

Roots of the Didactic Crisis of Philosophy in Secondary Education: A Critical Analytical Reading of the Angles of the Educational Triangle

جذور الأزمة الدّيتاكتيكية لمادّة الفلسفة في التعليم الثانوي:

قراءة تحليليّة نقديّة في زوايا المثلث التعليمي

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Abstract:

This paper investigates the didactic crisis in philosophy education within Algerian secondary schools, focusing on the interplay between curriculum, teacher, and learner. Post-independence, Algeria made significant efforts to reform its educational system, including philosophy, which was historically influenced by French colonial education. Despite these efforts, philosophy instruction remains unsatisfactory, hindered by pedagogical obstacles that prevent the achievement of cognitive, methodological, and behavioral goals. The study explores the shortcomings in curricula, teaching methods, and learner readiness, aiming to identify the roots of this crisis and propose solutions. It highlights the disconnect between theoretical frameworks and practical applications, emphasizing the need for comprehensive reforms to align philosophical education with global trends and enhance its effectiveness.

Keywords: Didactics of Philosophy, Roots of the Philosophical Education Crisis, The Reality of Philosophy Education, Educational Triangle, Obstacles in Teaching Philosophy.

يُشكل تدريس الفلسفة في التعليم الثانوي بالجزائر تحديًا كبيرًا، إذ تواجه هذه المادة أزمة ديداكتيكية مركبة. تُسلط هذه الورقة الضوء على جذور هذه الأزمة، والتي تنبع من عدة عوامل مرتبطة بالمثلث التعليمي (المقرر، المعلم، المتعلم). تُظهر الدراسة أن المناهج الدراسية للفلسفة في الجزائر مازالت تعاني من قصور في مواكبة التطورات الفلسفية العالمية، كما أن طرائق التدريس المتبعة لا ترتقي إلى مستوى المطلوب لتنمية الكفاءات المعرفية والسلوكية لدى الطلاب. بالإضافة إلى ذلك، تُعاني منظومة التدريس من نقص في التأهيلات الديداكتيكية للمعلمين، الذين يواجهون صعوبات في توظيف الاستراتيجيات التدريسية الفعالة. ويُضاف إلى ذلك، أن الطلاب أنفسهم يجدون صعوبة في استيعاب مادة الفلسفة بسبب عوامل ذاتية وموضوعية، مثل عدم الاهتمام بالمادة وصعوبة المحتوى. تهدف هذه الورقة إلى الكشف عن هذه الأزمات توجيه الجهود المستقبلية لتحسين واقع تدريس الفلسفة في المدارس الثانوية الجزائرية. كلمات مفتاحية: ديتاكتيك الفلسفة، جذور أزمة الدرس الفلسفي، واقع تعليمية الفلسفة، عوائق تدريس الفلسفة، المثلث التعليمي.

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1. Introduction

Educational philosophers affirm that ensuring the right to education is the cornerstone of social development, state progress, and the foundation of civilizations. Education is undeniably both a means and an end. It transmits tangible and intangible heritage through a purposeful and systematic learning process, equipped with effective teaching methods and carefully selected educational tools, from one generation to the next. The latter, in turn, acquires new experiences across various domains of life, which are subject to continuous change—whether scientific, cultural, political, or social. This newly gained knowledge and these adaptive experiences enable individuals to fulfill their multifaceted civilizational roles.

The strength of nations is measured not so much by the prevalence of material products but by the richness of their ideas, values, and ideals, as well as the philosophical, educational, and enlightening frameworks they produce.

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Such achievements are only possible if nations succeed in fostering learners who take pride in the deep roots of their national identity, grounded in successive historical epochs, while remaining open to others' diverse experiences. This openness allows for interaction, collaboration, and shared construction of the present and the future without exclusion or self-isolation.

Guided by these overarching educational objectives, Algeria pursued a policy aimed at strengthening its educational system post-independence. This policy was built on principles such as the democratization, accessibility, and obligation of education to ensure the universal right to education without discrimination. Moreover, the country mobilized available material and human resources, developed its educational infrastructure, and supported it with new educational institutions to create a conducive learning environment. One of the key priorities of this policy was the adaptation of inherited curricula from the French educational system to align with the values, principles, and aspirations of the Algerian state.

