

# KSIĘGA ABSTRAKTÓW

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*Paul Kehinde Michael*  
*Lucy Elvis and Annie O'Donovan*  
*Mary Bovill*  
*Pieter Mostert*  
*Ewelina Grądzka*  
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*Dominika Depta-Marel*  
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*prof. dr hab. Robert Piłat*  
*dr Anna Łagodzka*  
*dr hab. Maciej Bała, prof. UKSW*  
*Łukasz Krzywoń*  
*Dorota Monkiewicz*



*Dociekania filozoficzne z dziećmi i młodzieżą. Między teorią a praktyką.*  
*Philosophical inquiry with children and youth. Between theory and practice.*

KONFERENCJA/CONFERENCE - WYKŁADY SPECJALNE/KEYNOTE SPEAKERS - WARSZTATY/WORKSHOPS

**Kraków, 2023**

# PRESTON STOVALL

UNIVERSITY OF HRADEC KRÁLOVÉ

## A Philosophical Toolkit for Critical Thinking about Social Media

### ABSTRACT:

Over the last decade, social psychologists have documented a dramatic rise in mental anxiety and incidents of self-harm among adolescents in the developed world. Heavy social media use is strongly correlated with this trend in adolescent mental health. During roughly the same period, social scientists have come to appreciate that social media is bringing new sorts of influence to bear on social institutions as otherwise diverse as education, public policy, entertainment, and news reporting and consumption. Together, these trends illustrate a need for today's didacticians to incorporate recent and ongoing work on social media use among adolescents, and to develop pedagogical tools fit for addressing the issues young people face with respect to social media. The aim of this presentation is to summarize a series of philosophical interventions and tools that didacticians can use, and to provide a roadmap for helping students navigate the concerns raised by social media.

Drawing on research on the dialogical or conversation-based nature of cognition, I outline a pedagogical framework for constructing and maintaining a community of inquiry in the classroom. In such a community, students are taught the habits of conversation needed to delve into complex issues with reason and care. After framing the community of inquiry, I introduce a philosophical toolkit consisting of concepts, exercises, and cooperative activities, and I illustrate some of the ways these tools can be used to help students understand social media and its influences. At the end of the talk, I raise the supposition that if these tools are put to use properly, social media can become a powerful resource for fostering communities of inquiry in the classroom.

### BIO:

I am an assistant professor in the department of philosophy and social science at the University of Hradec Králové in the Czech Republic. My research is focused on the philosophy of language, the philosophy of mind, and metaphysics, informed by a reading of German and American philosophy in the 19th and 20th centuries. I have designed and implemented programs for philosophy for children in Pennsylvania and Montana in the United States, and in Hradec Králové. I currently run a weekly program in philosophy for the J.K. Tyla Gymnazium in Hradec Králové. I am also the program manager and instructor for the project "Critical Thinking About Social Media" funded by Humanities Montana and the Center for Science, Ethics, Technology, and Society at Montana State University.



# PAUL KEHINDE MICHAEL

UNIVERSITY OF BENIN AND UNIVERSITY OF PRETORIA

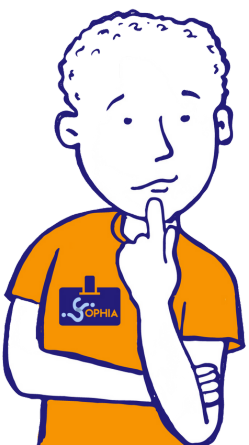
## A conversational account of the definitional complexities of the youth concept

### ABSTRACT:

This paper aims to examine some problems associated with the age definition criterion of youth as one of the problems engendered by the contested nature of the youth concept and which might constitute a distributive justice challenge especially for youth development practitioners. Youth is a contested concept partly because it is capable of evoking multiple meanings, depending among other things, on institutional and/or disciplinary orientations such as those which emphasize age as a defining criterion. While age is a core marker of youth, it becomes problematic when it is rigidly applied in the definition/categorization of youth without consideration of other factors such as context. The age-criterion for defining youth is problematic for at least two reasons. First, because of the lack of consensus among youth studies scholars and practitioners on what should be the acceptable age requirement for being categorized as youth. For instance, there is no agreement among regional and global institutions such as the United Nations, the European Union and the African Union on an acceptable age bracket for the youth. The second is the problem of prolonged youth transition to adulthood in which some youth, despite meeting the acceptable age requirement of being youth in a given society, fail to make the relevant transitions such as from school to work. Consequently, those not captured by the acceptable age of youth in a given society but who may nonetheless be considered youth in such a society due to protracted transition might suffer exclusion from fair distribution of development opportunities allocated to the youth population of such a society. To these problems, I deploy an African social epistemological method dubbed conversational thinking. This method emphasizes context and studies the nature of relationships to identify any lop-sidedness and advocate equal and complementary interpersonal engagements to prevent discrimination, marginalization or exploitation. The method enables the proposal of a conversational account of youth which shifts the focus of understanding youth mainly from age as a fact of human existence to context and from verticalization of life-span relationships across different age generations to the horizontalization of such relationships. Here, I employ the terms verticalization and horizontalization of life-span relationships to refer to the construction and removal of especially non-physical borders between the old and the young and on the bases of which vulnerabilities such as exploitation, discrimination and inequalities are engendered. I conclude that rigid emphasis on age as a criterion for categorizing youth is divisive to life-span relationships across different age generations and therefore should be deemphasized. Instead, the conversational account of youth which I propose is a construal of youth as a complementary, missing link in the chain of reality. This construal holds the promise of addressing some youth-related distributive justice concerns arising from rigid emphasis on the age-criterion for defining and categorizing youth.

