

Intentional Disruption

Expanding Access to Philosophy

Edited by

Stephen Kekoa Miller

Oakwood Friends School; Marist College

Series in Philosophy



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Foreword

Wendy C. Turgeon

St. Joseph's College

Started in the late 1960s-70s, the movement known as “Philosophy for/with children” began in the United States through the pioneering efforts of philosophers Gareth Matthews and Matthew Lipman. Lipman, along with his associate, Ann Margaret Sharp, started a program at the then-called Montclair College in New Jersey, which trained philosophers and teachers to bring philosophical enquiry into pre-college classrooms. To that end, they wrote carefully crafted “philosophical novels” geared to grade ranges and accompanying teachers guides to assist the teachers in exploring a wide range of philosophical questions and issues that were planted within each novel. Since that time, philosophy for young people has spread across the globe, and many different models and methodologies have grown up over the past fifty years. There are international and national organizations that champion philosophical inquiry in schools from Australia to Asia to Europe to South America. During this same period, we have witnessed a sustained and even growing reluctance to bring philosophy to pre-college classrooms as the emphasis in education shifts to quantifiable assessment, testing, and career preparation. The liberal arts, in general, are under attack at all levels of education, at least in the United States of America. Other countries may still be more hospitable to such disciplinary studies, but “P4/wC” (as it is often labeled) as a practice with children is still relatively rare in the US.

Despite that gloomy outlook, we have witnessed new generations of advocates for philosophy in the schools and beyond here in the US. The Philosophy Learning and Teaching Organization (PLATO) has grown up over the past 10+ years to be a rich source of materials, ideas, and opportunities for practitioners and theorists to gather and share ideas. This organization actively champions new programs through grants and publicity. The American Philosophical Association has also joined in opening its doors to those in pre-college philosophy. One of the most important recent developments is an explosive expansion of philosophy beyond the classroom model to inclusively embrace alternate spaces and peoples, constructing new avenues for engagement in philosophical dialogue. Philosophy in prisons, with retirees, in local community centers, and even the very young (babies and preschool ages) have found advocates who have developed rich models of diverse engagement. The authors included in this volume exemplify this kind of creative thinking, and while

grounded in sound theory, they each offer practical ways (with careful guidance) on how to promote philosophical inquiry to a wide audience.

Stephen Kekoa Miller's opening essay, "What to Consider when Considering a Pre-college Philosophy Program", sets the tone by outlining concrete goals and methods for getting philosophy into a pre-college educational setting. Focusing on the twin familiar aims of critical thinking and ethical reasoning, Miller details why these values can be taught through philosophy in ways that are meaningful but not authoritatively imposed. He also tackles common concerns (can children handle philosophy? Won't it take time away from more "important" subjects?) with sound advice and good reasoning on how to respond to such skepticism. He honestly recognizes that philosophy will not cure the world or generate saints, but he persuasively builds a case for its value in terms of inviting young people to think clearly and compassionately about the world around them.

The following three essays take the reader to different geographic and cultural areas of the US, where philosophy has been introduced to diverse populations in dramatically different ways. Each essay presents, through the lens of personal experiences, the ways that philosophy can transform communities. In "The Iowa Lyceum: Graduate Students and Pre-College Philosophy", Colburn, Finley, and Glover detail a long-standing summer camp for philosophy sponsored by the University of Iowa. This camp is run by graduate students who value deeply the opportunity to work on their own pedagogy and explore new ways to introduce traditional materials to a non-college audience. The authors highlight that the learning goes in both directions: from the graduate students and profs to the campers but also from these young participants back to the facilitators. One of the essential aspects for valuing pre-college philosophy is this bi-directional exchange of personal and intellectual growth. All are invited into the "community of inquiry" as they collectively and cooperatively explore questions that matter. These experiences encapsulate what academic administrators clamor for in "high impact learning" activities. But as the authors conclude, the real goal is to help participants "develop a new approach to life."