For instance, the teaching of philosophy in Algeria has historically been tied to French colonial presence. The subject was introduced during the colonial period, taught in French, with a French perspective, and incorporating Western content as part of the philosophical education system. Post-independence, the educational system underwent some adjustments, including changes to the philosophy curriculum. Philosophy began to be taught in both Arabic and French, with Islamic philosophy added to its content.(Gougam, 1993, p26) Exclusively teaching the subject in Arabic at the secondary level commenced in the early 1970s, following the graduation of the first cohort of philosophy students from Algerian universities. This development provided a qualified national workforce capable of teaching the subject in Arabic.

Teachers began delivering lessons in the final year of secondary education, aided by instructional booklets outlining key topics, teaching objectives, and techniques (Beghoura, 2000, pp 278–279). In the early 1980s, a series of hesitant and faltering reforms were introduced, hindered by the absence of specialized curriculum experts and academics. Despite a preliminary revision of the philosophy syllabus and some modifications to

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the program—such as clarifying objectives, proposing a teaching methodology, and reducing the number of topics—the content of the curriculum itself remained largely unchanged (Beghouira, 2000, pp 278–279).

Discussions about the teaching methods of philosophy, which focus on studying teaching and learning contexts and processes to enhance and refine them, while addressing the challenges associated with teaching and learning this subject, (Al Farabi and Al Ghardaf, 1994, p 70) gained attention starting in 1993. In Algeria, Michel Tozzi facilitated a workshop on philosophy didactics, resulting in a working document that was incorporated into the program of the 1998 Summer University. Subsequently, numerous conferences were held addressing the didactics of various subjects in general, and philosophy in particular. For example, the Department of Philosophy at Oran University hosted a conference titled "Philosophy and Didactics" on April 9–10, 2001. The proceedings were published in the journal *Publications of the Laboratory for Educational Processes and Social Context* under the title *Philosophy and Didactics*. Additionally, the philosophy subject specialist group contributed to the discourse on the didactics of philosophy through various activities and initiatives (Boudaoud, 2006, pp 90–91).

Despite the various theoretical and practical efforts made by those engaged in the teaching of philosophy in Algeria—whether through published academic research, field-based graduation studies, or national and international conferences focusing on the realities and prospects of philosophy education—the state of philosophical instruction in secondary education remains, at best, unsatisfactory and significantly deteriorated.

The situation faces widespread challenges including pedagogical and teaching-related obstacles that form a formidable barrier to achieving the desired cognitive, methodological, and behavioral goals outlined in official reference documents. Consequently, this hinders the smooth functioning of the educational process and curtails the achievement of various competencies (terminal, core, and specific) stipulated in the curriculum, particularly the syllabus, and accompanying documents like the teacher's guide and other directive materials.

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This reality has disconnected secondary-level philosophy from global philosophical trends and developments, including the emergence of new systems, schools, specializations, and philosophical inquiries. Furthermore, it has led to a discrepancy between the theoretical image of philosophical practice, as envisioned in the educational system, and its practical, pedagogical application within educational institutions.

The current educational state of philosophy instruction can be attributed to a series of interconnected factors that have created obstacles and challenges, impeding the proper teaching of philosophy to secondary school students in Algeria. This paper attempts to investigate these factors to trace the roots of this didactic crisis, confining its scope to the three corners of the educational triangle: the curriculum, the teacher, and the learner.

Based on this framework, the research problem can be formulated as follows:

- What are the roots of the didactic crisis surrounding philosophy education in secondary schools in Algeria?
- How do these roots manifest within the three dimensions of the educational triangle (curriculum, teacher, and learner), and what are their impacts?
- To what extent have the elements of this didactic triangle contributed to the deterioration of philosophical instruction and its pedagogy at the secondary level in Algeria?
- What are the specific weaknesses and inadequacies within this triangle?

From this central question, several sub-questions arise, which this research seeks to explore and answer:

1. What are the shortcomings of the curricula, programs, and pedagogical materials related to philosophy in secondary education in Algeria?
2. Have the teaching methods and learning strategies commonly used by philosophy teachers negatively affected the effectiveness of philosophical instruction? What factors and challenges may influence a teacher's ability to teach philosophy in alignment with the subject's

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pedagogical standards? How can these deficiencies and obstacles related to the teacher be addressed?

