

## DIVERSIFYING LEARNING GOALS IN PHILOSOPHY EDUCATION: A REPORT FROM THE NETHERLANDS

Arjan Koek \*

Netherlands Institute for Curriculum Development (SLO)  
a.koek@slo.nl

Floris Velema \*

Leiden University Graduate School of Teaching (ICLON)  
f.p.velema@iclon.leidenuniv.nl

*\* These authors contributed equally to this work.*

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### Abstract

This article examines how the curricular anchor points outlined in the Dutch Scientific Curriculum Commission's 2021 study, *Kaders voor kansen* [A Framework for Equal Opportunity], can be applied to the philosophy curriculum in secondary schools. The analysis is informed by the findings of the professional learning community *Adding Voices to the Philosophy Curriculum* at ICLON, Leiden University Graduate School of Teaching. Using the learning goals architecture developed by the Netherlands Institute for Curriculum Development, the paper offers several examples of learning goals that demonstrate strategies for diversifying the curriculum.

**Keywords:** diversity, curriculum, learning goals, equal opportunity, philosophy education, professional learning community

### 1. Introduction

In 2021, the ministry of education commissioned the *Netherlands Institute for Curriculum Development* (SLO) to start a process of renewal of Dutch curricula for both primary and secondary education. In the same year, the lack of diversity in the philosophy curriculum for secondary schools was pointed out by both teachers (Booy & Varekamp 2021) and learners (Verhoeven 2021). In national newspaper NRC, high school student Zafia Verhoeven remarked that for her upcoming philosophy test, she had to learn about twelve philosophers, of which eleven were male. Additionally, she had never encountered a woman of color in her philosophy textbook. (Verhoeven 2021: 19) When the Dutch Association for Philosophy Teachers (VFVO) organized regional meetings to discuss the renewal of the curriculum, it became clear that the call for diversity was widely supported among its members.

However, diversifying the philosophy curriculum provides certain challenges. For example, Alderik Visser, former curriculum developer at SLO, describes a lack of available *expertise* as

a problem. (Visser 2022: 9) During a national study day for philosophy teachers, organized by the VFVO in Utrecht in 2022, several teachers mentioned a lack of *time* as another obstacle to diversifying their philosophy lessons.

Therefore, Leiden University Graduate School of Teaching (ICLON) organized a professional learning community (PLC) to overcome both challenges: the PLC consisted of webinars by international experts and in-person meetings for teachers to translate the content of the webinars into learning goals and classroom activities.

Meanwhile, a commission was formed by the Netherlands Institute for Curriculum Development that is going to work on the renewal of the philosophy curriculum over two years, starting in September 2024.

The intention of this paper is twofold: first, we aim to inform an international audience about the process of curriculum development concerning philosophy in the Netherlands, which might be helpful to those who are planning similar initiatives in other countries. Second, we offer some constructive suggestions to the Dutch commission for the renewal of the philosophy curriculum on how to approach the formulation of more diverse learning goals.

The learning goals that are suggested in this paper follow the general learning goal architecture of SLO, which will be described in more detail in paragraph 4. Additionally, we follow the general principles and guidelines that are defined in the study *Kaders voor kansen* [A Framework for Equal Opportunity] by the Dutch Scientific Curriculum Commission. (Ağırdağ et al. 2021) This study proposes several curricular anchor points (*curriculaire ankerpunten*): principles that the curriculum description of each school subject should adhere to, in order to achieve more equality of opportunity in Dutch education. We will explore which anchor points are most relevant for the philosophy curriculum, and propose learning goals that align with them, based on the content of the professional learning community *Adding Voices to the Philosophy Curriculum*.

## **2. Renewal of the Dutch philosophy curriculum**

The Netherlands Institute for Curriculum Development (SLO) is entrusted with designing and testing learning goals of primary, secondary, and special education. To that end, for each school subject, teachers and teacher educators were recruited and selected who – together with curriculum developers – constitute domain-specific teams that construct that domain's learning goals. In January 2024, the Dutch Ministry of Education, Culture and Science commissioned SLO with the revision of the national secondary school philosophy curriculum.

