



dossier philosophy with children across boundaries

kant's common human understanding in the community of philosophical inquiry

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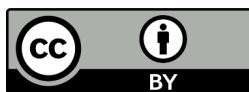
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abstract

This article explores the intersection of Immanuel Kant's maxims of common human understanding and the Community of Philosophical Inquiry (CPI). Kant's three maxims – thinking for oneself, considering others' perspectives, and maintaining logical consistency – are foundational to philosophical reasoning and education. The CPI framework, originally developed by Matthew Lipman and Ann Margaret Sharp, encourages critical, creative, and collaborative thinking among children. The study examines how CPI aligns with Kant's ideals, fostering intellectual autonomy, perspective-taking, and systematic reasoning in education. Drawing from John Dewey's pragmatism and Walter Benjamin's insights on childhood imagination, the article highlights how CPI integrates independent thinking and collective dialogue to cultivate critical reflection and ethical awareness. Moreover, the paper argues that CPI can be an effective pedagogical model for addressing contemporary challenges such as misinformation, political polarization, and civic disengagement. Through open-ended discussions, students learn to critically evaluate information, challenge assumptions, and develop social responsibility. By implementing



CPI methodologies, educators can create inclusive learning environments that promote inquiry, intellectual integrity, and democratic engagement. This synthesis suggests that Kant's philosophical principles, when applied through CPI, can enhance modern education by fostering individuals who are not only rational thinkers but also socially responsible citizens capable of constructive dialogue and ethical decision-making.

keywords: community of philosophical inquiry; immanuel kant; common human understanding; p4c.

el entendimiento humano común de kant en la comunidad de investigación filosófica

resumen

Este artículo examina la relación entre las máximas del entendimiento humano común de Immanuel Kant y la Comunidad de Investigación Filosófica (CPI). Las tres máximas de Kant – pensar por sí mismo, considerar las perspectivas de los demás y mantener la coherencia lógica – son fundamentales para el razonamiento filosófico y la educación. El enfoque pedagógico de CPI, desarrollado por Matthew Lipman y Ann Margaret Sharp, promueve el pensamiento crítico, creativo y colaborativo en los niños. El estudio analiza cómo CPI se alinea con los ideales kantianos al fomentar la autonomía intelectual, la toma de perspectiva y el razonamiento sistemático en la educación. Inspirado en el pragmatismo de John Dewey y la visión de Walter Benjamin sobre la imaginación infantil, el artículo destaca cómo CPI combina el pensamiento independiente con el diálogo colectivo para cultivar la reflexión crítica y la conciencia ética. Además, el artículo argumenta que la CPI puede ser un modelo educativo efectivo para abordar desafíos contemporáneos como la desinformación, la polarización política y la falta de compromiso cívico. Mediante

debates abiertos, los estudiantes aprenden a evaluar críticamente la información, cuestionar supuestos y desarrollar responsabilidad social. Al aplicar los principios de CPI en la educación, los docentes pueden crear entornos de aprendizaje inclusivos que fomenten la investigación filosófica, la integridad intelectual y la participación democrática. Esta síntesis demuestra que los principios kantianos, aplicados a través de la CPI, pueden fortalecer la educación moderna, preparando ciudadanos que piensan de manera racional y actúan con responsabilidad social.

palabras clave: comunidad de investigación filosófica; immanuel kant; entendimiento humano común; fpn.

o entendimento humano comum de kant na comunidade de investigação filosófica

resumo

Este artigo examina a relação entre as máximas do entendimento humano comum de Immanuel Kant e a Comunidade de Investigação Filosófica (CPI). As três máximas kantianas – pensar por si mesmo, considerar o ponto de vista dos outros e manter a coerência lógica – são essenciais para o raciocínio filosófico e a educação. A metodologia da CPI, desenvolvida por Matthew Lipman e Ann Margaret Sharp, incentiva o pensamento crítico, criativo e colaborativo entre as crianças. O estudo analisa como a CPI se alinha aos princípios kantianos ao promover a autonomia intelectual, a tomada de perspectiva e o raciocínio sistemático na educação. Inspirado no pragmatismo de John Dewey e nas ideias de Walter Benjamin sobre a imaginação infantil, o artigo destaca como a CPI equilibra pensamento independente e diálogo coletivo para desenvolver a reflexão crítica e a consciência ética. Além disso, o artigo argumenta que a CPI pode ser um modelo pedagógico eficaz para enfrentar desafios contemporâneos, como

