the emergence of emergent philosophizing: preliminary notes

elena theodoropoulou[1]
aegean university - greece
sofia nikolidaki[2]
aegean university - greece

abstract

This paper aims at introducing the idea of Emergent Philosophizing (EmPhil) as a way of naming, describing, developing and further understanding the occurrence of philosophical insights among children in the classroom. The conceptualization of EmPhil is theoretically grounded in philosophies that explore the process of thinking as emergence, as a form of praxis, and as a way of life. Emergent philosophizing is an ongoing pedagogical concept that is still developing--both shaping and being reshaped by our experience in the classroom, dedicated as it is to a form of practice that allows children's thinking (but also the teacher's thinking) to unblock and unlock philosophical ideation. EmPhil is a form of wonder and epiphany, and it is up to adults to: a) recognize and welcome these emerging moments, and to recognize the philosophical or pre-philosophical ideas contained within them, through observation and dialogue, b) open up more space within organized activities for them to emerge; and c) maintain a responsive attitude toward's children's thinking, such that they are never lost, undervalued, or unnoticed). EmPhil opens a pedagogical space for children in which to view their own thoughts as important as needing to be acknowledged, questioned, discussed and not left aside. EmPhil celebrates the instant,, the fresh,, the unfinished,, and the ongoing process of thinking that keeps changing and developing in the dialogical setting that philosophy for/with children provides. As such, EmPhil forges a creative bond between pedagogy and philosophy that is not as yet fully explored.

keywords: emergence; philosophizing; thinking; philosophy with/for children.

a "emergência" de momentos filosóficos emergentes e a filosofia emergente (emphil): notas preliminares

resumo

Esse artigo pretende introduzir a ideia de Filosofia Emergente (EmPhil) como um modo de nomear, descrever, desenvolver e compreender o processo de ter momentos filosóficos que ocorrem instantaneamente e que vêm diretamente das crianças em sala de aula. A conceptualização de EmPhil se baseia teoricamente em filosofias que exploram o processo de pensamento como emergência, entendido como uma prática e um modo de vida. EmPhil é um conceito pedagógico atual que ainda está se desenvolvendo – moldando nossa experiência na sala de aula e sendo, ao mesmo tempo, remodelado por ela, dedicando-se, assim, a uma prática que permite que o pensamento das crianças (e também o do professor) se abra às ideias filosóficas. EmPhil é uma forma de espanto e epifania, e depende dos adultos: a) reconhecer e acolher esses momentos emergentes, e reconhecer as ideias filosóficas e pré-filosóficas contidas neles através da observação e do diálogo, b) abrir um espaço maior entre as atividades organizadas para permitir que esses

[1] E-mail: theod@rhodes.aegean.gr
[2] E-mail: sofia.nikolidaki@hotmail.com

momentos possam emergir; e c) manter uma atitude receptiva ao pensamento das crianças para evitar que se sintam perdidas, subestimadas ou que passem desapercebidas. EmPhil abre um espaço pedagógico para que as crianças vejam que seus próprios pensamentos são suficientemente importantes para ser reconhecidos, questionados e discutidos sem ser deixados de lado. EmPhil celebra o instante, o espontâneo, o inconcluso e o processo de pensamento que se transforma e se desenvolve constantemente no âmbito dialógico fornecido pela filosofia para/com crianças. Desta forma, EmPhil forja um laço criativo entre a filosofia e a pedagogia que ainda não foi totalmente explorado.

palavras-chave: emergência; filosofar; pensamento; filosofia com/para crianças.

