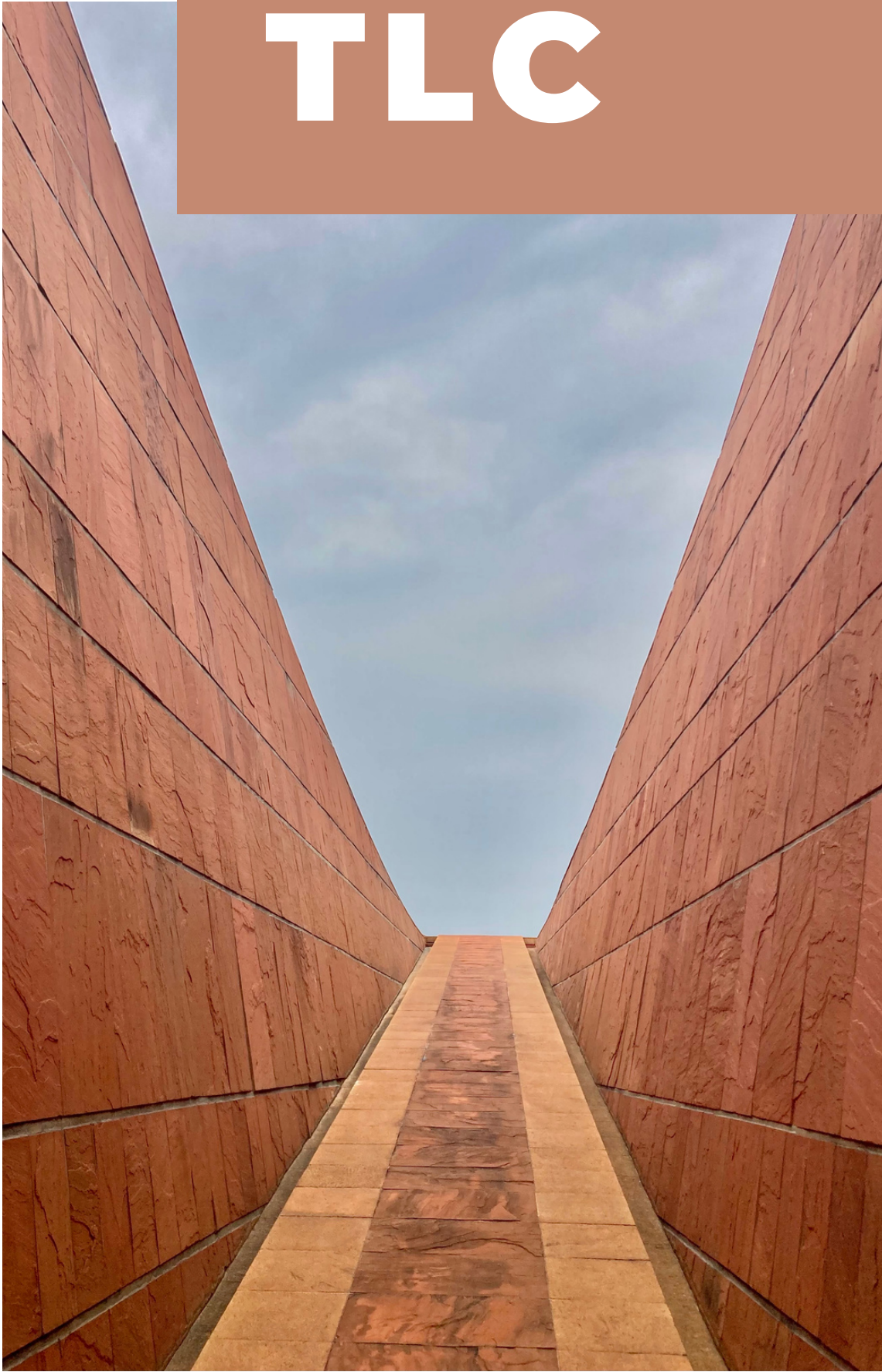


TLC



PHILOSOPHY

Facilitator :

