



GLOBAL JOURNAL OF HUMAN-SOCIAL SCIENCE: G  
LINGUISTICS & EDUCATION

Volume 25 Issue 3 Version 1.0 Year 2025

Type: Double Blind Peer Reviewed International Research Journal

Publisher: Global Journals

Online ISSN: 2249-460X & Print ISSN: 0975-587X

## The Task as a Basis and Foundation in the Teaching and Learning of Philosophy

By Lucas Palacios Liberato & Mónica Alvarado Paucar

*Universidad Peruana Cayetano Heredia*

**Abstract-** This paper describes the method of teaching philosophy, considering the "Homework" as the fundamental axis of this strategy, as a basic nucleus in the teaching of philosophy, also adapted to virtual, distance or remote teaching. To this end, it identifies the two aspects of the teaching of philosophy, the content formed by the concepts and the method as the "Doing of philosophy"; this Doing is the "philosophical act"; in such a way that, the students exercise, prepare or train themselves in the philosophical act, without excluding the content of philosophy. The "task" in the teaching of philosophy is fundamentally centred on the analysis of the philosophical text, developed by the student during his classes or lessons; the "text" of the analysis contains the philosophical concept, and its execution develops the method of philosophy; thus, the Task in the teaching of philosophy addresses the content and the method in parallel or simultaneously as consubstantial and inseparable aspects of philosophy.

**Keywords:** *teaching philosophy, method of philosophy, didactics of philosophy, philosophy homework, philosophical thinking, philosophical thinking, the doing of philosophy.*

**GJHSS-G Classification:** LCC Code: LB1027.23



THE TASK AS A BASIS AND FOUNDATION IN THE TEACHING AND LEARNING OF PHILOSOPHY

*Strictly as per the compliance and regulations of:*



RESEARCH | DIVERSITY | ETHICS

# The Task as a Basis and Foundation in the Teaching and Learning of Philosophy

Lucas Palacios Liberato <sup>α</sup> & Mónica Alvarado Paucar <sup>σ</sup>

**Abstract-** This paper describes the method of teaching philosophy, considering the "Homework" as the fundamental axis of this strategy, as a basic nucleus in the teaching of philosophy, also adapted to virtual, distance or remote teaching. To this end, it identifies the two aspects of the teaching of philosophy, the content formed by the concepts and the method as the "Doing of philosophy"; this Doing is the "philosophical act"; in such a way that, the students exercise, prepare or train themselves in the philosophical act, without excluding the content of philosophy. The "task" in the teaching of philosophy is fundamentally centred on the analysis of the philosophical text, developed by the student during his classes or lessons; the "text" of the analysis contains the philosophical concept, and its execution develops the method of philosophy; thus, the Task in the teaching of philosophy addresses the content and the method in parallel or simultaneously as consubstantial and inseparable aspects of philosophy.

**Keywords:** *teaching philosophy, method of philosophy, didactics of philosophy, philosophy homework, philosophical thinking, philosophical thinking, the doing of philosophy.*

## 1. INTRODUCTION

This paper assumes that the 'homework' is the cell of instruction and as such constitutes the basic axis and nucleus of all teaching and learning processes, including the teaching of philosophy, because it makes it possible to develop the 'doing of philosophy', rather than the simple transmission of knowledge. The purpose is to describe and explain the importance of developing the "method" of philosophy, the doing, the act, rather than just relating the history, theory or science of philosophy, allowing the student to develop his or her capacity to do philosophy. As the problem of teaching philosophy arises from the abandonment of the method of philosophy; almost all didactics in the teaching of philosophy insist on the need to know philosophical concepts, to relate the history of philosophers, or to dialogue on the themes of philosophy, in such a way that in almost all cases students abandon or develop a negative attitude towards philosophy, when in reality it could be meaningful, functional and necessary to "do philosophy". Therefore, the present work considers that,

the "Homework of the learner" should be the focus of classes and lessons, as opposed to expositions, lectures or dialogues about philosophical topics; that is our defence. The importance of developing the method does not mean abandoning the content of philosophy, but rather attending to the development of the capacity to do philosophy by the student himself, before indicating rules or procedures; this will mean definitively transforming the nature and character of classes and lessons, centred on the task of the student. This innovation or actuality is due to the new trends in pedagogy which indicates the need to develop capacities, abilities and skills, potentialities, processes, human faculties and aptitudes, or simply competences in terms of work strategies or problem-solving methods<sup>1</sup>. Finally, this is the systematisation (methodology) of the pedagogical experience of teachers developed in basic school, university and postgraduate education. This reminds us of the concern developed by Gutierrez-Pozo<sup>2</sup>, in that the didactics of philosophy must be centred on the student, on learning.

If we relate the concept of philosophy to the teaching-learning process, we ask ourselves: Is philosophy a way of thinking or a way of thinking, is it only enough to know the concepts when we teach philosophy, does the study of philosophy imply the development of thinking? If we consider philosophy as "love of wisdom"<sup>3</sup>, it seems that, on the one hand, we are only interested in wisdom itself and not in the act of thinking; thus, the teaching of philosophy overvalues the content as wisdom, against the method, against the act of thinking or the doing of philosophy. Transmitting concepts would imply leaving aside knowing how to think, the act of reflection, analysis and criticism, as true philosophy. Under this concept, the teaching of philosophy focuses on the transmission of "wisdom": science, theory or history, aimed at giving content and not at developing the method, the concepts and not the philosophical act, so that the teaching of philosophy results in an encyclopaedic knowledge as "love of wisdom".