While the Iowa Lyceum serves high school-aged young people looking for enrichment during their summers. Eric Kenyon's essay ("P4C and Community - Engaged Pedagogy") introduces how philosophy can impact the thinking of very young children, children in preschool. Kenyon tells his story of developing a service-learning/community engagement project for undergraduates at his college, Rollins College in Florida. A classicist by training, he crafted an exciting class that introduced the college students to Greek philosophers and thereby invited them to rethink their own educational histories and then go out to local elementary school classes to engage them in a self-same reflection. When the schools could no longer accommodate them, Kenyon looked to the campus

laboratory preschool and, along with his colleagues at Rollins, found new ways to get very young children thinking about language, actions, and meaning through games and activities. His program offered internships to undergraduates to work with these preschoolers. Kenyon steps back from outlining his evolving program to offer cogent ways to realize the notion of the "pragmatic liberal arts" and innovative ways to think about teaching at all levels.

Marisa Diaz-Waian opens her inspiring personal story ("Philosophy in & By the Community") with an account of the trauma of losing her father. Living in Montana, Diaz-Waian offers a magnificent account of starting and expanding her philosophy program, "Merlin." Perhaps named for the wizard in the King Arthur legends, Merlin creates its own magical experiences for the people in her community. One of the most powerful sections in her essay is her extended metaphor of doing philosophy as gardening. I have never read such an entrancing and spot-on account of why philosophy is both difficult and exhilarating. In many ways, the central part of Diaz-Waian's essay captures what every contributor to this volume knows: that philosophy as an activity—rather than a study—creates opportunities for people to come together and form communities, not necessarily of homogenous thinking, but rather of shared diverse viewpoints and excitement in the project of living a life. Implementing a spice metaphor, she traces how her Community Philosophy programming addresses the four areas of space, action, people and philosophy itself. Beyond this imaginative and riveting account of what philosophical inquiry can offer a community, she then proceeds to provide some concrete examples from among her programs: doing philosophy with children, philosophy walks/hikes, and an array of seasonal activities from hayrides to other celebratory events. Finally, she shares some benefits but also real challenges that she has faced and stresses how important "place" is in designing any program. The community in which you live, both the community of persons and the natural/urban world around you, shapes how and why you will want to invite philosophy into the lives of people. This offers a theme echoed in many of the essays in this volume: adapt models to work for your situation and do not be afraid to try new things.

The next three essays invite us to consider the rewards and challenges of doing philosophy with young people. We are again traveling around the country from a small city in the south to rural Indiana, back to the East Coast city of Philadelphia. Kronsted and Wurtz in "Philosophical Horizons: P4/WC and Anti-Racism in Memphis, TN" offer a frank and refreshing account of recognizing institutional racism everywhere and overtly in Memphis. They detail the process by which they recrafted their approach to introducing philosophy to young people so as to consciously disrupt the ingrained but often unnoticed threads of dominance and power among the participants. They uncover ways in which the traditional models of doing pre-college philosophy

may still include such implicit racism, even if it is clearly not intended. The three key Lipmanian ideals of reasonableness, impartiality, and feelings of social solidarity may not work in positive ways within a community of persons of color that is acutely aware of its treatment at the hands of white people. Kronsted and Wurtz detail ways in which they had to rethink their approach to allow the young people from this minority community to experience and grow their own sense of agency. Interestingly enough, one key move was to get philosophy out of the schools and into a more neutral and liberating territory, in their case, a rock climbing gym. This essay reveals the depth of self-reflection necessary to truly engage others in philosophy and how we need to become aware of our own hidden prejudices, assumptions, and biases. The sincerity of their reflections here offers a guide for all of us, regardless of how or where we want to do philosophy.

Continuing in the theme of caveats to doing philosophy, Sarah Vitale (“Overcoming Barriers: Pre-college Philosophy Programs in Neoliberalism”) provides a cogent account of the contemporary pressures in education: the degrading of the humanities to the status as useless material, the “corporationalization” of education (education as a business), and how funding shifts (from the overall government to property taxes) disadvantage the economically less wealthy. This creates tensions for philosophy in the school programs as so often, these programs are diametrically opposed to the neoliberal values of quantifying success. As a relatively new faculty member in Indiana, she ambitiously began her “Philosophy Outreach Program”, which encouraged schools to begin philosophy clubs, and from her college class, “Philosophy for High School”, she prepared undergraduates to go out to work with teens in the schools. The college students learn valuable skills from developing materials and managing social media accounts and get the opportunity to inspire and support high school students in their own learning. They also worked on setting up and running a philosophy conference. This model offers insights into developing service-learning classes and encouraging undergraduates to share their own love of philosophical inquiry with younger individuals.

