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Philosophy for Children: the practice of (dis)orientation in community of inquiry

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Philosophy for Children: una pratica del (dis)orientamento in comunità di indagine

Abstract

In a post-pandemic world, the need to orient new generations towards well-being and well-becoming is increasing. Within lifelong guidance frame (EU, 2000) it is crucial to think on educational orientation not only as institutional policies and strategies to guide students into professional and labor market, but to educate in confronting problems and questions present throughout life. Philosophy for Children is proposed as a school guided-experience of inquiry dialogue, introducing an alternative way to conceive students' orientation as a community commitment. The focus is explorative and aims to highlight how philosophizing is a key component of the process that nurtures orientation. The core concept of "community of inquiry" is the "how" and the "where" of the sharing opportunity to practice (dis)orientation as a distributed thinking experience of being "lost-in-decision", wondering in uncertainty and wandering in possibilities, fundamental constraints to draw new maps of living.

Keywords
Educational orientation, Philosophy for Children, Community of Inquiry, (Dis)Orientation

In un mondo post-pandemico, cresce la necessità di orientare le nuove generazioni verso il ben-essere e il ben-diventare. All'interno del quadro dell'orientamento permanente (UE, 2000) è fondamentale pensare all'orientamento educativo non solo come politiche e strategie istituzionali per guidare gli studenti nel mercato professionale e del lavoro, ma per educare ad affrontare i problemi e le domande presenti nel corso della vita. Philosophy for Children si propone come un'esperienza scolastica guidata di dialogo di indagine, introducendo un modo alternativo per concepire l'orientamento degli studenti come un impegno comunitario. Il focus è esplorativo e mira a evidenziare come il filosofare sia una componente chiave del processo che alimenta l'orientamento. La «comunità di indagine» è il «come» e il «dove» didattico della condivisione di opportunità di praticare il (dis)orientamento, come esperienza di pensiero distribuito di essere «persi nella (in)decisione», meravigliandosi nell'incertezza e vagando per possibilità, vincoli fondamentali per disegnare nuove mappe.

Parole chiave
Orientamento educativo, Philosophy for Children, Comunità di indagine, (Dis)orientamento

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Where to «orient» educational orientation?

Educational orientation -in the EU redefined as educational guidance- has been a core issue since the beginning of modern school in its function and structuring as a «preparation for». In the context of the constitution of nation-states and the standardization of education, orientation first emerges as a link between school and the professional and labor world. Although this has not been the only way of acknowledging it throughout history, we can still see its strong imprint.

In the early twentieth century, the taylorist structuring of factories and schools assigned to the educational system the need to develop certain aptitudes for work. This notion had to do with a static vision of education and a rigid vision of professions: the aim was to find the right person for the right job. The objective was to give each person the job he or she deserves, since each profession requires precise, stable and differential requirements. This is how the first notion of the role of the school in the orientation of people arose. The choice of certain individuals for a specific occupational task on the basis of their characteristics, sanctioned by an diagnostic approach, was the first response to the new question posed by industrial societies. The problem was how to reconcile the economic problem of the commitment of labor or intellectual services with the psychological problem of the ascertainment of individual aptitudes for the purpose of the successful integration of the individual into the world of work (Girotti, 2006). Likewise, orientation in the modern school had to do with the transmission of formal aptitudes or skills for social life in a broad sense. Citizenship education and the construction of an educational system for incipient national states has a strong imprint on the development of this type of school, and therefore on its function towards the future of ist students.