The same reasoning happens when we define philosophy as a "conception of the world", aimed at

*Author α: Universidad Peruana Cayetano Heredia.  
e-mail: lucas.palacios@upch.pe*

*Author σ: Asociación Educativa Vigotsky.  
e-mail: mapalexan@hotmail.com*

<sup>1</sup> Palacios, Desarrollo de las competencias por el sistema de tareas (2018)

<sup>2</sup> Revista Sophia Nro. 34 (2023)

<sup>3</sup> Gilson (2015)

"imagining" the world or "reconstructing" the cosmos by mere speculation. and then the teaching of philosophy ends up being a process of endless chattering by the teacher while the student is limited to asking questions or having a dialogue, as it is considered to be the exclusive method of philosophy. But how can we reorganise the world mentally if we do not have the necessary scientific information, let alone our students? In this precise case, philosophy lessons should allow the student to appropriate this methodical thinking as did the precursors of philosophy, the pre-Socratics, for example. We need our students to learn to reflect, analyse and criticise or interpret general or universal problems for themselves, with the help of the teacher, as a method of good philosophising, including dialogue or discussion, philosophical doing; that would be the true purpose of philosophy teaching. Otherwise the subject of philosophy is reduced to vulgar, speculative and metaphysical thinking, where modern and fashionable myths are discussed, distorting the true content of philosophy, completely abandoning the method, rational thinking. Philosophy needs not only reading but also writing, not only remembering norms or rules of thinking, but thinking itself, the production of philosophical texts, the ability to analyse, reflect or criticise in a productive way. Philosophy classes or lessons should be used to develop real tasks of discussion, interpretations, formulation of judgements, otherwise students may end up ridiculing philosophy as it happens today in many schools.

In summary, whatever the definition of philosophy<sup>4</sup>, we observe that it demands a process of reflection, analysis or criticism as ways of thinking, a certain rationality or methodical thinking, unlike any other discipline of knowledge; nothing opposed to science or research, but it demands a singular and specific method or logic of thought, otherwise it would end up as mere literature. Moreover, the teaching method must not separate the concept from its logic, nor the content from its method, the philosophy from the philosophical doing; with which we transform the idea of the philosophical teaching method, where the doing of philosophy is the fundamental task. As philosophy is an activity similar to scientific reflection; according to Hawking (2010) philosophy is the overcoming of myth, religion or esotericism, when "since the dawn of civilisations, we have not been content to contemplate unconnected and inexplicable events, but have forged an understanding of the underlying order of the world" (Hawking, 2010, p. 16), teaching philosophy is not "the same as teaching philosophy" (Hawking, 2010, p. 16), but "the same as teaching philosophy" (Hawking, 2010, p. 16). 16), teaching philosophy is not 'wondering' or speculative 'contemplation', but the development of methodical thinking, a true philosophical doing, a

rigorous act of philosophising. Teaching philosophy cannot be an unimportant task undertaken by just anyone, but by a teacher of philosophy, who is able, as Nietzsche (1980)<sup>5</sup> demands, to prevent these foundational distortions. The method of philosophy is not "pure thinking" in the abstract or speculative sense, but productive, methodical thinking that requires a certain protocol, a norm or rule of "good philosophising" as Nietzsche calls it.

Therefore, the teaching of philosophy does not separate the content from the method, the concepts from the philosophical act, it is necessary, as Nietzsche (2003)<sup>6</sup> says, to learn to philosophise with the concepts because philosophy is "thinking that operates with concepts", where the main aspect is the method to learn to develop the concepts and not the other way around; there is a need to prepare the student in the method of philosophy, it cannot be reduced only to the content or the transmission of concepts; it is necessary to develop philosophical thinking, the method. Thus, the teaching and learning of philosophy will be more meaningful by the method it develops to solve the problems posed by knowledge, philosophy or science.

## II. FUNDAMENTALS

The need to develop the method in the teaching of philosophy based on the Task comes from the study of the Cuban school, which indicates the task as the cell of instruction (Goyzueta, 1999)<sup>7</sup>, in our case the task is the philosophical doing, the analysis of the philosophical text by the student himself, as a true act of philosophising, as a pedagogical foundation, as opposed to only transmitting and assimilating the philosophical content by passive means; Here, philosophy and pedagogy agree that homework develops the method, the philosophical act, as the foundation and the basis of the teaching of philosophy; so that the student acquires, appropriates, the method, the act, the strategy of philosophising, develops the capacities of analysis, reflection and criticism. The task revises, rectifies and re-impulses the teaching of philosophy, in order to fulfil this purpose, as we observe it in face-to-face classes and in distance, virtual or remote education. Fundamentally, the task sponsors, promotes and ensures analysis, reflection and criticism; the analysis of the concepts of philosophy does not separate the object from the process, unlike traditional teaching that is concerned only with content, with theory, even if it develops motivating activities for the discussion of anecdotes and cases; these only allow the teacher's disciplinary mastery to be demonstrated, with very little interest in developing the capacity for the act of philosophising in the students. As Comenius (2012)

<sup>5</sup> Nietzsche, "Sobre el porvenir de nuestras escuelas"

<sup>6</sup> En "Los filósofos preplatónicos"

<sup>7</sup> La habilidad deportiva: su desarrollo (1999)

<sup>4</sup> Gortari (1979)

stated, "in schools they must learn to write by writing, to speak by speaking, to sing by singing, to reason by reasoning, etc." (Comenius, 2012, p. 95).

The purpose and nature of the Task in the teaching of philosophy is the philosophical doing or the act of philosophizing, as the basis or foundation of the didactics of philosophy, because it allows the student to exercise, prepare, practice or train in the method or strategy of philosophy in school; as Kant indicates, "the first period of the pupil is that in which he has to show submission and passive obedience; the other is that in which he is already allowed to make his reflection and his freedom, but subject to laws. In the first there is mechanical coercion; in the second, moral coercion" (Kant, 2003, p. 31). The task is oriented towards developing the habit of philosophising as well as the treatment of its concepts, one by "mechanical coercion" in relation to the disciplinary foundation; thus Kant affirms, by "moral coercion" in relation to the pedagogical foundations, since "habit is a pleasure or an action that has become a necessity by the frequency of repeating the same pleasure or the same action" (Kant, 2003, p. 42). 42), i.e. these are the philosophical and pedagogical foundations, which indicate the need for a constant practice or exercise of the act of philosophising, as Kant would say: "because repeated pleasure produces a change in the functions of our body" (Kant, 2003, p. 57), all this to develop philosophical attitudes, capacities or faculties in our students, as a development of thinking, which "has to be directed properly to the higher faculties" (Kant, 2003, p. 80).