In the Netherlands, philosophy is taught as an elective subject in two different types of secondary education, that is, in senior general secondary education (HAVO) and pre-university education (VWO). Students attending to senior general secondary education are prepared for pursuing studies in higher professional education. These students are sixteen- and seventeen-year-olds and study philosophy for a period of two years. Pre-university students are sixteen to eighteen years old and are trained for scientific education. They study philosophy for three years. For each of these two types of secondary education a separate set of learning goals will be designed.<sup>1</sup>

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<sup>1</sup> A more detailed description of the Dutch philosophy curriculum can be found in Oosthoek (2018).

In the autumn of 2024, a team consisting of three philosophy teachers, two teacher educators, and one curriculum developer began revising the philosophy curricula for both senior general secondary education and pre-university education. Over two years, this team will systematically work on constructing a curriculum that consists of (1) a description of philosophy as a school subject; (2) a meaningful framework that organizes learning goals in domains and subdomains, and (3) the actual set of learning goals that will form the content of philosophy lessons as well as the basis for the school exams and the central exam of philosophy. In preparation for this revision process, the Dutch Association for Philosophy Teachers (VFVO) has published an advisory document, written by a delegation of its members (see Varekamp et al. 2024).

### **3. A focus on diversity**

#### **3.1 Why diversity?**

According to the Dutch Ministry of Education, Culture and Science, primary and secondary education should aim to provide all students with equal opportunities to develop knowledge, to acquire skills and attitudes, and to achieve their goals, regardless of their potential, interests, ambitions, or background. In line with this view, the curriculum must reflect the diversity of identities of the student population. (OCW 2024; SLO 2023) This makes diversification an important criterion for the revision of the (philosophy) curriculum.<sup>2</sup>

The precise tasks of the current revision were defined in a ministerial work order (OCW 2024) and concern, among other things, the increase of equal opportunities through diversification of the curricula as a necessary means to promote equal opportunities in the educational system. Thus, the revised curricula should

do justice to the diversity in society through the choice of content, perspectives on that content and the formulation and use of concepts in final attainment levels. The further elaboration of the final attainment levels will include, where relevant, proposals on how racism, discrimination, anti-Semitism, colonial past and migration history will be embedded in the curriculum, as requested by motion.<sup>3</sup> (OCW 2024)

The need to design a diverse and inclusive philosophy curriculum parallels the composition of school classes in the Netherlands, which have become increasingly diverse, often including students from different ethnic groups, with immigrant backgrounds, and with different sexual orientations (OECD 2023). This contrasts with the current Dutch philosophy curriculum, published in 2007, which includes the thoughts of 19 philosophers, only one of whom is a woman (Martha Nussbaum), while the work of philosophers of color, non-Western and Indigenous philosophers has been completely omitted.

In her webinar, which was part of ICLON's professional learning community (see paragraph 5), Dr. Surya Nayak expressed that each and every student should be able to feel at home in a

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<sup>2</sup> Although we follow the assumptions of OCW and SLO in this paper, it remains a challenging empirical question to what extent a more diverse philosophy curriculum leads to more equal learning opportunities. For an empirical examination of various hypotheses concerning female under-representation in philosophy (including curriculum-related hypotheses such as the *role model hypothesis*, the *subject matter hypothesis*, and the *learning styles hypothesis*), see Baron et al. (2015).

<sup>3</sup> All quotations from Dutch documents were translated by the authors.

curriculum that reflects what is to be taught and learned. Despite the merits of the current philosophy curriculum, it cannot house a significant number of philosophy students. It is, therefore, desirable that the voices of these philosophers be added to the curriculum, thus bringing within reach those philosophies that have been excluded from the curriculum and making visible those that have not been seen. In this way, a philosophy curriculum that is rich in perspectives can enrich classroom dialogue and deepen student thinking. All in all, it is high time that the philosophy curriculum, both for senior general secondary education as well as pre-university education, is revised.