Ananda Ceballos López

INTRODUCTION

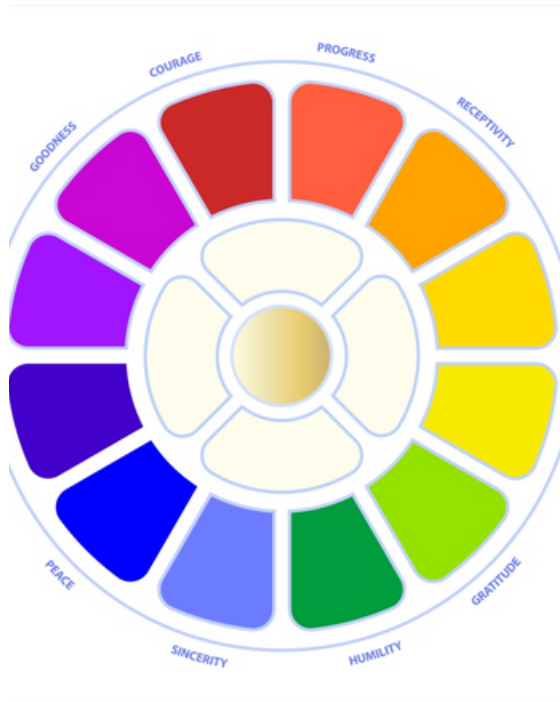
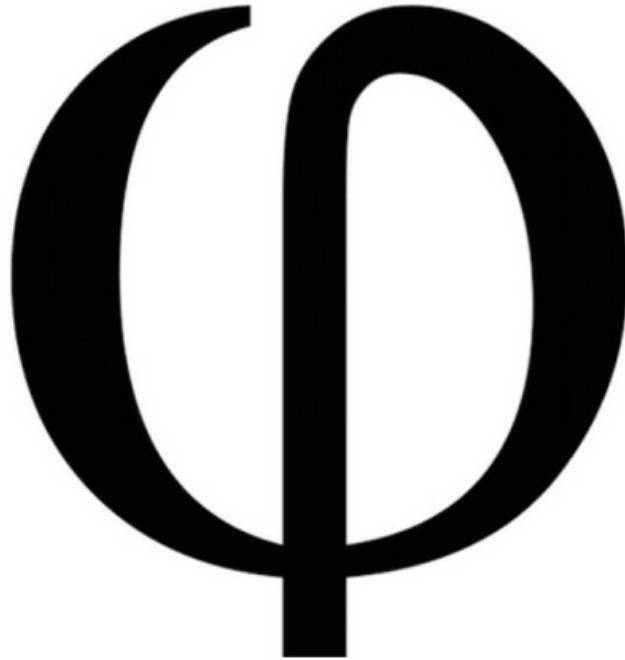
ANANDA'S PROPOSAL



This work is based on a research on the conditions that allow children of different ages to enter the field of philosophizing.

In teaching philosophy to children, I am concerned first of all with promoting a reflective approach to certain texts in order to launch a properly philosophical effort, of which I judge the children to be capable.

THE PROGRAM



The Mother wrote in 1972 a list of 12 Virtues: Sincerity, Humility, Gratitude, Perseverance, Aspiration, Receptivity, Progress, Courage, Kindness, Generosity, Equality, Peace.

Each of these twelve concepts has its own evolution in the moral theory's history and each of them can be approached as a part of the history of philosophical ideas and ethical theories.

WHAT WE DO?

One single quality is explored during the first three sessions. The fourth session is held at the petal room of the Matrimandir corresponding to the quality that we have been studying.

This session allows the children to let the concepts infuse and the mind to calm in a bath of silence.



WE STARTS FROM THE LOCAL
RESSOURCES IN AUROVILLE TO BRING
OUR REFLECTION TO A GLOBAL LEVEL
AND RETURN TO THEM AT THE END OF
OUR JOURNEY



Progress is not linear, children progress at their own pace and propose themselves the quality they want to study next.

Questions of a transdisciplinary nature emerge during the course of the sessions, concerning history and sociology.

The goal of it is to let each child appropriate each of those concepts in a new and personal way, enriched by a work of contextualisation and critical reflection.

COURAGE

“YOU WILL NEVER DO ANYTHING IN THIS WORLD WITHOUT COURAGE. IT IS THE GREATEST QUALITY OF THE MIND NEXT TO HONOUR.”

ARISTOTLE

**ἈΡΙΣΤΟΤΕΛΗΣ ARISTOTÉLĒS, (384-322 BC)
GREEK PHILOSOPHER, DISCIPLE OF PLATO**

1

etymology, definition,
synonyms, antonyms.