#### a) *Philosophical or Disciplinary*

The current form of philosophy teaching, of the traditional school, denies any possibility of philosophical doing, of method, of the ability to think; as an unproductive activity in relation to the essential aspects of life, since we will achieve "a man of much memory, but without any judgement" (Kant, 2003, p. 51)<sup>8</sup>, a teaching reduced to content and without method; mechanically separating method from content, without considering that "memory is very necessary, but it is worth absolutely nothing, when it is made a mere exercise" (Kant, 2003, p. 51). 51), a teaching reduced to content and without method; mechanically separating method from content, without considering that "memory is very necessary, but it is worth absolutely nothing, when it is made into a mere exercise" (Kant, 2003, p. 42); it is not enough to read to the students, but it is not enough to read to them. 42); it is not enough to read philosophers, but above all to learn to reflect, analyse and criticise, as a capacity of the philosophical method, i.e. "by reading and writing, but by exercising them reflexively and not by spelling" (Kant, 2003, p. 83), since

reading should be the impulse for consistent thinking. As Hegel states<sup>9</sup>, philosophy is content and method, the "method" is the Doing, as opposed to the indisputable content that already exists a priori, and then, "the philosophical content has in its method and in its soul three forms: 1. it is abstract, 2. dialectical, 3. speculative" (Hegel, 1998, p. 139); that the method of philosophy is to think, to operate with concepts, the "dialectic" of content and method, the unity of theory and practice, in it the task of teaching philosophy is sustained by the "dialectic" of content and method. 139); that the method of philosophy is thinking, operating with concepts, the "dialectic" of content and method, the unity of theory and practice, the task of teaching philosophy is based on it, to develop the act of philosophising or philosophical doing; since, philosophy classes or lessons should be places where "one learns to think abstractly by means of abstract thinking" (Hegel, 1998, p. 139); just as Nieto Nieto Nieto Nieto Nieto Nieto Nieto Nieto, 1998, p. 139, affirms that philosophy is a method that is based on the "dialectic" of content and method, the unity of theory and practice, in which the task of teaching philosophy is sustained. 139); as Nietzsche states, combining method and content, the art of philosophising or philosophical doing with concepts, destined "to acquire that habit and to seize the secret of the form" (Nietzsche, 1980, p. 86), that is the task of the true teachers of philosophy, since students or pupils "need those great guides and those great teachers, and must entrust themselves to their tutelage" (Comenio, 2012, p. 96) *Didáctica magna*. Editorial Akal Porrúa. (Nietzsche, 1980, p. 122) for such developments.

As Carletti (2015)<sup>10</sup> indicates, we must seek in the didactics of philosophy, "the minimum of a teachable philosophy, which privileges the philosophising of the students" (Carletti, 2015, p. 29), that students learn to philosophise in the first instance and above all, it is not possible that the subject of philosophy is reduced to transmitting the theory, science or history of philosophy, being considered strictly memoristic or traditional; without a strategy or method that develops the capacities of the student and that it serves as a tool for life. Thus, the didactics of philosophy must take into account "the places of those who teach, those who learn, what is taught/learned and its contextualisation" (Carletti, 2015, p. 31), because the teaching of philosophy without ignoring the postulate indicated by Engels<sup>11</sup>: "the great cardinal problem of all philosophy, especially of modern philosophy, is the problem of the relation between thinking and being" (Engels, 1979, p. 15). 15), it needs to focus on "thinking", as the human faculty that allows us to answer "what

<sup>8</sup> Todas las referencias se remiten a "Pedagogía" de Kant (2003)

<sup>9</sup> Las referencias de Hegel se remiten a "Escritos pedagógicos"

<sup>10</sup> Didáctica filosófica, didáctica aleatoria de la filosofía.

<sup>11</sup> Ludwig Feuerbach y el fin de la filosofía clásica alemana.





relation do our thoughts about the world around us bear to this same world? Is our thinking capable of knowing the real world? Can we, in our ideas and concepts about the real world, form an exact mirror image of reality?" (Engels, 1979, p. 15); we need to enable in the school the students' ability to think, so that he correctly establishes "the relation of thought to the world around us" (Nietzsche, 2003, p. 17). 17) The didactics of philosophy should be a permanent doing of thinking, which develops the "theory of knowledge", the "logic" of thinking, as being the essence of philosophy from its origin, as when "the ancients tried hard to understand the universe, but then they did not have our mathematics and our science" (Hawking, 2010, p. 14). The school has the obligation to contribute to the development of strategies and methods of thinking, of operating with concepts, to solve the universal and more general problems posed by philosophy.

Assuming the postulate defined by Hegel, and quoting him, "the study of philosophy constitutes the authentic foundation of all theoretical and practical training" (Hegel, 1998, p. 59), the philosophical training has two consubstantial aspects: the philosophical content, results of the evolution of philosophy: the concepts, the theoretical aspect, and the practical aspect the capacities of reflection, analysis, criticism, interpretation, intuition, speculation, concretely the act of thinking, that this is the difference in philosophy, which "distinguishes a philosophical system with its particular sciences and the philosophising itself" (Hegel, 1998, p. 60), philosophy is first of all a philosophical system with its particular sciences and the philosophising itself. 60), philosophy is above all knowing how to think as the act of philosophising itself, distinct from the philosophical content, the Doing: the "act of philosophising", the doing of philosophy as method or practice. However, Hegel does not separate the theoretical from the practical as aspects of the same process, they are opposites, but they are never separate; in our case we demand to emphasise the practical aspect very clearly. Hegel reinforces the idea: "one should not instruct so much in the content of philosophy, when one should try to learn to philosophise without content" (Hegel, 1998, p. 62), one should not separate the method from the content, the doing from the concepts, they are the opposites of the dialectic. In this respect, teachers in schools have completely divorced and separated content from method, first and foremost by misrepresenting the concept of philosophy as a discipline, of learning philosophy, of philosophical thinking as the purpose of teaching.