### **3.2 Equal opportunity through a diverse and inclusive curriculum**

The Framework for Equal Opportunity of the Dutch Scientific Curriculum Commission defines equal opportunity in terms of equal chances of outcome for all students (Ağırdağ et al. 2021:10). This means that each student should be able to achieve the same educational outcome regardless of structural inequalities among students related to factors such as the family they grew up in, their parents' education and income levels, their gender or sex, and possible migration background. These factors are summarized in the framework as "social and cultural distance from the school culture." This distance is reflected, for example, in the students' home language, in the experiences they have with reading books or in conversations in which they are challenged to think independently. Therefore, we argue that it is relevant to strive for an education system that promotes equity and for a diverse and inclusive national curriculum that ideally

aims to enable young people to acquire relevant knowledge, skills and attitudes, to provide them with orientation in the cultures, practices and traditions of contemporary society, and to challenge and encourage them to be independent, while respecting the limits imposed on them by democratic and sustainable coexistence. (Ağırdağ et al. 2021: 19)

### **4. Learning goals architecture**

A diverse and inclusive (philosophy) curriculum should consist of clearly and concretely described learning goals that reflect the content, skills, and attitudes of the learning domain. (Ağırdağ et al. 2021: 19) In this way, students are provided with the widest possible access to social participation, and teachers are provided with guidance on how to design their instruction to suit their student population regarding this participation:

For each learning area, performance targets are made explicit at the level of knowledge, understanding, skills and (non-negotiable) attitudes. (Ağırdağ et al. 2021: 26)

For the purpose of curriculum revision, the Ministry of Education, Culture and Science and the Netherlands Institute for Curriculum Development (SLO) have developed a specific architecture through which learning goals can be formulated in a clear, unambiguous and concrete manner. In the context of exam programs, this architecture involves the distinction between two types of learning goals as well as the description of the prescribed structure of single learning goals. (OCW 2021; SLO 2023)

The two types of learning goals are *mastery objectives* and *experiential objectives*. Mastery

objectives describe learning outcomes, i.e., the knowledge and skills that students should have acquired by the end of upper secondary school. Experiential goals are specifically designed to either provide learners with real-world, hands-on experience or to provide them with space to engage in expressive responses. In addition, hybrid learning goals can be formulated that are a combination of mastery and experiential goals.

The structure of the individual learning goals consists of three elements, i.e., each objective includes the “goal-sentence,” a specification of the goal sentence, and some (optional) illustrations. As table 1 below shows, the goal sentence itself contains a description of the target group of the learning goal, the behavior that the learner is supposed to exhibit and the domain-specific learning content that the learner is supposed to acquire:

Goal-Sentence	Audience (the learner) [A] + behavior describing verb [B] + Content [C]
Elaboration	This concerns / This involves (max. 5 bullet points)
Illustration	This includes / This could include / For instance ... (max. 5 bullet points)

Tab 1. *Learning goal architecture*

The specification contains a maximum of five bullet points, each of which specifies an aspect of the task that was expressed more abstractly in the goal-sentence. Finally, the illustration includes up to five examples of teaching practices that relate to both the goal sentence and its elaboration.

Now that we have outlined the process of curriculum renewal in the Netherlands and the learning goal architecture developed by SLO, we will turn to the application of these principles to the philosophy curriculum, which was achieved by a professional learning community for high school teachers.

The final structure and details of any learning objective will be designed and formulated by the commission of teachers and teacher educators charged with the actual revision of the philosophy curriculum. In this paper, therefore, we content ourselves with providing a number of examples and ideas that could contribute to the commission's work in diversifying the curriculum.