- **IS BEING COURAGEOUS NECESSARILY FACING A DANGER?**
- **IS BEING COURAGEOUS NOT BEING AFRAID?**
- **CAN WE LEARN TO BECOME COURAGEOUS?**
- **WHAT IS THE PURPOSE OF COURAGE?**



2

In the heart of Africa, for Yakouba, this is a sacred day: he is old enough to become a warrior. To prove his courage, he must face the lion alone, but when he meets its eyes, Yakouba can read the exhaustion: the lion is wounded. Either Yakouba kills it and is considered a great hunter, or he lets it live and is banished by his peers. The initiation of a young boy who will not become a warrior. A tale about the meaning of courage and the right to be different .

« LACHES ON COURAGE »

BY PLATO, (380 B.C.E.)

3

The Laches (in ancient Greek Λάχης) is a dialogue by Plato on courage. During this discussion, the protagonists try to define courage.

Laches, who knows what the word means, proposes several definitions, all of which are destroyed by Socrates's questions and the conceptual distinctions they entail.

The dialogue ends in failure (*aporia*): the interlocutors leave each other without having succeeded in finding a satisfactory definition.

The dialogue, whose authenticity is not in doubt, is supposed to take place during the Peloponnesian War, (around 424 B).

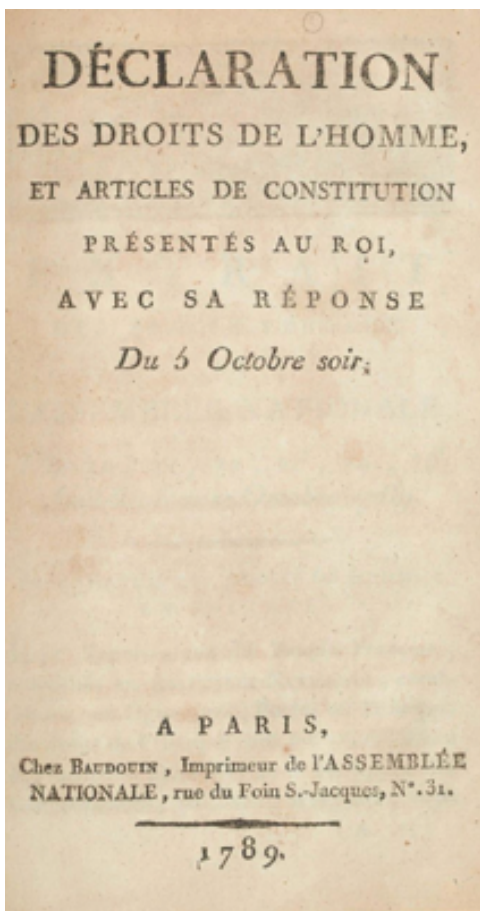
Aristotle, in Book IV of his Nicomachean Ethics says that Socrates considered courage as a science.

4



EQUALITY

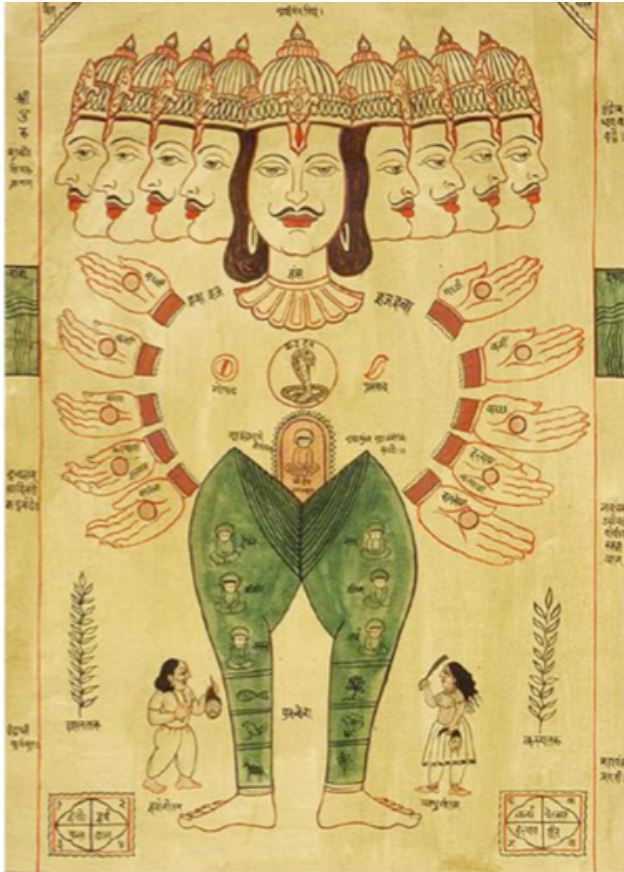
1



Etymology, definition, synonyms, antonyms.

