A New Theory About Teaching Philosophy

Nemesio Espinoza Herrera
Universidad Nacional Mayor de San Marcos

The aim of this paper is to elucidate the nature and viability of teaching philosophy establishing their impact on the construction of philosophy in developing countries such as Peru. This article is inserted in the context of the need to rethink the missed philosophy marked by Badiou who proposes two ideas and binding areas: Philosophy is a reflection on all that is in the infinite universe, including humans; and, being the reflection (thinking) an innate characteristic of the human being, then, in some way, we are philosophers. It follows two thoughts that philosophy is not taught or learned but is assumed in the measure of their level of education and knowledge. In such conditions, it is not the teaching of philosophy that which has to build philosophy or form “philosophers,” but is education. It is established, therefore, that between the philosophy and the education, there is a direct relationship in the sense that the first is based on the second and a good education is a prerequisite for the development of philosophy in a society condition. For this important reason, developing countries still do not have adequate conditions for sustained construction of philosophy because they have educational models that prevent it from radiating a good education to society. Being a good carrier of a good education philosophy, a poorly educated person has limitations to acquire of philosophical thinking. Therefore, these reasons are that in these countries, the teaching philosophy has proved to be unsuccessful. Being poor education in underdeveloped societies, where language skills and science are below international standards, it is easy to deduce that such societies are facing philosophy and devoid of conditions to form part of their cultures. Our hypothesis is that philosophy in a society cannot be built on the basis of the teaching of philosophy, but on the basis of a good education. The fact that in underdeveloped societies, as is the case of Peru, there is no philosophy in terms of what it means in modern times, is not because there is no teaching of philosophy but because there is archaic educational models. In these countries, the education model is anti-philosophical. Our approach is based on the education system prevalent in underdeveloped countries such as Peru, which is not feasible “teaching philosophy” to steadily build philosophy as part of national cultures, and instead it is necessary for the design and implementation of new models of education.

Keywords: philosophy, teaching philosophy, education

1. Introduction

The philosophy was, is, and will be the companion of man in his loneliness and the brevity of their existence in this world called planet Earth, some say, is perhaps the hell of other worlds. The role of catharsis is what the philosophy expresses in the human person, despite their limitations, who thinks about trying to understand himself and everything around him in this world immersed in the universe, infinite in space and time, in order to find explanations that enable to make human life more bearable.

Nemesio Espinoza Herrera, Ph.D. in Management, Universidad Nacional Mayor de San Marcos, Perú; main research field: Management Philosophy. Email: nespinozah@hotmail.com.

The philosophy is reflection (meditation, contemplation) about human nature and all that is in the world and the universe. Reflection, however, is based on knowledge and these are contained in education. Education is a process of assimilation and transmission of knowledge. But above all, education is a process of formation of minds and behaviors in people to achieve their personal family, and society development. The more and better the education is, the more and better knowledge the person has about itself and its context, therefore more oriented towards a better reflection on their fate and that of humanity. The more you know man about himself and everything around, the closer to the philosophy because his contemplations are based on knowledge and in such a condition tend humans towards entelechy of truth and justice and, therefore, tend toward the ideal of human happiness.

Knowledge is an innate human need and, therefore, is congenital humans. "All men naturally desire to know," Aristotle said. So, wishing to know corresponds to the nature of the human person, he has "discretion" actively to seek to know himself, all that is around them, and why, how and where it is, but is facing limitations such as the absence of prior knowledge, interests which agree that there is a good transmitting knowledge of good education, lack of access to knowledge, habits, and contexts (tacit and taxes) to resign themselves to live in ignorance, etc.. Thanks to such human-restrictions, the end of the day, resulting in limitations of education as creator and bearer of knowledge, is that philosophy itself appears as only elite people (in knowledge) and philosophy seated only elite societies (in knowledge) .

The philosophy must be characteristic of humanity. If it is not, philosophy is back to human. Moreover, the philosophy is presented as something still grim, impenetrable, enigmatic, ambiguous, obscurantist, more for what people say about the philosophy which the complexities of. That philosophy is alien to human existence and not catharsis of humanity becomes more serious in so-called underdeveloped societies such as Peru, Latin America, Asia, and Africa where the philosophy is exhibited in a small glass box armored and very people are back to living "their worlds" in the darkness of ignorance and therefore considered as "natural" or as punishment from the gods spiritual and material sufferings which the tie chains, resigned to not find paths to truth and transcendental bliss.

