



review 2

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independent researcher

training preschool education students to listen philosophically to children

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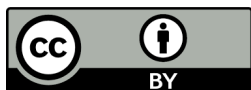
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This is an interesting paper, reporting on the findings of a qualitative study done on “emergent philosophizing” through philosophical listening to children attending kindergarten. While the study draws attention to the importance of listening in philosophical contexts, it also shows some limitations, as acknowledged by the author(s). The main issue seems to be that there is no comparative group. Without a control or comparison group (e.g., student-teachers without specific training in recognizing philosophical moments), it remains unclear whether their ability to identify these moments is developed through the training or is an innate skill.

In addition, there is some subjectivity in assessment: the data are based on student-teachers’ self-reports, reflections, and the researcher’s field notes. This may introduce bias or inconsistencies in evaluating what counts as a “philosophical moment.” While it is not realistic to expect the author to conduct this study again with the above parameters in mind, it is important for the author to at least articulate these limitations more clearly.

In line with this, the findings are formulated quite strongly. Phrases like “students can learn,” “they can become capable,” and “students can identify philosophical moments” suggest a level of certainty that the study design does not fully support. Since the study relies on self-reported reflections and researcher observations, there is no external validation or comparative measure to confirm that the student-teachers’ skills improved due to the intervention rather than pre-existing abilities or other factors. In other words, a more cautious formulation is desired. By tempering the claims and reformulating them in a more tentative way (similar to the language used in the conclusion), the author would better reflect the exploratory and qualitative nature of the research.

Finally, provided that the subject of philosophical listening is so central to this study, it is a bit surprising that the reader is not presented with a more elaborate definition of what constitutes philosophical listening. Instead, it is (rather casually) introduced as a synonym of “careful listening”, but it is not entirely clear what exactly careful listening is and why it would be justified to equate it to “philosophical listening”.