la emergencia de momentos filosóficos emergentes y la filosofía emergente (emphil): notas preliminares

resumen

Este artículo pretende introducir la idea de Filosofía Emergente (EmPhil) como un modo de nombrar, describir, desarrollar y comprender el proceso de tener momentos filosóficos que ocurren instantáneamente y que vienen directamente de los niños en el aula. La conceptualización de EmPhil se basa teóricamente en filosofías que exploran el proceso de pensamiento como emergencia, entendido como una práctica y un modo de vida. EmPhil es un concepto pedagógico actual que aún se está desarrollando – moldeando nuestra experiencia en el aula y siendo, a su vez, remodelado por ésta, dedicándose así a una práctica que permite que el pensamiento de los niños (y también el del maestro) se abra a las ideas filosóficas. EmPhil es una forma de asombro y epifanía, y depende de los adultos: a) reconocer y acoger estos momentos emergentes, y reconocer las ideas filosóficas y pre-filosóficas contenidas en ellos a través de la observación y el diálogo, b) abrir un mayor espacio entre las actividades organizadas para permitir que estos momentos emerjan; y c) mantener una actitud receptiva al pensamiento de los niños para evitar que se sientan perdidos, subestimados o que pasan desapercibidos. EmPhil abre un espacio pedagógico para que los niños vean que sus propios pensamientos son lo suficientemente importantes como para ser reconocidos, cuestionados y discutidos sin ser dejados de lado. EmPhil celebra el instante, lo espontáneo, lo inconcluso y el proceso de pensamiento que se transforma y se desarrolla constantemente en el marco dialógico provisto por la filosofía para/con niños. Como tal, EmPhil forja un lazo creativo entre la filosofía y la pedagogía que aún no ha sido totalmente explorado.

palabras-clave: emergencia; filosofar; pensamiento; filosofía con/para niños.

the emergence of emergent philosophizing: preliminary notes

introduction

As described in the research literature, children's philosophical enquiry in the community of inquiry (CI) tradition is usually understood as facilitated by an adult in a safe environment in which children can communicate their thoughts and argue and build on each other's ideas on the basis of a shared stimulus (LIPMAN, 2003; HAYNES, 2008). Although it carries an emphasis on the necessity to reveal and elaborate the philosophical core of children's thinking (MURRIS, HAYNES, 2000; MATTHEWS, 2008), there are not many references in the literature to philosophy as emerging during children's play, or apart from the involvement of adults. In this paper, in order to emphasize that very idea of "emergence", we introduce the term "Emergent Philosophizing" (EmPhil) with the intention of underlining the different philosophical moments that occur and are expressed by children in the course of their daily lives. EmPhil conceptualizes a space-time defined by emergence in order to develop a form and manner of philosophizing which will progressively discover its own characteristics. It seeks to identify a space-time of a particular philosophical experience, as a way of understanding and doing philosophy with children; in fact, EmPhil is a two-faceted activity, performed by child and teacher; however, it is highly centered in the thinking of the child: it arises in response to the emerging philosophical thought of children and demands a subtle exercise in philosophical attention on the part of the teacher as well.

questions of conceptualization

The idea of emergence is partly in reference to the Deleuzian concept of the emergence of thinking (s. THEODOROPOULOU, 2013a). According to Gilles Deleuze, thinking is creation and no other creation exists beyond this (DELEUZE, 1968 in THEODOROPOULOU, 2013a). In this framework, emergence is related to at least three other instances (THEODOROPOULOU, 2013a): 1) *Creation*:

philosophy does not already exist in order to be discovered by itself. Rather, it invents something that has not yet existed and forces us to think new thoughts. "Nothing presupposes philosophy," and creation means the emergence of the thinking in thought, "involuntary thought, aroused but constrained within thought and all the more absolutely necessary for being born, illegitimately, of fortuitousness in the world"; 2) *A new image of thought*. Emergence is other than the classic, dogmatic notion of philosophy, based on common sense and on a strong emphasis on errors, answers and solutions. On the contrary, it represents, "a liberation of thought from those images which imprison it"; 3) *The contingency of an encounter*. Philosophical emergence is "that which forces thought to rise up and educate the absolute necessity of an act of thought or a passion to think." Thus, we ought to distinguish between those things which do not disturb thought (objects of recognition) and those which force us to think ("objects of fundamental encounter") forcing us to pose a problem, (DELEUZE, 1968, 134-167):

> In this particular moment of emergence of thought as a gesture, that is to say, as a thought that opens the way for the appearance of the first shadow of the philosophical concept, we recognize a complex condensation and interweaving which surpasses the passive and more or less usual passage from the material (*sentiendum*) to the concept (*cogitandum*) […] Michel Guérin would speak of a gesture, a wave of thought which covers a remainder, that which is not yet completely clarified […] Is this gesture a kind of surge of energy, stemming from the emotionality of thinking, its primary kinetic dimension, its 'incline' (THEODOROPOULOU, 2013a, 343-4)?