desinformação, polarização política e falta de engajamento cívico. Através de discussões abertas, os alunos aprendem a avaliar criticamente informações, questionar suposições e desenvolver responsabilidade social. Ao aplicar os princípios da CPI, os educadores podem criar ambientes de aprendizagem inclusivos que promovam a investigação filosófica, a integridade intelectual e a participação democrática. Esta síntese sugere que os princípios kantianos, quando aplicados por meio da CPI, podem fortalecer a educação moderna, formando indivíduos racionais e cidadãos responsáveis.

palavras-chave: comunidade de investigação filosófica; immanuel kant; entendimento humano comum; fpc.

kant's common human understanding in the community of philosophical inquiry

introduction

The Community of Philosophical Inquiry (CPI) is defined as a group of children engaging in interactive and exploratory dialogue to collaboratively investigate various open-ended questions. This process involves the active participation of members in expressing their views, accepting criticism, and listening to others, which leads to the development of critical, caring, and creative thinking individually and collectively. The Community of Philosophical Inquiry, developed by Matthew Lipman and Ann Margaret Sharp, is intended to cultivate a form of multidimensional thinking that integrates critical, creative, and caring dimensions. It seeks to achieve a dynamic balance between various aspects of thought and experience—such as cognition and emotion, perception and conceptualization, and the physical and mental realms (Lipman, 2003; Université de Montréal, n.d).

The CPI is built on the principle that learning is not merely about information transfer but is enhanced through collaborative exploration, discussion, and reflection (Sharp, 1987; Gregory, 2007). This principle is further grounded in the pragmatism of John Dewey, whose emphasis on inquiry as a process of active learning forms the philosophical foundation for CPI (Cam, 2011). Also, this principle is reinforced by Fisherman's perspective that CPI serves as a **"public model of critical thinking"** connecting it directly to CPI's emphasis on fostering reasoning, dialogue, and critical engagement without the need for prior knowledge (Fisherman, 2011). This principle has gained renewed significance in contemporary educational contexts, where fostering critical engagement and resilience against misinformation has become paramount (Nascimento, 2022).

CPI resonates with Walter Benjamin's perspective on childhood as a space of imaginative engagement and transformation, where children critically reinterpret their environment and construct meaning by creatively engaging with cultural narratives and sharing human experiences (Nascimento, 2022). Benjamin's insights enrich our understanding of CPI's transformative potential, particularly in connecting children's imagination with collective cultural engagement. This

dynamic interplay between imagination and culture parallels the CPI framework's emphasis on fostering reflective and transformative thinking in children. CPI encourages children to independently raise questions and express their thoughts. This approach is not only vital for developing analytical skills but also can be extended to a foundation for broader educational practices, such as teacher preparation programs and curriculum development. It aligns with Benjamin's emphasis on education as a transformative process, wherein children's critical reflections shape their understanding of both them and their communities (Nascimento, 2022). By modeling CPI techniques, educators can foster environments that prioritize open-ended inquiry and collaborative learning, thereby equipping teachers to create classrooms that nurture critical and creative thinking. Therefore, CPI aids in nurturing independent thinking in children by establishing a space where they can freely share their personal viewpoints. This reflects Benjamin's concept of childhood as a site of critical reflection, highlighting how the interplay of individuality and collectivity empowers children to constructively engage with the world around them and develop critical and independent thinking (Nascimento, 2022).