From all of the above, it follows that philosophical thinking has a method, rules or norms as an act of philosophising or doing philosophy, which the traditional school focused on the content has ignored and postponed; as we have rescued it to turn it into the content of the classes or lessons, as the student's Task;

since the Task is the cell and basis of education, of the teaching-learning process. Consistent with this custom, Kant asked, "Should rules precede in abstracto? should they be learned as a consequence of usage? should rules and usage go in equal steps? The latter is the only suitable thing" (Kant, 2003, p. 75), that is what it is about, to develop reflection, analysis and criticism already, in the class or lesson, to make them and not to postpone them, not to separate the rules from their use, to train the student in their use, to exercise and practice their use, only in this way the students develop, assume or take possession of the rules. The philosophy classes and lessons are not to deliver or indicate the rules, but to make, develop, use, experiment, experience, experience, the rules should not be separated from their real and concrete use, this is the purpose and the task of the class or lesson, the use of the rules of philosophising in the classroom, in the school, with the guidance of the teacher.

Philosophical doing or the act of philosophising, as a task and method of the student's work, does not separate the content from the process, from Doing; the task links the method with the concepts; text analysis, for example, develops both aspects. The method activates the content, the method develops the concepts. Only in this way does philosophy serve to educate the spirit, since "the faculties of the spirit are best educated by doing for oneself all that is intended" (Kant, 2003, p. 76), inasmuch as "the best means of understanding is to produce" (Kant, 2003, p. 73), in our case to produce is to produce. 73), in our case to produce is to analyse, reflect and criticise, it is the act of philosophising or philosophical doing, operating with concepts, with duly selected and chosen texts, when the student exercises in thinking with concepts; uniting content with method, analysing with concepts, that is the task of philosophy in the classroom. The homework ensures that students become familiar with the concepts and exercise in the method of philosophy, the doing of philosophy happens with philosophy homework.

The teaching of philosophy cannot and must not be pure speculation, as Bacon (2003)<sup>12</sup> affirmed, "all other notions that men have hitherto made use of, are ravings and have been drawn and abstracted from reality by inadequate methods" (Bacon, 2003, p. 63). 63), cannot be sustained by the Aristotelian "logic" of the play of notions, of syllogistic operations, devoid of the content of the material world, as opposed to the true logic designated by concepts, discovered in the investigation of objective reality, in the knowledge of natural phenomena. The teaching of philosophy has to combine content and method, like learning to philosophise like the philosophers, with their own texts, only in this way "you are accustomed to philosophise independently, when in fact, you should be forced to

<sup>12</sup> En Novum organum.

listen to the great thinkers" (Nietzsche, 1980, p. 60); the philosopher, the content, the concept in the texts of analysis, in the format of analysis. In this process, the teacher is the guide, the mediator, the support, the conductor of the philosophical act or the act of philosophising, as Nietzsche states, "just as the great guides need those who must be guided, so those who must be guided need the guides" (Nietzsche, 1980, p. 62).

#### b) *Pedagogical and/or Didactical*

More than two hundred years ago, Comenius (2012)<sup>13</sup> discovered and formulated the pedagogical principles of didactics in relation to the need to develop philosophical DOING or the act of philosophising without neglecting and abandoning the philosophical content, as indicated above; however, the traditional school is still stuck in the Middle Ages, with a scholastic method, speculating about the abstract content of philosophy. Today, pedagogy has taken up again the need to develop the DOING of the learner, in that "what is to be done, must be learned by doing it" (Comenius, 2012, p. 95), i.e. the "doing of what is to be done, must be learned by doing it" (Comenius, 2012, p. 95). 95), i.e. 'philosophical doing' as a foundation, as a necessity; thus, the tasks of face-to-face classes or virtual lessons must contain DOING as a foundation, as opposed to listening, memorising, transmitting or accumulating knowledge; the present task is to ensure that students can do philosophy, because 'in schools they must learn to write, by writing; to speak, by speaking; to sing, by singing; to reason, by reasoning, etc.' (Comenius, 2012, p. 96); they must learn philosophy by philosophising.

The task is the foundation of the teaching of philosophy because it defines the process of the class, it turns the lesson into real workshops for the work of the students, as Tolstoy (2003, p. 30) indicated, the classes are authentic workshops or laboratories of philosophical work, and it is the same that is reproduced in the lessons of distance, virtual or remote education; since "there must always be a determined form and norm for what must be done. The disciple will try to imitate it by examining it and as if following in its footsteps" (Tolstoy, 2003, p. 41); the purpose of the class is to develop the task, no rules or norms are given on how to do the task, but to develop the task itself, to do the task; in such a way that the teacher guides, mediates, helps and facilitates such work, as Tolstoy states, "he has to be directed so that he does not make mistakes in the operation and correct it if he does. And finally, that he does not cease to err and correct his error until he comes to work with certainty and ease without any error" (Tolstoy, 2003, p. 92). During the task the teacher must take care that the form to be done is as perfect as possible, (Tolstoy, 2003, p. 89), to achieve good

philosophising, whose "errors must be corrected by the teacher himself; but noting in passing multiple observations" (Tolstoy, 2003, p. 90).

On the other hand, the pandemic has forced us to change the modality, but not the principles of didactics; the ways of teaching have been modified, but not the purposes of learning: the philosophical doing or the act of philosophizing, the task remains the source and basis of learning, whether in person or at a distance, remotely or virtually; our objective is not the transmission and assimilation of knowledge but the development of skills, of the method of philosophy. The elements of the teaching-learning process have not changed at all, they remain the same, the nature and character of the classes or lessons remains the task, the exercise or practice of doing philosophy, without obviating or excluding the philosophical content, the philosophical concepts. The lessons or classes are now true forms of "Socratic dialogue", of questions and answers, not oral but written, of the production of texts, of the construction of thoughts. The task is really meaningful for each of our students, much more so thanks to technology or computer technology, it overcomes the auditorium discourse, where the subjective and mental phenomenon of the learner is totally ignored. Technology and distance do not eliminate philosophical work as a 'task'; on the contrary, they ratify it because they force its development, requiring the teacher to set the tasks so that the student can develop it autonomously and independently. As Salazar Bondy affirmed, in the teaching of philosophy "it is necessary, then, to learn to philosophise" (Salazar, 1967, p. 49); the time and the means do not matter, be it face-to-face or virtual, the opportunity to do so is propitious, that is the purpose: to do philosophy. As Ruiz also states,

being the method a procedure, it is essentially a means, an instrument to be used as it best suits; not with rigidity but rather with a certain elasticity, in accordance with the variability of the subject to be taught, and with the diversity of circumstances (Ruiz, 1968, p. 38).

