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Violence - Gewalt

„Philosopher contre la violence“

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„Philosophieren gegen Gewalt“

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«Philosophizing against Violence»

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Editorial

Gewalt begegnet uns allenthalben, im Alltag und in den Medien – und in letzter Zeit sogar in gesteigerter Form; und sie ist auch bereits Thema fachphilosophischer Tagungen gewesen. Deshalb haben wir die AIPPh-Tagung 2014 zu diesem Thema veranstaltet. Wir danken an dieser Stelle sehr herzlich Herrn Jürgen Mathuis vom Vorstand des VRK und der Adenauer-Stiftung – vertreten durch Herrn Dr. Koecke – für die finanzielle Förderung der Tagung und für die gute Zusammenarbeit! Den fachlichen und didaktischen Austausch zu diesem Thema wollen wir nun auch weiter mit unserer Publikation über Ländergrenzen hinweg befördern. Sie enthält aber auch einige Beiträge zum Thema, die über die erwähnte Tagung hinausgehen.

Philosophinnen und Philosophen hoffen meist, dass eine Erziehung zur Nachdenklichkeit nicht nur spontane Eskalationen von Gewalt verhindern kann, sondern auch Handlungsalternativen deutlich macht, die eventuell Ziele sogar besser erreichen helfen. Trotzdem wird in dieser Ausgabe des EuFPh nicht nur den Erscheinungen und Ursachen von Gewalt nachgespürt (z.B. bei Bringeland und Böhr), sondern es werden auch Konzepte vorgestellt, die man von Seiten der Philosophie dagegen setzen kann (z.B. in den Beiträgen von Lodewyckx, Sirello, Turki, Kaniowski, Hitz und Behre). Das Interview mit Charles Taylor in Montreal fand vor den Attentaten von Ottawa und Paris statt, kann aber nun fast als prophetisch gelten und wird weitere Diskussionen auslösen.

Rezensionen zum Thema und ein Beitrag zur Hochschuldidaktik runden das Angebot ab. Wir wünschen anregende Lektüre!

Nous rencontrons la violence partout et tous les jours, dans nos vies et dans les médias, et, dernièrement, même sous des formes plus intensifiées. Ainsi nous avons dédié notre AIPPh conférence de 2014 à ce thème. Nous profitons de cette occasion pour remercier M. Jürgen Mathuis du conseil exécutif de la VRK et M. Dr. Koecke, représentant de la Fondation Adenauer pour le soutien financier de cette conférence et nous les remercions pour la bonne coopération! Nous voulons continuer les échanges professionnels et éducatifs par la promotion de cette publication au delà des frontières nationales. Elle contient également des contributions qui dépassent la conférence citée.

Les philosophes en général ont l'espoir que l'éducation à la réflex-

ion peut empêcher l'escalade spontanée de la violence, et qu'elle aide également à éclairer les alternatives dans l'action pour mieux atteindre les objectifs désirés. Dans ce numéro de l'EuFPh nous ne recherchons pas seulement les phénomènes et les causes de la violence (p.ex. chez Bringeland et Böhr), mais nous proposons également des concepts pour le contrer (p.ex. dans les contributions de Lodewyckx, Sirello, Turki, Kaniowski, Hitz et Behre). L'interview avec Charles Taylor à Montréal avait lieu avant les assassinats à Ottawa et Paris, mais reçoit un caractère prophétique et peut déclencher des nouvelles discussions.

Des recensions critiques sur le thème et une contribution sur la didactique universitaire complètent ce numéro de l'EuFPh. Nous vous souhaitons une lecture agréable!

We encounter violence everywhere, in our everyday lives and in the media – and increasingly so in recent times. This is why we held the AIPPh-conference 2014 on this topic. We express our heartfelt thanks to the Adenauer-Foundation – represented by Dr. Koecke – and to Mr Jürgen Mathuis from the Board of the VRK for financial sponsoring of the conference and excellent cooperation! With our publication we now want to foster the professional and educational exchange on this topic across national borders. It also contains some contributions that go beyond the conference mentioned above.

