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Philosophy Teaching: Educational Potential, Chinese Project, and Development Trend

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Abstract. Philosophy is one of the oldest disciplines in human history, and its birth originated from humanity's rational exploration of the essence of the world. With the progress of human civilisation, philosophy has continuously developed its own system, responding to the particular questions raised by the era with the thinking of its own time, and profoundly influencing the development of individuals and society. At present, the importance of teaching philosophy has aroused concern in more and more countries around the world. This paper realistically explores the educational potential of philosophy teaching. Taking the development of contemporary Chinese philosophical resources as an example, this discussion on the Chinese plan for philosophy teaching and proposes key points for optimization.

Keywords: philosophy and social sciences, Marxism, Chinese philosophy

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Преподавание философии: воспитательный потенциал, китайский проект и тенденция развития

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Аннотация. Философия – одна из древнейших дисциплин, и ее зарождение связано с рациональным исследованием человеком природы окружающего мира. С развитием человеческой цивилизации философия также постоянно завершает разработку своей собственной системы, отвечает на установленные вопросы эпохой с образом мышления эпохи, в которой она находится, оказывает глубокое влияние на развитие человека и общества в целом. В настоящее время важность преподавания философии привлекает все больше и больше внимание в разных странах мира. В статье затрагиваются современные дискуссии о воспитательных потенциалах преподавания философии. Показан пример развития содержания ресурсов современной китайской философии, рассматривается китайский проект преподавания философии и предложены ключевые точки ее оптимизации.

Ключевые слова: философия и общественные науки, марксизм, китайская философия

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Introduction

The advancement of human civilization is contingent upon the progression of the natural sciences, philosophy, and social sciences. In the contemporary global context, the various functions of these disciplines are becoming increasingly significant and obvious. These functions encompass the comprehension of the world, the preservation of civilization, the updating of theories, the education of people, and the service of society. At a meeting on the subject, Chinese leader and President of the Communist Party of China Xi Jinping noted that “a country without developed natural sciences cannot join the top ranks in the world, nor can a country without flourishing philosophy and social sciences” [1. P. 2]. Philosophy and the

social sciences are paramount in comprehending and transforming the world. They function as pivotal catalysts in the process of ensuring historical development and social progress. The level of development of these countries reflects the sophistication of their thought processes and civilizational attributes, as well as manifesting comprehensive national strength and international competitiveness. In consideration of both Chinese realities and foreign experiences, and drawing upon historical traditions and modern trends whilst contemplating the global perspective and future trends, official China has, over the past decade, accorded significant attention to accelerating the formation of philosophy and social sciences with Chinese characteristics. This emphasis is placed on their educational potential, with the objective being to “implement an overall strategy for the development of philosophy and social sciences focused on nurturing people and talent, establishing a comprehensive development system that integrates the development of philosophy and social sciences with Chinese characteristics” [1. P. 27].

Educational potential of teaching philosophy

So, how can we understand the educational potential of philosophy? The purpose of this study is to explore the educational potential of philosophy. Philosophy is an ancient discipline that, since time immemorial, has been regarded as the closest to wisdom and truth. The study of philosophy is predicated on the engagement in dialogue with the laws of nature, the development of society, and humanity. Through this dialogue, humans gradually overcome their natural blindness, undergoing profound spiritual, moral, and personal development. During this process, they acquire the ability to think rationally and develop a unique spiritual awareness, or ‘philosophical literacy’. In this sense, philosophy contributes to the formation of ‘human beings’. Concerning the fundamental differences between philosophy and other disciplines, the works of the renowned Chinese philosopher Feng Youlan provide a satisfactory answer. He posited that the purpose of studying philosophy is to enable an individual to become human, whereas the purpose of studying other disciplines is to enable an individual to become a specific type of human [2. P. 11]. The philosophy of humanity is not confined to the realms of professional specialization; it encompasses the fundamental essence of humanity and the profound implications of human existence. The program has been shown to facilitate a state of self-empowerment among its participants.