Adapting to the new methodology does not mean abandoning the purpose and method of philosophy in general; the task makes everything possible. Of the elements of the teaching-learning process, the aim is to philosophise, the content the concepts and method of philosophy, the methodology reflection, analysis and critique, and the evaluation the task of philosophy; these are fulfilled and present in distance education through technology, with other means and tools. The purpose of the classes or lessons is the task to "Learn to philosophise", to develop the capacities of analysis, reflection and criticism, the philosophical Doing; it is the answer to the crisis and bewilderment, according to Ruiz, the "teaching of philosophy in this time of disorientation is nothing other than orienting adolescents and young people" (Ruiz,

<sup>13</sup> En *Didáctica Magna*.

1968, p. 30) through the task of philosophy, the act of philosophising, with reflection, analysis and criticism through the tasks.

Be it face-to-face classes or distance lessons, the principles and aims of teaching philosophy remain the same, the purpose and the fundamental task is to develop the act of philosophising, as Salazar Bondy says, 'philosophical education must be based on action, that is to say, on the performance of acts. These acts must become habits in order to be really effective' (Salazar, 1967, p. 7). 7) The tasks set by the teacher must allow students to exercise in the act of philosophising; Since, one learns by doing, by philosophising, as the pedagogical principle indicates, and the task is the cell of the instruction, not the subjects of the expositions, not the subjects of the speculations, not the contents to be transmitted as many suppose, forcing the students to be passive listeners of theory, history or "science", from which the philosophical act is excluded; the task must make possible the act of philosophising. In a "knowledge society", saturated by information and data, insofar as there are thousands of means of accessing them, the school cannot waste its time in such an everyday and immediately accessible task; even worse in a distance, remote or virtual education when the contact with information is direct with it, by natural and spontaneous act.

Modern or contemporary pedagogy demands the development of processes, strategies, methods to process information, to analyse, evaluate or criticise the knowledge provided by diverse and multiple media; philosophy is needed as a method, as a strategy, to analyse, interpret or process such data; philosophy is a tool to build critical judgement, to analyse and/or process knowledge, information, that is the task of philosophy. Nowadays, the teaching of philosophy must happen through "tasks", as Palacios, Salazar and Fung indicate: "the integrating and articulated process of work, its unity and dynamism is presented and observed in the task" (Palacios, 2018, p. 199); this happens when "the teacher, when organising the activity, must orient his action in such a way that the learner can convert the acts into repeated reinforcement of habits" (Salazar, 1967, p. 7) The school must develop the habits of reflection, analysis and criticism, because "learning also means to engage, to act, to train, to transform oneself, and above all, to transform oneself" (Fung, 1999, p. 23), the task is the core and the issue of the teaching of philosophy, it must be sponsored, promoted and organised by the teacher through the classes or lessons, by "establishing a logical order in the teaching of the exercises of the activity object of learning" (Fung, 1999, p. 45).

The teaching of philosophy, according to our experience, is based on the reading of the text of philosophy, not as a literary fact, not as a reason for

discussion and/or philosophical speculation, but as a necessity of philosophical work, reading the concepts of philosophy, in order to understand the text, the author's concept, by itself, independently or autonomously. As Tolstoy indicates, philosophical reading must be done in the following order: "1st, reading with the teacher; 2nd, mechanical reading; 3rd, reading by rote; 4th, common reading; 5th, reading with intelligence of what is read" (Tolstoy), the latter being the purpose of learning to philosophise. Thus happens the process of development of analysis, reflection and criticism in the task of the "analysis format", verified, observed, recorded and regulated in our experience, in order to achieve "a critical reflection that puts rationality and universal truth above all norms" (Salazar. 1967), 1967) The format of analysis is the centre and core of the task of philosophy, and it happens as Salazar indicated, when "the philosophy teacher must cultivate critical reflection, rigour, order and systematism of thought, the capacity of penetration and illumination of reality, which are essential features of philosophising" (Salazar, 1967, p. 38). 38)

It is not possible for us to continue to believe in rote encyclopaedism, no matter how much dialogue or discussion we engage in, it only serves as an enlightened cultural veneer. As Mastache<sup>14</sup> stated, "the curriculum and programmes are overloaded, encyclopaedic and inadequate to the abilities of schoolchildren" (Mastache, 1966, p. 108). 108) It does not respond to the development of competences, to the method of philosophy, to philosophical doing, to the act of philosophising, to the strategy of learning, since, "in the case of competences, this is defined by the logical sequence of tasks that determine it" (Palacios, 2018, 23); classes or lessons establish a "logical sequence of tasks", of activities, procedures, forms, operations, where the norms and rules of philosophical doing are reproduced. of the philosophical act. Our concern is to propose, organise and direct these tasks, so that our students can develop, execute, carry out these actions, follow their logical sequence of analysis, reflection and criticism in a real and concrete way, when they construct their own learning. The key to the teaching task lies in the understanding of the teaching of philosophy, in the task as the foundation of doing philosophy, of the act of philosophising; that the method of philosophy is developed by overcoming the stigma of the traditional school, by which "children rebel against abstract classes, far from reality, verbalistic and monotonous" (Mastache, 1966, p. 129). 129) The task of philosophy implies making possible the autonomous and independent work of the student since "reflection can be exercised in two quite different directions: towards the analysis of the operations and the instruments of the cognising subject, or towards the

<sup>14</sup> En Didáctica general (1966)

possession of the self in its intimacy" (Santuiste and Gómez, 1984, p. 33), since the execution of philosophy is not only a task for the student, but also a task for the teacher. 33), because the execution of the task is a real space for philosophising, a place for doing philosophy, and thus "philosophy will be eminently reflexive, so that man will be able to understand the global consequences of individual behaviour" (Santuiste and Gómez, 1984, p. 27). The Doing of the task is the Doing of philosophy "it is not, then, the biographical significance of the issues that counts in the teaching of philosophy but the analysis and interpretation of them and the exercise of thinking that is achieved under their protection" (Salazar, 1967, p. 16). 16), that is why, fundamentally, the task of the classes or lessons does not deal with themes, problems or concepts to be exposed or discussed in a speculative way, but as real works that allow to verify a true act of philosophising, because "the teaching of philosophy supposes the exercise of philosophising as a previous condition, because only this gives sense to philosophical learning" (Salazar, 1967, p. 31).

