teaching personnel and institutions”, as stated by UNESCO’s “Recommendation concerning the Status of Higher-Education Teaching Personnel”;²

Educational innovations

- Promote research, pilot experiences and practices in the field of philosophy with children in pre-school and primary education, and, when possible, institutionalize this approach in the education system;
- Foster academic and pedagogical debates on the specific nature of and relation between philosophy class, civic or moral education, and religious education, so as to draw maximum benefits from each of these;
- Entrust philosophy teachers with reflection on issues related to moral education and religion, in collaboration with moral education and religion teachers;
- Support intercultural approaches in philosophy teaching in secondary schools, and support teacher training accordingly;

Teacher training and public debates

- Provide systematic academic and pedagogical training – initial, in-service and distance-learning – to all philosophy teachers;
- Introduce philosophy courses and training on conducting communities of philosophical enquiry and philosophically directed discussions (DVP) in teacher training in general, with the support of philosophy departments, with the aim of making philosophical enquiry a principle of primary and secondary school education in general, and of developing future teachers’ critical thinking;
- Encourage practitioners of philosophy with children to attend philosophy courses as a condition for doing philosophy in primary schools;
- Enhance public awareness through philosophy teaching based on in-depth analysis of priority themes such as norms, culture, social justice, peace, tolerance, etc.

² UNESCO General Conference, 29th Session, Resolution, Vol.1, 1997.
http://portal.unesco.org/en/ev.php-URL_ID=13144&URL_DO=DO_TOPIC&URL_SECTION=201.html

2. UNESCO, to:

International cooperation in the field of philosophy teaching

- Pursue its strategy in promoting and advocating philosophy teaching at all levels of formal and informal education, and in fostering intercultural dialogue in this field, notably by supporting the translation of texts from different philosophical traditions, as well as research and mobility programmes in favour of researchers from different cultures and nationalities;
- Intensify its initiatives aiming at establishing links, at supporting existing networks and at creating, on the one hand, networks between philosophers, teachers and students from the different regions of the world; and on the other hand, an international network for development and support of philosophy with children practices;
- Encourage UNESCO Associated Schools to launch pilot projects on philosophy with children;
- Assist the states that wish to set up programmes of regional exchange between universities and training centres in order to enhance the skills of philosophy teachers at all levels of education;

Strategic orientations and research

- While endorsing the competence-based approach to education in general, as well as to philosophy teaching when this approach is adapted to this teaching, acknowledge that education cannot be reduced to a mere training of measurable and predictable competences;
- Support philosophical and pedagogical research (i) on the conditions of possibility for children to philosophize, (ii) on the impact of such a practice on children's social/ethical, cognitive, discursive and affective development, (iii) on a comparative study of the different approaches in philosophy with children and their applications, and (iv) on the relationship between the philosophical traditions and philosophy with children, notably through collaboration with the International Council of Philosophy and Humanistic Studies (CIPSH) and the creation of a working group on this matter;
- Given the increase of different forms of violence, terrorism and other similar calamities all over the world, promote in cooperation with strategic partners, namely UNESCO Chairs, CIPSH and other specialized bodies, research on the causes of such increase, and more specifically on rethinking the role of education, from a philosophical, humanistic and human rights-based perspective, so as to promote a culture of peace and non-violence;

3. UNESCO's National Commissions, to:

Technical educational support to Member States

- Advise Member States in the elaboration of national policies in favour of the introduction of philosophy in curricula and of its strengthening where it already exists;
- Support national initiatives on philosophy with children, and liaise with UNESCO for international coordination;
- Encourage Member States to address the diversity of philosophical traditions, by assisting them in publishing research findings, philosophical texts and anthologies, notably through translations of texts from authors of other regions of the world, in order to foster and facilitate intercultural dialogue;
- Encourage the creation, strengthening and expansion of the UNESCO Chairs in Philosophy;
- Plan specific UNESCO scholarships for PhD and post-doctoral students from other countries, on the basis of competitive exams;
- Earmark specific funds to assist and financially support major philosophical events at the international level;

