

**Towards a Thinking Military
Philosophical Practice and Botswana Military Training¹**

IBANGA IKPE
UNIVERSITY OF BOTSWANA

Abstract

Obedience is traditionally the supreme virtue of the military and, for many people, a soldier is an unthinking automaton that has been conditioned to respond to commands and operate in strictly hierarchical environments. But as soldiers progress in rank, they are required to distinguish between legitimate and illegitimate commands as well as to reason concerning their commands and other military and non-military engagements. This paper is an overview of the practical steps adopted to foster independent thinking among student officers at the Botswana Defence Command and Staff College. It shows how the tools of critical thinking can be used to help student officers overcome the lessons of unquestioning obedience ingrained in them at cadet training and gain an awareness of themselves as autonomous individuals with responsibilities to and beyond the military hierarchy. It also shows how critical thinking can assist in the evaluation of military objectives and in the decisions that follow such evaluations.

Philosophical Practice and Humanities Therapy in Korea

YOUNG E. RHEE
KANGWON NATIONAL UNIVERSITY

Abstract

Aristotle contended that all human beings sought happiness and that happiness was not pleasure, honor, or wealth, but an activity of the soul in accordance with virtue. It is obvious that we cannot achieve happiness without resolving the paradox of mental poverty in the midst of material plenty. Korea has confronted this kind of paradox, and contemporary philosophical practice in Korea takes its shape in curing the philosophical diseases of mind caused by it. This paper has two purposes. First, I shall discuss both the social and academic contexts that led to the development of philosophical practice and humanities therapy in Korea. Second, I shall present a brief report of my impressions of the 10th International Conference on Philosophical Practice which was held in Leusden, the Netherlands from 11th August to 14th August 2010.¹

Argentinian Perspectives on the Tenth ICPP

ROXANA KREIMER

PRACTICING PHILOSOPHER, BUENOS AIRES

GERARDO PRIMERO

PRACTICING PSYCHOLOGIST, BUENOS AIRES

Abstract

We compare what we have seen in the ICPP with the current status of the discipline in our country (Argentina). Then, we explore some convergences and divergences, in order to identify valuable contributions and criticize potentially harmful trends. We address the following issues: (1) the exploration of empirical issues which are relevant to philosophical practice (in contrast with an opposite trend to move as far away as possible from science, its results, and its methods), (2) the implementation of diverse speech acts (in contrast with an interaction based exclusively on the use of questions), (3) the subtle influences of our axiological perspectives in our practices (in contrast with a neglect of this issue with the excuse of a mythical “neutrality”), and (4) the relevance of the counselor’s training in critical thinking (in contrast with the unawareness of our tendencies make cognitive errors, like the confirmation bias or the confusion of correlation with causation).

Philosophical Practice at the Tenth ICPP, and in Peru

CARMEN ZAVALA
PRACTICING PHILOSOPHER, LIMA

Abstract

I suggest three dimensions along which each of the different approaches presented at the Tenth ICPP can be situated. These dimensions of Philosophical Practice are procedure (pre-defined versus open procedures), contents (autonomous thinking versus tradition-based thinking) and goal (problem solving practice versus intrinsic goal). They permitted me to comment on what I saw and heard at the 10th ICPP comparing it to our practice in Peru. I also used these three dimensions to show some basic characteristics of our work: (1) we do not seek to have only one procedure rather we make an effort to change procedures at different sessions, (2) although we encourage autonomous thinking we also try to refer to philosophical tradition taking special care that we do not smuggle unanalyzed assumptions into the reflection, and (3) most of us consider that philosophy should also be useful for external goals.

**From Politics to Friendship
A Plea for a Unified Theory of Philosophical Practice**

THOMAS GUTKNECHT
PRESIDENT, IGPP

Translated and annotated by Leon de Haas. Edited by Leon de Haas and Lou Marinoff

Abstract

In this essay, Thomas Gutknecht pleads for an international organization of philosophical practitioners based on attaining a common understanding of the substantive cause of philosophical practice, and on collegiality. He investigates the requirements of an international community of philosophical practitioners, based on reflection and friendship. He clarifies his view on the typical nature of philosophical practice. His concern with these considerations is to seek to encourage self-reflection among colleagues, as he believes there is a tendency, in the movement of philosophical practice, to resist a theoretical reflection on this profession.