Using the P4C method with adults
to understand its benefits and impact

Aarohi Mhatre[1]

Abstract: This research explores the use of P4C (Philosophy for Children; Philosophy for Communities) to understand if this method originally developed for Children will work with adults. The objective of this research was to investigate whether P4C enhances the 4C (Critical, Creative, Caring and Collaborative) thinking skills in adults; whether it works in an informal context outside classrooms and communities; whether the P4C thinking workshops have any impacts and benefits on the adults participating, particularly in relation to their personal and professional lives. It was an experimental research. The main results that were obtained were that the P4C thinking workshops using the lesson plans designed for children work with adults successfully. The participants explored philosophical concepts, questions and problems that are a part of daily lives via exploration of questions, sharing experiences and exposition to different perspectives. There is a development of the individual through the group and vice versa. Through practice of the 4C thinking skills during the workshops, there is a noticeable improvement in the participants. These workshops impacted the participants' communication, social and emotional skills. The participants mentioned using the perspectives and skills in their respective educational or professional and personal environments by sharing their direct experiences. Additionally it was observed that the 4th C of the 4Cs, Collaborative thinking is crucial for the other 3Cs to work. We concluded that P4C is a flexible method and can be used regardless of age and environment.

[1]Philosophical Consultant, P4C Facilitator, Mumbai, India, E-mail: aarohi131015@gmail.com

Key-words: P4C; Philosophy for Children; Collaborative Thinking; Thinking skills; Philosophy for Communities;

Introduction

Philosophy with Children was started by Matthew Lipman and Ann Margaret Sharp as an approach to improve children's thinking using philosophical dialogue. It is a practice based on the Community of Philosophical Inquiry (Oyler, 2016). The 3Cs of thinking: Critical, Creative and Caring are emphasized in this method. The method uses a stimulus, questions and an inquiry dialogue based on these questions. P4C can also be identified as Philosophy for Community, as the method is beneficial for all ages because of its openness, flexibility and inclusivity (Sutcliffe, 2004). The participants get a chance to practice their thinking skills and speaking skills during the workshops and additionally learn to take responsibility for their own thinking (Sutcliffe, 2004). I facilitated a few P4C sessions in schools (in Romania and India) as a part of my courses while studying the Master's in Philosophical Counseling and Consultancy, at The West University of Timișoara. Additionally I had participated as a participant in sample P4C workshops conducted by my colleagues and professors to familiarize us or introduce us to this method. I was always curious if this same P4C method and the same lesson plans I used with the school children would work if I put them in practice with adults who had no background in philosophy and weren't a part of an established community. So that became the topic of my research.

The topic was worth investigating because P4C has benefitted and had a good impact on students, children and communities all over the world. It has not only enhanced and developed the participants' thinking skills but also created a better environment in classrooms and communities. It has brought forth both individual and group development. Projects such as the Mondovi Project in Italy (Tibaldeo and Valenzano, Chapter 4, 2018), (Racca and Valenzano, Chapter 5, 2018) are a proof of the P4C method and its benefits for adult individuals and their community. Adults already are well equipped and have all the required thinking skills,

this is a widely accepted assumption. But skills need practice, they need to be polished regularly. P4C method and lesson plans that put an emphasis on the 4C thinking skills provide an opportunity for adults with no background in philosophy to practice and enhance their already existing 4C skills; through its use of stimulus, interest garnering exercises and group inquiry/dialogue activities and questions.

The Thinking Workshops

The research was a small-scale experimental qualitative research that was conducted online in India. There were 4 workshops conducted in April 2023 and 10 participants (no background in philosophy and were all Indian citizens) signed up on a voluntary basis to be a part of the research [10 participants are enough for experimental research as the major and new information is found in the first 6 interviews itself (Guest et al, 2020)]. An information sheet with all the details were provided to the participants and they also signed Consent forms [Consent forms and information sheets were inspired by (Bowden, 2021)] as the workshops were recorded on Google meet for creating transcripts. The participants also received a pre-workshop Questionnaire (Siddiqui, 2016) that contained scenario based questions and socio-emotional skills based questions to assess their already existing skill levels and to compare those to the observations that were made during the workshops and to their responses in the post-workshop interview responses.