CPI also emphasizes collaboration and idea exchange among children, whereby each participant actively engages in discussions and collaborative examination of topics. Children learn to listen to others' perspectives, become familiar with diverse viewpoints, and critically and logically evaluate these ideas. The collaborative structure of CPI allows them to maintain their intellectual independence while cooperating in the learning process and reaching shared understandings. Beyond the classroom, such practices encourage civic responsibility, empathy, and the ability to navigate diverse viewpoint skills essential for addressing broader societal challenges such as misinformation and polarization. As Dewey argued, democracy itself is a form of "**associated living**", and the practices of CPI align closely with its vision of fostering communal understanding and active participation (Cam, 2022). These practices can be interpreted as aligning with Benjamin's emphasis on the formative role of culture and history, suggesting that philosophical inquiry may contribute to building resilience against the challenges posed by cultural fragmentation and digital misinformation (Nascimento, 2022). These practices echo Benjamin's focus on

culture and history as formative forces, illustrating how the interplay between cultural narratives and individual experiences can deepen the educational impact of CPI (Nascimento, 2022). This also resonates with Dewey's notion of truth and meaning, where inquiry-based practices enable individuals to construct understanding through reflective thought and collaborative testing of ideas (Cam, 2022). This further highlights the importance of integrating philosophical inquiry into education to foster social cohesion, critical engagement, and an enriched understanding of collective history. This setup fosters a sense of social responsibility and develops skills in empathy and teamwork among them.

In summary, in a community of inquiry, while each member thinks independently using individual thinking and evaluates and analyzes ideas, they revise ideas through a collaborative and collective dialogue with other members of the inquiry. Therefore, these two characteristics, i.e., individual independent thinking and collective collaborative thinking, are considered as the theoretical assumptions of collaborative, systematic inquiry, or community of inquiry.

In the Critique of Judgment, Immanuel Kant describes the three maxims of common human understanding. These maxims include: to think for oneself, to think from the standpoint of everyone else, and to think always consistently (Kant, 1987). The first maxim, **"to think for oneself,"** emphasizes the value of autonomous thinking and the rejection of intellectual passivity. Kant argues that true enlightenment arises when individuals break free from the uncritical acceptance of external authority and instead engage in independent, self-directed thought. This principle resonates deeply with CPI's emphasis on nurturing independent thinkers who actively question, analyze, and explore philosophical ideas rather than passively accepting knowledge.

The second maxim, **"to think from the standpoint of everyone else,"** involves the practice of perspective-taking. Fisherman emphasizes the dyadic nature of dialogue in CPI, where participants take turns as asserters and questionnaires, illustrating the dynamic interplay of roles that reinforce the kind of perspective-taking central to Kant's second maxim (Fisherman, 2011). Kant highlights the necessity of understanding and considering the viewpoints of others, which fosters a sense of intellectual humility and openness. In the context of CPI, this aligns with the goal of collaborative inquiry, where participants are

encouraged to listen to and evaluate diverse perspectives. This practice not only broadens one's understanding but also cultivates empathy and a deeper appreciation of differing worldviews, which are crucial skills for thoughtful and ethical engagement in a pluralistic society.

The third maxim, **“to think always consistently,”** underscores the importance of logical coherence and self-consistency in one's reasoning. For Kant, maintaining consistency in thought is a fundamental aspect of rational inquiry. Similarly, CPI fosters the development of logical and systematic thinking, encouraging children to critically assess their own ideas and those of others to ensure that arguments are well-founded and coherent. This commitment to logical consistency helps establish a framework for constructive philosophical dialogue and supports the pursuit of truth and understanding in a disciplined manner.

These principles, autonomous thinking, perspective-taking, and logical consistency—are not only central to Kant's philosophy but also form a philosophical foundation that strengthens the objectives of CPI. Additionally, these maxims contribute to the ethical dimension of education by fostering empathy, intellectual integrity, and social responsibility, which are crucial for preparing individuals to engage thoughtfully in a pluralistic society. Dewey's pragmatic ethics, which treat moral values as hypotheses tested through social consequences, provides a complementary perspective to CPI's aim of cultivating ethical awareness through dialogue and reflective practices (Cam, 2022). CPI pedagogy, as Fisherman notes, cultivates a **“critical spirit”** by encouraging a disposition toward questioning, reflection, and dialogue, which seamlessly aligns with CPI's aim to develop ethical, reflective individuals capable of navigating the complexities of modern society (Fisherman, 2011). Benjamin's ideas on the transformative potential of childhood experiences further enrich this perspective, underlining how experiential learning can deepen children's ethical and reflective capacities by connecting imagination with their engagement in broader cultural and historical contexts (Nascimento, 2022). By integrating these maxims into the structure of CPI, the community fosters a balanced approach to thinking that is both independent and collaborative, laying the groundwork for thoughtful, reflective, and socially responsible individuals. This synthesis highlights CPI as a bridge between Kantian individual autonomy and Benjaminian cultural

engagement, addressing both intellectual independence and societal interconnectedness (Nascimento, 2022).

