

It is an Education Philosophy and Philosophizing Mechanism

تعليمية الفلسفة وآلية التفلسف

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Abstract:

The teaching of philosophy, ancient as education itself, differs from the pedagogy of philosophy as a modern specialty. It focuses on developing the teaching of the philosophy subject. Therefore, it is necessary to search for strict and suitable methods and strategies to ensure the success of the philosophical lesson, which can only be successful through achieving proficiency in the pedagogy of philosophy. Based on this approach, Tozzi says that the ability to philosophize is acquired through skills and competencies with the teacher inside the process, aiming for a successful philosophical lesson. This can only be achieved with the presence of effective mechanisms that indicate philosophical thinking, on which the act of philosophizing depends. Among these mechanisms, we find wonder, the ability to question and research an object, and the search for truth, which encompasses the process of reflection.

Keywords: Philosophizing; Proficiency; Wonder; Truth; Lesson.**ملخص**

إن تدريس الفلسفة الذي هو قديم قدم التعليم يختلف عن تعليمية الفلسفة كتنخصص حديث، فهو يهتم بتطوير تدريس مادة الفلسفة. ولهذا وجب البحث عن طرق واستراتيجيات صارمة ومناسبة لأجل إنجاح الدرس الفلسفي، وهذا الأخير يكون ناجحاً إلا من خلال تحقيق كفاءة في تعليمية الفلسفة. وبناء على هذا الطرح يقول توزي فالقدرة على التفلسف تكون باكتساب المهارات والكفاءات مع المعلم داخل العملية وذلك بهدف قيام درس فلسفي ناجح. ولا يكون هذا إلا بوجود الآليات المؤثرة والتي تدل على التفكير الفلسفي والتي يعتمد عليها فعل التفلسف ومن بين الآليات نجد الدهشة وهي القدرة على جعل الشيء موضع تساؤل وبحث، وكذلك البحث عن الحقيقة وهي تتضمن في ذاتها عملية التأمل.

كلمات مفتاحية: التفلسف، كفاءة، الدهشة، الحقيقة، الدرس.

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1. Introduction:

In the didactics of philosophy, there is an aspiration to transform some outcomes into cognitively and skillfully renewed teaching material, acting as the scrutinizing eye that looks simultaneously at the contents and objectives of the curriculum on one hand, and at the practices and strategies suitable for transforming curriculum outlines into educational goals and appropriate moments or procedures on the other hand. In the didactics of philosophy, there is an intertwining between two parties: the official curriculum, representing institutional authority, and the plans and classroom practices, i.e., the implementation situations conducted by the teaching body. It is known that didactics, which aims to analyze the knowledge outlined in the curricula and transform it into instructions, does not enjoy a good reputation among philosophers due to its potential danger to the critical nature of philosophizing. However, the teaching of philosophy has managed to produce special didactics by integrating educational sciences and didactic conditions with the requirements of philosophizing in a way that assists them in the process of selecting teaching tools and techniques and in defining the procedural goals required in the philosophical lesson.

Based on this, philosophizing is the correct and followed method to achieve the goals of truth in the learning process, especially in the pedagogy of philosophy. The efforts made in the contemporary period aim towards didactics of learning to philosophize, considering it a contemporary methodology instead of the rote learning of philosophy.

Therefore, we pose the following problem: Does philosophizing as a contemporary strategy help in the success of the philosophical lesson?

2. The Pedagogy of Philosophy: From Philosophical Proposition to Philosophizing:

2.1 Definition of the Pedagogy of Philosophy:

As mentioned in educational science books, the terms pedagogy and didactics indicate that the pedagogy of philosophy studies the situations and processes of teaching and learning philosophy in order to develop and improve them and to think about the didactic problems posed by teaching and learning this subject (Al-Farabi, 1994, p 70). Hence, the pedagogy of philosophy is concerned with studying teaching methods and processes.

In light of this proposition, it can be emphasized that teaching philosophy, ancient as education itself, differs from the pedagogy of philosophy as a modern specialty. It focuses on developing the teaching of the philosophy subject. Michel Tozzi's interest in the pedagogy of the philosophy subject dates back to his state doctorate thesis on the subject in 1990, where Tozzi states: "Establishing the didactics of philosophy in the modern sense of the word, meaning didactics of learning to

philosophize, is very recent. It only appeared in France in the 1990s, unlike the didactics of other subjects which have been present since the 1970s" (Lectures, n.d).