Already existing lesson plans (some that I had already used with children in the schools I worked with) were used for the workshops. The duration of the Workshops was 60 to 90 minutes. The lesson plans that were used: 1) Ethics (Philosophy 592 Class Members, 2013, p.12-13); 2) Friendship (Philosophy 592 Class Members, 2013, p.27-30); 3) Respon-sibility and Choice; 4) - Lesson plan (Campbell-Harris, n.d.) - Earth is dying exercise (Sclavi, 2003, p.42-51); 5) Perspectives: Reality and Illusions- Duck-Rabbit Illusion exercise (Higgins, n.d.) - Plato's Allegory of Cave (Plato, The Republic, Book VII).

The post-workshop interview questions were 10. These questions were necessary to get an insight into the participants' direct and personal experiences during and after the workshops.

Additionally to assess the impact the workshops had on them as a person and as a result on their personal and professional lives. The responses provided a look into the benefits the P4C workshops gave to the adult participants. The data collected was first turned into transcripts and then the transcripts were analyzed. The pre-workshop questionnaire was analyzed in comparison with the participants' inputs and behaviors during the workshops. The 4C skills displayed by the participants were categorized and identified using the SAPERE criteria that had a list of the skills that make up each of the 4C skills. So the discussions and inputs from the participants were divided in the 4C themes. And the interview responses were used to understand the impacts and benefits the workshops had on the participants.

Answering the Research Questions using the data collected through the workshops.

1) Will the P4C workshops work if used with adult participants? (Particularly using the same lesson plans that are used with children).

Using the same lesson plans that are used with children and following the P4C method with adults work successfully. The 4 thinking workshops conducted with 10 adults in this research support this. The workshops used lesson plans that are designed for children and some exercises that can be used with different ages. The adult participants were able to stay engaged and maintain their interest because of the different stages involved in the workshop structure which was the P4C method- Using a stimulus, gathering perspectives and experiences using questions and creating meaning of the concept by building on ideas using the group discussions. The stimulus kept the participants interested and curious and helped them think. Through questions, they were able to share their experiences, by exploring the questions they were able to share and gain perspectives. Through the group discussions, they were able to build on each other's ideas and expand their own ideas and concepts. The participants used their subjective experiences and explored different possibilities and outcomes together as a group. This is the same way P4C workshops work with Children, by letting them see different perspectives, ideas and then create their own. It gives them a platform to put forth their own ideas and experiences, a space where they can explore and develop

their thinking skills. It worked similarly with adults. Through Philosophy both children and adults can explore philosophical concepts and problems in a fun and practical way that can help them enhance their thinking and communication skills.

2) Can P4C workshops enhance the adult participants 4C - Critical, Creative, Caring and Collaborative Thinking skills?

a) The first C of Critical Thinking - Questioning, Reasoning, Evaluating, Weighing Evidence, Making distinctions, Testing ideas and Applying criteria (SAPERE). Example from the 2nd Workshop - "Participant 3: Honestly, I feel like if you exclude some qualities out of it then it's different levels of friendship. It's not the best friend type of friendship. You know how you have peers in your class whom you just talk to but you might not have complete empathy towards, or you wouldn't be as involved in their lives. You would be there occasionally if they need you. So I feel like it just describes different levels of friendship. So I think that's what it is about perfection. It is different for everyone. And that's what I think it is. Everyone has different standards. And I describe perfection as having a standard for something like it could be your level of friendship with someone, is it perfect enough or is your recipe perfect enough according to you or your sister, so i feel like it's different for everyone. So I don't feel like there's one standard of perfection. That's what I've always thought of as perfection. So I don't have any examples".