Firstly, the promotion of cognition of the surrounding world is paramount. In the context of the continuous renewal and progress of the era, human society is undergoing profound changes on an unprecedented scale. It is becoming increasingly evident that, in the contemporary global context, individuals no longer inhabit a single nation; instead, they are dispersed across multiple regions, thereby constituting a contemporary global citizen. The central question guiding this study is how individuals and societies can effectively navigate a complex and ever-evolving global landscape. While it is acknowledged that individuals possess unique experiences and perspectives, these are frequently one-sided and

constrained. In order to maintain contemporary relevance, it is imperative to cultivate a comprehensive perspective. Philosophy, with its distinctive cultural attributes, plays an important role in addressing this issue. Firstly, philosophy is characterized by its speculative nature. The study of philosophy has been shown to result in the development of critical, dialectical, and rational-logical thinking skills. On the one hand, it can assist individuals in transcending the constraints imposed by their experiences and sensory perception. It facilitates a profound realization of the diversity and interconnectedness of the world, and enables a comprehensive understanding of the true nature of phenomena. Conversely, it can facilitate a more profound comprehension of human existence and the relationship between humans and the world around them. This can encourage individuals to actively reflect on their own era, society, and the meaning of life. Consequently, it can assist in continuously developing the ability to solve complex problems and explore the future direction of human society.

Furthermore, philosophy is characterized by its interdisciplinary nature, which enables its integration with other fields of study. This integration provides individuals with a more comprehensive perspective and a repertoire of concepts that facilitate a deeper understanding and transformation of the world. The combination of philosophy with other disciplines, including science, art, and economics, can generate new problems and innovative viewpoints, thereby contributing to the continuous advancement of human society.

Secondly, it stimulates man's moral development. Philosophy is not a profound thought that is separate from man's social life, nor is it reduced to cold logic that is detached from the simmering life. Philosophy's subjects have consequences for all aspects of ethics, politics, and morality in reality. Philosophy emphasizes not only the enhancement of individual thinking ability, but also encourages people to ponder and consider moral issues from various theoretical perspectives, in order to achieve "jingjie", a noble level and state of human life ("jingjie", a Chinese philosophical and aesthetic category). A retrospective analysis of the evolution of philosophy reveals that numerous eminent philosophers, including Confucius, Aristotle, and Kant, accorded significant importance to moral concerns within the ambit of philosophical discourse. This underscores the fundamental mission of philosophy, namely, the development of individual human morality. On the one hand, philosophy provides a rational framework for understanding concepts such as goodness, freedom, equality, justice, fairness, respect, responsibility, and friendship. It also guides humanity in forming social ideals and lofty beliefs [3]. Conversely, philosophy encourages individuals to engage in introspection, elucidate their moral responsibilities and obligations, and perpetually transform moral cognition into manifest forms of moral behavior. In circumstances involving complex and volatile external environments or moral dilemmas, philosophy assists individuals in making judicious decisions regarding what is worth doing, what is right or useful, and how to act in a safe and effective manner. It is important to acknowledge that the wisdom found in philosophy does

not constitute ready-made knowledge. Furthermore, providing individuals with direct answers to all their inquiries is not feasible. As the ancient Chinese proverb asserts, “It is more beneficial to teach a man to fish than to simply provide him with a fish.” Philosophy provides people with ideals, directions, standards, and methodologies. In this sense, the concept of “to fish” can be defined as an idea for making correct moral judgments and a tool for guiding a specific moral action. This concept aims to teach people to clearly define the morality of behavior and make appropriate choices according to conscience and ethical standards.

Thirdly, the organization is committed to contributing to the development of society. It is widely acknowledged that a significant methodological distinction exists between science and philosophy. Science is predicated on empirical data, whereas philosophy is founded on rational reflection. It is evident that science’s role in contributing to society’s development is more readily apparent to the general public. Conversely, there appears to be a lack of clarity regarding the contribution of philosophy to this process. Indeed, philosophy is not solely the science of knowing oneself, but also of knowing society. The influence of philosophy on the individual is, in the final analysis, reflected in the wider society. Firstly, philosophy has been demonstrated to enhance social intelligence. Philosophy has long been important to guiding people to think about issues such as matter and consciousness, truth and faith, and stimulating people to understand the world and human existence more deeply. Such stimulation may take the form of exploring the pattern of change and development of social movements, understanding the trends of world development and the future direction of one’s own country, and so on. The effect of this is to expand the boundaries of human thinking and develop the overall social intelligence. Secondly, philosophy provides the ideological foundation for social development. Philosophy constitutes a significant component of culture. It has been argued that this practice enriches human beings’ spiritual world and promotes people’s formation with philosophical literacy. Philosophical literacy is defined as the degree to which individuals are educated in the principles of philosophy, and it has been argued that this gradually permeates cultural practices, shaping a nation’s values and spiritual qualities. The influence of philosophical literacy on human ideals, beliefs, moral convictions, ways of thinking, and practices has been widely documented. For instance, the concept of “the world is a social asset” (天下为公) in Confucian philosophy emphasizes that the world belongs to all people and each person should take social responsibilities. Another concept of note is that of ‘etiquette (li)’, which emphasizes a certain code of behavior that requires people to adhere to and, when observed, contribute to the harmony and stability of society. Although these concepts do not constitute external laws, but rather represent moral norms particular to a given period and society, they are regarded as obligatory for all members of society. Certain values and key norms have been maintained throughout historical development up to the present day. These values and norms are not only of guiding significance for personal life, but have also become a crucial ideological foundation for the stable development of modern society.