4. The European Commission – Directorate-General for Education and Culture, to:

Strategic orientations

- Make necessary efforts to maintain spaces of dialogue and of questioning on the sense of education, and to ensure that the practical application of the competence-based approach does not feed an illusion of transparency in education and does not impede on philosophy teaching on the grounds that this discipline does not develop “key competencies”;³
- Take into due account the various valuable inputs of philosophy teaching at all levels of education in the intellectual education of all individuals;

³ Education and Culture DG, *Key competencies for lifelong learning – European Reference Framework*, Brussels, 2007, http://ec.europa.eu/dgs/education_culture/publ/pdf/ll-learning/keycomp_en.pdf (last accessed on 24 January 2011). See also *Key competencies. A developing concept in general compulsory education*, Eurydice, Brussels, 2002. http://www.see-educoop.net/education_in/pdf/compulsary-edu-oth-enl-t05.pdf (last accessed on 24 January 2011).

- Give an equal place and importance to the teaching of scientific and technical disciplines on the one hand, and to that of philosophy and the humanities on the other, when elaborating European strategic orientations in education;

5. Philosophy teachers and practitioners as well as civil society actors, to:

Exploring new approaches to philosophy teaching

- Develop suitable courses and philosophical fora that foster public awareness on the new social and ethical challenges for humanity while making reference to classical texts and authors belonging to various philosophical corpora;
- Foster critical exploration of the different philosophy schools belonging to Western traditions and to other cultural and intellectual heritages;
- Work with teachers of other disciplines in order to experiment an interdisciplinary approach to philosophy teaching, for instance through introducing philosophical analysis and specifically philosophical topics into existing subject matters in primary and secondary schools;
- Promote different approaches in teaching philosophy, including in a framework of progressivity in school curricula, in order to instill a view of philosophy teaching as a continuous process from primary school to higher education;
- Encourage the universities, philosophy departments, research centres on philosophy and human sciences to overcome disciplinary compartmentalization and to promote more interdisciplinarity on the basis of solid disciplinary knowledge, with a view to reaching out to the wider public;
- Use the New Information and Communication Technologies (NICTs), when available, to facilitate interactions, active learning methods and international communication, while engaging in conscious and critical reflection on this issue so as to avoid giving youth the feeling that knowledge is a mere juxtaposition of fragmented information ;
- Organize, with the support of the International Federation of Philosophical Societies (FISP), specific sessions and workshops during the World Congress of Philosophy that will be dedicated to philosophy teaching.



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RECOMMANDATIONS EN MATIERE D'ENSEIGNEMENT DE LA PHILOSOPHIE EN EUROPE ET EN AMERIQUE DU NORD

dans le cadre de la Réunion régionale de haut niveau
sur l'enseignement de la philosophie en Europe et en Amérique du Nord

14-16 février 2011, Milan, Italie

En référence à la Déclaration universelle des droits de l'Homme et à la Convention relative aux droits de l'enfant,

Ayant à l'esprit la Déclaration de Paris pour la philosophie¹, qui affirme que l'enseignement de la philosophie doit être préservé ou étendu là où il existe et créé là où il n'existe pas encore, étant entendu qu'en formant des esprits libres et réfléchis, capables de résister aux diverses formes de propagande, l'enseignement de la philosophie prépare chacun à prendre ses responsabilités face aux grandes interrogations contemporaines,

Convaincus que les enjeux complexes actuels liés à la mondialisation et aux changements sociaux qui en découlent, les crises multidimensionnelles auxquelles sont confrontées les sociétés humaines et le nouveau paradigme éthique naissant quant à l'équilibre entre notre mode de vie et les préoccupations écologiques, exigent que les jeunes disposent d'outils conceptuels solides leur permettant de remettre en question les modèles existants, de se mettre en quête de sens et d'imaginer de nouvelles possibilités,