The third essay in this trio, “Bringing Philosophy into Philadelphia Classrooms,” is written by Dustin Webster, Stephen Esser, and Karen Detlefsen. They detail the history and structure of the “Penn Project for Philosophy for the Young” [P4Y]. Beginning in 2014 as a philosophy club sponsored by the University of Pennsylvania and run by Professor Detlefsen and a graduate student, Robert Willison, to help high school kids to be college-ready, P4Y has subsequently grown to include many different programs and activities for pre-college students at all levels. They offer an exciting array of different programming ideas to inspire readers to consider new ways to bring philosophy to young people: writing projects, science and philosophy, ethics bowls, and what has been termed broadly

as “public philosophy”—using philosophical reflection to inform and guide our thinking about real-life issues and events through writing for the public sector. Additionally, they have been working with area teachers on ways to introduce philosophy into the traditional pre-college subjects. All of this activity has impacted the university itself, which now offers a Graduate Certificate in Public Philosophy, a potentially powerful credential for philosophy graduate degree candidates looking for careers both within the academy and without. They are also engaged in research on the efficacy of their programs, information critically useful for anyone who wants to introduce a philosophy program into an educational institution or apply for funding. Towards the end of their account of the Penn programs, they offer some practical advice on how to make these ideas a reality.

The final essay in this insightful volume is by Joseph Aloysius Murphy, “Once a philosopher in Hiding: Teaching Philosophy in Spanish in the USA.” Like the other authors in this text, Murphy shares his personal story. These stories contextualize the journeys experienced by each contributor and serve to situate their practice both in their personal lives and in the lives of their communities. This powerfully reminds us that philosophy is not a disembodied activity but very much one “in the flesh” located in a certain place. Murphy shares his struggles in getting his school to take philosophy seriously and how too often lip service is given to “critical thinking” and “ethics”, but the need for sustained understanding and practices of these terms is not acknowledged. His own approach is to teach a philosophy course but completely in Spanish. This allows a LOTE class to include philosophy as both a practice in the language but also as ... well, philosophical inquiry. One of his sections that is particularly riveting is his account of why he tells his students that he is not interested in their opinions. While that might appear to be harsh, he quickly pivots to demonstrate how important careful thinking, reason-giving, and sound argumentation is in supporting an opinion. Given recent rhetoric about “alternative facts” and “truth” as what one wants to believe, this section is timely and offers some concrete suggestions for implementing in any classroom...or one’s personal exchanges with family and friends. In the end, he details his work on the American Philosophy Open, a competition for high school students to write a philosophical essay; the winners in the US can attend the international competition. Murphy’s story is inspiring as a teacher who persevered and ended up developing a robust program in philosophy in his own school.

These essays are invaluablely important in a number of ways:

1. They all offer a personal narrative which humanizes the theory into the struggle of the practice. In each case, they persevere and succeed.
2. They offer diverse models for introducing philosophy to people outside of the college environment but in ways that are highly successful and

genuinely philosophical. Every one of these contributors has solid training in philosophy itself, and this shows in both their astute reflections on the nature of philosophical inquiry and clearly impact the success of their endeavors.

3. There is not one “right” way to do philosophical inquiry, and the creative alternatives captured in each essay serve to free us from some artificial standard or any unilateral model.
4. They demonstrate the power of philosophy in a wide range of places around the US but, by extension, clearly applicable to other regions of the world. The ways in which their programs are designed to fit their communities is critically important. A sense of place permeates each author’s account and reflects what their community cares about.
5. They provide honest appraisals of the challenges faced by those wishing to introduce such programs: from securing funding (an ongoing battle for most of them), finding spaces that work well for their goals and their participants, being accepted by administrative authorities (both at the college and pre-college level), and finally going against the tide of the neoliberal landscape which measures learning in terms of economic production (Vitale’s term but present in each contributor’s experiences.)
6. Finally, they capture the joy, the fun, the exhilaration of doing philosophy with others. They show us that, whether we live in a rural area, an inner city, a small town, or anywhere, there is a thirst for opportunities to think about the things that really matter.

In conclusion, readers will find this volume to be an invaluable resource as snapshots of what creative people can offer the world, how philosophy can speak to deep human concerns and needs, and a primer on how to make it happen in your community. The twelfth-century theologian and philosopher Bernard of Clairvaux claimed that we are “standing on the shoulders of giants” as we use the insights of the past great thinkers to look ahead. While our authors are all inspired by the work of Lipman, Matthews, Sharp and the many other more recent “giants” in the field of philosophy with children, they can serve as our own giants as we look forward to see what we can do to build on their insights and discoveries.