### BIO:

Lecturer II in the Department of Philosophy, University of Benin, Nigeria and a PhD student in philosophy at the University of Pretoria, South Africa. Paul holds B.A. and M.A. degrees in philosophy. He is currently specializing in the philosophical studies of contemporary African youth and migration. He has chapters in books and articles in reputable international journals. His most recent papers include "Youth Vulnerability and the Challenge of Human Development in Africa" (2020), Brill. "The talent-career trajectory (TCT) in education as a paradigm for resolving some aspects of the youth employment crisis in Nigeria" (2020), NomadIT. "Racism, Vulnerability and the Youth Struggle in Africa" (2021), Dialogue & Universalism. "Youth Vulnerability and Political Participation in Contemporary Africa" (2022), British Institute in Eastern Africa. Paul is currently completing his PhD thesis on the topic "Coloniality of Youth: The Slavery-Migration Nexus in Contemporary Africa".



# LUCY ELVIS AND ANNIE O'DONOVAN

## CURO THINKING FOR COMMUNITIES

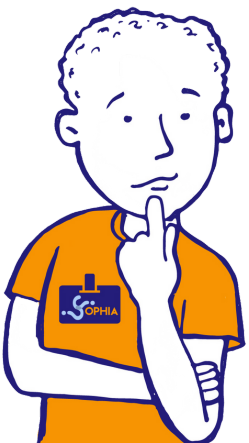
### **P4C, efficacy and agency. The problem of outputs in P4C projects: A case study**

#### **ABSTRACT:**

In 2017 Biesta warned against an 'instrumentalization of philosophy,' where the value of philosophy had been reduced to measurable impacts like increases in literacy and numeracy that seem to run contrary to the spirit of philosophical inquiry. At the same time, the funding landscape for the humanities in general can be poor, so capitalizing on supports for public philosophy initiative as and when they emerge is important for their survival. In recent years funders have introduced calls for projects that progress the UN sustainable development goals, or that capture/focus on 'the voice of the child.' In this paper, we explore the inherent tension between the practice of 'doing philosophy' and the inherent freedom connoted in Lipman's metaphor of inquiry progress as 'a boat tacking in the wind.' (Lipman 2007) We ask how we can maintain the integrity of authentically participating in Philosophy for and with children and young people if focused on an end goal or output? In answering this question, we chart the tension between mobilizing P4C in a space where it has relevance and potential effectiveness and the expectations of polished outcomes by funders, teachers and parents. After outlining these issues, we will present a case study of a project focussed on climate justice that used P4w/C to articulate the concepts beneath their experience of the climate crisis and formulate these as philosophical questions to investigate together. We'll reflect on the end product of the project which was a podcast led by the participants and our thoughts on this method of capturing thinking. In conclusion we wonder whether partially or potentially instrumentalized philosophy is preferable to no philosophy at all.

#### **BIO:**

Annie and Lucy are philosophers who have taught in third level education and practiced philosophy for and with children and communities, both inside and outside of traditional education settings. We delivered Ireland's first philosophy summer camp in 2017, and first philosophy after school club in 2018. We are the founders of Curo: thinking for communities. We have practiced philosophy in art galleries, libraries, music festivals, and professional settings.



# MARY BOVILL

UNIVERSITY OF EDINBURGH

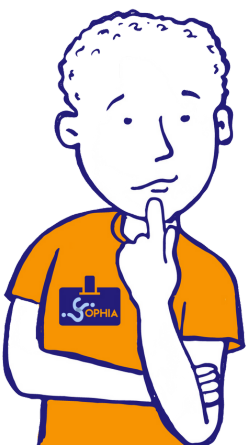
## Community of Philosophical Inquiry in ITE: Agency, Identity and Pedagogy

### ABSTRACT:

There is now a large body of research that examines the extent to which learners' involvement in philosophy programmes influences their performance in their school subjects. Less attention has been given, however, to the question of how, and to what extent, student teachers' involvement in such philosophy programmes influences their thinking about their subject pedagogy and their classroom practices. This research will present an overview of a Masters level course in Philosophy with Children, as part of a wider ITE Secondary PGDE Programme at the University of Edinburgh, and go on to explore how the student teachers enacted some of the frameworks currently popular on Philosophy with Children programmes. Key themes to emerge will be presented and implications for future philosophical pedagogical experimentation in the secondary subject classroom will be considered.

### BIO:

As the Programme Director of the PGDE Secondary Education at the University of Edinburgh, I am passionate about the way in which student teachers can develop an understanding of how Philosophy with Children pedagogies can be enacted and explored in the secondary school classroom that allows for the ontological and epistemological development of teacher identity. I am interested in current research on Decolonising the Mind of Teacher Educators and on developing a richer understanding of Critical Pedagogies at work in the classroom. I am driven by the quest for social justice, inclusion and on challenging static concepts of identity.



# PIETER MOSTERT

THE PHILOSOPHY FOUNDATION, LONDON

## What kind(s) of research do we urgently need within P4C?

### ABSTRACT:

My presentation starts from the perspective that quite a few research studies in philosophical inquiries are not as 'effective' as they could have been. By 'not so effective' I mean that these studies do not really prove their point.

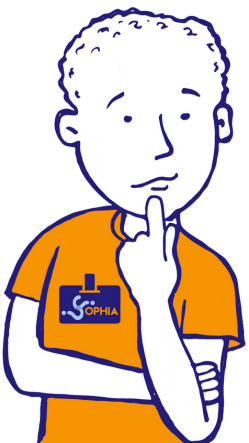
My thesis is that research in philosophical inquiries should learn from four different 'methodologies' that are well established in international educational research:

- \* effect studies = empirical studies of the effect (outcome / result) of a well-defined 'intervention', like the introduction of philosophical inquiries in schools
- \* conversation analysis [CA] = analysis of conversations in 'normal' or 'natural' language
- \* educational design research [EDR] = methodology for designing, testing and improving an educational 'intervention'
- \* philosophy of education, focusing on the theoretical foundations of a particular practice, for example what it means to "think philosophically".

From each of these four methodologies I will derive five lessons for the improvement of research in philosophical inquiries.