In the above example, Participant 3 exhibits Critical Thinking skills. They do so by evaluating the result of excluding some qualities from a friendship in the first example. They make a distinction, by mentioning different levels of friendship involve different ranges and amounts of qualities. A best friend kind of friendship would require more effort and involvement compared to a common peer friendship. They provide examples of different kinds and levels of friends as their evidence. Their distinction and evaluation are clear. In the second example, they assess the concept of perfection and describe it as a standard. They depict open-mindedness by recognizing that there is no one single standard of perfection but rather there are different standards of perfection and they depend on the person. With the examples, they weigh evidence by making distinctions as to how standards could be different from person to person. The above example is just one of the many instances where the participants displayed their Critical Thinking skills. They began with just

stating opinions or ideas and as the workshops progressed, moved to stating ideas clearly with examples to support those ideas. They moved from opinions to arguments, confusion to clarity. Nothing was spoken without giving a fitting example (either personal or general), they also questioned each other to understand the other's reasoning. They also applied criteria and made distinctions to evaluate an argument or concept.

b) The second C of Creative Thinking - Making connections, Suggesting alternatives, Giving examples, Exploring possibilities and Considering Perspectives (SAPERE). Example from the 4th Workshop - "Participant 1 - I think we'll always be going back and forth.

Let's say if I'm at level one. Then if I see something which changes my reality I will go to level two. Just keep on changing. But the truth is, even if I reach level 65, not necessarily that it's going to be the reality. We are in such a place where development is happening each and every day or week. Everything is an illusion. We just accept what we want to. The truth can be different for a lot of other people especially on controversial topics. So even if tomorrow aliens invade us or we go to another planet. That would be a reality. But then what if there's a multiverse or what if there's no God? Or What if there is God? What if all of them are together sitting in one place? We will never know. So in a way we cannot always escape. We will always be stuck in different kinds of caves as we grow up. From one cave to another. It's like a dark place. Not necessarily that everyone hates the dark place. I think some people find comfort and relief in it. And every now and then we need to go back just to get our reality in check. So it can also be a reminder that the cave isn't necessarily a bad thing. Probably things can help us boost whatever beliefs we have."

Participant 1 considers different perspectives and explores different possibilities that could happen in case there is a bigger reality outside the reality that we believe in. They explore possibilities by giving examples of a game where they would go ahead to higher levels and how there could be different things happening and it's up to the person to accept it or let go of it. There are multiple possibilities and perspectives according to them and those depend on the person. They also suggest an alternative by talking about different caves where one moves from one cave to another instead of thinking about actual reality and personal reality. They also made connections between different types of realities and people. These were all Creative thinking skills.

The participants matched the SAPERE criteria for Creative thinking but also used actual creativity along with it to make their ideas clear. In the 2nd workshop, they were asked to draw a representation of their idea of friendship; one participant drew a bracelet with multicolored beads (representing diversity between the friends but their existence together on one thread), another drew books (representing reaching out to friends for advice and in this case to books) and another drew a moon (represents the friend that is always present when you need them, the moon seems to always follow us similarly).

c) The third C of Caring Thinking - Listening carefully, Appreciating, Thanking, Showing sensitivity, Showing interest and Waiting for your turn to speak (SAPERE). The Participants displayed care for the process by their participation during the workshops, by not just being present but also by actively expressing their ideas, agreeing or disagreeing to the ideas of others. They took part in the discussions, they exhibited empathy by being sensitive to each other's ideas and expressions; and by understanding and being respectful to each other's differences and similarities. They created an environment where everyone in the group would feel safe sharing their ideas and meanings. They displayed an open and welcoming attitude to their co-participants by reacting to the others' responses and encouraging them by appreciating their inputs. They also exhibited empathy in the 4th Workshop specifically during the Plato's Cave scenario where they tried to imagine how they would feel or what they would do had they been in the prisoner's situation. All Participants display caring thinking at some point or the other throughout the workshops. Overall, the 6 participants who participated regularly exhibited Caring thinking. Either in explicit ways like the examples shared above or in implicit ways. They listened to each other carefully, which showed in the way they made a reference to what another participant said at some point during the workshop. They also agreed or disagreed by being respectful to other participants' choices and responses. They also waited for their turn to speak.

d) The 4th C of Collaborative - Responding, Supporting, Building on the ideas of others, Inviting, Sharing tasks, Negotiating and Joining in (SAPERE).