It is that education in these countries is either non-existent or poor, with not only knowledge but no education grants for reflection but for conformity in the context of ignorance.

In so-called developed countries, it is clear that education "has a better state" and, for that reason, philosophy is also in better shape, to say the least. Unless you still subsist, the mistaken idea is that philosophy is a knowledge discipline or is confined to "know" the "specialized philosophers" (and that only they can think) or that philosophy can be taught, therefore it is contradictory to say that philosophy in these countries (developed) where there are better systems and conditions of education, is a matter which does not call more attention or has a sort of "extinction" of philosophy, or to say that philosophical element is absent or weak.

Clearly philosophy (reflection of all that is) of the French-American or the makings of a good education is in better condition than the Latin American, Peruvian, and African; as their thoughts about themselves, their context, their fate, and their societies are more successful in the context of their educational paradigms. Do not forget that the human being is somehow philosopher (thinking), unless the prime even contemptuous idea about human nature that only certain people think and the rest not.

Also, if in Europe or North America—regions with more advanced educational systems—no "gurus" of philosophy, or no philosophers of global significance, do not talk daily about philosophy; no teaching of philosophy, does not mean that philosophy in Europe and U.S. does not arouse attention, and that philosophy is

“extinct,” absent, or weak; on the contrary, philosophy is secured because the American or European citizens, holders of a good education possessing good knowledge, reflect, that is, philosophy to improve conditions in the context of the educational paradigms—Latin American or African.

And that’s what humanity need, people think and reflect getting better about our destinations and humanity. What to make philosophy (“love of wisdom”) is a party, today, of the daily life of every human person, is the light path of humanity; and this cannot be achieved but with a good education. Only a good education—rather than with the “teaching philosophy”—can and should steadily build philosophy (reflective culture) and the “power of philosophical reflection,” as a virtuous circle, contribute to each getting-better education.

2. Nature of Philosophy

Philosophy is of such a nature that does not support concepts and definitions least (in the context of the necessary distinction between the two). Semantic and etymological discussion is not necessary. However, for purposes of this discussion, the philosophy is the reflection (meditation, contemplation, thinking, admiration, or interpretation) based on the knowledge about human nature and all that is in the world and in the infinite universe. Philosophy so conceived allows humans to understand the brevity, loneliness, and the vicissitudes of its existence and lessen his earthly life, enabling the construction of roads to the ideal of truth and justice and therefore to the ideal of human happiness in the world.

Reflection and knowledge are innate to humans. The desire for knowledge and eagerness to acquire more knowledge and reflect on their basis, is inborn human nature acts. In other words, every human being, by its inherent nature, have genuine predisposition toward knowledge based on them to think about themselves and everything in the enigmatic and complex surrounding world.

The recognition of this natural link between philosophy and human nature leads to state categorically that all human beings are, in some way, philosophers; therefore, we say Antonio Gramsci, José Ortega, Julian Marias, William James among others. It is precisely that this ability to reflect on the basis of knowledge is what differentiates human beings from being irrational.

There is no human being who does not have some level of knowledge. Even an illiterate person has knowledge, therefore, reflects, meditates, interprets, thinks, and has a philosophy of life like the wise; only the depth can reflect the success of their limited because their knowledge is limited. So human beings are, in some way, because philosophers think, meditate, reflect and interpret about ourselves and about our reality based on our knowledge and our minds, made, in both cases, for education. “Philosophy is not authentic and fruitful but also it is reflection of reality,” said Salazar Bondy, one of the most important mentors of the new education in Peru (Lazarte 2012).

It is necessary to emphasize the issue of knowledge as the basis of philosophy. For this reason, it is said, from Thales and Socrates, that philosophy is love of wisdom or knowledge. Human nature is such that we have some levels of knowledge and want to know more. The relationship between philosophy and knowledge is symbiotic, in the sense that the more knowledge will be successful, the more successful your philosophy and your reflection will be, and the more successful your philosophy is likely to acquire more and better knowledge, in turn, to enable a better philosophy to build roads to truth and justice, and consequently, to human happiness.