3. What are the subjective and objective factors that impact the learner's readiness and ability to understand and grasp philosophy as a subject?

2. The Reality of Teaching Philosophy According to the Competency-Based Approach in Algerian High Schools

Students come to philosophical lessons with preconceived notions about philosophy and its instructors, shaped by their social and cultural surroundings. These preconceptions pose a challenge to philosophy teachers, who must critique and correct them, replacing them with more accurate perceptions that reflect the true nature of philosophy as an intellectual and rational practice.

One common stereotype is that philosophy is pointless and boring, a difficult and vague subject irrelevant to real life. The term "philosophy" is often associated with negative connotations and pejorative judgments, leading to students aversion to studying it or engaging with its content. Teachers of philosophy are also stigmatized, often described as verbose, uninteresting, or even as promoters of atheism and disbelief.

This challenge is compounded by the growing preference for natural sciences, mathematics, and technical fields over philosophy. Consequently, teaching philosophy at the secondary level presents a genuine challenge.

We now fear waking up one day to the nightmare of philosophy departments being closed or the teaching of philosophy being suspended in secondary schools, under the pretext of students' aversion to the subject, its lack of utility, people's disinterest in it, or claims of limited job market opportunities for philosophy graduates. Other justifications, such as accusations that philosophy promotes atheism and disbelief—propagated by religious fundamentalists and dogmatic traditionalist thinking—further reinforce this trend. The latter, in particular, persistently presents weak arguments and leans toward the sacred ignorance of rejecting critical inquiry (Ztili, 2017, p 07).

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Professor **Zawawi Bghoura** paints a general picture of the teaching of philosophy at the secondary level, highlighting several issues. Among them, he notes that the reforms introduced to the curriculum amount to nothing more than superficial and fragmented adjustments, often mere patchwork solutions. Textbooks issued after *The Concise Guide to Philosophy* are marked by superficiality, oversimplification, dogmatism, and a lack of philosophical depth or spirit (Beghoura, 2000, p 382).

The teaching of philosophy at this stage also suffers from isolation and detachment. The subject remains disconnected from contemporary developments in thought and pedagogical methodologies. This isolation leads to the stagnation and death of creative thinking. The only way out of this isolation is by involving innovative educators in philosophy didactics and organizing training programs for those engaged in the field. Another key issue in the curriculum is its content, which is stripped of substantial philosophical material under the pretext of simplification. It lacks innovation in terms of topics, information, and ideas. A comparison with Tunisia's philosophy curriculum reveals stark differences.

The Algerian program remains trapped in the traditional binary division of epistemology and ethics, relying predominantly on the opinions of ancient philosophers. In contrast, the Tunisian program is richer and more diverse, encompassing contemporary philosophical texts and topics, thereby emphasizing philosophers' original writings rather than merely their ideas (Beghoura, 2000, p 382).

One of the major obstacles to teaching philosophy in Algeria is the absence of philosophical texts. In practice, the lack of philosophical texts as essential tools for teaching philosophy has created numerous barriers, leading students to avoid them, particularly in exams. This is despite the fact that such texts are fundamental for students to acquire terminological proficiency and a conceptual framework. Philosophical texts enable direct engagement with philosophers' ideas, stimulate intellectual functions such as critical thinking and attention, and foster skills like reasoning, critique, and discussion. The functions of philosophical texts can be summarized in four key areas: reflective, cognitive, methodological, and pedagogical. The

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reasons for students' aversion to such texts will be addressed in the relevant section.

3. The Roots of the Crisis in Teaching Philosophy:

3.1 Pedagogical Roots Related to Curricula and Programs:

Philosophical thinking is a critical, free endeavor of the mind directed toward pressing societal or communal issues. Hegel affirms this by stating that philosophy reflects reality since it embodies the spirit of its time, crystallized into ideas—it is, therefore, a child of its era. (Mikkawi, 1981, p 80–81) Do Algeria's philosophy curricula adhere to this principle? Everything taught suggests otherwise. It reveals a lack of a clear methodology that facilitates philosophical thinking, an absence of consistent texts and terminology, and a lack of comprehensive, detailed texts on the history of philosophy. As noted by Al-Jabiri, we lag behind in the field of scientific thought and philosophical studies. Our focus remains on metaphysical opinions, detached from knowledge and technological advancements.