These particular theses permit us to strengthen the idea that the emergence of philosophical thought cannot but both disrupt the usual course of thinking and preserve it. Moments of emergence without being necessarily identical, are closely connected to moments of epiphany--a sudden intuitive perception of the essence of particular aspects of reality, usually triggered by some simple or commonplace experience. It is a moment of unexpected illumination that forces us to think more deeply about ourselves and about life's big questions (NIKOLIDAKI, 2011). Dewey would probably call it an "experience," and would highlight its uniqueness, its sense of completeness, and its capacity to unify our emotions, (JACKSON, 1998, p.7). Philip Jackson, in referring to Dewey, writes:

> Prior to becoming perceived as objects and events, they were but brute existences, things whose bearing of the course of behavior was either unperceived or nonexistent. The threshold potential refers to the moment that the individual begins to be 'stimulated' (JACKSON, 1998, 22-23).

In this sense, emergent philosophizing, on its first level, recognizes, identifies and receives this kind of experience, and, on a second level, creates and further develops such experiences. On the first level, children are roused to the effort to put their thoughts and the questions that matter to them into words; on the second level, adults work to identify children's emergent philosophical activity and to clarify it. The epiphanic "experience" that the engagement with a stimulus can offer is unique for each person, which means that it does not necessarily happen to everyone in the same way and it does not necessarily have to be repeated. It happens rarely and suddenly, and means differently to each individual, and on each occasion (JACKSON, 1998 in NIKOLIDAKI, 2011).

These emerging moments of strikingly significant conceptual experience make human life itself an "experience" in the Deweyan sense (DEWEY, 2005). They appear as the result of emotions and thoughts that act as forces of resistance and conflict (THEODOROPOULOU, 2007; NIKOLIDAKI, 2011). Philosophizing unifies these forces, and draws us towards conscious understanding and intensified meaning. This in fact is the role of philosophy in general, but emergent philosophizing also incites us to focus not only on life experiences as a series of what is, but also of what has been (DEWEY,1963; DEWEY, 2005; NIKOLIDAKI, 2011). EmPhil underlines the need to pause and reflect on people's experiences that may be either unnoticed or underestimated,, and to transform them into a genuine experience.

EmPhil intends to highlight exactly this non-systematic yet recognizably philosophical experience in everyday life, which can be further understood only if children's lives themselves are understood as having a philosophical dimension. This poses a complex challenge for educators (NIKOLIDAKI, 2012, THEODOROPOULOU, 2013b), but EmPhil as a teacher practice involves "eavesdropping" on children as they express philosophical perspectives and attitudes towards life, perspectives that most often go unnoticed by adults. This is

especially meaningful in school environments where in-depth conceptualization of children's emerging thoughts as a way of encouraging a philosophical way of life is most ofte missing (THEODOROPOULOU, 2013b). The fact that children's experiences are not referred to by children or by adults as philosophy does not make their experiences any less philosophical (NIKOLIDAKI, 2011). Moreover, EmPhil, like other forms of philosophizing, but in a more persistent way, gives adults room to to enhance their own lives through exposure to children's ways of thinking, which adults may lack or have forgotten (EGAN, 1988; NIKOLIDAKI, 2011). "Listening philosophically" to children (HAYNES, 2002) is the first step in creating an enhanced discursive culture in school, one which transforms the classroom into a space and time thoroughly open to philosophical experiences (THEODOROPOULOU, 2011). As such, EmPhil does not interfere with approaches that view philosophy strictly as a form of classroom discussion generated by a particular stimulus and following a particular methodological path.