Considérant que la philosophie, en tant qu'exercice de réflexion rationnelle et critique prenant comme point de départ des concepts universellement compréhensibles par tous, offre de précieux instruments pour engager des dialogues rationnels et sereins, en particulier dans des sociétés de plus en plus multiculturelles,

Reconnaissant que l'objectif même de l'éducation n'est pas de former des compétences exclusivement mesurables et attendues, et ayant conscience de la menace que représenterait une telle approche pour l'épanouissement individuel et collectif,

¹ Adoptée durant les Journées internationales d'étude « Philosophie et démocratie dans le monde », organisées par l'UNESCO à Paris les 15 et 16 février 1995. UNESCO, 171 EX/12, Annexe II, <http://unesdoc.unesco.org/images/0013/001386/138673f.pdf>

Conscients du rôle de plus en plus envahissant de l'idéologie inspirée de la logique de la performativité, des résultats, des indicateurs et des méthodes d'évaluation arbitrairement plaquées sur l'enseignement philosophique,

Estimant que l'enseignement de la philosophie peut également développer considérablement l'imagination et la créativité qui sont indispensables pour que les jeunes aient la capacité d'anticiper et de générer des innovations sociales, politiques et scientifiques,

Rappelant les résultats de l'étude publiée par l'UNESCO en 2007, *La philosophie : une école de la liberté – Enseignement de la philosophie et apprentissage du philosophe : État des lieux et regards pour l'avenir*,

Nous appuyant sur la récente initiative de l'Italie d'organiser une consultation nationale pour examiner la place de l'enseignement de la philosophie dans les programmes scolaires en Italie, ainsi que sur la réforme de l'éducation en France annoncée le 18 novembre 2010, qui préconise l'introduction de cours de philosophie en classe de seconde,

Nous, participants à la Réunion régionale de haut niveau sur l'enseignement de la philosophie en Europe et en Amérique du Nord, organisée conjointement par l'UNESCO et la Commission nationale italienne pour l'UNESCO du 14 au 16 février 2011 à Milan, Italie, nous réjouissons de cette initiative qui nous a permis d'échanger idées et expériences et d'unifier nos efforts en faveur de l'enseignement de la philosophie dans la région et dans nos pays respectifs.

Nous recommandons :

1. Aux États membres de la région de :

Politique nationale, planification et administration en matière d'éducation

- Encourager l'élaboration de politiques éducatives qui accordent une place pleine, entière et autonome à la philosophie dans les programmes de l'enseignement secondaire et supérieur ;
- Réaffirmer que l'éducation contribue à construire l'autonomie intellectuelle des individus et refuser de réduire l'éducation à une formation de techniques et de compétences à visée instrumentale ;
- Réaffirmer l'importance cruciale de l'enseignement de la philosophie pour le développement de l'esprit critique et prendre action en vue de le renforcer ;
- Collaborer avec les parties prenantes concernées en vue de réintroduire la philosophie là où elle a disparu des programmes et de la renforcer là où elle est déjà présente ;
- Éviter de soumettre le travail philosophique à des pratiques d'évaluation et à des indicateurs de performance qui ne sont pas compatibles avec la spécificité, le sens et l'essence de cette discipline;

- Garantir le respect total de la liberté académique dans l'enseignement de la philosophie, celle-ci étant « une condition nécessaire pour que les enseignants et les établissements de l'enseignement supérieur puissent s'acquitter des fonctions qui leur incombent », comme l'énonce la « Recommandation concernant la condition du personnel enseignant de l'enseignement supérieur » de l'UNESCO² ;

Innovations éducatives

- Promouvoir la recherche, les expériences pilotes et les pratiques en matière de philosophie avec les enfants dans l'enseignement préscolaire et primaire et, si possible, institutionnaliser cette approche au sein du système éducatif ;
- Encourager les débats académiques et pédagogiques sur la nature spécifique des cours de philosophie, de l'éducation civique ou morale et de l'enseignement religieux et sur les liens existant entre ces diverses matières, afin de tirer un maximum de bénéfices de chaque type d'apprentissage ;
- Confier aux enseignants de philosophie la réflexion sur les questions liées à la morale et à la religion, en collaboration avec les enseignants de morale et de religion ;
- Soutenir les approches interculturelles dans l'enseignement de la philosophie au niveau secondaire, ainsi que les formations des enseignants qui s'y rapportent ;

