

**【附件三】教育部教學實踐研究計畫成果報告格式(系統端上傳 PDF 檔)**

**教育部教學實踐研究計畫成果報告(封面)**

Project Report for MOE Teaching Practice Research Program (Cover Page)

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學門專案分類/Division：

執行期間/Funding Period：108/08/01-110/01/31

在臺灣發展哲學實踐：在大學以翻轉學習引導抽象和批判性思考  
**Developing Philosophical Practices in Taiwan: Teaching Abstraction and Critical Thinking  
with Active Pedagogy**

(哲學概論/Introduction to Philosophy)

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執行機構及系所(Institution/Department/Program)：國立陽明交通大學通  
識教育中心

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## (計畫名稱/Title of the Project)

### 一. 報告內文(Content)(至少 3 頁)

#### 1. 研究動機與目的(Research Motive and Purpose)

The purpose of the project is to promote philosophical practices and to relate them to mathematical thinking. Classroom activities are inspired from technique used for philosophy in IAPC by Matthiew Lipman and French IPP by Oscar Brenifier, and “les petites lumieres” by Chiara Pastorini. The IAPC and IPP created exercise for classroom, working on attitudes and competencies. These exercises focus on how to think together. They develop the art of questioning, the understanding of obstacles to reasoning, problematization, as well as self-consciousness through philosophical exercises. Argumentation problems and evaluation of arguments are at the core of the practices. However, IAPC and IPP exercises are first designed for western children. IAPC and IPP offer different method. The IAPC relies on texts and free discussion. The French method is entirely dialogic and based on practical activities. There is an effort on construction of logical speech. This process is absent from the IAPC method. After a semester of experience in class in Taiwan in 2017 (Zhubei, Anxing school, 20 sessions of 2 hours for 14 grade 1 and 2 children, from 09-2017 to 01-2018) I noticed that French method gave more interesting results and was more adapted to Taiwanese way of working. But materials still need to be adapted to Taiwan context. Translation into Chinese is not sufficient. New topics and new questions should be proposed to Taiwanese learners. The purpose is to adapt those methods to the Taiwanese context of education and to create activities in classroom, and also in civil society (associations, libraries, café philo...). This project aims to evaluate and test those practices at research level and to implement it more schools. The project was conducted on 3 classes of 18, 50 and 32 students in NCTU.

#### 2. 文獻探討(Literature Review)

There is a lot of literature around philosophical practice and philosophy for children. In order to implement the French methods I used several manuals from France. Among other books, these three books were especially useful. I intend to translate them into Chinese.

- O. Blond-Rzewuski (ed.) *Pourquoi et comment philosopher avec les enfants?* (Why and how doing philosophy for children?). Hatier. Paris. 2018.

This book describes the methods to prepare a philosophical discussion with children, teenagers and adults. It provides theoretical background, teaching sequence, method of analysis and evaluation. It describes the different approaches and the diversity of methods in the francophone world (France, Canada, and Belgium). It explains what a stake with philosophy is for children and practically put this into practice in class.

- O. Brenifier. *La pratique de la philosophie* (the practice of philosophy). Alcofribas Nasier. Paris.

This book describes in detail debate technics and practical exercises for a class. It helps teacher to develop critical skills, tools of reflection: to propose concepts and hypotheses, structure and clarification of ideas, understand idea of others persons, analyze, reformulate an idea, modify

it, provide examples, argue, practice objection, elaborate a judgement, distinguish mistake from lie, verify an understanding and the meaning of an idea.

- C. Pastorini. A year of philosophy workshops. Nathan, Paris, 2018.  
The objective of this book is to provide to teachers topics, tools and methods to put into practice philosophical workshops. It helps students to explore concepts through rigorous reflection and perception dimension.
- F. Taddei. Apprendre au XXI<sup>e</sup> siècle (learning in 21<sup>st</sup> Century). Calman Levy. Paris. 2018.  
This book presents the change of paradigm in teaching since the new development in technology. How education can adapt to the new mutation of AI, genetic and environment? F. Taddei promotes cooperative teaching and explore a new philosophy of education.
- M. Tozzi. Nouvelles pratiques philosophiques (New philosophical practices). Chronique Social. 2012.  
There are more and more philosophical practice in the world: in primary school, high school, library, cafe philo, jails, etc. This book analyze the raising of these new practices in society and school systems. It shows the landscape of where and how this phenomenon develops. It investigates the objectives, the philosophical, educational and political background. It also details controversies.