Resource content of modern Chinese philosophy

Philosophy can be regarded as a theoretical form of man's self-knowledge of his existence, insofar as it reflects on man's relationship with the world [4. P. 303–304]. The development of philosophy may be conceptualized as a continuous unravelling of the mysteries of human nature, history, and society. Through this process, humanity gradually surpasses itself, overcomes disorder, masters laws, and tries to control regularities. Philosophy is fundamentally universal and human, encompassing the systematic organization of knowledge concerning natural phenomena, societal structures, cultural expressions, human existence, and human activity. Philosophy, in its capacity as a public spiritual industry of humankind, is a general theory. Concurrently, philosophy exhibits a more pronounced and distinctive national character. It is evident that each philosophical tradition, including traditional Chinese philosophy, ancient Greek philosophy, ancient Indian philosophy, French Enlightenment philosophy, German classical philosophy, and American pragmatic philosophy, possesses a distinct national identity. These philosophies are intricately interwoven with the historical and survival-related issues of the respective nations they originated in, and are founded on the collective hopes, aspirations, and dreams of the societies that embraced them. As Hu Haibo writes, “each philosophy is an ‘ideology-me’ characterized by clear and distinct national characteristics and individual style” [5]. The present author's position is that the relationship between human and national character should be understood as follows: all kinds of philosophies should first become national and then global. It is important to acknowledge that we live in a modern society, and as a result, philosophy is faced with a new task. In order to comprehend our era, it is necessary to adopt a novel perspective and live according to new views.

In the process of developing modern Chinese philosophy, three resources are synthesized. The primary resource under consideration is Marxism. As Xi Jinping [1. P. 8] asserts, the fundamental feature distinguishing modern Chinese philosophy and social sciences from other philosophies and social sciences is the guidance of Marxism. The ideology of Marxism exerts a profound influence on China's political and social landscape, serving not only as a guiding principle but also as the driving force behind the prevailing philosophical discourse. The fundamental tenets of Marxism, the accomplishments of the Chineseization of Marxism, and its cultural manifestation comprise the primary constituents of philosophy and social sciences with Chinese characteristics.

The second resource is the most important area of traditional Chinese culture. It is a fact that traditional Chinese culture is characterized by a rich array of moral and ideological resources, which have been accumulated by the Chinese population over the course of many millennia. These resources include, but are not limited to, characteristics such as friendliness, concern for the welfare of others, honesty and justice, reconciliation, and the pursuit of harmony. These resources constitute an autonomous intellectual framework, which generates a distinct spiritual realm

within Chinese thought. Consequently, they evolve into an idiosyncratic contemporary Chinese philosophical landscape element.

While underscoring our philosophy's traditional and national character, we do not deny the scientific achievements of other countries worldwide. Each philosophy has its own system of knowledge and methodology. Studying and adopting useful ideas is important, but with a critical spirit. In developing their theoretical system, even Marx and Engels adopted a substantial amount of existing human creation. The third category is foreign philosophy and social sciences, encompassing positive theoretical perspectives and humankind's scientific achievements. It is important to acknowledge that adopting a single concept or philosophical direction as the 'only standard' and attempting to effect change through these means is not feasible. Several theoretical concepts and scientific conclusions are applicable exclusively to specific regions and cultural contexts. In order to harness these concepts for the advancement of philosophy, it is imperative to critically differentiate and utilize them, as opposed to uncritical replication.

In the course of philosophical development and study, readily available textbooks are absent. This undertaking necessitates independent research, which must align with the genuine requirements of the present and future. Contemporary Chinese philosophy has not developed in a direct continuation of traditional Chinese philosophy. However, it is characterized by both a universal and national perspective while fully grasping transcendence and modernity. It is imperative to acknowledge the distinct characteristics of the modern Chinese nation when exploring the establishment and evolution of China's distinctive philosophical tradition. In order to comprehend this unique development, it is essential to formulate an original interpretation of the world. Moreover, it is crucial to cultivate a distinctive approach to addressing the challenges faced by humanity.