"Facilitator: Now that we have a few definitions and representations of friendship. Could you all list a few good qualities of a friendship?

What makes a friendship good? List it in the chat box or you could just say it." 'Honesty, Understanding, Love, Communication, Care, Support, Good listener, holding you accountable, Empathy, Tolerant, Acceptance and Trust.' Above is a list of good qualities of friendship that the Participants created together as a shared task with their collaborative efforts, during the second workshop. The participants responded to the facilitator as well as the other participants. They collaborated on shared tasks such as contributing to making a list of different types of thinking or creating a list of qualities of friendship. They supported each other's contributions by adding more examples to it or expanding on it further or providing a different aspect of it. They also made connections between ideas presented by the others in the group with their own. They also built on each other's ideas, either by making a reference, agreeing with the other person's perspective or by expanding an idea proposed by another participant. They also showed their support to each other by responding with the reactions available on Google meet whenever they appreciated another participant's input or were introduced to a new idea by another participant. They created an encouraging environment for each other by responding with the reactions.

The participants who were all adults naturally exhibited some level of each of the 4C Thinking skills at the beginning of the workshop. As all the Workshop lesson plans were focused on engaging all 4C thinking skills, the participants had to increase their levels of these skills. The increase and development in these 4C skills occurred through the participants actively practicing them in each workshop. The participants were conceptualizing and giving examples (sharing experiences - personal or general) from the beginning, while some were exhibiting both, the others were displaying one clearly and the other unclearly. The enhancement in their skills can be seen when they started conceptualizing and giving clear examples, they started supporting their arguments with examples and adequate reasons that connected with those examples. The above mentioned enhancement is that in the Critical thinking realm. They started connecting different concepts and building on each other's ideas which led to meaning creation that is the Creative thinking. They showed up for the workshops, gave each other a space to share and speak, respected differences, listened to each other and depicted care for the process and the group (Caring thinking). They worked together as a group by collaborating on team activities and

creating a new perspective through the group discussions, which shows enhancement in their Collaborative thinking. This enhancement was a developing process that was an active process that was spread throughout the 4 workshops. But the enhancement of the skills depends on the participants' participation, if they participated regularly then the development could be seen, with the participants that did not participate or participated only once, the development could not be seen. Further there were a few participants that only participated once and engaged in the discussion only when an activity was mandatory for everyone to do. They did not engage when they had no compulsion to do so. When they did participate in the discussion they stuck to their own perspectives and would not give a chance for other perspectives in the group to be considered. They tried to convince the other participants to agree with them but did not let the others convince them. They tried to derail the discussions, did not show creative thinking skills or creativity or even critical thinking because they stuck to something that was not the point of the group discussion. They were not able to collaborate with the group, they did not show care for the group and the topic being discussed or the process. This affirms that through practice, care for the process and through active engagement that occurs in the P4C workshops, adults can develop and enhance their 4C Thinking skills.

3) Can the P4C method be used in an informal context with adults? How will it work outside a classroom?