Regarding the history of the pedagogy of philosophy in Algeria, Michel Tozzi influenced a meeting on the subject in the summer university program in Constantine in 1998 (Hussein, 2006-2007, p 89), followed by numerous conferences, studies, and discussions led by education and training inspectors in the subject. However, the contribution to preparing didactics of learning to philosophize has been since 1988, as Tozzi declares in other topics, and even his doctoral thesis was towards didactics of learning to philosophize in 1992 (Jabar, n.d., p 2).

2.2 The Pedagogy of Philosophy Between the History of Philosophy and Philosophizing:

The term "philosophy" has been in use since ancient times, but its meaning remains a true mystery for many people. Philosophy has been taught since Plato's Academy and even before him with Socrates. Yet, to this day, it presents a problem centered on whether we learn philosophy as a subject consisting of its own knowledge, or we learn to philosophize and acquire a mode of thinking that is beneficial.

On this basis, it is not surprising to find Emmanuel Kant's statement echoing in the pedagogy of philosophy, emphasizing the necessity of learning to philosophize, because philosophy is an activity, a human learning activity, and how it is effective and philosophized. (Wittgenstein, 1968, p 301)

If quality in education requires a behavioral examination where the individual feels they have improved their action, making it good, the same applies to teaching philosophy. It is a subjective experience that the learner lives through, causing a mental, emotional, and behavioral transformation. Naturally, this does not occur under the influence of acquired, stored knowledge that, if it does not encounter a similar phenomenon, the learner fails to solve. Instead, it happens under the influence of acquiring cognitive and methodological competencies in its formulation, making the philosophy qualify him to embark on his daily experiences successfully. (Al-Abideen, 2013, p 60)

A philosophical lesson can only be successful through achieving proficiency in the pedagogy of philosophy. Michel Tozzi has included this concept of proficiency, which had not played a significant role in the process of teaching philosophy or, let's say, was significantly marginalized in the pedagogy of philosophy.

Based on this approach, Tozzi says in a seminar he gave about competencies in philosophy on September 7 and 8, 2007, at the University of Montpellier 3: "In the educational model for learning to philosophize proposed in our thesis, we mentioned the term 'competency,' which we saw as important to include in the subject of philosophy where it was overlooked by the programs" (Symposium, 2007, p. 1).

This means that proficiency is a contemporary concept that must be included in the pedagogy of philosophy to achieve the process of philosophizing based on analysis, synthesis, demonstration, argumentation, and problematization.

He also says: "But the term competency interests us more in the cognitive approach and seemed appropriate to enter as a central introduction where teaching focuses on its relationship with the subject of his studies, which he was questioning now and has moved to a higher theoretical level, thus presenting to the students with skill what he says and not what he does" (Symposium, 2007, p. 1).

The ability to philosophize is acquired through skills and competencies with the teacher within the process, aiming for a successful philosophical lesson. This success can only be achieved with the presence of effective mechanisms and tools that indicate philosophical thinking, on which the act of philosophizing depends. Among these mechanisms, we find wonder, as Karl Jaspers says: "Plato mentioned the origin of philosophy as wonder, our eyes make us participate in the spectacle of the stars and the sun and the celestial body. This scene leads us to study the whole world" (Karl, 1967, ps 55-56).

There's also a very important second tool, which is the search for truth. Philosophy is always searching, questioning, and anxious without seeking to establish fixed knowledge as in science. The uniqueness of philosophy lies in the fact that questions in philosophy are more important than answers for reaching the truth. Philosophical discourse escapes all forms of rigid thinking and bias towards a single opinion and truth, which often leads to violence and exclusion of others. Therefore, philosophy is open to questioning, and Karl Jaspers says: "Philosophy aims to grasp the original truth, to obtain the truth in the way I lead myself when I think, my inner behavior opens the locks of my existence in the depths of the comprehensive." (Karl, 1967, p 50).

