

Preface

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On the special theme: Philosophical Practice

Here we have the 7th volume of our journal. It features three invited papers and seven refereed papers. Due to the specific meaning and background of the expression “Philosophical Practice”, as well as the variety of articles included in this issue, some explanation may be in order at the beginning.

We chose the theme “Philosophical Practice” some years ago, in light of the expansion of philosophical practice throughout Japanese society in the past ten years with increasing philosophical dialogue in the classroom and the establishment of philosophical cafés in urban areas.

We made decision without considering how it connects to other themes, but while editing the issue, it came to our attention that the theme has an internal link with the past two themes of our journal. Two years ago (2021), in the midst of the pandemic, our journal featured the theme of “Care”. Last year (2022), when the pandemic was ending, the special theme was “Catastrophe”. The linkage between these themes leads to the variety of the articles of this issue.

Let’s focus on this connection. Covid-19 was a medical catastrophe on a global scale, whereas the catastrophe that occurred in Japan 12 years ago on March 11, 2011, was a combined disaster of a tsunami, an earthquake, and a nuclear accident. After this unprecedented disaster, the Japanese Ministry of Education, Culture, Sports, Science and Technology set “proactive, interactive, and deep learning” as the slogan for school education in 2020, in order to cultivate the ability to survive in the age of what is in social and economic discourse called VUCA (Volatility, Uncertainty, Complexity, Ambiguity), where the future is becoming increasingly uncertain.

Consistent with this current climate (disaster and school reform), for the past 10 years or so in Japan, citizens’ philosophy cafés have been increasing in number, and philosophical dialogue in school have been introduced in various forms. Although the places where they take place are different, both are a kind of philosophy that take

place outside the circle of academic philosophers, even though they may be involved as facilitators.

It should also be noted that after the catastrophe, we require care through dialogues. Without anticipating this when it was selected, the theme “Philosophical Practice” has an internal link with “Care” and “Catastrophe”. The comprehension of three topics would be enhanced by reading through the volumes together.

Now, to elaborate on the special Japanese connotation of this expression and on the above-mentioned background, let us recall below the call for paper in this vol. 7.¹

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

¹ We formulated this call for papers with our guest editors for this Vol. 7, Yohsuke Tsuchiya and Kei Nishiyama. Together with them we started to prepare this special theme in December 2020. We are deeply grateful for their long-term collaboration.

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?

In one way or another, the following articles answer one or more of these questions. Readers will explore the universe of philosophical practice and its actuality.

Invited articles

In this issue, we are pleased to welcome three leading scholars of philosophical practice: Susan T. Gardner, Peter Raabe, and Takahiro Nishimura.

Susan T. Gardner teaches philosophy and critical thinking at Capilano University in Vancouver, Canada, and is known for her work in philosophy for children. She founded the Vancouver Institute of Philosophy for Children in 1988,

and in 2013 The Thinking Playground, a Philosophy for Children (P4C) summer camp for children ages 6-13, held each July at the University of the Fraser Valley. Her article, “Inquiry is Not Just Conversation: It is Hard Work” is one of the major references in the field.² She is past vice-president of the International Council of Philosophical Inquiry with Children and director of the North American Association of the Community of Inquiry (NAACI).

Peter Raabe was Professor of Philosophy at Fraser Valley University, also in Vancouver, Canada. He is a member of the American Philosophical Practitioners Association. He is an internationally recognized specialist in philosophical counseling, author of numerous peer-reviewed journal articles and book chapters, as well as five books on philosophical counseling, including *Philosophical Counseling Theory and Practice*, which has been translated into several languages, including Japanese.³ The Korean translation was selected by the Korean National Academy of Sciences (NAS) as one of the outstanding books of 2011.⁴

From the Japanese context, we are pleased to welcome the contribution of Professor Takahiro Nishimura, who practices philosophical dialogue in medical settings, especially in the disaster area of the great earthquake of 2011. He majored in “Clinical Philosophy” at Osaka University. Clinical philosophy was a new philosophical discipline created by Professor Kiyokazu Washida and Narifumi Nakaoka after the great Hanshin-Awaji (region around Osaka) earthquake of 1995. The recent boom of philosophical cafes can be seen as encouraged by various activities of practitioners of clinical philosophy.

The three invited papers highlight the actuality of philosophical practice in their respective contexts. We would like to thank the three authors for their valuable contributions.