### BIO:

Pieter Mostert (\*1952) is practical philosopher, educational consultant, conversation specialist. He wrote a PhD-thesis in philosophy together with philosophy-companion Karel van der Leeuw. It was a first PhD about what is difficult in learning philosophy and how proper teaching can help in 1988 at Erasmus University Rotterdam. Introduced philosophy for children in The Netherlands in 1981. Developed the first manual for facilitating Socratic Dialogues in 1983. Developed the first case for a Computer Assisted Philosophical Dialogue in 1986. Started the Dutch Centre for Philosophy for Children in 1989. His latest article is titled: "Where are we now? Effect-studies and the rise of diversity in Philosophy for Children" (2022)



# EWELINA GRĄDZKA

PONTIFICAL UNIVERSITY OF JOHN PAUL II, KRAKOW

## Is philosophical thinking development different from general cognitive development?

### ABSTRACT:

The aim of the paper is to consider whether philosophical thinking development is somehow different from general human cognitive development described especially in the dominant theory of cognitive development proposed by Jean Piaget. And if it is, how does it differ and is it possible to prepare a valuable research project to investigate further the problem.

First, the reason for consideration of the problem will be discussed which is related to the discovery of the grant application prepared at the Institute for the Advancement of Philosophy for Children and by Matthew Lipman in the 1970s.

Secondly, the critique proposed by Gareth Matthews about Jean Piaget's ideas exposed especially in *The Child's Conception of the World* will be presented and evaluated. It will be followed by the evaluation of the response from Richard Kitchener, especially the polemic with usage of 'one liners' as proves. However, the discussion seems to stop without further analysis of arguments.

Thirdly, Matthew Lipman's observations about philosophical thinking will be presented and discussed as part of the distinctiveness of the development of philosophical thinking which could be described as declining with age like less frequent asking why-questions, lower curiosity and creativity. Critique of definition of intelligence will also be presented.

Next, revisions of Jean Piaget's theory will be presented (like criticism of the stage theory and the addition of the 5th stage of postformal operations), together with modern publications of the research in developmental psychology like Alison Gopnik's work.

Finally, it will be concluded that there is a considerable amount of reasons to consider that philosophical thinking development has some particularities. On the one hand it needs the structures developed in the general process of cognitive development and exposed by Piaget. On the other hand, there are the famous 'one-liners' of children that although do not present elaborated theories cannot be ignored and their role in development should be investigated. Current research in psychology also claims even babies can be considered in terms of philosophical abilities. Furthermore, some regress can also be observed related to curiosity and creativity. And finally, the return of or appearance of considerations of philosophical issues in early adulthood is a significant addition to Piaget's theory as it gives credit to particularity of philosophical thinking, as something other than reduced only to logic, in human development. Nevertheless, there is still not enough research into the problem and one of the method that can be used is conversation analysis of children's dialogues during P4wC sessions.

### BIO:

MA in Political Sciences and MA in Philosophy. Ph.D. candidate in philosophy working on a thesis: Kazimierz Twardowski and Matthew Lipman – a comparative study on propaedeutic of philosophy and development of a revised method of philosophy teaching and ways of its application. Member of the board of SOPHIA – European Foundation for the Advancement of Doing Philosophy with Children. Trained in P4wC with "The Philosophy Foundation" in London. President of the "Under the Common Sky" Association, whose mission is to engage in building a knowledge-based society and promoting the idea of peace and cooperation via e.g. astronomy education, especially in post-Soviet countries like Kyrgyzstan. Initiator of the Academy of Young Philosopher after K. Twardowski and SOPHIA P4wC research group. Co-author of the book *Philosophize with Children and Youth Volume II*. Co-moderates Facebook group 'Philosophy for Children' in Polish. She believes, after Aristotle, that „ALL human beings by nature reach out for understanding.”



# LUCY ELVIS

UNIVERSITY OF GALWAY/CURO THINKING FOR COMMUNITIES

## ‘The leading edges of judgement’ On the need for practice experience for meaningful theory.

### ABSTRACT:

Disabling stereotypes often mire conversations between the theory and practice of Philosophy for/with Children and young people (P4/wC.) P4/wC practitioners usually distinguish academic philosophy and their practice by using oppositions between ‘sage on the stage’ and ‘guide on the side’ when training new facilitators. Purely theoretical philosophers, for their part, often treat public philosophy as an ‘urbanisation’ of a profound and esoteric discipline. These discussions deepen divides in a diverse community united by a love of wisdom and valuing critical skills, even though philosophy itself is marginalised at all academic levels. Despite these differences in self-description, the ‘typical’ academic philosopher and the community practitioner can be understood as engaged in differing manifestations of Lipman’s caring thinking. But what about those theorists of P4/wC that divorce pedagogy from practice? This paper claims that to develop valuable interventions into the theory of P4/wC, consistent practice is required as a facilitator and member of a community of inquiry (CPI). The justificatory framework for this claim comes from Lipman and Sharp’s account of caring thinking, where the structure of what one cares about, made manifest in experience, is revelatory of the self. Building on this account, the paper asks how theory without practice in the affective space of the CPI can successfully make observations or recommendations to the practice community. These claims are supported by i) the ethical-epistemic demands of genuine inquiry and ii) the lack of practical value of interventions into the theory that neither respond to issues emergent in practice nor make recommendations for practitioners based on their claims. It closes by claiming that active engagement in inquiry, the facilitation of the same, and reconnecting theory to practice in our writing may be two simple steps to ameliorate these issues and to transform philosophy departments into spaces that offer students a rich definition of what it means to be a philosopher beyond graduation.

### BIO:

Dr Lucy Elvis works between the theory and practice of P4C, teaching courses in philosophy as a lecturer in the Department of Philosophy, University of Galway, and designing and delivering community philosophy projects as a director of ‘Curo-thinking for communities’ (a not-for-profit engaged in philosophical work in non-institutional contexts.) She has delivered philosophy projects in art galleries, at music festivals for medical educators and in schools. She is currently undertaking empirical research into the efficacy of philosophical inquiry to build interest and confidence in speaking Irish in immersion schools.





