cover: picasso, *las meninas* (1957)

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the trajectories of pedagogical philosophizing in finland: overcoming the institutional boundaries between education and philosophy

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abstract
The first purpose of this article is to provide an overview of the history of the Finnish field of philosophizing with children, describing how these ideas have crossed borders into Finland through various routes and at different times. Furthermore, I offer a synoptic view of the current situation in Finland. Secondly, I will examine the division within the Finnish school system between classroom teaching in primary school and subject teaching in secondary school. This dividing line has hindered the recognition of the potential for pedagogical philosophizing with children and young people in schools. This distinction is evident in that classroom teachers feel uncertain about their philosophical competence, while subject teachers with strong disciplinary training in philosophy feel inadequate in their educational and dialogical interaction skills. Thirdly, inspired by John Dewey, I justify why this boundary between education and philosophy, so to speak, should be understood as artificial. From a Deweyan perspective I also argue that pedagogical philosophizing can be considered a key practice in the so-called pedagogical reconstruction of philosophy, whether in class teaching or subject teaching. Finally, I conclude with suggestions on how the

community of philosophical inquiry approach would improve academic (teacher) education and benefit both the basic competencies of teachers and their capacities to practice pedagogical philosophizing in schools.

keywords: finland; pedagogical philosophizing (PePhi); p4/wC; classroom teaching; subject teaching; dewey

trayectorias de la práctica pedagógica de filosofía en finlandia: superando las fronteras institucionales entre la educación y la filosofía

resumen
El primer propósito de este artículo es proporcionar una visión general de la historia del campo finlandés de la filosofía con niñxs, describiendo cómo estas ideas han cruzado fronteras hacia Finlandia a través de diversas rutas y en diferentes momentos. Además, ofrezco una visión sinóptica de la situación actual en Finlandia. En segundo lugar, examinaré la división dentro del sistema escolar finlandés entre la enseñanza en el aula en la escuela primaria y la enseñanza de asignaturas en la escuela secundaria. Esta línea divisoria ha obstaculizado el reconocimiento del potencial de filosofar con niños y jóvenes en las escuelas. Esta distinción es evidente en que los maestros de aula se sienten inseguros acerca de su competencia filosófica, mientras que los maestros de asignaturas con una sólida formación disciplinaria en filosofía se sienten inadecuados en sus habilidades de interacción educativa y dialógica. En tercer lugar, inspirado por John Dewey, justifico por qué esta frontera entre educación y filosofía, por así decirlo, debe entenderse como artificial. Desde una perspectiva deweyana, también argumento que la práctica de filosofar pedagógicamente puede considerarse una práctica clave en la llamada reconstrucción pedagógica de la filosofía, ya sea en la enseñanza en el aula o en la enseñanza de asignaturas. Finalmente, concluyo con sugerencias sobre cómo el enfoque de la comunidad de investigación filosófica mejoraría la educación (académica) de maestros y beneficiaría tanto las competencias básicas de los maestros como sus capacidades para filosofar en las escuelas.

palabras clave: finlandia; filosofar pedagogicamente (PePhi); fp/cn (filosofía para/con niñxs); enseñanza en el aula; enseñanza de asignaturas; dewey

as trajetórias da prática pedagógica de filosofia na finlândia: superando as fronteiras institucionais entre a educação e a filosofia

resumo
O primeiro objetivo deste artigo é apresentar uma visão geral da história do campo finlandês da filosofia com crianças, descrevendo como essas ideias cruzaram as fronteiras da Finlândia por diferentes caminhos e em diferentes épocas. Além disso, apresento uma visão geral sinóptica da situação atual na Finlândia. Em segundo lugar, examinarei a divisão no sistema escolar finlandês entre o ensino regente no Ensino Fundamental e o ensino de disciplinas no Ensino Médio. Essa linha divisória tem impedido o reconhecimento do potencial de filosofar com crianças e jovens nas escolas. Essa distinção se faz evidente no fato de que os professores regentes se sentem inseguros quanto à sua competência filosófica, enquanto os professores de disciplinas, embora tenham uma sólida formação disciplinar em filosofia, sentem-se inadequados em suas habilidades educacionais e de interação dialógica. Em terceiro lugar, inspirado por John Dewey, justifico por que essa fronteira entre educação e filosofia, por assim dizer, deve ser entendida como artificial. A partir de uma perspectiva deweyana, também argumento que a prática de filosofar pedagogicamente pode ser considerada uma prática fundamental na chamada reconstrução pedagógica da filosofia, seja no ensino regente ou no ensino de disciplinas. Por fim, concluo com sugestões de como a abordagem da comunidade de investigação filosófica poderia melhorar a formação (acadêmica) dos professores e beneficiar tanto as competências básicas dos professores quanto suas capacidades de praticar um filosofar pedagógico nas escolas.

palavras-chave: finlândia; filosofar pedagogicamente (PePhi); fp/cc (filosofia para/com crianças); ensino na sala de aula; ensino de disciplinas; dewey.

the trajectories of pedagogical philosophizing in finland:
overcoming the institutional boundaries between education and philosophy

introduction: on the terminology

To begin with, I must note the terminology, which has significantly multiplied in this field of practice and research during the 21st century. There are also national and cultural differences in its application, and the established terminology in the Finnish language has its own characteristics. Nowadays, different approaches may emphasize their particularity by adhering to a specific designating concept: philosophy for children (P4C; original Lipmanian approach), philosophy with children (PwC), community of philosophical inquiry (CoPI), collaborative philosophical inquiry (CPI), philosophical enquiry (PhiE; Peter Worley and The Philosophy Foundation), philosophy in schools (originally popularized in Australia by Philip Cam and others), philosophizing with children, dialogic philosophical inquiry, or in other languages, for instance, "pratique philosophique avec les enfants" (e.g. Oscar Brenifier and others in France), "Kinder- und Jugendphilosophie", "philosophieren mit Kindern" (PmK; e.g. Ekkehard Martens and others in German-speaking countries), "filosofía con niñxs y jóvenes" (e.g. Walter Kohan and others in Latin America and Luso-Hispanic world), "pratica filosofica di comunità" (philosophical practice of community, PPC, by Antonio Cosentino in Italy), and so on.

These ideas originally migrated to Finland in the late 1980s and early 1990s, when the original Lipman-Sharp Philosophy for Children (P4C) was the prevailing conception of philosophizing with children. During the first decade of this field in Finland, "philosophy for children" was practically the only concept in use. Since the abbreviation P4C did not derive from Finnish, the abbreviation FILA (or FiLa) was adopted based on the Finnish term "filosofiaa lapsille" (a direct translation of "philosophy for children"). This terminology dominated until the early 2000s.

When the international field began to grow significantly more diverse and new approaches emerged, as evidenced by the accumulation of terms I listed above, which I date to the late 1990s and the first decade of the 2000s, it became apparent that the traditional P4C/FILA concept was insufficient to encompass all

that was happening[1]. Additionally, the concept had always felt somewhat problematic in Finnish, as the conventions of Finnish language usage make "lapset"/"children" refer even more clearly than in English to a younger age group, whereas teenagers and those in secondary education (especially upper secondary) are referred to as "nuoret"/"youth" or "young people". I will return to this question below, as it can be assumed that it has had an influence on the reception of these practices in Finland.