### 3. 研究問題(Research Question)

#### **Philosophical practices: the principles**

Philosophical practices are different from a simple philosophy class. The name refers to philosophy but the content is logical reasoning, critical and creative thinking. Their purpose is to develop sense of generality and capacity to relate knowledge (subjects) which seems disconnected at first sight for learners. They imply first that philosophy is not only an academic activity centered on the history of ideas. Philosophy is an activity constitutive of the mind and the self. Taiwanese learners need to acquire better critical skills. In this project, it is not so much knowledge that is at stake here, but acquiring and developing skills: how to conceptualize, how to problematize, how to deepen understanding of given ideas, and especially how to create a situation where this activity can be induced. The purpose is to develop critical skills, sense of abstraction and generality, and also a moment of experience of freedom for students.

### 4. 研究設計與方法(Research Methodology)

Practically the activities in class are made through games, debate and writing. There is a general technique to promote dialogue designed by Oscar Brenifier and Chiara Pastorini, where students learn to identify similarity of ideas. When they start philosophy classes, they naturally give examples or counter-examples of the same register, because it is the first thing that comes to their mind. After comparison of idea, they agree that all examples could be generalized in one concept. They actualized a process of generalization. It is a process of abstraction. By gathering examples under one category, they experience the logical process of subsumption. Taiwanese students have difficulties to conceptualize

and generate new concepts. They also have difficulties to raise questions.

The experiment is made through group activities where students take part actively in the management of the class. Exercises are partly in Chinese and English according to student's language skills. The main purpose of the session is to develop critical skills and methods for constructing arguments. Topics are selected by students on the basis of their interest. Interest is raised through a practical exercise (ex. drawing), then raising question on the product of the exercise, then vote for choosing questions, then debate and observe of the debating process. Selection of texts or other materials (art products, films, various objects) related to the topics is brought in class. These materials are discussed in small groups where groups examine problems. Then each group presents their opinions and impressions to other groups. The ideas of students are developed, confronted and compared by students themselves and teacher in class. New questions, debate and suggestions rise from this in order to further the readings.

There are also exercises of technics for writing are proposed in class: how to clarify a definition, how to differentiate a question from a problem, how to differentiate a simple question from a philosophical question, how to generate a concept, how to build and use example, how to search and quote a reference, how to write a counter-argument, how to give a justification, how to precise a logical transition. Students take handwritten notes on notebook. The notebook keeps traces of their weekly writing exercises and shows the evolution of their thinking.

## 5. 教學暨研究成果(Teaching and Research Outcomes)

### (1) 教學過程與成果

#### **Sample of Exercise:**

Purpose: problematization

Give a blank A4 paper to each student and leave boxes of colors pencils available to everyone. Divide the page in two parts: left and right.

Don't explain in advance to student what they have to do. Give the instructions step by step without explaining the whole layout and the goal. Otherwise students will prepare their idea and drawing according to the task, not according to their experience. It is important they are surprised with task 2.

Task 1: on the left side, draw something unhappy.

Ask them to draw an unhappy situation or the last time they were unhappy. Give them enough to make a simple drawing. If time is not sufficient, they all will draw a sad smiley or a rainy sky. If it's the case, give a little bit more time and ask them to make it more personal. Usually the activity takes a little bit more than 10 min.

Once everyone has a first drawing, move on to the second task.

Task 2: on the right side, draw the same drawing with the same colors but change a detail to draw something happy.

Ask them to add, remove, re-order or change one color of one or two things from the previous drawing to makes that the unhappy situation becomes a happy one. Situation must be the same. Usually it takes less than 10 min to complete the drawing.

Once everyone finished the two drawings, ask them to turn the page and write on the other side of the paper.

Task 3: write one question that relates the two situations.

Ask them to express the link between the two situations in one question. The question must be short and unique. Students are not allowed to write several questions and to write paragraphs of explanation. They must use simple word. If they use long questions or complex concepts, it may be that the students want to hide his/her feeling. They should not ask other students for help or look at the question of the neighbor.