The Chinese project of teaching philosophy

As stated in the report to the 18th Congress of the Communist Party of China, education's primary objective was the cultivation of individuals who possess both strong moral character and a high level of education. This assertion represented a novel emphasis on the role of education, emphasizing the formation of individuals who embody moral integrity and a profound sense of intellectual enlightenment. As the core institutions responsible for training, educational institutions bear the dual responsibility of imparting knowledge and instilling moral values. In summary, the training of personnel with the highest levels of qualification necessitates an educational process of an integral nature, one that is based on the development of virtues. The methods employed by educational institutions in the pursuit of educational goals are varied, encompassing such approaches as classroom instruction, practical experience, and engagement with cultural institutions. As is the case in educational institutions in other countries, humanities disciplines fulfil an important role in training human resources in modern China with their educational potential. Chinese leader Xi Jinping emphasized, "Philosophy and

social sciences in higher education have an important educational function. Educators must help students develop a robust worldview, outlook on life, and value system while nurturing their moral character and spiritual aspirations. Furthermore, educators should cultivate students' scientific thinking capacity and promote healthy physical and psychological development" [1. P. 23].

Per the stipulations issued by the Ministry of Education of the People's Republic of China (PRC), all institutions of higher education must offer their students a curriculum in ideological and political theory. This discipline is designated as the "main channel" or "key discipline" and is considered integral to cultivating individuals of high moral character. The discipline of ideological and political theory comprises a series of compulsory subjects, including "Introduction to the Basic Principles of Marxism", "Introduction to Mao Zedong's Ideology and Socialism with Chinese Characteristics", "Introduction to Xi Jinping's Ideas on Socialism with Chinese Characteristics in the New Era", "Outline of Modern Chinese History", "Ideological Morality and the Rule of Law", and "Current Situation and Politics". The subject of "Current Situation and Politics" is taught in thematic sections, which address political, economic, and social problems both domestically and internationally. The content of these sections is typically subject to dynamic adjustments on an annual basis, in response to the prevailing actual situation. Except for the aforementioned subject, the above disciplines are taught through a single textbook. These textbooks are edited and reviewed by a committee of specialists. The state steering committee for teaching each subject is responsible for the following: assigning publishing houses and other educational organizations to develop unified presentations; organizing several online or offline teacher training courses and teaching competitions every year; and ensuring the process of teacher specialization and promoting the balanced improvement of teaching quality in different regions.

It is imperative that all students, irrespective of their chosen speciality, undertake these compulsory courses during their respective study semesters. These subjects form a foundational platform and channel for disseminating philosophical content. To illustrate this point, the content of the subject entitled "Basic Principles of Marxism" encompasses the Marxist theoretical system, including political economy, scientific socialism, and Marxist philosophy. This is achieved by means of the instruction of specific thematic sections. The material nature of the world and the laws of its development, the relationship between practice and cognition and the laws of development, human society and the laws of development, the nature and laws of capitalism, the development of capitalism and its development trends, the development of socialism and its laws, and the high ideals of communism and their ultimate realization, are all concepts that facilitate students' understanding of Marxism as a whole and enable them to correctly interpret the fundamental laws of humanity's social development. The instruction of the discipline entitled "Ideological Morality and the Rule of Law" provides an additional illustration of this phenomenon. The curriculum of this discipline comprises the following

thematic sections: The fundamental purpose of this discipline is to assist students in formulating a precise perspective on life and values, while cultivating moral integrity and honing legal reasoning skills. This objective is pursued through a diverse array of courses, including “View on Life”, “High Ideals and Firm Beliefs”, “Tradition and Chinese Spirit”, “Basic Socialist Values”, “Ethics and Moral Character”, and “Legal Literacy”.

In contemporary Chinese higher education, philosophy instruction is now integral to the aforementioned compulsory subjects. Additionally, certain universities offer elective philosophy courses available to students based on the availability of philosophy departments or faculties. For instance, Beijing Normal University provides all students with the opportunity to study subjects such as “Introduction to Philosophy”, “Zhouyi Philosophy”, “Logic”, “Laojuan Philosophy and the Wisdom of Life”, “Confucius and His Treatises”, “Philosophy of Science and Technology and Human History”, and “Origin of Chinese Civilization”, to name but a few. At Northeast Normal University, students have the opportunity to select from a range of philosophy courses, including “History of Western Thought”, “Chinese Philosophy”, “Western Philosophy”, “Philosophical Ideological Currents in the Modern West”, “Philosophy and Life”, and “Foundations of Logic”. These elective courses provide students with a substantial philosophical foundation and establish a significant and costly domain of learning, particularly for those not majoring in philosophy but interested in the subject.