The P4C Thinking Workshops conducted in an informal context outside an established community with adults were successful in this research. Even though they work successfully in an informal environment, I identified some difficulties I faced as a researcher. As it was conducted outside a classroom and in an unestablished community there were some difficulties observed at the organization level. Some participants did not respond at all. They saw the messages regarding the interview questions but did not write back or respond to the questions. They had to be reminded individually about the workshops, they would see it but not respond or respond and forget about the workshop. As the participants were adults who had a professional responsibility or were a busy university student who also had personal responsibilities, some of them could not attend many workshops or engage in complete workshops. Another difficulty could be on the personal level for the participants, some

participants do not feel confident speaking in front of strangers or engage in discussions and explorations with them. As a facilitator, I tried to create an environment where the participants were free to speak at their own time and were given a space where they could share their ideas or experiences, but it did not work for all. I tried to engage and encourage the participants through creative activities and exercises, which worked to a huge extent but outside of these activities some participants did not engage. The bright side of the workshops was that they were online and so the participants could participate from anywhere. The conclusion would be that despite difficulties the method does work in an informal and unestablished community, but the participants' own motivation and interest are the only driving forces for them to actively participate.

4) Will the P4C thinking workshops have any impact and benefit the adult participants in their personal and professional lives?

The enhancement of the 4C Thinking skills through repeated practice and engagement does indicate impact on the participants in terms of development of their skills through the workshops. For example, in the questionnaire responses, it was seen that not all participants were confident speaking in front of people or understanding others' ideas or working with people who had different perspectives; but the participant observation, transcript excerpts and interview responses indicate that it changed. One participant specifically mentioned that they enjoy getting different perspectives on topics but don't get a chance to have such discussions with anyone other than their friends who usually are people with similar mindsets and according to them having discussions on various topics with people who are from different walks of life with different mindset is important to broaden your own worldview. They further said that they have not discussed philosophy beyond the concepts and as practical tools that can be applied in their daily life, and that was the reason they were interested in being a part of these workshops.

The interview responses provided an outlook into what the participants learned, what changes they saw in themselves, the skills they developed and how they will use these skills and learnings in their personal and professional lives. Some participants responded that they learnt the power of choice and the effects of these choices, developing ideas through community discussions and the diversity in perspectives. The skills they said they developed ranged from increased empathy,

acceptance, tolerance, communication skills, critical thinking skills and good listening skills. The changes that they observed and identified in themselves were open-mindedness, awareness, motivation to communicate, thinking in different ways, tolerance and respect for others' opinions. The participants mentioned that they would use these skills and learnings both personally and professionally, one said they are studying to become a mental health professional so the increased empathy, awareness and good listening skills will help them in building the client-counselor relationship. Another participant who works as an educator mentioned that they will help others to be open with different perspectives. Another participant who is a student mentioned that they will use organizing and communicating ideas, by expressing emotions for others to understand them in their personal life and they will express themselves precisely in their professional life to have a clear communication. One Participant mentioned that they have already started implementing the skills in their professional life by considering different possibilities and trying to see and understand them from the client and agent's perspective and then communicating these possibilities that they see according to the client and by adding their own perspective accordingly. The impact and benefits range from personal development to community development. The responses from the participants themselves, about the experience, depict the impact that P4C has had on their lives and how it benefited them.

Connecting the Research findings with prior research and papers on the 4Cs, P4C and adults

The participants that participated in this research shared their actual experiences through speech and reflection, and by building concepts and ideas through collaboration as a group. This is in line with what David Kennedy (Kennedy, 2012), mentioned about his idea of the Community of Philosophical Inquiry and Dewey's Educative experience as being made up of; actual experiences, speech, reflections and collaborative concept building. He further mentioned that dialogue allows an inquiry that moves further and self-dialogue does not allow the same. This research attests to it, the participants engaged in both a subjective and objective exploration of ideas, but because they engaged in a group dialogue they were able to explore these ideas from different perspectives and consider various