# ANTONI TORZEWSKI

UNIVERSITY OF SZCZECIN

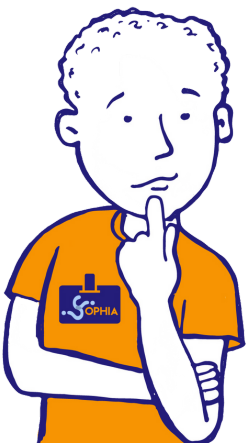
## Philosophical education through film education – on the example of the “Phaedo” project

### ABSTRACT:

Engaging in a philosophical reflection with young people is on the one hand something natural and corresponding with children’s curiosity, on the other hand, at the same time, something really difficult (considering the specificity of the discipline) and unusual (considering the marginal presence of philosophy at school). It seems that despite society’s underestimating philosophy in primary education, it is of great value, because it creates space for a discussion and asking questions (absent on other subjects) on topics, such as: freedom, identity, tolerance, existence, cognition, rationality or the aims and meaning of education (at school) itself. Open conversation on the beforementioned and many other issues develops in young people’s minds both the ability of making use of the substantive arguments in a discussion, as well as, in general, it shows the value of dialogue as a basic form of civic life in democracies. In other words, philosophical education at such an early stage can already contribute to the empowering of a certain attitude – critical and enquiring, but also kind, open and ready to engage in dialogue. The aim of this presentation is to show one of the many possible philosophy-teaching methods in the form of film education on the example of the “Phaedo” project realized with the students of the Perpetuum Mobile Primary School in Bydgoszcz. The project lasted the whole school year, was carried out in 7 groups and was about creating the adaptation of one Plato’s most important dialogues. The process was divided into multiple stages – more philosophical and more film-related ones. It seems that the predetermined aim – making a film – improved the whole process of understanding Plato and discussing on the topics covered by him in “Phaedo”, such as: death, body and soul, freedom, accountability, and truth. Thanks to “cinematic thinking” the participants of the project not only had to properly understand what the discussed text is about, but also had to find appropriate both verbal and non-verbal means to show what they had learned in the most communicative way possible. Film education can therefore be one of the more interesting and more memorable means to philosophize not only with primary school students.

### BIO:

Kazimierz Wielki University graduate, he continues his education at the Doctoral School of the University of Szczecin. He has been granted multiple scholarships and awards of: the Minister of Science and Higher Education, the President of the City of Bydgoszcz, the Rector of the Kazimierz Wielki University in Bydgoszcz. Torzewski is an author of over a dozen articles concerning topics connected mostly to contemporary philosophy, philosophy of religion, postmetaphysics. Since 2018 he has been a philosophy and ethics teacher at the Perpetuum Mobile private primary school in Bydgoszcz. Outside of philosophy he is interested in music – he graduated from 1st degree music school and sang in many choirs and chamber vocal ensembles for over 15 years. Torzewski connects his interests through the activity of the Koherencje Foundation, whose main goal is to show the connections between philosophy and music.



# AANUOLUWAPO FIFEBO SUNDAY

RACHEL CARSON CENTER FOR ENVIRONMENT AND SOCIETY, LMU, MUNICH

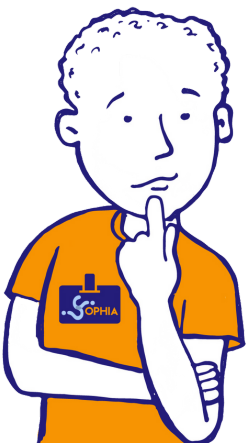
## Teaching philosophy by pictorial representations: the 'divergent' example

### ABSTRACT:

One of the fundamental problems with teaching philosophy at pre-tertiary levels is the layman's conception of philosophy as an abstract field of study that deals with esoteric knowledge. This mindset can be a clog in the wheel of teaching philosophy at all levels, especially pre-tertiary levels of study. It therefore becomes imperative to devise means of making the process of learning philosophy easy if it is to be taught at pre-tertiary levels when children are in their formative years and can learn better and faster. Children, by nature have the primary ingredients important for learning philosophy- they are inquisitive and able to think out of the box. With these qualities, it becomes less herculean to commence teaching philosophy at pre-tertiary levels. Furthermore, because children have a pictorial mind and memory to quickly grasp what they see, philosophy, can be better taught with the aid of modern technology. These modern technologies include the use of pictures, movies and cartoons. For instance, 'Divergent' is a title of a movie that has rich philosophical content that helps to understand Plato's stratification of society. This article attempts to do a comparative analysis of the movie- 'divergent' and the stratification of society in Plato's The Republic. The aim is to show the relevance of movies and pictorials for teaching and learning philosophy and also argue for a sensitivity to the underlying class structure of contemporary society.

### BIO:

A budding academic from the Global South. She is currently a Landhaus Fellow at the Rachel Carson Centre for Environment and Society, LMU, Germany. She is a Faculty member of the Faculty of Arts, Adekunle Ajasin University, Akungba-Akoko, Ondo State, Nigeria. Her research focuses on a scrutiny of the inconsistencies and contradictions in environmental ethical contemplations. She is keenly interested in radical environmentalism ingrained in renewed definitions of the relationship between humans and nature. Her areas of research and interest include environmental ethics, bioethics, gender studies and Philosophy for children.



# ALEKSANDRA PAŁKA

JOURNAL FILOZOFUJ!, "FILOZOSIA" – BLOG

## Great philosophy by little Sophie: philosophizing through literature

### ABSTRACT:

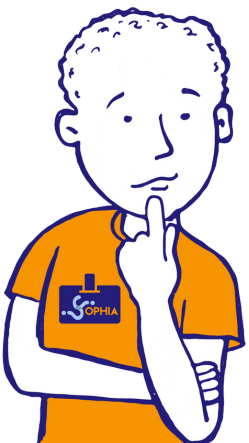
My presentation will focus on the role that reading books can play in children's philosophical understanding. I want to discuss both the use of children's literature by teachers in their educational work and the ordinary exposure to literature at home and within the family. Using selected examples, I intend to talk about ways of finding philosophical contexts within literary texts. I plan to particularly focus on traditional fairy tales and other classic works, and then explore what contemporary literature, including my recently published book, has to offer.