Mostly philosophers hope that an education in thoughtfulness can not only prevent spontaneous violent escalations, but also will show alternatives for action, and may help to achieve the goals even better. Nevertheless, this issue of the EuFPh does not only investigate manifestations and causes (e.g. Bringeland and Böhr), but also presents concepts that can be set against it on the part of philosophy (e.g. in the contributions of Lodewyckx, Sirello, Turki, Kaniowski, Hitz and Behre). The interview with Charles Taylor in Montreal took place before the assassinations of Ottawa and Paris, but can now be regarded as almost prophetic. It will set off further discussions. Reviews on the topic and a contribution on the university didactics complete the broad range of aspects. We wish you stimulating reading!

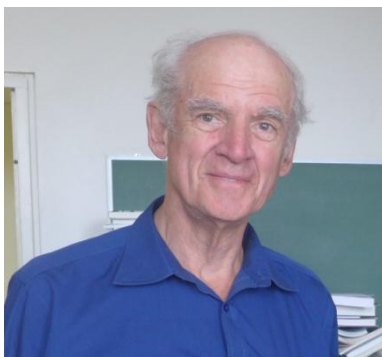
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Gabriele Münnix und Bernd Rolf

1. Actualité / Aktuell / Currents

Identity, Moral Value and Violence

Interview with Charles Margrave Taylor, Montreal



G.M.: Dear Prof. Taylor, in the beginning let me say, that for many European philosophers your early book on the „Sources of the Self“¹ is some sort of milestone in overcoming pure rationalism in the philosophy of values, because you maintain that value commitment is primarily emotional and makes the core of one’s personal identity, and that rationalization comes afterwards. Who inspired you except Scheler?

CMT: Scheler, certainly, but I didn’t come from there, I think I came from Merleau-Ponty’s understanding of embodied knowledge. Knowledge is not abstract but that of an embodied agent ... The very basis of our knowledge of things is embodied and therefore necessarily *felt*. Emotions and reactions are inseparable from our *knowledge*, because brain and emotions are inseparable from our bodies. It is an important achievement of our civilization that you can get a completely dispassionate understanding of some subjects, of arguments and theories, for instance in science, even if you get attacked for them, but primarily we *feel* the righteousness of our convictions. But I’m not doing the job of that kind of dispassionate

¹ C. M. Taylor, Sources of the Self. The Making of Modern Identity. Cambridge Univ. Press 1989; deutsch: Quellen des Selbst, Suhrkamp, Frankfurt 1996

sionate scientific thinking. Merleau-Ponty was my main road into that kind of phenomenological understanding. But once you have seen that, there is the question if moral understanding is of that kind. Is our moral understanding dispassionate in that sense, like our understanding of gravity? I believe not. The primary way of apprehending this issue is having deep convictions, and these you cannot have without felt intuitions. We have deep intuitions of rightness or wrongness, about some fundamental human rights, take for instance the example of the terrible bombardements in Gaza, and you feel moral distress if these rights are violated. The phenomenological approach brings one to this conclusion that these feelings are fundamental. And we cannot understand reactions without understanding underlying emotions. And a sense of understanding others is most important in intercultural conflicts and in intercultural philosophy as well.

GM: Would you say that this view on the value-core of identity could be transferred to cultural "identities" as well? Are there such cultural identities based on values even in times of diversity?

CMT: Absolutely, group identity is some sort of shared identity, that we all feel being Quebecois for instance, and because group belonging is such an important part of our lives, very few people do not have desires to belong to some group, religious convictions for instance have to be shared with others. Group identity is based on values as well, and they define these identities, and these are more difficult to find in times of globalization. This is the great dilemma of democracies today, as democracies require very strong group identities because you are asked to identify with the government. A sense of belonging is required (why else should you pay your tax?), a definition of what binds us together in a group, and so we are necessarily and always tempted into various kinds of exclusion if people do not fit into our schemes. That's why migration produces some sort of perpetual series of crisis to democracies. Immigrants for instance often don't understand our political ethics. It is essential to the history of all immigration societies like the ones on this hemisphere that they can develop mutual understanding of group defining values. It requires some sort of definitions of what binds us together, and this is especially necessary in a country that is an immigration society by definition, as it was the case in Canada.