Wendy C. Turgeon

5/21/2021

Chapter 1

**What to Consider when Considering a
Pre-college Philosophy Program:
Frequently Asked Questions from Those
considering Starting a Pre-College
Program or Improving an Existing One**

Stephen Kekoa Miller

Oakwood Friends School; Marist College

Abstract

This chapter comes out of a number of years consulting with elementary, middle school and high school teacher and administrators interested in beginning philosophy programs. Here, I share some of these, give some perspectives on them and finally share resources for those who might now be considering philosophy programs in their institutions. This chapter also serves to give context the following eight chapters which describe some of the creative and exciting things being done in pre-college philosophy across the country.

Keywords: pre-college philosophy, ethics curricula, P4C, critical thinking, philosophy of education, Oakwood Friends School

Are these good times or bad times for philosophy in schools? The early 21st century has given us the Crisis in the Humanities, budgetary cutbacks for college philosophy and adjacent departments and an ever-broadening testing regime that moves us further away from the ideal of a philosophical education. Despite this, there are also growing numbers of institutions, individuals and programs bringing philosophy outside of traditional academic locations. Public philosophy has brought it into prisons, farmers markets, museums and parks. More and more secondary schools are also exploring the introduction of

philosophy into their curricula. However, the counter-cultural nature of the field which prioritizes questioning over accepting answers can make it difficult to articulate a rationale and to convince school boards and administrations.

Over the past five years or so, through my involvement with the Philosophy For Children (often abbreviated P4C or P4/wC) movement and especially as a board member of the Education Committee of the Philosophy Learning and Teaching Organization (PLATO), I have been asked to consult with a wide range of schools and programs looking to start philosophy programs. These have ranged from a middle school in Poland to high schools in Lebanon to a small hybrid start-up in China to public and private schools in the United States to programs that exist outside of school walls altogether. While the schools and programs are very different from each other, they have often had some of the same questions for me. In this chapter, I'd like to share some of these, give my perspective on them and finally to share resources for those who might now be considering philosophy programs in their institutions.

Famously, philosophers themselves have long loved to debate what philosophy itself is and ought to be. When considering it as a course subject or program, this just adds a layer of complexity and uncertainty. However, having a clear sense of what goals one has can help a lot to figure out what the program should look like. Here are some questions I have fielded about pre-college philosophy. Some of these may initially seem to be less interesting, but bear with me. In practice, philosophy in schools advances a number of goals that educators value but often does so in ways that are nearly the opposite of how many educators would go about them. After introducing some of these questions and offering thumbnail sketches of answers, I'll try to sort this out.

What Should a Pre-College Philosophy Program Aim For?

There are two distinct questions here that I'll look at separately, as schools often have very different goals for pre-college philosophy and for pre-college ethics programs. By far, the most common goal for general pre-college philosophy is the development of critical thinking skills. Much research has shown that pre-college philosophy is quite good at this. From SAT to GRE, philosophy studies correlate strongly with higher scores. But what else could/should it look to do?

One of the often-overlooked benefits of studying philosophy involves its place in intellectual history. Students in the United States all study history, but many fewer of them study art history, science history, music history or general cultural history. Some amount of the history of philosophy can serve to greatly enhance a student's understanding of the relationships between these fields, the rationale behind some cultural movements and especially, the development of science, another underdeveloped part of our curriculum. Science textbooks tend to

present consensus beliefs of the time, but usually fail to show earlier conclusions that have been abandoned but were reasonable at the time, introducing a flawed view of the nature of scientific inquiry.

While the term has become culturally contested, philosophy at its heart aims to discover what is true. Historically, it has investigated this in nearly every important area of human endeavor. While a philosophy class is not necessarily going to deliver a student to truth, it does a lovely job of showing students the range of possible answers and criteria for sorting them out. This aspect of philosophy looks far ever vital in regards to world trends which suggest that any belief held fervently enough can be held to be true.

Finally, and possibly most importantly, philosophy should offer a chance to train students to be much more conceptually precise. This is really key when looking at how many of our social debates play out; in many cases, they end up foundering not on substantial disagreements but on semantics. Having a class come to a conceptual definitional agreement can be really useful here. Defining fairness, justice, race, gender, God, etc.... goes a long way towards gaining understanding and an ability to communicate even if no one agrees on the conclusions.