In search of more comprehensive terminology, Tuukka Tomperi and Hannu Juuso began using the terms "pedagogical philosophy" and "pedagogical philosophizing" around 2007–2008 to refer to this entire broad field (e.g., Tomperi, 2008; Tomperi & Juuso, 2014). By this, they meant, like Lipman and Sharp in the P4C program, "philosophy functioning educationally": constructing and practicing philosophy in a way that is educationally justified and educational in purpose (Lipman, 1993/2014; see, also, Burgh, 2014). Later, the concept and idea of "pedagogical reconstruction of philosophy" was coined to refer to this educational aim (see, e.g., Tomperi, 2017). Furthermore, the verb "to philosophize" ("filosofoida"), as an active predicate meaning the practice of philosophy, is a more natural and commonplace word in Finnish than, for example, in English, so it worked well as a general description for the activity. These terms became common, and today in Finnish, especially the researchers often refer to these practices as "pedagogical philosophy" and "pedagogical philosophizing".

However, "pedagogical philosophy" is prone to misunderstanding in English, as it can be interpreted to signify "educational philosophy" (which, in turn, is often used as a near synonym for "philosophy of education") – although it can be argued that Lipman himself explicitly conceived the term as referring to philosophy practiced educationally, when "teaching methods and classroom practice are informed by certain pedagogical criteria whereby the practice of philosophy is the methodology of education" (Burgh, 2014, p. 23). Be that as it may, the problem of misinterpretation did not exist in Finnish, as neither the Finnish equivalent of "pedagogical philosophy" nor "educational philosophy"

[1] Some authors have previously divided the P4/wC movement (broadly understood) into two generations (Välitalo et al., 2016; Vansieleghem & Kennedy, 2011), but with the further proliferation of approaches (in both theory and practice) it is clear that we could now well talk of at least three generations.

had previously been used in any sense, making the concept ready for adoption. To emphasize that I am discussing the Finnish history of this field, and especially in developments since 2008, I will primarily use the abbreviation *PePhi*, derived from "pedagogical philosophizing," or simply refer to it as "philosophizing" (with children and young people). In practice, however, readers are welcome to replace these terms with any of the most familiar within this field.

My article is divided into three main parts. First, I examine the introduction of P4/wC approaches to Finland from the late 1980s to the present day, eventually presenting a synoptic picture of current developments. Next, I discuss the second main topic of my article, illuminating the trajectories and problems of introducing pedagogical philosophizing in Finland in recent history: how the institutional and pedagogical division of the school system into class teaching (children) and subject teaching (youth) has influenced the challenges of spreading pedagogical philosophizing in the country. This theme is not unique to Finland; to some extent it is relevant in all countries with similar divisions, especially the ones where philosophy is taught as a subject in the official upper secondary curriculum. I conclude the article by arguing – with the support of John Dewey's educational thought – why this division should be seen as artificial and how its dismantling would strengthen both classroom and subject teacher education, as well as expand opportunities for pedagogical philosophizing in schools

crossing the border: overview of the early finnish history of PePhi

Finnish culture, universities, and the educational system have often been quick to adopt new ideas and practices from elsewhere in the world, particularly from other Nordic countries, German culture and academia before the Second World War, and the Anglophone world after the war. At the same time, Finland is a small country with a particularly small linguistic culture (not related to Scandinavian languages in any way). New ideas must compete for a limited number of practitioners in each field. Sometimes a new pedagogical practice can become widespread if it reaches a critical mass of interested experts and practitioners in teacher education and the teaching profession. Conversely, even excellent ideas can simply fall into oblivion if they do not begin to attract wider interest and spread quickly. They then become buried under newer pedagogical

innovations and fashions. The fate of PePhi in Finland has had such tendencies. In a sense, it has come to Finland in several waves.

In retrospect, there have been four main motivations for introducing and disseminating PePhi in Finland. The first and most obvious is that certain individuals became interested in these approaches and imported the ideas to Finland. The second motivation was the interest aroused by the application of PePhi to the teaching of the so-called "worldview education" (a subject called "Culture, worldviews and ethics", CWE), which is intended for students who do not participate in religious education[2]. The third motivation, which has gained strength over the past few decades, is the attempt to bridge P4/wC and upper secondary school philosophy, an obligatory subject in the national core curriculum for all upper secondary school students. The earliest motivation, however, was the observation that the Lipmanian P4C program was highly compatible with recent views in educational and learning psychology, making it a pedagogically advanced approach to teaching.

To begin with the last mentioned, philosophizing with children and adolescents in some respects partly even preceded the new metacognitive and socio-constructivist (e.g. Vygotskian) perspectives that later became prevalent in the psychology of learning and the theory of teaching (Tomperi, 2017, pp. 109–110). This was recognized relatively early in Finland, as the P4C program was introduced in the leading Finnish educational journal *Kasvatus* ("Education") in issue 4/1988 through a text translated from Richard E. Morehouse, who had studied P4C under Lipman and Sharp (Morehouse, 1988). In the editorial, a Finnish professor of educational psychology Erkki Olkinuora discussed the developments of cognitive psychology in the 1980s. He presented the P4C approach as a fine model for enhancing metacognitive skills and "learning to learn" in practice (Olkinuora, 1988). This was the best publicity that any pedagogical approach could have achieved academically, as practically all

[2] There is no straightforward equivalent in English for the Finnish subject name "elämänkatsomustieto" (which literally means "lifeview knowledge"), and the translations have varied. The current official English translation of the title in the national curriculum is "Culture, worldviews and ethics" (CWE). The Finnish curriculum includes parallel subjects for worldview and religious education for different religious denominations, alongside CWE for those who do not belong to any congregation. Numerically, the largest subject is Evangelical-Lutheran religion, followed by CWE, Islam, and Orthodox religion. In total, there are 14 officially recognized denominations in religious education, ten of which have a specified national core curriculum, in addition to CWE.

professors and researchers in the field of education in Finland read the journal. However, P4C did not begin to attract much attention at that point. An educated guess for one reason is that philosophy itself did not have a particularly significant cultural position in Finland at that time.

Soon after, in the early 1990s, there was a rather surprising elevation of the public status of philosophy. Several professional philosophers regularly appeared in the media, some philosophical books reached wide circulation, new journals were established, philosophical events attracted large audiences, and overall, philosophy began to attain significantly more public interest than before (Tomperi, 2017, pp. 122–123). Also, in the turn of the 1980s and 90s, a vibrant discussion emerged in the field of education concerning the conceptions of knowledge and the teaching of cognitive skills in schools. Within this debate, philosophy was recognized as a discipline that promoted conceptual thinking, helped to structure types of knowledge, and supported knowledge and information processing (Tomperi, 2017, p. 196). Ilkka Niiniluoto, a prominent Finnish professor of philosophy, played an active role in these discussions and significantly impacted the advocacy for philosophy in schools. The popularization of public philosophy and the cognitive-epistemological interest in philosophy as an educationally useful discipline evidently influenced the reinstatement of philosophy as a compulsory subject in upper secondary school after a decades-long break.

