Guidebook
on the background of Philosophy for Children through the teachings of 12 Philosophers

Project Result 1

Little Philosophers

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Partners

Founded in 2002, Succubus Interactive, the French pioneer in the field of serious games, continues to thrive as one of the most renowned companies in this industry. Thanks to its extensive experience as a service provider for SMEs, corporate multinationals as well as public bodies (with a proven track record of over 100 applied games) the company shows the team's ability to adapt to different work methods, and deliver quality products on time. The 14 international trophies awarded to Succubus over the years clearly underscore the success of our company.

Citizens In Power (CIP) is an independent non-profit, non-governmental organization from Cyprus that addresses the needs and demands of people through their involvement in social and civic life, by simultaneously providing them innovative material and free trainings related with a variety of fields, such as education (including on-line education), inclusion, entrepreneurship and business, culture, labour market and lifelong learning. CIP mainly aims at the development of education, entrepreneurship and lifelong learning in Cyprus and abroad.

Network for Children's Rights (The Network) is a non-profit organisation established in order to uphold the rights of children as laid out in the United Nations Convention on the Rights of the Child (1989), which was enshrined into Greek law in 1992 (N2101/92). The Network's members are individuals willing to take action to promote and defend human rights, especially those of children. Together, members form a solidarity network, harnessing the power of knowledge and culture in order to improve the quality of life of children and offer them the pleasure and sense of achievement to be found in team effort and group initiative.

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Vilnius University is the largest Lithuanian scientific institution, established in 1579 and is listed by QS World University Rankings among the top four per cent of the best universities in the world. Through international engagement, Vilnius University enhances the accumulation of the comprehensive knowledge for high quality education, spreading internationalization within the University, and seeks to strengthen the University's academic reputation.
VU collaborates with educational institutions, networks, and associations as well as businesses around the world.

The Directorate of Secondary Education of Pieria (DISEPI) is a public, regional authority and a connecting link between the central authority, the Ministry of Education and Religious Affairs and the secondary schools. Its mission is the administrative and centralized monitoring of Secondary Schools of Pieria in terms of curriculum implementation, the staff appointment, the management of funds and the communication of national education priorities into the educational planning. DISEPI has been participating and supporting several European educational projects.

By establishing a private, English speaking educational institution fifty five years ago, the Grammar School founders gave the opportunity to students in Cyprus to broaden their knowledge and their educational horizons by giving them the opportunity to continue their education in any country in Europe or the world. The Grammar School offered a high standard education and our vision was to become one of the leading private schools in Cyprus, a goal we are proud to have achieved. We strive to be at the cutting edge of education using innovative technologies and teaching methods to enable our students to unlock their potentials and achieve personal, social, cultural and academic growth.

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1. Introduction

The project has a twofold purpose, firstly to help children between 10-14 years old develop philosophical knowledge as well as philosophical inquiry (to reach creative, critical, and caring thinking) through interrelated results, based on a revised knowledge taxonomy as proposed by Lipman, originally developed by Benjamin Bloom in 1956. The taxonomy used in the guidebook comes from Matthew Lipman, the founder of Philosophy for children.

During the era of Globalization, citizens must be able to summarize the essentials from a variety of sources, extract new ideas from the information that computers cannot summarize, to become leaders and be able to make the best decisions as fast as possible. This can be achieved through philosophical inquiry-based learning.

This Guidebook is aimed at educators of 10–14-year-old students and its primary objective is to provide them with background knowledge on Philosophy for Children (P4C), in order to be able to implement it in their classrooms. The Guide aims at giving solid ground for the rest of the project's results, introducing educators to the history of P4C, its methodology, why is it useful, how it can be implemented, and what are the short-term and long-term benefits of this application as well as the selection of 12 appropriate philosophers within 4 thematic areas (Ethics, Epistemology, Metaphysics, Aesthetics). Therefore, the Guidebook will be extremely useful to teachers, even those who don't have any background or specific training on P4C. It will show the value of its practice and will eventually convince them to use the resources produced during the project in their non-formal activities. This will be achieved by providing comprehensive insights about existing examples and future possibilities for implementing this methodology, especially in countries where it is not widely spread.

The selection of the philosophers and the division into four thematic areas is essential in increasing the teachers' awareness on how P4C can help children develop critical and caring thinking, democratic skills, empathy and intercultural dialogue.

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The Guidebook begins with the presentation of the origins and historical background of P4C. It then proceeds by introducing and analysing the main principles of P4C methodology as well as its advantages compared to traditional teaching methods. It then analyses one of the main concepts of P4C, the "Community of Inquiry" and replies to the question of what might motivate children between 10-14 years old to be reasonable. Later on, the guidebook provides country specific implementations of P4C, specifically in the project's partner countries (France, Cyprus, Greece, and Lithuania), providing examples of modules, best practices, references of books, articles and online resources. This is followed by the overall benefits of the application of P4C in the classroom as well as its relation to critical and caring thinking. Then it will seek to answer what is the value of implementing P4C in the classroom for children within the age range of 10-14 years old and analyse the three types of questions that are usually addressed in P4C. That is factual, psychological and philosophical questions. Finally, the Guidebook will explain the significance of P4C for the construction of children's self-identity and behaviour before elaborating on the philosophers chosen within each of the four thematic areas previously mentioned, discussing which thematic area they represent and why.

As it has already been stated, this Guidebook serves as an introduction to the project and it will therefore be followed by 12 E-books and Augmented Reality books on the biography of the 12 philosophers selected and introduced in the guidebook, which will then be succeeded by 12 Philosophical Narratives containing short stories of the philosophers discussing with children of 10-14 years old. These narratives will aim to engage students around at least 2 or 3 higher-order thinking steps, including critical and creative thinking within the story and/or within the character's values. The Narratives will serve as a basis for the development of 12 Lesson Plans that will seek to provide teachers with activities to use in their classrooms. Finally, the final Result of this project consists of a Serious Game that will help students cooperate in finding a common solution for ultimately helping, understanding and caring for each other.

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Image 1. Source: Canva.com

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2. A historical overview of the origins and development of P4C

Philosophy for Children, also known by its abbreviation P4C, is a pedagogical approach which aims at enhancing children's thinking and communication skills, boosting their self-esteem, and improving their academic attainment, equipping them with reasoning and argumentative skills through dialogue and critical reflective thinking (SAPERE[1]). Known in France as "*La philosophie pour les enfants*", *Philosophy for Children* (P4C) changes the paradigm of teaching *about* philosophy, traditionally based on a transferrable, historically, and sequentially structured corpus of knowledge, into the *act of philosophizing by children*.

The first appearance of a pedagogical style that anticipated and integrated philosophy for children principles was developed and applied by the French pedagogue, Germaine Tortel during the 1950s. However, P4C as a methodology did not make its appearance until the early 1970s when Matthew Lipman, published his philosophical novel, titled "Harry Stottlemeier's Discovery", which revolves around Harry, a 5th-grade boy and his classmates, who discovers several basic concepts and rules of Aristotelean logic (Pritchard, 2018). Harry and his classmates also think about questions related to the nature of thought, mind, causality, reality, knowledge, and belief, what is right and wrong, fair or unfair (ibid). The inspiration of Lipman to write this novel, arose during the mid-1960s when he noticed the low quality of argumentation of presumably well-educated citizens discussing the Vietnam war and societal issues in general (Pritchard, 2018). In addition, the lack of engagement in learning and thinking that he noticed in his students, made him want to create a pedagogical methodology that would have the opposite, positive impact on children, as he believed that the teaching of logic should begin long before university level and tried to figure out a way to stimulate the interest, particularly of 10–11-year-old children (Pritchard, 2018). In a system where the teachers based on the curriculum

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[1] Society for the Advancement of Philosophical Enquiry and Reflection in Education (SAPERE): https://www.sapere.org.uk/, https://www.sapere.org.uk/why-sapere-p4c/ accessed on February 15th 2022

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and the material taught impart "barren" knowledge without provoking children's interest, knowledge is just "formulated" and learning does not derive from a natural process, but more as a result of pressure and coercion of memorizing information.

Therefore, driven by the reflection on the additional value of teaching logic combined with the effort to address the learning difficulties faced by his students, Lipman built on the philosophical ideas of Socrates and Dewey and combined them with Vygotsky's social constructivism (Sutcliffe, 2004), as well as Pierce's ideas of "Community of Inquiry". To quote Dewey:

> "… present education fails because it neglects this fundamental principle of the school as a form of community life. It conceives of the school as a place where certain information is to be given, where certain lessons are to be learned, or where certain habits are to be formed. The value of these is conceived as lying largely in the remote future; the child must do these things for something else he used to do; there are mere preparation. As a result, they do not become a part of the life experience of the child and so are not truly educative" [Dewey (1987)].

All of these reflections inspired Lipman to write "Harry Stottlemeier's discovery". What is particularly interesting about this story, is that philosophical inquiry is entirely initiated by the children themselves rather than adults. In this novel, Harry discovers the joy of philosophical thinking, which is reflected in the overall P4C methodology (Pritchard, 2018). The story promotes dialogue between children and adults, as well as with one another and takes place in a classroom where children begin to understand the basics of logical reasoning (Lipman, 1974; Pritchard, 2018). Lipman believed that children have the tools necessary to think rationally and that the practice of philosophizing about life making learning worthwhile and cultivating fallibilism and reasonable judgement both in the present and in the future (see Lipman 1988; 2003; 2008).

More specifically, the main goal of education should be to help children develop practical wisdom or good judgement and it should be based on collaborative activities during which children will interact and answer open-ended questions without the guidance of a teacher. The teacher should instead use the right stimuli and material to help students discover the content of things on their own by combining the conquering of knowledge with the experience of children and always relating to the society they live in.

In 1970, "Harry Stottlemeier's Discovery" was introduced to the Montclair Public Schools in New Jersey and later on, in 1974, Lipman, alongside the key contributions of his colleague Ann Margaret Sharp founded the Institute for the Advancement of Philosophy for Children (IAPC) at Montclair University, USA (The Philosophy Foundation[2]). At that time, as nowadays, there was widespread dissatisfaction with the "state of education". There was also a growing interest among educators in "critical thinking" and "informal logic" as a means of enabling students to "think for themselves" preparing for life and further learning. Media published reports of significant improvements in the reading and critical thinking skills of middle school students who participated in programs organised by the IAPC. This rapidly expanding international interest in P4C, led to the establishment of the International Council for Philosophical Inquiry with Children (ICPIC) in 1985 (Pritchard, 2018).

In addition to that, Lipman and his colleague, Ann Margaret Sharp, produced materials using Lipman's children's novels along with teacher workbooks to be implemented into school curricula. By that time, thousands of children in the United States had been introduced to these educational programmes which expanded globally over time (ibid).

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[2] http://www.philosophy4children.co.uk/home/p4c/ accessed on 1st June 2022

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The pioneering nature of the P4C approach went on to influence other subsequent approaches for applying philosophy in the classroom, either by using the original work proposed by Lipman and developed by himself and his colleague Ann Sharp, or the approaches and practices that have been developed since, but independently from the original approaches (The Philosophy Foundation, ibid.).

Now, the P4C methodology introduces children to philosophical questions, such as "Is it okay ever to lie?", "Do we have to respect everyone?", "Can good people do bad things?" etc., and these questions are open to examination, further questioning and enquiry by children themselves, regardless of their age or abilities (SAPERE[3]). These philosophical questions focus on teaching children that there is more than one point of view, encouraging dialogue and discussion, and subsequently teaching children to accept and respect different opinions than their own.

Finally, the teacher's role is extremely crucial when it comes to implementing this pedagogical approach. The teacher's role in P4C methodology is to give children the time to think and reason individually about the question that is presented to them and then facilitate the exchange of ideas and opinions in a group, promoting the idea of the classroom as a "community of inquiry", where students get the chance to discuss their ideas openly and respectfully (SAPERE, ibid; Pritchard, 2018). The long-term impact of the teacher as a facilitator would be to guide and support children to think deeply and in a philosophical way by promoting the 4Cs that constitute the whole P4C methodology- critical, creative, collaborative and caring thinking (SAPERE, ibid).

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[3] https://www.sapere.org.uk/about-sapere.aspx accessed on February 15th 2022

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3. The main principles of P4C methodology

P4C's primary aim is to equip children with the tools necessary to think critically, creatively, collaboratively and in a caring way (called the 4Cs of Philosophy for Children), but also to teach children how to be reasonable[4] . Therefore, the main principles of Philosophy for Children as a teaching method include the teaching of critical and reflective thinking, reasonableness and dialogue and fostering a community of inquiry (which is going to be analysed further in a later chapter).

We listen attentively and sympathetically to each other

We challenge and test our ideas

Caring

Critical

We care about our Community of Enquiry

We value good reasoning

We care about the subject

We try to be clear and precise

We visit other perspectives

We participate actively

We support each other

We make connections

Collaborative

Creative

We value people's ideas

We are imaginative and find different ways to express our ideas

Image 2. The 4Cs of P4C by 21st Century Learners, Source: http://21stcenturylearners.org.uk/?p=1166

P4C methodology seeks to help children become more thoughtful, reflective, considerate and reasonable individuals (SAPERE, ibid.). It, therefore, helps them develop their creative and critical thinking skills. According to this principle, creative thinkers have the ability to make connections, speculate and explore alternative answers, thus being more reflective. Children become able to develop theories by themselves with different degrees of depth depending on their mental maturity and how accustomed to reasoning they are.

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[4] http://www.philosophy4children.co.uk/home/p4c/ Accessed on 15th February 2022

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Since, according to this methodology, the "wellspring of knowledge is questioning", children are encouraged to question things around them and then try to find answers to their questions by developing arguments as well as seeing arguments as a collaborative search for the best answer to a question, while working for reasonableness in a respectful environment. And this can eventually lead to the development of a society of thoughtful democratic citizens.

Children can also acquire the capabilities of scientific research and develop the skills of critical thinking that are necessary to understand how knowledge is created and elaborated so that they become able to question information received rather than accepting it passively. Additionally, P4C aims at fostering open discussions about significant concepts, helping children understand the world and the concepts surrounding this world. Dialogues are seen as powerful instruments that allow children to question, test and further develop their theories by being exposed to their counterparts' opinions and reactions. And as a matter of fact, dialogues are themselves instruments of applied practices in democracy. As a result, the P4C methodology engages children in discussions between them and adults, about philosophical questions, especially questions of great significance that link thinking about one specific area of experience to thinking about experience as a whole (P4C, ibid.). Nevertheless, it is important to note that despite the philosophical nature of this methodology, its principles can be applied and adjusted to fit all ages of students, in any subject area, regardless of their abilities and academic potential (P4C, ibid.).

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4. The advantages of P4C compared to traditional teaching methodologies

The majority of the traditional teaching methods contain memorization, note-taking as well as emphasis on exams, whilst active learning practices lack (Barone, 2004). In this context, the students usually take up the role of listeners and they don't get asked many questions that require critical thinking or questions that trigger discussions within the classroom, therefore, the lesson takes the form of a lecture. While dialogue and discussions among students as well as between students and the teacher may occur, they do not play a key role in a *traditional* classroom, as teaching focuses on covering the curriculum material, rather than engaging the students in a discussion. This teaching method supposes that teachers are a source of knowledge and there is a minimum level of indirect interaction between the students.

The P4C approach, on the other hand, entails the paradigm shift from a traditional transfer of knowledge from teacher to students in a structured and sequential way that reflects the historical development of philosophical thinking as it has been mostly formed in Western countries, to an active discovery of different philosophical topics through an intermediary trigger and via open, autonomous, and dialogic group reflection and exchanges. This is certainly related to cognate active pedagogy methodologies, including the "flipped classroom" methodology, where the role of the teacher is meant to shift towards the one of a facilitator that supports and fosters students' participation, without dominating the discussion (Pritchard, 2018). The Socratic mode of inquiry called *maieutic* could be an effective inspiring driver to this kind of engaging activities. In P4C methodology, teachers don't need to provide answers to all the questions being discussed, but they rather provide their own insights, and they might even participate in the philosophical inquiry (Pritchard, 2018).

Therefore, the P4C approach gives children the opportunity to be more active, by not only promoting dialogue but also by encouraging them to explore their own ideas

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and showing them that their ideas have value and importance, highlighting at the same time that different people have different ideas which have value too. It also helps them realise that they don't always have to be right and that it is okay to change their beliefs when they are presented with different opinions and ideas (SAPERE, ibid). They learn how to become good listeners, respecting and accepting the opinions of others and realising that there is more than one point of view, and they become able to advocate their own opinions with arguments through the development of their reasoning skills (Pritchard, 2018). This type of teaching is associated with the activation of students in communicative activities in a *democratically* organized class, where each student has the right to free expression and interaction with the entire class.

Image 3. Source: Canva.com

Moreover, the P4C methodology enables children to develop their rational judgement, creativity with the exploratory learning in philosophical confines, the juxtaposition of opinions in a dialogue and the acquisition of the way to contemplate

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and reflect, through which they learn how to think as a distinct personality, evolve cognitively, emotionally and morally, develop their speaking skills and cultivate language.

In addition, P4C helps boosting the children's confidence in order to ask questions and learn through discussion and everyone gets a voice and a chance to be heard, regardless of their academic abilities. They get the opportunity to enquire and to speak and be heard without fearing that their answer might be wrong, and that helps students to grow both academically and personally. One of P4C's main principles, as previously mentioned, is the encouragement of questioning, which can be achieved by structuring sessions of question creation.

Nevertheless, this is often not the case in traditional teaching methodologies, as in these class environments, students who are considered as more "academically gifted" are usually more present and participate more often in class (Pritchard, 2018). P4C suggests that there should be a place for everyone, either "gifted", "underachieving" or "ordinary", to pursue philosophical questions together (Pritchard, 2018). Therefore, P4C has its benefits for all students, teaching them how to think outside the box and that any person can have inspiring ideas, despite their abilities, as well as that everyone's ideas have value.

In a classroom within the P4C framework, the role of the teacher becomes complex, being simultaneously communicative, cooperative and creative. The teacher is required, not only to shape a positive atmosphere in class, but at the same time, to adopt an encouraging behaviour aiming at engaging the students in a process of conversation in which thought becomes more substantial, where students learn to use logical arguments, focus on the ability of rational choices at an individual as well as social level, but also on the ability of creative invention.

A study on the long-term impact of Philosophy for Children carried out in the European School of Madrid (ESM), in which P4C was implemented, has shown that P4C seems to have a positive impact on basic cognitive abilities and enhances

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intelligence (Colom et al. 2014). It has also shown that the average advantage appears more vividly in the less endowed population across the years (Colom et al. 2014). Moreover, according to the study, children introduced to P4C appear to be more prone to pro-social behaviour, with lower levels of psychoticism and higher levels of extraversion and honesty, as a result of turning the classroom into a community of philosophical inquiry (Garcia et al. 2002; Colom et al. 2014).