In addition to the conventional model of “compulsory and optional subjects”, Chinese universities are also eager to explore innovative models of teaching philosophy. Shanxi Normal University has acquired practical experience and characteristic features in this field by referring to its own concepts and experiments. The “Academy of Philosophy” establishment in 2019 was underpinned by the conceptual framework of “Philosophy+”. This development emerged from the philosophical institute to cultivate professionals with interdisciplinary capabilities and a proclivity for philosophical contemplation. The Academy of Philosophy admits students not majoring in philosophy in their first and second university years. The curriculum has been meticulously designed to incorporate a distinctive pedagogical approach, entailing a structured learning experience that is outlined as follows: The pedagogical approach emphasizes the efficacy of a reduced class size, with a maximum of 30 students in each class, and a maximum of 15 students in each study group. This configuration is designed to ensure that each student receives adequate attention and the requisite academic guidance to cater to their individual needs during their academic pursuits. Each student selected for admission to the Academy of Philosophy possesses a dual personal identity, functioning not only as a student of the Academy but also as a student of their specialized field of study. The core faculty determine the administration of the educational process. The Academy of Philosophy organizes curriculum teaching, academic assessment, and practical classes. All educational content is available free of charge.

The Academy of Philosophy has developed five subject modules, namely “Foundations and Advanced Branches of Philosophy”, “Introduction to the Classics of Philosophy”, “Ethics and Cultural Life”, “Science and Critical Thinking”, and “Art and the Religious World”. It is estimated that there will be a total of more than 30 general philosophy subjects included in the disciplinary training pool, including the following publications are representative of the key texts that form the foundation of the subject: “The World of Chinese Philosophy”, “The World of Marx’s Philosophy”, “The World of Western Philosophy”, “The Economic and Philosophical Wisdom of Young Marx”, “Ethics and the Beautiful Life”, “Environmental Ethics”, “Critical Thinking and Philosophical Arguments”. The following texts are notable examples of the subject matter: “Aesthetics and Life”, “Introduction to the Manifesto of the Communist Party”, “Introduction to the Teachings of Lao Tzu and Zhuang Tzu”, “Introduction to Aristotle’s Nicomachean Ethics”, “Plato’s Ideal State and Ancient Greek Philosophy”, and others. Students of the Academy of Philosophy must select eight subjects for mastery, with a timeframe of two to three years allocated for completion. Students will be awarded a certificate of completion upon completing all exams. It is submitted that the course credits obtained by students at the Academy of Philosophy may be substituted for the credits established by the university. It is evident that students who demonstrate a high level of engagement in a variety of practical activities, including scientific lectures and seminars, cultural events, and social practices, have the opportunity to receive appropriate practical credits. These students are conferred with a Bachelor’s degree in a second specialty upon completing their academic activities.

There is neither a necessity nor a possibility to educate everyone in professional philosophy. Nevertheless, education must foster individuals who possess philosophical thinking and literacy, irrespective of their future professional pursuits. This is of paramount importance for the development of society and the individual. The philosophy teaching model of Shanxi Normal University provides an inspiring example of realizing this task. It is incumbent upon higher education institutions to leverage their strengths in specific domains of knowledge, research outcomes, teaching and teaching professionalism, strive for innovation in the philosophy teaching model, and furnish students with ample opportunities and extensive platforms for exploring philosophy.

Conclusion. Key development points of philosophy teaching

In the contemporary era, both developed and developing countries assign significant importance to talent development, recognizing that talent is fundamental to national development and a crucial catalyst for social progress. The process of tree cultivation necessitates several decades, whereas the cultivation of human beings requires centuries. As human society progresses, a correlation is observed between the advancement of society and the increased importance of education. In the contemporary world, the pursuit of talent no longer exclusively hinges on the possession of profound knowledge; rather, it is now emphasized that true talents

must be characterized by high moral integrity and possess a well-rounded personality, encompassing both physical and mental well-being. In the contemporary era, the demands on education are such that it must adapt to meet these challenges. Philosophy and other closely related disciplines, such as ethics and moral philosophy, should realize their mission and develop innovative educational concepts and scientific teaching models.