At that time, the journal *Kasvatus* published an interview with Matthew Lipman, conducted by Finnish P4C pioneer Hannu Juuso during his visit to IAPC at Montclair State University (Juuso, 1994). Hannu Juuso's efforts are to be credited for the relatively early and strong introduction of P4C in Finland in the mid-1990s. He went to study under Lipman and was trained as a P4C facilitator in Montclair in the early 1990s. Juuso founded the Finnish P4C center at Oulu University Teacher Training School upon his return and later he worked as the vice-principal and then the headmaster of the institution for many years until his retirement. The activities of the center have varied greatly along the years, with the most active phase occurring in the late 1990s and early 2000s. On the invitation of Juuso and the Finnish National Agency for Education, Lipman visited Finland at the Baltic Sea Philosophy Teachers' Colloquium in 1995. (During that visit, another interview with him was conducted and published in Finnish; Saranpää &

Juuso, 1995.) Additionally, Juuso (1995) wrote an introductory text on the philosophy for children program in the first Finnish edited volume of articles on the didactics of philosophy teaching, compiled for upper secondary school philosophy.

The most important aspect, however, was Juuso's role as the initiator and one of the translators of the project when the Finnish National Agency for Education published four Lipman-Sharp P4C novels and accompanying teachers' materials for lower primary school grades in Finnish during 1994–1995. The translated and published materials included *Harry* (in Finnish, *Harri*) and *Kio and Gus* (*Kim ja Jonna*) in 1994, followed by *Pixie* (*Pixie*) and *Lisa* (*Liisa*) in 1995. Interest and funding from the Finnish National Agency for Education, crucially spearheaded by Pekka Elo, the official responsible for supervision of philosophy and CWE subjects nationally, made these publications possible at a time when P4C was very little known in Finland and the commercial viability was uncertain.

Following the publication of the materials, the practice of philosophizing with children garnered some interest among classroom teachers, particularly in the relatively new CWE subject. CWE had been introduced into the national curriculum only in the early 1980s and still lacked a broader range of materials and perspectives. Given its significant philosophical orientation (in teaching ethics and worldviews from a secular point of view) and its inclusion in all grades, starting from the first, there was a demand for philosophical approaches in teaching young children, making P4C an ideal fit. At that time, the subject was still very small, as the great majority of students were enrolled in religious studies, which is mandatory for those belonging to the Lutheran (still a majority of Finns, albeit a much smaller one than before) or Orthodox Church in Finland.

Active interest in P4C was primarily concentrated at the University of Oulu Normal School (teacher training school) in northwestern Finland, where Hannu Juuso guided teachers, teacher trainers and teacher students in implementing the approach. Another geographical hub was the Helsinki metropolitan area in the south, which had significantly more students and teachers in CWE than other regions of Finland. In Helsinki schools, the Sofiopolis project (1996–1998), led by Olavi Arra and Satu Honkala, supported teachers in primary and secondary schools in integrating philosophy into their teaching (Honkala, 1999). Overall,

considering the entire country, the materials did not achieve a large circulation, although they significantly raised awareness of P4C pedagogy among the teaching community. The main obstacle hindering dissemination was most probably the same as it remains today: Finland's binding national core curriculum is strongly subject-based, making it very difficult to introduce materials and approaches that are not expressly designed for and do not directly fit any of the school subjects. Consequently, the initial interest in P4C did not spread widely in practice in the 1990s.

On the other hand, during the same years, the remarkable change took place in the status of school philosophy, as it was reinstated in the upper secondary curriculum in 1994 as a compulsory subject. This generated significant new potential for philosophical education. Finnish general education upper secondary school, known as "lukio," for 16–19-year-olds, is more comparable to institutions such as lycée, gymnasium, or bachillerato in other European countries than to US high schools. This means that the term "pre-college" philosophy does not always accurately describe the context. In the case of the mentioned European school systems and Finland, it is perhaps more appropriately termed "pre-university" teaching, intended to prepare students for further academic studies. Philosophy, in various forms, had been included in the upper secondary curricula as a compulsory subject already since the 17th to 19th centuries and was established as one of the obligatory secondary school subjects in the first school decrees of independent Finland in 1918 (Perälä & Salmenkivi, 2024; Tomperi, 2024). However, it was combined with psychology in the same subject area, with the latter becoming a more popular component of the common subject, later called "psychology and philosophy". Moreover, from the 1950s to 1980s, it was initially an alternative subject, and then, after the separation of the two subjects, philosophy remained only as an optional subject, nearly disappearing from schools by the late 1980s, before its sudden return in the early 1990s (Tomperi, 2017, pp. 119–125; Tomperi, 2024).

The reinstatement of philosophy in the upper secondary curriculum provided a permanent place in education for philosophical topics, dialogues, and didactical development. Qualifying pedagogical training for philosophy teachers was initiated at several universities, and interest in the subject began to grow. (The

qualifications of teachers are defined in legislation nationally, and to become certified, both primary and lower and upper secondary teachers are required to complete master's degree and pedagogical studies.) However, despite philosophy being reintroduced as a compulsory subject in upper secondary schools after a decades-long hiatus, the contributions of P4C materials and methods were not mapped out when teaching philosophy as an academic subject in upper secondary and developing the didactics of the subject. Philosophy gradually became established as a recognized upper secondary school subject, but the initial interest in philosophizing with children waned, and the original translated P4C materials eventually sold out without new editions.

the second coming: recent developments in the 21st century

The gap between P4/wC and upper secondary philosophy subject teaching has often persisted even after. A small handful of Finnish experts, working either in teacher education, the didactics of upper secondary philosophy, or philosophy more generally, began in the 2000s to bridge this gap, seeking to integrate elements of P4/wC into the didactics of philosophy as a school subject. Gradually, strengthened by this motivation, pedagogical philosophizing began to regain interest in Finland, this time with broader implications and more sustainable results.

The resurgence of pedagogical philosophizing in Finland began with Hannu Juuso's doctoral dissertation (Juuso, 2007a) and the special issue on philosophical practice and philosophizing with children, edited by Juuso and Tuukka Tomperi, published in the philosophical journal *niin & näin* (issue 4/2007). This was followed by a key landmark: the publication of the book *Sokrates koulussa. Itsenäisen ja yhteisöllisen ajattelun edistäminen opetuksessa* ("Socrates in School. Promoting Independent and Collaborative Thinking in Education"; Tomperi & Juuso, 2008). The book compiled domestic and international texts[3], brought together experts of P4/wC and upper secondary philosophy didactics, and launched the book series "Thinking Skills" (by the Finnish Society for European Philosophy and in connection with the journal *niin & näin*[4]). Soon after, a

[3] Including translated texts e.g. by Ann Sharp, Philip Cam, Robert Fisher, David Kennedy & Walter Kohan, Bo Malmhester, Félix García Moryón, Eugenio Echeverría, among others.
[4] See the web pages: https://netn.fi and https://netn.fi/syn_publication_tags/ajattelutaidot/

translation of the P4C program guide for facilitators, *Filosofiaa lapsille & nuorille* (Gregory, 2010; Finnish translation of *P4C Practitioner Handbook*), was published in the series.