possibilities which helped them build a new meaning. They built communication skills through these group dialogues (argumentum with examples and reasons, communicating clearly and listening carefully and actively). This research also proves Kennedy's claim that CPI is a practice relevant for use with both adults and children. Additionally, Dewey's idea of Project Based learning which states that adults learn when they do/perform is also affirmed through this research, as the adults practiced the skills and as a result learnt how to use the skills through practice. Jo Seon-hee (Seon-Hee, 2001) explored the second C of the 4Cs, Creative Thinking. She talked about meaning creation which Lipman classified as Creative Thinking (Lipman, 1991). The participants in this research went through the process of meaning creation by making connections and identifying the relationships between concepts, experiences and ideas. The participants in their dialogues were seen sharing experiences as examples and sharing their ideas of concepts, then they further use and connect ideas from other participants to expand their own and create a new meaning. Reading, listening and discussing helps in meaning creation (Seon-Hee, 2001). The participants read excerpts from philosophers or listened to a scenario or a stimulus and then listened to others and discussed their own ideas and experiences and that helped them create meaning. They shared experiences by clarifying the context or understanding the context. The participants developed new ideas and perspectives after reflecting on their own, considering that of others and reconstructing it through making connections between different ideas.

Critical Thinking is a process, the participants went through the process by using skillful and responsible thinking, they did so by being sensitive to the context and sharing their ideas with responsibility (by not being ignorant). Some were also seen exhibiting self-corrective thinking when they shared their own options of possibilities but explaining how those could or could not be the same for others (they provided reasons and explanations and examples for the same) this shows that they are aware of the subjectivity and how something that is relevant for them might not be relevant to others. They could make distinctions and recognize limitations. They were very reflective and corrected their own ideas or improved them with the help of others. In this experimental research, the Thinking skills were applied generally but the participants were able to adapt and apply them both generally as well as in their own specific fields as mentioned by

them in the interview responses. This shows that Critical Thinking skills can be applied broadly and these broad applications can be narrowed down when and where needed. Critical Thinking skills change perspectives and are essential to social change (Freire, 1970, as cited in Gibby, 2013), this is true as in the interview responses the participants mentioned having had a change in their perspectives during and after the Workshops where they used and polished their Critical Thinking skills. A key issue that was identified in the literature review was that thinking skills cannot be limited or boxed. Because they are broad. Through this research and its findings, it can be seen that although we can narrow down a criteria to identify the critical thinking skills as done in this research by using SAPERE's criteria, the narrowing down does not cover enough skills, there was more that was observed than what fit in the narrowed criteria. Measuring critical thinking skills in their complete sense is not a practical possibility and so we can try to narrow them down for measuring purposes in research where we need some form of assessment but the broad nature should not be ignored. In the same way we cannot narrow down on one definition, so the definition should be used according to the context that it will be used in (Lipman, 1987). Sarah Davey (Davey, 2005), talked about Caring thinking as an intertwined circle with Critical and Creative thinking. She emphasized on Caring thinking being an engagement. The participants who actively participated in the workshops regularly can be said to have displayed the engagement. The act of listening, taking turns to speak, respecting differences and being considerate can be seen as Caring thinking. Further, showing care for the tools of inquiry, the problems being discussed, the process itself, the dialogue and the outcome is also a part of Caring Thinking. Creative and Critical thinking depend on Caring thinking (Davey, 2005), this is true because when the participants who did not participate in the earlier workshops and only appeared for one or two and did not actively participate or engage can be seen as those that did not display caring thinking in the sense mentioned above; they seemed to only participate when the participation was compulsory and they derailed the discussions by staying put on their own opinion and not respecting the inputs and perspectives of the other participants. Because they stuck to just 1 topic and never expanded on it or moved on from it, it shows a lack of critical thinking and that of creative thinking, there was no exploration or building of ideas as a group or even individually, there was a sense of

stagnancy. Because of the lack of critical and creative thinking, there was no caring thinking, not for the process and not for the tools or the group.

Whereas those participants that displayed care for the tools and process, were able to explore ideas and think critically and creatively.