Finally, the task of philosophy also includes group work, which is not only an individual task, because in it one learns through collaboration and interaction with peers, although this is not so evident in the virtual classroom, here the teacher's instruction happens by "parallel pedagogical action", not by direct action, which would imply the face-to-face condition. Working in groups does not imply a direct action on the student but a parallel pedagogical action, the teacher guides and supports the group in every moment and act, and only by personal "necessity" attends to the students separately; the task of philosophy as an act, doing or method is always in groups or collectives. The student solves the task of the analysis format almost always in a group, although his evidence presents it individually, on the basis of dialogue with his peers, interacting and collaborating with his peers; in the virtual through the forums, or in small groups within the classroom, because "when two students or groups of students arrive at a solution to a controversy through discussion, they both accept new ideas and then learn something from them" (Roeders, 1997, p. 21). If we think that group activity is an aid to learning, we must understand that, "differences of opinion between individuals or groups could lead, under certain circumstances, to a kind of internal doubt, which motivates a person to seek a solution to the difference of opinion" (Roeders, 1997, p. 81), in this respect there is no contradiction or exclusion of any kind between group work and individual homework as well as in virtual forums. 81), in this respect there is no contradiction or exclusion of any kind between working in groups as in the individual task, as well as in the virtual forums; the important thing is that the task poses the complexity and demand, while collaboration and interaction between

peers, with the help of the teacher, in person or by technological and computer means, resolve them.

### III. DEVELOPMENT

Having demonstrated the necessity of the method or the doing of philosophy, the act of philosophizing, as indicated by Hegel<sup>15</sup>; that Doing is the foundation of pedagogy, that one learns by doing, by philosophizing, as indicated by Comenius; it is up to philosophy teachers to demonstrate the method, the doing, the capacity for analysis, reflection and criticism; that is, to present and/or expose the task of philosophy in school. Describe its execution, its process, its implementation; in particular, explain the structure of the "philosophical text analysis form" as the core of the task, as the basis for the teaching of philosophy. The text analysis format as an instrument to verify the capacity for analysis, reflection and critique in philosophy classes or lessons, as opposed to theoretical exposition, dictation, lecture, speculative dialogue, which postpones the development of the rules or norms of good philosophising, as an act of the future, to be developed outside the classroom and the school. It is hoped that the task and the format will become the foundation and the basis of the tasks, of the classes or lessons, as an act and instrument that allows us to observe, record and demonstrate the didactic phenomenon, its evolution, progress and achievement. Insofar as the format of the analysis of the philosophical text makes it possible to externalise or materialise the philosophical act, the act of philosophising, of indirectly getting to know the intellectual, mental, internal or subjective process of the student. Here is its organization and structure, intended for face-to-face classes or lessons and for distance, virtual or remote education.

#### a) Task design

When designing the task we must ensure the development of content and method, understanding "content" as the philosophical concepts and "method" as the philosophical doing, already indicated and explained. In our case, the concept is the selected and chosen textual quotation, it is the object of the analysis, while the method is the development of the task performed by the student. The evaluation, selection and identification of the textual quotation for the analysis is of utmost importance, it must correspond to the original text of the philosopher, in his original work. In the virtual lessons, the corresponding link should lead to the primary source, to the original text. The content of the text is the object of the analysis. What follows are the procedures, operations or the protocol of the analysis, as the activity of the learner must be "observable", since the mental and internal activity of the individual subject

<sup>15</sup> En Escritos pedagógicos (1998)



is impossible to know directly; pedagogy requires us to demonstrate the process of analysis through the logical sequence of the activities indicated in the task. The task evidences the learning process, in our case through the completion of the analysis form.

Like any analysis, a text must be (1) mentally broken down or separated into each of its words, terms, phrases, sentences or propositions; and then identified or (2) defined separately for each of them, from the context of their meaning or from the meaning given by the author; and then with them (3) described for each concept or concepts presented in the text. In our experience, this meant defining each concept in the text.

From the previous indicated actions it is possible to understand and/or comprehend the author's thesis written and printed in the text, from (4) establishing relations between them, linking all the terms, sentences or propositions of the text; simultaneously to (5) reorganising the message of the text with our own understanding. At the end, (6) find the synthesis of our own learning, with criticism, reflection or personal interpretation, duly dialogued or discussed.

As can be seen in the analysis format below, the process of analysis as a process in general corresponds in our case to the analysis of the text in the following terms:

Order	Logical Process	Text Analysis	Order
I	Decompose mentally or by abstraction.	Enumerate terms, judgements or propositions.	I
II	Identify elements or parts.	Identify - Describe concepts in context and text.	II
III	Describe the characteristics of the object.		
IV	Relate and establish links.	Formulate the author's main idea.	III
V	Reorganise or recompose the object, the synthesis.	List the contradictions involved.	IV
VI	Find precisely and/or concisely the concept.	Formulate the proposition that designates the concept.	V

#### b) Analysis Format

Here is the format that we have used during the twenty years in our classes or lessons, in the institutions where we have worked, note its relevance, it was born

as a necessity, now it is the most important tool and/or material of the task to develop reflection, analysis and criticism.