The national recognition of the field was significantly bolstered by the interest of Tuula Rajavaara, a television and radio journalist at the Finnish Broadcasting Company (FBC; in Finnish Yleisradio, YLE), who became intrigued by the approaches and activities described in the book *Sokrates koulussa*. In collaboration with Hannu Juuso and Tuukka Tomperi as consulting experts, she produced two television program series for YLE/FBC in 2009 and 2010: *Ajattelen, siis olen* ("I think, therefore I am") and *Ajatusdemo* ("Thinking demo")[5] . In both series, school-aged children and adolescents pondered philosophical questions. The students in the first series were in primary school, while those in the second series were in lower secondary school. To support the educational use of the series, a teacher's guide by Juuso and Tomperi was published online. The programs were very well received, winning an international award in a children's program competition, and likely contributed significantly to the general awareness of PePhi in Finland.

Soon afterwards, Juuso and Tomperi, together with university lecturer in didactics of philosophy Eero Salmenkivi and philosopher Jarkko S. Tuusvuori, submitted a proposal to the Finnish National Agency for Education in 2010 to introduce philosophy into the comprehensive school curriculum during the national curriculum reform process (Juuso & Tomperi, 2010a, 2010b, 2010c). Supporters for the initiative were gathered from among Finnish university experts, and the proposal eventually garnered nearly 200 supporting professors and academics from various fields (ranging from philosophy and education to social sciences and humanities).[6] Although the initiative did not ultimately influence the curriculum reform or school subjects (and, in fact, the whole reform process at the time collapsed due to internal disagreements within the government), the proposal sparked widespread and predominantly positive public interest and

[5] The programs have been broadcast several times and they are available in internet: https://yle.fi/aihe/a/20-146331 and https://yle.fi/aihe/a/20-146328

[6] The web page promoting the initiative is still available: https://filoaloite.wordpress.com/

discussion, including coverage in all major newspapers and prime-time television (see, e.g., Tuusvuori, 2010)[7].

As general curiosity and teachers' interest grew, the *Thinking Skills* book series also began to expand. Over the years, it has included notable Finnish translations of books such as Matthew Lipman's seminal work *Thinking in Education* (Finnish translation *Ajattelu kasvatuksessa*, 2019), Ann Sharp and Laurance Splitter's *Doll Hospital* and teacher's manual *Making sense of my world* (*Nukkesairaala* and *Kuka minä olen?*, 2010), Oscar Brenifier's *Enseigner par le débat* (*Keskusteleva opetus*, 2009), Roger-Pol Droit's *Osez parler philo avec vos enfants* (*Filosofoidaan lasten kanssa*, 2011), Philip Cam's *Twenty Thinking Tools* (*20 ajattelun työkalua*, 2020), and Roger Sutcliffe, Tom Bigglestone, and Jason Buckley's *Thinking Moves A–Z* (*Ajattelun perusaskeleet*, 2021). Other particularly noteworthy recent publications in this field include Finnish original books, Riku Välitalo's *Ajattelun vahvistaminen opetuksessa* (2021; "Enhancing Thinking in Classrooms") and the open access publication *Dialogi- ja tunnetaidot opetuksessa* (2021; "Dialogue and Emotional Skills in Education") by Tuukka Tomperi and others, commissioned and published by the Finnish National Agency for Education.

YLE/FBC has contributed to the dissemination of PePhi with a third and more recent television series *Moraalimittari* ('Morality Meter', 10 episodes) aimed at ages 11–15, grades 4–8[8]. The episodes premiered in 2016 and have since been rebroadcast on TV several times and are continuously available online. Each episode focuses on a virtue, character trait, or value under scrutiny: Moderation, Forgiveness, Courage, Honesty, Fairness, Responsibility, Reputation, Openness, Willpower, and Wisdom. For each episode, a scripted drama was filmed as a short film, performed by young amateur actors (ordinary schoolchildren who volunteered). Each episode then features a group of children (a real school class) in the TV studio who watch the fictional short film in which the children in the story experience a moral dilemma, a morally problematic life situation relevant to their age. During and after watching the film, the group discusses together or in small groups, with the moderation of the consulting expert Tuukka Tomperi in the

[7] Readers can easily imagine how all the stereotypical views for and against philosophy with children appeared abundantly in the comment threads on news media websites and other public discussions.
[8] See: https://areena.yle.fi/1-3721857.

studio, and proposes solutions to the ethical problem. Compared to the original P4C curriculum, in this case, the stimulus "dramatizing philosophy" (see Lipman, 2001) is a short film instead of a novella, and the pupils or students in the studio provide a model for discussion, encouraging the dialogue and thinking of the classrooms watching the episodes in schools. The program has proved to be an excellent stimulus for moral discussions and philosophical dialogues in classrooms, and it has been widely used in schools, even though it was also made for children and adolescents to watch in their own time.

A few foreign productions shown on Finnish television by YLE/FBC have also attracted audiences and teachers, thereby spreading awareness of philosophizing: notably, *Young Plato*, a documentary about a school in Belfast (Northern Ireland) and its headmaster practicing philosophy with children (in collaboration with The Philosophy Foundation), and *What's the Big Idea?* (Finnish title *Mitä ihmettä?*), animation series (52 very short episodes) based on Oscar Brenifier's books and produced in collaboration with some P4/wC experts (e.g., Nick Chandley). TV programs shown by YLE/FBC are available for streaming online for several months, making them easily accessible for teaching purposes.

In addition, research publications in the field have accumulated, although they remain relatively limited. More research and theoretical literature have been published in Finland on the didactics of upper secondary philosophy than on pedagogical philosophizing. However, three Finnish dissertations are particularly noteworthy. The first is the aforementioned research on the philosophical background of Matthew Lipman's work by Hannu Juuso (2007a), *Child, Philosophy and Education: Discussing the Intellectual Sources of P4C*. The second is Tuukka Tomperi's comprehensive exposition of integrating pedagogical philosophizing and philosophy subject teaching, *Filosofianopetus ja pedagoginen filosofia: filosofia oppiaineena ja kasvatuksena* (2017; "Philosophy in Education: From School Subject to Pedagogical Practice"). The third is Riku Välitalo's (2018) examination of philosophy with children from an educational perspective, *The Philosophical Classroom: Balancing Educational Purposes*. To these can now be added the ongoing doctoral research "Causality in the Classroom: Novel Methods for Producing Causal Evidence of Pedagogical Interventions" (2024–2028) by Eelis Mikkola, which explores the potential of structural causal models in statistical assessments

of intervention effects, especially in empirical research on P4C approach (Mikkola et al., 2024).

Most recent (and, in effect, the first larger) research projects in Finland related to pedagogical philosophizing include "DemoCrit: Modelling Deliberative-Democratic Dialogue and Critical-Reflective Thinking through Philosophical Inquiry with Children and Young People" (by Tuukka Tomperi, Tampere University; funded by Kone Foundation, 2018–2021)[9], "FutuPedaFilo: Children and Young People Exploring their Rights to a Good Future: Intergenerational Justice and Philosophizing Communities of Growth" (led by Tuukka Tomperi, Tampere University; funded by Kone Foundation, 2021–2025), "Small Matters" (led by Karin Murris, University of Oulu; funded by the Research Council of Finland, 2023–2027)[10], and the research consortium "DELIBERATE: Education for Deliberation – Practices of Inquiry in Dialogue-Based Democratic Education" (led by Katariina Holma, Universities of Oulu, Tampere, and Turku; funded by the Research Council of Finland, 2024–2028)[11].