To sum up, a traditional classroom is more theoretical in practice, while P4C methodology provides a more hands-on experience to students, putting them in charge of their own learning and development of everyday skills. The teacher is required, not only to shape a positive atmosphere in class but at the same time, to adopt an encouraging behaviour aiming at engaging the students in a process of conversation in which thought becomes more substantial, students follow the use of logical arguments, focus on the ability of rational choices at an individual as well as social level, but also on the ability of creative invention.

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5. The *Community of Inquiry* as one of the main concepts of P4C

This chapter analyses the assumptions on one of the main concepts of P4C, the *community of inquiry*, and its difference from the notion of a *traditional class*, while discussing the notions of *learning in a group* and of *learning as a group*.

However, in order to understand the "community of inquiry" and its role in the P4C, we first need to define it as a term. Burgh (2021) defines the *community of inquiry* as a specific method for fostering philosophical discussion in the classroom and as an education ideal for the reconstruction of education guided by the pragmatist principles of scholarly inquiry (Gregory, 2002; Pardales & Girod, 2006; Seixas, 2003; Sprod, 2001; Burgh, 2021), and presents it into its narrow-sense and wide-sense interpretations.

The term originated from Charles Sanders Pierce, and its original formulation is grounded in the notion of communities of disciplinary-based inquiry engaged in the construction of knowledge (Burgh, 2021). However, the term was not introduced in pedagogical methods until 1978, when Matthew Lipman and Ann Margaret Sharp extensively developed the term of a community of inquiry as an approach to teaching that would fundamentally transform the structure of the traditional classroom (Burgh & Thornton, 2016; Burgh, 2021).

Baranova & Duoblienė (2020) and Thomas (1992) distinguish five aspects that define the importance of the community of inquiry in the methodology of P4C:

The first aspect is *involving children in thinking activities* based on what interests them, while their ability to think is recognised and encouraged. Educational activities are designed so that they incorporate corresponding skills. Students do not simply work as a team, but also learn how to cooperate efficiently towards a common goal.

The second aspect revolves around *discussion, speaking and listening* (dialectical and social elements of the thinking process). Participants in the community of inquiry

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learn to see themselves as active researchers analysing and substantiating knowledge. Students are encouraged to openly and respectfully discuss and exchange ideas. In a classroom of "community of inquiry", all students are seen as having the potential to discuss any topic and make valuable contributions to the discussions. Moreover, part of the discussion process is the ability to patiently listen to the other. This principle, as a professional habit, is especially needed by a teacher working with the methodology of P4C. The teacher does not have to rush and save time but be patient and give students their time. The methodology must match the speed of students' thinking. Students need to feel safe to talk without being criticized for inappropriate ideas. This way, they will get to develop good listening skills, while being responsive to what others say, they become more willing to try to support their ideas with good arguments and become open to the possibility of changing their beliefs when they are presented with new considerations.

That is connected to the third aspect that is the *presentation and expectation of arguments* from others, substantiation of other people's statements. In the community of inquiry, it is giving reasons, linking several statements with causal logical connections, indicating possibilities (conjunction if), causes and consequences (because …), seeing opposite meanings (yes and no). Arguments are made by comparing and establishing relationships, separating facts from opinion, parts from the whole.

Furthermore, the fourth aspect is about *respecting oneself and others* (ethical aspect and basis for rational action). The group's ability to listen to and respect the others and their opinions is the principle of building a community of inquiry as an ethical community. A community of inquiry is therefore about giving all students the chance to express their opinions, even students who are more shy.

Finally, the fifth aspect is about *thinking for oneself*. This is the essence of the thinking person, when the boundaries of "thinking skills" and formal logic are exceeded.

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Independent thinking presupposes that the thinker is able to substantiate their opinion and evaluate it flexibly, taking into account the opinions of others. On the other hand, the thinker also recognizes the right of others to think independently and differently from them. Members of the community of inquiry may have different ideas, but they do not seek to unite or reduce them to a single idea. The community of inquiry assumes that a discussion that requires a reasoned opinion develops the power of independent thinking of each participant in the discussion, without attributing dominance to anyone.

Moreover, the notion "*learning in a group"* indicates that the students are part of a group of learners, it shows a passive role in the learning process, whereas *learning as a group* indicates a more active role in the overall learning process, as well as in the group. In the notion *"learning in a group"* students are considered as individuals who are in the same position as the other members of the group with little interaction with one another and the teacher is in charge of learning, posing questions and providing the right answers. In a community of inquiry, students are not just a group of learners in a classroom, they are rather a group of learners that exchange ideas and inspire and learn from each other. They learn how to reason, develop their listening and argumentative skills and learn together, as a group.

Last but not least, through a community of inquiry, the classroom is transformed into a research environment, promoting the notion of learning as a group, where knowledge emerges through observation, experimentation and dialogue. Through this process children learn to respect and listen to the opinion of others and become able to quote and argue from their own personal point of view, they learn how to listen to one another with respect, while building on each other's ideas. Everyone is encouraged to express their ideas and discussion is led by students themselves, i.e., they become in charge of their own learning. Hence, as opposed to a traditional class, in a community of inquiry, teachers facilitate discussion among students without

dominating it, allowing students to develop and exchange their own ideas (Pritchard, 2018).

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6. What motivates children between 10-14 years old to be *reasonable*?

As previously mentioned, *reasonableness* is one of the main abilities that P4C seeks to help children develop. However, it is crucial to consider *what* will motivate children, and especially children between the ages of 10-14 to be reasonable. There is a great necessity for logic to be cultivated. Studies have found that students who attend philosophical educational programs show improved school performances and a positive impact on their linguistic and mathematical abilities, in their critical and creative thinking, communicative skills, social adaptation, tolerance and receptiveness of a different opinion, in the empowerment of self-respect and of social bonds. This generally is due to the cooperative way with which Philosophy for Children is conducted in the form of the community of enquiry.

At the age of 10-14 years, children begin to wonder about the way in which society is structured and its governing principles. At the same time, they become very interested in the image that others have of them. The critical look and thinking begins to be more intense along with the questioning of the structures. The challenge becomes more intense when children "enter" adolescence. The discussion of philosophical ideas is a motivating factor in all age-ranges. According to various Philosophy for Children programs, children are drawn to participating in classroom discussions together in inquiry, where even students that are often considered as "underachieving" are more motivated to participate in the discussions when the topics are related to philosophical ideas (Pritchard, 2018).

One of P4C's main purposes is to help children become caring, critical, collaborative and creative thinkers, through what is called the four dimensions of thinking, where the principles of P4C methodology have been based on (Demissie & Pujol, 2019). P4C aims at teaching children how to be reasonable, to get used to reasoning and to be open to the reasoning of others.

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At this age range, children need strong motivation that will teach and help them to be *reasonable*. Children can be motivated if they feel like they are in an environment where they can openly talk and share their views and ideas, and exchange ideas with others. Children are also influenced by their peers to a great extent. They are usually more comfortable having discussions with children their age, thus encouraging dialogue and philosophical discussions in the classroom might be a motivating factor for them to be *reasonable*. (P4C, ibid). P4C methodology entails a classroom environment for open dialogue where children not only exchange ideas and opinions as if they're solely pieces of information, but they also ask questions, sift arguments and explore alternatives and most importantly, they learn how to understand each other (P4C, ibid).

Nowadays, there is a rapidly growing list of resources, including programs, workshops, books and educational materials to be used by teachers, that can engage children in philosophical discussions and be reasonable, as well as various Philosophy for Children programs around the world that engage all students in the classroom together in inquiry (Pritchard, 2018).

7. The institutions per partner country, where P4C is applied and implemented

Despite being introduced by Lipman during the 1970s, P4C did not make an appearance in most school curriculums until much later and in many countries around the world, it is still yet to be introduced. Below, we analyse the application and implementation of P4C in four particular countries: France, Cyprus, Greece and Lithuania.

7.1. France

P4C was introduced in French schools only during the end of the 20th century and started to slowly capture interest and take place with the new millennium. Traditionally, philosophy is taught very late in secondary schools in France. This doesn't happen in other European countries; for instance, in Italy, it is a subject matter from the second year of the secondary school (for both the scientific and classical high schools) giving room for four full years of learning about philosophy. Moreover, in France, philosophy is not on the curriculum in primary, secondary or vocational schools, therefore, its teaching is based on the goodwill and voluntary work of passionate teachers. These might also be the reasons why there is not a unique style of implementing P4C into the classroom, but a variety of methods and practices are used depending on the *champions* that introduced them and that have been inspired by their readings, and/or by their training. In Francophone countries, the followers of this methodology have developed peculiar styles of implementing P4C that characterise and differentiate themselves in different degrees. One of the characteristics of this generation is that these ideas are not considered an attack on its predecessors, but a necessary step which takes into consideration the changing circumstances of the global and educational environment and, as a result, is considered a form of self-correction of the previous ones.

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Philosophy for Children is applied in form of four main different deployments: democratic discussions, group workshops, *atelier philo* (philosophic workshops), *goûters philo* (philosophic *snack breaks*). They are implemented in an independent way by the different schools.

For instance, an example of philosophic snack breaks, called in this case *Café Philo*, is proposed every 15 days at Collège Saint Thèrese Vouvray[5]. The OCCE, Office Central de la Coopération à l'École[6] (central office for cooperation in schools), a recognised association of public utility by the French Ministry of Education, fosters the diffusion of P4C from kindergarten on.

The AGSAS, Association des Groupes de Soutien Au Soutien[7] (association of support groups) created in 1993, in Paris, on the initiative of psychoanalyst Jacques Lévine, is offering philosophic workshops (*atelier philo*) since 1996 as training for teachers to facilitate them. Nowadays, the AGSAS has brought this method beyond the school environment and is addressing adult education, prisons, and the training of youth educators.

Since UNESCO is located in Paris, the UNESCO Chair in philosophy for children takes a privileged role in diffusing P4C in the Francophone countries. In particular, the "Chair also aims to set up a dialogue between children." There is also valorization, legitimation and development of experimental practices, training and existing research on philosophical practices with children thanks to the coordination of an international network. UNESCO also fosters North (Europe – Québec) / South (Africa/Maghreb) cooperation in order to create and disseminate pedagogical tools (textbooks, teaching kits, libraries). Finally, they have created an academic training in a French-speaking university for the facilitation of philosophical practices with

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[5] https://www.sthv37.org/le-coll%C3%A8ge/caf%C3%A9-philo/

[6] http://www2.occe.coop/atelier-philo-la-philosophie-des-lecole

[7] https://www.agsas.fr/ateliers-arch/atelier-philo/

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children and provided free sharing and presentation of online resources for research and practices on the documentary portal of the Chair[8].

Image 4. UNESCO house in Paris, France Source: https://en.unesco.org/about-us/unesco-house

7.2. Cyprus

Even though P4C was firstly introduced in school curriculums during the 1970s and has expanded worldwide ever since there are limited resources that indicate its application in Cyprus. In most countries, Philosophy as a subject is only taught in High School (15-18 years old) or at university level (Forbes, 2019). In Public schools in Cyprus, it enters the school curriculum during the last two years of High School being offered as an optional course. Younger students are not introduced to philosophy, and there is no evidence that shows that P4C methodology is applied in the Cypriot educational system.

However, there seem to be some individual efforts done by Private Schools in Cyprus, in an attempt to introduce and help spread Philosophy for Children as a teaching methodology in the country. In particular, Med High Private English School in Larnaca, is the first school in Cyprus to introduce Philosophy for Children, by applying

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[8] https://chaireunescophiloenfants.univ-nantes.fr/ , https://chaireunescophiloenfants.univ-nantes.fr/medias/fichier/tradanglaissite-internet-chaire-unesco_1508271311697-docx?ID_FICHE=1500520&INLINE=FALSE

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it in all junior school classes curricula since September 2020 (Ioannou, 2020). The subject of Philosophy is delivered by Dr. Elsa Nicolaidou who holds a PhD in Philosophy and is Med High School's Head of Languages, while she also has experience in teaching philosophy to young children. Even though Med High Private School pioneers in teaching Philosophy for Children in Cyprus, the country still has a long way to go for the implementation of P4C in school curricula.

7.3. Greece

Philosophy as a subject and as a way of developing critical thinking is almost completely absent from the Curricula of Secondary Education in Greece, with the exception of the course of Philosophy which is taught one hour a week in the second grade of high schools and mainly includes biographical data and elements of theories of philosophers without giving students an opportunity for experiential participation.

However, some distinctive schools have been founded recently and apply P4C methodology successfully. These are institutions of preschool education and public schools which diverge from the classical educational process. These distinctive schools apply, in general, innovative teaching principles. They place the student at the centre of the educational and any other school process and respect the interests and the emotional needs of every student. They also believe in the abilities and the capabilities of students and encourage every effort made by them. Finally, these schools offer appropriate stimuli that trigger the imagination, curiosity and love for learning.

One of these schools is the school Trianemi, which is located in Athens, Greece. The source of its inspiration and starting point was the teaching method of the Waldorf – Steiner schools. A teaching method that helps children to nourish their own selves, cultivate the joy of learning, and allow an honest relationship with life and the world. Even though it aligns with the Greek curriculum and works with children from

nursery up to the first grades of elementary school, it is considered as one of the distinctive schools in Greece.

In Trianemi, great emphasis is given to education through experience, art, nature and crafts. Subjects such as language and mathematics are accompanied harmonically by painting, music, gardening, knitting, carpentry, and fairy tales. An essential element is a relationship that the children acquire with nature. Children are not overburdened with stimuli which cause them tension. They are given the necessary space and time to play, act and express themselves.

In addition, another example of these distinctive schools are the Schools of Nature and Colours, which are public schools in Crete. They propose an alternative education, where the soul and creativity of children are a priority. Teachers and students function equally in the school's process. Students learn to offer and take care of each other. Nature is the biggest and most valuable teacher for the students. With every chance they get, students go out of the classroom and enjoy a beautiful day, playing and learning. In these schools, there are no walls. Anyone who wishes can come and share their story and through that, students can discover a part of themselves.

Moreover, the Montessori School of Athens "Maria Goudeli" follows the Montessori system. Its basic principles include self-education of the child with individual work in an organized environment. The teaching philosophy of the school is that every human being is born having potential and prospects. The child-driven by its own internal powers has the need to know everything surrounding it, acquiring in this way experience that will lead to its regular advancement.

Another difference of the distinctive schools of Greece is that the teaching of subjects is not teacher-centred. Works are done individually, depending on the abilities of each child, with the assistance of educational material suitable for understanding the most abstract knowledge. The teacher, in the beginning, is energetic, trying to connect the child with the environment. When that connection is achieved, the

teacher withdraws and becomes an observer. There are no chastisements, punishments, comparisons, or rewards. There are no report cards or grades. The school has the necessary educational material which covers the curriculum of the Ministry of Education.

Furthermore, the Interactive European School welcomes students with love, care and a curriculum enriched with all kinds of stimuli that develop the critical thinking and personality of students. It combines joy with learning, discovery with

Image 5. DES – Interactive European School Source: https://www.deschool.eu/

assimilation, empathy with self-knowledge and school life with the most joyful and imaginative experiences. The educational approach at the Interactive European School (DES) aims at a personalized educational experience which adapts to the child's own learning style, in a diversified explorative way, so that the student acquires skills and experiences for his/her future advancement.

Another distinctive school in Greece is Dorothy Snot, a Greek, middle-sized centre of preschool education. Its philosophy is based on the principles of the discovery learning, mainly through play (play-based learning). Children discover and enjoy the world in which they live by playing.

7.4. Lithuania

The Lithuanian Association of Philosophy Teachers (LPTA) was founded on January 7, 1995. LPTA promotes philosophy teaching in secondary schools, gymnasiums and institutions of higher education. LPTA popularizes the experience of philosophy teaching acquired in Lithuania and abroad. It also aims to implement further new methods of philosophy teaching, to accumulate innovative ideas and assists in writing and evaluation textbooks and other teaching – related material.

The Ministry of Education, Science and Sports has presented a model for planned change in secondary education (28/04/2021), which also includes the optional subject of Philosophy[9]. The handbooks related to the topic of P4C are available online[10].

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[9] https://site-113075.mozfiles.com/files/113075/BU-pokyciai-3__1_.pdf

[10] http://www.filosofijamokykloje.lt/vadoveliai/

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8. Materials used for the implementation of P4C per partner country

In this chapter modules, articles, best practices, projects, novels and books, the Internet, media, materials and other available resources per country for P4C are provided. A complete list of books and materials can be found in the Appendices at the end of this Guide.

Image 6. Photo by Pixabay

8.1 Overview of the P4C materials available in France

According to Michel Tozzi, there are four main branches of P4C that reflect the different approaches taken by their champions.

First there is the "traditional" Lipmanian method as implemented in Caen (Marc Bailleul) and Clermont-Ferrand (Emmanuelle Auriac) training centres (1998). Because of the initial difficulties in finding Lipman's books in France it was based on the reading of a chapter of a novel followed by questions, the choice of one of them, and the organisation by the teacher of a debate based on the chosen question. It is also to be said that Lipman's novels had not a great reception among French children. Therefore, this required the creation of ad hoc material in French.

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Secondly, the "democratic-philosophical" branch is a direct derivation of Lipman's methodology and has in Michel Tozzi his champion. The main difference relies in a very structured democratic system that allocates specific roles to children as inspired by the pedagogist Célestin Freinet in the Twenties of the last century. It is also characterised by the definition of intellectual requirements with a philosophical aim such as *problematization*, *conceptualisation* and *argumentation*. This method is based on literature and on the fact that narratives are more suitable to vehiculate concepts rather than philosophical texts, and is implemented in two ways,

1) coupling the "*interpretation debate*" on children's literature samples with a "*discussion with a philosophical aim*" (discussion à visée philosophique, DVP, in French) as inherent part of civic education and of education to democracy, that need the organisation of "*argued debates*" in class;

2) by integrating DVP with the history of philosophy.

Third, the methodology applied by Oscar Brénifier (the founder, with Isabelle Millon, of the Institut de Pratiques Philosophiques – Institute of philosophical practice) aims to train practical philosophers and organize philosophy workshops in various places (schools, media centres, old people's homes, prisons, social centres, firms, etc.) and is claimed to be based on Socratic maieutic (Anne Lalanne, applied this kind of approach already in the late '90s). Therefore, a strong guidance of the group is needed in order to develop progressive and logical reflection, triggered by questions, reformulations and objections. The teacher is called to pose strong intellectual demands that stimulate the child to propose an idea in response to a question. The other children participating in the session have to rephrase the idea to validate their comprehension according to the original formulation. This process carries on until a common understanding is eventually reached. The next step is given by asking about any disagreement on the idea, and new rounds of reformulation of the objections starts to reach a common understanding on the reasons of the disagreement. The

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process carries on about the response to the objections. It is very rigorous and can be easily tracked and recorded.