With this background on CPI, the purpose of this article is to explore Immanuel Kant's maxims of common human understanding and examine how these philosophical principles align with the practice of the Community of Philosophical Inquiry.

description of the maxims of common human understanding from Kant's point of view

In the previous section, we discussed how the Community of Philosophical Inquiry (CPI) integrates both individual independent thinking and collective collaborative thinking. Although this combination may appear contradictory, it, in fact, enriches both forms of thought. As David Kennedy (2011) points out, the interplay between these two opposing types of thinking fosters deeper understanding and more robust intellectual engagement (Kennedy, 2011). The tension between individual and collective thinking is a fundamental aspect of philosophical inquiry, and it can be understood more deeply through Immanuel Kant's concept of "**common sense**"¹.

Concerning the antinomy of individual thinking and collective thinking, Immanuel Kant applies another approach by appealing to the idea of common sense. Kant's meaning of "**common sense**" is a merely sound² and minimal understanding that should be expected from anyone who claims to be human. Indeed, according to Kant, the word "**common**" means the same as vulgar; that is, what is shared by everyone, and having it is not a sign of merit and superiority (Kant, 1987, p. 160) In other words, Kant describes "**common sense**" not as an elevated or refined understanding, but rather as a basic and universal faculty of judgment inherent in all human beings. According to Kant, this form of understanding is "**common**" in the sense of being shared among all individuals, and it represents a kind of rudimentary wisdom that should be expected from any rational person (Kant, 1987). He emphasizes that having this common sense does

¹ *Sensus communis*.

² But not yet cultivated.

not imply intellectual superiority; instead, it reflects a foundational capacity for judgment that every human being possesses.

However, Kant's idea of common sense also implies a higher level of intellectual engagement, as it requires individuals to consider the perspectives of others in forming their judgments. This form of understanding demands that we transcend our private mental states and make judgments that are informed by the collective intellect of humanity. Kant asserts that, to avoid errors stemming from individual biases or subjective illusions, our judgments must be adapted to a shared human understanding, formed a priori through the imaginative consideration of other people's perspectives (Kant, 1987).

Therefore, he describes the three maxims of common human understanding as follows: (Kant, 1987)

To think for oneself: This is the maxim of an unprejudiced way of thinking. It emphasizes the importance of intellectual autonomy and the rejection of blindly accepting authority or prevailing opinions. Thinking for oneself requires a critical examination of received knowledge and encourages individuals to form their own judgments through independent reasoning.

To think from the standpoint of everyone else: This is the maxim of a broadened way of thinking. It calls for the practice of perspective-taking, where one considers the viewpoints and experiences of others. By doing so, individuals develop a more comprehensive and empathetic understanding of the world, moving beyond personal biases and achieving a more balanced and informed perspective.

To always think consistently: This is the maxim of a consistent way of thinking. It emphasizes logical coherence and the necessity of maintaining consistency in one's beliefs and judgments. Rational thinking must be free from contradictions, and one must apply principles uniformly to ensure intellectual integrity.

Kant summarizes these maxims by highlighting the qualities they represent: an unprejudiced, broadened, and consistent mode of thinking. He argues that these maxims are essential for developing sound judgment and fostering rational discourse within a community (Kant, 1987).

In the preface of the Critique of Pure Reason (1787/1998), Kant believes that until today, metaphysics has been like a battlefield where its proponents and

followers have always been defeated in reaching a consensus about their claims. From his point of view, in this battle, a warrior has never been able to take a step forward and consolidate his victory (Kant, 1998). He thought that by researching this problem and finding a solution for it, he could enable us to understand what kind of metaphysical knowledge is possible for the human mind. Kant's solution to the above problem is that we should abandon the hypothesis that our knowledge should be adapted to the objects and instead believe in the hypothesis that it is the objects that should adjust and adapt themselves to our knowledge (Kant, 1998).