Equality between men and women
Equality between human beings
Equality between peoples
Inner equality or equanimity

EQUALITY IS THE PRINCIPLE OF INTEGRATION OF INDIVIDUALS IN SOCIETY THE ARTICLE 26 OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS



THE DIFFERENCE IS THE PRINCIPLE OF INTEGRATION OF THE INDIVIDUALS IN THE INDIAN MYTHICAL SOCIETY WHICH IS DIVIDED INTO FOUR CLASSES (VARNA)

ARTICLE 15 OF INDIAN CONSTITUTION PASSED IN 1950, PROHIBITS ANY DISCRIMINATION BASED ON CLASS.

THE VALLADOLID DEBATE (1550–1551) WAS THE FIRST MORAL DEBATE IN EUROPEAN HISTORY TO DISCUSS THE RIGHTS AND TREATMENT OF AN INDIGENOUS PEOPLE BY EUROPEAN COLONIZERS.

2



In 1492, Admiral Christopher Columbus landed on an unknown land: it was the conquest of America. The territory was then colonized: the indigenous peoples had a very different culture from that of the colonists and the fight was unequal since they had no firearms. The conquistadores colonized them and to do so, did not hesitate to resort to corporal punishment, torture, rape and murder: the injustices were great. But a Dominican monk, Bartolomé de Las Casas, who witnessed some of these scenes, cried sacrilege to the new emperor of Spain, Charles V.

in 1550, when Charles V convened the Council of Valladolid in Spain to consider whether Spanish colonists had the right to enslave Indians and take their lands. Sepulveda argued against Las Casas on behalf of the colonists' property rights. Sepulveda rationalized Spanish treatment of American Indians by arguing that Indians were "natural slaves" and that Spanish presence in the New World would benefit them. Citing the Bible and canon law, Las Casas responded, "All the World is Human!"

:

3 In 1991, the Kerala High Court had legalised the ban which forbade women of menstruating age from visiting the site because temple authorities believe it disrespects the celibate nature of the deity worshipped.

The temple has been at the centre of an increasingly angry showdown between Hindu traditionalists who support the longstanding ban and women activists who oppose it.



- 1. HOW WOULD YOU SUMMARISE THE TWO SITUATIONS PRESENTED BEFORE IN YOUR OWN WORDS ?**
- 2. HOW DOES IT RELATE TO THE THEME OF « EQUALITY » ?**
- 3. DO YOU KNOW OF OTHER SIMILAR CASES IN WHICH ONE GROUP OF PEOPLE IS NOT CONSIDERED "EQUAL" TO ANOTHER?**