Finally, Jacques Lévine, a developmental psychologist and psychoanalyst, developed a procedure of implementing P4C in maternal school (3-4 years old) up to the end of secondary school (15-16 years old) according to which when the child shares her ideas and reflections within a group of peers, she acknowledges her subjectivity as a thinking being, and grants herself the legitimization of addressing major problems of the human condition, and develops, at the same time, an inner language and a vision of the world.

Following this stream of thought that refers to Lévine and to his concept of thinking experience ("cogito" as formulated by René Descartes), Agnès Pautard, defines the "preliminaries to thought" as conditions for the child to enter into humanity within a group of "cogitans" peers, that is, of "little thinkers" (*petits penseurs*). It is in the interaction among peers that the child's thought develops itself by acknowledging its autonomy as well as the existence, autonomy and legitimacy of peers' thoughts. Children become aware of being themselves *speaking-thinking beings*.

This represents a major difference with respect to the "traditional" Lipmanian perspective of applying P4C as learning to philosophise through critical thinking (reasoning, debating) since it changes the perspective and focuses on the development of the child's personality as a thinking subject, capable of reasoning upon fundamental questions. Because of this different approach, Lévine's methodology and thought could be considered as antecedent to Lipman's one. This is particularly important to give confidence to children whose self-esteem is undermined by failure at school.

Moreover, beyond the main streams of application of P4C in France and in the Francophone countries that follow the philosophical, the democratic and the psychoanalytic dimensions mentioned above, other declinations address the

articulation of philosophy and care for children in psychological distress or the prevention or reduction of violence through these practices.

From a practical point of view, the different approaches mentioned above bring four main ways of implementing P4C:

1) The democratic discussion.

2) The group workshops.

3) The philosophic workshop (*atelier philo*).

4) The philosophic snack breaks (*goûters philo*).

The *democratic discussion*, whose champions are Alain Dlesol and Michel Tozzi, is based on self-regulation of a group of children in a debate. Children are called to play four roles that can be covered by several children at the same time and that should be gradually introduced by the teacher:

a) the *chairperson*, has to supervise the democratic distribution of the floor among the children participating in the debate as well as the respect the debate rules (respectful listening to each other, no interruptions, no comments or reactions); the chairperson does not intervene in the matter of the debate.

b) the *moderator* has the delicate task of highlighting the issues at stake in the question that has been presented, by showing why it is relevant and has also to stimulate the discussion by asking for clarifications or for replying to a statement or justifying a position, thus having a great impact on the quality of the overall debate;

c) the *reformulator*'s task is pretty peculiar since her responsibility is to keep the debate on the right rails by contributing to the development of the meaning and preventing dispersion of focus; the reformulator is then asked to identify

the links between interventions and with the original question posed; the reformulator is the guardian of meaning of the discussion;

d) finally, the *synthesiser* has the task of recording the development of the debate without intervening in it; in other words, by reading the synthesiser's notes one can reconstitute the full debate posteriori.

In the *group workshops*, as a matter of fact, all the roles described in the democratic discussion are taken by teacher and there is not delegation to the children. Anne Lalanne, who developed this method being inspired by Socratic *maieutic*, asks the teacher to guide the learning to philosophize along three dimensions:

a) the technique of debate,

b) the democratic values (equal rights to speak, respect for other participants, etc.)

c) the intellectual requirements of philosophy (conceptualisation, problematization and argumentation).

The *atelier philo* (philosophic workshops) are following Jacques Lévine's branch of thinking that has been largely influenced by psychoanalysis and according to which it is through the debate of ideas with others that children are led to discover their own thinking and build their identity. Teacher's intervention is minimal

The *goûters philo* (the philosophic snack breaks) are developed as small gatherings of children (10 max) around some food and drinks where they can freely exchange when they like doing it. If there is not an agreed subject to address, the children vote which one they prefer and then debate for about an hour. These experiences originated the publishing of a series of books by Milan Publishing[11] and directed by Michel Puech, professor of philosophy at the Sorbonne, and Brigitte Labbé.

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[11] https://www.editionsmilan.com/livres-jeunesse/collection/les-gouters-philo

8.2 Overview of the P4C materials available in Cyprus

P4C is yet to be introduced in the Cypriot educational system. The Private English School in Larnaca, Med High Junior School seems to be the first school in Cyprus to include P4C as part of the curriculum, by introducing a specific Philosophy subject that has already got an enthusiastic response by both students and their parents (Ioannou, 2020). There are several basic questions that this subject seeks to help students in developing their answers, which require critical thinking and presentation of their logic by using concrete arguments. In this subject, children are encouraged to consider and try to find answers for simple philosophical questions such as "Why should I tell the truth?", "Is it okay to feel scared?", "Is there right and wrong?" (Ioannou, 2020). Through these questions, children are urged to think critically and discuss their ideas in the classroom. Each discussion for a specific topic is initiated by presenting a book, a picture, a game, as well as a cartoon movie and children are asked to present their logic by using arguments, while respecting other people's opinions at the same time (Ioannou, 2020).

More information about Med High Junior School can be found on the school's official website[12]. On this page, the ways in which P4C is applied are described in more detail. However, the materials used for teaching this subject are not mentioned.

Finally, as previously stated, P4C has just started to enter schools in Cyprus and the number of schools where it is applied is very limited. Nevertheless, the rapid growth of the internet has made it possible to keep up reasonably well with the latest developments around the world, regarding the implementation of P4C and has made communication with other educators who are interested in P4C easy (Pritchard, 2018). Therefore, it is only a matter of time until teachers and educators in Cyprus start looking more intensively into the P4C methodology, and for schools to start applying it into their curriculum.

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[12] https://medhigh.com/philosophy-junior-school/

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8.3 Overview of the P4C materials available in Greece

There are several elements of the implementation of P4C in Greece:

1) In the design of the new curriculum initially of the Greek public schools, there is a lot of data, which coalesces with the principle and methodology of P4C. The basic orientation for example, is:

a) to support students to acquire skills of reflective human beings who learn how to learn, how to investigate and how to become creative and efficient,

b) to acquire self-esteem, empathy and resilience so that they can communicate with others,

c) to acquire an awareness of responsibilities and be prepared to become active citizens.

Also, they take care to connect the modules with the life of the students, the local and wider society incorporating elements of the modern everyday life, so that they cultivate acceptance and understanding through collegiality, which is one of the elements of the community of enquiry. The new curricula assure that the identities, needs and attitudes of the students are recognized and utilised. Collaborative action of the students is also promoted in groups of explorative learning of solving a problem and reflection is encouraged aiming at the future but also based on the existing intertemporal values.

2) In the course "skill labs", elements of the Philosophy for Children can be found. Their core principle is the development of students' basic skills aiming at their edification as free and responsible citizens through cooperative, creative and critically reflective teaching methodologies with reinforcement of skills of mediation and responsibility. Issues like nutrition, emotional health, human rights, ecology, and profession are approached in an explorative manner with the phrasing of hypotheses, and questions so that the appropriate conclusions are inferred.

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In addition, a Greek literary tool that could contribute to the implementation of the method of Lipman's P4C could be Aesop's tales. Aesop was a fabulist in Ancient Greece who lived during the 6 century BC. His narratives are known for the beautiful allegorical stories and for the symbolic and teaching messages for both children and older people conveyed. Children love myths and get important moral messages from these myths. They identify with the imaginary heroes of Aesop who give lessons for every aspect of life with the way they think, act, and communicate with others. Every narrative includes an autonomous incident, whereas the animals he uses show the emotions of humans (Avgerinakou, 2020). Another important element is that Aesop's fables can adapt easily to every age and all subjects. Additionally, they challenge the creative spirit of children and teach children to appreciate right and avoid wrong.

8.4 Overview of the P4C materials available in Lithuania

Leonarda Jekentaitė, a Lithuanian philosopher and pioneer of children's philosophy in Lithuania, collaborated with researchers of American Philosophy for Children, and translated the textbook Liza: Fundamentals of Civil Society: Textbook-Novel into Lithuanian.

Rasa Aškinytė, following the methodology of Philosophy for Children, prepared a teacher's book and assignments for beginners "Philosophy for Children" (2003).

Degėsys translated Lipman's and Sharp's textbook "Markas: Fundamentals of Civil Society: A Textbook-Novel" into Lithuanian, which is intended for teachers and is an integral part of the public research program "Markas". "The book is dedicated to the lessons of civic education, ethics and philosophy. It provides detailed practical systematics and theoretical overview of dialogues, disputes, methods of analysis, questions and situational test-games. The activities described in the book encourage students to become actively involved in work, encourage them to have and defend

their opinions and recognize this right for others, teach them to think independently and allow them to creatively develop and renew society" (Degėsys, 1999).

Multimodal literacy is increasingly being developed at school, based on different media, combining them to teach philosophy and critical thinking (Kress and Jewitt, 2003). In this way, education is transferred from a purely oral text and books to various other texts (verbal, non-verbal (visual, audio, tactile, font)).

The methodology of multimodal education in developing critical and creative thinking is applied in Rasa Aškinytė's textbook and in the teacher's book Philosophy for Children. Each topic begins with a suggestion to discuss and reflect on an episode in the life of the protagonist, Kostas. For example, the linguistic logical conjunction "*if*" could be approached discussing Kostas's birthday.

 "Kostas turns six and he experiments with his thoughts: "What if it were". Kostas thinks of paradoxes that question the possibilities of reality. "Kostas says, 'If children didn't celebrate birthdays, they wouldn't grow up.' If children did not eat candy, candy would eat children. If children did not dream, elephants would dream their dreams. If the children did not think, they would lose their heads. If children could fly, storks would not have to bring them. If the houses were round, mothers would not be able to put their children in a corner." Kostas says, "Nice word *if*. I want my name to be *If*. I'm not Kostas. I am *If*. Then IF comes out of under the bed and says, "I am IF." And you are Kostas. "The end of the story seems to bring the reader back to reality, but the talking conjunction continues the game of paradoxical thinking.

Aškinytė further expands the boundaries of imaginative education opened by a literary text - she enables children not to discuss this literary text orally, but to visualize it by drawing characters. In separate boxes, the author gives instructions such as: "Draw Kostas here," "Draw If here," "Draw a historical event here." The fourth assignment encourages further reasoning, for example, "Write what you drew here" which suggests that the person who is drawing the pictures will invent the object that they are drawing, and name it once it is finished. The next task – "Draw a natural

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phenomenon here" – does not follow up directly from the discussion of the episode and creates an alternative branching scenario. The following suggestion does not correlate with the main story: "Draw what would happen if the water in the sea turned into jam." This further develops the possibilities of visualizing paradoxical thinking.

Teachers are also encouraged to get involved in the game and hang their drawings next to the children's drawings. The teacher's book states that this "exercise helps develop abstract thinking and children's imaginations. In addition, this exercise develops tolerance for the unknown – the child must get rid of fear and draw an IF character in the story, i.e, something they have not only seen, but which does not really exist at all. And it's much harder than drawing things that do exist…". Next, it is suggested to compare the drawings, and each student is asked to argue why they drew this particular drawing". If the child answers, 'I don't know,' 'Looks like this,' 'I want to draw them,' and so on, help them come up with an answer." You can also ask other children to help a friend, learning to cooperate" (Baranova, Duobliene, 2020).

The series of philosophical books *Les Petits Platons* for children aged 9–14, which was published in 2009 by Ean Paul Mongin, Master of Philosophy at Sorbonne University, also contribute to multimodal education. The uniqueness of these books is the harmony of text and image. The creative and engaging text always accompanies impressive, original illustrations that become carriers of meaning. Children are introduced to philosophy not so much through so-called philosophical questions or problems as through philosophers as personalities, characters, and real and imaginary narratives that combine their own and "philosophical views."

Book narratives are created from the already discussed "what if'' perspective, using specific philosophers and their ideas. Socrates runs through the streets of Athens and asks questions to those he encounters, Freud discovers psychoanalysis by talking to a fish, a cockroach named Martin, driven by the anxiety of death enters the

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body of Heidegger and understands what it's like being there, Descartes penetrates his soul". "Even if I say that I am thinking in error, it is true that I am thinking." And the children really like this story – such an angry deceiver is a rather forgiving character, intriguing, irritating the imagination. During the lesson, the essence of this statement can be practically revealed: tell the children to close their eyes, listen only to the teacher's voice and encourage them to doubt everything, and then encourage them to think, "I do not exist". Does it work? No, because you think about it. Therefore, children can understand this concept so well. Moreover, the story concludes with the proof of God's presence. When children realize that they can prove and repeat the proof of God's presence to themselves, it is a very strong experience" (Peluritis, 2018).

The young philosopher Daina Habdankaitė translated the books from French into Lithuanian. She suggests giving more confidence to children and young people and associates the paradoxical twists and turns of the book with not so much transgression as multi-layeredness: "Martin Haideger's Cockroach has at least four semantic layers. The first is the adventure of a cockroach tormented by the meaning of life. The second is a reconstruction of Martin Heidegger's philosophical questions and ideas. The third is an allusion to Heidegger's historical residence, i.e. to Nazi Germany and the complex relationship of the philosopher with the Third Reich. Who would have thought that brown ants exploiting red ants could be such a capacious and subtle hint at the destruction of concentration camps? Finally, the fourth layer of meaning is allusions to poets whose work was influenced by Heidegger's thinking and who inspired the philosopher himself. It is a fun exercise to trace which book's worm is Renė Char and which is Friedrich Hölderlin" (Garškaitė, 2018).

However, the teaching of philosophy and the development of creative thinking should take into account the cultural context of the country. Jurga Ivanauskaite's book for children *Magical Cranberry* develops creative thinking – the heroes of the book find themselves in imaginary situations that transcend reality.

Multimodal educational methodologies are proposed by teacher and researcher Mary Roche in *Developing Children's Critical Thinking through Picturebooks* (2015) using the methodology *Critical Thinking and Book Talk* (*CT&BT*).

Illustrated books with no or almost no text are suitable for developing critical and creative thinking, so students create the story of the book themselves. This method stimulates imagination and spatial thinking.

Lithuanian researchers and teachers are also participating in the HORIZON 2020 project of the European Science and Innovation Program "Dialogue and Reasoning in Developing Cultural Literacy in Schools" (2020), discussing selected artefacts in classrooms (picture books, short films without dialogues). Pupils from the countries involved in the project work together to find arguments to support their ideas, learning to argue and discuss. The Lithuanian book *What Scissors Made* (created in 1961, transferred in 2018) and the Lithuanian animated film by Ilja Bereznickas *Boomerang* (2015) were selected for discussion. The latest wordless book in Lithuania is *(Not)Alone* (2019) by Ieva Babilaitė. The genre discussed in Lithuania is still a novelty; therefore, such an approach is rarely applied in schools. A method that combines image and text is more widely used.

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9. The benefits of P4C

P4C fills a cultural gap that is given by the fact that philosophy is not formally addressed at school if not at a very late stage, at the end of secondary school. Despite it being based on the voluntary and enthusiastic work of individual researchers, and since it is not formally structured in National education systems, P4C allows to provide a variety of approaches that enrich the landscape of practical implementations as well as of the theoretical reflections, by contributing to a better reception and diffusion in the wider public.

According to a study that was carried out by Durham University, which explored the possible social, emotional and behavioural impacts of P4C showed that P4C could improve children's progress in maths and reading comprehension, especially for more disadvantaged students (Siddiqui et al., 2015). The study also addressed whether P4C could have an impact on non-cognitive outcomes, such as the students' relationships with school, teachers and their peers, their confidence, well-being and self-esteem, to help students raise their voice and learn how to engage in the classroom with opinions that are different from their own and finally, the teachers' attitudes towards students' learning.

Since children are the leaders of the future, it is important to teach them values and how to be respectful of others, and most importantly how to be reasonable. By implementing P4C in school curriculums, children will learn to think before they speak and provide concrete arguments for what they say (Philosophy4Children[13]). Philosophical discussion in the classroom allows not only the expression of questions, hypotheses and arguments but also, the synthesis of new ideas and the improvement of the school environment. Children will also learn to value their views and the views of others and respect different opinions, while being able to negotiate and reach to conclusions. Consequently, they become able to not take things

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[13] Philosophy4Children: http://www.philosophy4children.co.uk/home/p4c/

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personally, when a person disagrees with them for instance, but they will be more accepting to the fact that different people have different opinions, appreciating their classmates' views and considering them as suitable partners for conversation (Wartenberg, 2009). This also leads to the improvement of communication skills and ability to work with others.

Velez & Cano (2008) emphasize the importance of the teacher's role in the classroom, particularly their vocal expressiveness, eye contact, and references without making distinctions. This relates to student motives for perceptual knowledge and emotional learning, as well as increased willingness to participate in the discussions in the classroom (Velez and Cano, 2008). As a result, children will learn to not be fearful to express themselves, but rather feel encouraged to do so, which will enable them to develop into mature and respectful adults in the future.

In addition, the implementation of P4C will enrich children with lots of ideas for creative writing, they will learn how to inquire in all areas of the curriculum, and it will positively affect their personal skills, while enabling them to become independent individuals (Philosophy4Children). Finally, P4C can contribute in the development of skills necessary for positions of responsibility, as well as children's listening and reasoning skills.

Finally, Philosophy for children builds on the students' own curiosity about ideas that are vitally important to them and develops their critical thinking skills by enabling them to think about and discuss common, central and contestable concepts that underpin both our experience of human life and all academic disciplines. Examples of such concepts are truth, reality, knowledge, evidence, freedom, justice, goodness, rights, mind, identity, love, friendship, rules, responsibility, action, logic, language, fairness, reason, existence, possibility, beauty, meaning, self, time, God, infinity, human nature, thought. P4C therefore engages children in the search for meaning and enriches and extends their understanding.

10. The relation of P4C to *Critical* and *Caring thinking*

Critical and caring thinking are part of the "4C's of Philosophy for Children", which also includes creative and collaborative thinking.

In order to understand how P4C can contribute to the development of critical and caring thinking, as well as democratic skills, empathy and intercultural dialogue, we first need to define what is meant by critical and caring thinking.