Formation des enseignants et débats publics

- Assurer la formation académique et pédagogique systématique – initiale, continue et à distance – de tous les enseignants de philosophie ;
- Introduire des cours de philosophie et des formations à l'animation de communautés de recherche philosophique et des discussions à visée philosophique dans la formation des enseignants en général, avec le soutien des départements de philosophie, en vue de faire de la recherche philosophique un principe de l'enseignement primaire et secondaire en général, et de développer un esprit critique chez les futurs enseignants ;
- Encourager les praticiens de la philosophie avec les enfants à prendre des cours de philosophie comme condition indispensable pour faire de la philosophie à l'école primaire ;
- Fortifier l'esprit public à travers un enseignement philosophique basé sur l'approfondissement de thématiques privilégiées telles que les normes, la culture, la justice sociale, la paix, la tolérance, etc. ;

² Conférence générale de l'UNESCO, 29^e session, Résolutions, Vol. 1, 1997.
http://portal.unesco.org/fr/ev.php-URL_ID=13144&URL_DO=DO_TOPIC&URL_SECTION=201.html

2. À l'UNESCO de :

Coopération internationale dans le domaine de l'enseignement de la philosophie

- Poursuivre sa stratégie pour la promotion et la défense de l'enseignement de la philosophie à tous les niveaux de l'éducation formelle et non formelle, ainsi que pour l'encouragement du dialogue interculturel, à travers le soutien à la traduction de textes provenant des différentes traditions philosophiques, à la recherche et aux programmes de mobilité en faveur des chercheurs venant des différentes cultures et nationalités ;
- Intensifier ses initiatives visant à tisser des liens, à soutenir les réseaux existants et à créer d'une part des réseaux entre philosophes, enseignants et étudiants des différentes régions du monde, et d'autre part un réseau international pour le développement et le soutien aux pratiques philosophiques avec les enfants ;
- Encourager les écoles associées de l'UNESCO à mener des projets pilotes en matière de philosophie avec les enfants ;
- Aider les États qui souhaitent mettre en place un programme d'échange régional entre universités et centres de formation, afin de renforcer les compétences des enseignants de philosophie à tous les niveaux d'enseignement ;

Orientations stratégiques et recherche

- Reconnaître que l'éducation ne peut se réduire à une simple formation de compétences prévisibles et mesurables, tout en adhérant à l'approche par les compétences dans l'éducation en général, et aussi dans l'enseignement de la philosophie lorsque cette approche est adaptée à cet enseignement ;
- Soutenir la recherche philosophique et pédagogique sur (i) les conditions de possibilité pour les enfants de philosopher, (ii) l'impact d'une telle pratique sur le développement social/éthique, cognitif, discursif et affectif des enfants, (iii) une étude comparative sur les différentes approches de pratiques philosophiques avec les enfants et sur leur application, et (iv) la relation entre les traditions philosophiques et la philosophie avec les enfants, notamment en collaborant avec le Conseil international pour la philosophie et les sciences humaines (CIPSH) et en créant un group de travail sur la question ;
- Devant l'augmentation partout dans le monde des différentes formes de violence, de terrorisme et d'autres catastrophes de même nature, promouvoir en coopération avec les partenaires stratégiques, à savoir les Chaires UNESCO, le CIPSH et d'autres institutions spécialisées, la recherche sur les causes d'une telle augmentation, et plus spécifiquement sur le requestionnement du rôle de l'éducation du point de vue de la philosophie, de l'humanisme et des droits de l'Homme, afin de promouvoir une culture de la paix et de la non-violence ;

