

Assessment of the Balance of the Knowledge and Didactic of the Training to Philosophize him in Terminal Classes in Cameroon

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Abstract:- The objective is to assess the balance of knowledge in the teaching of philosophy in terminal classes in Cameroon in order to make it a quality teaching and thus significantly improve academic performance. The theoretical models of Patton, M.Q. and La Bossière, F. (2012), Devaux, E. et al. (2011), Dozois, E. et al. (2011), Wilson-Gray, R. and Brin, W. (2012) which argue that the evaluation must be judged on the basis of its usefulness, were convened. The UAE (Use-Based Assessment) makes the assessment a dynamic process, likely to assess along the way to preserve, enhance or expand the potential for use. Thus teaching must be evaluated periodically to ensure its quality. To do this, we went to the classrooms to attend the classes given by the teachers and we talked to them and their students. While the participant observation allowed us to directly perceive the behaviours, the interactions related to the teachings, the interview with the main actors, teachers and students, allowed us to obtain in-depth and detailed information. We call in this sense quantitative analysis for quantitative data and qualitative analysis to access the effective understanding of said data and therefore the teaching of the philosopher in terminal classes.

Keywords:- Assessment, Philosophy, Knowledge, Quality, Use, Academic Performance.

I. INTRODUCTION

The teaching of philosophy doesn't generate any good school performances compared to the teaching of the other disciplines. The documentary exploitation of the reports of the regional educational inspectors attests that 12% of pupils only get the note of 10 on 20 during the school year. And finally, some questioning gush of all parts. Also, the national inspection of pedagogy in charge of the philosophy teaching undertook to decree a methodology of teaching of this discipline: the PPO (Pedagogy by objectives). For Simo, E. (2023), the assessment of the integration of the knowledge in the teaching to philosophize could allow it to improve this teaching meaningfully and therefore the school performances. Otherwise, the systems of formation in general and the education systems and more precisely the field of the teaching is today more than ever subject to an important pressure aiming to value their output to permit a better piloting. Of Landsheere, G. (1994) watch that this idea is not new and esteem that on the state and the progress

of the education must be made periodically of statistics and observations. The international organisms as the OECD, the UNESCO or the World Bank finalized of the methodological devices to value the output of the formation systems and to provide to the educational persons responsible a certain number of indicators susceptible to help towards the decision making. The teaching in the class rooms doesn't make exception of it and is more and more submitted to external assessments. The persons responsible of the educational cell in the MINESSEC loaded of the philosophy teaching himself try to this assessment and propose new methods of teaching that the regional inspectors owe implement among the professors of field through seminars of formation. Unfortunately, these works that we arrange in the continuing education of the teachers and that have for objective to optimize the output of this teaching are undertaken under the only prisms of the efficiency and efficiency. Sall, H.N. et Of Ketele, J.M. (1997) as for them, grant themselves to articulate the problematic of the assessment of a teaching system around the concepts - keys: the efficiency, efficiency and the fairness. These authors attach there, the educational fairness. That making, they restrict the assessment of the teaching to these only measurements while forgetting the dimension of the balance of the knowledge that is determining in the teaching of this school discipline thus. Also, we ask the following question: How to value the teaching to philosophize him in the terminal classes in Cameroon? How to value this teaching to make a teaching of quality of it? This questionment brought us to initiate a research on the following topic: Assessment of the balance of the knowledge and didactic to philosophize him in the terminal classes in Cameroon. The present work whose object is to facilitate an integrative teaching of the knowledge obeys a gait written down in Sciences of the education and precisely in Curricula and assessment. In the logic of our ideas, we will present outside of the summary and l' abstract, the methodology of the survey (the literature magazine and the explanatory theories), the results and discussion of research (verification of the hypothesis); the quite enclosed by a conclusion and the bibliographic references.

