



Program

Friday, May 3

10.00 – 11.30	International Workshop: The Dialogos approach to pedagogical philosophical practice Guro Hansen Helskog Enrollments to Friday's workshop in advance. Ask for available places: five.hallitus@gmail.com .
11.30 – 12.00	Guided tour in Lapinlahti hospital area (20 min)
	Lunch
13.00 – 15.00	Workshop continues
	Coffee
15.30 – 18.00	Workshop continues

Saturday, May 4

10 – 10.20	Welcome! Opening words by Pia Houni, Chair of the Finnish Network for Philosophical Practice.		
10.20 – 10.45	Keynote: Hannu Juuso, "The art of guiding philosophical inquiry with children"		
10.45 – 11.10	Keynote: Eero Salmenkivi, "Philosophy in Finnish Gymnasium"		
11.10 – 11.40	Discussion		
11.40 – 11.45	Info: Working in groups in the afternoon		
	Lunch		
12.45 – 14.15	12.45 – 14.15 Workshop: "Game of defining" and "What is good?" Antonio Kovačević and Bruno Ćurko (Croatia)	12.45 – 13.25 Case study: Language education as philosophical practice in higher education: Uncommon but possible combination? Mirja Hämäläinen and Eeva Kallio (Finland)	12.45 – 13.25 Case study: Edge of Philosophy Pálsson, Skúli (Iceland)
		13.35 – 14.15 Case study: Hermione's Dream: Observations on Friendship and Lying Guttesen, Kristian (Iceland)	13.35 – 14.15 Presentation: Possibilities of philosophical practice in psychoeducation Hannu Heinänen (Finland)
	Coffee		

14.45 – 16.15	14.45 – 16.15 Workshop: Philosophical Classroom Riku Väitalo (Finland)	14.45 – 15.25 Case study: Inquiring into the processes: Philosophical practice meets group dynamics Sari Mattila (Finland)	14.45 – 15.25 Case study: Socratic dialogue in secondary school – experiences, data and prospects Julian Remes, Interbaas (Finland)
		15.35 – 16.15 Case study: How to educate media people to work like a philosophical practitioner Katarina Blomqvist (Finland)	15.35 – 16.15 Presentation: Unconscious mind as a bodily experience and bodily experience as a part of self understanding Elli Akrén-Ebbe (Finland)
Short break			
16.30 – 16.45	Info: Dinner & Program on Sunday		
19.00 –	Conference dinner in Suomenlinna (Officer's Club, Suomenlinna C 53)		

Sunday, May 5

9:30 – 10:15	Coffee & Nordic Greetings		
10.15 – 10.20	Good morning!		
10.20 – 10.45	Keynote: Taina Riikonen, <i>Artist Education at the Era of a Corporate University: Save the Sweat and Focus on Entrepreneur Identity?</i>		
10.45 – 11.10	Discussion		
11.10 – 11.15	Info: Working in groups in the afternoon		
Lunch			
12.00 – 13.30	12.00 – 13.30 Workshop: Socratic Dialogue for the Finnish Gymnasium Marianne Airisniemi, Interbaas (Finland)	12.00 – 12.40 Case study: Leadership and philosophy Thomas Ryan Jensen (Denmark)	12.00 – 13.30 Workshop: How does education change you? Pia Houni (Finland)
		12.50 – 13.30 Case study: Learning to Facilitate Dialogue – the Fast Way Severi Hämäri (Finland)	
Short break			
13.45 – 14.05	Keynote: Michael Noah Weiss, "The Edifying Turn - Is Philosophical Practice in Need of a New Paradigm?"		
14.05 – 14.25	Discussion		
14.25 – 14.30	Thank you & good bye!		

KEYNOTES:

Hannu Juuso, "The art of guiding philosophical inquiry with children"

PhD, Principal, Oulu University Teacher Training School

The presentation discusses the nature and educative value of philosophical inquiry. Here the notion of tact is considered as the condition of teacher's pedagogical action.