One of the features of the conceptualization of philosophy under the philosophy “forgotten,” referenced to Badiou, is still that philosophy is a discipline and that their use is only the lucidity of “philosophers” anointed. On the contrary, philosophy (reflection) is transdisciplinary, global, and unique pursuit corresponding to reflect

the nature of human beings for the simple fact that it has mind and can, and should, reflect, think, ponder knowledge base. “There is no philosophy without the discomfort of thought in his confrontation with the world as it is” (Badiou, quoted by Lucero Montaña, 2014). “The philosophy is that concentration on which man comes to be himself, to become a participant of reality” (Karl Jaspers Citation Gomez-Robledo 2012). “The philosophy has always fulfilled a social function from the time contributing to acceptance or rejection of the world” (Adolfo Sanchez) by the human being. And, everyone, to the extent of their knowledge and education, has the ability to feel aches and disappointments as well as express their acceptance or rejection in the confrontation of their realities. Thus, philosophy is part of human nature; humans somehow are philosophers.

As long as the idea that philosophy is a discipline and not a human reflection, while still thinking that philosophy is only for “philosophers,” as long as the belief that philosophy can be “taught” in schools or in universities, philosophy will remain an island, a bubble, or a “glass box” only a matter of elite (intellectual) and not a matter of man or humanity. Philosophy is the individual and their emotions. Philosophy is “at a deeper level, the thesis is that the Gandhian idea that the real struggle is a struggle must be waged within the individual, between the urge to dominate and defile the other and a willingness to live respectfully on basis of compassion and equality” (Armaiz Gabriel 2014), referring to the approaches of Nussbaum. Thus, the current restrictive confinement of philosophy denotes contempt for human being who “loves” humanity but hates the human person, for if not canceled, limiting their innate ability to reflection, to the thought that a human being is his own.

3. Nature Education

Education is a lifelong process of forming minds and good behavior in human and knowledge transfer to people. Education is a lifelong process that is present from birth to dying people. Education as such is not just a matter of schools, colleges, and universities, but also corresponds to the home, family, daily life (school life), and human social interaction (society as a school).

Education is to make the individual get used to their own and create knowledge to reflect or think based on them and get used to act well, because people act as we think, and much better if we are accustomed to act after thinking. The raw material or main ingredient in the process of education is the knowledge in all its forms: empirical, rational knowledge, a priori, a posteriori, scientific, intuitive, interpretive, and so on. Education, then, offers—must offer—people the knowledge of everything in nature, or in the world, the universe, and everything that is in the people themselves. Knowledge of human nature as a good education also involves the person having knowledge of themselves as a psychobiological unit.

The development of humanity, the end of the day, is subject to education whenever she gives people knowledge and skills to create them and use them to think (reflect) and act well and thus better face the vicissitudes of life on the basis of transcendental truth and justice.

4. Education and Philosophy

The assertions raised are clear that between education and philosophy, there is a direct link which allows us to establish the first intention, and without education, there is no philosophy. Philosophy is being knowledge-based reflection offered and created by all that is education, including knowledge about the nature of human beings, and there is no doubt that education is the basis or source of philosophy.

The more and better the education is in a society, i.e., the better it offers knowledge, the better conform minds and personalities are for the good performance in life, as more people have values and gifts of creativity; then education will be offered to the human person which is the solid basis for reflection, philosophy, and the (good) life.

Aristotle found no better way to be one of the best philosophers of mankind having sound knowledge of everything (math, language, logic, physics, metaphysics, zoology, botany, chemistry, ethics, aesthetics, religion, management, psychology, sociology, economics, law, etc.) acquired in the education of their daily life as well as Plato's Academy. Thus Aristotle had solid foundations for reflection, and well about humanity, God, justice, ethic, morality, happiness, the state, society, and so on. Still, Aristotle died without knowing everything, corroborating the famous words of Socrates that "I only know that I know nothing." But his deep reflections founded and based on your knowledge specimens were not as truth, but as paths to the essence of truth and justice, therefore, as paths to the entelechy of human happiness. Whether this is so two and a half millennia after Aristotle continues to cause admiration of mankind.