In the Transcendental Analytic section of the Critique of Pure Reason, Kant addresses the crucial distinction between intuiting³ and understanding or thinking about what is intuited. According to Kant, the condition for thinking or understanding what has been intuited is the employment of concepts. Specifically, when one claims to be thinking about an object, that thought involves concepts such as color, shape, position, and even more fundamental concepts like time and space. For instance, at the most fundamental level, we must possess the concepts of causality and substance to think about matter and the laws of physics. More precisely, we use the concept of causality to understand what we intuit, even though we never intuit causality itself. Thus, thinking or having intelligible experience of objects in the world necessarily relies on basic and foundational concepts that Kant calls categories. These categories comprise twelve fundamental concepts concerning objects and, when combined with time, form our conceptual and fundamental schema for understanding objects (Kant, 1998).

Up to this point, in the section titled **“The Guide to the Discovery of All Pure Concepts of the Understanding,”** Kant explains how the categories apply to the manifold of sensory data. The sensory data, or manifold of intuition, are first received by the faculty of sensibility and are organized under the pure forms of sensibility, namely space and time. At this stage, the product of sensibility is empirical intuition or appearance. Following this, the empirical intuition is received, reproduced, and recognized by the faculty of imagination in a determinate manner. In Kantian terms, the spontaneity of our thought demands that this manifold of intuition be synthesized by the imagination in a specific way

³ The product of transcendental sensibility.

to prepare it for being elevated to the level of concepts or the twelve categories by the faculty of understanding. Finally, the pure concepts of understanding (categories) provide unity to the “**pure synthesis**” of the manifold of intuition structured in space and time, thus forming a judgment (Kant, 1998).

On the other hand, every thought or judgment must necessarily belong to a subject. This “**I**” in question is distinct from the empirical “**I**” that exists in the world as an object and from the empirical content of consciousness, which is experiential self-consciousness. This is because the “**empirical I**” and “**empirical self-consciousness**” must also belong to someone; in truth, we must be able to say of them as well that they belong to the “**I**.” In other words, the transcendental self is not itself an act of consciousness or a process of cognition. If it were, then we would have to say that this act or process belongs to the “**I**”; in that case, it could assume a conceptual structure and thus be an object of judgment – a judgment that itself presupposes another “**I**” that issues this judgment. Therefore, there is a need for another “**I**” that is the a priori condition of the existence of all other selves; this “**I**” is not empirical but transcendental. This is the “**transcendental apperception**” or the transcendental self, which is the condition for all knowledge and experience. Thus, this “**transcendental I**,” which carries the content of consciousness I currently possess, is the same “**transcendental I**” that has owned the content of my consciousness from the moment of my birth until now. Indeed, this transcendental self is the necessary condition for every thought, understanding, judgment, and cognition and self-awareness (Hartnack, 1967).

After an extended period in the history of philosophy, when the human mind was thought of as a mirror that only represented the world, Kant presented this important theory that it is the “**transcendental ego**” that understands the world and nature through the categories of its understanding and gives it meaning. In other words, with his Copernican revolution, Kant showed that it is the man who creates his world, and if we think otherwise, we are peccant of superstition.

Also, it was said earlier that from Kant's point of view, the first maxim is independent thinking and free from prejudice. He calls this prejudice, superstition, and from his point of view, getting rid of superstition is equal to enlightenment. Indeed, from Kant's point of view, someone who thinks independently is only

obedient to his understanding. In other words, thinking independently in Kant's philosophical context means everything that the “**transcendental ego**” can know. In this way, the “**transcendental ego**” puts empirical intuitions in conceptual structures through the imagination faculty (Kennedy, 2011).

Kant calls the second principle “**the maxim of judgment.**” In this maxim, he wants us to reflect on our judgment from a general and universal point of view by placing ourselves in the standpoint of others. From Kant's point of view, if a human goes beyond the private subjective conditions of his judgment and looks at it from a universal point of view, such a human has a broadened way of thinking (Kant, 1987). Indeed, no two points of view are the same, and even when a person is producing the same linguistic and non-linguistic cues as another person, he is merely reproducing those cues from his own point of view. Therefore, we can only talk about the appropriateness of points of view or judgments, and the uniqueness of each point of view is an undeniable truth; because my point of view is related to me in this time and place, and your point of view is related to you in another time and place. This is a function of existential finitude (Kennedy, 2011).