However by the end of the 20th century the diagnostic, psychological job-centered conception of educational orientation will be re-interpreted, shifting towards a more humanistic vision. Within the construction of the professional and civic future of the subjects, the raising of the idea of a social and personal project appears in a broader sense (Capone & Ferretti, 1999, p. 11). This perspective emerges in the final recommendation on educational guidance by the Committee of Experts at the UNESCO International Congress in Bratislava in 1970, where it is referred to as the self-awareness of the person in order to progress and adapt its studies and profession to the changing demands of life (UNESCO, 1970). It is also in this context that educational orientation no longer refers only to the transition from one stage (school) to another (professional and working world). Istead, the personal project is understood as the development of the person throughout life. In fact, in the Italian context, already in the 1997 Dedicated Directive, orientation is defined as the "*processo che accompagna tutto il percorso e poi tutto l'arco della vita (...) fin dalla scuola dell'infanzia"*. Going like this from educational guidance (orientamento educativo) to educational lifelong guidance (orientamento educativo permanente). Three years later, the Working Document called «Memorandum on lifelong education» of the European Community Commission in Brussels on 30 October 2000 was published. In its key message number 5 «Rethinking Guidance» it states as an objective to ensure easy access for all to quality information and orientation on education and training opportunities throughout Europe and throughout life. In the Italian context, one year later, ISFOL (Istituto per lo Sviluppo Formazione Professionale Lavoratori) released the document «*Rapporto nazionale sul processo di consultazione relativo al Memorandum sull'istruzione e formazione permanente"*, giving key notes and guidelines of special relevance to the European framework. In the following years, in fact, it will also be important for Europe to be able to unify, monitor and identify lines of action with regard to educational orientation in the countries (ELPGN, 2015). In Italy in the same year the Ministry of Labor and Social Policies elaborated the technical-scientific document called *«Prospettive per lo sviluppo di un sistema di orientamento nazionale»* (2004) which addressed the need to link different economical and institutional sectors in order to build an integrated guidance system. Likewise the EU issued the document «*Better integrating lifelong guidance into lifelong learning strategies»* by the Council and the Representatives of the Governments of the Member State in Novembre 2008.

In this framework, one year later the Italian Ministry of Education (MIUR: Ministero dell'Istruzione, l' Università e la Ricerca) directives on lifelong orientation were published with an explicit reference to EU regulations (MIUR, 2009). And locally, beyond an informative perspective, it delivers the idea of orientation as a continuous process that enables individuals to identify their interests, skills, competences and aptitudes, opportunities and resources and to relate them to constraints and conditions in order to

make responsible choices about education, training and employment. It is also pointed out that it is a transversal conception of orientation and that cuts across all school levels and disciplines.

The idea that it is necessary to conceive educational orientation in the whole arc of life comes attached to a way of understanding identity as a construction. This perspective assumes a creation of a personal and social life project in a broad, complex, changing sense. It means understanding the importance of educating in the conduction of formative and professional history. Preparing people for the changes of roles and responsibilities within the political and social transformations that shape and reshape lives. This is why, sayes Pombeni (2003), it is a task for educational orientation to create and diversify actions in support of the ability to consciously give meaning to one's own history at different times of life. And with it, the dimension of what will be called lifewide and lifedeep in lifelong orientation (Grimaldi, 2010).

However, there is still a strong correlation regarding only the personal dimension of employment and professional training with educational orientation. In an EU Report in Enterprise and Industry Directatoriale in 2009 there is a strong need to address the unemployment issue to formal education (EU, 2009). Understanding as well a crisis in the labor market that is defined by the CEDEFOP (European Center for the Development of Vocational Training) as a consequence of "risky societies' (CEDEFOP et. al., 2022) In the EU document of 2012 «*Implementation of the Pact for Growth and Employment*» the "Europe 2020" strategy and the need to connect the member countries within a system and an orientation plan for youth employment and work is specially mentioned. This will set an important precedent for what will be later in the Italian context a series of laws and guidelines that will give more and more institutional and political impetus to professional and labor orientation (MIUR, 2019). In particular, on 19 February 2014, the MIUR in fact specifically issued the document «Linee guida nazionali per l'orientamento permanente». Here educational guidance is defined as a right of individuals throughout life that should be supported in schools by *"(...) la promozione di una cittadinanza attiva e responsabile, perseguita attraverso percorsi di didattica orientativa, esperienze del mondo di lavoro (visite, tirocini, alternanza)"* (MIUR, 2014, p. 7).

The link between school and the professional and labor world is certainly a concern and a fundamental task for educational orientation. The need for inclusion and maintenance in higher education has been especially studied, elaborating strategies to support students in the transition from secondary school, such as formatie tutoring (Da Re, 2017). Especially in an European context of demand for increasingly trained and professionalized so called "knowledge workers", capable of collecting and filtering a large amount of information and of re-using it creatively in contexts of strong change in the economic system and production processes (Lenzi, 2006). It is within this framework that different policies have been created to promote both training and the development of entrepreneurship in people (Bartolini, 2016). Through different regional and local initiatives, the idea of training in entrepreneurship has been a priority in recent years.