3. Philosophizing Instead of Philosophy

3.1 Meaning of Philosophizing:

➤ Linguistic meaning:

Philosophizing, in the sense of "philosophizing," means engaging in philosophy and derives from the meaning of wisdom, to deal elegantly and ingeniously with scientific matters, to pretend to be clever and claim it. (Maalouf, 1927, p 626) "To philosophize something: to explain it philosophically" (Ibrahim Mustafa, 1972, p 751) "Philosophizing: to follow the path of philosophers in his research and to adopt their method without mastering it" (Ibrahim Mustafa, 1972, p 751).

➤ **Technical meaning:**

Aristotle used the word philosophizing in two senses, the first being scientific deductive reasoning as opposed to rhetorical or dialectical reasoning and fallacious sophistry or aporetic reasoning, i.e., dialectical reasoning leading to contradiction. The second sense is philosophies, which are philosophical studies and teachings that are sometimes referred to a philosophical tradition or philosophical thesis, but the word is rare and antiquated. (Lalande, 2001, p 979) From this, several concepts of philosophizing have emerged, viewed from five aspects or gates, in terms of how philosophizing is correct.

- ✓ **First:** Philosophizing is viewed from the aspect of its principle or motivation, where philosophizing from this first aspect is the pursuit of a "unified and daring observer" on one hand and a "questioning and examining observer" on the other hand (An-Naqari, 2007, p 12).
- ✓ **Second:** Philosophizing is viewed in terms of its subjects, whether they are self-standing or related to others, making philosophizing from this second aspect the pursuit of an "observer who distinguishes between concepts and coordinates them" (An-Naqari, 2007, p 12).
- ✓ **Third:** Philosophizing is viewed in terms of its goal and function, making philosophizing from this third aspect the pursuit of an "indecisive organizer" whose vision is directed towards owning opinions on one hand and a knowledge-seeking observer with a love for it on the other hand (An-Naqari, 2007, p 12).
- ✓ **Fourth:** Philosophizing is viewed in terms of its form or appearance, making philosophizing from this fourth aspect the pursuit of an observer who reads and gathers others' philosophizing or an observer who creates and edits his own philosophizing or an observer who dialogues and exchanges his own philosophizing with others' (An-Naqari, 2007, ps 12-13).
- ✓ **Fifth:** Finally, philosophizing is viewed in terms of its tools and means, making philosophizing from this last aspect the pursuit of an observer who performs his philosophizing by employing reasoning and criticism, i.e., an arguing observer (An-Naqari, 2007, p 13).

Here, we can say that philosophizing is viewed from its foundations, principles, and goals, and thus we need to understand its form and shape. Philosophical discourse is only so if it is based on "examples" and criticism.

2.3 Mechanisms of Philosophizing:

There are multiple effective mechanisms and tools indicative of philosophical thinking, upon which the act of philosophizing depends, enabling the philosopher to produce philosophical knowledge. What are these mechanisms?

- **The first mechanism: Wonder:**

Karl Jaspers states, "Wonder leads to questioning, knowledge, and doubt regarding what one believes they know, prompting examination and clear certainty." (Karl, 1967, page 55) This means that wonder is stirred by astonishment at a phenomenon or a question, making one curious and intrigued, attempting to solve the issue. Jaspers also mentions, "Plato identified the origin of philosophy as wonder; our eyes allow us to partake in the spectacle of the stars, the sun, and the celestial body. This spectacle compels us to study the entire world" (Karl, 1967, pages 55-56), indicating that the world or the universe incites wonder in us, and we attempt to understand this system despite obstacles.

Aristotle noted, "It is wonder that initially leads people to philosophize; they wonder at the strange things they encounter and then gradually move on to explore beyond those... When I am amazed, it means I am aware of my ignorance; thus, I seek knowledge not just for the sake of knowing but to fulfill a curiosity beyond the ordinary." (Karl, 1967, page 56).

In essence, wonder evolves from simple to complex matters as Aristotle suggested, meaning questioning about simple things until one begins to inquire about the universe's and nature's system. For instance, it's like a curious child who questions the most trivial matters and then progresses to inquire about the creator, "Who is he?"