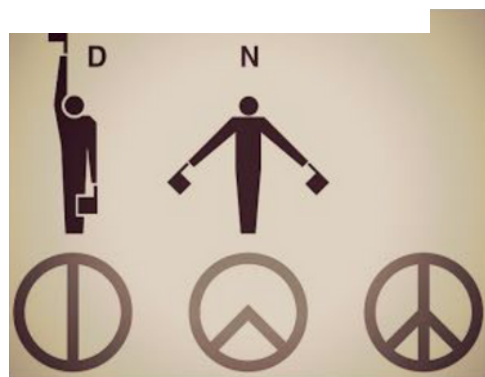
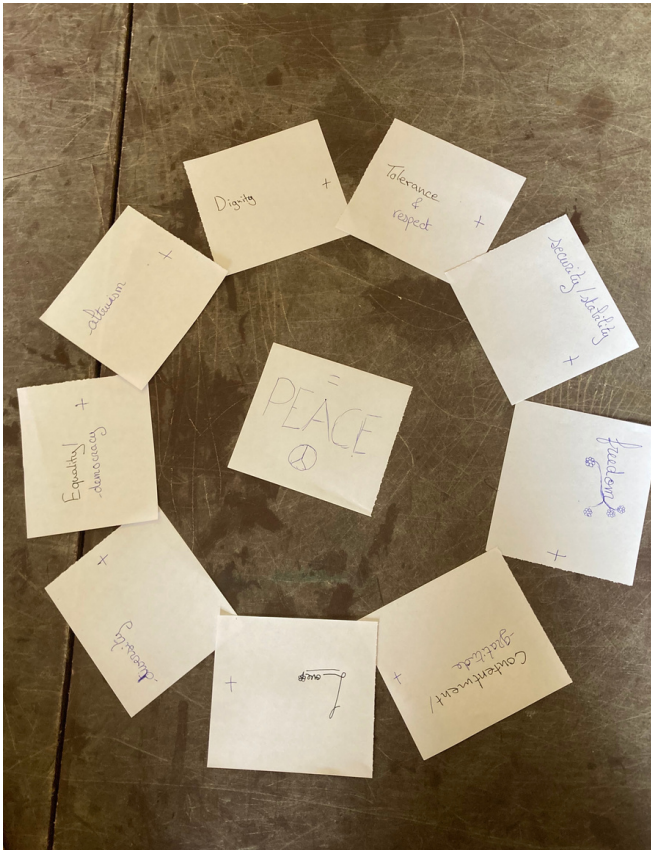
4



**« LOOK FOR BALANCE AND IT WILL RUN AWAY.
FIND YOUR BREATH AND IT WILL COME ».**

PEACE

1 etymology, definition, synonyms, antonyms.



ORIGIN AND MEANINGS OF THE UNIVERSAL SYMBOLS OF PEACE

2

« TOWARDS PERPETUAL PEACE - A PHILOSOPHICAL PROJECT » (1795)

As armed conflicts break out or continue in various countries, we will rethink the notion of peace with the German philosopher Immanuel Kant and his essay published in 1795: "Towards Perpetual Peace" in which he formulates a certain number of legal principles necessary to establish the conditions for world peace without having to resort to violence.

- Who is Kant? When did he live?
- What do we call the Enlightenment and what is happening at this point in history in the West?
- Does the project of perpetual peace seem utopian or realistic?
- Since etymologically "peace" means "pact", should we not speak of temporary peace, truce or postponement (temporary cessation) of hostilities or this pact can be eternal?



3

INNER PEACE OR ATARAXIA IN STOICISM

THE ABILITY TO WITHSTAND HARDSHIP OR PAIN WITHOUT COMPLAINT OR FEELINGS IS CALLED STOICISM.



1. STOICISM IN AN ANCIENT GREEK PHILOSOPHY DEVELOPED BY:

- A. MARCUS AURELIUS**
- B. ZENO OF CITIUM**
- C. AVICII**
- D. DESCARTES**

2. STOICISM WAS FOUNDED IN ATHENS IN THE EARLY...?

- A. 2ND CENTURY BC**
- B. 7TH CENTURY BC**
- C. 3RD CENTURY BC**
- D. 4TH CENTURY AD**

3. STOICISM IS A SCHOOL OF HELLENISTIC PHILOSOPHY THAT FLOURISHED THROUGHOUT THE...?

- A. ROMAN AND GREEK**
- B. PERSIA AND SPARTA**
- C. GERMAN AND BRITAIN**
- D. INDIAN AND GREEK**

4. LATER STOIC SUCH AS SENECA AND EPICTETUS EMPHASIZED THAT VIRTUE IS SUFFICIENT FOR....?

- A. NATURE**
- B. SELF-HELP**
- C. HAPPINESS**
- D. NONE OF THE ABOVE**

5.FROM ITS FOUNDING, THE STOIC DOCTRINE WAS POPULAR DURING THE....?