There are of course many, many other possible ends to strive for in philosophy programs, most obviously being the actual content of specific classes.

What Methods Are Available to Do Philosophy with Pre-College Students?

The classic method of actually doing philosophy with a group of pre-college students is referred to as a Community of Inquiry. There is extensive material available concerning the methodology for this, but broadly speaking, it is a moderated discussion focused on a specific question or topic. Depending on the levels of the students, conversation can be prompted by picture books, artworks, philosophical texts, case studies or simply a question. Many practitioners also suggest that students are best served by having them choose the topics themselves. The main idea here though is that even if there is no final resolution arrived at on the question in dispute, the session need not have failed. There can still be significant progress in the students' understanding of the topic at hand, ability to articulate reasons for their opinions and ability to understand how reasonable people can disagree. There are also different views in the field about who is an appropriate moderator, how much training is needed and how much guidance the moderator should give to the group. Some programs successfully employ high schoolers in moderation, some with undergraduate or graduate students, and some rely exclusively on trained, credentialed professionals. In general, however, the moderator aims to keep the participants on task by getting them to respond specifically to the previous

speaker, aiming to avoid a series of non-sequiturs and assuring that everyone follows agreed-upon discussion norms.

Another infamous way to approach this is referred to as the Socratic Method, although confusingly, no one seems to agree on exactly what this means. The Socratic Method is much more centered around the teacher, but the teacher uses questions rather than statements to help get the students to an understanding. Optimally, this method would not involve beginning with a particular answer or destination in mind, but in exploring a topic through questions and follow-up questions. This is very different from how law schools employ the method, where they do aim towards a set answer. Socrates himself seemed to think one of its biggest virtues lies in disabusing us of false belief. Plato's dialogues also show this method to illustrate that learning is dialogic and not solitary. Thus, the key aspect here is the fact that like the Community of Inquiry, it shows that learning is social...we do best when we do it together.

Should a Pre-College Philosophy Program Focus on Critical Thinking Skills?

One of the most common goals of pre-college philosophy is often aiming to improve critical thinking skills. On a fairly regular basis, studies come out showing that philosophy can help with LSAT, GRE, MCAT, Common Core, SAT and more. Whatever one thinks about testing regimes, at this time, they do affect the lives of children. Many schools and programs have looked to philosophy to assist here. Especially at a time when most students' only exposure to any kind of logic or formal reasoning skills is in Geometry class, this can be helpful.

Learning to avoid fallacies and to structure sound, valid arguments is indeed an important skill. It assists in essay writing, communicating effectively and perhaps most essentially, it helps us to avoid being suckers. The ability to spot fallacious arguments that other people who would deceive us or harm us is a skill philosophy has long excelled at.

Of course, this is not enough. Simply avoiding fallacies and arguing consistently can still lead us to immoral or harmful conclusions. Michael Pritchard emphasizes the need to have "reasonableness" accompany any training in rationality. He describes it as "Having social features...the reasonable person respects others and is prepared to take into account their views and their feelings."¹ A pre-college philosophy program, thus, would seem to want to train students to be both critical and reasonable thinkers. This would mean practicing the kind of epistemic humility that's referred to as Fallibilism. This position begins with the premise that anything I now believe may turn out to be wrong. As

¹ Pritchard, 3.

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Contributors

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Danielle Colburn is a PhD student at the University of Iowa. Her areas of interest are the intersection between philosophy of mind, philosophy of psychology/neuroscience, and philosophy of education. Her current research focuses on the nature of “self” with an eye towards the unique, and often overlooked, experiences of those with mental illness. Danielle has been a Iowa Lyceum program director since Fall 2019.

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Karen Detlefsen is a Professor of Philosophy and Education at the University of Pennsylvania. She has research interests in early modern philosophy, including women in the history of philosophy. She is the Founding Director of Penn's Project for Philosophy for the Young.

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Marisa is a public philosopher and “generalist” by nature, training, and practice. After completing her M.A. in Philosophy from San Diego State University, she moved to Montana to live off-grid as a resident-steward of Merlin Nature Preserve and founded Merlin CCC – a philosophy non-profit that offers opportunities for people of all stripes and ages to have fun with and do philosophy together. In addition to directing her non-profit, Marisa also serves on the Board and the Executive and Education Committees for The Philosophy Learning and Teaching Organization, is a member of the Mellon Philosophy as a Way of Life Network, and a regular speaker for Humanities Montana. Her work focuses on philosophy in community and frequently involves an interdisciplinary, environmental, and intergenerational bent.