Wonder is perplexity, and within it, two types can be distinguished: Ordinary wonder: Resulting from a reaction to a sudden situation or an unusual phenomenon, whereas philosophical wonder is the ability to question and research something. Wonder has been considered a motivation for philosophizing, or in other words, the origin of philosophizing since the Greeks with Plato and Aristotle to Schopenhauer and Karl Jaspers in the contemporary era. Wonder only dissipates with the posing of questions, uncovering reasons, and understanding the system of things, i.e., establishing a specific philosophical theory. This cannot be achieved without other philosophizing tools no less important than wonder and doubt among others.

Karl Jaspers says, "As soon as my wonder ceases and my astonishment subsides due to knowing the reality, then doubt arises because, indeed, knowledge has been accumulated, but as soon as it does, one stands up to examine it critically, thereby negating certainty in anything" (Karl, 1967, pages 56-57). Through this statement, it becomes clear that there is another mechanism for philosophizing, which is doubt. There is a connection between wonder and doubt because wonder is

a sensation that strikes a person when they marvel at things and feel embarrassed for not knowing the truth, thereby starting to doubt their knowledge and everything they receive, beginning to scrutinize and critically review, stemming from the doubt that arises from wonder.

Karl Jaspers states, "Descartes' famous phrase 'I think, therefore I am' seemed indubitable at the moment he doubted everything else because even if I were completely mistaken in all I believe to know, it is not possible that I was also mistaken about the fact of my existence at the very moment I am mistaken" (Karl, 1967, page 57). Meaning, when Descartes was overwhelmed with wonder about the system, the universe, the world, and all the knowledge he couldn't answer, he began to doubt. Doubt was the fundamental step that made him think, thereby doubting all knowledge, the universe, and everything except that he doubted.

Doubt is thinking; he said if I doubt, then I am thinking, and thus, I cannot doubt that I doubt, and then stated: "I think, therefore I am," affirming his existence through his doubt and establishing God's existence as a guarantor of it, then proceeding to affirm the existence of other beings. Descartes' doubt is a voluntary, absolute, radical, universal, and methodical skepticism, a deliberate act that applies to judgments and not to perceptions or ideas. For Descartes, doubt is the philosophical method that leads to certainty, and certainty for Descartes takes three forms:

- ✓ Affirming the existence of the self.
- ✓ Affirming the existence of God.
- ✓ Affirming the existence of the external world.
- **The second mechanism: The search for truth:**

Jaspers differentiates between science and philosophy in their relationship with knowledge. If science has, through its course, acquired certain knowledge that imposes itself on everyone, i.e., it has reached fixed knowledge around which most opinions agree, then philosophy does not have a consensus through which final knowledge is established. Philosophy is always in search and anxious questioning without seeking to establish fixed knowledge as in science, meaning the search for truth is the essence of philosophy.

The uniqueness of philosophy lies in that questions within it are more important than answers due to the constant search for truth. Philosophical discourse escapes all forms of rigid thinking and bias towards a single opinion and truth, often leading to violence and the exclusion of others.

Therefore, philosophy is open to questioning. Jaspers says, "Philosophy aims to grasp the original truth, to obtain truth in the way I direct myself when I think, my inner behavior by opening the locks of my existence in the depths of the comprehensive" (Karl, 1967, p 50), meaning philosophy is reaching through the thought's outset, the constant pursuit behind truth, not through stasis and

rigidity, not aimed at reaching thought and stopping there to liberate it but involves in itself the process of reflection producing the open question for critique and transcendence.

4. Philosophizing Foundations

Philosophizing requires a set of foundations and skills that should be present in the philosophical discourse to develop the spirit of philosophizing among learners and to make it the central focus of the educational process. Michel Tozzi based this on three skills and processes for learning to philosophize: problematization, conceptualization, and argumentation.

So, what are these skills? And what do we mean by problematization, conceptualization, and argumentation?

4.1. Problematization:

"It is the ability to question philosophically about concepts and to recognize the paradoxes and contradictions they entail" (Al-Wathiqi, 2020, p 55).

Here, it is necessary to distinguish between several closely related concepts to the term "problematization," which are the problem and the problematic. The problematic is a collection of problems existing in a knowledge area, for example, the problem of art, the problem of science, the problem of values.