- A. RENAISSANCE**
- B.MIDDLE AGE**
- C. PERSIAN RULE**
- D. ROMAN EMPIRE**

6. ONE OF THE MAJOR ADHERENTS OF STOIC INCLUDED THE EMPEROR....?

- A. JULIO CAESAR**
- B. MARCUS AURELIUS**
- C. KANT**
- D. ALEXANDRE**

7. IT LATER EXPERIENCED A DECLINE AFTER CHRISTIANITY BECAME THE STATE RELIGION IN THE....?

- A. 4TH CENTURY AD**
- B. 3RD CENTURY AD**
- C. 2ND CENTURY AD**
- D. 5TH CENTURY AD**

8. THE STOICS PROVIDED A UNIFIED ACCOUNT OF THE WORLD, CONSISTING OF FORMAL...?

- A. LOGIC**
- B. PHYSICS**
- C. MONISM**
- D. NONE OF THE ABOVE**

ANSWERS : 1.B.; 2.C; 3.A.; 4.C; 5.D.; 6.B.;7.A; 8.A.

4



PROGRESS

1 Etymology, definition, synonyms, antonyms.



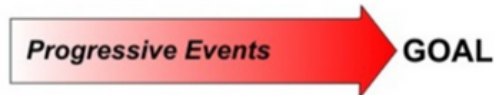


2

SINCE ITS EMERGENCE IN THE 18TH CENTURY, THE TERM HAS BEEN INTERPRETED VERY DIFFERENTLY, EVOLVING FROM PRAISE TO CRITICISM



Linear View of History



Cyclical View of History

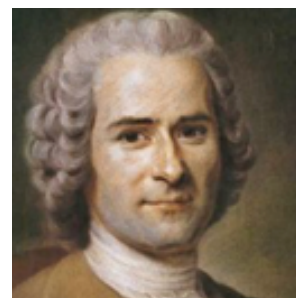


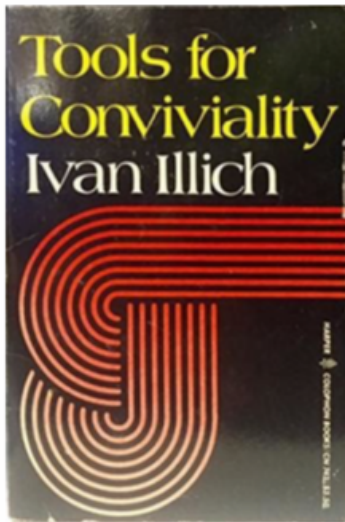
- 1. ARE « PROGRESS » AND « CIVILIZATION » TWO INSEPARABLE PROCESSES?**
- 2. TO WHAT EXTENT CAN HUMANS CONTROL PROGRESS?**
- 3. IS THERE ANY RELATION BETWEEN THE IDEA OF PROGRESS AND THE IDEA THAT HISTORY HAS A GOAL? ANSWER BY USING THE HEGEL VS. ROUSSEAU DEBATE.**

progress is the path from the imperfect to the perfect



with progress, if we know what we gain, we ignore what we lose





Tools for conviviality, Ivan Illich, 1973

"When a tool-based activity exceeds a threshold defined by the ad hoc scale, it first turns against its end, then threatens to destroy the entire social body".
"Reaching a certain threshold, the tool, from servant, becomes despot."

"I call a convivial society a society where the modern tool is at the service of the person integrated into the community, and not at the service of a body of specialists. Convivial is the society where man controls the tool".



Ivan Illich (1926–2002) identified what he termed the phenomenon of *counterproductivity*: that is, the pursuit of a technical process to the point where it undermines its original goals. Mobility is a perfect example of what Ivan Illich called threshold effects: when overreaching a certain threshold of complexity, technic becomes counterproductive and.

Our tools become too complex, and fail to serve their original purpose. Instead of being means to help human achievement, they become an end and human become means. Instead of freeing ourselves, our tools are enslaving us, -says Illich.

HOW NOT TO BECOME THE SLAVES OF OUR TOOLS?

SINCERITY

1 etymology, definition, synonyms, antonyms.



2

KANT AND BENJAMIN CONSTANT ABOUT LYING

Let's imagine the following situation :

"One of our friends is wanted by a murderer and that we take him in to keep him safe. We meet this murderer who asks us if our friend is in the house. Silence would be interpreted as a yes, so we must answer. What to do?"

Kant's short article *"On a Supposed Right to Lie from Altruistic Motives"* (1798) was published in response to Benjamin Constant's criticism of his rigor ban of lying.

Both Constant's essay, in which he had claimed a "Right to Truth", and Kant's response has been subject of debate and controversy in philosophical literature about lying and Kantian ethics.



TO BE CONTINUED

