



Ondrej Marchevský

University of Prešov, Slovakia

ORCID: 0000-0002-3951-7053

E-mail: ondrej.marchevsky@unipo.sk

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Introduction to the Issue

This issue is based on the idea that the ability to see the universe from different perspectives, such as thinking otherwise, or to ask questions that have never been asked, is a privilege of philosophy.

Is philosophy nowadays able to break barriers of conformity and unity in teaching philosophy? Are philosophers good teachers of philosophy? These are the key questions of this issue. A variety of philosophical standpoints create methodological approaches and also help to form new perspectives within the humanities by presenting fields for which the issue create its room.

It enables us to discuss philosophically acceptable narrative forms or rendering changes in philosophy. Is it possible to express philosophical thoughts via a dialogue, a treatise, an essay, an encyclopedia, an article, a letter, fiction, narrative, poetry, painting, photograph, building, statue, movie, art, life or death? How can different narrative forms help teach philosophy?

What possibilities and dangers are brought about by the admission of various expressive tools? Philosophy markedly contributes to the formation educational processes. To the extent to which philosophy can be innovative and to which philosophy rests on classical forms of education, it creates another creative space for the papers. It thus appeals to

everyone who teaches philosophy in the academic sphere and those who teach by using philosophy.

This issue thus reflects historical, systematic, methodological, didactic, and literary variety. Authors in this issue follow this opportunity and create original content. Our authors come from the Czech Republic and Slovakia, and thus readers can see some representations of contemporary discussion in these philosophical environments.

The content opens with Aleš Prázný's reflection on how Karl Jaspers may respond to the challenges faced by academia in this moment of crisis. Notably, the issue features two papers devoted to the well known legacies in history of philosophy. Róbert Stojka in his paper focuses on Jan Patočka's heritage. Stojka points out that Patočka was one of the first philosophers in Czechoslovakia who dealt with the philosophy of education. Socratic dialogue, models of Socratic moral education and Plato's philosophical teaching are the main interest of Zuzana Zelinová and Michal Bizoň's paper.

Lenka Naldoniová in her paper about a currently highly popular topic – philosophy for children – stresses that it is necessary to awaken children's interest in reading because reading supports critical and creative thinking, and helps them learn to concentrate. She is convinced that by identifying with the protagonists of cartoons and young heroes, they can overcome their problems and crises, and they also learn empathy.

In the papers of Marián Ambrozy and Lukáš Arthur Švihura, readers can find a new rethinking of contemporary problems and the most general situation in practical challenges in the teaching of philosophy at the school level.

David Černín in his work pays attention to the field of philosophy of history. It can be a separate subject of teaching but also the basis for the explanation of historical events and, finally, the base for teaching history. It can also be a foundation for the creation of generations of philosophers, historians of philosophy and teachers of (not only) history and history of philosophy. Furthermore, it is a way to understand how explanation approaches in history and history of philosophy arise. It can lead to new methodological strategies and new schools of philosophy. This issue has the potential to open vast discussions across the philosophy in various environments. Maybe we will see it in the future.