For the adult, the process of recognizing emergent, thinking merges with pedagogical action and *vice versa*, and this association creates a praxis (THEODOROPOULOU, 2014). It becomes clear that philosophy can be more than reasoned dialogue among children within the confines of a philosophical community of inquiry, as not only an activity that happens in school, but also as something that can happen in children's daily lives, although not necessarily all the time (NIKOLIDAKI, 2010)[3]. EmPhil, then, is associated with philosophy as a way of life; that is, not simply as a theory but as "a unitary act, which consists in living logic, physics, and ethics" (HADOT, 1995; THEODOROPOULOU, 2010; NIKOLIDAKI, 2011). The emergent philosopher, whether child or adult, is is in a constant state of becoming, nor is he or she committed to sticking rigidly to fixed ideas (HADOT, 1995; GREGORY, 2009; NIKOLIDAKI, 2011; THEODOROPOULOU, 2010, 2014a, 2014b). In this sense, the practical dimension of thinking (thinking as doing) appears here in a stronger and more systematic

---

[3] We can follow this sparkling procedure through the character of Pixie (Kennedy, 1996, in Author1, 2013c).

way: children's thinking and EmPhil as an extension of it, are inevitably related to children's activity, incorporated into it, following its unpredictable movement, as EmPhil follows the stream of thinking of this very activity and submerges itself in it. The Hadonian emphasis on philosophy as a way of life, allows us to connect with the emergence of the child's thought, even if this emergence is in a form of daydreaming or relaxing or apparent inertia. The adult/teacher needs to seize this emergence and work instantly to encourage other moments of emergence, thereby suggesting that there is a way of living philosophically. In fact, our attentiveness to these moments needs to be supported by a kind of philosophy and pedagogy centered on the concept of emergence as a dimension of practical philosophy (THEODOROPOULOU, 2013a).

εmerging philosophy as a space-time for philosophizing

Emergence touches on the philosophical core of the child's thinking. and its potential for further philosophical elaboration can take various forms, from a simple question or a first expression of an idea to a short discussion, possibly facilitated by the teacher, a form of elaboration that can be seen as both pre-philosophical and philosophical: on the one hand, emergent philosophical space-time is about apparently random conceptual fragments, and on the other hand, it gives way to the formation of a full-blown philosophical concept or passage of reasoning, often with the help of the teacher. As such, EmPhil cannot but share common presuppositions with all the various modes of doing philosophy with children. The process of emergence is likely to occur when children: a) are allowed to have private space and time, and to do things that matter to them, b) spend time with others in projects that demand collaboration, sharing of ideas, and detailed explanations of their thoughts,, c) feel inspired by, absorbed in, and highly motivated by what they are doing, and, d) find themselves wondering about complex questions that usually have no simple answers. But what, then are the characteristics that distinguish EmPhil from other forms of philosophizing and what do they have in common?

EmPhil aims at highlighting the importance of instants, of moments of epiphany by drawing both children's and teachers' attention to them. EmPhil assumes that the teacher is always prepared to understand and separate out the philosophical seeds in children's expressed thoughts as they emerge and are formed into questions or fragmented statements. As such, EmPhil as a teacher practice opens up space for children to view their own thoughts as important, as worthy of questioning and discussion and sustained attention. Further investigation of children's thinking through more formal argument can occur at any time after its emergence. The recognition of emergence comes in the course of the flow of children's activities, which means it is neither formally initiated by the teacher nor based on a pre-selected stimulus; its source may be any text or other stimulus, even a non-philosophical one. It appears at the meeting point of the recognition and appreciation of these moments on the part of the teacher and the continuation and further elaboration on them on the part of the child. Emerging philosophical moments can occur and be brought to light at any place, any time and under any circumstances--for example, when observing children playing or listening to their playful conversations: children's humor can release EmPhil moments and activate the Emphil process. Children can experience the EmPhil process even in the midst of non-philosophical activities, whether through random contribution to a discussion initiated by the teacher, or through suspending their activity and joining the teacher's more focused framing of the inquiry they have casually initiated. Indeed, children's sudden profound and provocative questions are rich sources for both children and adults, as they can generate an epiphanic moment for the teacher, and provoke follow-up questions by other children—questions that reach into the philosophical kernel hidden in the child's question. Teachers' own epiphanic moments need not be shared with the children, but they help teachers become more open and philosophically sensitive to emerging philosophical ideas. What the teacher should avoid is to block these moments for the sake of some ongoing directed activities dictated by the daily curriculum or class schedule. Teachers need to be flexible and willing to postpone their "lesson."