Whereas a problem is a difficult issue that requires defining something based on its relation to other things. A philosophical problem or question allows for multiple answers. A question that admits only one answer is a scientific question, while a philosophical question is open-ended, offering a broad horizon and is the starting point (Waeli, 2013, p 17), meaning that a problem is any question or issue presented to the mind considered problematic, and such an issue does not accept a simple yes or no answer. Instead, it necessarily requires mental effort to turn the problem over several aspects to reach an answer that ultimately remains relative because philosophy, as a problematic field, allows for one or more contradictory or opposing answers. Therefore, philosophy as thought is not a field for dogmatism as much as it is problematic.

"The philosophical question, when posing an issue, presents it in a manner that contradicts our knowledge and beliefs, shaking our confidence, turning certainty into doubt, and knowledge into ignorance, which drives us to seek the truth." (Waeli, 2013, p18). There are many philosophical questions, including questions about definition as in metaphysics, questions about distinction, such as what distinguishes consciousness from unconsciousness, and questions about the scope, such as what are the domains of the concept of freedom, etc.

Returning to problematization, it is one of the most important skills that learners must acquire.

"Problematization means to show what makes a subject problematic" (Waeli, 2013, p 17), meaning to raise problems and difficulties and highlight the paradoxes and contradictions inherent

in a particular concept or issue. It is the essence of philosophical thinking, intended to create tension in an issue by establishing a conceptual questioning field according to a structured and organized questioning system.

Michel Tozzi, in his book *Apprendre à philosopher dans les lycées d'aujourd'hui*, dedicates a chapter to addressing the conditions of the problematic question before answering it, which includes:

- ✓ The necessity to discard preconceived opinions and judgments.
- ✓ Taking a step back from the problem or question at hand through organized steps starting with formulating the question and understanding its various concepts and the relationships between them, without neglecting the small words that might affect the meaning of the question, such as adverbs and adjectives, and other connectors. (Al-Waleedi, 2022)

From here, we can say that problematization is a complex problem that requires us to formulate and study a central question or problem, like "freedom" or the "Corona crisis," attempting to problematize the concept.

Moving on to the second stage of philosophical thinking:

4.2 Conceptualization:

This involves defining the meaning of concepts for study, such as the following concepts (justice, duty, reason, truth, etc.) (Al-Wathiqi, 2020, p 55). When discussing conceptualization, it's essential to bring to mind three terms: "concept," "term," and "definition."

Term: Is a word that applies to itself and not to others, such as: (apple, playground, sun, etc.), meaning that apple refers to itself and not to anything else.

Concept: Is a general term that applies to several entities sharing some characteristics. It is a general mental conception often represented in a single word, like (person, other, freedom, happiness...) and sometimes in more than one word, like: (natural right, absolute freedom, common sense...etc.), meaning that a term is a particular word and a concept is a general term.

Definition: Is expressing a concept in words or a sentence. Its purpose in philosophical lessons is to bring the meaning closer to the student without falling into the crisis of considering the definition as the concept itself.

Some differences between a concept and a term are that a term is at least agreed upon, while the meaning of a concept varies from one conception to another, from one being to another. For instance, the concept of consciousness for Hegel is not the same as for Kant or Nietzsche.

A concept is the real indicator of philosophical thinking, and a concept is "nomadic," meaning it travels to new places and also to new definitions. For example, when we talk about the concept of the unconscious in philosophy, we find that it originated in philosophy with references by Leibniz, then Nietzsche, and later migrated to Freud, who established it scientifically in psychology, and then it moved to cognitive unconsciousness with Michel Foucault.

Michel Tozzi believes, "There is no philosophical thinking without conceptualization of meanings, and these meanings have a tripartite relationship as follows:

- ❖ **A relationship with language:** (Because it is expressed with a word that integrates into the communication system).
- ❖ **A relationship with thought:** (Because the meaning refers to an idea or concept).
- ❖ **A relationship with reality:** (That concept is a thought subject targeting the world)" (Moussa, 2022).