Thus, the aversion to philosophy in our society, along with the fear it elicits, can be attributed to its methodologies and the content presented to beginners. Furthermore, these programs serve the realities of Western societies, as they contain numerous topics and concepts that are, at best, obscure for learners and lack precise articulation (Hachelafi, 2016, p 241). It is a fundamental principle of any educational system that curricula content must align with societal values, realities, and the characteristics of students (Bouzahzah, 2010, p 09). Does the philosophy curriculum at this level meet these three criteria?

Dr. Mahmoud Yaqoubi denies the effectiveness of current philosophy programs in secondary education, pointing out their stagnation and failure to keep up with developments in the field of philosophical research. He emphasizes the need to consider three key factors when designing philosophy curricula: the nature and quantity of the content, the teacher's competency in delivering it, and the learner's readiness to absorb it. He warns that neglecting any of these considerations hinders the function of philosophy and diminishes its ability to achieve its educational objectives (Yaqoubi, p 139).

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Philosophy teaching in our secondary schools has become scholastic—its purpose limited to itself as a school subject. For most learners, its only goal is to pass the philosophy exam in the baccalaureate, having been taught a collection of philosophers' names, summaries of their lives, and their schools of thought. The true purpose of philosophy education, however, is to move away from accumulating knowledge and stuffing minds with abstract information and rote essays aimed solely at earning marks. Instead, it should foster the ability to take critical stances toward prevailing ideas, accepted truths, and preconceived judgments (GHALEM, 2002, p 95).

It becomes evident that the philosophy lessons offered to Algerian secondary students across various streams neither reflect their lived reality nor meet their cultural, intellectual, or psychological needs. They fail to engage with contemporary philosophy or the philosophy of the present era. Instead, they are limited to summaries of Greek thought, select aspects of early Islamic philosophy, and scattered issues concerning epistemology and practical philosophy, with little to no engagement with modern philosophical developments or emerging ethical and technological inquiries. This disconnect between the subject matter and students' realities alienates them, turning philosophy into a burden. Consequently, students resort to rote memorization of prepared essays and seek assistance outside school, achieving neither understanding nor the development of analytical, critical, and argumentative skills. This avoidance stems from the challenges they face in comprehending the subject.

Philosophy programs lack sufficient modernity, as they include outdated information that does not align with scientific, technological, and intellectual advancements in fields such as psychology and its theories on intelligence and personality (Boudaoud, 2006, p 282). The subfield of cognitive psychology, for instance, has not been updated to reflect recent research in sensation, perception, language, thought, consciousness, and the unconscious. These topics are still treated within a narrow classical philosophical framework. Moreover, the programs fail to incorporate

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contemporary theories in mathematics, captivating topics in physics, or advancements in computer science—especially concerning artificial intelligence, digitization, and the philosophical and ethical challenges posed by robotics and intelligent systems. These omissions are particularly striking for scientific streams. Similarly, topics in applied philosophy, such as bioethics, are discussed superficially, lacking critical engagement with contemporary debates like the possibility of transcending biological limitations imposed by the nature of living matter?

Thus, there is an urgent need to re-examine the curriculum, refine its content and objectives, update its methodologies, and adapt it to societal conditions. The curriculum must reflect real-life issues, respect the cultural and social context in which it operates, and make philosophy accessible to all groups (Mouhoub, 2015, p 09).

The school textbook, as a repository of philosophical knowledge, also falls short. It neglects significant and nuanced yet profound details, lacks practical elements to help students transition from general theoretical concepts to purely practical applications, and exacerbates the disconnect between students and the subject matter. It fails to alleviate students' apprehensions about philosophy, characterized by vagueness, excessive verbosity, and a lack of clear, logical structure for conducting philosophy lessons in a methodological way that prepares students for examinations. The textbook's interior layout is uninspiring and does little to encourage students—especially a generation drawn to artistic and visual creativity—to open it. It disregards the teachings of Gestalt pedagogy, which emphasizes teaching techniques that facilitate perception and learning, starting with the first page. In comparison with Tunisian or Egyptian textbooks for the same subject, the Algerian textbook is far less engaging and overly complex, whereas the others are marked by simplicity and clarity. This raises critical questions about the pedagogical quality of the textbook, its suitability for the learner's personality, abilities, and preferences.