During the presentation, I would like to share not only my approach but also experiences and insights derived from working with the group. However, my greatest wish is to demonstrate how parents can engage in philosophical exploration with their children in the comfort of their own homes. Literature, when approached appropriately, can provide an opportunity for a wonderful philosophical adventure. It can also offer tremendous support in children's attempts to better understand the world and other people. In my presentation, I aim to emphasize the benefits that exposure to well-chosen reading material brings to the development of young individuals, outline the functions of literature in intellectual and emotional growth, and propose methods for approaching literary texts with a philosophical perspective.

In the later part of my presentation, I would like to share the outcome of my efforts, which is the book I have written. Its title is "Little Sophie's World: Philosophical Stories for Children." In my presentation, I want to highlight how the joy of engaging with children's literature, whether contemporary or classic, can be combined with philosophical exploration, resulting in numerous benefits for the social, emotional, and intellectual development of children. Ultimately, the aim of reading books is to evoke joy in readers as they discover and achieve a fuller understanding of the world. As a teacher and a parent, I want more books that stimulate children's philosophical reasoning to be noticed, and more to be created. I hope that reading and discussing them becomes a habit for every growing individual.

### BIO:

I was born and raised in Cracow. I studied Philosophy at Pontifical University of John Paul II (2005-2011), Pedagogy first at the Ignatianum Academy (bachelor's degree 2008-2011), and then at Pedagogical University (master's degree 2019-2022). I've worked with children of different age groups, but the last few years I've spent as a teacher at a primary school in Michałowice, where I currently live with my family (at home, I'm raising my three sons). Writing has always been my passion, but I've never had the courage to become a published writer until last year when I signed a contract with the "Świat Książki" publishing house. I'm fascinated by literature for children, especially by classical Polish books and traditional fairy tales (Grimm brothers, Andersen). In philosophy, I'm mostly interested in ontology, bioethics, and natural philosophy. I cooperate with the journal Filozofuj!, I'm a co-founder and member of the "Kalokagatia" Philosophical Club. I'm also an author of an article about philosophical education published by a Pedagogical University's journal *Pedagogika przedszkolna i wczesnoszkolna*. I run a Facebook blog called "Filozosia".



# DOMINIKA DEPTA-MAREL

UNIVERSITY OF WARSAW/16 STO ELEMENTARY AND MIDDLE SCHOOL COMPLEX

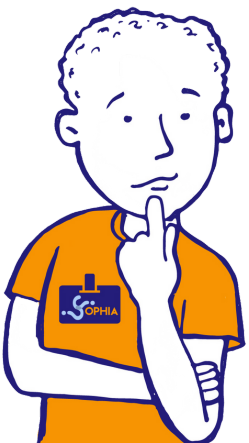
## Self-Questioning as Nurturing Wisdom. Five Benefits of Doing “Philosophy for Children”

### ABSTRACT:

In her text the author analyzes what philosophizing with children is. She tries to ponder the question whether it is possible and in what way one could assess progress in the philosophizing of students. Taking as a starting point Matthew Lipman's definition that critical thinking (in this context – philosophical thinking) “requires criteria, is self-correcting and sensitive to context,” she decides to claim that the ability to ask questions is the best test for this kind of thinking. A pedagogical experiment has been conducted in which two groups (a P4C group and a control group) have to write which of the questions that they have asked themselves have changed anything in their lives. It turned out that the P4C students had questions coming from themselves (as opposed to external situations). These questions were abstract, existential in character, difficult to solve (as opposed to close-ended questions); they ‘worked’ in the student longer and deeper (as opposed to a quick answer, lack of struggling); they changed the way of thinking of the students (as opposed to changing a particular decision); they remained unresolved (as opposed to finding a quick answer). I decided to claim that the ability to ask philosophical questions is the best test for the ability to think philosophically. The moment when the students ask themselves philosophical questions, would point to an ability to pass on from a natural attitude to a reflective attitude with critical and auto-critical thinking. I acknowledged that reflective self-questioning contains in itself three definitive components of Lipman's critical thinking, i.e. is based on certain criteria, is self correcting and must be sensitive to context. The reflective self-questioning so defined and incorporating the mentioned assumptions was adopted by me as a form of nurturing wisdom, which can be subjected to evaluation. This is true to the extent to which the appearance of reflective self-questioning confirms developing wisdom. It turned out to be extremely difficult to grasp reflective self-questioning in the classroom, in the course of an ongoing discussion. I therefore decided that for this purpose the written form would be the most appropriate. I decided to make small quasi-studies on my own and ask my students to write a composition. Taking the lead from Jaspers (Jaspers 1953: 12), I set out with the assumption that apart from the substantive meaning, a philosophical question should include in it a change in the line of thinking, and so the title of the composition was as follows: “Have you asked yourself a question that changed something within you?”