The 4th C of Collaborative thinking does not seem to be emphasized or explored much compared to the other 3 Cs. Collaborative Thinking as the 4th C was introduced by Roger Sutcliffe as it being dialogical thinking (Sutcliffe, 2014). Another online article mentions it as thinking for oneself but not by oneself (Gini-Newman et al). P4C and CPI are collaborative thinking methods, they require the participants to collaborate, engage and build meanings together. According to this research that was conducted, collaborative thinking is of utmost importance and cannot be ignored. Without Collaborative thinking there can be no Caring thinking, Critical Thinking or Creative Thinking. Because P4C and CPI are group methods, there cannot be the appearance of other 3Cs without this 4th C. Collaboration is essential for working in a group and for the group to work together smoothly. Collaborative Thinking is the circle which engulfs the other 3 types of Thinking. For the participants to develop and grow, to respect and be respected, Collaborative thinking is the key. It is the key aim of P4C which is that everyone in the group has something important to contribute. Without collaborative exchange of ideas there cannot be fruitful exploration.

The Mondovi Project (Zamengo and Valenzano, 2019), a prior research, was a reliable source for me to depend on before going ahead with my own idea. That research by the Turin University researchers from Italy used P4C with adult participants in an already established community for encouraging community development in a diverse population with the help of a company called Mondo Qui. It was successful with it's aim of community development. It was a research conducted offline, in person for a longer duration of time. While my research consisted of working with adults in an informal context outside a classroom and in an unestablished community with mostly strangers of different ages and spheres of life to aim at developing skills; individual skills via a group which would benefit the participants in their personal and professional lives. The research was conducted online and the participants did benefit with skill enhancement and change of Perspectives and attitude which would be beneficial to the community. The Mondovi project used transcript interpretations and

participation observation to assess their findings. Similarly, this research adapted that but went further and added a prior questionnaire and interview questions after the Workshops to get a first-hand account of the participants' experiences. While the experiments were similar in some aspects, they differed in other aspects and their results and objectives.

Conclusion

To conclude, through this research it was found that the P4C lesson plans when used for conducting workshops are not limited by ages. They are flexible. They work with all age groups as they are or with addition of exercises and activities to fit the age group. Further the adultparticipants' 4C thinking skills - Critical, Creative, Caring and Collaborative thinking are also enhanced. These enhancements are of both implicit and explicit kind. The practicing of skills in every workshop results in this enhancement. There are challenges of the workshops not being in a pre-established community, the participants are mostly strangers and have little in common, in this case the only thing common is that they are Indian citizens. India is a subcontinent with cultures varying every few kilometers and so the difference in ages and culture may cause conflicts or power differences. But in this case, the P4C workshops worked well with adults and also had an impact on their perspectives, personalities and developed their emotional, social and communication skills; which in turn benefitted them in their personal life and professional life where they can use these skills. It was a small effort as the workshops were only on 4 different days scattered through one month, but it will help them in the long run with the skill enhancement, understanding others and dealing with personal, professional and social situations with awareness and respect for differences and possibilities.

P4C can be used to learn, educate and bring awareness, but it is not limited to just that. It can be a good opportunity for personal development and skill development. It does not have to take place in spaces which are field specific or institutional. It can happen in spaces where people from various fields and ages can gather and have discussions and explore the different perspectives, concepts and ideas, and learn from the varying and vast experiences that the group can bring to the table. Philosophy is a practical tool and its theory can be used practically with people who do not

have a background in philosophy. It can be a fun way for non-philosophers to connect with each other and broaden their thinking horizons while exploring philosophy. This could also help promote Philosophy in such a way where it could benefit the participants (individually and together), community and also keep Philosophy alive as a way of life or a learning practical tool.

References

Bowden, L. E. (June, 2021). Doctorate Thesis - The transformative potential of Philosophical dialogue: Space for young children and young people to explore their multi-storied lives. Newcastle University. Retrieved from https://ethos.bl.uk/SearchResults.do

Campbell-Harris, S. (n.d.). *Larry David and the Glasses.* The Philosophy Foundation. https://www.philosophy-foundation.org/enquiries/view/larry-david-and-the-glasses

Davey, S. (2005). Part 3 - Creative, Critical and Caring Engagements: Philosophy through Inquiry. In Shepherd, D. *Creative Engagement: Thinking with Children*, 31, 35-40. Inter-Disciplinary Press, Oxford.