3. Aux **Commissions nationales pour l'UNESCO** de :

Soutien éducatif technique aux États membres

- Conseiller les États membres dans la formulation de politiques nationales en faveur de l'introduction de la philosophie dans les programmes d'enseignement et le renforcement de cette dernière là où elle est déjà présente ;
- Soutenir les initiatives en matière de philosophie avec les enfants au niveau national et se concerter avec l'UNESCO aux fins d'une coordination internationale ;
- Encourager les États membres à tirer profit de la diversité des traditions philosophiques, en les aidant à publier des travaux de recherche, des textes philosophiques et des anthologies par le biais notamment de traductions de textes d'auteurs d'autres régions, afin d'encourager et faciliter le dialogue interculturel ;
- Encourager la création, le renforcement et l'élargissement des Chaires UNESCO de philosophie ;
- Prévoir l'octroi de bourses spéciales UNESCO sur concours destinés aux doctorants et aux post-doctorants en provenance de l'étranger ;
- Réserver un budget spécial consacré à l'aide et au soutien financier pour des événements philosophiques majeurs, à l'échelle internationale ;

4. À la **Commission européenne – Direction générale de l'éducation et de la culture** de :

Orientations stratégiques

- Accomplir les efforts nécessaires pour maintenir des espaces de dialogue et de questionnement sur le sens de l'éducation, et pour garantir que l'application pratique de l'approche fondée sur les compétences ne donne pas l'illusion de la transparence dans l'acte éducatif, et n'entrave pas l'enseignement de la philosophie sous prétexte que cette discipline ne développe pas de « compétences clés »³ ;
- Prendre dûment en compte les diverses et précieuses contributions à la formation intellectuelle de chaque individu d'un enseignement de la philosophie assuré à tous les niveaux du système éducatif ;

³ DG Éducation et culture, *Compétences clés pour l'éducation et la formation tout au long de la vie – Un cadre de référence européen*, Bruxelles, 2007, http://ec.europa.eu/dgs/education_culture/publ/pdf/ll-learning/keycomp_fr.pdf (dernier accès le 24 janvier 2011). Voir également *Compétences clés : Un concept en développement dans l'enseignement général obligatoire*, Eurydice, Bruxelles, 2002. http://eacea.ec.europa.eu/eurydice/ressources/eurydice/pdf/0_integral/032FR.pdf (dernier accès le 24 janvier 2011).

- Accorder une place et une importance identiques à l'enseignement scientifique et technique d'une part, et celui de la philosophie et des lettres d'autre part lors de l'élaboration des orientations stratégiques européennes en matière d'éducation ;

5. Aux praticiens et professeurs de philosophie, et aux acteurs de la société civile de :

Exploration de nouvelles approches de l'enseignement de la philosophie

- Concevoir des cours et des fora philosophiques adaptés qui favorisent la sensibilisation aux nouveaux défis sociaux et éthiques auxquels l'humanité se trouve aujourd'hui confrontée, tout en faisant référence aux textes classiques et aux auteurs appartenant aux divers corpus philosophiques ;
- Encourager l'exploration critique des différentes écoles de philosophie appartenant à la tradition occidentale et à d'autres patrimoines culturels et intellectuels ;
- Travailler de concert avec les enseignants d'autres disciplines pour expérimenter une approche interdisciplinaire dans l'enseignement de la philosophie, par exemple en introduisant une analyse philosophique des thèmes spécifiquement philosophiques dans des matières existants dans l'enseignement primaire et secondaire ;
- Promouvoir les différentes approches dans l'enseignement de la philosophie, y compris dans un cadre de progressivité dans le cursus scolaire, afin de soutenir l'idée d'une continuité de l'enseignement de la philosophie de l'école primaire jusqu'à l'université ;
- Inciter les universités, les départements de philosophie, les centres de recherche en philosophie et sciences humaines, à briser les cloisons qui séparent les disciplines entre elles, à promouvoir davantage d'interdisciplinarité, sur la base de connaissances disciplinaires solides, en vue de sensibiliser le grand public;
- Utiliser les nouvelles technologies de l'information et de la communication (NTIC) lorsqu'elles sont disponibles, afin de susciter des interactions, des méthodes d'apprentissage actif et une communication internationale, tout en conduisant des réflexions critiques et conscientes sur ce sujet afin d'éviter que les jeunes ne conçoivent le savoir comme une pure juxtaposition d'informations fragmentées ;
- Organiser, avec le soutien de la Fédération internationale des Sociétés de Philosophie (FISP), des ateliers et des sessions spécifiques consacrés à l'enseignement de la philosophie à l'occasion du Congrès mondial de la philosophie.