Susan T. Gardner (*Education after Auschwitz: Take Two*) takes up the question posed by Adorno in the last century, after the catastrophe of the Jewish genocide: What should education be like after Auschwitz? As a practitioner of philosophical dialogue that fosters philosophical and critical thinking, she answers this question directly. Using the concrete case of philosophical counseling, Peter Raabe (*On Self-Defeating ‘Mental Viruses’*) shows how counselees can recover from mental viruses without medication. In doing so, he brings back into our time ancient philosophy as caring for

² Gardner, Susan (1995). Inquiry Is No Mere Conversation Facilitation Of Inquiry Is Hard Work! *Analytic Teaching and Philosophical Praxis* 16 (2):102-111.

³ <https://www.ufv.ca/philosophy/faculty-and-staff/raabe-peter.htm>

⁴ *Tetsugaku Kaunselingu Riron to Jissen* [哲学カウンセリング 理論と実践], Hosei University Press, 2006

the soul (such as described by Pierre Hadot). Takahiro Nishimura (*Words as “Fibers of the Mind”*) argues that philosophy can provide care in a form of philosophy café. A concrete example of this is that attended by victims of a complex disaster.

Thus, the three papers clearly show that philosophical practice, the theme of the current issue, is closely related to the previous themes of care and catastrophe. This fact also speaks eloquently of the imminence of these themes for our time.

Refereed articles

In addition to the invited papers, we have seven reviewed papers in this issue. We would like to thank the authors who contributed their works from all over the world. We have divided the seven papers into three sections, according to their content and this, in order to give a general overview.

First, *Philosophical Practice in context*.

Tomoyuki Murase (*What makes us P4C Teachers?*) addresses the fundamental question of how teachers can be P4C teachers in the field of P4C in schools. He finds “questioning know-how” at the core of being a P4C teacher. Nimet KÜÇÜK (*The Role of Experience for the Participants in Socratic Dialogue*) sheds light on the role of experience in Socratic Dialogue, emphasizing that concrete experience is necessary for the deepening of seemingly abstract philosophical reflections searching for universality. Flavia Baldari (*Does Philosophical Practice Help?*) focuses on a philosophy café for cancer patients run by Nakaoka⁵, as a material for a detailed examination of how collective philosophical dialogue can help patients.

The second section is *Philosophy as Practice and Worldview*.

Pablo Muruzabal Lambert and Tetuya Kōno show how Martial Arts in ancient Greece and Japan are not a technique for defeating one’s enemies, but an adjunct in the search for *sophia*, through the analysis of concrete, historical and contemporary examples. Felipe Cuervo Restrepo, through his discussion of possible worlds in modern modal logic, finds in the myths of the Kogi people of Colombia which permeate their daily life, a philosophy of possible worlds in which not only the human other but also animals and nature can be considered as others. In doing so, he could be said to be practicing what Ran Lahav would call “worldview interpretation” in

⁵ He is also one of the authors of invited articles for our journal dedicated to philosophy of care. Cf. NAKAOKA Narifumi, “How to Care with Words: Perspectives from Clinical Philosophy and Philosophical Dialogue”, *Tetsugaku*, vol.5, 2021, pp. 7–22.

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Philosophical Counseling. Interestingly, these papers seem to imply some connection between Philosophical Practice and World Philosophy. The latter will be the special theme of the next issue of *Tetsugaku* (See the Call for Papers for *Tetsugaku* Vol. 8 in the last section of this issue.)

The third section is *Philosophers on Dialogue*.

Through the young Gadamer's Platonism, especially his interpretation of *the Philebus*, Leonardo Marques Kussler takes the core of the theory of dialogue, which leads to Gadamer's masterpiece *Method and Truth*. In many ways it echoes the features of Philosophical Practice discussed so far. Starting from the difference between monologue and dialogue in Rosenzweig, Naomi Tanaka draws from the philosopher's interpretation of the Bible, seemingly unrelated to P4C, the inseparable relationship between truth and unknowability that makes dialogue in P4C possible. The two papers are good examples of the contribution that the study of the history of philosophy can make to Philosophical Practice.

Readers will find that all these articles respond to many questions in the call for papers. Nonetheless, there are still many unanswered questions. We hope this issue will open new inquiry of readers on the philosophical practice.