The *DemoCrit* project facilitated the translation of some of the aforementioned books (including works by Lipman and Cam) and the production of new support materials for teachers. Within the framework of the project, teaching experiments were conducted in the areas of critical thinking and democratic education. For instance, two articles were published reporting on experiments applying the Thinking Moves metacognition model, developed by Sutcliffe and his colleagues, in philosophy teaching (Tomperi & Veijola, 2023; Veijola & Tomperi, 2024). Of the ongoing projects, *FutuPedaFilo* has investigated children's and young people's conceptions of future, creating opportunities for them to examine their expectations and imaginations of future together with each other. As part of the research project, circles of dialogue and philosophizing have been organized with children and young people of different ages in schools and daycare centers. *Small Matters* project brings together children, young people, and adults in existential intra-generational conversations about death and dying in schools, homes and public spaces. The project seeks to reimagine death and produce new knowledge and educational materials about when and how to

[9] See: https://tuukkatomperi.fi/demokrit/.
[10] See: https://small-matters.com/.
[11] See: https://deliberate.fi/.

engage with children about multispecies death and dying. *DELIBERATE* consortium aims to produce a novel and comprehensive understanding of the practice of deliberation in democratic education. The project combines three intertwined lines of research with theoretical, empirical and pedagogical research approaches, drawing on pragmatist philosophical conception of inquiry in theory, and exploring forms of community of philosophical inquiry in practice with teachers in several schools. All these projects demonstrate how interest in pedagogical philosophizing has significantly strengthened in research over the past ten years.

The Finnish society for the advancement of P4/wC, *Filosofiaa lapsille, nuorille ja yhteisöille – FILO ry* (Philosophy for children, young people and communities – PHILO), was founded in 2015 and has since then organized courses and seminars[12]. There is also a much older society active in the field of teaching philosophy, the *Finnish pedagogical society for teachers of philosophy and ethics* (FETO ry), founded in 1985[13]. The associations share some active board members, which facilitates interaction between pedagogical philosophizing and philosophy subject teaching. Additionally, a few university experts in the field, such as senior university lecturers Eero Salmenkivi and Tarna Kannisto (University of Helsinki), senior university researcher Tuukka Tomperi (Tampere University), and deputy principal Riku Välitalo (University of Oulu Teacher Training School), have introduced ideas of pedagogical philosophizing into teacher education for years.

However, it must be concluded that the field is still small in Finland and far from reaching a critical mass. The advancement of PePhi has largely depended on a handful of active experts, individual enthusiasts, and teachers familiar with the subject. Their number has gradually increased. Among teachers, philosophizing has gained growing attention over the past fifteen years, as evidenced by the interest in the aforementioned *Thinking Skills* book series and materials. Presently, the best-known instances of pedagogical philosophizing with children among the general public and teachers are some of the books in the *Thinking Skills* series and the *Morality Meter* TV series, which is used in schools by teachers who wish to

[12] See: https://filory.fi/.
[13] See: https://www.feto.fi/.

enliven the teaching of ethical topics and the handling of moral issues, practicing dialogical teaching approach.

The situation of pedagogical philosophizing in Finland is significantly stronger than it was 15 years ago. There are now quite a few guides and materials available for teachers, including free online resources, research publications have proliferated, and information on the topic is easily accessible. Still, it cannot be said that a breakthrough has occurred. Next, I will consider one of the reasons hindering the adoption of pedagogical philosophizing in the Finnish school system: the institutional divisions in the school system and teacher education.

attempts to bridge (and dismantle) the educational-philosophical boundary between class teaching and subject teaching

Despite the efforts, a significant gap remains between PePhi and the teaching of philosophy as a subject in upper secondary school (and, obviously, as a disciplinary subject in university). Since the 2015 national upper secondary core curriculum, there have been two compulsory courses that all upper secondary students must complete (Introduction to Philosophy and Ethics), along with two optional courses, making the subject's status stronger than ever before in Finnish school history (Tomperi, 2024). The status of philosophy as a school subject has undoubtedly increased interest in pedagogical philosophizing, but its broader application in subject teaching is still progressing very slowly.

This reflects a more general gap in the Finnish school system. Class teachers (grades 1–6) receive strong educational and pedagogical training (BA and MA degree in education, which typically requires 5 years of university studies), but only a rather brief specialized orientation in most school subjects, which does not include philosophy, as it is not in the comprehensive school curriculum. Subject teachers (grades 7–9 and upper secondary 1–3), on the other hand, complete a full degree in their major subject (BA and MA, in average 5 to 7 years in university) and long minors in other subjects they want to teach, providing them with strong subject-specific knowledge. However, they only complete approximately one year of pedagogical studies and pre-service teaching practice, resulting in educational understanding and skills that are much weaker than those of class teachers.

On one side, then, there is *educational* competence, and on the other, *philosophical* competence. Classroom teachers feel insecure regarding philosophical questions, topics, and discussions, as they do not consider their philosophical expertise to be sufficient, even while they might be curious about philosophizing with their pupils. Subject teachers trained in philosophy, on the other hand, find it challenging to proceed in their teaching from the students' mindset and to react to the questions that arise in students with an educational approach. Philosophy majors at universities are often passionate about philosophical questions, arguments, and content, particularly within their own special sub-areas of interest. However, they frequently struggle to effectively guide and motivate upper secondary students in philosophical thinking. They are insecure regarding open interaction with students and concerned that such inherently open discussions are difficult to guide towards the philosophical contents required by the curriculum. The result is a kind of impasse for pedagogical philosophizing.

In Finland, the national core curriculum serves as the binding official document guiding all school education (FNAE, 2019, 2022). Most of the curriculum content is subject-specific, similar to other European countries with a national curriculum. School laws enacted by Parliament and the subject listings determined by Government decree define which subjects must be taught in schools. Schools also have the option to offer voluntary elective subjects or contents, but these play a very marginal role in the school system, apart from schools with specific educational mission (e.g. arts, music, sport, languages, or natural sciences). Thus, subject curricula almost entirely determine the core content of school education both in comprehensive school and general upper secondary. However, they very rarely specify teaching methods or even recommended approaches, and objectives and contents are described rather loosely. Finnish teachers have traditionally highly valued their professional autonomy to decide how they teach and to determine the content in more detail (Errs 2018; Sahlberg, 2015; Simola, 2005). This freedom could be fully applied so that philosophy subject teaching would be conducted using the principles and approaches of pedagogical philosophizing. Nevertheless, clearing this path for more teachers to follow has proven to be laborious.