Taina Riikonen, "Artist Education at the Era of a Corporate University: Save the Sweat and Focus on Entrepreneur Identity?"

PhD, Adjunct professor

The talk discusses the myths and practices of the artist education in art universities, and explores how the current corporate university and the idea of efficiency has affected to these myths. The theory/praxis split still exists, but the new tensions at the field is created by the business and entrepreneur identity pressures. The talk investigates how these diverse ideologies are realized in practice in nowadays arts university in Finland.

Eero Salmenkivi: Philosophy in Finnish Gymnasium

PhD, Docent, Senior Lecturer, Faculty of Behavioural Sciences, University of Helsinki

The presentation gives a quick overview of the subject philosophy in Finnish General Upper Secondary School. The main focus is on the moves taken away from "Academic" or tradition based instruction towards more "Socratic" or "philosophy with children" type of an approach in 2015 Curriculum reform. An argument is presented to defend this shift based on the effects of philosophy on society.

Michael Noah Weiss: "The Edifying Turn - Is Philosophical Practice in Need of a New Paradigm?"

Associate professor at the Department of Pedagogy/University of South-Eastern Norway and vice chairman of the Norwegian Society for Philosophical Practice. PhD in philosophy.

In this keynote speech we take a brief look back into the history of philosophical practice and the paradigmatic contexts in which it evolved. In the course of this investigation it will turn out that while once the leading paradigm was counseling, there appears to be a paradigmatic vacuum within our discipline over the last decade. Hence the question: Is philosophical practice in need of a new paradigm? Or is that simply not necessary? In order to find answers, three essential key aspects of philosophical practice are identified, which can be found in all its approaches. These aspects are then strangified, as it is called, into the paradigmatic context of Ancient philosophy. The outcome of this epistemological process of strangification will reveal the actual sense of the terms "philosophical" and "practice". The concluding question then will be, whether it wouldn't be more in line with its historical roots to assume education as the paradigmatic frame of reference of philosophical practice. Because if so, then we would rather have to call it *pedagogical* philosophical practice.

PRESENTATIONS:

Elli Akrén-Ebbe (Finland): Unconscious mind as a bodily experience and bodily experience as a part of self understanding

MA, Psychotherapist

The aim of this paper is to describe the bodily dimension as a gateway to deeper understanding of human behavior. I am going to discuss about knowledge which often does not have words but feelings. I try to understand what some of those flying memories of old emotions which lingers in our body can tell us. I am partly following Eugen Gendelin's-Vienna born, American philosopher - thoughts and I am going to introduce some of his methods how to research bodily wisdom.

Hannu Heinänen (Finland): Possibilities of philosophical practice in psychoeducation

Philosophical practitioner (mostly in professional area), PhD, MD, Lic. Soc. Sc, Specialist in psychiatry and adolescent psychiatry

Philosophical practice is not intended for psychotherapy or for psychiatric therapy in general. However, psychoeducation is one of the areas, in which philosophical practice has excellent possibilities. Especially the 'new paradigm' of recovery orientation in psychiatry emphasizes these possibilities. The psychoeducation is until now concentrated on teaching to the patient and his / her family members about the course and prognosis of the psychic disorder or disease. The first personal signs of the possibly beginning psychosis are investigated together with the patient. On the basis of it the crisis plan is constructed: so the patient know, what to do, when he / she (or family member) perceives the first signs of the threatening psychosis, and turn the development to a better direction. So psychoeducation is a way to support patient's autonomy in psychiatric treatment, but can we restrict the autonomy even in psychiatry to the mastering of psychopathological symptoms? In psychiatric rehabilitation the axis 'disease – health' seems to be too narrow for the patient's autonomy, for the human being. We come to the axis 'disease & health – human existence'. The idea of human being as individual or collective, as person or as spiritulo (henkilö), in social roles or in life are topics par excellence in philosophical practice.