Critical thinking is a complex term, which has been characterized by Robert Ennis as a "reasonable reflective thinking that is focused on deciding what to believe or do" (Ennis, 1987; Pritchard, 2018). Critical thinking is understood to be purposeful, self-regulatory judgments that lead to the interpretation, analysis, evaluation, and inference, as well as the explanation of the evidential, conceptual, methodological, criteriological or contextual considerations that judgement is based on (Facione, 1989; Pritchard, 2018). According to Lipman, critical thinking is characterized by thinking that facilitates judgement because it relies on criteria; it is self-correcting and is sensitive to context (Lipman, 1991). Facione (1989) defines the ideal critical thinking as "being habitually inquisitive, well-informed, trustful of reason, open minded, flexible, fair minded in evaluation, honest in facing personal biases, prudent in making judgements, willing to reconsider, clear about issues, orderly in complex matters, diligent in seeking relevant information, reasonable in the selection of criteria, focused on inquiry and persistent in seeking results which are as precise as the subject and the circumstances of inquiry permit" (Facione, 1989; Pritchard, 2018).
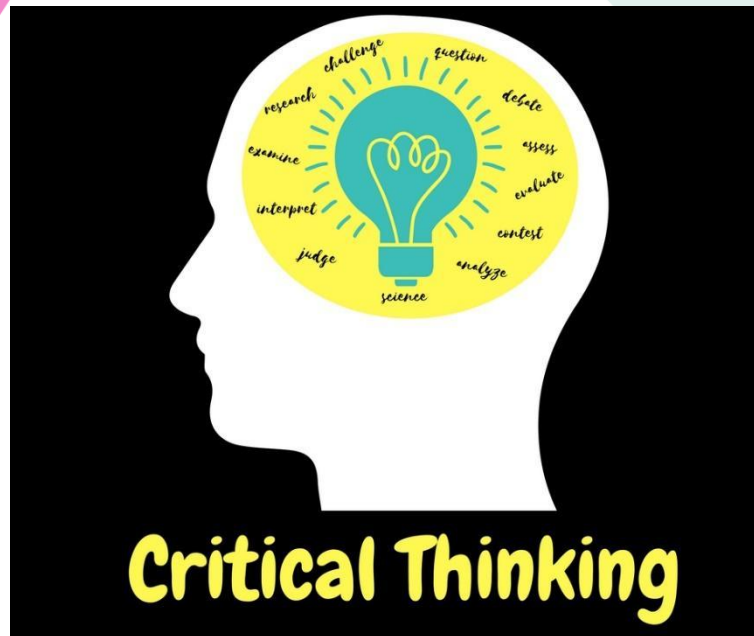
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Image 7. Critical thinking visualisation by Helen Lee Bouygues, Source: Flickr

Critical thinking might be encouraged if interactions with other individuals occur, as it allows to develop their own personal subjectivity in relation with the awareness and the acknowledgement of others' individualities and thoughts, as expressed by Jacques Lévine (Lévine et al., 2008).

Critical and creative thinking can be done individually, without the need for collaboration with other people. There can be exchanges of ideas and opinions; however, each person is entitled to their own creative and critical thinking.

Critical and creative thinking through logical educational methods (analogy, definition development, assumption reconstruction, criterion setting, argumentation and counter-argumentation etc.) provides an opportunity to examine socio-political issues, theories, political and legal systems, the main state institution structure and functions. Embracing democratic societies and states, human and civil liberties, rights and responsibilities, otherwise analyzing 'as is' and 'as it should be', at the same time the educational system should look for opportunities to emphasize the problems by asking the alternative question of "how it can be". Reconstruction of thinking allows respecting the opinion of others and recognizing the right to have different opinions. Influencing another person is only possible through persuasion

and theoretical argumentation, theoretical dispute, dispute, in no way coercive, deceptive or manipulative (Baranova, 2020, 30–31).

Caring thinking seems to be instinctively collaborative, as it requires understanding and respecting other people's opinions. It encompasses an empathic involvement of the individual towards other subjects; therefore, it is an intrinsically dialogic process and mindset.

Matthew Lipman has indicated the importance of fostering **critical, creative and caring thinking in children** if one is to prepare them to make better judgments and live qualitatively better lives. Caring thinking is appreciative, active, normative, affective and empathetic thinking. To think caringly means to think ethically, effectively, normatively, appreciatively and to actively participate in society with a concern for the common good. In a real sense what we care about is to manifest in how we perform, participate, build, contribute and how we relate to others. It is thinking that reveals our ideals as well as what we think is valuable, what we are willing to fight and suffer for (Sharp, 2014).

11. The value of implementing P4C in the classrooms for children within the age range of 10-14 years old

P4C encourages children of this age range to think for themselves, while thinking with others at the same time (Pritchard, 2018). This is a significant age range since children are not too young to be introduced to philosophical questions, but not too old to develop the skills that P4C entails. Moreover, as they begin to leave childhood and enter puberty, they become more aware of the world surrounding them, they start questioning everything and they are more prone to making philosophical assumptions.

Image 8 by jcomp, Source: Freepik

According to the theory of Lipman, the community of inquiry is based on the cooperation, the interaction and the participation of all students even the most hesitant and most timid ones and promotes, through dialogue, the concern, the critical and analytical thought as well as the development of problem-solving skills.

Students begin based on doubt and search for causes behind every situation. Therefore, from uncritical accumulation and memorization of knowledge, students shift to the process of producing knowledge themselves. This offers students and, mostly teenage students, a new possibility in their overall education and the acquisition of the identity of a democratic citizen in the sense of the thinking being

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who can cooperate to listen, suggest, question with arguments and responsibility of their actions.

Nowadays, students experience many different challenges: information technology, change of communication and sociability, addictions, inequalities, racism, economic and environmental crisis, crisis of values. All these issues need to be understood and explained, something that can be achieved by the students themselves through philosophy adapted to the educational purposes. Reconciliation of the philosophical word with an inexperienced teenage soul can be achieved by a teacher who leads students to the answers, based on the students' imagination and their tendency to wonder. This process needs to begin from a specific problem, which should be formulated in the form of a question or integrated in an educational scenario or short story in order to encourage argumentation.

Children try to answer philosophical questions based on a video, a photo or a story provided by their supportive teacher. This helps the children to develop their creativity and imagination, to disagree or agree with logical arguments, to learn to converse, to discuss moral values and enrich their knowledge, while becoming more conscious and active citizens.

Therefore, according to Mathew Lipman, P4C aims "to help children to become more thoughtful, more reflective, considerate and reasonable individuals". P4C is a learning and teaching approach that empowers children to develop critical thinking, collaboration, and empathy.

12. The three types of questions in P4C: factual, psychological, and philosophical questions

In the duration of their school lives, students learn that their job is to give the right answers to the questions posed by someone else. Their answers are those that are evaluated in exams that determine their performance, which in its turn, eventually characterizes their position in the school environment. Contrary to these, the principles of P4C methodology are based on asking questions. The questions may be addressed to oneself, members of the community, teachers, the world etc. Not all questions can be answered, not even by adults. The questions are supposed to provoke thinking and searching for answers.

In many countries around the world, teaching philosophy at an early age has improved learning outcomes, made students more resistant to ideological influences, and eventually helped them in becoming better people (Anderson, 2016).

The insights provided in this chapter are based on the theoretical assumptions by J. Baranova and L. Duoblienė in their study titled "Philosophy for children and multimodal education". The questions in P4C can be divided into *factual, psychological* and *philosophical*.

Factual questions are closed-ended, always indicating an alternative answer to the facts of reality: yes or no. They can be based on the children's personal experiences. For example, a simple answer of yes or no to the question "Do you know where the school is?" A person who knows will answer, "Yes." Factual questions can serve as the introduction to the psychological and philosophical questions that can follow. After establishing some facts, they can move on to trying to find answers to more complicated questions, which can be either psychological or philosophical in nature. These types of questions require deeper thinking, and this is where the 4Cs of P4C can be applied in more depth – critical, creative, caring, and collaborative thinking.

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Philosophical questions differ from the factual questions in the sense that philosophical questions are open, they focus on logic and don't provide a clear answer but lead to alternative thinking about the implied reality rather than facts, as well as the conditions of possibility. A philosophical question is formulated in a conditional sentence with the word *if*, which implies a counterfactual presupposition, suggesting that the information is incorrect at the time of utterance or even contradicts the facts. Therefore, the philosophical question requires imagination and critical thinking, cultivating abstract thinking. For example, we ask, "What if the world dropped out of school one day?" This question is indirectly related to abstract perceptions, such as "Why do you think children go to school?"

Psychological questions are open and related to human well-being and focus on sentiment. Psychological questions make them think what they feel about certain things while considering what other people might feel. For example, "How do you feel about going to school?"

It is expedient to start with the factual question, then move on to the psychological one, and finally to the philosophical one, and thus gradually raise the level of abstraction.

For example, the topic of conversation is fear.

Factual questions: "Have you met a person who is afraid?", "Who is that person?" *Psychological questions*: "How does a person who is afraid feel?", "Have you ever been afraid?".

Philosophical questions: "How do you understand that person is afraid?", "Why do we have fear?", "A person would not be afraid if …".

P4C explores these three types of questions in an attempt to cover as many aspects as possible, but also to teach children how to seek answers for any type of question that requires critical thinking.

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In all three types of questions children are welcomed to provide their insights on the questions presented to them and discuss them with their peers, in a collaborative manner. Therefore, the combination of all three of these questions, could show us how P4C benefits children and has a positive impact on children's cognitive abilities, as indicated in the study by Colom et al. (2014).
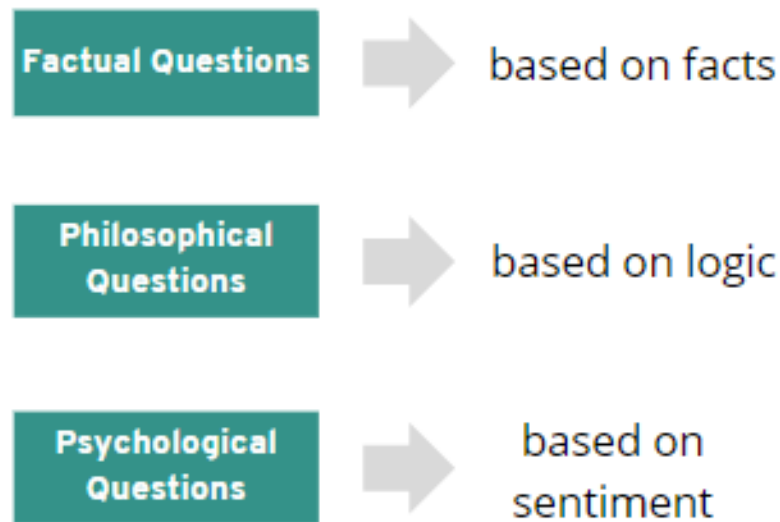
Factual Questions	➡ based on facts
Philosophical Questions	➡ based on logic
Psychological Questions	➡ based on sentiment

Image 9. The three types of questions in P4C by Author via Canva

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13. The significance of P4C for the construction of children's self-identity and behaviour

P4C plays a crucial role in the development of children's self-identity and behaviour, as well as cognitive abilities, as mentioned in previous sections. It also seems to have a positive impact on children's non-cognitive traits as well, however, research on this matter is still lacking (Colom et al. 2014).

P4C, especially for children between the ages of 10–14, can help alter the way they view things and to learn to see the world around them from different points of view. They will also learn how to ask themselves philosophical questions, such as what could be considered ethical and what not, which could have a positive impact on their behaviour and overall development as individuals.

Image 10. Source: Canva.com

Jacques Lévine has contributed to this topic by highlighting how important it is for the child to have the opportunity to express their own ideas and exchange them with peers, by listening both to themselves and their peers at the same time. This kind of interaction with others and with the self is essential to self-development as a human being.

As far as self-identity is concerned, philosophical questions such as "What makes you you?" or "Why do I feel angry or scared?", will contribute to the development of their

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self-identity as it makes them try to come up with possible answers, resulting in the discovery of themselves.

Children are taught how to create their own philosophical questions. They then choose one question that is the focus of a philosophical enquiry, or dialogue. For example, the question might be "Is it ever ok to steal?". The teacher, as a facilitator, supports the children in their thinking, reasoning and questioning, as well as the way the children speak and listen to each other in the dialogue. After the enquiry the children and facilitator reflect on the quality of the thinking, reasoning and participation, and suggest how they could improve, either as individuals or as a group i.e. a community.

Research on P4C[14] provided evidence that this pedagogical approach increases thinking and listening skills, as well as communication skills, self-esteem and confidence, behaviour, and engagement in learning across various subject areas.

Using P4C as an educational methodology and the transformation of traditional classrooms into communities of philosophical inquiry can contribute to the overall moral growth of children, enabling them to achieve full life, thus becoming good people (Moriyon et al. 2020).

It is also important to note, that the formation and the development of the personal perception of individuals relating to their own self is a complex process, which comes from self-observation, desires, and goals and from the way considered from others. The factors related to the formation of identity can be the individual's characteristics, and also depend on the community – society, on the rules and the communication of the team in which the individual belongs to. The individual's perception is based in this case on the basic goals that the team sets, the roles, and the responsibilities inside the team.

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[14] https://www.janeyates.net/45254291

The means and mediation during the interaction of the team, the experience of the team during the interaction also play a crucial role. With P4C, children are encouraged to cultivate the effort for mutual understanding and logical control of the language they use. They learn to understand the value of subjectivity, argumentation, and diversity, respect for the other and for the self. P4C's methodology can offer therapeutic benefits for the behaviour of children, since it encourages them to think, which, according to the stoics thought, is therapy. This opportunity that the students get to coexist in the team, to cooperate and find their own answers, will lead them to the notion of reconciliation with the self and society, to learn to contemplate on what it is to be human.

As we can see from the above P4C builds higher order thinking, questioning, speaking, and listening skills and supports the development of children's thinking skills, concentrating on the philosophical thinking – Caring, Creative, Critical, and Collaborative. P4C helps to nurture children socially, to improve their learning across the curriculum and to develop the confidence to voice opinions, whilst respecting others' views.

14. The 12 chosen philosophers and the four branches of philosophy

The following chapter elaborates on the four thematic areas of philosophy that have been chosen for this project providing a brief biography and description of each philosopher's beliefs and works on their corresponding area. The majority of the philosophers chosen have worked in more than one branch of philosophy, however, the project's partnership has decided upon the most appropriate for this age group after thorough research.

Image 11. "The Death of Socrates" (1787) painting by Jacques Louis David. Image by Gordon Johnson from Pixabay

The philosophical knowledge is developed around 4 main branches including:

1. **Metaphysics** investigates the nature of reality revolving around questions such as, "What is real?", "What are numbers?", "What is the world?". The word 'Metaphysics' derives from the Greek words "meta" which means after and "physics". The word was used for the first time by an ancient editor of Aristotle's works who used it for the books listed after those on physics (Williamson, 2020). The physics books discussed things that change, whereas metaphysics books discussed things that remain unchanged (Williamson, 2020).

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Today, however, Metaphysics studies, in a general way, what there is and how it is (Williamson, 2020). It can be briefly described as the study of the nature of reality. Philosophers in Metaphysics attempt to explain all the phenomena that constitute reality, including objects, time, space, quantity, quality, causation etc (Hubbard, 2020). Its primary concern is to answer the question "What is there?" and studies the ways in which anything that can be said or thought to be (Inwagen and Sullivan, 2014). We could say that the most general principal of Metaphysics is "to be is to be something, nothing just exists". This implies that each entity/ item/ thing has at least one feature, quality, or property (Inwagen and Sullivan, 2014). Metaphysics, therefore, helps us get to know the nature of the reality we inhabit (Hubbard, 2020).

This branch is represented by **Plato, René Descartes, and Baruch de Spinoza**.
Plato's work in Metaphysics could easily serve as a great introduction of children to philosophy, as he formulated a wide range of metaphysical questions that could be discussed and analysed within the targeted age group and enable them to question the nature of the reality they live in, as well as what may exist beyond that reality.
René Descartes is a major figure in Metaphysics. It wouldn't be possible to immerse into this branch of philosophy without talking about René Descartes, whose work in this area, and especially through his mind-body dualism, has served as a point of reference for many modern philosophers.
Baruch de Spinoza's metaphysics has also greatly influenced many contemporary metaphysical theorists, especially his views on religion. Spinoza himself was influenced by Descartes and their theories could be introduced together as two different approaches to the same problem, which can help children see things through different points of view.

2. **Epistemology** deals with knowledge and related theories Questions like "How do we know the things we know? Are our feelings reliable?" pertain to this domain of

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philosophical investigation. The authors that fall into this category are **David Hume** grouped with **John Locke, Immanuel Kant** and **Edith Stein.**

David Hume and John Locke were grouped together in Epistemology because they represent a dialogue, involving the thought of different nature of philosophy. Locke was an empiricist, meaning that he believed that everything is gained through reflections and experiences, and he was strongly against innate ideas. Hume was also an empiricist**,** however, he believed in principles, such as causality. Therefore, they could be analysed as two empiricists with a different approach to epistemology. Hume and Locke have an interesting approach to many philosophical issues and their biographies seem to have many interesting aspects, for example, the life of Locke was marked by some exciting moments, such as: fleeing to the Netherlands under suspicion of treason, returning after the glorious revolution and meeting Newton. Hume's empiricism during the Enlightenment period and Locke's work on forms and methods of knowledge was hugely important and afterword's really only came to be re-worked or responded to by later thinkers.

Immanuel Kant. Even though Kant might be considered too complex and difficult to interpret for the age group 10–14 years old, he is undeniably a remarkable philosopher, especially in Epistemology. Kantian epistemology is quite broad and takes into consideration a priori knowledge. Nevertheless, recently scholars pay more attention to the aspects of Kant's epistemology that reflect the wide range of epistemic attitudes: belief, assent, opinion, knowledge by testimony, the topics which could be useful for our target age group.

Edith Stein is one of the two selected female philosophers, whose biography and a compelling story are interesting and appropriate for the age group of 10–14 years old. Edith Stein is included under Epistemology as her works represent phenomenology of empathy – how we know Others. Children will get to explore the topic of empathy.

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3. **Ethics** discusses values with questions such as "How can we find happiness?" "Is it ok to be selfish?". This branch is represented by **Jeremy Bentham** grouped with **John Stuart Mill, Immanuel Kant** and **Philippa Foot.**

Jeremy Bentham is considered to be the founder of utilitarianism and the philosopher who defined happiness as the attainment of pleasure and the absence of pain. **John Stuart Mill** was the continuator of utilitarianism and who extended the greatest-happiness principle by also categorising levels of pleasure.

Immanuel Kant has been selected to represent Ethics as well as Epistemology. Even though it might be challenging to address both branches with the same philosopher, Kantian ethics which revolve around the notion of "categorical imperative" have played an essential role in how we perceive morality.

Philippa Foot was a pioneer in writing about challenges in practical ethics, including euthanasia and abortion. She is considered to be one of the founders of contemporary virtue ethics. Foot rejects consequentialist value theories, such as utilitarianism, for reasons that are only made clear in later publications. Her philosophy could contribute to prompting questions and trying to find answers in modern day ethical matters.