Conceptualizing the meaning, according to Michel Tozzi, can be either:

- By creating the meaning of its concept by working on language.
- By problematizing it from questioning its spontaneous or conventional representations or from establishing a questioning relationship between it and other meanings.
- By building a concept as a tool for rationalizing reality from its practical domains.

Therefore, we say that conceptualization is revealing through the philosopher's construction of the meanings of the concepts he uses in building his philosophical conception or extracting the meanings, implications, and concepts with which the philosopher works to affirm his particular perspective.

It's about giving the term its due and accurately defining it because philosophy's task is to precisely define the concept where the path of sciences differs from philosophy because it directly goes to the essence.

4.3 Argumentation:

Argumentation involves presenting proofs and justifications to substantiate and legitimize positions and theses that respond to the problem posed within the philosophical lesson (Documentary, 2020, p 55). It is a method of presenting and organizing arguments (Lalande, 2001, p 94).

When addressing argumentation, we must distinguish between argument and proof:

➤ **Proof:** An inference aimed at demonstrating its necessity or result based on premises acknowledged as true (Saliba, 1982, p 206). Proof is a rigorous reasoning directed to affirm or prove a particular outcome based on premises recognized for their truthfulness or accuracy, and the results of the proof are unanimously agreed upon as either correct or incorrect.

➤ **Argumentation:** "A reasoning aimed at proving or refuting a specific case" (Lalande, 2001, p 93), or "the reasoning on the truthfulness or falseness of a claim" (Saliba, 1982, p 445).

Since argumentation is reasoning based on means and argumentative mechanisms used by the speaker, either in writing or orally, to convince the reader or listener of a particular perception of a specific issue, it is a proof or refutation of a particular stance. Its truthfulness does not depend on its premises but on how convincing it is to the listener.

Therefore, its results are not like those of proof; there is consensus on the results of proof, whereas the results of argumentation do not have unanimous or general agreement. We say that argumentation is personal reasoning, and proof is impersonal reasoning. Proof is subject to the binary of right and wrong, whereas argumentation is not subject to this binary; we cannot say your argumentation is wrong.

Therefore, we distinguish between two types of proof:

- **Conventional proof:** "Based on principles and axioms that are certain and compel the rational person to believe in them as true and complete facts" (Al-Intissar, 1997, p 35).
- **Pedagogical proof:** "Based on hypotheses and probabilities that the speaker (teacher) uses to establish their presentation, analysis, and understanding of a

discourse directed to the recipient (learner), aiming for their knowledge and understanding" (Al- Intissar, 1997, p 36).

Now addressing argumentation: Argumentation cannot exist without the presence of understanding and problematization because defending a case occurs through solving a problem that requires the presence of many concepts. Argumentation is considered a philosophical, persuasive, and demonstrative discourse, aiming to convince the listener of the validity or invalidity of a case based on evidence and arguments.

The formal criteria for an argument, according to the Monbéliard group "Tozzi," "Carey," and "Bono," include:

- ✓ The argument must not contradict itself.
- ✓ The argument must be consistent with the thesis it defends.
- ✓ The argument must be consistent with other arguments defending the same thesis (Waleed, 2022).

In argumentation, it is necessary to recognize the obstacles facing the recipients, hence the need to:

- Shift the recipient from their personal perspective by removing a specificity that involves moving from empiricism towards universal rationality.

5.Conclusion:

Through what we have discussed, we can conclude with several essential points concerning the philosophical lesson and the importance of philosophizing as a mechanism and strategy for learning philosophy:

- Teaching and learning philosophy have become an urgent necessity and a human need, and teaching it at various educational levels is an educational strategy consciously chosen by society.
- Philosophy has the right to be present anew in various public spaces and to question the scientific and material disputes that have dominated human thought and behavior.
- It is essential to teach philosophy to learners as it is capable of addressing the problems posed by the conditions of the current era.

- Building a successful philosophical lesson can only be achieved through establishing strategies and defining strict mechanisms for forming the act of philosophizing in the pedagogy of philosophy.
- Philosophizing is based on mechanisms such as wonder, questioning, and the search for truth.
- The presence of philosophizing in our lives is a contemporary strategy that can be crystallized through mechanisms and foundations of learning philosophy.

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