### **5. The PLC *Adding Voices to the Philosophy Curriculum***

The professional learning community, organized by Floris Velema at Leiden University Graduate School of Teaching (ICLON), consisted of seven webinars by guest lecturers who all introduced the work of non-canonical philosophers to the audience of high school philosophy teachers. The names of the guest lecturers, along with the titles of their webinars, can be found below in table 2:

Dr. Ahab Bdaiwi Leiden University	<i>Philosophy Here, Philosophy Everywhere: Teaching Islam in High School</i>
Dr. Surya Nayak University of Salford	<i>The Philosophy of Audre Lorde on “Difference”</i>
Prof. Dr. Lewis Gordon University of Connecticut	<i>Fanon on Cadavers, Madness, and the Damned</i>
Prof. Dr. Ruth Hagenruber Paderborn University	<i>On Hypotheses: Teaching the Core Concept of Du Châtelet’s Methodology</i>
Dr. Marie Louise Krogh Leiden University	<i>Political Philosophy and the Legacy of Colonialism: A Discussion on How to Approach the Topic</i>
Dr. Sarah Tyson University of Colorado Denver	<i>Pedagogical Blockades: Learning to Teach Indigenous Theory with Leanne Betasamosake Simpson</i>
Dr. Michael Eze Leiden University	<i>Interculturality as Dialogical Reciprocity in African and Comparative Philosophy</i>

Tab 2. PLC guest lecturers and webinars

In the development of the PLC, bell hooks’ premise that “canon formation should be challenged and rigorously interrogated” (hooks 1994: 140) was taken as a starting point. At the same time, we strived to avoid a perpetuation of what hooks calls the “melting pot” idea of cultural diversity. (Ibid.: 30-31) The concern with adding non-canonical thinkers to the existing curriculum without context is well described by Peter McLaren, in an interview with Shirley Steinberg:

Diversity that somehow constitutes itself as a harmonious ensemble of benign cultural spheres is a conservative and liberal model of multiculturalism that, in my mind, deserves to be jettisoned because, when we try to make culture an undisturbed space of harmony and agreement where social relations exist within cultural forms of uninterrupted accord, we ascribe to a form of social amnesia in which we forget that all knowledge is forged in histories that are played out in the field of social antagonisms. (Steinberg 1992: 399; quoted in hooks 1994: 31)

Therefore, we asked the guest lecturers to pay attention to the social context of the philosopher in question<sup>4</sup>, by adhering to the following structure in their presentations:

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<sup>4</sup> At the same time, focusing too much on context can lead to a conflation of the philosopher with their arguments, thereby denying them philosophical authority. See for an elaboration on this point Gordon-Roth & Kendrick (2019).

Content	Which philosopher outside the Western canon should, in your view, be added to a high school philosophy curriculum, and why? Please focus on a specific contribution by this philosopher, such as a concept, a thought experiment, a position, an idea, or otherwise.
Positionality	Please describe the historical context and the place this philosopher occupied in society, in so far as it is relevant to understanding the philosophical ideas mentioned under <i>Content</i> .
Source	Which source reading from this philosopher would you recommend being used in high school philosophy classrooms? Please specify a paragraph or chapter.
Untranslatables <sup>5</sup>	Are there any words in the source reading that are best left untranslated? Please explain why.
Implementation	How should the work of this philosopher be implemented in the philosophy curriculum? (e.g., added to the curriculum, or compared with / opposed to / in dialogue with a philosopher from the current curriculum)
Antagonisms	Can you reflect on the social antagonisms that might have resulted in the prior exclusion of this philosopher from the canon?
Perspective	To what extent do the ideas of this philosopher change the perspective on what philosophy is, as a discipline?
Didactics	Do you have any didactical suggestions regarding the introduction of this philosopher in the classroom? (e.g., points of attention, possible classroom learning activities, things to consider)

Tab 3. *Contextual guiding principles for the webinars*

Following each webinar, an in-person meeting was planned at Leiden University, where the participating teachers discussed the content of the lecture, defined learning goals, and shared ideas on how to implement these learning goals in the classroom. Inspired by Ramdas et al. (2019), we strived to incorporate the diversity in the classroom into each learning activity, in order to connect form and content and to enhance the learning experience. The following questions were asked during each meeting:

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<sup>5</sup> See Cassin et al. (2014).

