

childhood & philosophy

núcleo de estudos de filosofias e infâncias [nefi/uerj]
international council of philosophical inquiry with children [icpic]

e-issn: 1984-5987 | p-issn: 2525-5061

review 2

reviewer: anonymous

the negativity of the child

articulating the existential foundations of inclusive pedagogy

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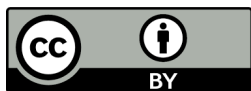
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how to quote the article:

Krönig, F. K., & Oliverio, S. (2025). The negativity of the child: articulating the existential foundations of inclusive pedagogy. *childhood & philosophy*, 21, 1–27. doi: 10.12957/childphilo.2025.86182



The article titled *The Negativity of the Child: Articulating the Existentialist Foundations of Inclusive Pedagogy* is suitable and relevant to *Childhood & Philosophy*.

The abstract adequately summarizes the main issues addressed in the article, and the article fairly reflects the current literature.

The objectives of the article are well-defined, the ideas are clear and well-developed, and the arguments are well-founded.

The conclusions in the article are missing.

The article offers a philosophically rigorous and original contribution to the debate on inclusive education. By anchoring inclusive pedagogy in existential philosophy, it reinforces the autonomy of the educational discourse. Its emphasis on the child's negativity and future-oriented self-projection opens up new avenues for thinking about educational autonomy and subjectivity. By drawing on existential philosophy, particularly Sartre's notion of the self, the author challenges conventional views of the child as a fixed, facticity-bound entity. Instead, the child is portrayed as a dynamic, negative subject whose identity is constituted through future-oriented self-projection. This perspective could be linked to Vygotsky's concept of the *zone of proximal development*, so I suggest that the author includes a brief comparison with it. This perspective offers a compelling argument for the autonomy of pedagogy as a field, emphasizing the educator's role in accompanying children on their journey of becoming rather than merely compensating for deficits or addressing external conditions.

Here are some questions and suggestions that could improve the article:

- My main objection concerns the absence of a concluding section that would summarize the key points presented in the paper and offer recommendations for further research on this topic. The lack of conclusions gives the impression that the paper is unfinished.
- Is the argumentation about neoliberal economization sufficiently developed before moving to the existentialist foundation of inclusive pedagogy?
- Are there any perspectives within existential philosophy itself that might contradict the author's thesis on the existentialist foundation of inclusive pedagogy?

- While the notion of the child's negativity as a fundamental pedagogical principle is thought-provoking, the article does not sufficiently address how this abstract concept translates into everyday educational practices. The philosophical argument could benefit from more concrete examples of how educators might operationalize this perspective in educational settings. Here, for example, the author could use Vygotsky's *zone of proximal development*, as I suggested earlier.
- The text emphasizes the child's individuality and freedom but does not sufficiently explore the relational dimension of education, such as the importance of belonging, community, and solidarity—key aspects in many inclusive education models.