Europe has become a land of immigration in the post war aera. But we in Canada have a long and shackered and not very honorable history here of being tempted to exclusions, of Japanese and Chinese for instance, as it was the case with Irish Catholics in the US. We had to overcome that and learn from it in order to continue a succesful democracy. It has given us an advantage on Europe that we recognized the problem of different cultures very early. We recognized this as a problem, and we learned that we constantly have to rebuild and redefine our culture...

GM: Canada is the first country in the world to have multiculturalism as a value fixed in its constitution, and many people here in Montreal enjoy the very open-minded multicultural atmosphere, open to many kinds of cultural and ethnic diversity. Indeed the European Council has declared Montreal an "intercultural city"as second city in North America, after Mexico City.² At an international conference about "Problems of Migration Today" some years ago in Strasbourg I learned that French immigrants, especially those from Muslim countries, at first have to learn four French values: Liberté, égalité, fraternité, and laïcité. I wonder if there may be connections to France or to these French values in the French speaking parts of Canada, especially concerning this last value of laïcité?

CMT: Of course Franco-Canadians have their own identity and history for over 400 years, but there are indeed relations to France up to our time, because sharing literature and media and discussions in a common language is much easier. Some people here say being Quebecois is defined by certain values which they fixed in a "charter of values", and they tried to copy French "laïcité". But in France the notion of laïcité is a bit different and normally means the separation of church and state. French intellectuals discuss this broadly, we had most interesting discussions on laïcité with Jean Baubérot³ who came over here, who is the most sophisticated and knowledgeable thinker on laïcité. We had wonderful discussions that influenced French debates on this topic. Some people feel that immigrants have to assimilate, but we want common endeavours,

² see Lomomba Emongo/ Bob W. White (eds.), *L'interculturel au Quebec. Rencontres historiques et enjeux politiques*, Les presses de l'université de Montreal, Montreal 2014, p. 9

³ see for instance Jean Baubérot, *Laïcité 1905-2005. Entre Passion et Raison*, editions Seuil Paris 2004

and we think that integration can be consistent with different religions and ethnic traditions if only some core values are respected. The Parti Québécois tried to use feelings of cultural discomfort of people being different and tried to rationalize them which in a way showed a certain amount of (unconscious) hypocrisy and also self-delusion. That were the emotions behind the "charter of values" proposed by the government in Quebec. Here the principle of laïcité is applied in a most discriminating way. It is not really a question of common values but of discrimination. In 2007/2008 a colleague of mine and I were named for a government commission ...

GM: *The "Bouchard-Taylor-commission" mentioned in the papers*

...

CMT: Exactly ...

GM: *What did you do in this commission?*

CMT: We had to clarify this issue of laïcité in the population of Quebec and show up that a great deal of rejection to the practises that people weren't willing to accept was justified by violations of laïcité ... We travelled around in this part of the country and listened to people why they felt so strongly about certain practises. By laïcité they understand – and feel – a very strong reaction coming into public life against our historically dominant Catholicism, which was traditionally strong in this part of the country. Catholics in the old days would have understood these practises of the immigrants, women wore scarves some centuries ago, but today we observe a sort of semi-protestantised Catholicism which tends to be more private and interior in our days. It would not require that you do something externally visible, so there is no longer an understanding for this ideotype of religion. Let's take the Sikhs who wear turbans for traditional and historical reasons and not as a sign of religious identity – they must not be very devout -, but the reaction is that they might be fanatics, and that this might be dangerous. There is deep cultural discomfort of this otherness, which is common between France and French Quebec.