Form	How can we develop a learning activity where the form of the activity reinforces the content of the online lecture?
Positionality	In what way does our positionality as teachers in Dutch high schools pose challenges to teaching the content of the online lecture effectively?
Perspectives	How can we use the diverse perspectives in the classroom to enhance the learning experience?
Reflection	How can we incorporate reflection on canon formation into the learning activity?

Tab 4. *Guiding questions for developing learning goals and classroom implementations*

Furthermore, the meetings were structured in accordance with the model for professional learning communities by Bruns & Bruggink (2016: 18). Each meeting consisted of the following five phases:

Check-in	What have you been working on since the last meeting? What challenges did you encounter?
Explore	What is your own experience with the philosopher in question? How should this philosopher be positioned in the curriculum? What learning activities could be applied to this particular topic?
Condense	Which of the ideas in the exploration phase should be developed further?
Make	Participants work on the development of concrete and creative learning activities that reinforce the content that was presented during the webinar.
Review	What have we been able to create so far? What can still be improved? How can we divide the tasks that still need to be done?

Tab 5. *Phases of PLC-in-person meetings*

Providing a full description of the results of the professional learning community is beyond the scope of this article. Instead, we will solely focus on the learning goals that have been developed and explore how they can be aligned with aims of the curriculum revision led by the Netherlands Institute for Curriculum Development.

## **6. Learning goals**

Taking the study of Ağırdağ et al. (2021) as a starting point, we will now explore how some of the curricular anchor points described in this study can serve as a framework for the development of more diverse learning goals in philosophy education. The learning goals that we present here have purely exemplary status. This draft refers solely to mere possibilities for



diversifying the philosophy curriculum. In order to formulate our prototypical learning goals, we will present some of the content of the webinars from the professional learning community at ICLON in the format of SLO's learning goal architecture.

One of the main anchor points in Ağırdağ et al. (2021) for a curriculum that promotes equality of opportunity, is formulated as “the educational content does justice to diversity in a global society” (ibid.: 20). Later in the study, this is further elaborated as “the educational content does justice to the presence and cultural contributions/perspectives of various groups in society”. (Ibid.: 26) Regarding the philosophy curriculum, this anchor point can be applied to the first webinar of the professional learning community, in which Dr. Ahab Bdaiwi made clear that it is hard to overestimate the contribution of Ibn Sīnā's work to the further development of Western philosophy.

For the purpose of this paper, we will single out Ibn Sīnā's flying man argument and propose that this thought experiment can be added to the philosophy curriculum by taking a comparative approach. In the learning goal below, learners actively engage with both Ibn Sīnā and Descartes to think about the mind-body problem:

Goal-Sentence	Learners articulate their experiences evoked by thought experiments on the mind-body problem and reflect on the effectivity of the proposed methods.
Specification	<p>This concerns:</p> <ul style="list-style-type: none"><li>· Conducting Ibn Sīnā's thought experiment of the flying man, as described in <i>The Book of Healing</i> (1027);</li><li>· Conducting Descartes' thought experiment concerning the conceivability of himself as a 'thinking thing', up to its conclusion that he is distinct from his body, as described in <i>Meditations on First Philosophy VI</i> (1641)<sup>6</sup>;</li><li>· Articulating the experiences evoked by the thought experiments;</li><li>· Evaluating the persuasive power of the thought experiments.</li></ul>

Tab 6. Learning goal “Mind and Body”