Once all the students finished with writing the questions, it is time to collect them. Writing questions usually takes more than 10 min.

Ask the students to sit in circle. If you have 30 students, make 2 circles. One inner circle of 15 chairs and an outer one of 15 chairs. Among the students, ask one or two students to be secretaries. Each student will present his drawing and question. In an ideal situation, each student should be given the opportunity to present their drawing and question. But time constraint or the number students sometimes makes that this is not possible. In that case, ask volunteers to present. While students were drawing and writing, you may have noticed some particularly interesting questions, you can encourage those students to present. Be careful that girls have opportunity to speak out. While students read their questions, the secretary write them on the board.

Many of the questions will not be philosophy question. Each question is rephrased into philosophy terms with help of the whole group. The teacher has to make sure that the author of the question agrees with the rephrasing. If a question once rephrased look like a previous question, then we don't need to keep it. Ask the students to vote to see how many people agree that questions are the same or different. Ask them to justify themselves. The decision of keeping or removing one question belong the majority. The work on question is a slow work, it can take a whole session. Discussing questions is already part of the philosophical process.

Examples:

- 1- Are the grades so important that they can influence our mood?
- 2- Is being happy the result of people's perception of fun or the result or is there other external parameters involved?
- 3- What makes a discussion different from a fight?

- 4- What is the difference if the state of mind changes?
- 5- Do you need a friend to be happy?
- 6- How does a person transform his unhappiness when he still got an overwhelming life of responsibilities?
- 7- What response do you like from parents and friends?
- 8- When will the rain stop?

None of these questions is philosophy questions, but they come become one.

What is a philosophy question?

A philosophy question is general, central and contestable.

General: the question is never personal. It concerns everyone. It is not a particular situation. That is the reason why philosophy questions are often abstract.

Central: the question is essential. It questions the root, the heart of human and phenomenon.

Contestable: Yes and no cannot be answers. The question has no real answer. That is why is more than a simple question, it is a problem. None of the answers is satisfactory, so people need to discuss to come up with new solutions. The question is open to contest. That is people can propose several directions of reflection.

How to transform a simple question into philosophy one?

- Remove the metaphor, symbol and poetry. A philosophy question is straightforward.

Ex: when the rain will stop? Rain a metaphor for sadness. The real question hidden is not really dealing with the weather. If you want to know when the rain will stop, you can consult the weather forecast and you will get an answer. So, the question is not philosophy one. You can suggest: do we have to wait for the end of a sad situation to be happy? Or why not: does happiness depend on outside circumstances? In the case of metaphoric question, ask the student to re-phrase his question. He can ask the help of classmate to reformulate it.

- Remove the presupposition and hidden answer. Some question hide prejudice and some already suggest an answer. It is important to remove those from the question. The reason is that the discussion will be directed by some ideas. Some answers that were possible will never appear. It is like closing some doors and losing opportunities of creative thinking. Open the door of all possible answers by removing the presupposition. It is a simple exercise of logic. It is not always possible to remove all presuppositions, but at least when discussing, students must be aware of them.

Ex: What is the meaning of life? The question presupposes that life must have a meaning. We must keep an open door to the answer: life has no meaning (that is why you are free to build your meaning yourself).

Ex: Is it desirable for humanity to speak only one language? Some people wish everyone spoke the same language. Maybe you do not need to remove the presupposition. But you ask why some people wish that.

Ex: Are the grades so important that they can influence our mood? Presupposition: grades are important and influential. Presupposed answer: yes, grades are important.

What makes a discussion different from a fight? Presupposition: some discussion looks like fight.

What response do you like from parents and friends? Presupposition: parents and friends always give response; you must like one of them.

- Remove technical words and make it short.

Ex: Is being happy the result of people's perception of fun or the result or is there other external parameters involved? The question is too long. It presents an alternative we don't need. It makes simple things complicated. Some words look technical (parameter) but we don't know what they mean. Does parameter mean measurement or does it mean other people? Why not changing the question into: What is the role of other in personal happiness?

Ex: How does a person transform his unhappiness when he still got an overwhelming life of responsibilities? The question is too long and there is the presupposition that unhappiness can be transformed. Why not reducing the question to: Do I have the power to be happy? Or can I decide to be happy?