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UNESCO High-Level Regional Meeting on the Teaching of Philosophy

Milano February 2011

Some remarks on the teaching of philosophy at the secondary level against the background of the UNESCO Publication Philosophy a School of Freedom (2007)

Thank you very much for the invitation to this important conference for the development of the teaching of philosophy in Europe and North America.

Following the experience and discussions in the Association Internationale des Professeurs de Philosophie (AIPPh) I will present 4 points as commentary to the UNESCO study Philosophy a School of Freedom from 2007 and to the UNESCO report from 2011.

After a preliminary consideration of some prejudices against the teaching of philosophy at schools my topics are:

- 1. We have to avoid false controversies: There never was a real contradiction between an approach to philosophy by history and that by problems.**

A real controversy is that between wisdom and rationality.

- 2. Viewed historically there are no difficulties in teaching in the framework of competences. Philosophy is stronger.**
- 3. There is a large gap between theoretical and pedagogical research at the universities concerning philosophy.**
- 4. For expanding philosophy in the schools we have to demonstrate in new ways, that the basis of philosophy is good citizenship.**

Preliminary consideration: The danger of the contingency of philosophy

Even in our western societies we often find the prejudice that philosophy in schools is not very helpful for education because in philosophy there is no position which is not also denied by another philosopher. Those who do not want to admit philosophy in schools seem to follow the curious sentence of Cicero in "De divinatione (119), where he wonders, that there is no so absurd argument which was not proposed seriously by a philosopher. There is a similar remark by Hannah Arendt. In 1964, in the famous interview with Günter Gaus about the terrible turn of Germany in 1933, she said that the bad thing with intellectuals is that they find a reason for anything whether they understand the circumstances or not. This seeming contingency of philosophy is an obstacle for many politicians and persons who are responsible for schools to confront children and students with philosophy. That is why I think that it would be necessary to develop a strategy to convince our public that philosophy – in our sense and naturally in the serious sense of Cicero and Hannah Arendt – is essential for a rich, creative and responsible growth of our young generation. I know that it is very dangerous to divide philosophy into a good and a bad one. But as the UNESCO study "Philosophy – a School of Freedom" supposes, the great tradition of our philosophy in West and East is peace as a condition for open dialogues however controversial they are.

Before finding this strategy how to convince, we have to avoid false controversies, because the public doesn't understand us, if we argue in a wrong direction. For one

I think that the discussion about a historical or a problematical approach to philosophy was of this sort. The basic document of UNESCO Paris for our conference now declares the eternal peace between the chronological and the problematical approach to philosophy. As corroboration of that peace I'll give two examples to underline my

first thesis:

1. There never was a contradiction between an approach to philosophy by history and one by problems. By tradition both are integrated.

Naturally I know for a long time that there are different national curricula according to the history of philosophy or by themes. But how to integrate both ways? In her introduction to UNESCO publication 2007 Moufida Goucha mentions the tension between the notions of philosophy and philosophizing. With these distinctions she follows Immanuel Kant in the presentation of his university courses for the year 1765/66. It is well known that Kant intended to teach his students philosophizing against a simple historical knowledge of philosophy. But also philosophizing naturally includes and presupposes using methods and arguments from other philosophers whether they lived in the past or are contemporary. We know that for Kant e. g. Plato and Aristotle from the history and Moses Mendelssohn from his present time was essential. In other words, for Immanuel Kant there is no philosophizing without history of philosophy or without the arguments of other philosophers, whether they lived in the past or were contemporaneous. This reference can be helpful for the teaching of philosophy today.