Another anchor point in Ağırdağ et al. (2021) is that the curriculum should contain “explicit learning about stereotypes, (implicit and explicit) prejudice, discrimination and (institutional) racism”. (Ibid.: 23) In our view, the addition of Frantz Fanon to the philosophy curriculum would be an obvious way to ensure the application of this anchor point. As Prof. Dr. Lewis Gordon pointed out in his webinar, Fanon conceptualized the inferior status of Black people within a colonial order, and applied psychoanalysis to describe the psychopathological effects of racism. We propose to add Fanon's work to the curriculum in the following way:

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<sup>6</sup> A description of the parallels between Ibn Sīnā's flying man and Descartes' *cogito* can be found in Adamson & Benevich (2018).

Goal-Sentence	Learners take a psychopathological perspective on racism.
Specification	<p>This concerns:</p> <ul style="list-style-type: none"> <li>· Explaining and evaluating Frantz Fanon's theory of sociogenesis, as developed in <i>Black Skin, White Masks</i> (1952);</li> <li>· Identifying the sociogenetic character of phenomena: assessing to what extent meaning and identity are socially produced;</li> <li>· Explaining what racism and the colonial legacy does to people, in terms of alienation and dehumanization.</li> </ul>

Tab 7. Learning goal "Sociogenesis and Psychopathology"

Ağirdağ et al. (2021) also pay attention to what they call "social and cultural competences: discussing, empathizing with others". (Ibid.: 19). In order to apply this anchor point, we propose a mastery-goal that focusses specifically on the skill of being able to adopt someone else's perspective. In the description, we have further elaborated this skill into speaking, reading and writing components. As an illustration, we refer to the Michi Saagiig Nishnaabeg scholar Dr. Leanne Betasamosake Simpson, whose work was the topic of Dr. Sarah Tyson's webinar.

Goal-Sentence	Learners adopt a perspective that differs from their own and experience what it is like to argue from unfamiliar presuppositions.
Specification	<p>This concerns:</p> <ul style="list-style-type: none"> <li>· Arguing in favor of a randomly assigned position in a classroom debate;</li> <li>· Identifying and explaining the line of reasoning in a primary source arising from an unfamiliar context;</li> <li>· Writing a sound counterargument to your own position in an argumentative essay.</li> </ul>
Illustration	<p>This could include:</p> <ul style="list-style-type: none"> <li>· Comparing two perspectives on the beaver (nature's engineer vs. world builder) in Leanne Betasamosake Simpson's <i>A Short History of the Blockade</i> (2021), in order to discuss her critique on expropriative relationships to land and non-human others;</li> <li>· Convening Bruno Latour's <i>Parliament of Things</i>, in order to adopt non-human perspectives in the classroom;</li> <li>· Applying Friedrich Nietzsche's perspectivism to think about how one's own perspective is shaped by a particular context.</li> </ul>

Tab 8. Learning goal "Multi-Perspectivity"

To expand on the idea of multi-perspectivity, we propose the following learning goal on colonialism, based on the webinar by Dr. Marie Louise Krogh. In our opinion, the topic of colonialism has resided exclusively in the history curriculum for too long. An attempt to diversify the curriculum should not forgo the opportunity to include various perspectives on

colonialism that the history of philosophy offers. Especially in the Netherlands, a former colonial empire, this intellectual history should be acknowledged as much as various cultural contributions and perspectives (often resulting from a colonial legacy) are acknowledged in the curriculum.