Make that philosophy question is not a psychology question. Many people are confused with the two disciplines; because of them discuss the deepness of human being. Psychology can provide answer to some philosophy question. And it is true that the two disciplines are interrelated since 20<sup>th</sup> century. But keep in mind that philosophy questions concept and generality.

Ex: The question What is the difference if the state of mind changes? Will receive answers from psychology studies. Here you can change the question into: Is happiness a "state of mind" and work the definition of state of mind. Or into: "is happiness depending on moods"

Ex: Do you need a friend to be happy? Student will answer with using some psychology. You can generalize the concept of "friend" into "other" and question: what is the role of other in personal happiness.

After discussing each question and rephrasing them, the questions became as follow:

1- Are the grades so important that they can influence our mood?

What is the significance of productivity?

2- Is being happy the result of people's perception of fun or the result or is there other external parameters involved?

What is the role of other in personal happiness?

3- What makes a discussion different from a fight?

Does language matter in happiness?

4- What is the difference if the state of mind changes?

Is happiness a state of mind?

5- Do you need a friend to be happy?

What is the role of other in personal happiness? It is the same as 2, so we don't need to keep it.

6- How does a person transform his unhappiness when he still got an overwhelming life of responsibilities?

Do I have the power to be happy?

7- What response do you like from parents and friends?

Same as 6 and 2, we don't need to keep it.

8- When will the rain stop?

Does happiness depend on outside circumstances? Which fact is the same as 6.

While discussing and rephrasing question, students will notice that despite the diversity of questions, big and general are behind them. All little questions relate to a big philosophy question. They will realize that they share the same concern and that what is important to them is also important to the other classmate. They just have different way of expressing and feeling.

1- What is the significance of productivity?

2- What is the role of other in personal happiness?

3- Does language matter in happiness?

4- Is happiness a state of mind?

5- Do I have the power to be happy? (or can I choose to be happy?)



Once the list of philosophy questions is on the board and that everyone agrees on the list, then students can vote to choose the question that will be addressed in discussion first. Students sit in circle during discussion. There are students sitting outside the circle to prepare conclusion. They work like journalist taking note of the discussion to prepare a summary. Some are illustrating the discussion and some record the communication process. Those students speak at the end of the session to give summary and present the result of discussion.



## (2) 教師教學反思

### The results according to students

All the students had opportunities to answer a questionnaire at the end of semester. Their answer are anonymous so that they can feel free to provide some critics. The sample of questionnaire is provided in supplement to this report. On 100 students, 83 answered the questionnaires. Here follows the student's responses. Students had choice between strongly disagree, disagree, agree and strongly agree. I did not reported answer equal to zero. I reported the highest score first. I cumulated the results of the two classes, but we should note a stronger indice of high satisfaction (strongly agree) in the smaller class.

#### I. Content of class

1. The content of class is satisfying for my professional orientation  
48 agree, 19 strongly agree, 11 disagree
2. I understood the objectives and importance of the class  
47 agree, 29 strongly agree, 6 disagree
3. I understood the semester program of the class  
46 agree, 27 strongly agree, 9 disagree
4. I know what I should learn and how I will be judged at exam  
41 agree, 35 strongly agree, 6 disagree
5. I know where to find the necessary information  
46 agree, 24 strongly agree, 11 disagree, 1 strongly disagree

## **II. Teaching methods**

1. The course is well balanced between theory, example and exercises  
43 agree, 36 strongly agree, 3 disagree
2. I understood the objectives of each session  
52 agree, 21 strongly agree, 10 disagree
3. The teaching method helps to face the difficulties of the topic  
40 agree, 34 strongly agree, 7 disagree
4. The work in class helps for the exam  
43 agree, 22 strongly agree, 17 disagree
5. The numbers of hours is sufficient  
38 agree, 29 strongly agree, 15 disagree

## **III. Class activities**

1. I know what I am expected to do in activities  
38 agree, 36 strongly agree, 8 disagree, 1 strongly disagree
2. I understand the instructions for activities  
50 agree, 30 strongly agree, 2 disagree
3. I know what the objectives of the activities are  
44 agree, 31 strongly agree, 7 disagree
4. Activities are given according to augmentation of difficulties  
48 agree, 25 strongly agree, 9 disagree
5. I can see my progress through successive activities  
47 agree, 23 strongly agree, 12 disagree