Based on our modest experience in secondary education, we observe that the school textbooks for various streams are rarely seen or used in teaching sessions. This is simply because they are ineffective for learners.

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They lack the necessary methodologies in all their forms and do not offer essay structures for reference in terms of their methodical construction or content. I am not suggesting that ready-made answers should be provided, but it is reckless and negligent to omit the inclusion of clear, correct answer methodologies for exams in the textbooks—whether for essay writing or text analysis. As a result, students turn to external books as a methodological and cognitive refuge, despite the errors they contain. This significant gap has created fertile ground for conflict and contradictions in the views of teachers and those concerned with philosophy education in secondary schools, particularly regarding the methodological steps for argumentation, inquiry, or text analysis. Does not this difference in implicit handling of philosophical essays by teachers drive students to dislike the subject and reject it, even labeling it as foreign and strange, along with its teachers? As for the problem-solving situations presented in the textbooks, though the intention is to make understanding easier, they are often too long, tedious, and non-functional. This forces teachers to create new problem-solving situations that better reflect the students' reality

In a field study conducted by **Hussein Boudaoud** on the appropriateness of the philosophy curriculum for secondary education from a pedagogical perspective (i.e., in terms of methods, tools, and evaluation techniques), it was found that the intensity of the program and the lack of instructional hours, especially in technical and scientific streams, push teachers to rely on lecturing to cover the syllabus (Boudaoud, 2006, p 280). While the most capable students in the subject are in the scientific sections, the learner does not have the opportunity to question, satisfy their curiosity for knowledge, engage in debate, or write philosophical essays under the guidance and supervision of their teacher. Instead, they resort to memorization in the absence of understanding, relying on parroting information during exams. So, what intellectual faculties, psychological abilities, linguistic skills, and educational competencies are we truly discussing here?

3.2 Roots of the Didactic Crisis Related to the Teaching Staff (Teacher and Subject Inspector):

Based on our field experience, we have noticed that there are certain issues that require more instructional hours than currently allocated, whether for practical activities or theoretical content. The actual required instructional hours should be determined through assessing the learners' abilities and readiness, the variety of lesson components, the complexity of its philosophical discussions, and the richness of its content, which cannot be omitted, summarized, or oversimplified without losing its meaning or the true philosophical spirit. Consequently, the teacher finds themselves compelled to add extra and support classes in order to provide adequate explanation, analysis, and discussion of the philosophical issues. This is done merely to fulfill the administrative responsibility of completing the syllabus, focusing on quantity over quality and compromising the outcomes of the learning process. These mistakes made by the curriculum developers and the yearly progressions, along with the top-down administrative pressure to speed up the implementation of learning objectives at the expense of philosophical issues—which are distinct from other subjects—lead to the failure to achieve the required competencies in the learner, which sometimes results in their failure in the subject. The teacher bears much of the responsibility for this, along with the reputation and image of the philosophy lesson.

As "**Samah Rafaa Muhammad**" says: "*Curriculum developers do not give due consideration to the time allocated for philosophical subjects in the curriculum, and they often believe that their subjects alone are the focus of study in the literary section.*" (Rafaa, 1976, p 101).

3.2.1 Symptoms of the Crisis in the Teacher's Profile:

A major issue is the weak training in the teaching methods for the subject. The training of graduates from higher education institutions still focuses more on theoretical than practical subjects, in addition to the lack of interest, attention, and involvement from the supervising professor in training the student in teaching methods, arguing that this is not the university professor's responsibility but rather that of the secondary teacher and subject inspector. Some higher education institutions also suffer from a shortage of

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faculty members specialized in teaching methods, with no real efforts to fill this gap.(Driss, 2011, p 38) Moreover, the cooperation of secondary schools receiving trainee students from higher education institutions is often subpar, with requests for field training sometimes being rejected outright.