In fact, EmPhil does not necessarily require children to form a community of inquiry and discuss a philosophical issue in a larger group. The emergence of a potential philosophical discussion can occur between two children, a child and an adult, a small group of children, a mixed group of children and adults, or even the whole class depending on the children's interests and needs. Children are free to abstain from a discussion if they wish, but they are also free to join at any time they feel like contributing to the discussion. Accordingly, there is not an "appropriate" duration for these EmPhil intervals nor a predictable end, nor even a clearly cited aim, as the duration depends on children's needs and interests. The EmPhil process follows above all the course of thinking of the children without prejudices, preconceptions or any anticipation, even if this thinking is irregular, spasmodic, fragmentary or irrational. This celebration of spontaneous thinking creates and sustains genuine emancipatory pedagogical movements (THEODOROPOULOU, 2004), as young children's ideas emerge, some carrying possible philosophical weight that needs further elaboration, even though children might feel unsure or even express opposite ideas at the same time.

Emerging philosophical moments are associated with the wonder and the excitement of a thought that bubbles up in the mind. They form a potentiality within a stimulus that children themselves bring, and constitute, in Jackson's term, a "threshold potential" (see above) that often goes unnoticed[4]. It can occur and end quickly but it can also turn into other ways of philosophizing. This linking function can be accomplished either smoothly and supportively, especially when EmPhil moments occur unexpectedly before the beginning of a formal P4/wC session or more disruptively when emerging philosophical moments occur within a formal philosophical inquiry as an unexpected digression from the subject under discussion (a question or a statement that is usually marked as "interesting, to discuss later," and most often never is); or as a philosophical element lying beneath children's formal philosophical inquiry that has not been expressed or

---

[4] For a philosophical pedagogy cultivating the dynamics of thresholds as a pedagogy of tact, s. Author 1, 2010 and (2013*).Philosophy of education: ways of presence and absence – from congruence to common sense and back. In Pereira P.-Ch. (coord.) *Espaço publico. Variaçoes crít as sobre a urbanidade*. Porto. Ediçoes Afrontamento/ FCT. p .67-93

verbalized. When emerging philosophical moments appear during a formal P4/wC session--or even during any other organized, directed and well-facilitated discussion--they are usually immediately ended, often unnoticed or underestimated for various reasons. When this occurs, an opportunity to explore a question equally or more philosophically interesting than the current formal philosophical inquiry also vanishes. In that case, the emergence of an EmPhil moment could be an occasion for a re-evaluation and reconstruction of the whole discussion. It depends on the instant decision of a facilitator either to welcome this element as a "constructive distractor" and to include it in the ongoing process, or to suppress it (as a disruptive element). This means that the facilitator must always possess the necessary flexibility to readapt or change the course of the discussion. It remains an open question whether priority should be given to the philosophical idea that the teacher teases out of a child's words, or to an idea that the children themselves deem significant, even if not quite philosophical.

conclusion

EmPhil is not an organized form of philosophizing. It is more primitive, less disciplined, more playful, less developed and it could be seen as lying both "inside" and "outside" of philosophy proper[5]. Children start--or join in with--a discussion that might lead to something more profound and philosophical ("inside" philosophy) or to something different ("outside" philosophy). As such, EmPhil can be related to both pre-philosophical and philosophical thinking, and it usually occupies the space that is left out of other forms of philosophizing--not because it is not worthy, but for reasons such as a teacher's difficulty in recognizing the moment, or lack of experience, or a deficient philosophical education, or a rush to meet curriculum goals. At the very moment that EmPhil becomes a more organized discussion among children with the teacher-facilitator, it turns progressively to another, more systematic, way of philosophizing. This is a