Nevertheless, in 2020 the whole world faced one of the biggest sanitary crises in history. In this context, on July 13 of that year, the document «Idee e proposte per una scuola che guarda al futuro» was launched by a Committee of Experts of the Italian Ministry. In this document, we can see the importance of educating people to face changes and uncertainties: *"Il contesto macroeconómico, in cui si colloca la vicenda SARS-Covid-19 (...) Le competenze necessarie oggi per crescere come persone e come cittadini, si fondano sulla (...) la capacità di comprendere e affrontare i cambiamenti continui che quest'epoca ci propone, la capacità di costruire comunità in grado di affrontare l'incertezza"* (DM 2020, p.15). Furthermore, one year later the "Piano Nazionale di Ripresa e Resilienza '' was released by the Italian Government. Addressing the need to strengthen in six missions a series of policies that can support the many broken social points in the aftermath of the pandemic. One of them, of course, is education. And specifically in mission 4 the importance of being able to reinforce, rethink and promote a series of policies and initiatives financed by the local government and by the EU for the educational orientation is detailed (Governo Italiano, 2021). Addressing the need to promote since early ages capabilities for both transition and adaptation in changing situations. It is therefore evident that in knowledge, globalization and complex societies, specially in life and work trajectories -which are often horizontal/transversal from one job to another rather than vertical development within the same career-, require new competences in terms of educational orientation (Tino, 2018).

In this framework it also becomes crucial to demand not only the professional and employment dimension of orientation but it's intrinseca educational aspect highlighting the institutional responsibility

of schools as part of this process (Girotti, 2006). The orientative function of schools emerges as the need to prepare students to make decisive choices in life, choices that are more removed from immovable answers to moving questions. Leading to orientation as a question about the meaning of life would mean imagining a new function of school: from orientative to «orienting» (Cicatelli & Ciucci, 2000). Centered in the well-being and well-becoming of children and youth in their present within their educational path (Biggeri & Santi, 2012). In fact, in Italy there is a special emphasis on strengthening specific orientation capabilities through disciplinary teaching and daily classroom activities (Marostica, 2006). Thus, a curricular conception of educational guidance will have various implications in concrete teaching in schools (Marostica, 2002). And with it comes the challenge of being able to do disciplinary reflection on how the design of teaching and learning can be turned into orientational didactics. Or maybe in fact, into teaching how to swim into the waters of dis-orientatation.

This didactics consists in intentional actions aimed at developing an orientative mentality or method through formal knowledge, using the disciplines in an orientative sense. Identifying in them the most suitable resources to provide students with assets that can be used in their orientative process (Marostica, 2002). It aims to highlight and explain the educational aspect of the disciplines in daily classroom interventions in its intentional, participatory, concrete, operational situations (Batini & Giusti, 2007). Conceiving tial, evidence, error and creativity in the teaching-learning process as orientative for the students in the education of their self-knowledge and responsibility towards their own life and that of others (Lodigiani, 2003). This position has to do with a focus on the object (culture, discipline) centered on the learning process of the student and the metacognitive and meta-emotional skills involved. To process information, make decisions, perform tasks, solve problems, learn to learn (Batini & Giusti, 2007; Accorsi, 2010; Boffa, 2014). As well, it becomes important for the learner to be able to construct knowledge, understand his or her own mind and that of others, as well as awareness of possible coping strategies (Marostica, 2008). Thus building a social perspective of educational orientation where students can learn that the design of their own orientation throughout their lives has an intrinsic communitarian character. In fact, there is no design of the individual life without its anchorage in the collective and social one. Therefore, educational orientation from a diagnostician, labor-centered perspective can be enriched by a process intertwined with educational trajectories, capable of supporting students in the development of their own life project and of forming the capacity to make decisions that allow them to participate actively in the life of the community (Chiesa, Guigliermi & Mazzetti, 2006).

Understanding that the study of orientative didactics have invited the different disciplinary fields to try to deepen the idea that it is not only the acquisition of a specific knowledge but the standpoint and the methodology by which the relationship with that knowledge is established. It will be inherent to any disciplinary field a series of questions, a deep research on the links of it to human life in a broad and communitarian sense. In which orientation at school can be a shared path of distributing the load of (dis)orientated social and personal life-design in the context of complex societies. Therefore, it is within this framework that we will try to explore, through a disciplinary field and a particular methodology, how to develop a practice that can show us a way of orienting orientation, considering the value and role of the human experience of "getting lost" (Santi, 2020).