The reason for this action, according to some directors, is the refusal of philosophy teachers to supervise the training of trainee students, due to their dissatisfaction with the financial compensation for their efforts in guidance, in addition to the insufficient allocated hours for training. Furthermore, some philosophy teachers at the secondary level, who are assigned the task of training students in the teaching of philosophy, are still far from employing teaching techniques based on the competency-based approach. The latter, which the students are introduced to theoretically in higher education, is intended to be applied during the field training, but it is either rejected or ridiculed by the supervising teacher (Driss, 2011, 38).

In many cases, complaints arise from the receiving side, that is, from the supervising teachers who are responsible for training students from higher education institutions. They sometimes complain about insufficient training, even in terms of theoretical knowledge, as well as the poor practical performance of the trainees, in addition to their lack of commitment to instructions or their inability to execute them. According to the supervising teachers, this situation negatively affects their students, who are preparing for the Baccalaureate exam. They believe that students' futures should not be jeopardized by inexperienced trainees (Driss, 2011, 38).

Therefore, it is important to note that the teaching profession, if we may call it a profession, requires specific pedagogical skills and competencies. Accordingly, the selection process for teaching philosophy, from employment to training, should ensure that it is not accessible to just anyone. It requires psychological, intellectual, and physical readiness, as well as talent, and encourages and supports excellence and exception! This applies not only to the teacher but also to the subject inspector and anyone involved in teaching philosophy at the secondary level. How long will seniority remain the primary criterion for promotion to the rank of supervising teachers, based solely on years of experience? Experience has proven that time spent

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practicing the profession is not sufficient for proper training. How many teachers have remained in the profession, experimented with students, and yet failed to cultivate critical thinking? How many subject inspectors have conducted numerous training sessions and field visits, without ever achieving the goal of becoming professional supervisors and mentors who are well-versed in the subject and its teaching methods?

3.2.2 Symptoms of the Crisis in the Pedagogical supervision:

Pedagogical supervision, which is the function of the inspector, requires full dedication to educational research above all else. Such research is typically associated with activity, vitality, patience, humility, seriousness in work, and the pursuit of self-improvement. It also involves mastery of communication technologies and a broad understanding of teaching methods, strategies, and approaches. The supervisor must be well-versed in the field and capable of designing model lessons, with knowledge of measurement and evaluation principles (The National Education Inspector's Guide to Pedagogy, 2012, p 09). These attributes should not be restricted to a specific class of teachers who have reached seniority. Many creative individuals in the field of teaching are excluded, as stated by **Zouaoui Baghoura** earlier (Baghoura, 2000, p 382).

Additionally, the narrow understanding of both teachers and students regarding what should be taught and learned in philosophy has hindered students from acquiring actual methods and techniques of philosophical thinking. The excessive lecturing of philosophy by teachers has contributed to disabling its primary purpose: the development of critical and analytical thinking in students. **Thomas Aquinas** (1225–1274) points out that philosophical ideas, despite their importance, are insufficient for a complete understanding of reality (Hachelafi, 2016, p 241).

Thus, focusing on lecturing deprives students of the opportunity to develop their own philosophical skills. Furthermore, neglecting the methods of philosophical thinking, such as Socratic method and Descartes' method of doubt, diminishes the effectiveness of philosophy lessons in achieving their goals.

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In order to achieve the goal of the philosophy lesson—where the teacher instills a spirit of criticism and discussion in students, urging them to think freely and critically—the student must attempt to relate the problems of the curriculum to real-life issues, break away from stereotypical approaches, avoid ready-made pedagogical notes, and create and shape them on their own by referring to primary sources. This ensures their thorough preparation for the lesson and a true understanding of the subject matter. Moreover, they should free themselves from routine and non-functional teaching methods by using practical tools that bring vitality and renewal to the classroom, such as philosophical films, short videos, images, stories, literary and intellectual works, and technological resources that meet pedagogical standards and align with the phases of the learning process and the particularities of the philosophy lesson.