---

[5] Cf. Jackson, T. (2013). Philosophical Rules of Engagement. In *Philosophy in Schools: An Introduction for Philosophers and Teachers*, edited by Sara Goering, Nicholas J. Shudak, and Thomas E. Wartenberg, 99-109. New York: Taylor and Francis: Especially at pp.108-109 Jackson introduces a Big P- and little p-philosophy distinction.

natural consequence, which highlights the fact that EmPhil is not contradictory but complementary to any more formal philosophizing. Emerging Philosophizing is what didn't have a name for, since it was hidden within more obvious ways of philosophizing. In order even to be perceived, it requires a "philosophical ear," some sort of philosophical background, pedagogical precision, and a clear understanding of children as capable thinkers. These constitute four interrelated virtues that not only enable teachers to facilitate multiple forms of doing philosophy with children, but also allow EmPhil moments to emerge and find their place in a discussion. Successful teachers know when to keep silent and listen carefully and openly to children's dialogues, so as to seize the moment when they generate ideas that could be of philosophical interest. Compared to other forms of philosophizing, EmPhil requires above all that teachers learn to be simultaneously both alert and open. The latter allows a clear minded attitude to new stimuli, whereas the former entails not letting stimuli issuing from children go unnoticed.

Emerging philosophizing, as outlined above, is an ongoing pedagogical concept that is still developing--both shaping and being reshaped by our experience in the classroom, dedicated as it is to a form of practice that allows children's thinking (but also the teacher's thinking) to unblock and unlock philosophical ideation. EmPhil is a form of wonder and epiphany, and it is up to adults to: a) recognize and welcome these emerging moments, and to recognize the philosophical or pre-philosophical ideas contained within them, through observation and dialogue, b) open up more space within organized activities for them to emerge; and c) maintain a responsive attitude toward's children's thinking, such that they are never lost, undervalued, or unnoticed).

EmPhil captures moments with children that are "philosophically pregnant" but which are not necessarily integrated into a specific, clearly oriented, philosophical and/or pedagogical procedure. This "pregnancy" cannot but be associated with the teacher's aptitude at catching philosophical thought "on the fly," and with his/her will to spend time and energy on this effort. EmPhil does not oppose or downplay other forms of philosophizing. On the contrary, it

completes them, by focusing on the more intuitive aspects of the philosophical process. We value these emerging philosophical moments in the classroom because in identifying and naming them, they attract the teacher's full attention. These moments do not serve simply as bridges leading to questions that the teacher considers more important, but are themselves moments in which important questions are generated. They challenge us to develop competencies in recognizing their value and in exploiting them to the full, even more so if neither teachers nor the panoply of typical educational procedures provide them time, space and attention.

bibliography

DELEUZE, G. (1994). *Difference and Repetition*. Colombia University Press, New York, pp. 134-167.

DEWEY, J. (1965). *Experience and education*. New York; London: Collier Macmillan.

DEWEY, J. (1966). *Democracy and education*. New York; London: Free Press

GREGORY, M. (2009). Ethics Education and the Pactice of Wisdom. In *Teaching Ethics,* pp. 105-130

HADOT, P. (1995). *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault*. Blackwell

JACKSON, P.W. (1998). *John Dewey and the lessons of art*. New Haven; London: Yale University Press.

KENNEDY, D. (1996). The Nine-Year-Old philosopher and the Hermeunetics of Self-Understanding. In. REED R.-F. , SHARP A.-M. Studies in Philosophy for Children. Pixie. Ediciones de la Tore, pp. 195-209

LIPMAN, M. 2003. *Thinking in education*.2ndedn. Cambridge: Cambridge University Press.

MATTHEWS, G. (2008). Getting beyond the deficit conception of childhood: thinking philosophically with children. In: Hand, M. and Winstanley, C. eds. *Philosophy in schools.* London: Continuum, pp.27-40.