I will give two examples.

The first one: Some years ago I had to teach a philosophy group of 25 boys and girls who were at the age of thirteen. Under the theme of Play or Game I decided

that every student should present and explain a computer game according to criteria we had developed. They liked doing this. After the presentation we asked whether we could define the notion of play or game, in German: Spiel. We all know that we touch the problem of Wittgenstein with his reflections about definition, about description or analysis of language. We can introduce the methods of Plato and Aristotle; we can treat Friedrich Schiller or the homo ludens of Johan Huizinga and so on. In other words, a theme or a problem in philosophy leads us to history, if the teachers are so honest that they communicate from whom they have learned the used methods.

The second one: International Philosophy Olympiad - IPO

Who ever has read essays written by the selected IPO-students, realizes very quickly that these texts consist in an interesting combination of self developed arguments and materials which the students found in the great philosophers of our tradition. I remember very well the essay of the Finnish student Sarri Nironen, a girl, who won the gold medal in 2009. The chosen topic given by FISP was: „Must a work of art be beautiful in order to be a work of art, or may a work of art be ugly as well? If the latter is possible, why should we take interest in it?“ Beside many artists and poets Sarri Nironen cites Aristotle, Augustine, Thomas Aquinas, Heidegger and Wittgenstein for her convincing argumentation in a very independent form. The later discussion of the IPO students about the problem of time at Helsinki University showed the same phenomenon: For the young philosophers there is no contradiction between historical and actual self-argumentation.

Concerning the curricula in fact I noticed that, even if the students like to go back to the roots, they prefer being taught after themes because there is more choice than in a purely historical way. I propose to integrate history of philosophy by discussing themes methodically.

There is another controversy which should be solved as a condition for a successful argumentation for the teaching of philosophy in schools: the controversy between the priority of wisdom, generally attributed to eastern philosophy, and of rationality, generally attributed to western philosophy. I think that's no seeming controversy but a very important real one. Even in our western societies there is a strong trend to wisdom against rationality too, but up to today I do not notice any plausible argumentation for combining both notions and showing the compatible adequate place for them in the area of human understanding. At this point I formulate a desideratum.

Last Friday I got the program for the World Congress of Philosophy in Athens in 2013. There is a plenary session announced under the title "Philosophy as Practical Wisdom". I'm very curious whether we'll find there the solution of the projected problem.

My second thesis is:

2. In a historical view there are no difficulties teaching in the framework of competences. Philosophy is stronger.

During my long time as philosophy teacher in schools we had some different frameworks for structuring teaching and learning. We had aims and objectives of instruction; we had key- competence instruction; we had standards of formation and key-qualifications, now we have the competences. In the Land of Germany where I had been teacher we had four competences: Self-competence, competence of experience, competence of the methods and social competence. In the future we will have most likely other frameworks university pedagogues and administration will give to the teachers. But fortunately we have the history of philosophy. It is well known that Immanuel Kant explained the common understanding as thinking by three points: 1. To think oneself, 2. To think always at the place of someone else (a view he found in Adam Smith), 3. To think without contradicting himself. The result of the three aspects of thinking is a critical one. It is easy to distribute these three points of Kant between the four competences. The first point naturally

is self-competence, the second point is intellectual and sensible social competence against solipsismus intellectualis and moralis, in other words to imagine how another human being realizes the world with all the different circumstances and acts in it necessarily in a different manner. The third point includes that it is impossible to think without contradiction without being able using methods. For Kant it is clear that there is no real thinking without knowledge of objects and materials, in other words: There is no teaching and learning without including reality – by nature interdisciplinary -, called competence of experience. The opposite would be nonsense. My conclusion is that we naturally can organize philosophy teaching after the four competences or some other competences, but philosophy as key-discipline is always stronger all over the time, so that we can wait quietly for the next invented framework. I think that we have to defend our best philosophical tradition.