The upper secondary national core curriculum in philosophy has been rewritten four times in recent history, in 1994, 2003, 2015, and 2019. Efforts have been made to develop the curriculum in the 21st century to encourage teachers to transition from traditional content-based teaching to a pedagogical approach that better considers students' lifeworlds and spontaneous thinking. Especially in the last two curriculum reforms, this has meant emphasizing critical thinking, argumentation skills, and philosophical dialogue over the content-centered learning and reproduction of the history of philosophy or contemporary academic philosophical debates and positions. The curricula for subjects in Finland are written by groups of experts convened by the FNAE, composed of university researchers and experienced teachers. The expert groups that have written the two latest philosophy curricula have adopted ideas from pedagogical philosophizing, emphasizing reasoning, argumentation, and deliberation skills and dispositions, and removing some references to general knowledge of the history of philosophy as a content of teaching (e.g., Pulliainen, 2015; Salmenkivi, 2016; Tomperi, 2017, pp. 166–167). The intention has not been to dilute or undervalue the history of philosophy or the academic discipline, but to signal teachers that they should avoid teaching merely propositional substance knowledge of philosophy as an institution and tradition. The goal is the familiar, decades-old (or centuries-old) challenge of teaching philosophy: how to balance teaching *about* philosophy and teaching *how to practice* philosophical thinking (Varricchio & Tomperi, 2025).

Since the early 20th century, the arguments for justifying philosophy's place as a compulsory subject in the Finnish curriculum have most typically been grounded on the claim that the subject teaches thinking skills and guides students to reflect on their worldview and life orientation (Tomperi, 2017, 2024). Similar justifications for philosophy in education are strong also internationally, as evidenced by UNESCO's important report twenty years ago (UNESCO, 2007; Tomperi, 2007, 2017, pp. 12–13). However, in upper secondary school philosophy (not only in Finland but elsewhere as well), there has been a persistent contradiction where the subject's position has been justified on these grounds, but the teaching has tended to focus on the study of the knowledge contents of the history of philosophy and contemporary academic philosophy.

There are several reasons for this well-known tendency, which I cannot delve into in this article. However, when considering the Finnish school in general, a few key reasons can be briefly listed: the aforementioned socialization of subject teachers into their university majors rather than to seeing themselves as educators and pedagogues; the model received from their own teachers, which perpetuates itself; the use of textbooks as one of the stable factors in secondary school teaching, being also the dominant practice in philosophy, and textbooks are still quite traditional in their approach (Tomperi, 2017, pp. 169–188); and the highly central and esteemed matriculation examination at the end of the upper secondary school, with its subject-specific tests[14].

The enduring educational-cultural status of the matriculation examination in philosophy teaching is even somewhat of a mystery, as only a small portion of students take the exam in this subject at the end of secondary education. It is more about the models to which teachers have been socialized rather than the necessity imposed by the teaching objectives or the curriculum.[15] Although the philosophy matriculation exam has been developed significantly over the past 15 years, today placing more emphasis than before on philosophical thinking skills and argumentation (Perälä & Salmenkivi, 2020a, 2020b, 2022; Salmenkivi, 2013; Tomperi, 2017, p. 191), it is still inevitable that a written exam will always to some extent emphasize internalized knowledge contents and their reproduction in a content-evaluated form. When assessing a student's level of competence according to the philosophy curriculum, it is also evident that mastery of the concepts used in the history of philosophy and contemporary academic philosophy becomes essential. This is undoubtedly in permanent conflict with some of the original principles of the P4C approach, as phrased, for instance, by Lipman, Sharp, and Oscanyan (1980, p. 43): "As nearly as possible, philosophical thinking among children should be encouraged to take place in the terms and concepts of the ordinary language with which children are comfortable."

[14] This is the only 'high-stakes' standardized national exam in Finland, and over half of tertiary education placements are allocated directly based on the exam grades, highlighting the significance of the matriculation examination. See the Matriculation Examination Board web site: https://www.ylioppilastutkinto.fi/en/matriculation-examination/tests-examination

[15] Out of the annual cohort of nearly 30,000 students who complete upper secondary education and the Matriculation Examination, around 2,300–2,500 take the philosophy matriculation exam (for comparison, approx. 10,000 in psychology, 10,000 in social studies, 9,000 in history, and 5,000 in geography).

The factors listed above are interconnected, as for instance preparing for the matriculation examination requires the use of textbooks. Accordingly, the status of spoken communication, so crucial in the community of philosophical inquiry, remains low compared to written expression, and thus teachers lack external incentives for improving their skills in using discussion and dialogue in teaching. Thus, at the end of the 1990s, it was noted that one of the challenges in teaching philosophy was that too often "lessons are used for free discussion, and for the final exam, students read the history of philosophy from a textbook prescribed by the teacher" (Honkala, 1999, p. 27). Of course, such combination of free discussion, meaning unstructured exchange of opinions without guidance or direction, and cramming the contents of the history of philosophy (or concepts and positions in contemporary philosophy) from a textbook, neither corresponds to the idea of pedagogical philosophizing nor to good subject didactics of the upper secondary school philosophy.

The historical phases I have recounted suggest that pedagogical philosophizing would have had a good chance of gaining a foothold in Finnish school already in the 1990s. During the same years when philosophy was reinstated as a compulsory subject for all in upper secondary school, the P4C program was introduced in Finland, including translated materials. The connection between these would have been easy to recognize, especially since, as a small country, experts in each field in Finland know each other, and there was dire need for pedagogical approaches to teaching philosophy. There has indeed been plenty of interaction between experts in philosophizing with children and upper secondary school philosophy didactics. However, for many institutional reasons, which I have only been able to superficially touch upon, this connection has not strongly developed in the educational practices. *Educational* experts, classroom teachers, are wary of philosophy, and *philosophy* teaching experts, subject teachers, have not widely dared to seek teaching resources and approaches from forms of pedagogical philosophizing. Thus, the institutional boundaries between education and philosophy have proven difficult to cross or dismantle.

The same problem is also sometimes evident in the friction between education and philosophy in international discussions on teaching philosophy. Since the early stages of the establishment of philosophizing for/with children,

opinions have been divided regarding the level of philosophical and educational expertise required of the facilitator. Many authors have examined this debate and the problem of balancing philosophical and pedagogical competencies in recent years as well (see, e.g., Bialystok, 2017; Cosentino, 2020; García Moryón & Lardner, 2024; Välitalo et al., 2016). One can observe contentions between orientations that emphasize educational aspects and those that emphasize philosophical substance, as well as between those that stress the equality of dialogue and those that consider educational and philosophical authority necessary. Similar divisions have appeared in upper secondary school didactics (see Varricchio & Tomperi, 2025). This discussion remains somewhat fragmented at the international level because of the separation of national contexts and traditions. In many countries of Continental Europe and the Nordics, philosophy has long been an upper secondary school subject, which is rare in the Anglophone world, with a few exceptions (like the state of Ontario in Canada, and Victoria in Australia). Experts in P4/wC from Anglophone countries, experts in the didactics of philosophy from Germany, Central Europe, and the Nordic countries, and experts in pre-university teaching from France and Southern Europe still do not vibrantly engage in shared dialogue. Even the journals in the field were traditionally divided along the lines between P4/wC, upper secondary philosophy didactics, and teaching philosophy at the academic level[16].

However, it must be said that positive changes have occurred in this regard especially over the past decade, and the interaction and exchange of ideas between pedagogical philosophizing and didactics of philosophy is clearly strengthening, which is indicative of the expansion and increased activity within the entire international field of research and practice mentioned at the outset. Still, the friction is sometimes overly emphasized, for example, by questioning the inclusion of philosophy in the official curriculum on the grounds that institutionalizing it within the educational system would destroy the openness and freedom of thought essential in philosophy. In many regards, the same objection could be generalized to oppose many areas and aims in formal education

[16] For example, of the oldest journals, *Teaching Philosophy* (1975–) focused on college and university teaching, *Thinking: The Journal of Philosophy for Children* (1979–2014) focused on P4C, as its name suggests, and *Zeitschrift für Didaktik der Philosophie* (1979–) focused on upper secondary school and university didactics.