Orienting philosophy? A different "how" for educational guidance

Philosophy, says Walter Kohan (2014) does not occupy an extra place of knowledge, but educates a way of relating to it. Hence it creates a framework that allows a conversation about the world and its possibilities, because in its critical matrix it questions the given. Philosophy is an irreverent game that starts with things that really exist, but then twists them, criticizes them, declares their illegitimacy, and opens the door to doubt, uncertainty, and the most inappropriate questions. At the same time it gives the opportunity of drawing other worlds, possible worlds, directions that history could have taken. In this way, by attending to what does not yet exist and may never exist, it somehow performs a function that provides a framework of possibility, of creativity, of inclusivity (Santi, 2014). Through the game of finding new senses of how things could be, some form of diversity, some knowledge of alternatives (Bencivenga, 1990).

As a prehistoric discipline, from its origins philosophy has occupied a way of relating to knowledge.

Indeed, the figure of Socrates initiates a search for meaning. And the way to reach it is through questioning oneself and others. In this process, his own search configures a practice that results in a point of arrival different from the one which he and his disciples had started (Kohan, 2012). This method of philosophy transformed into a communitarian thinking experience, rather than presenting a path where understanding is reached by oneself, presents philosophical dialogue as a way to arrive and distribute the successes and uncertainties of the process of creating answers to the issues raised.

Likewise, philosophical knowledge has a strongly critical character, because through inquiring -it's great driving force- it opens up the possibility of questioning the given (Illetterati & Corti, 2017). It is a practice that problematizes the known. More specifically, there is a way of seeing philosophical inquiry as a radical questioning of certain words that run through our ordinary discursive practices. Words that we do not accept as problematic but as neutral, as not needing any form of justification. In carrying out this operation of reflexive problematization, philosophy proceeds in an argumentative way, that is, by trying to find possible ways to understanding (Illetterati, 2007). In this questioning the assumed, the known, philosophy has a liberating component (Bencivenga, 2010). It is a freedom that has to do with considering alternatives. In having developed the ability to choose from a world of possibilities what to do and how to do it, and not simply to be guided by what is given. It is a freedom that also comes from thinking, from a reflective stance towards the world. In this sense philosophy has been recognized as "school of freedom" by UNESCO, relaunching its value in the second millennium (UNESCO Report, 2007).

In this framework, a practice that presents the possibility of questioning the world and creating worlds proposes a certain way of relating and constructing knowledge. This inherently questioning, critical of the given, and therefore liberating aspect is particularly relevant in the context of lifelong orientation. Often when discussing school orientation it is emphasized the practices that promote the attitude of free choice and reasoning throughout life. Michel Tozzi, in his paper in the UNESCO report (2007) on the teaching of philosophy in the world, points out that the plurality of philosophical practices and their diversity of pedagogical and didactic paths are highly desirable because the paths proposed by this discipline are also multiple in themselves. Its strategies are varied because they are precisely those that embrace the richness of otherness (Coccimiglio, 2018).

In fact, philosophy is a practice that starts with children, who are the most likely to wonder at the world and address a question, a problem to try to understand it. This goes further to philosophical issues, and the most human and existential questions that depart from this wonderness: *"Wonder is evoked by a sense of the sheer ineffability of the world and the boundaries to our understanding of it. It emerges when we are struck by the oddness of what we encounter, and develop what is called "an uneasiness toward the given"* (Opdal, 2001, 331).

As well, regarding educational orientation, philosophy has always proposed itself as knowledge aimed at finding a goal for human beings. It is revealed in the typical philosophical issues such as "Who am I? From where I came? Where I'm going?"; or better collectively declined into "Who are we? Where do we come from? Where are we going?". A sense for existence, capable of determining over time with full involvement (Hadot, 1995). Philosophy offers a vast field of culturally established meanings, in the face of which the student discovers the elements for personal adherence (or questioning). As well, the models of life that philosophy historically proposes are always linked to social contexts, from which arise needs and aspirations that are founded in their ideological definition and their consequent *modus vivendi* (Belvedere, 2017). But *philosophizing*, as a practice rather than a discipline, emerge in itself as a "way of life" (Madera & Tarca, 2003) to be nurtured in a community, which open alternative paths towards concepts and meanings such as "thruth", "reality", "negation", so influent in our everyday life choices and decisions.