II. METHODOLOGY OF THE SURVEY

Of the ministerial Decrees like the decree No 114 / D/28/MINEDUC/SG/IGP/ESG of October 07, 1978, the decree No 30/D/30/MINEDUC/SG / IGP/ESG / ESTP/IPN-PH of September 18, 2 000 relative to the objectives, content, methodology and assessment in philosophy give relative instructions to the teaching of this discipline. However he/it clears himself/itself a problem at the very least of it unexpected: the teaching - training to philosophize doesn't promote it still the discounted results. Then, instead of proposing an ideal teaching model, we intend to value the aforesaid teaching as dispensed in the class rooms. As he/it proves to be necessary to make a synthesis of the literature magazine, of the explanatory theories of the topic and the reason likely of the studied phenomenon.

A. Literature magazine: Assessment of the teaching to philosophize him and balance of the knowledge.

Our literature magazine is focused on the two poles of synthesis of our topic: Assessment of the balance of the knowledge, didactic of the training to philosophize him.

➤ Of the assessment.

In his/her/its usual sense, the assessment is the solid process to value interventions according to their results, their impacts and the measure in which they answer the needs that they wished to solve.

In the setting of this survey, the assessment consists in describing, to understand and to explain the practices of teaching to philosophize also it according to an approach évaluative of the definite curriculum him as a descriptive instrument of the program of the teaching of a school discipline. Isambert-Jamati, V. (1 990) establishes a distinction between the formal curriculum (the contents, the programs, the finalities) and the real curriculum (as he/it is practiced in the class rooms by the professors).

➤ Balance of the knowledge.

The teaching of a discipline endeavors to transmit and to develop a certain "knowledge" among the pupils and it makes it in a balanced and integrated manner when all measurements of this knowledge are effectively promises by the pupils: the knowledge (the knowledge), the know-how, the knowledge-being (the attitudes) and the knowledge to reproduce.

In the setting of this survey, he/it is question of the teaching of the aforesaid knowledge while taking into account their balance but especially of their integration in every didactic sequence. Gérard, F.M. (2 000) affirms that the knowledge - to be included the know-how and the knowledge - to reproduce. To work for the knowledge - to reproduce permits to put in place and to develop the know-how and the knowledge-being.

➤ Didactics to philosophize him.

For Cornu, L. and Verginoux, H. (1 992) the didactics is the art or the manner to teach the notions clean to a specific discipline.

Kant, E. (1965 p. 624) warns us when he/it affirms: There is not philosophy that one can learn. Because where is she/it? Who has it in his/her/its possession? To what can one recognize her? One can only learn to philosophize ". He/it proves to be therefore for this thinker of the 19eme century that to teach philosophy consists in teaching to the pupils to exercise their critical mind, the talent of the reason, to refine their judgment (to learn to reason, to think); and no to learn the western or Chinese or African philosophy,...

In the setting of this survey, the didactics to philosophize must get along it to the sense that Kant gives; it is - to - to say the training to really judge, to really think to act better.

In this sense, the didactics to philosophize it is the manner to teach to exercise the talent of the reason, to teach philosophy.

This problematic of the survey being put, let's turn - us now toward the explanatory theories of the topic and more precisely toward the theories évaluatives that acts us as anchorage of our survey.

B. The approaches évaluatives.

In all the range of the possible and the four relative measurements to the assessment, we take in account, for the purpose of the reason, the approaches concerned by the use of the assessment and that are organized consequently.

➤ The assessment centered on use (WATER).

For Patton, M.Q. and The Bossière, F. (2 012), the assessments would not serve to anything if them n' were utilitarian; the assessments would only be judged in look of their utility and according to the expanded methodology, for example. Use is not something that one waits vaguely at the end of the assessment, but the very object of all gait. WATER is organized around the people who are going to be implied in the process evaluate; for the teaching, one will designate the administrative persons responsible in charge of a discipline, the teachers and the learners. So the taking parts agree on use foreseen by the assessment: what needs of assessment? Why make? To what moment? One sees the use of the concepts, the techniques and the results of assessment there in order to encouraging the improvement and the self-determination; to increase the probabilities of success of a program.

WATER makes of the assessment a dynamic process, susceptible to evolve along the way,

➤ The evolutionary assessment.

As well as WATER, this other assessment centered on use is according to Dozois, E. et al (2 011), Turcotte, P.L. and al (2 021) conceived to maximize the use of the assessment in the precise setting of the social innovation, or more extensively of the radical changes that lead a very strong uncertainty as for their setting in work and to their impacts.