GM: *Were there influences on your work on secularism⁴?*

CMT: Of course, my book on secularism and different understandings of it came after the commission, it is a reaction on the differ-

⁴ CMT, *A Secular Age*, Harvard University Press Cambridge Mass. 2007, deutsch: *Ein säkulares Zeitalter*, Suhrkamp Frankfurt, Leinen 2019, kartoniert 2012

ent and very confused understandings of laïcité, which we found in the people in the country. Those who proposed the charter of values wanted to copy this from France. But what really bothers people is cultural difference, not what they are used to, but the new phenomena. Catholic nuns can wear their clothes, but the wearing of hijabs shall be prevented. Therefore this is hypocritical to use the value of laïcité to define identity, but in reality to exclude people from jobs. What we must have in common is a certain way of political ethics – non-discrimination for instance - and some core values. We elaborated that in our report to the government.

GM: Last summer there was great excitement in Montreal, not only in the papers and in the media, but also in the streets, about this "charter of values", and especially about the understanding of "laïcité", which the government in Quebec proposed in order to create some value-based feeling of unity among Quebec citizens, because Sikh doctors, Muslim nurses and Catholic nuns were suggested to give up any signs of religious identity, if they work in state institutions. I saw them demonstrating in the streets shouting "Charte à la poubelle" ...

CMT: Fortunately the charter was not enacted because they lost the elections, but not for this reason. In fact they made a catastrophic mistake by proposing a referendum on independence, but this was feared to produce economic uncertainty, and people did not want this insecurity, they feared to lose their jobs etc. The Parti Québécois used the "charter of values" very cynically, instrumentalized this value of laïcité, because they wanted to win the elections by playing on emotions, but I was always against it, because I saw the dishonesty in it, a mere strategy to bring people to vote for them and get the referendum through.

It is very good that we were spared this terrible legislation, but the government tried to play very dishonest. You would never get this charter through if you just have Montreal voting, but people in the country are different. There is a strong representation of minorities in Montreal but in the country this is not the same. There we have to hope for a slow development in which the coming generation even in the country will learn to accept a more diverse society.

GM This city/country distinction is very interesting because in Germany we have a very great amount of Muslim esp. Turkish people, Anatolian farmers for instance, who when they live in German cities, tell their wives and daughters to wear scarves even

if they are teachers, because they see European culture as some sort of danger to their identity and try to preserve what they think to be their identity. For this reason they tend to be more fundamental and more attached to old customs than they were in their home countries. But female professors in Turkey – I met some in Istanbul - are forbidden to wear scarves, so they have a sort of laïcité there as well, which Turkish immigrants in Germany seem to forget

CMT: There is a huge difference to our situation here in Canada: We have a very self-interested immigration policy, because in Quebec as well as in the rest of Canada we only admit people who are skilled. For instance the Muslims we admit have twice as much university degrees as our normal population, they are more educated and more flexible, so it's a quite different situation, and it is less likely here that Muslim parents tell their daughters to wear scarves. It is their personal decision.

We also have refugees, but of course here again to become a refugee in Canada affords a great deal of entrepreneurial skill for instance, or education ... It is not easy to cross the ocean. Unlike Europe where you have to cross the Mediterranean, or unlike the US where you have to cross the Rio Grande we don't have great floods of refugees.

GM: But in Europe, esp. in Germany they are afraid of being reproached of violating human rights if they do not take refugees regardless of their abilities. But of course there are limits to the capacity of European countries to take refugees...

But let me in the end ask after your remarkable reflections on "Ethnocentricity and Understanding"⁵. You proposed that we should try to find common languages between cultures that help us to understand more of the internal perspectives of foreign cultures. Could you explain in more detail what was in your mind?

CMT: It is really a Gadamerian idea: Gadamer's "fusion of horizons". The way forward is the way through so that you get a sense of how other people are different and that you can develop a new way of *describing* these reactions, the different choices and alternatives of understanding. For instance the interpretation and ex-

⁵ see Charles M. Taylor, Hermeneutik und Ethnozentrismus, in: Gabriele Münnix (Hg.), Wertetraditionen und Wertekonflikte. Ethik in Zeiten der Globalisierung, Bautz, Nordhausen 2013, S. 301-320

planation of seeding clouds, tribe dances and rain, where we from a scientific point of view do not tend to see a causal relation.