4. **Aesthetics** is the philosophical study of beauty and taste, often associated with the philosophy of art (Scuton & Munro, 2020). Aesthetics "does not only deal with the nature and value of the arts but also with those responses to natural objects that find expression in the language of the beautiful and the ugly" (Scuton & Munro, 2020). It raises questions like: "What is beauty? What is nature and the function of art? What is aesthetic appreciation and judgement? What is subjectivity?" The most significant works by **Friedrich Nietzsche**, **Arthur Danto** and **Theodor Adorno** will be introduced along with some interesting facts from their biographies.

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Friedrich Nietzsche is one of the most prominent figures in aesthetic philosophy, considering that art had a great value in his works. Even though his views could be considered philosophically pessimistic, his ideas on how to escape this reality of pessimism through art could serve as an inspiration. Introducing Nietzsche's philosophy on aesthetics to youngsters 10-14 years old, could trigger their interest in philosophical issues, trying to seek answers through art and become able to see the hidden beauty in even small everyday things.

Theodor Adorno is a contemporary philosopher representing the Frankfurt School, which is close to 'Social Philosophy', that introduces the issues of economics, sociology and politics. Although the Frankfurt School is a difficult subject to engage with, especially for the younger audience, Adorno's philosophy is a good way to show the different approaches that exist in more contemporary philosophy.

Arthur Danto set the limit of what the philosophy of history can achieve. In his work he succeeds in bringing out the marginalized characteristic of human action. Danto sought to approach the philosophy of history in a meaningful way, operating in opposition to the prevailing claims of the time about historical prediction.

The philosophers included are some standard options that the consortium has deemed as extremely appropriate for the introduction of youngsters to philosophy. It is important to address at this point, the great majority of male philosophers in this list. During research to find the most appropriate philosophers for the corresponding branches, the available options for female philosophers were very limited. This huge gender imbalance in academic philosophy is probably due to the fact that women were not usually given the chance to publish their works, especially during the 17th – 19th centuries, and even if they were given the chance to write philosophical works, they faced many difficulties in being published or taken as seriously as a male philosopher. The number of female philosophers began to rise during the 20th century, however most of their works concerned political philosophy which can be a very tricky and difficult subject for children between 10-14 years old. Nevertheless,

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the consortium eventually chose two female philosophers whose theories in Epistemology and Ethics seem to be an excellent way to introduce children to these philosophical branches. A very similar problem has been identified for philosophers from racial and ethnic minorities who are also underrepresented and are unfortunately still mostly absent in philosophical teachings.

14.1 Philosophers representing Metaphysics

14.1.1 Plato (428/427 – 348/347 BC)

i. Biography

Plato is one of the world's best-known and most widely read and studied ancient Greek philosophers (Brickhouse and Smith, n.d.). He was born in Athens in 428 or 427 BC (Brickhouse and Smith, n.d.).

Plato was the student of Socrates and the teacher of Aristotle. Although he was primarily

Image 12. Plato, Marble Portrait, Artist Unknown, Source: Britannica.com

influenced by Socrates and conveyed and expanded on his ideas and techniques, Plato was also influenced by Heraclitus, Parmenides and the Pythagoreans (HISTORY, 2009; Brickhouse and Smith, n.d.). Nevertheless, Socrates' philosophical activity served as the starting point of Plato's philosophy (Meinwald, 2018).

In 387 BC, Plato founded the *Academy* in Athens, often described as the world's first university, where he trained other great and equally influential philosophers, such as Aristotle, who studied there for 20 years (HISTORY, 2009; Brickhouse and Smith, n.d.). Throughout his life, Plato travelled and lived in Cyrene, Italy, Sicily and Egypt, before returning to Athens and founding the *Academy*.
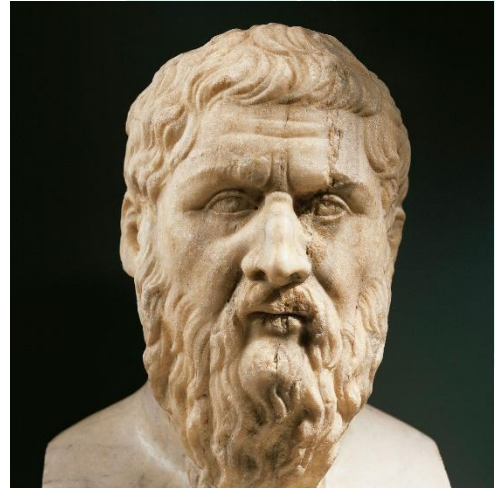
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Image 13. "School of Athens" by Raphael 1509-1511, source: Raymond Yee, Wordpress.org

Plato died in 348 or 347 BC at the age of around 80 years old. According to Diogenes' writings, Plato was buried at the Academy, however, his grave has not been discovered by archaeological investigations yet (Brickhouse and Smith, n.d.).

A little fun fact worth mentioning about Plato, is that his birth name was in fact "Aristocles" after his grandfather (Brickhouse and Smith, n.d.). The name "Plato" apparently started as a nickname (from the Greek word *platos, platys*, meaning "broad") that was given to him by his wrestling teacher either because of his physique, his breadth of style or even the breadth of his forehead (ibid).

ii. Plato and Metaphysics

Plato's philosophy has influenced a great majority of other philosophers, in a variety of branches, including Metaphysics. The heart of Plato's metaphysics can be found

in his famous "Theory of Forms" (Devereux, 2003, p.75). According to this theory, there is a higher reality that goes beyond the world of change which we come to know through the sense of experience (Devereux, 2003, p.75). This higher reality consists of Forms, which are eternal, unchanging entities that can be grasped by the intellect rather than the senses. Thus, whatever reality that our world of experience has, derives from these Forms (ibid). The things that Plato considers "real" are not the things that are permanent and unchanging, but the things that can be known and understood (ibid).

Moreover, Plato's philosophy in Metaphysics is also greatly depicted in his most famous work, the *"Republic"*, which combines ethics, political philosophy, moral psychology, epistemology, and metaphysics into an interconnected and systematic philosophy (Brickhouse and Smith, n.d.). The *"Republic"* is a lengthy dialogue on the nature of justice. Most of Plato's writings are in the form of dialogues, with Socrates being the principal speaker. In the Republic, Plato argues in defence of the just life and its crucial connection to the happy life (Brickhouse and Smith, n.d.). One of the dialogues depicted in the Republic is the well-known "Allegory of the Cave".

The 'Allegory of the cave' is set in the context of education and ultimately, philosophical education (Lodhi, 2017). It represents two things. It firstly represents Plato's account of the nature of reality and his understanding of essence. It is, secondly, a lesson in what philosophy does which is to reveal the true nature of things (Hubbard, 2020).

Image 14. Plato's Allegory of the Cave, by 4edges, Source: Wikipedia.Org

To explain it briefly[15], the allegory begins with some prisoners being tied up in a cave facing a wall. Their necks are tied too, which makes it impossible for them to turn their heads. All they can see is a wall where shadows are casted by objects. These objects are being carried around by some other people in front of a fire, but the prisoners are not aware of that. They have lived in that cave facing the wall their entire lives; thus, this is their world and all they know. The shadows are their reality because this is all they have experienced. That makes them think that they understand the truth surrounding them, learning to predict what the shadows will do. And then, one of the prisoners is set free and immediately realises that what they were seeing their whole lives, were only shadows of true objects. The prisoner realises that their entire reality was only a shadow of the true reality (Lodhi, 2017; Hubbard, 2020).

He then leaves the cave to explore the real world. He is at first blinded by the sun since he lived in the dark his entire life but then sees that the sun illuminates everything, like reason illuminates the true nature of things. After discovering the true world, he goes back to the cave to tell the other prisoners. But after seeing the real world, he has difficulty seeing the shadow world. This causes mockery by the

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[15] A video that perfectly illustrates the allegory of the cave is available at:
https://www.youtube.com/watch?v=UQfRdl3GTw4

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other prisoners who take the freed prisoner as a fool. The freed prisoner questions their world, the shadow world, and that makes them feel threatened by him, but at the same time, they are comfortable in their ignorance, not wishing to be set free (Lodhi, 2017; Hubbard, 2020).

This allegory is filled with symbolism and metaphor, which depicts the way that Plato views reality. The freeing of the prisoner represents the work that philosophy and reason do. The Allegory of the cave, therefore, shows that without practising philosophy, we remain in the dark. The mockery of the other prisoners toward the freed prisoners suggests that our philosophical journey may sometimes lead our thinking to a direction that is no approved by society (Velasquez, n.d.; Lodhi, 2017).

All in all, Plato's Allegory of the cave encompasses his Theory of Forms and could be a great introduction of youngsters to Metaphysics, as through the Theory of Forms, they will get to question the physical world we know and see it through a different point of view. They will get to discuss the topic of 'Being' and existence, as according to the theory, nothing just exists, 'to be, is to be something' (Devereux, 2003, p.75). This will help them develop their reasoning skills, learning to see things differently and accept that there are different ways to see things than the ones they're used to. The illustrative nature of the Allegory of the cave will put children into the position of the 'freed prisoner' who leaves the dark cave and goes on to explore the real world.

14.1.2 René Descartes (1596 – 1650)

i.   Biography

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René Descartes was born on March 31st, 1596, in La Haye, Touraine, France and was a mathematician, scientist and philosopher. He is often credited as being the "Father of Modern Philosophy" and that is because he was the first to abandon Scholastic Aristotelianism by forming the first modern version of the mind-body dualism as well as promoting the development of new science that was grounded in observation and experiment (Watson, 2022; IEP, n.d.).

Image 15. Portrait of René Descartes by Frans Hals, 1648, Source: Wikimedia Commons

Descartes was raised by his maternal grandmother in La Haye and then by his great-uncle in Châtellerault. He was sent to Jesuit College at La Fleche, in 1606, a school where young men were trained for careers in military engineering, the judiciary and government administration (Watson, 2022). In 1616 he took a law degree in Poitiers. After his studies, Descartes travelled across northern and southern Europe during the period 1619-1628.

Descartes died on February 11th, 1650, in Stockholm, Sweden, as a result of pneumonia. In 1667, the Roman Catholic Church put Descartes's works on the *Index Librorum Prohibitorum*, which is Latin for "Index of Prohibited Books", since they considered him a Jesuit and papist, which was another way to say atheist (Watson, 2022).

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ii.   Descartes and Metaphysics

According to Descartes, knowledge must be founded on reason (Tim, 2012). This can be interpreted as in knowledge can only be attained if one is reasonable, which as we have previously seen is one of P4C's main priorities; that is to teach children how to be reasonable.

Through his work titled "Meditations on First Philosophy", Descartes establishes his metaphysical roots and attempts to prove the existence of God and the Immortality of the soul (Watson, 2022).

Image 16. Drawing by René Descartes depicting the function of the pineal gland Source: Wikimedia Commons

He set new epistemic foundations on the basis of intuition expressing the famous phrase *"Cogito, ergo sum"* (I think, therefore I am). This famous reasoning was firstly expressed in his Second Meditation (IEP, n.d.). Based on this reasoning, Descartes developed a theory that the mind and body are distinct and promoted the development of new science grounded in observation and experiment (Watson, 2022; IEP, n.d.). This theory, known as the "mind-body dualism", was firstly formulated in his work 'Principles of philosophy', in which he compiled his physics with his metaphysics (Watson, 2022).

According to his theory, the mind is a mental, immaterial substance while the body is a material, physical substance that is causally affected by the human mind (Watson, 2022). He, therefore, believed that a human being is a union of the mind and body, which are two dissimilar substances that interact in the pineal gland, and therefore believed that bodily actions "are the outcome of a reflex arc that is initiated through external stimuli" (Watson, 2022). For example, the mind wants the arm to be
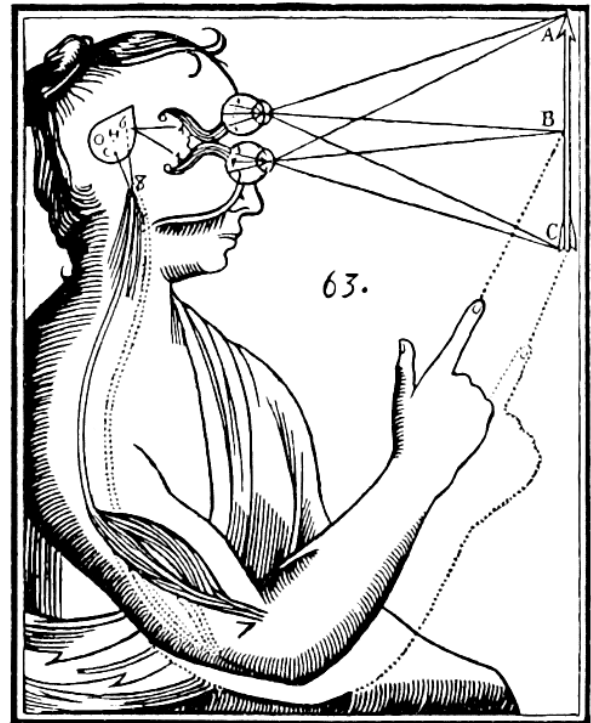
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raised, and that causes it to be raised, but getting hit on the arm by a hammer or touching the fire, causes the mind to feel pain (Britannica, 2018). [16]

Image 17. "Illustration of the pain pathway in René Descartes' Traite de l'homme (Treatise of Man) 1664." Source: Wikimedia Commons

In conclusion, the mind-body problem leads to a series of questions that can trigger children's critical thinking in an attempt to find answers to these questions and even develop theories on their own. For example, through the mind-body problem the question of consciousness occurs that is "What is consciousness and how is it related to the mind and body?" as well as questions of the self: "What is the self? How is it related to the mind and body?" (Robinson, 2020).

Finally, introducing children to this theory will enable them to better understand the theories of other philosophers that came after Descartes, as well as help them to see everything around them differently, as well as try to give answers to existential questions.

14.1.3 Baruch Spinoza (1632 – 1677)

i. Biography

Baruch Spinoza (also known as Bento or Benedictus de Spinoza was a Jewish Dutch philosopher born in Amsterdam on the 24th of November 1632 to a family of wealthy Portuguese Jewish merchants (Deleuze 1988). On the death of his father in 1654,

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[16] Description of Image 6: "The long fiber running from the foot to the cavity in the head is pulled by the heat and releases a fluid that makes the muscles contract".

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Spinoza along with his brother took over the responsibilities of their family business (Deleuze 1988). He later abandoned the family business to learn lens-making and then to become a craftsman specializing in optics while at the same time immersing himself in philosophical studies (Deleuze 1988). In 1656 he was excommunicated from his Portuguese Jewish community in Amsterdam after being issued a herem (the highest form of censure in the Jewish community that entails the total exclusion of a person from the Jewish

Image 18. Portrait of Benedictus de Spinoza, circa 1665, Source: Wikimedia Commons

community), after being accused of "monstrous deeds" and "abominable heresies" (Nadler 2020). However, there is no evidence indicating that Spinoza did indeed commit any of those he was being accused of, or what exactly these allegations constituted, but readers of Spinoza may guess that the source of these accusations comes from his philosophical views on God, religion, Judaeo-Christian values, the soul etc., which diverged from the accepted views of the Talmud Torah congregation at the time.

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Image 19. Excommunicated Spinoza, painting by Samuel Hirszenberg, 1907, Source: Wikimedia Commons

After being excommunicated, Spinoza changed his first name "from the Hebrew Baruch to the Latin Benedictus, both of which mean 'blessed'" (Popkin 2022). In 1661, Spinoza moved from Amsterdam to the suburb of Rijnsburg, Netherlands, following his attempted assassination with a knife while leaving a theatre (Deleuze 1988; Popkin 2022). Spinoza died on February 21st, 1677, at the age of 44 due to lung disease that was probably caused by the inhaling of glass dust from grinding lenses (Popkin, 2022).

ii. Spinoza and Metaphysics

Labelled as an 'atheist' by some authors, Spinoza sought to substitute God or Nature – both of which are identical for Spinoza − for a personal deity (Garrett 1995). As a fierce critic of popular religion, he sought to detach God from superstition and the interpretation of scripture from supernatural revelation. He "criticized popular religion as a grave danger to the peace and stability of the state", while dedicating much of his work on the interpretation of scripture and advocating the complete freedom of religion (Garrett 1995).

As a psychological egoist, he held that individuals are solely driven by their own interest, from which one can infer the implication that human beings for Spinoza are valuable insofar as they have utility for others (ibid). At the same time however, he was a proponent of "human community based on love and friendship" (ibid).

Like many other 17th century philosophers, Spinoza's writing style and methodology can arguably be described as analytical. The description 'analytical' here points to the argumentative style and methodology of Spinoza, where propositions are presented in the form of arguments, broken down to premises and conclusions; his arguments are usually presented in the form of 'proofs' underneath each proposition (see de Spinoza, 2018). This writing style of Spinoza allows young learners who are new to philosophy to be taught some basic concepts in logic and then employ these concepts to logically examine the propositions presented and evaluate them on the basis of their validity, soundness, strength, and cogency. In this way, young students will be exposed to one of the fundamentals of philosophy that is, logical and argumentative thinking. Much of the historical development of philosophy can be seen as the critical reception, interpretation and development of philosophical ideas, concepts, systems, and methods of philosophers by other philosophers, as well as their (mis)understanding of other philosophers and the critical correspondence between them. Therefore, critical thinking and reasoning is an important tool for philosophers, philosophy researchers as well as philosophy students who want to ruminate on and understand the thought of influential philosophers in their historical, social, and political context. As such, logical and argumentative thinking is an important starting point for philosophy beginners which will provide them with tools enabling them to critically evaluate influential ideas and arguments presented by important thinkers.

As it is the case with many, if not most philosophers, it is difficult to place Spinoza under one or two areas of philosophy. For example, although Spinoza's Ethics, Demonstrated in Geometrical Order, centers around ethics, the work begins with Spinoza's metaphysics and moves towards Spinoza's theory of knowledge (epistemology) − which is interrelated

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with his metaphysics, as both his metaphysics and epistemology are interrelated with his ethics. In this work, Spinoza's project was to demonstrate his ethical doctrines as they proceed from metaphysical principles (Garrett 1995). Similarly, his "Tractatus Theologico-Politicus" is a treatise on the relationship between religion and the state, and covers both areas of philosophy of religion and political philosophy, as well as ethics and metaphysics.

One theme appearing in Spinoza's metaphysics is 'explanatory rationalism' (Bennett 1995). By this term, Spinoza wanted to identify logical or absolute necessity with causal necessity (Bennett 1995). Following this reasoning, that which connects premises to their conclusions in valid arguments pertains to what is necessary as much as the connection between an effect and its cause pertains to what is necessary.