### BIO:

PROFESSIONAL EXPERIENCE 2000... Teacher of Ethics and Philosophy at the 16 STO Elementary and Middle School Complex, Al. Solidarności 113c 2012... conducts classes at the Department of Pedagogics, University of Warsaw, “Let students think. Philosophical questioning by the Matthew Lipman method” 2018... conducts classes at the Department of Philosophy, University of Warsaw “How to teach philosophy?” EDUCATION 1989-94 Department of Philosophy and Sociology, University of Warsaw 1994-99 Graduate School for Social Research, Polish Academy of Sciences 1999-2000 Postgraduate program Philosophy For Children (P4C), College of Social Sciences and Administration, Warsaw University of Technology 2007 Course: Lego-Logos, International Warsaw Festival of Philosophical Culture, Palace of Culture and Science in Warsaw 2018 . Submitted doctoral thesis: “ The sense of education. Learning and Teaching through questions”. Supervisor: Rafał Godoń, Ph.D doctoral candidate, Department of Pedagogics, University of Warsaw ACHIEVEMENTS 2016 Silver Badge of STO (Social Educational Society) 2017 Title of Certified Teacher 2018 Medal of the Commission of National Education PUBLICATIONS 1. Pytanie a zmiana rzeczywistości : między tworzeniem a wydarzeniem (Questioning and changing reality: between creation and event) [in] Twórcza codzienność w kształceniu i wychowaniu: teoria i praktyka edukacyjna (Creative reality in teaching and upbringing: educational theory and practice), ed. M Kołodziejski, The A. Gieysztor Academy of Humanities, Pułtusk 2014 2. Samozapytywanie jako pielęgnowanie mądrości. O pięciu korzyściach płynących z uprawiania “Dociekań filozoficznych z dziećmi” (Self-questioning in nurturing wisdom. On the five benefits of practicing Philosophy for Children) [in] Kwartalnik Pedagogiczny Vol.: LX: 2015 Fascicle: 2 (236), 2015 3. Interview „Criticise me” [in] A. Szyłto, Gazeta Wyborcza DF, 9.04.18, NO.13/12/1278.



# ANNA SZYMASZCZYK

ASSOCIATION FOR PHILOSOPHICAL EDUCATION "PHRONESIS".

## Między inspiracją a sugestią

### ABSTRACT:

Czy sugestia w dociekaniach jest wyłącznie zła a inspiracja zawsze pożądana? Czy jest możliwe i celowe rozróżnienie między tymi pojęciami, czy ma ono wartość wyłącznie teoretyczną? Celem mojego referatu jest zasugerowanie, że próba teoretycznego uchwycenia istoty pojęć sugestii i inspiracji przez prowadzącego, a nawet każdego członka wspólnoty dociekającej, może być inspirująca dla skuteczniejszej realizacji celów metody P4C. Zakładając tu, iż najogólniejszym celem każdego dociekania i całego procesu, jest postęp w osiągnięciu samodzielności myślowej, świadomość obecności tych zjawisk, zwłaszcza sugestii może być pomocna w osobistym i wspólnotowym doskonaleniu warsztatu dociekań, czyli umiejscowieniu własnego stylu pracy w spektrum klasycznych i pochodnych praktyk P4C oraz ewaluacji poszczególnych części zajęć. Spróbuję zatem zasygnalizować możliwość i celowość praktycznego rozróżnienia tytułowych zjawisk na poszczególnych etapach warsztatu (doboru tekstu, zadawania pytań itp.) oraz w kontekście roli w rozwijaniu twórczego, krytycznego, i troskliwego myślenia we wspólnocie dociekającej. Proponując spekulatywne, teoretyczne i nieco arbitralne podejście do tak angażującego działania jakim jest dociekanie, zdaję sobie sprawę z jego ograniczoności, jednak analiza taka wydaje mi się, jak długoletniemu praktykowi, zasadna. Stąd zaproszenie do wspólnej refleksji.

### BIO:

Mgr pedagogiki UW absolwentka studiów podyplomowych Nowoczesna Dydaktyka w Szkole: Filozofowanie z dziećmi i młodzieżą. Nauczycielka edukacji początkowej, edukacji filozoficznej i etyki. Członek zarządu Stowarzyszenia Edukacji Filozoficznej „Phronesis”. W ramach Fundacji Alternatywa sześciokrotnie współorganizowała Labirynty Filozoficzne dla dużych i małych w Podkowie Leśnej. Wraz z Wiesławą Klatą opracowała i wdrożyła eksperyment pedagogiczny pod nazwą „Myślenie na scenie” adresowany do uczniów klas 4-6 szkoły podstawowej i 1-3 gimnazjum, łączący w całość elementy dramy i dociekań filozoficznych. Od ponad dwudziestu lat prowadzi zajęcia metodą dociekań z dziećmi i młodzieżą ze szkoły podstawowej. Współredaguje „Mazowiecką Gazetę Filozoficzną Filozofik” prezentującą i promującą myślenie dzieci. Prowadziła warsztaty z nauczycielami w ramach projektu Pozwolić uczniom myśleć - organizowanego przez Stowarzyszenie „Phronesis” i Gnieźnieńską Szkołę Wyższą Milenium Autorka scenariuszy i artykułów pokazujących możliwości zastosowania warsztatów z dociekań filozoficznych w praktyce szkolnej.