Differences are much deeper understood in a post-Gadamerian sense of science, because their enterprise involves underlying beliefs, so we cannot simply understand what they are doing, it's the whole way how they understand the universe and the environment that gives sense to their rain dances in a quite different way than our scientific explanations about the origin of rain.

So it's not simply two theories, it's a different framework that has to be understood. We have to have some kind of respect, but it does not mean we have to accept causal explanations that differ from our own beliefs. Take our indigenous people, Inuit and Red Indians, for instance, who are trying to rediscover some of their spiritual traditions. Underlying to these practises like rain dances etc. is a whole of a different world view defining their identities, and that kind of insight is superior even if it turns out not to be very fruitful. There is this sense that there are deep values of linking oneself to the animals around them and the land (by spirits that inhabit mountains, for instance) that should be respected. The same can be said about the rain dances: there is not simply a hypothesis. That's where the Gadamerian approach really begins to matter: to see what it is the alternative of seeing things differently really means, a different sense of how we fit into the world that we have to understand, which is the goal.

GM: For modern environmental philosophers Cartesian dualism – dividing the world into two parts – dead passive material and living active spirit – created those problems of environment that we have today, even though it enabled powerful technological development, but it implied seeing nature as an object for subjects and not as living and as a value in itself. So we can learn from other cultures to overcome dangerous developments in our own history of mind, our own positions can be relativized.

CMT: Indeed, we learn to relativize our own positions. There is no understanding the other without a shift in self-understanding. Coming back to the question of values, we have to shift our own understanding of values to other interpretations, and this will not leave us unchanged.

GM: Does this also apply to current conflicts as in Ukraine, Gaza or Syria? Would you say ethnocentricity – always remaining in one's

own perspective and thereby ignoring other world views - can exert some sort of violence - mental violence?

CMT: This is indeed a terrible sense of threat, which sets in train some sort of "enchaînement", by imposing a feeling of inferiority on one side and setting in motion a dialectic development, because angry young people in minority groups might feel attracted to violent reactions. They may be involved in some sort of dialectic escalation, and that is what happens in the Arab world, where they are used for terroristic purposes. These spirales of escalation are easy to get in and hard to get out. When I fight something as this "charter of values" so hard, a paper called it "narrow ethnic nationalism"⁶, and that is exactly what it was, it is because it's the first step in an escalating spirale, and the easiest moment to stop it is now. So the way the government in Quebec suggested this charter of values is the first step in this escalation of violence, because on the other side it was felt as an act of discriminating minorities⁷. It is the first step in a very dangerous enchaînement which can lead to violence, even in these minor acts, and it can have terrible consequences.

This is one of the most important political issues of our time and must be handled carefully. Repressive legislation as in France is dangerous, for even a small country like this can be terribly in danger to provoke reactions of resentful angriness and even fury ...

(The interview was led by Gabriele Münnix on the 30th of July 2014 at Leacock Building, McGill University Montreal, and was authorized by Charles Taylor. The photo was taken on this occasion.)

⁶ Don McPherson, Montreal Gazette 11th sept 2013, p. A 23: "The charter proposed by the Parti Quebecois isn't really about secularism at all. Let's call it what it is: narrow ethnic nationalism."

⁷ see Charles Taylor, Multikulturalismus und die Politik der Anerkennung, Suhrkamp, Frankfurt/Main 2003

Zoran Kojcic (Dalj)