## **IV. Class presentation**

1. The teacher presents in clear and structured way  
48 strongly agree, 33 agree, 1 disagree
2. The course teaching materials are useful  
39 agree, 37 strongly agree, 5 disagree
3. The teacher is able to see if concepts are understood  
39 agree, 37 strongly agree, 6 disagree
4. The teacher seems concerned by the improvement of class  
36 strongly agree, 35 agree, 11 disagree
5. The teacher is sufficiently available for questions  
47 strongly agree, 35 agree

### **(3) 學生學習回饋**

Strong points: Class interesting and fun. Friendly. They learn to see the world from new point of view. Topics are decided according to needs. Improve logic. Diversity of thinking. The format of exam “lighten the student from thinking about exam”. Improve socialization. Learn to express a point of view. Freedom to speak. Teacher explains well. They feel how European teaching is different from Taiwan. Learn to accept other’s opinion. Teacher always goes around the class to help. Learn about writing essay. Learn with autonomy.

Weak points: 2h/week is not enough. Discussion time is too short. Some students said they were too shy to talk, or not confident in their English proficiency. Some found reading philosopher difficult. Writing philosophy essay is too difficult as they have never done that

kind of exercise before (it is a normal task for high school in Europe!). Sometime chaotic feelings during the class (confusion is part of philosophy leaning). Sometime explanation of activity are too vague. Difficult when there are too many students, small class are better. Some complain there is too much history of philosophy, some complain there is not enough.

Student's proposition of improvement: Reduce the percentage of big question. Give more credits to activity in class. Give more choice for big question. More resource to read at home. Separate and create group randomly. More explanation about teaching method at first class. More group activities with different groups. Writing essay training. Let student speak Chinese and find someone to translate.

## 6. 建議與省思(Recommendations and Reflections)

### **Outcome and Changes of proposal due to Covid 19**

In the project proposal, I intended to transform the session into a text book (in Chinese) published by Book Republic in Taiwan. I changed publishing house. It will be published by Linking. There will be 2 books instead of one. The first one is based on experiment made in class and on a book, which was published in France in April 2019. This French book is translated into Chinese, augmented with experiments made in NCTU class and adapted to Taiwanese and Chinese readership. The second book is concerning history and theory of philosophical practice. I am still writing it.

- 1- Pastorini. C; **Pollet. C.** adaptation in Chinese of “une année d’ateliers philo-art” (Nathan. Paris) (“A year of workshop philo and art”). Philosophy for children textbook. Linking (Taipei). Forthcoming Mai 2021.
- 2- **Pollet. C.** *Eighteen classes of philosophical practices*. Linking (Taipei). In preparation 2020-21.

I announced Results will be published in a research journal (International Journal of Cyber Society and Education (IJCSE, ISSN 1995-6649) suggested) and presented in conference International Symposium on Teaching, Education, and Learning (ISTEL) which held in Asia twice a year. I finally selected another opportunity of publishing and communicating:

- 3- **Pollet. C.** *Care et Ren: les vertus confucianistes sont-elles compatibles avec l'éthique du care?* (Care and Ren: are confucianist virtues compatible with caring ethic?). In : « Care et philosophie pour enfants: au-delà du caring thinking, un projet éthique et politique » (Care and philosophy for children: beyond caring thinking, an ethical and political project). Ed. Nouveau Cahiers de la Recherche en Education (NCRE), University of Sherbooke (Canada). (article proposal submitted)
- 4- **Pollet. C.** Didactic. In: Handbook of the Anthropocene. Nathanaël Wallenhorst and Christoph Wulf (Eds.). Springer Nature. Forthcoming August 2021.
- 5- **Pollet. C.** *Philosophy for children and philosophical practices in Taiwan*. The 12th International Convention of Asia Scholars (ICAS 12). Kyoto (Japan). 24-27 august 2021. (Conference proposal submitted)