My third thesis is:

3. There is a large gap between theoretical and pedagogical research concerning philosophy at the universities

Teaching of philosophy in schools means to translate philosophical theory into the Lebenswelt of the children and into forms and examples youngsters can understand. Often this translation is not so easy to do.

Considering the subjects of the conferences in philosophy, nearly all are dedicated to the theory of philosophy itself. Very few conferences address philosophy teaching in the schools. For the enrichment of the philosophical culture that is certainly a good proportion, but it is evident, too, that there is not much support from the universities for the teachers who have to manage the difficult reality of the classroom. The consequence of this lack of support is that often philosophy teaching in schools is deemed as too academic, a criticism which Time Magazine from October 2010 raised against the form of philosophy-lessons in French schools. This criticism is a challenge to give a clear answer defending philosophy in schools by AIPPh steering board members Vice-president Herman Lodewyckx (Belgium) and

Secretary Riccardo Sirello (Italy). Even if we have to estimate the strong efforts of Ekkehard Martens and Johannes Rohbeck to promote philosophy didactics in Germany, our demand must be that all universities themselves procure the translation of academic philosophy by training their students in teaching philosophy, too, also by pictures, stories, films, every day problems and other illustrations, all sustained by good readers. On the secondary level too we have to use teaching materials as they are mentioned in the UNESCO report of 2011 for philosophy for children. Only in this practical, concrete way can we find the public appreciation we want for the teaching of philosophy in schools. Researches in philosophical didactics must open highest university careers too.

A great advantage of philosophy teaching in schools is that we have the chance to use all methods which were developed in the history of philosophy, the phenomenological, hermeneutical, analytical, dialectic and the speculative method. This pluralistic turn, focused on by mentioned Ekkehard Martens from Hamburg, mostly is opposite to academic philosophy whose researches often are based only on one way to philosophy.

This charming pluralistic form of philosophy in schools leads to the problem, how philosophy can procure good citizenship.

My fourth and last thesis is:

4. For expanding philosophy in the schools of the world we have to demonstrate in new ways, that the basis of philosophy is good citizenship.

In November 2010 'l'Association Française des Professeurs de Philosophie de l'Enseignement Public' had a meeting with high representatives of the Ministry of Education in Paris concerning the reform of philosophy teaching. The report says that the teachers in schools offered resistance against the expectation that the philosophy courses would contribute to the lowering of social tensions. The French teachers of philosophy presented an open concept of philosophy, but confronted

with the above mentioned contingency of philosophy how can we help to produce good citizenship by real philosophy?

Before this background many countries prefer to promote religious education with firm regulations or a restricted curriculum in morals or in civic affairs.

Many essential relations between human beings are not direct, but indirect, a fact the new UNESCO report stresses in respect of the use of philosophy which seems to be indirect. (P.43) This indirect relation can be shown by the antinomy between the rule of law and free thinking. That's a tension which Socrates and Immanuel Kant lived in their special historical contexts and which we have also to sustain in our philosophy instruction. Without obedience to the laws there is no peace in our societies, without free thinking we cannot answer the ever changing challenges which are given always by nature and by the diversity of human beings themselves. There is a need of much courage and much confidence of citizens and politicians to bear this existential tension. But this antinomy is a very fruitful one considering that it is one of the keys to creativity without whose power we will have no good future. I think we will find a way to convince our social and political partners. An excellent example can be Finland whose school system is evaluated as one of the most successful systems of the world. Naturally the Finnish curriculum includes several compulsory courses in philosophy.

At the end once again back to my third thesis:

As a concrete step to establish a bridge between theoretical philosophy and philosophy teaching in schools, I propose emphatically that at the World Congress of Philosophy in Athens 2013 one of the main contributions in the plenum should be a conference about the practical teaching of philosophy. Although the program I got last Friday as I told you seems to follow business as usual, there could be a convenient place for teaching of philosophy in the plenary session under the title "Philosophy and Public Life". Every philosopher in the world should realize that there is not only the theory of philosophy, but also the concrete teaching of philosophy in schools.