Philosophical Practice in Croatia

Beginnings

It is hard to say who or what actually started Philosophical Practice in Croatia and when exactly that was, but those beginnings can be closely connected to the early 2000s and a couple of philosophers who studied and worked in the Zadar area, dealing with philosophical counselling and philosophy with children. Back then, as it is today, it was an important goal to keep philosophy as a high school subject, besides logic and ethics. Philosophers who taught philosophy at high school level considered doing the same at elementary school level, since children in elementary schools still don't have an alternative subject to religious education (in Croatia primarily Christian). This idea is still of relevance and teachers are still trying to implement it in the educational system. However, outside the system, or on its margins, philosophy for children has had much success in non-formal education. Since 2009, over 1000 workshops have been done on philosophy for children, across the country. Both children and parents, as well as their teachers, have been satisfied with the program. Petit Philosophy Association leads with awarded projects on philosophy for children, having several projects funded by the Ministry of Education and other European governmental or local bodies, which makes Petit Philosophy the most active philosophical association, next to Croatian Philosophical Society. Just as philosophy for children started to grow, soon other forms of philosophical practice came to surface and now are actively practiced across the country. It took several years to develop and to implement them within the public domain, but with the help and advice from colleagues from all over the world (The Netherlands, France, Russia, Germany, Norway, etc.) there is now a variety of practices in every major city in Croatia. Philosophers who actively practice non-academic forms of philosophy now work together in several vibrant associations, bringing the practice to public places, where everyone is welcome to join and contribute.

Different activities

In order to encourage philosophical practice at national level, it is important to offer a variety of practices to the general public. From these practices, people then can choose which are best suited for

them or for their personal or public interests within a community. Also, it is important for practitioners to develop different styles and approaches to their clients or audience and to experiment in practice. In Croatia, different associations and individuals are now engaged in philosophy with children, philosophy with elders, philosophical counselling, philosophical cafes, philosophy summer camps, "philosophical wine" and philosophical walks. Also, there are several different national and international philosophical projects which deal with philosophical workshops, based around themes such as democracy, public dialogue, human rights, etc. All this work is mainly done by four or five small associations, based in Zagreb, Zadar and Osijek. Learning from the experience of our colleagues from The Netherlands or Russia and many other countries, we established a plan for a progressive approach toward the public. Unfortunately, we still have a lot of work to do in changing the public image of philosophy and philosophers. In Croatia, to philosophize usually means to speak gibberish, and has negative connotations. Someone who thinks of himself/herself as smart, but actually isn't usually called a philosopher. There is a recent and very frequently used imperative „Do not philosophize!", used for someone who wants to sound smart or state his own personal view. This kind of discouragement is a difficult obstacle for any activity which intends to bring philosophical discourse to the public. On the other side, there is also an audience which is afraid of philosophy, because they see it as a strict and difficult academic field, closed to those who don't have a degree in philosophy. They think that philosophical practice is restricted to a small group of people and that they cannot contribute if they don't know how to quote Hegel or Nietzsche. Since we are dealing with these two very strong groups of people, we engage in a campaign where firstly we need to inform the public about philosophical practice as an activity open to all. First workshops on Philosophy with Elders aimed to demonstrate how even retired farmers, designers or policemen can philosophize if given a chance, and they did it rather well. Elders gave us positive feedback and our desire to promote philosophical practice only grew. After that, a philosophy summer camp was a successful project for teenagers, two years in a row. Croatia has a beautiful coastline and combining seaside with philosophy and summer vacation sounded like a perfect combination. Philosophical workshops and swimming during the day, and movie time after dinner sounded attractive to many high school students who at-

tended the camps. The media started to get interested in this concept, and it was a perfect chance to present philosophical practice on national television. Many more interviews followed on radios and websites and also some texts in which philosophical practices were introduced to the public for the first time. Marketing skills are essential when introducing this kind of field, which isn't academic and which is open to anyone who wants to actively contribute and participate. We can now say that we managed to change the public image of philosophy in some manner, at least for those people who have heard about philosophical practice and for those who attended some form of activity, and that is a big step for us.