– for example, democratic education, social studies, ethics, worldview studies and any ideals of critical pedagogy. The case of philosophy in formal education should not be seen as so difficult. The problems exist, but the fundamental challenge in all cases, whether philosophizing with children or upper secondary didactics, remains the same: how to integrate philosophy into education and reconstruct philosophical thinking pedagogically so that it functions best in educational practice.

listening to Dewey: from content-centered teaching or pure spontaneity to pedagogical philosophizing

Reflecting on the broader history of education, the situation described above is not a recent dilemma. It became more acute over a century ago, during the early career of John Dewey, when he began to address issues of school reform. At that time, the emerging ideas of child-centered education, which emphasized spontaneous development, clashed with the traditional content-centered, teacher-led approach that focused on subject matter. Dewey (1902) articulated this problem as a dichotomy between the "child" and the "curriculum":

> This fundamental opposition of child and curriculum set up by these two modes of doctrine can be duplicated in a series of other terms. "Discipline" is the watchword of those who magnify the course of study; 'interest' that of those who blazon "The Child" upon their banner. The standpoint of the former is logical; that of the latter psychological. The first emphasizes the necessity of adequate training and scholarship on the part of the teacher; the latter that of need of sympathy with the child, and knowledge of his natural instincts. "Guidance and control" are the catchwords of one school; "freedom and initiative" of the other. Law is asserted here; spontaneity proclaimed there. (Dewey, 1902, p. 278)

Consistent with his anti-dualistic philosophy, Dewey believed that the opposition could be reconciled dialectically (Dewey, 1902, p. 274–286). Dewey argued that the gap between the child's experiences and the educational system ("course of study", curriculum) is bridged when the oppositions are understood as different perspectives on the same process. From the standpoint of the logical organization of disciplines, the child's experience appears chaotic and incomplete. Conversely, from the psychological perspective of the child's experience, the logical order of disciplines seems unattainably advanced and complex. However, there is no qualitative, insurmountable difference between these perspectives; rather, it is a matter of the gradual reconstruction of experience and thought:

> What, then, is the problem? It is just to get rid of the prejudicial notion that there is some gap in kind (as distinct from degree) between the child's experience and the various forms of subject-matter that make up the course of study. From the side of the child, it is a question of seeing how his experience already contains within itself elements – facts and truths – of just the same sort as those entering into the formulated study; and, what is of more importance, of how it contains within itself the attitudes, the motives, and the interests which have operated in developing and organizing the subject-matter to the plane which it now occupies. From the side of the studies, it is a question of interpreting them as outgrowths of forces operating in the child's life, and of discovering the steps that intervene between the child's present experience and their richer maturity.
>
> Abandon the notion of subject-matter as something fixed and ready-made in itself, outside the child's experience; cease thinking of the child's experience as also something hard and fast; see it as something fluent, embryonic, vital; and we realize that the child and the curriculum are simply two limits which define a single process. (Dewey, 1902, p. 278–279)

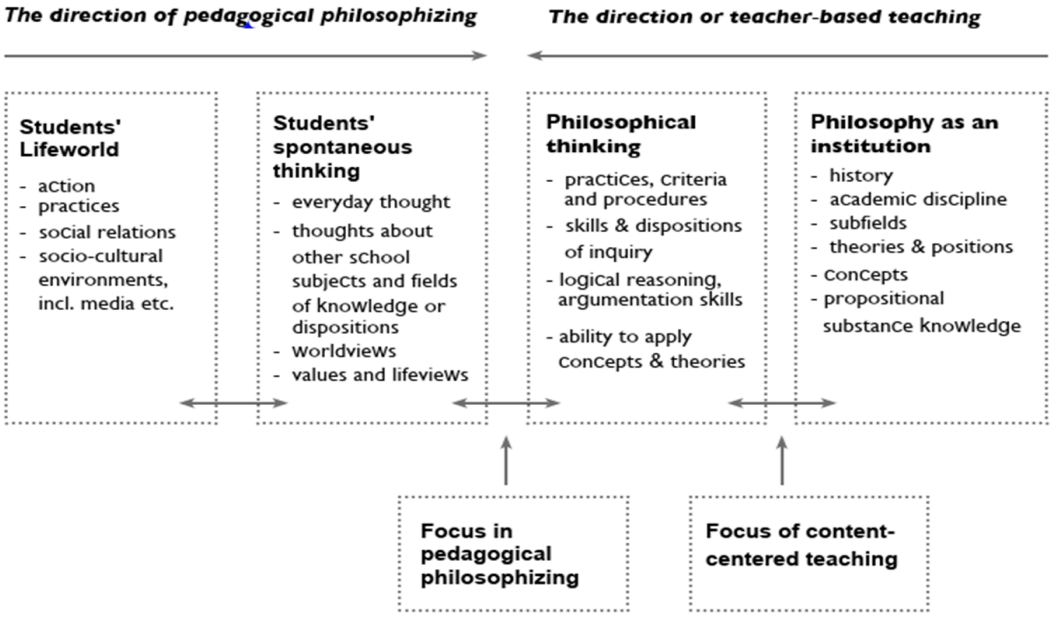
In the experiential world of the child (including young persons, pupils or students), the same fundamental questions arise, to which increasingly complex answers have been sought and presented throughout the cultural development of humanity. This is particularly evident in philosophy, even more so than in other disciplines. The attitudes, aspirations, and interests of children reflect the same orientations that have driven the evolution of human thought and the refinement of methods for investigating and organizing knowledge. Consequently, the curriculum and subject matter then serve as a reservoir of highly organized forms of reflection on experiences. The teacher's task is to recognize the potential contributions of these elements to students' growth and to shape the environment – through stimuli and practices – in such a way that students, encouraged by these challenges, can exercise and develop their abilities:

> Now, the value of the formulated wealth of knowledge that makes up the course of study [curriculum] is that it may enable the educator *to determine the environment of the child*, and thus by indirection to direct. Its primary value, its primary indication, is for the teacher, not for the child. It says to the teacher: Such and such are the capacities, the fulfillments, in truth and beauty and behavior, open to these children. Now see to it that day by day the conditions are such that *their own activities* move inevitably in this direction, toward such culmination of themselves. Let the child's nature fulfill its own destiny, revealed to you in whatever of science and art and industry the world now holds as its own.
>
> The case is of Child. It is his present powers which are to assert themselves; his present capacities which are to be exercised; his present attitudes which are to be realized. But save as the teacher knows, knows wisely and thoroughly, the race-experience which is embodied in that thing we call the Curriculum, the teacher knows neither what the present power, capacity, or attitude is, nor yet how it is to be asserted, exercised, and realized. (Dewey, 1902, p. 292)

It is, of course, essential to emphasize that children's and students' perspectives cannot be taken for granted in advance. This would precisely adhere to an adult-dominated curricular formalism, similar to what is sometimes referred to as "adultism" and "adultcentrism", forms of symbolic and concrete violence against the potentials and needs of children's growth (Biswas & Rollo, 2024; Liebel & Miede, 2024). Rather, there is a need for continuous interpretative communication which cannot be done in a general, abstract and external way, but in dialogue with the real, concrete children and young people whom the teacher encounters. It must not be presumed who children and young people uniformly are, what their perspectives encompass, or what their needs, interests, or wishes are – thus remaining within the confines of adult institutional definitions. Instead, the essential task is to create educational practices that allow the voices and experiences of participating children and young people to emerge. Pedagogical philosophy fundamentally strives to actualize this idea in the reconstruction of philosophy in education, whether in class teaching for young children or subject teaching for teenagers.