Kant calls the third maxim, “**the maxim of reason.**” From Kant's point of view, the third maxim is a combination of the first and second maxims, which leads to harmonious and compatible thinking. Regarding this maxim, he points out that it is the most difficult to achieve this maxim because the third maxim is achieved after the first and second maxims are combined and after their constant observance becomes a habit and skill (Kant, 1987). Indeed, the third maxim is neither a dialogue-oriented principle nor a form of reasoning, but it is a maxim related to reasonableness. The main one, when it becomes a skill, will be the most central skill of dialogue (Kennedy, 2011).

the maxims of common human understanding in the community of philosophical inquiry

Immanuel Kant's maxims of common human understanding—thinking for oneself, thinking from the standpoint of others, and thinking consistently—hold profound implications when applied to the framework of the Community of Philosophical Inquiry (CPI). Each maxim contributes uniquely to fostering independent reasoning, collective engagement, and logical coherence, which are

core tenets of CPI. This section explores these maxims in-depth, highlighting their philosophical roots and practical relevance to philosophical inquiry, particularly in educational contexts such as the Philosophy for Children (P4C) program.

independent thinking and the “transcendental ego”

The first maxim, to think for oneself, emphasizes intellectual autonomy and the rejection of uncritical conformity to authority. Kant champions independent thinking as the hallmark of enlightenment, urging individuals to rely on their reason rather than blindly accepting external dictates. This principle aligns with the core objective of CPI, where participants are encouraged to critically analyze questions and construct their own judgments.

Within the CPI framework, this maxim resonates with the role of the “**transcendental ego**,” a concept central to Kantian philosophy. The transcendental ego represents the rational self that actively synthesizes sensory experiences and organizes them into coherent thoughts using transcendental categories, such as causality and substance (Kant, 1998). Similarly, in CPI, each individual functions as a “**transcendental ego**,” applying their reasoning capabilities to construct meaning from discussions and critically engage with philosophical ideas. The emphasis on intellectual independence allows participants to avoid intellectual passivity and encourages them to become self-directed thinkers.

However, independent thinking in CPI is not pursued in isolation but is enriched through interaction with others. The communal aspect of CPI challenges participants to evaluate their thoughts critically, ensuring their reasoning is grounded in sound principles. This balance between autonomy and community fosters the development of reflective and reasoned individuals who can navigate complex societal issues.

perspective-taking and collective thinking

The second maxim, to think from the standpoint of everyone else, underscores the importance of perspective-taking and intellectual humility. For Kant, this broadened way of thinking requires individuals to transcend their subjective biases and consider the viewpoints of others (Kant, 1987). This principle is foundational to CPI, where participants engage in collaborative dialogue,

listening to diverse perspectives and evaluating ideas through collective deliberation.

In CPI, perspective-taking is not merely an exercise in empathy but a critical practice that deepens understanding and enhances intellectual rigor. By placing themselves in others' positions, participants can identify assumptions, question biases, and expand their horizons. Fisherman (2011) highlights this dynamic interplay of perspectives in CPI, emphasizing its role in fostering intellectual humility and openness. This practice reflects Kant's ideal of a broadened understanding, where individuals gain a more comprehensive view of the world through dialogue and exchange.

The collective nature of CPI also addresses contemporary educational challenges, such as combating misinformation and fostering social cohesion. By encouraging participants to evaluate diverse viewpoints, CPI equips individuals with the tools to critically assess information and engage in constructive dialogue. This practice aligns with Dewey's vision of democracy as a form of associated living, where mutual understanding and cooperation are essential (Cam, 2011).

consistent thinking and logical coherence

The third maxim, to think consistently, combines the principles of intellectual autonomy and perspective-taking, emphasizing logical coherence and systematic reasoning. Kant considers this maxim the most challenging to achieve, as it requires the integration of independent and collective thinking into a harmonious whole (Kant, 1987). Logical consistency ensures that judgments are free from contradictions and grounded in rational principles.