Another theme in Spinoza's metaphysics and of which Spinoza is famous for, is 'concept dualism' (Bennett 1995); a theme inherited from Descartes' mind-body dualism. Sharing the same assumption with Descartes that matter and mind are two qualitatively distinct entities, Spinoza also claimed that there is no overlap whatsoever between the material aspects of physical things and the aspects that pertain to the human mind or thought (Bennett 1995). Therefore, Spinoza was a 'substance monist', claiming that there is only one kind of substance from which all other living and inanimate things derive from. He ascribed this kind of substance to God or Nature (Bennett 1995). Spinozian 'substance monism' lends itself to Spinoza's 'identity theory of mind and body'. According to this theory, as put forward by more recent identity theorists, "mental phenomena, such as pain, are identical with neuronal states – say, with the firing of C-fibres" (Schmidt 2009). One obvious challenge to this theory is that pain and the firing of C-fibres seem to be two qualitatively different phenomena (Schmidt 2009). Identity theorists will explain this differentiation as having to do with the different kinds of access we have to these phenomena (Schmidt 2009). On the one hand, we have 'inner' access to pain in that we feel pain directly; on the other hand, we have 'outer' access of the firing of C-fibres by using scientific instruments and our sensory perception (Schmidt 2009). In this

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way, Spinoza does not face the same problem with Descartes, namely that of explaining the interaction between mind and body. This problem does not arise in Spinoza because 'substance monism', in contrast with Descartes' 'substance dualism', treats mental and bodily states as being one of the same substances (Schmidt 2009).

14.2 Philosophers representing Epistemology

14.2.1 David Hume and John Locke
i. Biographies

David Hume (1711–1776) was a Scottish philosopher, historian, and economist and is regarded as one of the great philosophers of empiricism. Although he was one of the most influential figures of ancient and modern philosophy, during his lifetime he

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was more popular as a historian and essayist. Scientists and writers have written many studies about his biography and works, including "The Life of David Hume" by Ernest C. Mossner, "Studies in the Philosophy of David Hume" by Charles W. Hendel and "Hume, Precursor of Modern Empiricism" by Farhang Zabeeh (Cranston & Jessop, 2019).

Image 20. David Hume, oil on canvas by Allan Ramsay, 1766, Source: Britannica.com

Hume was admitted at the University of Edinburgh when he was 10 years old (while the minimum age for admission was typically 14 years) and in spite of his family's demands to study law, he studied philosophy. While being a student, he did not respect his university professors as he thought that everything can be found in books. Therefore, he dropped out of university and never graduated. Nevertheless, it is known that he spent almost 10 years studying - reading and writing. The intensive work caused him to suffer a nervous breakdown, which was called a "Learning disease". In order to recover, Hume tried to eat well and among his friends he was known as a food lover and was especially fond of cheese[17]. He wrote his worldwide famous philosophical work, "A Treatise of Human Nature" when he was 26 years old. Hume died of abdominal cancer in 1776.

John Locke (1632–1704) was an English philosopher and political theorist. Coming from a liberal family, John Locke grew up in an environment of innovative ideas. He was attracted to descriptive science and medicine and received an education as a professional doctor. Fate brought him closer to the ruling classes in England and steered the path of an official and a politician. Having been friends with the eminent man of the state, Lord Shaftesbury, since 1667 shared the volatile fate of his life:

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[17] https://factsking.com/historical-people/david-hume-facts/

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while he was in power, he held high office, and after his political collapse in 1675 abandoned the country and returned after the 1688 revolution. Politics at the time

implemented his ideas and Kant called Locke an "intellectual physiologist." His philosophical thinking was close to that of the founders of modern science, especially Robert Boyle, Sir Isaac Newton, and other members of the Royal Society (Rogers, 2018).

Locke replaced the old metaphysical program with an epistemological program, according to which the task of philosophy is not to know our being, but our notions of being. It has to explain cognition, its nature, its reliability and its limits: in principle, this task is accessible to science, but

Image 21. John Locke, oil on canvas by Sir Godfrey Kneller, 1697; in the Hermitage, St. Petersburg. Album/Alamy. Source: Britannica.com

being universal, it is also philosophical. So, philosophy now means not an attitude towards the world, but rather an attitude towards oneself.

Locke's reasoning was very simple and understandable to everyone, but it made a huge impact. He was an inspirer of both the European Enlightenment and the Constitution of the United States. He formulated the principles of a constitutional state: the division of power and the right of the majority to power (Tuckness, 2020).

His political thought was grounded in the notion of a social contract between citizens and in the importance of toleration, especially in matters of religion. This type of philosophical views and ideas derived from his life experiences rather than books. Locke made three demands on practical philosophy: first, that research should relate to life; second, that it should have a psychological foundation; thirdly, that everyone has the right to freedom of expression and decision. In pedagogy, he demanded that the individuality of children be considered.
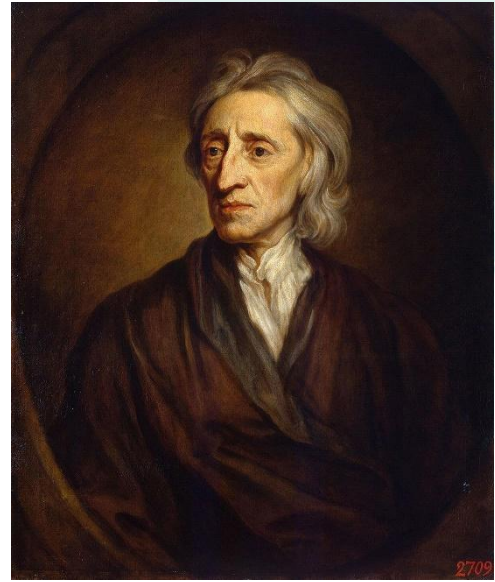
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An interesting fact worth mentioning about John Locke is that after being home-schooled by his father, Locke studied Arabic, Hebrew, Greek, and Latin at Westminster School. He received his bachelor's degree and master's degree at University of Oxford, where he studied philosophy, logic, and other related courses. He later became interested in medicine in which he received another bachelor's degree in 1675. John Locke was a personal physician of Lord Anthony Ashley Cooper, Earl of Shaftesbury, because Lord Cooper was impressed with his work[18].

He wrote his monumental works "An Essay Concerning Human Understanding", "Two Treatises of Government", and "A Letter Concerning Toleration," which dealt with philosophy, politics, and religion, respectively. Some other works include "Reasonableness of Christianity", "Some Thoughts Concerning Education", and more. "Two Treatises of Government" is considered to be one of his best works. John Locke wrote these major works after the age of 60.

ii. Hume and Locke in Epistemology

Hume and Locke are both considered empiricists; however, they follow different approaches.

David Hume viewed philosophy as the experimental science of human nature. In his first work *A Treatise of Human Nature* (1739–1940) Hume explains the origin of ideas on space, time, and causality, in sense experience. He analyses he affective or emotional aspects of the mind and emphasises the role of reason and "describes moral goodness in terms of "feelings" of approval or disapproval that a person has when they consider human behaviour in the light of the agreeable or disagreeable consequences either to themselves or to others (Cranston & Jessop, 2019).

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[18] https://factsking.com/historical-people/john-locke-facts/

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Despite the rejection from publication of his *Dialogues Concerning Natural Religion* (1779) Hume concluded that "we have no knowledge of a "self" as the enduring subject of experience; nor do we have knowledge of any "necessary connection" between causally related events" (Cranston & Jessop, 2019). Hume's philosophy influenced Immanuel Kant, Jeremy Bentham and many other thinkers.

Other famous works of Hume include *An Enquiry Concerning the Principles of Morals* (1751)", "*An Enquiry Concerning Human Understanding* (1758)", and "*Dialogues Concerning Natural Religion*" (posthumously published in 1779). He also developed works on political economy (the *Political Discourses*, 1752) and history (the multi volume *History of England*, 1754–62) (Cranston & Jessop, 2019).

David Hume is famous for the elegance of his prose, his radical empiricism, his scepticism of religion, his critical account of causation, his naturalistic theory of mind, his thesis that "reason is...the slave of the passions," as well as for waking Immanuel Kant from his "dogmatic slumber," as Kant himself admitted. Hume was against innate ideas (ideas that are allegedly inborn in the human mind[19]), arguing that our repetitive experiences give birth to our belief that things happen the way our habits tell us (Morris & Brown, 2019).

John Locke also argued against the existence of innate ideas but, in contrast to Hume, by showing how all except "trifling" human ideas may be derived from sensation or reflection (observation of the operations of the mind) and analysed how knowledge may be defined in terms of the perception of agreement or connections between ideas (Rogers, 2018).

One of John Locke's most famous and significant work is "*An Essay Concerning Human Understanding* (1689)", in which he developed his theory of ideas and his account of the origins of human knowledge in experience (Rogers, 2018). In this work, he also

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[19] https://www.britannica.com/topic/innate-idea

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analysed cognition, including its sources and limits, the activity of consciousness, and formulated the principles of empiricism (Rogers, 2018). Using a psychological genetic method, he studied the forms of concepts in the intellect and their origin and argued that images and solutions arise from external and internal experiences. The external experience precedes the internal, which the intellect acquires by contemplating its actions. He did not recognize the innate elements of cognition - the mind is an empty board (lat. Tabula rasa) in which the experience is recorded. The sources of cognition are the senses, the reflection (the experience of specific inner facts), and the introspection that provides the inner experience[20].

His work "*Two Treatises of Government*" is Locke's most significant work in political philosophy. In this work he defended a theory of political authority based on natural individual rights and freedoms and the consent of the governed. Locke's political theories were mostly driven by his deep religious commitments (Rogers, 2018).

14.2.2 Edith Stein
i. Biography

Edith Stein, canonised as Saint Teresa Benedicta of the Cross or, in Latin, Sancta Teresia Benedicta a Cruce[21], was born in Breslau, Germany (now Wrocław, Poland) in 1891 and was executed by the Nazis in 1942 because of her Jewish ancestry in Auschwitz concentration camp.

Despite having Jewish ancestry, she converted to Roman Catholicism, and became a Carmelite nun, a philosopher and spiritual writer. During

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[20] www.vle.lt
[21] https://www.britannica.com/biography/Edith-Stein

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her teenage years and before following Roman Catholicism, she identified as an atheist (Britannica, 2020).

During her studies at the University of Göttingen, she met Edmund Husserl, becoming interested in his philosophy and phenomenology, which sought to describe phenomena as consciously experienced, without employing theories about their causal explanation (Britannica, 2020). At Göttingen, she also came into first contact with Roman Catholicism. When Husserl moved to the University of Freiburg, he asked Stein to join him there as his assistant (ibid). In 1916, she received her doctorate in philosophy, became a member of the faculty, and received a reputation of one of the university's leading philosophers (ibid).

In 1921, Stein returned to Breslau for vacation. Her attraction to Roman Catholicism and profound encounter with the autobiography of the mystic St. Teresa of Ávila led her to convert into a Roman Catholic being baptized on January 1, 1922. Thus, she gave up her assistantship to Husserl in order to teach at a Dominican girl's school in Speyer where she taught during 1922-1932. During her time at Speyer, she also translated St. Thomas Aquinas' *De veritate* ("On Truth") and became acquainted with Roman Catholic philosophy in general (Britannica, 2020).

In 1932 she became a lecturer at the Institute for Pedagogy at Münster from which she was forced to resign the following year due to an antisemitic legislation passed by the Nazi government (Britannica, 2020).

In 1934 she entered the Carmelite convent at Cologne and changed her name the religious name Teresa Benedicta of the Cross, after the mystic who had inspired her conversion (ibid). There she wrote several of her philosophical and spiritual works.

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In 1938, with the Nazi threat growing, she was transferred to the Carmelite convent at Echt in the Netherlands. There she wrote her important treatise *Studie über Joannes a Cruce: Kreuzeswissenschaft* (1950; *The Science of the Cross*), a phenomenological study of St. John of the Cross (ibid).

Nevertheless, her transfer to the Netherlands was not enough to keep her safe from the Nazi threat and she was soon captured by Gestapo and sent to the concentration camp in Auschwitz. She was sent to the gas chamber, where she died with her sister, Rosa, who was captured the same day. Survivors of the death camp testified that she was very compassionate and helpful towards other prisoners (ibid).

In 1955, the Edith Stein Guild for aiding converts was founded in the United States, as well as the Archivum Carmelitanum Edith Stein for the study and publication of her works was established in Leuven, Belgium. She was beatified by Pope John Paul II on May 1987 and was canonized on October 11, 1998 (ibid).

ii. Stein and Epistemology

Stein is mostly known for her phenomenological work on empathy and affectivity as well as her philosophical anthropology (Szanto, 2020). She also campaigned publicly on issues about women's rights and education (Szanto, 2020).

Stein believed that "nothing in the emergence of an experiential phase is determined and experiences just "flow along" in a "stream of consciousness" and constitute an undivided and indivisible continuum" (Szanto, 2020).

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Her early philosophy on phenomenology is depicted in her work *"Beiträge"* where she developed her philosophy of mind and psychology (ibid). Her philosophy in this area consisted of three main issues including the connections among conscious experiences, consciousness as well as the mental and psychic domain, the motivational laws of the mental, conative, and volitional domain, and finally, the "interwinement" of different forms of causality and motivation (ibid). Stein believed that "experiences simply "flow along" in a "stream of consciousness" and constitute "an undivided and indivisible continuum" (1922:11[9])"[22].

Stein also developed a theory of emotions, in *"Beiträge"* and in her *"Empathy"* book, which is connected to both her philosophy of psychology and her theory of empathy. Her Theory of emotions revolves around the role of affectivity in the constitution of personhood, the ways in which emotions relate to expression, motivation and volition, as well as how can the affective states of others be empathically grasped (ibid).

Nevertheless, Stein is best known for her theory of empathy, which is today perceived as one of the most complicated subjects in phenomenology (ibid)). According to this theory, empathy is the basic form in which other embodied, experiencing subjects are given to us and is a distinctive intentional experience. Stein believed that empathy is a *sui generis* type of intentional experience which is directed at the experiential life of other persons, but it also has a multi-layered structure, sharing characteristic features with other intentional acts such as perception, imagination, memory and anticipation of an individual's future experiences (ibid).

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[22] https://plato.stanford.edu/entries/stein/#EarlPhen

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14.3 Philosophers representing two branches (Epistemology and Ethics)

14.3.1 Immanuel Kant
i. Biography

In this guidebook, Kant represents two branches of philosophy, those being Epistemology and Ethics. Nevertheless, for the purpose of clarity and consistency,

Image 23. Immanuel Kant by G. Becker, 1768, oil, Schiller National Museum in Marbache). Source: https://www.vle.lt.

the biographical facts and other information is provided in one chapter, indicating the significance of his contributions to both fields respectively.

Kant was a German scientist and philosopher. He was born in 1724 in Königsberg, Prussia (today is Kalinigrad, Russia) where he also died in 1804 (Duignan & Bird, 2019).

Kant is one of the foremost thinkers of the Enlightenment, the pioneer of German classical idealism and is now thought to be one of the greatest thinkers of mankind, whose name we say next to Socrates, Plato and Aristotle.

Kant's family often faced many financial problems; however, his parents didn't believe that money was important. They instead tried to turn their children's attention to religion, Latin and strict discipline.

Pastor Franz Schulz, who cared for the Kantian family, noticed that eight-year-old Immanuel, although in poor health, was a very intelligent boy, so he invited him to study at the Collegium Fridericianum, a state gymnasium he headed. He spent 8 years there and then was admitted at the University of Königsberg in Albertina, at the age of 16. One of his maternal relatives helped his family financially, and Immanuel himself delivered private lessons to pay for his education (Rohlf, 2010).

During 1755–1770 Kant was an associate professor and from 1770 to 1796 he worked as a university professor teaching logic, metaphysics, science, mathematics, physical geography and ethics, in Albertina at the University of Königsberg (Rohfl, 2010). He also served as rector twice a year.

Kant's philosophical views were influenced by F. Hutcheson, A. A. C. Shaftesbury, D. Hume, J.J. Rousseau and Chr. Wolffas. Hume's scepticism led Kant to pursue a

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program of critical philosophy. Rousseau's ideas were considered by Kant as an alternative to the English theory of moral sense. This theory led to the search for formal principles of morality and the abandonment of the moral justification of morality. Kant rejected many Wolff's ideas, however, relied on one core - only the pure principles of the mind allow perfection to be made possible. The most important features of Kant's philosophy are the desire to renew philosophy by studying the abilities of the mind and the complex, systematic development of terminology. The development of his philosophy is divided into pre-critical (until 1770) and critical period.

Kant believed that the source of good lies only in the good will of a person: in order to act kindly and be a good person one has to freely follow certain morality laws. "The law that states the following: any person is obliged to treat others as valuable "human objects". The principles of the law imply that people are represented in one another"[23].

ii. Kant and Epistemology

Kant and Kantian ideas related to epistemology, as well as metaphysics, have been discussed prominently. Although Kant's epistemology reflects the wide range of epistemic attitudes studied by contemporary epistemologists which include belief, assent, opinion, knowledge by testimony, etc., the contemporary separation between metaphysics and epistemology as distinct philosophical domains was somewhat alien to Kant; he discussed simultaneously what we would now call 'metaphysics' and 'epistemology,' making it difficult to discern how a particular claim is to be taken. Even though many of the most influential works on Kant's

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[23] https://factsking.com/historical-people/immanuel-kant-facts/

epistemology also cover broader themes in his philosophy, some more recent scholars have tried to isolate distinctively epistemic issues[24].

Kant developed his "critical philosophy" in his three Critiques, namely "The *Critique of Pure Reason*" (1781, 1787), the "*Critique of Practical Reason*" (1788), and the "*Critique of the Power of Judgment*" (1790) (Rohlf, 2020). The main idea behind this philosophy is human autonomy. He argued that human understanding is the source of the general laws of nature that structure all our experience while he also believed that human reason gives itself the moral law, which is our basis for belief in God, freedom, and immortality (Rohlf, 2020). Therefore, scientific knowledge, morality, and religious belief all rest on the same foundation of human autonomy (Rohlf, 2020).

Kant's works are divided into the pre-critical and the critical period.

The works of the pre-critical period include:

"Gedanken von der wahren Schätzung der lebendigen Kräfte" (1749) is a controversy with G. W. Leibniz and his followers about the interpretation of bodies and their movements.

In "Allgemeine Naturgeschichte und Theorie des Himmels" (1755) he hypothesised that the solar system originated from a nebula of moving particles as it cooled, and the particles concentrated on the planets and their satellites. Even before 1770 Immanuel Kant created a "vague" cosmogonic hypothesis. At the same time, the philosopher suggested that the Grand Universe of Galaxies exists and is outside our galaxy (Rohlf, 2020).