CASE STUDIES:

Katarina Blomqvist (Finland): How to educate media people to work like a philosophical practitioner

MA, Audio Documentarist

I make audio documentaries for the Finnish Broadcasting Company (YLE). My work consists of long interviews and discussions about inevitable life topics like losses, hardships, death and love. I have found it very useful to discuss with my interviewees as if they would have come to see me as a philosophical practitioner. In that way people get new insights to their lives and that in turn produces interesting speech. This differs from the journalists way of working. If you are a journalist you are usually looking for a representative of a group who tells you the things you want that person to tell you. You are not looking for an individual and actually you are not tuned in to listen to an individual even that's what seems to happen at a first glance. I have educated media people to use approaches from philosophical practice in their work. But that is not an easy task, because journalists think they already know so much about asking questions and interviewing people. In my presentation I will tell the audience my experiences – victories and losses – about educating journalists to use philosophical practices in their work. I will also tell how a long documentary process with a philosophical twist can be accomplished together with a third sector organisation and how that process can be a part of educating people to recover. I will illustrate that type of collaboration with my work with problem gamblers.

Kristian Guttesen (Iceland): Hermione's Dream: Observations on Friendship and Lying

This case study draws on characters from the world of Harry Potter. In the presentation I will present character education as a theoretical aspect of the conference topic. Character education is based on the ideal that certain qualities or character traits can, and should be, developed to a positive effect within the school system. The idea of character education is grounded on the theory that students can be assisted or guided into understanding and wanting to acquire such virtues.

Mirja Hämäläinen and Eeva Kallio (Finland): Language education as philosophical practice in higher education: Uncommon but possible combination?

Mirja Hämäläinen, University of Tampere and Eeva Kallio, Adjunct professor (Docent), University of Jyväskylä

Dialogical language education has been gaining ground in this millennium. A two-credit optional university English course *Dialogue: Constructive Talk at Work* offered at Tampere University, Finland, is one new addition to this pedagogical approach. The course is based on David Bohm's philosophy of dialogue and it invites students to do self-reflection in order to become aware of their ways of thinking and interacting with others. The course inevitably involves philosophizing about being in the world. This can be difficult for those students whose thinking may be inflexible and non-reflective in the sense that they do not attempt to integrate multiple perspectives. The inferential leap from approaching language education from the point of view of learning a language as a functional system to reflecting on one's own worldview, thinking, assumptions and human interaction in a foreign language is a challenge not only to students but to the teacher as well. This leap obviously needs to happen as the world is facing such problems that mechanistic approaches to education, language education included, cannot help solving. In our presentation, we will describe the goals, content and methods of the English course, *Dialogue: Constructive Talk at Work*. We will discuss the potential of the course to transform students' conception of interacting through a foreign language, to develop their awareness of their thinking and simultaneously guide them in becoming active, ethical and autonomous agents in the society. At a more pragmatic level, we will give examples of students' reflections in the course blog and consider them in the light of philosophical practice. It is our contention that dialogue through a foreign language offers one possibility for advancing philosophical practice in higher education: the educational setting aims to advance students' self-awareness, language awareness and ability to take others' perspectives into account.

Severi Hämäri (Finland): Learning to Facilitate Dialogue – the Fast Way

MA, doctoral student, University of Helsinki

The Finnish Innovation Fund Sitra had a project (Erätauko 2017-2018) to find new and innovative ways for helping those who felt that their voices were not heard in the society yet were not able for various reasons to participate in the public discussion. The situation seemed to be getting worse due to the polarisation of several issues in the Finnish society. In the project, facilitated dialogues on the experiences of the participants appeared to work the best. The facilitation, however, turned out to be, unsurprisingly, the bottleneck for introducing this type of dialogues to the society on a large scale. There were only a handful of trained dialogue facilitator in Finland, and even fewer who taught it. Hence Sitra developed a training material for a crash course in dialogue facilitation and for organizing of a dialogue event (Laakolahti & Alhanen, 2018). This case study will look at the facilitation training material and evaluate it from practical and didactic perspectives as well as look into what kind of notion of dialogue is being taught. The case study is also "hands on" in that I myself have been teaching this material to organisations.