The study and learning of philosophy promotes an exercise of the mind that is not aimed at technical knowledge of mechanical and predetermined processes, but at the use of freedom of thought that is expressed in the pursuit and construction of progressive goals. The (unfinished) goal is the companion of human thinking and acting, becoming today a possibility of thinking individually and collectively about the life design (Savickas, et. al., 2010). Indeed, philosophical counseling has explored this connection between philosophy and career guidance as an individual intervention (Zerbetto R, Sciaky R., 2001; Berra, 2005; Rovatti, 2006; Chirico, 2017). In the italian context, the so called "Organo Ufficiale della Società Italiana di Counseling Filosófico" was created and the first Italian academic Journal of Philosophical Counseling of this institution in 2005. The "philosophical" character of this intervention is that its basis is the

ontological principles of existential philosophy, not the biomedical or psychometric characteristics of the person typically used by the psychological approach. Moreover the counseling procedure itself involves working with philosophical categories, in the light of which there is an understanding of certain issues or problems of the human being (Borisov, 2018).

In the school context, however, the approach to the philosophical discipline has often been marked by the abundant and cumulative supply. Presented in doxographic and dogmatic form of theories elaborated in the tradition as answers to questions posed by problems, but lacking a living link to its original questions (Di Pasquale, 1994). The dialectic of question and answer typical of philosophical knowledge is thus often distorted into an articulation of individual answers, orphaned of the questions that generated them. It is for this reason that several authors have recovered the importance of teaching philosophy as a practice in itself. That is, teaching philosophy by repeating in the classroom the experience of philosophical dialogue. This prehistoric experience consists in the collective search for understanding of the most fundamental questions of human beings. As a method, philosophical dialogue provides a way of relating to and conceiving the teacher-student educational relationship. From this point of view, the educator focuses his or her teaching on awakening the passion of authentic questioning, a passion that is accompanied by the will and controlled calm that does not wait for decisive answers that "appease the soul" (Illetterati, 2007). Rather, it is the vessel on a journey that will have a starting point but an unknown ending one. Instead of simply solving problems, it will present possible world and life perspectives. Rather than a oriented way, it will be an understanding of the richness and management of the dis-oriented transit. Which is shared and re-signified in every collective experience of thinking.

Within this framework, there is a global educational movement conceived in the 1970s by Matthew Lipman, who developed a mode and methodology of philosophical dialogue that today has its reach not only at all educational levels (and beyond), but also has its pragmatic experience in all five continents. Called «Philosophy for Children» (P4C), it presents a methodology of philosophical dialogue capable of developing complex thinking: a three-dimensional way of thinking that consists of three equally interrelated transactional components: critical, creative and caring (Lipman, 1998). The development of logical reasoning skills (critical thinking), imagination (creative thinking) and awareness of one's own and others' feelings and values (caring thinking) supports judgment as a collective process of co-constructing reasoning (Lipman, 2005). And therefore, a guided-experience of "inquiry dialogue" (Santi, 2007) that encourages through this complex thinking, a way of affronting, interpreting and "walking" a problem collectively.

Philosophy for Children, an experience of (dis)orientation as a community commitment

In the pedagogical project of P4C, education in thinking is didactically equivalent to students' participation in the practice of intense «philosophizing» as a dialogical, reflective and communal activity (Santi, 2019). Indeed, the core of P4C is the self-regulating activity of the dialogic-argumentative method and the "community of inquiry" methodology.

The dialogic-argumentative method encourages students to use the tools and approach of research so that they can competently evaluate evidence, identify inconsistencies, draw valid conclusions, construct hypotheses, and use criteria to realize the possibilities of the objective with respect to value and facts. Through inquiry it perseveres in self-correcting exploration of issues deemed important and problematic for students (Lipman, 1998). It entails awareness of so-called existential questions related to life, death and reality, and other philosophical issues. It also encourages students to think and doubt, and promotes their ability to value the social dimension of thinking. Because of the collective experience of thinking and the opportunity to focus on the most essential, human and therefore social and political issues. In fact, P4C -in addition to being a structured curriculum presented throughout all school grades- is in effect an educational movement which aims to develop democratic citizenship in children and youth through the practice of «thought democracy» within research communities (Biggeri; Santi, 2012). That is a dialogue that contains collective identification, questioning, confirmation and agreement of social and cultural values. Which in the process of the community of inquiry deliberation, distinction, inference and hypothesizing is developed using and recognizing criteria, seeking clarification and considering the ideas, values, and moral judgments of others (Di Masi & Santi, 2016).