Current activities in Croatia are mainly based on philosophy with children, philosophical cafes and "philosophical wine" and philosophical counselling. Philosophical cafes started with a philosophy for elders program and then continued at summer camps, but after a while they started to grow in bigger cities and in urban areas. Philosophical cafes in Zagreb have been a regular event for the most part of 2014, and Zadar and Osijek are cities where cafes are starting their regular meetings. In Osijek, we are also developing and experimenting with a new approach to "philosophical wine", combining different methods with public socratic dialogue – and, of course, wine drinking. These events now have their audience and regular participants who are active in dialogue exchange. Participants who visit cafes and "philosophical wine" are of different age and background, some of them not having any experience in philosophy, which once again demonstrates that it is possible to philosophize without any theoretical knowledge of the history of philosophical ideas and that philosophizing is a human activity everyone is capable of practicing. Also, clients who are interested in philosophical counselling come from different backgrounds and ask for solutions which other methods cannot offer them. Anyone who engages in different forms of philosophical practices usually feels that they can't talk about those kinds of issues with their family or friends. Public or individual philosophical activities allow them to question or comment on certain issues and problems they deal with, but aren't able to express to someone else. In this sense, philosophical practice brings together individuals who are capable of questioning their own reality and who are ready to join the dialogue about possible solutions to problems they face in everyday lives.

The Future

In Croatia, there have been some disputes between academic and non-academic philosophers, as perhaps there have been in other countries, and which also may happen whenever a new discipline arises within a field. These disputes should not stand in the way of development, neither for an academic, nor for a non-academic approach to philosophy, as theory and practice have gone hand in hand since the beginning of philosophical thought. I find it essential for philosophical practitioners to work together with academics and non-academics, and also with non-philosophers if they want to fully develop their practice and serve the public in the best way.

Philosophical practitioners in Croatia are already in contact with their colleagues from around the world, working on new projects and implementing new ideas. Some of us had the honor to attend international conferences where we presented our work and met with many practitioners whose ideas inspired us to work even harder on achieving our goals. This is also what we intend to do in future. If we approach new ideas and new concepts with an opened mind, as philosophers often should, we can only expand our worldviews and develop ourselves and others around us. It is our aim in Croatia to change the public image of philosophy and philosophers and to introduce philosophical practice as an open activity for everyone to engage in. We will continue our activities such as philosophical cafes, "philosophical wine", philosophical-counselling and philosophy with children, but we also plan to introduce new forms of dialogue, new ideas about intercultural cooperation and new insights for our international colleagues. With European Union or local government funds, we are planning to suggest new projects for local or international communities connecting philosophical practice with many other activities. It is our goal to bring philosophy back to agora, where it belongs.

Hans Bringeland (Bergen)

Ethikunterricht in Norwegen

In den öffentlichen Schulen in Norwegen gab es und gibt es kein Unterrichtsfach „Ethik“. Wer norwegischer Schulgeschichte und unserem heutigen Schulsystem⁸ auf der Suche nach ethischen Lern-elementen nachgehen möchte, muss also in anders benannten Fächern das Material finden. Ebenfalls gibt es bei uns nur Ansätze zu einem fachdidaktischen Diskurs über Ethik.

Sowohl die Geschichte als auch die gegenwärtige Lage des Ethikunterrichts sind nur begreiflich, wenn man bestimmte Besonderheiten unserer nationalen Geschichte vor Augen hat. Das in dieser Hinsicht wichtigste Datum ist die Tatsache, dass Norwegen fast bis heute ein Konfessionsstaat war: Mit der lutherischen Reformation bekamen die nordischen Länder nicht nur ihre Staatskirchen, sondern der Staat selbst wurde konfessionell. Auch seitdem die längst anachronistisch gewordene evangelisch-lutherische Staatskirche 2012 durch einen Beschluss des norwegischen Parlaments aufgelöst wurde, unterstützt – und bindet – der Staat die norwegische lutherische Volkskirche in einer besonderen Weise.