In the context, these claims become more likelihood convicted our statements that "all people are, in some way, philosophers" and that "education—creator and transmitter of knowledge—is the basis of philosophy." So important is the link between philosophy and education that is binomial education/philosophy lever development of mankind, therefore, the existence of a good education, the existence of an educated population with fresh minds with knowledge, and a population thinking, inquiring, reflective, are still absolutely necessary to form the orb societies based on justice and truth conditions.

If we want people to think and act well, let us offer a quality education from birth. A well-educated person is a thinking people and philosopher, aimed at the ideal of human happiness. "Nations march to greatness with the same pace as education," said Simon Bolivar. In contrast, the poor and poorly educated, promote ignorance; therefore promote poverty, conformity, dependency, alienation, war, heartbreak, in other words, the poor and poorly educated, promote even more hopelessly accretive loneliness and suffering of humanity.

5. Philosophy and Education in Developing Countries

We are not interested in labels. However, for purposes of this discussion to most countries in Latin America, Africa and Asia, where is still lacking a good education, consequently, are still countries without philosophy, which we refer to underdeveloped countries.

Everyone knows that in the 21st century and the third millennium, the underdeveloped countries, including Peru, have still a poor, archaic, and obsolete education. The Peru, to name a flagship country in terms of the quality of their education, is a country occupying the last place in the world according to the reports of PISA (Program for International Student Assessment), which shows poverty in reading skills in language, mathematics, and science.

Learning in developing countries, we have fear and dislike of mathematics and language, not as difficult they are, but because we have traumas or stereotypes received from the old educational model "teaching-learning." Not knowing how to build or create texts has not adequately motivated us to incessant readings. We do not know real and cannot correctly interpret the realities and therefore we are hindered to build reviews. A child of primary, secondary, and a teenager to a greater degree from a university, does not have, in general, knowledge of philosophy, logic, linguistics, world literature, history, the cosmology, and scientific, and

technological advances, religions, ideologies, etc.; or exceptionally if they have such knowledge, in general, it is very weak and superficial knowledge.

Socrates, Plato, Aristotle, Confucius, Jesus, the Bible, God, Alexander the Great, St. Thomas Aquinas, Bacon, Descartes, Galileo, Da Vinci, Michelangelo, Newton, Bruno, Don Quixote, Marx, Einstein, Diltthey, Hawking; philosophy, religion, communism, capitalism, positivism, rationalism, empiricism, epistemology, phenomenism, scientific research, physics, chemistry, biology, mathematics, language, etc., are, for the average learner, college, and professionals in developing countries such as Peru, personalities and subjects unknown or poorly known. In other words, we are countries with “educated” people but ignorant because there are outdated educational models.

Ignorance and all the evils that proceed from it are not attributable to human nature, because human beings always tend towards knowledge, truth, and justice. Ignorance is rather attributable to forms of education received. People are, at the end of the day, makings of education. Thus, existing educational models in developing countries lead inevitably to “train” men in ignorance (cavemen, in terms of Plato), “train” mediocre men (in terms of José Ingenieros), or “form” men light (in terms of Enrique Rojas).

So, what we have in underdeveloped countries, such as Peru, is an eminently rote education that creates aversion to mathematics, language, chemistry, physics, logic, etc., and discourages creativity, inventiveness, and production of new knowledge and, in general, what we have is an “education” which does not build the mind, an education without values, and education for people to be more ductile and permissible to corruption and mediocrity (power of mediocrity). In other words, what we have in developing countries, including Peru, is an “education” to promote and strengthen underdevelopment, poverty, alienation, conformism, violence, and dependence; as a result that human beings are powerless to make the questions and admiration, we are not able to surprise ourselves and everything around us. We are, therefore, conformist and unable to get into rebellion against the ignorance, corruption, mediocrity, falsehoods, and injustices, that is to say, we have an education to make human life a torture, rather than liberation. If Peru remains almost by centuries, an underdeveloped country that remains intact in the conditions of poverty and extreme poverty is because we have still a quality education. And in these circumstances, it is impossible to build societies of philosophers, thinking people, and educated people.