Inspired by Dewey, I have often used the following figure (Figure 1) to summarize the movement between educationally oriented and content-oriented philosophy teaching.

Figure 1. Teaching foci and directions in content-centered, teacher-based teaching and pedagogical philosophizing.



Source: Adapted from Tomperi (2016).

Following Dewey's philosophy, then, it should be emphasized that no actual boundary exists; rather, pedagogically, the situation can be conceived as a seamless continuum from the immediately experienced lifeworld of students to philosophy as an institution. The question then is where and how the teacher (or facilitator) seeks to make these encounters one another. Traditional content-focused and teacher-led subject teaching has started from philosophy as a disciplinary institution with its history. Pedagogical philosophizing, on the other hand, begins with the students' lifeworld and spontaneous thinking. Reforming subject teaching towards pedagogical philosophizing does not entail abandoning philosophy as an institution and academic discipline. Instead, it must be understood precisely as Dewey described it: a resource used to guide participants in their efforts to think for themselves. From the perspective of subject teaching, it is a matter of shifting the emphasis and focus. In my view, such a shift is crucial for the educational development of philosophy subject teaching – to successful pedagogical reconstruction of philosophy – both in Finland and elsewhere. The students' experience then becomes the starting point for pedagogical practice, and the curriculum provides resources whose value is judged based on how they support the students' efforts to make their experiences meaningful and to understand themselves and the world.

In this respect, the field of P4/wC is currently the most extensive and vibrant coherent international forum for the reflection and development of the pedagogical reconstruction of philosophy. Bridging education and philosophy through PePhi could be key to enhancing subject teaching and generating significantly stronger interest in P4/wC approaches in Finland and other countries where philosophy is part of the upper secondary curriculum.

When considering practical ways to improve the situation described above in the context of Finnish education and in light of Dewey's views, it is clear to me that constructive steps would address the issue by both dismantling the dichotomy and strengthening teachers' basic competencies at the same time. The application of pedagogical philosophizing and community of philosophical inquiry approach would be directly beneficial in higher education for both classroom teachers and academic philosophy students who will become subject

teachers. Similar arguments have been already interestingly explored and advanced widely around the world in different educational contexts (see, e.g., García Moryón & Lardner, 2024; Haynes & Murris, 2011; Kizel, 2019; Michalik, 2019; Wang, 2016). This view itself, however, originates from the very roots of the P4C tradition, as it is well known that Lipman and his colleagues paid special attention to reforming teacher education (e.g. Lipman et al., 1980, Appendix A).

First, introducing approaches of pedagogical philosophizing is an excellent way to bring educationally fundamental themes to the core of classroom teacher education, thereby enhancing the students' pedagogical reflectiveness. Pedagogical philosophizing can involve recognizing and mapping our prevailing conceptions and fixations, problematizing and critiquing them, and opening alternative new perspectives in a way that paves the way for new experiences. As such, it is not a specific method of thinking (or even a set of such methods) but an attitude, aspiration, readiness, and practice (Tomperi, 2017, p. 232; as well as an "adventure", Kohan & Carvalho, 2019) that manifests in different contexts through various forms of dialogue and critical (self-)reflection. Classroom teachers need a strong understanding of educational philosophy to reflect on the profound philosophical, ethical, and existential questions inherent in educational work. By familiarizing themselves with pedagogical philosophizing in a community of educational-philosophical inquiry, these competencies would not need to be built through standard courses in educational philosophy that remain detached from the teacher's basic work. In this context, the core of pedagogical philosophizing would include issues such as selfhood, identity development, growth and education, power and authority, interpersonal relationships and responsibility, the justification of education, and its means and ends. It would be a great Deweyan insight to see educational questions at the heart of philosophy – to understand philosophy as "the general theory of education" and education as the practice that puts our most important philosophical convictions to test (Dewey 1916, p. 338). At the same time, this would provide future class teachers with better capacities to use philosophizing approaches in their own teaching praxis.

Similarly, a stronger pedagogical education for subject teachers could naturally be built upon pedagogical philosophizing in the form of a community of philosophical inquiry. It has been a recurring view since the early stages of the

traditions of pedagogical philosophizing that children and youth, when engaging in the practice of the philosophical community of inquiry, are good for philosophy by bringing new impulses to it. Those who are not yet initiated and thoroughly socialized, with their unique experiences, help philosophical thinking maintain its openness, construct new meanings, self-correct (Gregory, 2002) and re-create (Kohan & Carvalho, 2019) itself. The community of inquiry approach would benefit philosophy as a university subject and discipline even more than many other humanities, social and natural sciences. This argument closely resembles what the probably best-known European pioneer of the subject didactics of philosophy, Ekkehard Martens (1983; Tomperi, 2008), in his "dialogical-pragmatic philosophy didactics", called the "mutually constitutive" relationship between doing and teaching philosophy: philosophy advances through shared thinking and dialogue (not by using tools or laboratories) in a process that is not qualitatively different in research and teaching. Using the community of philosophical inquiry approach more explicitly in disciplinary academic studies would challenge philosophy students to think philosophically together by implementing the principles, practices, and criteria of both philosophical thinking and investigative dialogue (see, e.g., Lipman 2003, pp. 14–27). This would improve the basic competencies of university philosophy students to practice philosophical thinking and thus be beneficial even beyond the value for their pedagogical competencies. At the same time, it would offer them better capacities to bring the practices of the community of philosophical inquiry and educational dialogue into classrooms if they end up working as subject teachers.

Due to the philosophical nature of fundamental educational questions, the pervasiveness of philosophical problems throughout life and growth, and the educational value of pedagogical philosophy, philosophizing would open new possibilities in teacher education. Utilizing the ideas of pedagogical philosophizing would support what is already needed in classroom teaching and teacher education, rather than introducing something entirely new to schools. By dismantling the division between "content courses" and "method courses" in teacher education, which Lipman and his colleagues criticized (Lipman et al., 1980, p. 208), pedagogical philosophizing would promote beneficial integration both within and between educational programs. By mitigating the typically sharp

distinction between classroom teacher and subject teacher education in Finland, pedagogical philosophizing would provide an interesting arena for collaboration and mutual learning between teacher groups – ideally impacting on the everyday life of schools as openings for new experiments and co-teaching. Thus, in both cases and from both perspectives – referring to Dewey and to the Figure 1 above – the utilization of the community of philosophical inquiry approaches in higher education would strengthen not only the capacities of both class and subject teachers to practice pedagogical philosophizing but also their basic competencies as such. This does not, of course, mean that taking such institutional steps would be easy. Sometimes, introducing new ideas into university education is as difficult and slow as introducing them into schools.

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