Zum konfessionellen Staat gehörte die Konfessionsschule: Als im Zeitalter des Staatspietismus in Dänemark-Norwegen die allgemeine Schulpflicht 1736 eingeführt wurde, war die Begründung christlich: Die Kinder sollten lesen lernen, um sich durch Bibel, Katechismus und Erbauungsschriften christliche Grundkenntnisse aneignen zu können. Der dänische Theologe Erik Pontoppidan wurde beauftragt, eine „Erklärung“ zum Kleinen Katechismus Luthers zu schreiben. Das umfassende Lehrbuch mit seinen 759 Fragen und Antworten erschien schon 1537 unter dem Titel „Wahrheit zur Gottseligkeit“⁹ und wurde durch königliches Gesetz in sämtliche Schulen im Königreich eingeführt. Der besonders von hallechem Pietismus beeinflusste „Pontoppidan“ wurde in unserem Land sehr

⁸ Ein Überblick über das norwegische Schulsystem bietet die Internetseite <http://www.regjeringen.no/en/dep/kd/Selected-topics/compulsory-education/the-norwegian-education-system.html?id=445118>

⁹ Das Buch wurde schon 1741 in deutscher Übersetzung (für die Anwendung in den damals dänischen Herzogtümern im norddeutschen Bereich) gedruckt: Erik Pontoppidan, *Anweisung zum Erkenntniß der Wahrheit zur Gottseligkeit, in einer deutlichen Erklärung über Martin Luthers Kleinen Katechismus*.

beliebt und war bis Ende des 19. Jahrhunderts das vorgezogene Lehrbuch im Christentumsunterricht. Katechetische Lernziele waren dermaßen vorherrschend, dass ein Didaktikhistoriker zu Recht die norwegische Schule bis in der zweiten Hälfte des 19. Jahrhunderts als „Katechismusschule“ kennzeichnet¹⁰.

Den umfangreichen ersten Teil (77 von insgesamt 229 Seiten) hat Pontoppidan ethischen Fragen gewidmet: Unter der Überschrift „Über das Gesetz“ werden Luthers Erklärungen zu den 10 Geboten vertieft und aktualisiert. Nicht am wenigsten ist – in gut lutherischer Weise sowie im Interesse des absoluten Königtums – der Pflicht zum Gehorsam den Vertretern der Obrigkeit gegenüber betont.

Der unmittelbare kirchliche Einfluss auf die norwegische Primarschule („Volksschule“) wurde zwar schon durch die neuen Schulgesetze um 1870 vermindert. Gleichzeitig kamen auch neue Bildungsziele und Fächer hinzu – „Christentumskunde“ wurde nun ein Fach neben anderen Fächern. Aber die christliche Ideen- und Wertverankerung bestand noch hundert Jahre: Die öffentliche Schule sollte christliche Bürger erziehen. Als ich Anfang der 60er Jahre die Volksschule besuchte, war Ethikunterricht immer noch teils mit Luthers Erklärungen zu den 10 Geboten, teils mit narrativen Texten aus der Bibel („Bibelgeschichte“) identisch: Jene musste von den Schülern Wort für Wort gepaukt, diese in freier Form wiedergegeben werden.

Die Kontinuität und Einheitlichkeit des norwegischen Schulsystems beruht auf dem eigentümlichen Einheitsdenken, das wohl durch drei Quellen gespeichert ist: die konfessionelle Einheit und Einheitlichkeit des Landes, das seit der norwegischen Verfassung von 1814 einsetzende Nationsbildungsprojekt und der schon am Anfang des 20. Jahrhunderts angelegte, vor allem in der Nachkriegszeit (unter sozialdemokratischen Regierungen) ausgebaute Wohlfahrtsstaat, der auf Gemeinschaft und Egalität, Solidarität und gegenseitigem Vertrauen gegründet ist.

Ausgedrückt wurde die Idee der Einheitsschule zum ersten Mal in dem neuen Schulgesetz von 1936. Die Einheitlichkeit der norwegischen Primarschule äußert sich u.a. darin, dass fast sämtliche Kinder die öffentlichen Schulen besuchen, dass ihre Lehrpläne lan-

¹⁰ Jon Magne Vistøl, Fagenes historie og plass i skole og samfunn, <http://folk.uio.no/jonv/reldid/faghistorie/> (zuletzt aufgerufen am 15.11.14)