In addition, philosophy teachers should be provided with the necessary resources to achieve these objectives, whether material resources such as required reference documents or others. Unfortunately, our assessment of the current situation reveals that many teachers do not even have the curriculum or the accompanying teacher's guide. They rely on circulating notes and publications to prepare their lessons, or worse, resort to incorrect experimental books directed primarily at students rather than teachers. Moreover, the frequency of training workshops by subject inspectors should be increased, with a focus on the methodology of teaching philosophy and how to handle philosophy lesson activities. We must also remember the role of the National Institute for the Training of Education Personnel, which has only produced one pedagogical document for philosophy teaching, published in 2008 by the professors Fahima Bouhafss and Thuraya al-abqa. This is insufficient to elevate philosophy teaching.

3.3 The Roots of the Didactic Crisis Related to the Student:

Perhaps the most significant internal barrier related to the student, with philosophy being innocent of it, is the barrier of language, and the ignorance of students regarding the rules of its structure and methods of expression. This is evident both during the learning process and in the exams, whether final or national, where they make the simplest linguistic errors and mistakes in grammar and morphology. This linguistic weakness can hinder comprehension during reception and prevent effective communication during expression, especially when writing philosophical essays. As Mahmoud Yacoubi expressed, *"Understanding philosophical meanings can only happen with knowledge of linguistic structures."* (Yaqoubi, 1997, p 132).

The surprising thing is that the ministry's correction of the philosophy subject in the 2023 Baccalaureate exam for the Arts and Philosophy track did not consider the linguistic criterion when evaluating student responses. This is in direct contradiction to the rule that the quality of thought requires the quality of language, and that the corruption of language inevitably corrupts thought.

The second barrier is the student's lack of scientific knowledge, both in terms of quantity and quality. It seems as though the philosophy lesson is independent of scientific knowledge, while, in reality, it constitutes its core material. It has become common knowledge that gifted students are assigned to the scientific tracks, while less competent students are directed to the Arts and Philosophy track. This makes the track a refuge for weaker students who cannot pursue the scientific tracks.

It is a paradox that philosophical knowledge is requested without the necessary scientific data, even though contemporary philosophical issues arise from the realm of science. Therefore, "ignorance of scientific knowledge impedes understanding philosophical problems and finding solutions to them (Yaqoubi, 1997, 132).

On the other hand, students from scientific and technical tracks describe philosophy as purely a literary subject. This is reflected in educational policies, which assign it a weight of no more than two credits, reducing students' interest in it. Yet, it is a subject they should excel in, as it critiques,

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analyzes, and discusses scientific issues they study in other subjects as given facts that cannot be questioned. Thus, the position of this subject in these tracks should be reconsidered by increasing its credits and hours, and creating a new curriculum that aligns with the nature of technical tracks. What is the desired competence, for example, in teaching philosophical schools of thought like existentialism and pragmatism in the Management and Economics track, while excluding philosophical problems of economics and economic systems in the context of globalization? Or the relationship between social development and ideological pluralism?

This creates a disengagement from certain topics by students, making it difficult for them to engage with them enthusiastically, due to their dryness and their distance from their specialization. They do not meet their aspirations. One of the main obstacles that also stifles creative activity in students is the imposition of specific methods in answering, such as the methodology of inquiry, in which students are required to adopt and defend a particular position, even if they oppose its foundations and do not believe in its premises. Does not this rigid, formulaic methodology contradict the spirit of critical thinking? It is as if we are making the student lose their critical sense, which is the basis of the ability to judge things, whether to reject or accept them, appreciate or disdain them.

Through the field study conducted by the researcher Hussein Boudaoud it was shown that the main reason for students' reluctance to engage with philosophical texts is their inability to free themselves from the author's style, which later leads them to repetition and, consequently, low final grades. Additionally, the difficulty and ambiguity of the text play a role. Some teachers even discourage their students from attempting to engage with philosophical texts in the Baccalaureate exam, describing it as a "suicidal attempt" that can only result in poor grades, below average (Boudaoud, 2006, p 285).

Some subject inspectors have confirmed that Baccalaureate questions do not target the ability to analyze, critique, and discuss, nor do they align with the objectives set out in the curriculum. Instead, they are largely focused on information recall and achieving purely cognitive objectives. (Boudaoud,

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2006, p 285) This encourages students to rely on memorization rather than critical thinking. How much can a student memorize? Especially in the arts tracks, which are characterized by a dense curriculum. This situation leads students to become bored with the subject, reject it, hate it, and describe it as difficult. On the contrary, if the Baccalaureate questions were primarily focused on their methodological and critical skills, it would engage them more.