*Philosophical text or content.*

*Read the following text carefully.*

*"... if we think that philosophy aspires to the discovery of truths and laws of a universal character, it is a process that translates into a progressive approach towards objective truth. In this case it is no longer possible to assign any national or continental label, because universal truths and laws cannot be American, European, Asian, Argentinean or Mexican, they are simply truths and laws that can be discovered in China or England, without the legal principle of jus solis being valid for them" Guardia Mayorga.*

*Structure of the analysis.*

- I. *Break down the text into its concepts and/or judgements. List the main terms and propositions in the text.*
- II. *Identify / Describe: To understand the author, in the context of the text, define What is it?*
  - a. *Philosophy as a science.*
  - b. *Whether truths and laws are universal.*
  - c. *Legal truth has a homeland.*
- IV. *Relate: From the understanding of the above concepts, formulate the author's fundamental idea, re: Why philosophy has no homeland?*
- V. *Rearrange: List the contradictions raised or evidenced by the author, how did you understand them.*
  1. *Premises; indicate two (2) or more premises.*
  2. *Conclusion: indicate the concluding statement that summarizes the stated concept.*
- VI. *Find: Formulate your personal observations and/or critical judgment of the author's thesis.*

Here we can see the format of the content and method of philosophy, the text or concept and the protocol of analysis, planned and organised by the teacher for the philosophy classes or lessons, whether

face-to-face or virtual. In face-to-face classes, this corresponded to two (2) teaching hours per week, and in virtual classes, it took place over the course of a week for each lesson: from the sending of the assignment to

the return of the work by the student. Face-to-face teaching concentrated on direct and personal attention during class time, while distance, virtual or remote teaching meant extended time for individual work, assumed autonomously and responsibly by the student according to his or her needs and possibilities. In both

face-to-face and virtual learning, interaction between the teacher and the student is assured, one directly and the other by technological or computer means. These are the elements of the teaching-learning process or the structure of the lesson plan.

Objective.	Content.	Methodology.	Evaluation.
Solve the philosophy task following the instructions given.	Philosophising: Analyse, reflect and critique. Philosophical concept embedded in the article and/or text of the analysis.	Describe the logical sequence of activities, procedures or operations of the task ✓ Free reading of the article. ✓ Development of the analysis format. ✓ Rules of participation in the dialogue.	Develops and presents the task. ✓ Checks indicators of achievement in the task. ✓ Records the quality of participation in the dialogue.

It describes the fundamental elements of the teaching-learning process, as a sequence of activities or tasks for each lesson, the essential part of which is the process of text analysis according to the format, either

detailed or didactic. In the specific case of distance, virtual or remote education, the structure of the philosophy lesson was as follows;

Task.	Carry out the analysis of the concept of philosophy according to the attached format.
Objective.	To explain if it is possible the existence of a Latin American philosophy, according to Guardia Mayorga.
Duration.	One week.
Aimed at:	Students of the subject of philosophy.
Concept.	There is a national or Latin American philosophy.
Text and/or article.	"Is the existence of a national or Latin American philosophy possible?" by César Augusto Guardia Mayorga. Offprint of the Revista de la Facultad de Letras No. 3, 1963 - 1966 of the Universidad Nacional San Agustín de Arequipa, Peru.
Resource:	Format of analysis (the same as above)

Then the timetable relevant to it:

Lesson Schedule		
Day.	Time.	Process and/or Development of the Task.
Monday.	8:00 AM	Lesson and/or assignment submission: lesson plan, indicating the process to be followed.
Monday and Tuesday.		Begin reading the article and developing the analysis format. Support: audio or video (real time or simultaneous contact).
Wednesday		Opening of the forum to collaborate in interacting.
Tuesday to Thursday.		Development of the task or lesson. Sending the outline of the "analysis format" for review and corrections.
Friday.		Sending/reception of the completed work for evaluation, after raising the observations.
Friday	23:59 PM	Final closing of the lesson and last moment to send the assignment.

We should note in this part the reading of the handout that runs parallel to the development of the whole lesson, from Monday to Friday, in reference to the need to reinforce the content of philosophy. Likewise, the forum for collaboration, exchange or dialogue, throughout the whole process of the lesson, in an open

and direct communication between the students and the teacher, as well as between them and their peers, by technological means, questions and answers, comments and observations, among others to send the outline of the task, review and correct its elaboration, as many times as convenient, throughout the week,

allowing the student to correct and raise the observations to their work.

### c) *The Process of the Task*

The lessons or philosophy classes are the tasks that students develop, as an activity or work in itself, it allows them to develop the content and method of philosophy, the concepts of philosophy, the act of doing philosophy, the act of philosophising, it is the real purpose and content of the teaching and learning of philosophy. The student not only comes into contact with the texts, but fundamentally learns to analyse, to develop the method of philosophy: the philosophical doing or the act of philosophising. The role or role of the teacher is not to expound theories or dialogue as a philosopher, but to allow students to read, interpret, analyse, reflect on or criticise philosophical texts for themselves, to learn philosophy by philosophising, when the teacher teaches them to learn the method to be appropriated, so that they can then continue to learn philosophy for themselves outside the classroom.

The development of the task comprises the following moments, aspects and parts,

- i. *Preparation of the Task*: The textual quotation is selected and chosen, insofar as the author expresses in a summarised form the desired philosophical concept for the corresponding analysis.
- ii. *The Class or Lesson*: It includes the objective, the textual quotation, the instructions for developing the analysis, the "analysis format", the schedule of activities.
  - ✓ *Presencial*: Students receive the textual quotation in physical or printed form at the beginning of the class.
  - ✓ *Virtual*: The teacher sends the textual quotation as part of the lesson on the first day of the week. This includes the format of the analysis.
- iii. *Reading the text*
  - ✓ *Presencial*: In teams and in the classroom.
  - ✓ *Virtual*: Individual reading, independently and autonomously at home.
- iv. *Homework Protocol*
  - ✓ *Face-to-face*: The teacher instructs the steps of the task according to the development of the class.
  - ✓ *Virtual*: The student follows the instructions or the protocol indicated in the lesson plan.
- v. *Teaching Guide: To develop the task*.
  - ✓ *Presencial*: When necessary during team work.
  - ✓ *Virtual*: Receive support from the teacher via Messenger or WhatsApp.

### vi. *Dialogue between Students*

- ✓ *Presencial*: In their work teams.
- ✓ *Virtual*: Through the forums.

### vii. *Assessment of the task*: Observation, recording and measurement of the quality of the student's work.

- ✓ *Presencial*: The teacher records the work directly and immediately.
- ✓ *Virtual*: The teacher records the degree and level of student interaction in the forums and the submission of the assignment according to the timetable.

### viii. *Correction and follow-up*

- ✓ *Face-to-face*: On the spot and when necessary.
- ✓ *Virtual*: When requested by the student via Internet link or mobile phone.

### ix. *Product of the Assignment*

- ✓ *Face-to-face*: Students hand in the group work in physical or handwritten form at the end of the class.
- ✓ *Virtual*: Each student submits their completed personal work, at the latest on the last day of the week and at the indicated time.