In CPI, consistent thinking emerges through the interplay of dialogue and reflection. Participants are encouraged to critically evaluate their ideas, identify inconsistencies, and refine their arguments through collaborative discourse. This process fosters intellectual integrity and supports the development of well-reasoned beliefs. As Kennedy (2011) notes, the habit of consistent thinking cultivated in CPI extends beyond the classroom, enabling individuals to engage thoughtfully with societal challenges and construct coherent arguments.

Moreover, consistent thinking in CPI has ethical dimensions, as it promotes intellectual honesty and responsibility. By emphasizing the need for coherence

between beliefs and actions, CPI aligns with Dewey's pragmatic ethics, where moral values are tested through social consequences (Cam, 2011). This ethical framework underscores the transformative potential of CPI in preparing individuals to navigate the complexities of modern society.

implications for education and society

The integration of Kant's maxims into CPI highlights its philosophical depth and practical relevance to education. By fostering independent, broadened, and consistent thinking, CPI equips participants with the skills needed to address global challenges, such as and digital misinformation. These maxims provide a foundation for developing critical thinking, empathy, and social responsibility, which are essential for navigating the complexities of a pluralistic world.

For educators, the principles of CPI offer valuable insights into creating inclusive and reflective learning environments. By modeling Kant's maxims, teachers can foster intellectual autonomy, perspective-taking, and logical consistency in their students. This approach not only enhances academic rigor but also cultivates ethical awareness and civic responsibility, preparing students to engage thoughtfully with the world.

In conclusion, Kant's maxims of common human understanding serve as a philosophical cornerstone for CPI, enriching its practices and objectives. The interplay between independent and collective thinking, as embodied in these maxims, underscores the transformative potential of philosophical inquiry in fostering reflective, ethical, and socially responsible individuals. By aligning Kant's principles with CPI, we can reimagine education as a space for critical engagement and intellectual growth, addressing the pressing challenges of our time.

conclusion

This study has explored the relationship between Immanuel Kant's maxims of common human understanding and the pedagogical framework of the Community of Philosophical Inquiry (CPI). By aligning the principles of intellectual autonomy, perspective-taking, and logical consistency with CPI's

methodologies, this study has demonstrated that CPI not only fosters critical and reflective thinking but also contributes to broader educational and societal goals.

The findings indicate that Kant's first maxim, "**thinking for oneself**," is reflected in CPI's emphasis on intellectual independence, where students are encouraged to critically assess knowledge rather than passively accept information. Similarly, the second maxim, "**thinking from the standpoint of everyone else**," manifests in CPI's collaborative inquiry, fostering dialogue, perspective-taking, and mutual understanding. Lastly, the third maxim, "**thinking consistently**," aligns with CPI's emphasis on coherent reasoning, ensuring that students develop structured and logically sound arguments. These philosophical foundations not only enhance individual cognitive development but also strengthen ethical awareness and responsible citizenship.

Beyond its theoretical alignment, this study highlights the practical implications of integrating CPI into education. Teacher training programs that incorporate CPI methodologies can equip educators with skills to facilitate open-ended discussions, encourage reflective inquiry, and model the principles of philosophical reasoning in their classrooms. By doing so, teachers can help students develop intellectual integrity, engage constructively with different perspectives, and participate meaningfully in democratic society.

Furthermore, this study suggests that CPI can play a role in addressing contemporary global challenges, particularly misinformation, political polarization, and the erosion of civic discourse. CPI's emphasis on critical thinking and open dialogue provides students with tools to evaluate information responsibly, engage in informed discussions, and resist manipulative narratives. However, while CPI contributes to these areas, it is important to recognize that it is not a comprehensive solution to complex societal problems. Instead, CPI serves as an essential educational strategy that, when combined with other democratic and ethical educational approaches, can help cultivate socially responsible and critically engaged individuals.

In conclusion, the integration of Kantian principles into CPI offers a balanced and philosophically robust model for education—one that not only sharpens intellectual inquiry but also nurtures civic responsibility and ethical awareness. This study highlights CPI as an approach that prepares students to

navigate the complexities of an interconnected world with critical engagement, moral integrity, and a commitment to constructive dialogue. Future research should further investigate the empirical impact of CPI on fostering democratic engagement and ethical decision-making, ensuring that its theoretical foundations are complemented by practical evidence of its effectiveness.

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