The issue of memorization among students, which is contrary to the nature and specificities of the philosophical lesson, leads us to discuss another phenomenon that has recently worsened and negatively impacted the teaching of philosophy in high school: the phenomenon of private tutoring. This has entrenched the logic of rote learning and created a sense of alienation among students from the philosophical lesson, (Belazze, 2021, p 112) further diminishing their interest in the teacher's explanations and meaningful engagement with the learning process. We have repeatedly stated in this research paper that the ultimate priority of the philosophy lesson is to nurture foundational critical thinking. However, with the spread of private tutoring, we have moved from discussing competency-based approaches to discussing approaches based on guesses and speculations! Students now aim to capture essays and questions likely to appear in the Baccalaureate exam based on predictions from individuals falsely claiming to be philosophy educators outside the educational institution. Therefore, combating this scourge that has hindered the path of philosophical education toward achieving its goals is the responsibility of all those concerned with philosophy education. Otherwise, this disease will spread and deepen the wounds of this crisis.

The growing aversion to philosophy in secondary education is exacerbated by the issue of evaluation, which is characterized by subjectivity and lack of clarity, in contrast to other subjects that rely on clear, defined, and strict evaluation criteria. While students in other subjects can evaluate their answers and predict their grades with relative accuracy, they face difficulties in philosophy due to the deep differences between teachers' evaluation methods and the occasional lack of objectivity, particularly when it comes to

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analyzing philosophical texts and writing essays (Messrahi, 2017, p 28).

Moreover, there is no convincing justification for delaying the teaching of philosophy until the secondary level, which negatively impacts students' relationship with philosophy and their preparedness to engage with its issues. The student encounters the subject just before sitting for the Baccalaureate exam, and the difficult psychological state they experience during this time makes them reject a new subject, knowing only that it is a compulsory one. This explains why students, particularly in scientific and technical tracks, harbor animosity toward the subject, which is understandable and natural. As the saying goes, *"What one is ignorant of, one tends to oppose"* (Messrahi, 2017, pp 25–26).

4. Conclusion: From Diagnosis to Mechanisms for Activating the Teaching of Philosophy in Secondary Education

The current institutional situation of philosophical education calls for a real need to think about mechanisms that can help us overcome these obstacles, in order to re-establish a true school philosophy discourse based on free thought and foundational critical thinking, far from the practices of rote learning, memorization, and repetition. This is what the general reference plan for curriculum reform emphasizes when it stresses the necessity of *"restoring the human dimension of philosophy and correcting the deviation that has affected its teaching."* (Ben Bouzid, 2009, p 78).

When the teaching of philosophy is based on its correct foundations and fixed principles (dialogue, discussion, critique, argumentation, problematization, conceptualization, difference, freedom of opinion), and is utilized appropriately within the activities of philosophical lessons, it contributes to freeing students from preconceived ideas and social representations of philosophy and its nature. Additionally, it restores the value of philosophy in society, raises awareness of its necessity, and enhances its importance and standing within the scientific and technical fields. This requires meticulous attention and care when designing programs and curricula for different tracks, ensuring alignment with the spirit of the times and its philosophical issues, close to the learner's reality, addressing their needs, and aligning with their aspirations. This should be done based on

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recent research in the fields of general and specialized education, pedagogy, exam-building strategies, and evaluation methods that do not compromise the nature of the philosophy lesson or push students into rote memorization, but rather foster modern teaching methods and provide functional educational tools suited to the specificity of philosophical teaching.

This can only be achieved by relying on qualified specialists in philosophy education without excluding or neglecting their diligent efforts and valuable research, which aim to free philosophical education from its current crisis and stagnation, preventing it from achieving its desired competencies and goals. Supervisors of philosophy education and relevant authorities should break the isolation of philosophy teachers by regularly organizing workshops, seminars, and conferences that add value to the field of pedagogy. Teachers should also motivate students to acquire philosophical knowledge by making them the center of the learning process, involving them in building the lesson throughout the educational journey, and striving to restore the importance of the philosophical text, which acts as the bridge between true philosophical knowledge and the student seeking to understand.

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