# PROF. DR HAB. ROBERT PIŁAT

UNIWERSYTET KARDYNAŁA STEFANA WYSZYŃSKIEGO

## O myślach własnych i wspólnych. Idea wspólnoty dociekającej w teorii i praktyce Matthew Lipmana

### ABSTRACT:

Ostatnie stulecie przyniosło znaczną wiedzę o myśleniu i wiele technik jego doskonalenia. Ich źródłem jest logika, psychologia poznawcza, teoria decyzji i analityczna filozofia. Narasta jednak świadomość, że w tym imponującym dorobku na dalszy plan zeszła ważna własność myślenia: posiadanie myśli, relacja pomiędzy myślami i myślącym człowiekiem. Współcześni filozofowie tacy jak Richard Moran, Carla Bagnoli czy Donald P. Verene podkreślają konieczność powrotu do idei myślenia jako samowiedzy i kształtowania siebie. Szukają oni źródła wewnętrznego autorytetu, jaki posiadamy w stosunku do własnych stanów wewnętrznych. Tym źródłem ma być radykalnie pojęta refleksja. Na program Philosophy for Children Matthew Lipmana patrzyło się czasem jak na jeszcze jedną próbę polepszenia sprawności myślowej dzieci za pomocą technik zaczerpniętych z logiki i filozofii. Myślę jednak, że od początku Lipman miał świadomość, że chodzi też o inną wartość: sprawienie, że dzieci, które niewiele rzeczy mogą nazwać własnymi, staną się właścicielami myśli, autorytetami w domenie ich rodzącej się samowiedzy. Sformułowanie tego celu przeniknięte było głębokim współodczuwaniem: Lipman uchwycił głęboki problem dziecięcego świata, wpisanej weń samotności i niepewności. Realizacja tego celu wymaga środowiska zarazem empatycznego i respektującego pewną dyscyplinę czy metodę. Takim środowiskiem jest wspólnota dociekająca (community of inquiry). Tworzenie relacji do własnych myśli jest tu możliwe dzięki zobaczeniu i docenieniu tej samej relacji u innych. Dyskusje w obrębie wspólnoty dociekającej są nie tylko wymianą argumentów, ale także ujawnianiem wewnętrznych perspektyw i otwieraniem się na wewnętrzne perspektywy. Myślenie staje się wspólne nie dlatego, że myślimy to samo albo dochodzimy do całkowitej zgody, lecz dlatego że widzimy te perspektywy i akceptujemy je. Zarazem doświadczamy, że nasze wewnętrzne perspektywy są rozumiane i akceptowane. Najbardziej wspólne myślenie jest zarazem najbardziej własne. W swoim wystąpieniu spróbuję powiązać intuicję Lipmana z systematycznym studium natury myślenia u Martina Heideggera oraz autorów powyżej wymienionych.

### BIO:

Filozof związany w latach 1988-2011z Instytutem Filozofii i Socjologii PAN, a od 2011 z Instytutem Filozofii, na Wydziale Filozofii Chrześcijańskiej UKSW. Opublikował między innymi książki: Umysł jako model świata, Krzywdy i zadośćuczynienie, O istocie pojęć, Aporie samowiedzy, O rozsądku i jego szaleństwach, O pułapkach wiedzy, Pojęcia i rozumienia świata. Propagator dociekań filozoficznych z dziećmi i autor podręczników gimnazjalnych Edukacja filozoficzna. W roku 1991 uczestnik prowadzonego przez Matthew Lipmana kursu Philosophy for Children w Institute for the Advancement of Philosophy for Children przy Montclair State College, USA. Uczestnik grupy założycielskiej i przez kilka lat członek zarządu SOPHIA European Foundation for the Advancement of Doing Philosophy for Children. Współorganizator Studium Podyplomowego dla nauczycieli "Filozofia w szkole", najpierw przy IFiS PAN (później przy Fundacji „Edukacja dla demokracji”) w zakresie filozoficznych dociekań z dziećmi i młodzieżą ze środków HESP (Higher Education Support Program), Europejski fundusz PHARE Tacit Democracy w latach 1993-1996. Tłumaczenie M. Lipman, Marek, powieść filozoficzna - część programu Philosophy for Children, wyd. Fundacja "Edukacja dla Demokracji", Warszawa 1993 oraz M. Lipman, Ika, powieść filozoficzna - część programu Philosophy for Children, wyd. Fundacja "Edukacja dla Demokracji", Warszawa 1995. Przez trzy lata nauczyciel w dwóch szkołach podstawowych w Warszawie i w gimnazjum w Sulejówku. Współpracownik Berriego Heesena w redakcji pisma „100” oraz w innych projektach w Polsce, Holandii i Hiszpanii. Przez dwadzieścia lat współtworzył w Programie 2 Polskiego Radia cykle audycji poświęconych filozofii, literaturze i muzyce, a w latach 2018-2019 serię telewizyjną Dziennik filozofia w TVP Kultura. Obecnie publikuje systematycznie eseje na portalu Instytutu Mickiewicza: Culture.pl. W zakresie filozofii teoretycznej zajmuje się teorią pojęć, podstawami samowiedzy i filozoficznymi aspektami teorii decyzji.



## DR ANNA ŁAGODZKA

### Myślenie w edukacji

#### ABSTRACT:

Tematem referatu jest troskliwe myślenie i interpretowana przez pryzmat tego pojęcia rola nauczyciela w filozoficznej wspólnocie dociekania. Troskliwe myślenie, względnie nową kategorię, rozwiniętą przez Matthew Lipmana w drugim wydaniu książki *Thinking in Education*, traktuję jako w dalszym ciągu zagadkową, lecz mimo to użyteczną w opisach myślenia, w szczególności w refleksji nad filozofowaniem we wspólnocie dociekania. Zwracam uwagę na niektóre teoretyczne trudności związane z pojęciem troskliwego myślenia i proponuję kilka pytań, które problematyzują to pojęcie. Podaję przykłady, które mają ilustrować te trudności, ale zarazem wskazywać na użyteczność troskliwego myślenia jako kategorii opisowo-analitycznej. Odwołuję się zarówno do dialogu filozoficznego w klasie, jak i innych dyskursów. Nawiązując do artykułu Oscara Brenifiera i własnych doświadczeń, przedstawiam krytykę niektórych sposobów rozumienia troskliwego myślenia przez nauczyciela jako uczestnika filozoficznego dociekania. Szkicując odpowiedź na pytanie, kiedy troskliwe myślenie może być dobroczynne, podkreślam rolę myślenia buntowniczego.

#### BIO:

Filozofka, tłumaczka tekstów filozofii, redaktorka. W latach 1999–2008 nauczycielka filozofii na Politechnice Warszawskiej. Programem „Filozofia dla dzieci” zajmuje się od 1992 r. Autorka, współautorka i redaktorka opracowań teoretycznych i materiałów dydaktycznych z tej dziedziny; prowadziła wykłady i warsztaty dla nauczycieli w Polsce, Litwie i Białorusi. W latach 1996–20017 uczyła w Podyplomowym Studium Filozofii i Etyki, ISNS UW (dociekania filozoficzne w szkole; metodyka nauczania etyki; lektorium). Uczestniczka kilku międzynarodowych seminariów i konferencji poświęconych programowi edukacyjnemu zapoczątkowanemu przez Matthew Lipmana. Współautorka polskiej adaptacji tego programu „Filozoficzne dociekania z dziećmi i młodzieżą” (zatwierdzonej pod nr DKW-4014-28/99). Główne obszary zainteresowań: dialog, dyskusja i interpretacja tekstu, studia nad zwierzętami, poezja i sztuki wizualne.