Goal-Sentence	Learners take various philosophical perspectives on the legacy of colonialism.
Specification	<p>This concerns:</p> <ul style="list-style-type: none"> <li>· Evaluating normative perspectives on the wrong of colonialism;</li> <li>· Comparing historical perspectives on colonialism, such as classical liberal defenses of colonialism and anticolonial thought.</li> </ul>
Illustration	<p>This could include:</p> <ul style="list-style-type: none"> <li>· Comparing critiques of colonialism based on territorial rights, national identity, and the denial of equal and reciprocal terms of cooperation, as described in Lea Ypi's <i>What's Wrong with Colonialism</i> (2013);</li> <li>· Comparing reflections on colonialism in Hugo Grotius' <i>The Rights of War and Peace</i> (1625), John Locke's <i>Two Treatises of Government</i> (1689), John Stuart Mill's <i>A Few Words on Non-Intervention</i> (1859), and Immanuel Kant's <i>Toward Perpetual Peace</i> (1795);</li> <li>· Comparing anticolonial perspectives in the writings of Frantz Fanon, Amílcar Cabral and Sutan Sjahrir.</li> </ul>

Tab 9. Learning goal "Colonialism"

Ağırdag et al. (2021) define another anchor point as "a focus on understanding how knowledge is created and the social dynamics involved" (ibid.: 26), or, in other words, "knowledge about knowledge construction" (ibid.: 22). Knowledge construction is one of James Banks' five dimensions of multicultural education (Banks 1993): it describes how biases within a discipline influence the way that knowledge is constructed. Applied to the philosophy curriculum, Frantz Fanon's concept of sociogenesis comes to mind again. Additionally, we suggest incorporating Émilie du Châtelet's observations on hypotheses into the curriculum. In our view, examining the foundational concepts of scientific progress will deepen students' understanding of how knowledge is constructed. Based on the webinar by Prof. Dr. Ruth Hagenruber, we propose the following learning goal:

Goal-Sentence	Learners assess the scientific validity of a statement.
Specification	<p>This concerns:</p> <ul style="list-style-type: none"> <li>· Applying Émilie du Châtelet's observations on hypotheses, as described in <i>Foundations of Physics</i> (1742);</li> <li>· Recognizing the dynamic between freedom, imagination, agreement and criticism in scientific progress.</li> </ul>
Illustration	<p>This could include:</p> <ul style="list-style-type: none"> <li>· Comparing the Ptolemaic and Copernican worldview with recognition of the hypothetical nature of both systems;</li> <li>· Applying knowledge of probability in science to contemporary issues, such as fake news, climate change denial, and conspiracy theories.</li> </ul>

Tab 10. Learning goal "Hypotheses"

A final anchor point by Ağırdağ et al. (2021) is that "all students feel a sense of belonging at school". (Ibid.: 20) Especially for philosophy as a school subject, which has a particular focus on student engagement (class discussions, debates, Socratic dialogues, etc.), feeling at home and recognized at school is of the utmost importance. Based on the webinar by Dr. Michael Eze, we propose to characterize the philosophy classroom as a thinking community in the learning goal below:

Goal-Sentence	Learners participate in a thinking community in the classroom.
Specification	<p>This concerns:</p> <ul style="list-style-type: none"> <li>· Applying the principle of <i>ubuntu</i> in classroom discussions, described by John Mbiti (1990) as "<i>I am because we are; and since we are, therefore I am</i>";</li> <li>· Recognizing one's own positionality;</li> <li>· Displaying a sympathetic curiosity towards others;</li> <li>· Making space for both overlapping consensus and creative tension between different perspectives;</li> <li>· Adopting a position of epistemic humility.</li> </ul>

Tab 11. Learning goal "Thinking Community"

## 7. Conclusion

In this article, we have shown how a professional learning community can make a valuable contribution to a revision of the philosophy curriculum. Two common obstacles to diversifying the curriculum, i.e., the lack of specific expertise and a shortage of time, can be overcome with this approach. Additionally, organizing a professional learning community to connect experts

with philosophy teachers fostered a highly productive exchange of ideas. We hope that the description of this approach will be of use to others in their effort to formulate learning goals for a philosophy curriculum, whether in the context of diversifying such a curriculum or otherwise.

The learning goals that we described in this paper are merely suggestions and hold no official status in the Netherlands. They, moreover, are by no means exhaustive, but may offer a small contribution to an ongoing process of uncovering that will require a joint effort from the philosophy teaching community.

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