

The multiplicity of philosophical practice.

Oscar Brenifier : PhD in philosophy, consultant, President of the Institut de Pratiques Philosophiques (France), author of numerous books of philosophy with children. www.brenifier.com

alcofrib@club.fr

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<http://unesdoc.unesco.org/images/0015/001541/154173E.pdf>)

Over the last two decades have developed a number of initiatives to relate differently to philosophy, that can be called “new philosophical practices”. We categorize them in the following way: Philosophy with children, Philosophical cafés, Philosophy in business, Philosophical consultation, Philosophical popular publications. These practices have in common to break away from an erudite vision of philosophy, based principally on the history of ideas, to anchor themselves in the daily life of human beings, and to promote dialogue between peers rather than the monologue of a specialist. The idea is to learn how to think and help live our life, rather than acquiring knowledge. These practices have received different types of success, depending on geographical areas and local culture. But if they attempt to give a broader and new life to philosophy by breaking away from academia, they suffer as well from certain number of idiosyncrasies: a reductionist vision of philosophy, a lack of rigor, a glorification of mere opinion, a dogmatic relativistic perspective, a confusion between philosophy and psychology, etc.

Live philosophical consultation

The idea is to ask someone from the audience to accept to hold a philosophical consultation in public. This person will be asked to produce a question that will constitute the centre of the discussion. If he does not have a question, the interview will first focus on producing it. If there is a question, the dialogue will take place, mainly centred on Socratic type questions, with short answers, dealing with ideas and not with the narrative of one’s life. In this process the “client” will be repeatedly invited to meta level evaluation of his own answers. For in this way of working, it is not so much the production of many opinions or ideas that is important, but the analysis and judgment of their content. In other

words, thinking the thinking, rather than producing a series of unconnected or vaguely connected ideas. In this process will appear the rigidities of the thinking, made visible in particular through the refusal or impossibility to answer certain very simple questions, what we call the non thinking. To go beyond this, the 'subject' will be asked to "think the unthinkable", in order to hear himself and reconcile himself with his own speech and thinking.