**DR HAB. MACIEJ BAŁA, PROF. UKSW**

**UNIwersytet Kardynała Stefana Wyszyńskiego**

## **Metody aktywizujące w nauczaniu filozofii**

### **ABSTRACT:**

Celem wykładu jest ukazanie praktycznego zastosowania metod aktywizujących w pracy dydaktycznej w zakresie dyscypliny jaką jest filozofia. W ramach wykładu omówione zostaną ćwiczenia, które nie są zadaniem domowym dla ucznia, lecz punktem wyjścia, wprowadzeniem do konkretnego tematu. Zasadniczym celem ćwiczeń nie jest więc sprawdzenie wiedzy uczniów czy studentów – nie muszą oni znać i orientować się w danym zagadnieniu – lecz chodzi o sprowokowanie do myślenia, do poszukiwania właściwych odpowiedzi, do postawienia problemu. Chodzi przede wszystkim o zainteresowanie uczestników problematyką filozoficzną.

### **BIO:**

Pracownik badawczo-dydaktyczny UKSW, kierownik katedry Filozofii Kultury i Religii dziekan Wydziału Filozofii Chrześcijańskiej UKSW, autor ponad 100 publikacji. Od wielu lat zajmuje się dydaktyką filozofii (twórca portalu filozoficzne.pl), autor podręczników do filozofii (Pokochać mądrość. Zarys dydaktyki filozofii i etyki, I nadziei się nie mogę, Filozofia w ćwiczeniach). Twórca Akademii Młodego Filozofa na UKSW, autor audycji radiowych (Radio Plus – Listy z Biblii), autor scenariuszy teatralnych (Dialogi Jerozolimskie, Zło na ławie oskarżonych -scenariusz), autor e-booków i podcastów, członek Société Francophone de Philosophie de la Religion, Conférence Mondiale des Institutions Universitaires Catholiques de Philosophie, Pomorskiego Towarzystwa Filozoficzno-Teologicznego oraz Stowarzyszenia Nauczycieli Filozofii. Taternik i alpinista.





# WARSZTATY/WORKSHOPS

## EWELINA GRĄDZKA

### AKADEMIA MŁODEGO FILOZOFA IM. K. TWARDOWSKIEGO

Magister politologii i magister filozofii. Doktorantka na Uniwersytecie Jana Pawła II w Krakowie, pracuje nad rozprawą zatytułowaną Kazimierz Twardowski and Matthew Lipman – a comparative study on propaedeutic of philosophy and development of a revised method of philosophy teaching and ways of its application (...) Członkini Zarządu SOPHIA – European Foundation for the Advancement of Doing Philosophy with Children. Szkoliła się z metody dociekań filozoficznych z dziećmi przy The Philosophy Foundation w Londynie. Prezes Stowarzyszenia „Pod wspólnym niebem”, którego misją jest budowanie społeczeństwa opartego na wiedzy i promocja idei pokoju i współpracy m. in. przez projekty z edukacji astronomicznej, w szczególności w krajach byłego ZSRR jak Kirgistan. Założycielka Akademii Młodego Filozofa im. K. Twardowskiego oraz SOPHIA P4wC research group (grupy badawczej przy SOPHIA). Współautorka książki Filozofuj z dziećmi i młodzieżą tom II. Współmoderuje grupę 'Filozofia dla dzieci' na Facebooku. Wierzy, za Arystotelesem, że „Każdy z natury pragnie poznania”.

## ŁUKASZ KRZYWOŃ

### CREATIVE TOGETHER

Magister filozofii, absolwent Uniwersytetu Śląskiego, autor popularnego podręcznika do prowadzenia filozoficznych dociekań z dziećmi i młodzieżą pt. Filozofuj z dziećmi Tom 1, redaktor Tomu 2 pt. 100 pomysłów na dociekania filozoficzne w klasie, a także autor FiloSupełków, kart do filozofowania z dziećmi. Od wielu lat pisze dla magazynu Filozofuj! o filozofowaniu z dziećmi oraz moderuje grupę Filozofia dla dzieci na Facebooku. Łukasz bywał też gościem Polskiego Radia Dzieciom by rozmawiać o filozofowaniu w audycjach dla rodziców i dzieci. Pasjonują go nowoczesne metody edukacji i promuje filozoficzne dociekania zarówno w Polsce jak i za granicą. Od 2004 roku mieszka w Irlandii i pracuje tam z dziećmi i z młodzieżą, prowadząc m.in. dociekania filozoficzne w szkołach. Jest specjalistą od filozofii dla dzieci z The Philosophy Foundation w Londynie i aktywnym członkiem zarządu europejskiego stowarzyszenia SOPHIA, promującego filozofowanie z dziećmi. W Irlandii uczy o ochronie środowiska w szkołach dla Green-Schools Ireland i prowadzi swoją działalność edukacyjno-artystyczną Creative Together.

## DOROTA MONKIEWICZ

### FILOZOFUJ!; CENTRUM KULTURY W LUBLINIE

Absolwentka historii na Uniwersytecie Marii Curie-Skłodowskiej i filozofii teoretycznej na Katolickim Uniwersytecie Ludowym. Pracuje w Centrum Kultury w Lublinie oraz prowadzi warsztaty filozoficzne dla dzieci w 'Szkole w Chmurze'. Współautorka książki Filozofuj z dziećmi i młodzieżą tom II. Autorka scenariuszy zajęć z dociekań filozoficznych z dziećmi i młodzieżą regularnie publikowanych w czasopiśmie Filozofuj!