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[24] https://philpapers.org/browse/kant-epistemology

Kant's original provisions are expressed in the work "Träume eines Geistersehers, erläutert durch die Träume der Metaphysik (1766) where he discussed the lack of unity in metaphysics. This is not about discovering the basics of the mind (that should be the main goal) - the search for the mind is intertwined with dreaminess, fantasy and visibility (Rohlf, 2020).

The most important work of the **critical period** is "Kritik der reinen Vernunft" (Critique of Pure reason - 1781) which set out his philosophical concept. He argued that this is new, radically different from previous ones, resolving past or potential disputes between different metaphysical systems. Kant criticised the ability of the pure mind itself (in its view, the basis of every metaphysics). He distinguished two levels of theoretical cognition: intelligence (the ability to create concepts based on the material provided by experience) and the mind (deriving some statements from others without relying on experience). Metaphysics is a system of pure a priori knowledge or concepts; he is opposed to empirical (a posteriori) knowledge derived from experience, the source of all disagreement and discussion. According to Kant, the structure of world observation, which, as a certain destiny or nature of pure mind, is a necessary condition for cognition in every human being, was called transcendental. In order to detect the limits of the ability of the pure mind, he conducted a transcendental study of the mind's own self-knowledge and presented a system of pure mind concepts. It is based on a table of 12 categories marking the a priori boundaries of mind observation and cognition; categories are divided into groups of quantity, quality, ratio and modality. Finally, his work "Prolegomena zu einer jeden künftigen Metaphysik, die als Wissenschaft wird auftreten können" (1783) popularly presented ideas of metaphysics (Rohlf, 2020; Duignan, 2021).

iii. Kant and Ethics

Kant is intertwined with the deontological way of thinking. He believed that each human being possesses reason, self-determination, knowledge of moral laws, and

freedom to act in a moral manner (O'Neill, 2013). Kant's code of ethics advocates that each rational being, due to a moral commitment, acts with a sense of duty as a basic principle, with the consequences of the aforementioned actions being considered as non-relevant (Stern, 2015).

Kant called for the use of reasoning (enlightenment) and also called for reflection on the limits of the mind. His moral philosophy is a philosophy of freedom. Kant believed that without human freedom, moral appraisal and moral responsibility would be impossible. Kant held that if a person could not act otherwise, then their act can have no moral worth (Stern, 2015).

Kantian ethics initially focuses on the good will, i.e., the ability to act according to the rules and not on the basis of emotions that are subjectively defined for each individual on the basis of their temperament, values and chance. Then the good will makes a person act out of duty which ultimately gives moral value to the act.

Moreover, Kant linked the morality of human beings to actions motivated by duty. Specifically, there is a moral obligation to act according to the dictates of duty, even if individuals wish to act otherwise (Stahl, 2012; Rich, 2013). Actions motivated by duty are considered fundamental to those motivated by love. People, according to Kant, are able to control a rational decision, as opposed to decisions that arise based on emotion. Actions that focus on reason are the only ones that can be considered moral (Stern, 2015).

Kant established rules which aim at orienting people's thinking to the one-way path of their moral obligations. He divided moral obligations into two types: the hypothetical imperative and the categorical imperative. The first category includes duties that are optional for people, or duties that if they meet, they will be able to conquer individual goals (Rich, 2013; O'Neill, 2013).

Kant also considered that concepts such as duty and law are non-negotiable and cannot be interpreted in any other way. He perceived these duties as categorical

imperatives (O'Neill, 2013). Decisions relating to questions of morality ought to be governed by a categorical imperative. For Kant to consider an act right, it must potentially be applicable as a moral law and be binding on all men (Stahl, 2012; Stern, 2015). A prime example is the use of lying; in Kant's ethics there is a categorical imperative to avoid lying, since a person does not want all people to lie or to choose whether to be truthful or not.

14.4 Philosophers representing Ethics

14.4.1 Jeremy Bentham (1748 – 1832) and John Stuart Mill (1806-1873)
i. Biographies

Jeremy Bentham was an English philosopher who is considered to be the founder of Utilitarianism, a way of life that approaches morality through choices designed to maximize the utility/happiness of the individual (Burke, 2008). Bentham defines happiness as the simultaneous attainment of pleasure and absence of pain (Bentham, 1789). The above definition also led to the quantification of happiness/benefit through the greatest-happiness principle. According to this,

individuals must calibrate their actions each time based on the happiness or pain they bring them, always choosing the one that maximises their benefit.
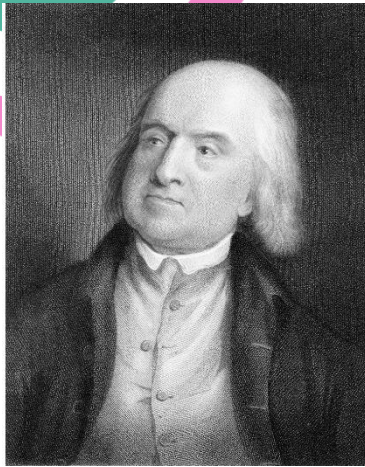
Image 24. Portrait of Jeremy Bentham.
©Photos.com/Thinkstock

John Stuart Mill (1806 - 1873)

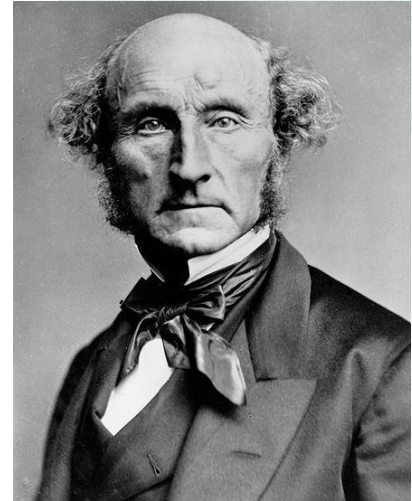One of the proponents and continuators of the theory of utilitarianism was John Stuart Mill, who from an early age, influenced by both Bentham and his father James Mill (1773-1836), embraced and extended the greatest-happiness principle. Mill, unlike Bentham, believed that no determination of the act that maximises utility is not so clear-cut and suggested that in the process of maximising, the individual should take into account the experience of past choices (Mill, 2004).

Image 25. John Stuart Mill
Source: Wikimedia Commons

Furthermore Mill, unlike Bentham, categorised pleasures into higher and lower types of pleasure. He believed that the lesser number of higher pleasures, such as reading, cannot be compared in benefit to the greater number of lower pleasures, such as the pleasures experienced by an animal. Bentham, on the contrary, argued that pleasurable experiences matter regardless of how they are created.

Bentham and Mill are among the Classical Utilitarians who, in addition to maximizing the utility of the individual, were concerned with legal and social reform by attempting to introduce the principles of utilitarianism into them (Driver, 2014). In particular, they sought to answer what is considered right and wrong for society or how this is reflected in the laws, concluding that bad laws are those that do not bring

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any utility to society with the consequence of leading to suffering without any reciprocal benefit.

ii. Bentham and Mill in Ethics

Jeremy Bentham was a proponent of the principle of utilitarianism. The functioning of British society in Bentham's time was directly intertwined with aristocratic privilege. The economically weaker were victimized by members of the upper classes and long hours of work, with precarious working conditions, but this was their only option for survival. Bentham made efforts to develop a theory regarding the equitable distribution of pleasure among all members of British society and the reduction of suffering (Bentham, 2000). To apply his theory, Bentham relied on measurements of duration and intensity to determine ways to minimize pain and share happiness (Rich, 2013). His method of decision making was based on mathematical calculations. This approach had elements of utilitarianism, while attempting an equation of all kinds of pleasure (Bentham, 2000).

John Stuart Mill questioned Bentham's theory when he noted that the experiences associated with the feeling of pleasure and happiness have characteristics that differentiate them, making it impossible to equate their consequences (Gensler, 2018). Mill considered that there were distinctive differences between spiritual pleasures and physical pleasures that made them unequal. The higher spiritual pleasures, such as reading a literary book, are the privilege of enjoyment of the rational human beings, which distances them from other living organisms (Rich, 2013; Eggleston, 2017).

Mill in defence of his theory stated that elements such as bliss and satisfaction can be valued through quality, a view diametrically opposed to Bentham, who proceeded to value them in terms of quantity. Mill's separation of the higher and lower stages of bliss and pleasure is primarily oriented towards their moral dimension, placing their socio-political utility in second place. His theory is summed up in the pursuit of

the happiness of the individual human being, which plays an equally important role (Rich, 2013; Eggleston, 2017). Based on his utilitarian view, Mill believed in social unanimity in matters of promoting the well-being of a larger percentage of people.

Utilitarianism has important implications for how we should think about leading an ethical life. Because utilitarianism weighs the well-being of everyone equally, it implies that we should make helping others a very significant part of our lives. There are many pressing problems in the world today.

14.4.2 Philippa Foot (1920-2010)
i. Biography

Philippa Ruth Foot was born on 3 October 1920. Her father, William Bosanquet, worked as a steelworks manager in Yorkshire and her mother, Esther Cleveland, was the daughter of President Grover Cleveland.

She was home-schooled by governesses. Her family urged her to go to college. She spent a year with an accomplished Oxford professor, taking correspondence courses to gain the necessary level of knowledge and

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training. As a result of this effort, she was accepted at Somerville College, where she studied Philosophy, Politics and Economics (PPE) in 1939. She graduated from the college with honours in 1942 and then sought employment (Hursthouse, 2012).

At Oxford she worked for a year for Nuffield in the field of research in social

Image 26. Photo of Philippa Foot, University of California, LA, Source: New York Times

reconstruction. She moved to London and stayed until the end of WWII. There, she met and then married the historian M. R. D. Foot in 1945. During the same year they returned to Oxford, and she took up a professorship at Somerville. In 1949, Foot was the first to take up a lectureship in philosophy and was made vice-president in 1967, although she resigned her fellowship in 1969. She stayed at Somerville as a Senior Research Fellow and later an Honorary Fellow. This decision was the starting point for a new step, to work as a freelancer in the USA (Hursthouse, 2012). In previous years she had taught as a visiting scholar at Cornell and MIT, as well as at universities in California, Washington, Princeton, Stanford, at the City University of New York, and as Professor in Residence at UCLA, where she decided to settle in 1976 (Mylonaki, 2019).

Until her retirement in 1991 she divided her life between the USA and London. In the USA she was President of the Pacific Section of the American Philosophical Association (1982-3), a member of the American Academy of Arts and Sciences (1983) and was the first to hold the Griffin Chair in Philosophy at UCLA (1988). Foot participated as a speaker in more than 100 lectures. In 1976 she was elected as a Fellow of the British Academy. Her book "*Natural Goodness*" was published in 2001 (Hursthouse, 2012). For the next few years, she continued to give several fascinating interviews concerning her philosophical path, but in 2004 - 2006 her health deteriorated, which was an obstacle to her continuing her philosophical journey. She eventually died in 2010 (Mylonaki, 2019).

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In the early period of her work, Foot challenges the post-ethical orthodoxy of her time, which places anti- naturalism as a driving force of analytic ethics. During Foot's middle philosophical period, she continues to oppose the anti-cognitivism of analytic ethics and moves away from the moral rationalism of the early period, approaching rationalism through a Humean conception. In the last period of her work she distances herself from Humeanism and focuses on the objectivity and rationality of ethics through a systematic description of them, using the terminology of neo-Aristotelian naturalism (Mylonaki, 2019).

ii. Foot and Ethics

Philippa Foot could be considered as one of the greatest moral philosophers of the 20th century. She is regarded as a critic of non-knowledge forms and as the originator of the neo-Aristotelian ethics of virtue. Foot was concerned with issues such as euthanasia, abortion, and reflections on questions of moral theory (Hursthouse, 2012). Foot was concerned with the terms of charity and justice and considered that unjustifiable acts are contrary to justice and charity, and also noted that charity is a virtue that brings us together, so any act against the morality of charity is contrary to the good of others (Gowans, 2004).

With regard to the question of morality, Foot believed that there is no peculiarity in the morality of human beings that would be capable of creating a difference between them and other beings. Foot approached the metaethical solution by giving it a new form and morality with a naturalistic difference (Gowans, 2004). Foot's ethical writings deal with concepts such as the frustration of the fact/value distinction, moral judgments, virtues and vices, as well as the question of objectivity in ethics.

Foot gave morality a naturalistic image and related to the importance of moral virtues. According to Foot, people's desires are constantly in search of virtue, so virtue overrides desires. Foot created a challenge to the relationship between virtues and self-interest, from which it emerged that morality can be an obstacle to the

satisfaction of individual human needs. It states that there are cases where the prevalence of morality is not convenient for the individual (Makowski, 2010). The validity of virtues is directly related to the will of the individual and his disposition, that is, whether he wishes to be moral. The enforcement of morality is not a criterion of action for the individual. Foote's theory of morality is diametrically opposed to morality as a requirement (Gowans, 2004).

Foot's theory of morality is far from an objective approach to morality. It advocated a naturalistic view of morality with moral rules coming directly from nature itself. Characteristically, she believed that moral rules were readable from nature, as long as the individual possessed the reasoning necessary to do so (Makowski, 2010). Foot presented a naturalistic view of virtues and morality, and her view was motivated by the thought that moral duty was based on an illusion because there was no particularity in human morality that separated it from other beings.

Foot is best known in the wider world for inventing the ethical dilemma of the Trolley Problem that raises the question of why it could be permissible to change the path of a trolley aimed at five people toward one person, but at the same time it seems impermissible to kill a healthy person for example to use their organs to save five people who will otherwise die (Hacker-Wright, 2021). With this ethical dilemma, Foot defends a principle that draws a moral distinction between doing something and allowing something to happen, arguing that we should aid others but not at the expense of violating rights to non-interference or so called "negative rights" (Hacker-Wright, 2021). The Trolley Problem was initially used in applied ethics to discuss the issue around abortion and euthanasia.
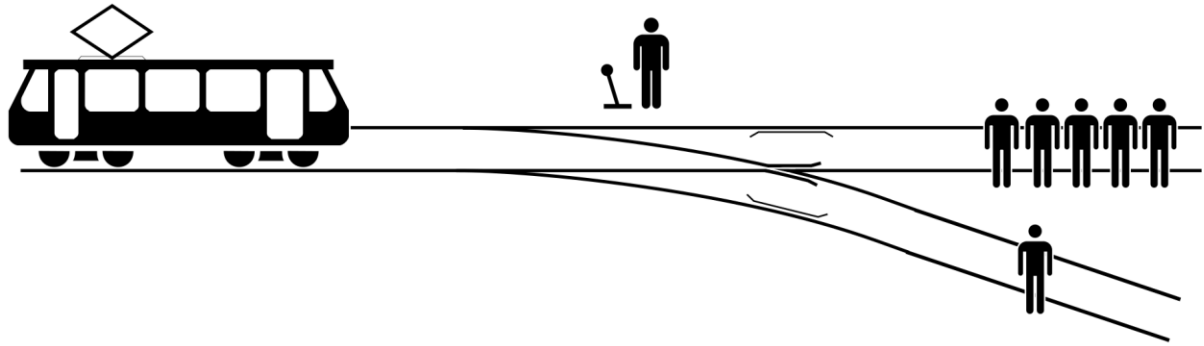
Image 27. Illustration of the Trolley Problem by McGeddon, Source: Wikipedia

14.5 Philosophers representing Aesthetics

14.5.1 Friedrich Nietzsche (1844-1900)
i. Biography

Friedrich Nietzsche was a German philosopher and cultural critic who has played a massive role in western philosophy and was particularly famous for his uncompromising criticisms of traditional European morality and religion, as well as of conventional philosophical ideas, social and political beliefs that are associated with modernity (Anderson, 2017).

Nietzsche was born on October 15, 1844, in Röcken, a village near Leipzig, Germany. Nietzsche grew up in a household comprised of women, including his mother, grandmother, two aunts and his younger sister (Anderson, 2017).
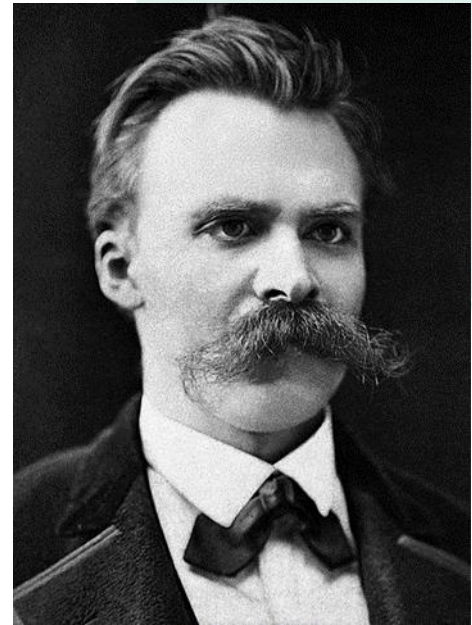
Image 28. Portrait of Friedrich Nietzsche by Friedrich Hermann Hartmann, circa 1875, Source: Wikimedia Commons

He excelled throughout his academic career and received an outstanding classical education in Schulpforta, Germany's leading Protestant boarding school, from which he graduated in 1864 (Magnus, 2021). He then went to the University of Bonn to study theology and classical philology, however he transferred to the University of Leipzig in 1865, joining his classics professor, Friedrich Wilhelm Ritschl (Magnus, 2021). In 1869, he received an offer to become a professor of classical philology at the University of Basel in Switzerland, becoming the youngest ever appointed to that position (Anderson, 2017).

Most of Nietzsche's university work and early publications were in philology. His philosophical awakening happened after discovering Arthur Schopenhauer's philosophy.

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In January 1889, Nietzsche collapsed in the streets of Turin, Italy after losing control of his mental faculties (Magnus, 2021). He then lived the rest of his life in complete mental darkness in asylums, under his mother's care and then his sister until his death in 1900 (Magnus, 2021).

ii. Nietzsche and Aesthetics

Nietzsche is now considered as one of the most influential modern thinkers (Magnus, 2021). Nietzsche believed that an exemplary human being should craft their own identity through self-realization rather than relying on anything transcending that life, such as God or a soul (Wilkerson, n.d.). Works depicting his philosophy in this thematic area include *"The Birth of Tragedy"* (1872) and *"The Gay Science"* (1882).

Nietzsche believed that in order to live well, we need an illusion (Anderson, 2022). He therefore gave irreplaceable value to art because of its power to immerse us into an illusion (ibid). This was discussed at great extent in The Birth of Tragedy, which was first published in 1872, and examined the origins of poetry, and Greek tragedy in particular (Kuiper, 2011). *"The Birth of a Tragedy"* is now considered a classic in the history of aesthetics (Kuiper, 2011).