## IV. DISCUSSION

In our experience, we have observed the development of the content and method of philosophy in an active or meaningful way; we have not abandoned the students in handing out 'homework', indicating the rules to follow; we have developed that 'homework': the act of philosophizing or doing philosophy during or through the philosophy class or lesson. Doing philosophy, the strategy or method that prepares the student to continue doing philosophy outside the classroom, has been sponsored, promoted and conducted. Applying the pedagogical principles of learning by doing, to philosophise by philosophising, doing philosophy, analysing, reflecting, criticising, reading and interpreting the philosophical texts of the classics, with their "own hands", words and mind. The purpose of teaching and learning philosophy at school is to learn philosophy, it is not reduced to the exposition of science, history or theory of philosophy, it is necessary that students learn to analyse, reflect and criticise at school and not outside of it, with the mediation of the teacher, developing the skills of philosophy with the real texts of philosophy, about its concepts, its abstractions, and above all its method.

Regarding the ideas formulated in the analysis, the students' answers about philosophical concepts have been produced with their own words, sentences or compositions, we teachers do not observe, qualify or censure their philosophical positions, we do not

evaluate the philosophical sense of their thinking but the "grammar" of their writing; in them we expect to find coherence, sense or consistency of the ideas formulated by the participants; this is what the task of the philosophy teacher is reduced to, to evaluate the task of the corresponding analysis.

Reflection, analysis and critique are natural skills and/or capacities of philosophy, they are the elements of philosophical doing, processes that underlie and/or constitute the substantial part of the act of philosophizing, they are the meaningful and relevant activities of philosophical thinking, they are the strategies of thinking that philosophy students need to develop in philosophy tasks, classes or lessons; in other words, philosophical doing or the act of philosophizing means fundamentally analysing, reflecting and critiquing. In the particular case of our experience this process is developed when students carry out the analysis of textual quotations, it is the foundation of the teaching of philosophy, the method of philosophy about its content, it also constitutes the real learning of philosophy.

For us, the textual quotation analysis format does not exhaust the whole task of philosophy, but provokes and develops analysis, reflection and criticism through the set of judgements, propositions, statements or texts that the student produces; but above all, this task allows the learner to experience the act of philosophising or philosophical doing without ignoring or abandoning the content.

## V. CONCLUSIONS

- ✓ To teach philosophy is to develop the content and the method, provided that the task is the axis and basic nucleus of the didactics of philosophy; since the task allows us to develop thinking, the act of thinking, the operation with concepts, as Nietzsche said; the task allows us to exercise and/or practise the act of philosophising, even if we have in hand the most complicated or unintelligible concepts; hence the importance of developing the method of philosophy through tasks.
- ✓ The teaching of philosophy is based on a set of tasks, on the analysis of philosophical texts, through philosophy lessons and classes. This is not a simple or straightforward task but a complex process that requires understanding.

## BIBLIOGRAPHICAL REFERENCES

1. Bacon, F.; (2003) *Novum Organum*. Editorial Losada. Buenos Aires.
2. Cerletti, A; (2015) Didáctica filosófica, didáctica aleatoria de la filosofía. *Revista Educação*, vol. 40, núm. 1, 2015, pp. 27-36 Universidade Federal de Santa Maria, Brasil
3. Comenio, J.; (2012) *Didáctica magna*. Editorial Akal Porrúa. Madrid.
4. Engels, Federico; (1979) *Ludwig Feuerbach y el fin de la filosofía clásica alemana*. Editorial Progreso, Moscú.
5. Fung Goyzueta, T. (1999) *La habilidad deportiva: su desarrollo*. Editorial Pueblo y Educación. La Habana.
6. Gilson, E; (2015) *El amor a la sabiduría*. Editorial RIALP Madrid.
7. Gortari, E; (1979) *Introducción a la lógica dialéctica*. Grijalbo, México.
8. Gutiérrez-Pozo, A; (2023) *Aproximación filosófica a la pedagogía paidocéntrica*. *Sophia* N° 34 Recuperado: <https://sophia.ups.edu.ec/index.php/sophia/article/view/6309>
9. Hawking y Mlodinow; (2010) *El gran diseño*. Editorial Planeta Colombiana. Bogotá.
10. Hegel, G. (1998) *Escritos pedagógicos*. Fondo de cultura económica. México.
11. Kant, I. (2003) *Pedagogía*. Ediciones Akal. Madrid.
12. Mastache, J. (1966) *Didáctica General*. Primera parte. Editorial Herrero. México.
13. Nietzsche, F.; (1980) *Sobre el porvenir de nuestras escuelas*. Tusquets Editores. Barcelona.
14. Nietzsche, F.; (2003) *"Los filósofos preplatónicos"*. Editorial Trotta. Madrid. Traducción del alemán y del griego de Francesc Ballesteros Balbastre.
15. Palacios, L. (2018) *Desarrollo de las competencias por el sistema de tareas*. Fondo Editorial del a Universidad de Ciencias y Humanidades. Lima.
16. Palacios, L. (2020) *La actividad investigativa en el desarrollo de los conceptos a través de la lectura, escritura y expresión académica en la enseñanza universitaria*. *Polyphōnías*. Vol. 4, Núm.1, págs. 211-229. Santiago de Chile.
17. Roeders, P. (1997) *Aprendiendo juntos. Un diseño de aprendizaje activo*. Walkiria Ediciones. Lima.
18. Ruiz, D. (1968) *Didáctica de la filosofía en la enseñanza media*. Librería Huemul. Buenos Aires.
19. Salazar, A. (1968) *Didáctica de la filosofía (lecturas)*. Editorial Universitaria San Martín de Porres. Lima.
20. Salazar Bondy, A. (1967) *Didáctica de la filosofía*. Editorial Universo. Lima.
21. Santiuste, V. y Gómez de Velasco, F. (1984) *Didáctica de la filosofía: teoría, métodos, programas, evaluación*. Narcea Ediciones. Barcelona.
22. Tolstoi, L. (2003) *La escuela de Yasnaia Poliana*. Editorial José J. de la Olañeta. Palma de Mallorca.