But if education is as described, it is explained why developing countries, including Peru, could have philosophy, terms, and requirements that today’s world demands or conditions for their gradual incorporation into the everyday life of the population. Consequently, it is impossible to build sustained philosophy. Education in developing countries is therefore unphilosophical.

6. The Impossibility of Teaching Philosophy

It is in the context of the symbiotic relationship between philosophy and education which is valid questioning whether “teaching philosophy” in underdeveloped countries is viable. Our opinion is no. Since education is of poor quality and therefore unphilosophical in these countries, as is the case of Peru, it cannot be sustained to build philosophy on their bases simply because with education, forming minds, transmitting and creative knowledge and philosophy-based, cannot be sustained erect philosophy on foundations of clay.

In underdeveloped countries, including Peru, wanting somehow there is any sign of the existence of philosophy, wanting someone to talk about philosophy, aiming to have some knowledge about philosophy and hoping that somehow know universal philosophy that exists, has raised the so-called teaching philosophy,

believing that philosophy is built “teaching” philosophy to children, young and old, in schools, colleges and universities as “teaching” math, language, and chemistry. Vain belief that philosophy is not taught or learned, but the philosophy is assumed, exercised in measuring the quality of education, as the quality of their knowledge of every human being. A cultured and well-educated person and tacitly assumes exerts philosophy, i.e., think, reflect, philosophy, questions that has mental tools to do so.

If on the basis of poor education intend to “teach” philosophy to children, adolescents, people in general, what we get is scaring them even more of philosophy and we repel “educating” the math, language, physics, and chemistry. With the “teaching philosophy” what we are presenting philosophy to society as a knowledge more when it actually transcends (i.e., beyond) of all knowledge precisely because uses them to reflect, meditate, think about the human being, everything in the world and the infinite universe, in order to find accurate interpretations and explanations of brevity and loneliness of human existence and move towards the ideal of happiness. Thus, the teaching of philosophy aggravated further with the application of traditional methods of “teaching and learning” learning philosophy scares even more people philosophy, philosophy away even more people. Good account teaching philosophy is paradoxically unphilosophical.

What is teaching philosophy? According to supporters of the teaching of philosophy teaching philosophy is “to equip sense that their own lives, developing the ability to think for themselves critically and creatively” (Garcia 2013); is “to awaken the spirit of analysis and discussion and not desensitized to the suffering of others” (Sánchez Paredes 2012), “to deal in an efficient way, to the new challenges of society” (Program Philosophy for children); is “to think for themselves, to thoughtful citizenship and contribute to the development of the child” (UNESCO, 2011); is “to form autonomous subjects capable of a critical view of themselves and their environment ... and that vocation UNESCO has decided to promote the reintegration of philosophy in the classroom” (UNESCO, 2009); is “teaching philosophy, that is, teaching the art of philosophizing” (Trajan 2012).

The question is: achieving the purposes outlined is it possible to “teaching philosophy” or the (good) education? Our answer is categorical: it is achieved through education. For sustained heavy philosophy the way is not the teaching of philosophy, but education. Moreover, the results of the implementation of the “teaching philosophy” have suffered, as expected, spectacular failures. Not a single witness to the “teaching philosophy” or “philosophy education” (Rivera) has managed to build a philosophy or in another society. Whether this is so in the case of Peru, for example, and no one talks about “teaching philosophy” and puts it into practice. Eloquent is the following statement:

In the last three decades of the twentieth century, concern Walter Peñaaloza, Salazar Bondy and Victor Li Carrillo, led to the incorporation of philosophy as a basic course for school education and philosophy can forge men free, reflective and critical that can respond to the problems of the “crisis”. But dreams do not last long after the nineties, the new educational system policies, annihilated and abolished the “philosophy course” schools. (Lazarte 2012, 6)

That is the same educational system prevents “teaching” philosophy. “The teaching of philosophy faces a situation difficult and precarious. The evolution of knowledge, culture orientation, the organization of today’s world, seem incompatible not only with teaching but with the very existence of philosophy (Li, 2008). Is that the same “methodology” of “teaching philosophy” in the context of a poor education from results achieving? “The formality, heterogeneity, and excessive extension are harmful to the teaching of philosophy and there is absolute lack of clarity and the absurd hodgepodge of topics” (Magazine Culture University). Indeed, the fatal

notion that philosophy is discipline, it also prevents the sustainability of “teaching philosophy,” it is intended to detain philosophy as a specialty: “The philosophy away from playing an architectural role at the university is rather confined in the philosophy department, reducing its presence in the other races a few isolated subjects” (Obiols 2011).