- *The approaches of cartography and harvest of the impacts.*

Wilson-Grau, R. and Britt, H. (2012) affirm that use is at the heart of these two approaches.

III. RESULTS AND DISCUSSION OF RESEARCH

Our survey leans on a method of assessment that privileged has the time the quantity and the quality of the data to interpret. The quantitative analysis permitted to collect and to analyze the relative data to the school performances while the qualitative analysis permitted to reach the understanding and the interpretation of these data.

As we valued the conformity of our research hypothesis after the compilation of information on the teaching dispensed in class rooms, through: the participating observation and the interview.

- A. *The analysis of the data allowed us to get the following results:*

- *Of the quantitative analysis*

In look of the quantitative analysis the exam of the notes watch distribution very although more of the half of the pupils are located on this side of the acceptable doorstep. Some rare pupils have 14 on 20 and even 16 on 20. This is how the notes vary from 2 on 20 to 16 on 20 with an arithmetic average of 8 on 20. What corresponds to the insufficient appreciation? Also, we affirm that the school benefits of our pupils in philosophy are insufficient.

- *Of the qualitative analysis*

The balance of the knowledge in the teaching to philosophize it is not optimized by the teachers. The knowledge are rather dislocated in the activities of teaching - training without one observes a real integration of the aforesaid knowledge in the didactic sequences.

- *Of the discussion*

Of the discussion of the results of this survey, he/it takes out again of it that our general hypothesis is confirmed: the assessment of the balance of the knowledge in the teaching to philosophize could permit it a meaningful improvement of this teaching and therefore the school performances.

On a documentary level, the didactics to philosophize must endeavor it to transmit and to develop the knowledge among the pupils and in a balanced manner when all measurements of this knowledge are effectively promise by the pupils (to know to reproduce, know-how, know-being).

Also, the knowledge must be structured in order to permit a training the most fertile and most balanced possible; that means a knowledge that gives to the pupil the power to master the situations that he/it is brought to meet in the daily life, that this one is school or social, ... The pupil is thus, brought to acquire some knowledge during the survey

of the notions, the survey of the work and the survey of the methodology (the knowledge); he/it is brought to use these knowledge in the writing of the philosophical exercises (know-how); he/it is brought to show a critical mind in all circumstance (know-being). The teaching to philosophize must promote it at the same time these different knowledge and in a balanced manner. For Gérard, F.M. (2000), the knowledge-being includes the ability and the knowledge to reproduce, or the knowledge to reproduce is included in the know-how and the knowledge-being. To work on the knowledge to reproduce permits to put in place and to develop the know-how and the knowledge-being. There is not opposition between the different types of knowledge but progressive interiorization.

Gold in our class rooms and by the participating observation, one realizes that the knowledge are juxtaposed one merely next to the other, without there is the least relation between them. The professors dedicate a time is to the survey of the notions, either to the survey of the works is to the survey of the methodology: a teaching *décloisonné*, in fact. The characteristic "balances some knowledge" is negotiated badly in the didactic process. The practice of teaching by the professors is essentially centered on the knowledge and the know-how. They communicate the knowledge through the survey of the notions and the survey of the works. So the pupils can reproduce what they learned. The philosophical exercises that are the philosophical dissertation and the philosophical text commentary are the place of the teaching of the know-how. The teaching of the knowledge to be eluded nearly. Does The teacher make him proof of the exercise of the judgment? It didn't seem efficient to us; the teachers are content with exposing the points of view of the philosophers and other philosophical currents. They never oppose a reflection critical, no personal judgment.

However, to teach philosophy consists in thinking freely before his/her/its pupils, to offer a man's living spectacle that thinks and that exercises his/her/its judgment. It is not about learning a discipline that would be philosophy, but to use all resources of his/her/its philosophy knowledge to develop a personal thought, to think by oneself, invitation in act made to the pupil to exercise on his/her/its turn his/her/its judgment.