I organized an event, the philosophy week in November 2019 where I invited French specialist to discuss the relation between philosophy and technology with the Taiwanese audience. I myself trained 30 teachers from primary schools to philosophy for children during that event. The philosophy week included radio broadcast at MOE radio channel, teacher training in NCTU and some public schools, conference in libraries, in the Alliance Francaise, philosophical practices demonstration in European School, Café Philo... This project aims to promotes philosophical practices to a big audience in Taiwan. After training the teachers during the philosophy week, I went to several schools to train other groups of teachers: 楊梅區瑞塘國民小學，道禾學校（竹北），新竹實驗學校. I am now currently training the teachers then will follow their classes. I could not organize the philosophy week 2020 because of Covid pandemic. As well, I had to postpone collaboration with Pr. Chirouter (University of Nantes, France; UNESCO). We collaborated online and I still hope to invite her in Taiwan soon. This project started to develop also international relations with France and UNESCO chair for philosophy. In 2016 UNESCO created a chair for the practice of philosophy in collaboration with French philosophers. This chair promotes also philosophical practices at other level (not only for children). I attended the online UNESCO meeting last November 2020. I ask to continue the project on one semester more because I could not collaborate with UNESCO as much as I wanted.



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### 三. 附件(Appendix)

與本研究計畫相關之研究成果資料，可補充於附件，如學生評量工具、訪談問題等等。

#### SUPPLEMENTS

##### 1/ Questionnaire given at the end of the semester

##### Questions on philosophy class

##### Answer in class or give the form to office A612

Your opinion can to improve the class. It is precious. Please, feel free to give your personal opinion by circling the corresponding number. Your answers are anonymous.

0 strongly disagree    1 disagree                    2 agree                    3 strongly agree

##### V. Content of class

6. The content of class is satisfying for my professional orientation                    0 1 2 3

7. I understood the objectives and importance of the class                    0 1 2 3

8. I understood the semester program of the class                    0 1 2 3

9. I know what I should learn and how I will be judged at exam                    0 1 2 3

10. I know where to find the necessary information                    0 1 2 3

Your comments:

## VI. Teaching methods

- |  |         |
|--|---------|
| 6. The course is well balanced between theory, example and exercises | 0 1 2 3 |
| 7. I understood the objectives of each session                       | 0 1 2 3 |
| 8. The teaching method helps to face the difficulties of the topic   | 0 1 2 3 |
| 9. The work in class helps for the exam                              | 0 1 2 3 |
| 10. The numbers of hours is sufficient                               | 0 1 2 3 |

Your comments:

## VII. Class activities

- |   |         |
|---|---------|
| 6. I know what I am expected to do in activities                  | 0 1 2 3 |
| 7. I understand the instructions for activities                   | 0 1 2 3 |
| 8. I know what the objectives of the activities are               | 0 1 2 3 |
| 9. Activities are given according to augmentation of difficulties | 0 1 2 3 |
| 10. I can see my progress through successive activities           | 0 1 2 3 |

Your comments:

## VIII. Class presentation

- |  |         |
|--|---------|
| 6. The teacher presents in clear and structured way        | 0 1 2 3 |
| 7. The course teaching materials are useful                | 0 1 2 3 |
| 8. The teacher is able to see if concepts are understood   | 0 1 2 3 |
| 9. The teacher seems concerned by the improvement of class | 0 1 2 3 |
| 10. The teacher is sufficiently available for questions    | 0 1 2 3 |

Your comments:

IX. What is your global **degree of satisfaction** about philosophy class

Really not satisfied                  unsatisfied                  satisfied                  really satisfied

**Strong points** of the course

**Weak points** of the course

Your **suggestions** for improvement

What is philosophy according to you?

**2. Evaluation grid for essays.**

**The quality of your evaluation is also evaluated by the teacher!**

1. Essay Author (name + ID): \_\_\_\_\_

2. Corrector (name + ID): \_\_\_\_\_

Where?	What?	comments
Introduction	Is the <b>problem</b> clearly stated in introduction?	
	Are the <b>definitions</b> clearly stated in introduction?	
	Are there some <b>examples</b> or elements of context?	
Development	Are the arguments <b>logical</b> , consistent, clear, well-constructed?	
	Are there <b>several points of view/references</b> and confrontation without contradiction?	
	Are there <b>examples</b> ?	
Conclusion	Is the <b>conclusion</b> interesting, surprising?	
	Is there an <b>open question</b> at the end?	
general	Is it <b>original</b> , creative?	
	Are the <b>sources</b> stated?	

**Corrector general comments:**

1. Moderator (name + ID): \_\_\_\_\_

**Moderator comments:**