MURRIS, K. (2012). Epistemological Orphans and Childlike Play with Spaghetti: Philosophical Conditions for Transformation In: *Critical and Reflective Practice in Education*, Vol 3. pp 1- 16

MURRIS, K. and Haynes, J. (2000). Listening, juggling and travelling in philosophical space. *Critical and Creative Thinking*, **8**(1), pp. 23–32.

NIKOLIDAKI, Sofia , S. (2010). I think, therefore I participate: Using a picture book in a philosophical inquiry with children and adults, *Enhancing Research – Teaching Links in Higher Education,* n.3, (ed.S. Haslett and H. Rowlands).Newport: CELT, University of Wales, Newport

NIKOLIDAKI, Sofia , S. (2011). *The role of stimuli when doing philosophy with children and adults,* Ph.D. Dissertation, Newport: University of Wales, Newport.

NIKOLIDAKI, Sofia , S. (2012). Like bees around a honey pot: What makes people engage with a philosophical stimulus? *Philosophy of Education Society of Great Britain Annual Conference New College, Oxford,* http://www.philosophy-of-education.org/uploads/papers2012/NIKOLIDAKI, Sofia .pdf

Splitter L., and Sharp, A.M. (1995).*Teaching for better thinking: the classroom community of inquiry*. Melbourne, Vic.: ACER.

THEODOROPOULOU, Elena. (2004). *The children-bolides, the Philosophy (of Education) and the "good conscience"*. In: Camhy D.G., Rainer Born (eds), Encouraging Philosophical Thinking. Proceedings of the International Conference on Philosophy for Children, Germany, Academia Verlag, Sankt Augustin, conceptus-studien band 17, pp. 23-33

THEODOROPOULOU, Elena. (2007). «Philosophy for Chidren: Places and ways for Philosophy. Introduction to:Sharp A.-M., Splitter L.-J., « Philosophy for Children». *The Doll Hospital. Giving Sense to my world.A Program for the child & the educator in Primary Education.*(Gr. transl., introd.,notes E. THEODOROPOULOU). Athens: Atrapos, pp. 11-46

THEODOROPOULOU, Elena. (2010). «Une philosophie de l'éducation comme «théorie pratique» et l'espace comme seuil», in: *Argumentos de Razón Técnica, Revistaespanola de Ciencia, Tecnologia y Sociedad, y Filosofia de la Tecnologia,* Sevilla, pp. 179-197

THEODOROPOULOU, Elena. (2011). Dialogical Pretentiousness and the philosophical recalcitrance. In *Dialogos*, vol.2 , pp. 241-278. Athens: Papazissi

THEODOROPOULOU, Elena. (2013a). "Something in the world forces us to think" In E. THEODOROPOULOU (coord.). *Philosophy, Philosophy are you there? Doing Philosophy with children*. Athens. Diadrassi (series: Philosophy & Child: THEODOROPOULOU E. Gregory M.)

THEODOROPOULOU, Elena. (2013b) With the head of Medusa in the saddle-bag or the bean under the mattresses.In E. THEODOROPOULOU (coord.). *Philosophy, Philosophy are you there? Doing Philosophy with children*. Athens. Diadrassi (series: Philosophy & Child: THEODOROPOULOU E. Gregory M.), pp. 19-53

THEODOROPOULOU, Elena. (2013c). Emergence of gender in philosophy for children: invocations, declinations and deviations In: D. Anagnostopoulou (dir.). Masculin and female representations in Children's and Young Adult Literature. Athens. Editions Kyriakos Papadopoulos A.E., pp.313-325

THEODOROPOULOU, Elena. (2014a). «Philosophical thinking and the tissu of person». In The personnalism in Modern World. Nicosia: OPA,pp. 24-44

THEODOROPOULOU, Elena. (2014b).«I would prefer not to» (?) Praxis, when in deepens abruptly. Introduction In: E. THEODOROPOULOU (coord. Introd.trad.). *Philosophy of Education: Aspects of praxis.* Athens: Pedio, pp. 21-67.