

Call for Papers for Tetsugaku Vol.7, 2023

Special Issue: “Philosophical Practice”

Tetsugaku – International Journal (e-journal) of the Philosophical Association of Japan, calls for papers for the special issue, “Philosophical Practice” (Vol.7, 2023)

In Japan, the term “Philosophical Practice” is used as an umbrella term based on Matthew Lipman’s *Philosophy for/with Children* (1970s) in conjunction with Gerd Achenbach’s *Philosophical Counseling* (1980s) and Marc Sautet’s *Socrates Cafe* (1990s). They are activities that have different historical roots, theoretical background and aims, but what they share in common is that all of them are focusing on non-experts’ engagement in philosophical activity.

Since the beginning of this century, we have been witnessing a growth of philosophical practice across Japan especially in the field of education and civil society, conducted in various forms including philosophical inquiry in school and philosophy cafés, etc. Echoed by such growing public recognition of philosophical practice, the Japanese Society for Philosophical Practice was established in 2018 to further the movement of philosophical practice in Japan.

Broadly construed, philosophical practice is a philosophical and communicative practice going beyond the boundary between experts/non-experts in philosophy, where people (including philosophers, academics, non-academics, children etc.) jointly engage in dialogical activity for inquiring into their common question. In philosophical practice, people are treated as equals before the question they are investigating. These practices are philosophical “practice” often conducted by people with no academic philosophy background. Viewed in this light, however, what is the meaning of “philosophy” in the context of the “philosophical” practice? Thinking about philosophical practice inevitably requires us to engage in a self-reflective inquiry on what philosophy is and ought to be, thereby enabling us to delineate the contour of philosophy.

In the incoming special issue on “philosophy of philosophical practice”, we welcome a wide range of contributions to the field of philosophical practice. The foci of the special issue include, but are not limited to:

What is philosophical practice and what is not?

Who is the philosophical practice for?

Can non-academic philosophers or children do philosophy?

In what sense can philosophical practice produce a caring and therapeutic effect?
What is the meaning of the professionalism of philosopher and/or philosophical practitioner?
What is the ethics of philosophical practice?
What are the roles of academic philosophers in a philosophical inquiry?
What is the relationship between dialogue and philosophy?
How can philosophy of dialogue relate to philosophical dialogue?
(Buber, Levinas) How can/should philosophy relate to civil society?
How can/should philosophy contribute to education?
How can philosophical practice contribute to consensus/dissensus making in the public sphere? How inclusive can philosophical practice be?
Can philosophical practice take up the voices of the minorities?
Is philosophical practice possible in an unusual and/or deeply divided situation?
What is the mission of philosophical practice in global society?
What is the role of philosophical practice amid catastrophes, pandemic, and Anthropocene?

[Deadline: 30 October 2022]

To submit your paper, please carefully read our Guidelines for Contributors.

Submission guidelines are available at
https://philosophy-japan.org/en/international_journal/guideline-2/