In "The Gay Science", Nietzsche argued that we should learn from artists "how to make things beautiful, attractive, desirable for ourselves when they are not" (Anderson, 2022). This suggested that artistic methods provide some sort of formal model for the development of corresponding techniques that could be expanded to life itself. He also argued that to "attain satisfaction with oneself" a person should give style to their character (Anderson, 2022). What he means here is that a person's character or life has certain aesthetic properties constituting its value, including to manifest an "artistic plan", to have beauty or sublimity, to have moments of ugliness gradually removed or reworked through the formation of a second nature, to exhibit a satisfying narrative or other artistic form (Anderson, 2022).

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In general, Nietzsche held that we need art to save us from the truth; that it was the only way to escape pessimism, it would serve as a "counterforce" against this pessimism and our honesty by showing that "there can be something valuable about remaining content with appearances" (Anderson, 2022).

14.5.2 Theodor Adorno (1903-1969)

i. Biography

Theodor Adorno (1903–1969) was a German philosopher, sociologist, musicologist, and composer. He was born as Theodor Ludwig Wiesengrund and was the only son of a wealthy family. His father was a wine merchant from a Jewish family and his mother was a classical singer of Corsican heritage. Being encouraged by his mother, Adorno learned to play Beethoven on the piano by the time he was 12. He was an accomplished violinist and began writing his own music from a young age. Adorno even studied music composition and continued with music lessons with some of Germany's leading musicians. Before Adorno's interest in philosophy and sociology eventually dominated his musical career, music was on the scope of his most famous articles, reviews and essays.[25]

Image 29. Theodor Adorno in 1964, Source: Wikimedia Commons

During 1921–1924, he studied philosophy and musicology at the University of Frankfurt. From 1925 to 1926 he continued his studies in Vienna. In 1933 Adorno emigrated to Great Britain, in 1934–36 he studied at the University of Oxford. During 1938–1948 he lived and taught in the United States at Princeton, Berkeley. In 1949 Adorno returned to Germany. From 1949 to 1969 he taught at the University of Frankfurt am Main. He was the head of the Institute of Sociological Research and one

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[25] https://www.thecollector.com/who-was-theodor-adorno/

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of the founders and most prominent representatives of the Frankfurt School. From 1928 to 1931 Adorno worked as an editor of Anbruch for a modern music magazine (VLE, 2022).

ii. Adorno and Aesthetics

Criticizing Western culture, he combined the concepts of Georg Wilhelm Friedrich Hegel, Karl Marx, and Sigmund Freud. According to Adorno, with the development of a mass culture industry and a controlled society, interpersonal relationships are standardized and depersonalized, the individuals' ability to decide for themselves is disappearing, and people's lives are becoming more and more unified (stereotypes of thinking and behaviour). Adorno held that the model of society must be replaced by a so-called critical theory that denies any closed system (VLE, 2022).

Adorno was concerned with the relation between art and society. His major theme was the civilization's tendency to self-destruction as it was shown by the rise of fascism (Britannica, 1998). Adorno along with Horkheimer, in their book *Dialektik der Aufklärung* (1947; Dialectic of Enlightenment), located this tendency in the concept of reason itself which had been transformed into an irrational force by the Enlightenment and modern scientific thought and came to dominate, not just nature, but also humanity itself (ibid). This rationalisation of society ultimately led to the rise of fascism and other totalitarian regimes that completely renunciate human freedom. Therefore, Adorno believed that with rationalism, there was little hope for human emancipation, which could instead occur through art that offers prospects for preserving individual autonomy and happiness (ibid).

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14.5.3 Arthur Danto (1924 – 2013)

i. Biography

Arthur Danto was born in 1924 in Ann Arbor, Michigan, but grew up in Detroit, Michigan. His mother was an artist and because of this he met artists such as Pollock, Kooning and Giacometti. In 1945 he joined the US Army Corps of Engineers, convinced that his artistic knowledge would supplant military camouflage. While in the army, he participated in campaigns in Italy and North Africa (Cascales, 2019). During this time and because of his military involvements, he managed to learn French and Italian.
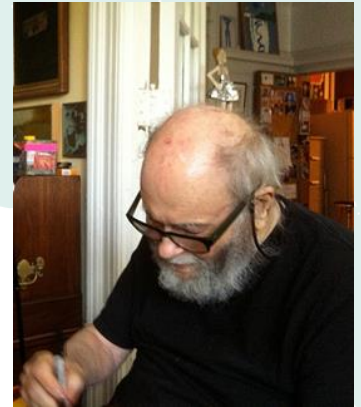
Image 30. Arthur C. Danto in 2012
Source: Wikimedia Commons

His studies at Wayne State University (1948) were in the field of art and later at Columbia University he studied philosophy. Then, he received a scholarship and continued his studies in Paris from 1949-1950.

Danto completed his doctorate in 1952 at Columbia University, on questions of philosophy of history. In the following years he was hired as a professor at the same university. Danto taught in New York until 1992 and became an emeritus. He married Shirley Rovetch and they had two children, but she died in 1978 (Cascales, 2019). Then, in 1980 he married Barbara Westman, with whom he remained united until the end of his life. From 1984 to 2009, he worked as an art critic for The Nation newspaper. He died in New York City at the age of 89 on October 25, 2013.

Having lived the European experience, Danto turned to the study of the European philosophical tradition. The uniqueness in his work was that he allowed his life and experiences to shape his philosophy. His initial research focused on the philosophy of history, action and knowledge (Cascales, 2019).

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A turning point in Danto's career took place when he discovered Andy Warhol's Brillo Box. This work prompted the publication of the article, "The Art World" in 1964. In it he posited the philosophical contemplation of distinguishing two objects and classifying them into mere objects and works of art (Haddock, 2008).

His "End of Art" in 1986 was based on the Hegelian aesthetic. This positioning of Danto was the trigger for the discussion of contemporary aesthetics (Cascales, 2019). Danto also argued that narrative is a form of representation that enables us to perceive historical events and thus to the meaning of what happened (Danto, 1998).

Danto's early writings justify the position on the "end of art" with a Hegelian approach. That is, with a modernist conception of history and the dependence of art on philosophy (Danto, 1998). Danto's later writings proclaim the end of art. In them he presents art as being in the process of detachment from anything strictly non-essential (Cascales, 2019). He argues for a new post historical age of art, with art being distanced from philosophical subordination. Art of the post historical age appears untethered from the style of the time and from the hierarchies of currents, with elements of freedom, of the intermingling of many views and currents (Haddock, 2008). However, the historical perspective was still the guiding principle for the interpretation of works of art.

ii. Danto and Aesthetics

Arthur Danto was a supporter of the anti-esthetic movement of the 1960s and led to approach the definition of art outside the veil of aesthetics. Among his arguments was the belief that art and its interpretation were outside the framework of aesthetics (Barranco, 2015). He believed that perceptual abilities to approach art undermined the distinction between art and non-art. Years later Danto's turn to aesthetics followed with his pivotal question of whether it was now the right time to realize a return to aesthetics under an expanded framework of understanding (Danto, 2003).

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This new vision was based on the fact of the multiplicity of aesthetic approaches and the liberation of artists from the limits of the visual satisfaction that could be evoked through works focusing on beauty. Furthermore, it focused on the detachment from the influence of aesthetic approaches on the meaning-making of the artistic work. These aesthetic approaches will not be bound to the content of a work, so they will not be internally linked to the work but will be external to it (Barranco, 2015). The critical examination of the work in question will also fall within the framework of the 'external'. Danto seeks to move away from aesthetics related to form and towards aesthetics related to the meaningfulness of the artistic creation (Danto, 2007).

Danto avoided adding aesthetic qualities that would lead to a work being considered a work of art. Danto also considers aesthetics as part of the external approach to a work, which can help to give meaning to it. He recognized that existence and embodiment give character to works of art with aesthetics remaining outside the core characteristics of works of art (Danto, 2003).

Danto therefore focused on the difference between the aesthetic approach to art and the non-artistic aesthetic response and the difference between mere objects and works of art, where works of art contain meaning and significance (Danto, 1981). He considered that an aesthetic quality can be internal if it is included in the meaning of the work, which presupposes the separation of standards between artworks and objects (Danto, 2003). For Danto, the work of art is a set of concepts and material objects, where the material objects consist of physical characteristics and only a part of these characteristics belong to the work of art (Barranco, 2015).

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15. Appendices

Appendix 1: List of materials used for the implementation of P4C in France

Books

2. Oscar Brenifier - *Le Livre des grands contraires philosophiques*, Nathan, Prix de la Presse des jeunes, 2008

3. Nicolas Go - *Pratiquer la philosophie dès l'école primaire. Pourquoi ? Comment ?* Hachette Education, 2010.

4. Jacques Lévine, G. Chambard, M. Sillam et D. Gostain - *L'enfant philosophe, avenir de l'humanité ? Ateliers AGSAS de réflexion sur la condition humaine* (ARCH), ESF, 2008.

Websites

1. "Un article de M. Tozzi sur les différentes méthodes de philosophie pour les enfants", https://ateliers-ludosophiques.fr/un-article-interessant-de-m-tozzi/

2. An article about the use of the goûters philo (the philosophic snack breaks) at school   https://ecolededemain.wordpress.com/2017/11/20/des-gouters-philo-au-college/

3. *Les ateliers philosophiques aident les enfants à organiser leur pensée* (Philosophy workshops help children to organise their thinking) https://www.vosquestionsdeparents.fr/dossier/501/les-gouters-philo

4. *Chaire UNESCO philosophie pour les enfants* (UNESCO Chair for the philosophy for children) https://chaireunescophiloenfants.univ-nantes.fr/

Books for kids

1. *Les Petits Platons* (Little Platons) collection, from 3-4 years, published by Les Petits Platons (https://www.lespetitsplatons.com/):

   a. Jean-Paul Mongin (author), Junko Shibuya (illustrator) - *Why do things have a name?* Les tout Petits Platons, 2020.

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b. Nathalie Prince (author), Yann Damezin - *Thus spoke Nietzsche*, Les Petits Platons, 2020.

2. *Philonimo* collection (from 3 years old), published by 3œil (https://www.3oeil.fr/livres-editions-3oeil/): books illustrating the thoughts of great philosophers for children, such as

   a. Alice Brière-Haquet (author), Olivier Philipponneau (illustrator) - *Schopenhauer's Porcupine*, Éditions 3œil, 2020,

   b. Alice Brière-Haquet (author), Émilie Vast (illustrator) - *La Colombe de Kant*, Éditions 3œil, 2022,

   c. Alice Brière-Haquet (author), Janik Coat (illustrator) - *Le Cygne de Popper*, Éditions 3œil, 2022,

3. *Mes docs Pomme d'Api* collection (from 4 years old), published by Bayard (https://www.bayard-editions.com/jeunesse/documentaire/des-4-ans/les-ptits-philosophes),

4. Sophie Furlaud and Jean-Charles Pettier (authors), Dorothée de Monfreid and Soledad Bravi (illustrators) - *Les P'tits Philosophes*, Bayard jeunesse, 2009 ("24 themes answer questions that children ask themselves. Their curiosity focuses on social relationships, feelings, emotions and values. For each theme, a 3-page story in the form of comic strips features Chonchon, Mina, Raoul and Plume, humanised animals. A double-page poster allows for a dialogue between parents and children".)

5. *Piccolophilo* collection (3/5 years), published by Albin Michel-Jeunesse (https://www.lalibrairie.com/livres/collections/piccolophilo,0-59596.html):

   a. Michel Piquemal, Thomas Baas - *Petites et grandes questions philo de Piccolo*, Albin Michel-Jeunesse, 2014

6. *Les Goûters Philo* collection (8/12 years old), published by Milan (https://www.editionsmilan.com/gouters-philo):

   a. Brigitte Labbé, P.-F. Dupont Beurier - *La Colère et la Patience (Anger and Patience)*, Milan, 2020.

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b. Brigitte Labbé, Michel Puech - *Le Succès et l'Échec (Success and Failure)*, Milan, 2020.

Examples of activities to be carried out

1. Les Rencontres Philosophiques de Monaco, Ciel de Paris Productions and Edwige Chirouter, of the UNESCO Chair on Philosophy with Children, provide educational material for young people that is collected in the *Les jeunes philosophent* (Young people philosophize) Days' website (https://philomonaco.com/category/les-jeunes-philosophent/). For instance, Edwige Chirouter guides the discussion and proposes follow-up questions and readings to continue the reflection at school and at home to support the philosophical workshop *Est-ce que ça peut être bien de s'ennuyer ?* (Can it be good to be bored?) https://philomonaco.com/2020/05/13/atelier-philosophique-est-ce-que-ca-peut-etre-bien-de-sennuyer/.

2. Frédéric Lenoir - *Philosopher et méditer avec les enfants* (Philosophy and meditation with children), Albin Michel, Livre de Poche, 2020. According to Frédéric Lenoir, "seven is the philosophical age, the age of abstraction". His book equipped with a CD allows adults to guide children in the discovery of meditation and of philosophy (https://www.fredericlenoir.com/essais/philosopher-et-mediter-avec-les-enfants/).

3. François Galichet's (University of Strasbourg) website, *Atelier populaire de philosophie en ligne (https://philogalichet.fr/)*, recommends introducing philosophy with a variety of paths:
   o Debate based on a question
   o Philosophy based on a book, a tale, an album
   o Debate around a moral dilemma
   o Philosophy using images ("photolanguage")
   o Philosophy through writing

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4. Michel Tozzi, Marie Gilbert - *Ateliers Philo à la maison* (*Philosophical workshops at home*), Eyrolles, 2016. (Foreword by Edwige Chiroutier, University of Nantes, UNESCO chair for philosophy for children).

5. 15 workshops to guide children to reflect (https://apprendreaeduquer.fr/ateliers-philo-a-maison-classe-leveil-a-reflexion-personnelle-priorite-dune-education-consciente/)

6. Fanny Bourillon, Angie Gadéa - *50 activités pour philosopher avec ses enfants* (*50 activities to philosophise with your children*), First, 2020 "This book lists fifteen philosophical tales, fifty philosophical activities, seven creative activities and two nature-philosophy activities to be practised to philosophise with children."

Online resources to share with children

1. On the Lumni educational platform children of primary and secondary schools can find more than two hundred videos about philosphical subjects (https://www.lumni.fr/recherche?query=philosophie&establishment=&schoolLevel=&schoolLevels=&format=list).

2. The Youtube channel *Les Petites Lumières* (Little Lights) provides videos of philosophy workshops and testimonials. (https://www.youtube.com/channel/UCYcoKZ6WZjeLEHUvJKBAtdQ)

3. *Les P'tits philos* (Little Philosophers) YouTube series on BayaM, Bayard's publishing group channel, "accompanies children from kindergarten onwards in their very first existential and philosophical questions in the form of cartoons, adapted from the comics of Sophie Furlaud, Jean-Charles Pettier, Dorothée de Monfreid and Soledad Bravi" (https://www.youtube.com/watch?v=TUXVSGuIpNg&list=PLgdJs8XxXtqyRzQTRbiuC98VTshN32CO4).

4. On the *Espace Quantum* YouTube channel, the *C'est quoi l'idée ?* (What is the idea?) series proposest thirty cartoons adapted from the books of Oscar Brenifier that invite children to reflect on the big questions of life, such as choosing, sharing,

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(https://www.youtube.com/playlist?list=PLWP9zwG6cOR5YCiEU5Ivv65jxpu1HuGic)

5. In the *Mily Miss Questions* Youtube channel one can find animated films, produced by Ciel de Paris Productions, that are used in the "Les Jeunes philosophent" ("The youth philosophize") meetings: "*Mily Miss Questions* is a channel dedicated to the thousand and one questions of children. If the first quality to become a good philosopher is to be surprised, then every child is a natural philosopher." (https://www.youtube.com/channel/UCoqp6hLueuku-_Hlt8Vb3QA). They are also available in English, as well as on the website of the producer Ciel de Paris Productions, where they are accompanied by ideas for reflection (https://www.cieldeparisprod.fr/portfolio/share-with-mily-miss-questions).

6. The short films on the *Films pour enfants* (Films for Children) platform deal with themes such as the living world, moral education, exclusion, etc. and are aimed at children from kindergarten to the end of primary schools (https://films-pour-enfants.com/tous-les-films-pour-enfants.html)

Appendix 2: List of materials used for the implementation of P4C in Cyprus

There is currently no material being used for the implementation of P4C in the Cypriot Educational system.

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Appendix 3: List of materials used for the implementation of P4C in Greece

Books used in Greece

1. Philosophy for children. The puppet hospital and giving meaning to my world, Ann Margaret Sharp – Laurance Joseph Splitter, Atrapos Publishing.

2. The book of great philosophical contradictions, Oscar Brenifier – Jacquew Despres, Ed. Pataki.

3. Thinking in education, Lipman Matthew, published by Patakis.

4. Sciences of education, Tsafos-Androussou, Gutenberg.

5. Children as Philosophers, Haynes, published by Metaichmio.

Webpages which refer to examples that could enrich the teaching of philosophy:

1. [Ελληνικός Πολιτισμός:](#) Includes numerous pictures and images that can be used as a starting point for philosophical discussions.

2. Ancient Greek Language and Literature[26]: Educational software which can function as sources for the creation of lesson plans for the teaching of P4Cs.

3. Photodentro: This is the new digital repository of the "Photodendro" family which hosts, and shares structured Educational Scenarios with learning activities for the Primary and Secondary Education, which are developed and published from the educational community, following the Model Structures of educational scenarios and the targeted directives and educational directions that are given (LS Templates). It is addressed mainly to teachers of the Primary and Secondary education, but, as all "Photodendro" repositories, it is open to all, teachers, students, parents and anyone interested.

4. AESOP: Includes teaching scenarios that promote, during the teaching process, dialogue – conversation in the team framework, formulation of conclusions in

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[26] https://www.greek-language.gr/greekLang/ancient_greek/bibliographies/guides/teaching/page_0o3.html#toc034

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class in a comprehensible and coherent way and exploration of critical thinking through learning scenarios.

5. B-Level ICT Teacher Training: The project is a continuation and transformation of the completed training for the utilisation and implementation of the ICT in the teaching practice, which is widely known as "B-Level ICE training" and was implemented the previous years for a part of Greek teachers of Primary and Secondary education.

Appendix 4: List of materials for the implementation of P4C in Lithuania

Books

1. Mongin – *The Death of the Divine Socrates* (2017)

2. *The Angry Genius of Mr. Descartes* (2018)

3. Jan Marchando Martin *Haideger's cockroach* (2018)

4. Socrates – President! (2019)

5. Marion Muller-Colard Professor Freud talks to fish (2018)

6. Hana Arendt and her small theatre (2019)

7. *Enlightenments* by Frédérico Morloto Albert Einstein (2019)

8. Umberto Galimberti Why? 100 Philosophies of History for Curious Children (2020)

9. *Socrates in Love* by Salimo Mokaddem and Yann Le Bras (2021)

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