The teaching to philosophize him, while offering some knowledge to the pupil, as offering him an initial philosophical culture must encourage in this pupil the exercise thought of the judgment. To speak of reflexive exercise of the judgment that send back back to a dimension critical of the thought on herself that is clean to philosophy. Vergez, A. and Huissman, D. (1969. p.37) affirm: "One will express this idea that philosophy is research and non possession well while defining the philosophical work like a work of reflection. The reflection is in a way back a movement on oneself (re-bending) of the mind that puts in question the knowledge that it possesses. The experience of life gives us a crowd of impressions and opinions: the practice of a profession, the scientific knowledge delivers us of other more complete and more precise notions. But so

rich that either our experience of life, if deepened that our scientific and technical knowledge are, nothing of all it doesn't serve of philosophy. To be a philosopher, it think on this knowledge, to wonder about him, to put it in question. To define philosophy as reflection, it see in her a knowledge no of the first degree but of the second degree, a knowledge of the knowledge, a knowledge of the knowledge".

So the pupil must be able to take position, to the look of the different theses and other points of view that he followed during the course.

The didactics of the training to philosophize must transmit it a knowledge (through the survey of the notions and works) and to produce a quick appropriation of this knowledge that spreads out like reflexive exercise of the judgment. It is to this only condition but indispensable that the didactics of the training to philosophize it is founded to say itself/themselves philosophical.

The teaching to philosophize it is not only philosophical because the teacher dedicated an activity to the problematisation of the notion to study, but also because he has the mind promoted thought of the judgment at the pupil. In the same way the teaching to philosophize doesn't challenge it the history of the ideas, but only the history of the ideas separated of the exercise of the judgment.

To the participating observation, one has the impression that the knowledge to reproduce, the know-how and the knowledge-being rhyme against the current. And even though one can sometimes see the professor exercising his/her/its judgment, these different moments of the knowledge are rather juxtaposed, and non integrated at a time in a didactic sequence. Also, for Gérard, F.M. (2000), it is the main reproach that some could address to the prescribed PPO to the professors of philosophy. Indeed, by dint of decomposing all trainings in multiple objectives, constituent each an activity clearly delimited experienced by a certain content just as precisely definite, one risks to arrive certainly well from it to knowledge installed but constituting in no sort a knowledge unified allowing the individual to approach a multitude of different situations. From where a loss of time in teaching and a waste of methodological resources that question the efficiency of the didactic process again.

In short, the hold in account of the knowledge and in a balanced manner in the didactic sequences is not assured. The knowledge-being who consists in exercising the critical mind, to exercise a judgment in relation to the other knowledge received is not discerned really in the didactic sequences. This impact negatively the efficiency of the didactic process. It constitutes a handicap as well for the internal efficiency that for the external efficiency. Indeed, when one observes these pupils in their daily existence, one wonders if they have a responsible citizenship. The knowledge to become is not assured therefore through the didactic process.

So the hypothesis according to which the assessment of the teaching to philosophize it by the hold in account of the characteristic" balances some knowledge" could permit to improve the school performances meaningfully, is confirmed. All didactic sequence must communicate the knowledge at a time: knowledge to reproduce, know-how, know-being. These different knowledge lead by makes the knowledge even become. Philosophy has a theoretical dimension and a convenient dimension. The philosopher is not lodged in a tower of ivory; she/it descended among the men. The philosopher lives in a city and must be the example-type of the wise man, that wants to say that has a reflexive and moderate, weighted conduct, that has the circumspection, of the restraint. One would not know how to limit philosophy to the simple speculative knowledge of the world that tries to explain the order of it.

IV. CONCLUSION

To the term of this work that has for object the assessment of the balance of the knowledge in the teaching to philosophize him, we conclude that the setting in work of this balance of the n knowledge' is not very audible or then weakly setting in work by the professors to philosophize him. Our deaf survey of a very known gait in sciences of the education and instruments of research proven to be: the participating observation and the interview. The verification of this survey drove us to adopt a quantitative and qualitative investigation to the term of which we arrived to the result according to which: the assessment of the balance of the knowledge in the teaching to philosophize could allow it to improve this teaching and therefore the school performances. He/it would be therefore desirable that the Authorities in charge of the teaching to philosophize him to Cameroon put a particular accent to the formation of the teachers in this sense, and that those - use themselves here really to make case of it in the teachings that they dispense.

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