Thomas Ryan Jensen (Denmark): Leadership and philosophy

Master of philosophy, partner at *Ryan & Højlund – philosophy in organisations*, teacher in Leadership and Philosophy at Copenhagen University College.

In Denmark we have the Diploma in Leadership-education. It is aimed at middle level public leaders, f. ex. school leaders. One of the optional modules is called Leadership and philosophy. The module was developed by me and my philosophical partner, Michael Højlund Larsen, back in 2007. Since then literally thousands of public leaders have attended the popular module. The course aims at making leaders more aware of their personal leadership philosophy by which they navigate their daily leadership and thereby becoming better, more clarified and ethical leaders. The course *European philosophy* as an inspiration and a mirror for the leaders to reflect on their own philosophy. F. ex. we use Kierkegaard to ask the leaders to existentially choose – or not choose! – themselves as leaders. In this case study, I – supported by Michael – will discuss our experiences with the course and the leaders reported personal and professional benefits.

Sari Mattila (Finland): Inquiring into the processes: Philosophical practice meets group dynamics

In terms of theoretical foundations, group dynamics and philosophical practice could not be further apart. Where group dynamics literature speaks about unconscious processes which are fleeting, felt

and easily missed, philosophical practice often brings in issues regarding thinking, clarifying and expressing conscious dynamics. However, as time goes by, both converge. This paper presents as a case study how dialogue methods have been used in Group Relations Conferences (GRCs). It brings out that multiplicity of methods trying to capture that which is present in the group is important for the whole system to make sense of its trajectory. This paper describes the origin and use of Dialogue Event (DE) at Indian GRCs. DE is based on philosophical dialogue practices and it combines the use of transparency with transference. The paper first explains what Dialogue Event is, its origins in literature and praxis and its theoretical underpinnings. Then it will proceed to examine the instances where it has been used and its effects and discuss the event. The GRCs were originally based on Wilfred Bion's thinking about groups and developed further by the Tavistock Institute of Human Relations. This meant that the language of helping relations was adopted: in a GRC, the group is in need of consultant's help to examine itself and try to make sense of what is or is not reality. While psychology has moved towards more interaction based, open and cognitive structures, the GRC has traditionally been heavily influenced by what is not seen or heard – directly – while present. The central question then is: Can one understand any organisation from creation point of view or is it always archaeology? The paper concludes that dialogues create intersubjectivity through which fantasies and pictures-in-the-mind can be both examined and changed.

Skúli Pálsson (Iceland): Edge of Philosophy

In my talk, I will explain how I use philosophy teaching teenagers with learning disabilities in a special unit, in a primary school in Iceland. My work connects to the tradition of child-centred, progressive pedagogy in the spirit of Rousseau, Montessori, Dewey and Lipman. Many of my pupils are dyslexic and some are illiterate. Some come from a poor family backgrounds with a history of neglect. They are all considered to be at the periphery of our school system. Bringing philosophical practice into this context is a challenge that requires a rethinking of the model of “center” and “periphery”. This is a rebellion inside a school system which is based on central curriculum, preoccupied with standardization. With underdeveloped language skills and sometimes with a limited grasp of concepts, my pupils could be seen as far removed from

philosophy with its concentration on abstract concepts. A clarification of concepts is however, always possible. My approach to the discussion is especially inspired by Lipman and Brenifier.

Julian Remes, Interbaas (Finland): Socratic dialogue in secondary school – experiences, data and prospects

We will present the results of a pilot project by the philosophical society Interbaas, conducted in three Swedish-language gymnasiums in Helsinki. The results fall in three categories: experience with working with Socratic dialogue in secondary school, analysis of the data collected during the study, and prospects for the future. The pilot project explored the possibility of using Socratic dialogue in the Finnish gymnasium. The method of SD is the same as will be demonstrated in the workshop *Socratic Dialogue for the Finnish Gymnasium*. We will explain how we solved practical challenges relating to the school milieu and the development of students' abilities. Second, we will present our collected data. We conclude that there is a felt need for dialogue among students. Finally, we will also make some suggestions for the possible uses of Socratic dialogue in secondary education. We hope that this will give rise to a spirited discussion. The study was conducted in three Swedish language gymnasiums in Helsinki by five facilitators from Interbaas and a total amount of 19 dialogues. The dialogues were held in connection with 6 different subjects: philosophy, life stance education, religion, psychology, visual arts and social studies. The available time was the 75 minutes of a regular class. The average group size was about 12 persons. Examples of analyzed concepts and themes are helpfulness, patience, justice, well-being, conscience, influence and love. Feedback was gathered from students and teachers using prepared forms.