Our main thesis is that there is—there can or should be—“teaching philosophy” because the philosophy is not taught or learned, but it is assumed and exercised by the level and quality of education and knowledge. This context acquires plausibility to the argument that there is philosophy and philosophical thinking develops in a society is necessary to promote a new education before advocating “teaching philosophy.” If we have that in societies philosophy (and philosophers), if we are to be part of thinking companies aimed at quality of life, instead of “teaching philosophy” must raise the imperative of starting new educational models. Our societies require—demand—philosophy; but this imperative social need is not going to accomplish with the “teaching philosophy” but with education.

It is a relief to know that promoting the philosophy in developing countries, including Peru and not have to worry about the winding, difficult, expensive, and unworkable nondescript way of “teaching philosophy” but worry about change and develop new and different educational models.

7. Conclusions

Philosophy is thinking based on knowledge about human beings and everything in the world and the infinite universe. As such, philosophy is the catharsis of suffering humanity heals the soul (Epicurus) it tries to understand the loneliness and the brevity of human existence and prop to the entelechy of truth, justice and, consequently, happiness.

The knowledge about man—and everything in the world and the infinite universe—is the basis of philosophy. The assertions of the reflections are subject to the level and quality of knowledge, that is, of knowledge. Knowledge (intuitive and systematic) are part of human nature because every human being possesses and has somehow innate desire to know more and more, then, perceiving its importance does everything he can to gain more knowledge.

If philosophy is rational reflection on human nature as well as everything in the world and the infinite universe on the basis of knowledge, then every human person reflects in some way since the knowledge—and greed out more—are inherent in the human, for nature, there is no person who does not have some level of knowledge, there is no person by nature to despise knowledge. As such, philosophy, namely, reflection, is a characteristic of all human beings. These statements lead to the following approach: All human beings are, in some way, philosophers.

The conjecture that philosophy is only elites (intellectuals), a few of the wise and not allocated to the human being, and until you can “teach,” makes her philosophy is presented to mankind as incomprehensible, enigmatic, ambiguous, obscurantist and alien to everyday human existence and suffering. Moreover, such a presumption—to believe that philosophy is a few—expresses an instinctive contempt for human nature as impliedly an established fact that humans have no knowledge, do not have proclivity toward them, has no capacity to reflect, to think. This is neither more nor less, to love humanity but down on people. What it is to make philosophy (“love of wisdom” and reflection on the basis of knowledge) is part of the daily life of every human being, because we are all, in some way, philosophers.

Education is a continuous process of formation of minds and attitudes of the people who create and spread knowledge about human nature and all that is in the world and the infinite universe. In harmony with these previous findings, then, states that education is the foundation of philosophy. A person with a good education offers tools for successful reflection on himself and everything around him, allowing his understanding of the vicissitudes of its existence and its orientation to the ideals of truth, justice, and consequently of happiness. Thus, the continued construction of philosophy in a society built on the solid foundation of education.

Education in developing countries, including Peru, arouses concern that does not create or transmit knowledge, no minds and personalities form the conditions and qualities that human existence requires in the 21st century and the third millennium. For this reason, in these countries, there is no philosophy. However, wanting there, somehow signals philosophy, have raised the teaching philosophy that has proved unworkable because philosophy, by its nature, is not taught, not learned but is assumed to the extent of knowledge, to the extent of their education. It consistent, therefore propose that instead of teaching the importance of philosophy is to promote a new education. The continued construction of a process philosophy, medium and long-term, requires new models of education. It is the teaching of philosophy, but with education, that are going to have philosophy in societies.

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