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Dr. Erik Kenyon

Erik Kenyon is author of *Augustine and the Dialogue* (Cambridge, 2018) and co-author of *Ethics for the Very Young* (Rowman and Littlefield, 2019). From 2012 to 2020, he taught courses in Philosophy, Classics and Humanities at Rollins College in Winter Park, FL. Since 2020, he has served as a Latin and Humanities teacher at Friends Academy in Dartmouth, MA, where he is helping develop an integrated middle-school Humanities curriculum.

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Christian Kronsted is a Ph.D. candidate at The University of Memphis who specializes in embodied cognition, aesthetics, and the philosophy of dance. He currently is the fourth graduate student director of the Philosophical Horizons outreach program at UofM. He is also a former professional breakdancer and has previously worked on integrating dance and philosophy with kids.

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Stephen Kekoa Miller has taught Philosophy and Religious Studies at Oakwood Friends School and Marist College in Poughkeepsie, New York for 19 years. Stephen is the Treasurer, member of the Executive Committee of PLATO (Philosophy Learning and Teaching Organization) and chairs the Advocacy Committee. Stephen has served on the Teachers Advisory Council of the National Humanities Center and currently serves on the Ethics Board of the Town of Poughkeepsie and has begun serving as the Chair of the Committee on Precollege Philosophy for the American Philosophical Association. Stephen speaks and publishes in the areas of pre-college philosophy, philosophy of emotions, ethics education, moral imagination and virtue ethics.

Joseph Aloysius Murphy

Joe Murphy has been teaching at Dwight-Englewood School in NJ since 1995. He began at Dwight-Englewood as a Spanish teacher, then was Chair of the Language Department from 2000 to 2005. During that time, he wrote curricula for philosophy and ethics courses, which he proposed to the school. Currently, Joe is Chair of the Philosophy and Ethics Department, which was established in 2006. In May of 2011, Joe became the USA Delegation leader of the **International Philosophy Olympiad** to Vienna, Austria. Since then, he has created the **American Philosophy Open** and has led the US Delegation to the IPO to Norway, Denmark, Estonia, Lithuania, Italy and other countries. Before coming to Dwight-Englewood, he taught Professional Translation at New York University, was president of the New York Circle of Translators, was Chair of the Professional Advocacy Committee of the American Translators Association and co-owned and directed an N.J. language school and translation company for over a decade. Joe has his degree in Philosophy from Montclair State University, where he worked with Matthew Lipman in the early days of the Institute for the Advancement of Philosophy for Children. He also has a degree in Hispanic Studies from the *Universidad de Salamanca* in Spain. He is currently a member of APA's Committee on Pre-College Instruction in Philosophy.

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Sarah Vitale is Assistant Professor of Philosophy at Ball State University in Muncie, Indiana. She teaches classes on critical theory, existentialism, and social institutions. Her research focuses on Marx and post-Marxism, especially on the notions of production, labor, and human nature, as well as contemporary feminist theory. She is co-editor of the *Radical Philosophy Review*, the journal of the Radical Philosophy Association, as well as co-editor of *The Weariness of Democracy* (Palgrave Macmillan 2019), and her recent publications include "Beyond *Homo Laborans*: Marx's Dialectical Account of Human Essence" (*Social Theory and Practice* 46, no. 3) and "Post-Marxist Political Ontology and the Foreclosure of Radical Newness" (*Philosophy Today* 64, no. 3). She is also the founder and director of the Ball State Philosophy Outreach Project, a pre-college philosophy program.

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Dr. Jonathan Wurtz

Jonathan Wurtz graduated from The University of Memphis with a PhD in Philosophy and specializes in Social and Political Philosophy and 20th Century French Continental Philosophy. Their primary research interest is twofold. On the one hand, they are interested in highlighting how philosophers deploy the concept of the deficient child to support their normative claims about ethics and justice. On the other, they are also interested in the current attempts by philosophers to rethink the concept of childhood. During their time at The University of Memphis they volunteered with Philosophical Horizons for seven years and became the third graduate student director in 2017.

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