WORKSHOPS:

Marianne Airisniemi, Interbaas (Finland): Socratic Dialogue for the Finnish Gymnasium

The curriculum for the Finnish Gymnasium wants to promote general educational goals such as *conceptual knowledge, problem solving, critical thinking, creative attitude, the development of social relations and responsible acting in groups and collaborative ways of working*. Socratic Dialogue (SD) in the Nelson-Heckmann tradition is an excellent way of promoting precisely such values and skills and, thus, has the potential of becoming a significant contribution to the education in schools. There are, however, some difficulties, beginning with the limited time, student's young age (16-19 years), big group size and integration to the various school subjects. The Finnish Society Interbaas has for several years provided Socratic Dialogues for Swedish language Gymnasiums in Helsinki and Porvoo, using a form of SD close to what, e.g., Helge Svare has called "neosokratisk dialog". The proposed workshop involves a demonstration of SD adapted to the Finnish Gymnasium with 10-12 participants and a duration of 75 minutes.

Bruno Ćurko and Antonio Kovačević (Croatia):

Antonio Kovačević, mag.edu phil., Association "Petit Philosophy"

Bruno Ćurko, assistant professor, Faculty of Humanities and Social Sciences, University of Split, Croatia, Association "Petit Philosophy"

These two workshops are basically different but we will show how we can combine different methodological approaches that have the same goal. The aim of both workshops is to accustom children to critical thinking. "Game of defining" is logical game with a purpose of clarifying our thinking, more specifically placing our thoughts in an argumentative line. Through this game, students/participants learn how to think critically and how to research one concept in order to

understand it from different point of view. This workshop was created for project “ETHIKA - Ethics and values education in schools and kindergartens” (Erasmus Plus KA2) for working with students from age 11 to 15. Nevertheless, this logical game can easily be adapted for participants of any age, from 8 to 108 years old.

Another workshop “What is good” has its basis in the project “A Look at One’s Own Thinking”. This workshop had different approach - through PPT presentations that were made in a form of a comic, animated teachers (such as Slavisa the Wolf, Malik the Deer, Ratka the Duck and others) held an important role of asking children fundamental questions about the friendship and what they thought about basic problems of friendship. Both workshops are created by the association “Petit philosophy”.

Pia Houni (Finland): How does education change you?

PhD in theatre and drama, Adjunct professor

In this workshop we will explore our personal education memories with the understanding of community experiences, and the boundaries therein. Which are good boundaries and which are less important? How have these experiences impacted our identities and perhaps our ways of understanding educational duties in our own work or with our own children? As these are difficult and large questions; and we won’t have time to run through all participants’ life stories; we will be taking a case study. There is no need to choose beforehand, we will be engaging in some art-based activities to call up memories. We will approach personal memories with a philosophizing attitude.

You need to take one photo of yourself with you. This photo should be of a relevant memory, representing your educational moment (for example one of your school photos/as an adult/something with your children).

Riku Väliälö (Finland): Philosophical Classroom

PhD

The workshop offers possibilities to analyse and problematise the issues of philosophical work in an educational setting. First part of the workshop introduces a version of deweyan P4C-pedagogy. Dewey’s influence runs deep in the wide P4C-world. For example, Matthew Lipman draws on deweyan ideas in his theoretical work and more practical writings. These ideas have found various manifestations in different settings. Second part compares this method to some other approaches, especially focusing on the role of the facilitator, and proceeds as a communal inquiry basing on the questions raised by the participants.



**Inter
baas**