To this regard, the transformation of the classroom into a true "community of inquiry" will format the P4C practice from a socio-constructivist conception of thinking. Through the practice of philosophical dialogue students think together, co-construct new meanings and find alternative solutions (Santi, 2005, 2006a). In this community research coincides with problematizing the world, arising from the wonder of it and addressing philosophical issues, raising doubts and suspecting certainties (Santi, 2019). In fact, according to Matthew Lipman (1998), the communitarian philosophical research as a social matrix generates a variety of social and cognitive relations. From this perspective, community is understood as both a systemic and social structure, that is the basis for the emergence and development of complex cognitive processes involving critical, creative and caring thinking (Striano, 2011a). From this methodology the three dimensions of complex thinking turn orientation rather than a problem-solving process, it turns into a common human process of inquiry.

Beginning with the dimension of caring, this type of thinking introduces a new dimension that involves how we perform, participate, build and contribute in relation with others. It is this thinking that reveals our ideals as well as what is though as valuable, what we are willing to fight and suffer for (Sharp, 2014). In this frame, the community engages and unfolds to the extent of relationships and interrelationships built on the recognition and acceptance of a cultural, ideological, religious or social reference with which group members identify and which represents their reason for being. There is a collective recognition of diversity and difference as a resource and as an enrichment of perspectives (Vadeboncoeur, et al, 2015). Students rely on each other's ideas and follow arguments where they lead. They help each other draw inferences from what has been said and identify each other's assumptions (Mohr Lone, 2011). Allowing like this in its own practice the recognition of others as fundamentals on the task of finding possible answers.

From the dimension of critical thinking, communities generate relationships of engagement in a process of continuous construction, validation, and rivalry of shared meanings and sensibilities. Together, they involve a particular path of research as *«the exploratory and cognitive activity of a community nature, which is grounded in a communicative, operational, symbolic, evaluative and unequivocally social basis» (*Santi 2006b, p. 93). Within the practical logic that can affront uncertainty, and make transparency, logical reasoning and criticism. Furthermore, the social dimension of community also has the function of presenting the views of all participants in the joint research. Reasoning together and being open to changing views and priorities set by community members are essential. This is why there is a certain renunciation of the individual dimension of thinking to enter the collective one. That will become everyones and no-ones answers in the knowledge process that puts in the center not only logical procedures but also the growth of other community members (Kohan & Waksman, 2000).

In its creative dimension, the dynamic between person-person and persons-community is both the expression of the mutual/reciprocal exchange, going beyond the frame of "conflict management" and opposition, aiming to the construction of new structural, expressive and cognitive forms that allow the emergence of thoughts capable of behaving, integrating, making qualitative leaps, overcoming and transcending. Thus generating new, original and creative ways of thinking. As such, the philosophical communitarian research represents an epistemically social-relational matrix, which will evolve through the new interactions that are built between objects, people and the world in a continuous circuit, in which new senses and meanings are always being generated and (re)created (Striano, 2011b).

Based on these three dimensions, in a community of inquiry the teacher's (or P4C facilitator's) role is to lead students in a dialogue that examines philosophical questions or concepts generated by the class. The group is engaged in structured, collaborative research aimed at constructing meaning and gaining understanding through the examination of questions or concepts of interest to the students. There is also a consensus on «epistemological modesty» as a recognition that all members of the community -including the teacher- are imperfect and therefore have ways of thinking that may end up being disproved. The teacher is reluctant to support his or her own philosophical ideas and shows his or her agony with uncertainty. Understanding as well that there are no certain, agreed-upon answers to most of the philosophical questions posed by the community (Mohr Lone, 2011).