Gibby, C. (2013). Critical Thinking in Adult Learners. *ARECLS*. 10, 147-176.www.researchgate.net/publication/257748035_Critical_thinking_in_adult_learners

Gini-Newman, G., and Case, R. *"C3" thinking: Critical, Creative and Collaborative*. Published by The Critical Thinking Consortium. https://tc2.ca/en/creative-collaborative-critical-thinking/innovation-and-research/collaborative-research/joint-research/

Guest, G., Namey, E., Chen, M. (2020). A simple method to assess and report thematic saturation in qualitative research. *PloSone*, 15(5), e0232076. https://doi.org/10.1371/journal.pone.0232076

Hoggins, S. Do you see what I see? The Philosophy Foundation. www.philosophy-foundation.org/enquiries/view/do-you-see-what-i-see

Kennedy, D. (2012). Lipman, Dewey, and the Community of Philosophical Inquiry. *Education and Culture,* 28(2), 36-53. DOI: 10.1353/eac.2012.0009.

https://www.researchgate.net/publication/265979185_Lipman_Dewey_and_the_Community_of_Philosophical_Inquiry

Lipman, M. (1987). Critical Thinking: What Can It Be?. *Analytic Teaching*, 8(1).

https://journal.viterbo.edu/index.php/at/article/view/403

Oyler, J. (2016). Philosophy with Children: The Lipman-Sharp Approach to Philosophy for Children. In *Encyclopedia of Educational Philosophy and Theory*. 1-7.

DOI: 10.1007/978-981-287-532-7_226-2.

https://www.researchgate.net/publication/303717867_Philosophy_with_Children_The_Lipman-Sharp_Approach_to_Philosophy_for_Children

Philosophy 592 Class Members. (Spring, 2013). *Philosophy for Children: Lesson Plans*. In Burroughs, M. Published by The University of North Carolina at Chapel Hill.

Plato. The Allegory of the Cave. *The Republic. Book VII*.

Racca, S., and Valenzano, N. (2018). Chapter 5 - Building Bridges Between Diversities: The Case Study of "MondoQui", Mondovì. In Lang, P., *Philosophy and Community Practices*, 23, 79-87.

SAPERE's 4Cs thinking model https://www.sapere.org.uk/why-sapere-p4c/Sclavi, M. (2003). In Mondadori, B., *Arte di ascoltare e mondi possibili.* 42-51.

Seon-Hee, J. (2001). Literacy: Constructing Meaning through Philosophical Inquiry. *Analytic Teaching,* 21(1), 44-52. Retrieved from https://journal.viterbo.edu/index.php/at/article/view/728

Siddique, N. (2016). *Research into non-cognitive and KS2 attainment impacts of philosophy for children*. Published by Durham University, SAPERE &Nuffield Foundation in collaboration.

Sutcliffe, R. (2004). Philosophy for Children - a Gift from the Gods? *Education International,* 19(1), 5-12.

doi.org/10.1177/026142940401900103

Sutcliffe, R. & University, M.S. (2014). Towards a Kinder Philosophy. Thinking: *The Journal of Philosophy for Children*. 20(3-4), 30-39. https://doi.org/10.5840/THINKING2014203/46

Tibaldeo, R.B., and Valenzano, N. (2018). Chapter 4 - Promoting and Assessing Community Development through Philosophy. In Lang, P., *Philosophy and Community Practices,* 23, 67-78.

Zamengo, F., and Valenzano, N. (2019). Chapter - The Community of Philosophical Inquiry as a Learning Context between Adults. In Merrill, B. et al., *Exploring Learning Contexts: Implications for Access, Learning careers and Identities.* 187-193. Published by ESREA.