Firstly, it is imperative to adhere to the principle of combining the continuity of education and the gradual acquisition of knowledge in teaching philosophy. Human growth and development are not short-term phenomena. It is necessary to fully respect the age-specific individual development and characteristic differences, and to help a person continuously develop through gradual and spiral ascent [6]. The education and development of philosophical thinking and philosophical literacy should also permeate all stages of human learning. It is important to note that the term “permeate” signifies more than a mere statement of existence. Philosophical content is now a primary, secondary, and university-level education component. The term “permeate” denotes the systematic and scientific organization of the learning activities involved in the study of philosophy. Consequently, it is feasible to circumvent the issue of “homogenization” of the subject’s content, as well as the fragmentation of its thematic sections. It is imperative to acknowledge the significance of each learning stage and employ scientific methods of teaching, as neglecting these aspects can substantially influence the ultimate outcome of learning. Concomitantly, it is imperative to acknowledge that children and young people at divergent stages of life exhibit considerable variations in their cognitive abilities, psychological and emotional status, level of will and ideal formation, etc. The selection of teaching methods and the configuration of subject content must be aligned with the progressive attributes and legal principles that govern the developmental stages of children and adolescents. This approach necessitates comprehensively considering their capacity to assimilate knowledge and engage in deliberate pedagogical activities. Consequently, educational administrators at all levels should strengthen the work of management and planning to ensure that the mastery of philosophy at the different stages of learning is gradual. Simultaneously, teaching situations and practical exercises should be systematic, so that a real, scientifically sound, and integral system of teaching philosophy covering all learning stages can be established.

Secondly, adhering to the principle of combining teacher leadership and student subjectivity in teaching philosophy is necessary. The teaching philosophy is not predicated on acquiring knowledge by rote, but rather on a reciprocal exchange of ideas between teacher and students. Educators must recognize the necessity to transition from the conventional role of a mere knowledge transmitter to that of a facilitator of learning, while concurrently assuming a ‘leadership position’. It is important to note that this does not imply ‘teacher centrism’, but rather their status as the designer and leader of pedagogy. Educators should determine the pacing and pedagogical approaches employed in the learning process.

Conversely, the student plays an equally pivotal role in the reciprocal exchange of ideas. As a direct carrier of knowledge, he is subject to his personal bias, but can he then effectively assimilate human wisdom and philosophical literacy? In order to enhance the effectiveness of teaching, teachers must respect the subjectivity and primacy of students. The teaching methodology must not be confined to the classroom or a one-way approach; rather, various teaching tools must be employed, such as flipped classrooms, topic debates, online courses, and group discussion. These tools can comprehensively stimulate the development of students' intrinsic motivation and driving force. Consequently, within philosophy instruction, educators must proactively foster student engagement as subjects, cultivate their independent thinking and pursuit of empirical research, and guide as they develop their noble qualities and attain a heightened moral ideal. The ability to competently teach a philosophy class is a considerable accomplishment, requiring a high level of diverse qualities and comprehensive development on the instructor's part. Consequently, educators should cultivate a lifelong learning paradigm, perpetually refresh their knowledge base, and expand their intellectual horizons. They should harness the allure of knowledge and the potency of truth to nurture and inspire students.

Thirdly, the principle of combining explicit and implicit forms of education in teaching philosophy should be adhered to. The most significant attribute of explicit education is its explicit educational purpose, which directly influences students' development through explicit educational activities. For instance, the instruction of philosophy as a deliberate exercise within a structured and meticulously designed discipline in higher education, as previously delineated, falls under the purview of explicit education. However, an exclusive focus on special subjects in philosophy education is both incomplete and limited in scope. In order to achieve high educational results, it is necessary to effectively utilize the advantages of the hidden form of education. The following aspects have been identified as areas for improvement: the absence of explicit declaration of philosophical topics and the articulation of direct goals of teaching philosophy; the introduction of philosophical content into environmental elements; the incorporation of philosophical aspects into the teaching of other disciplines; the implementation of cultural activity projects; and the daily life of students. For instance, it is feasible to incorporate philosophical elements into the cultural milieu of a university campus, such as the installation of sculptures depicting philosophers, the promotion of aphorisms by philosophers, and the organization of cultural events centered on philosophical subjects. Through these indirect forms of teaching and education, students can be encouraged to become involved in the educational environment created by teachers. Furthermore, it is suggested that students be encouraged to consciously perceive philosophical knowledge, form their own moral qualities, and incorporate it into their behavior. This necessitates the mobilization of educators to encourage their participation in such a commendable initiative.

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