In this sense, the community of inquiry ushers in a particularly relevant social dimension of P4C practice. It is not just about thinking and understanding, it is not just about finding an answer, it is not just about personal reasoning; it is about being together, looking for and finding ways to solve the problem at hand (Cassidy, 2012). It is about recognizing and inventing problematic situations to approach them from

different perspectives, with different preconceptions and assumptions. In the P4C practice, the meanings and uses of contextual systems are expanded by using them within the various possible contexts, because contexts are not meant to be used once, and each new interaction has a new network of meanings (Santi, 2006). Thus, this complex thinking leads to the construction, deconstruction and continuous creation of alternative worldviews through a creative process that gains value from the critical contextuality in which it is expressed (Santi, 2006b). Understanding as well that the process by which choices are made is even more important than the choices themselves (Biggieri & Santi, 2012). This means that it is important to internalize freedom of choice for the life-design by living an experience of inquiry life-design that involves a collective path of uncertainty, confusion and further research. An experience that addresses the struggles and the complexity of philosophical and life issues that are faced collectively, by traveling through critical, creative and caring thinking.

Encouraging students to think philosophically in the classroom can certainly help them appreciate the wide variety of perspectives from which the world can be viewed. Since philosophical engagement with others illuminates the wide range of possible perspectives for addressing essential and existential questions (Mohr Lone, Burroughs, 2016). Seeing the latter as fundamental to the collective and communal development of the world as a possibility. Community research will encourage students to use together research tools and methods in a way that they can competently evaluate evidence, identify inconsistencies and handicaps, draw valid conclusions, construct hypotheses, and use criteria to realize together possibilities (Lipman, 1998). Leaving behind the main solution of problems, to engage with possible worlds and life perspectives. It is in this sense that this practice could make students experience an orientation process as a community commitment. As a way of posing, walking and sharing a problem or an issue. And like this, moving from an individual perspective, it can give a material educational space in which it can distribute and surf in a creative, cognitive and caring way, the load of (dis) orientation.

(Dis)orienting conclusions

Educational orientation is closely linked to an individual and collective existential dimension of human beings. School, as the institution *par excellence* of education of future generations undoubtedly plays a fundamental role. Not only because of the obvious dimension of helping students find their «next steps» after formal education (at the vocational, occupational and professional level). But also in the broad and changing dimension of personal and collective identity. Namely, the education of an orientation that can -throughout the person's life- accompany him or her in the decisions, vicissitudes, difficulties and strategies of life.

To this regard, philosophy appears as a discipline that presents the possibility of questioning the world, creating worlds, and proposes a certain way of constructing and relating to knowledge. At the same time, it is inherently questioning and critical, but it is always contextual and rich for any social and cultural setting. For this reason, it is considered an environment conducive to exploration and reasoning about methodologies for lifelong orientation. In fact, it has been observed how philosophy has already been identified with this orientative character. We can note this in the history of philosophical counseling, in that there is a way of interacting, reasoning and questioning that can be very useful for orientation.

However, encouraging philosophical thinking in the classroom helps students not only to identify ways and perspectives from which to view the world, but also to engage in a collective process of searching for answers. Understanding and teaching as well that a philosophical problem has no fixed answer, just as there is no fixed answer to the meaning and goals of our lives. It is in collective research and engagement that a wide range of possible perspectives are discovered to address the most existential and intrinsic questions of human beings. Where, in the act of questioning together, the possibility of establishing relationships between people and the environment is developed. So rather than finding it s own oriented path, a dis-orientative practice is experienced and faced by a community of inquiry. In which students have the possibility of sharing its difficulties, challenges and transformations of dis-orientation into opportunity to explore; wandering into "wondering at the world", as titled Lipman the manual of the novel "Kio & Gus".

Within this framework, Philosophy for Children is thought of as a methodology through which philo-

sophical discussion acquires a practical and didactic form of (dis)orientation. A community that can think critically, creatively and caringly will be one that can recover a form of personal and collective meaning in the uncertainty of life. To share the path of "lost in-decision" has inside a double directions towards the same positive effect: to give value of the uncertainty as fundamental components of trusting in different possibilities. In a time in which the right of "indecision" seems to be lost, have time for being lost in decision would be an opportunity, where being lost is part of the community path which gives sense of the creation of maps, visible and invisible, to orient our life (Gaivota, 2019). Where decision is not "making", but "taking", with courage and hope, shared and enriched by others and nevertheless emerging as an act of personal freedom, and where indecision becomes an important and valuable part of the learning process. And like this, to be able to perhaps understand the design of one's own path in relation to a certain way of reasoning and sharing with others and to a community in which one's project is embedded.

P4C should therefore be considered a field of exploration and research to highlight its didactical potentialities in terms of lifelong orientation. Because it contemplates its existential dimension, its inquiry dimension and, above all, its social and communitarian dimension.

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