



# **LA PHILOSOPHIE POUR LES ENFANTS**

Réunion d'Experts  
26-27 mars 1998

# **PHILOSOPHY FOR CHILDREN**

Meeting of Experts  
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Division de la Philosophie et de l'Ethique  
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<sup>1</sup> Il s’agit d’un compte rendu écrit par le regretté professeur Ronald Reed, participant à la réunion des experts. Il a été publié dans la revue *Thinking*, Volume 14, Number 1, peu avant le décès de son auteur. Nous le reproduisons ici avec l’aimable autorisation du Professeur Lipman, éditeur de cette revue.

**I**

**LA PHILOSOPHIE POUR LES  
ENFANTS**

## I - Introduction

Au sein même de la communauté philosophique de par le monde, se développe, de nos jours, un courant très important en faveur de l'enseignement de la philosophie à des enfants. Ce courant ne vise pas seulement les enfants du niveau secondaire. Il considère aussi que l'enseignement de la philosophie doit être étendu au cours primaire et même jusque dans les jardins d'enfants. Etant donné que les problèmes pris en charge par la philosophie sont ceux qui concernent les aspects fondamentaux de l'existence humaine, il est possible et même nécessaire de présenter les éléments philosophiques dans un langage simple et compréhensible aux jeunes gens de niveaux primaire et secondaire. Pour se convaincre de cette importance nouvelle de la philosophie pour les enfants, il suffit de penser au succès phénoménal du *Monde de Sophie*<sup>2</sup>.

Au-delà de toute participation d'ordre médiatique à une nouvelle vogue, l'intérêt de la philosophie pour les enfants rentre dans les préoccupations fondamentales de l'UNESCO. En vue de la promotion d'une Culture de la Paix, de la lutte contre la violence, d'une éducation visant l'éradication de la pauvreté et le développement durable, le fait que les enfants acquièrent très jeunes l'esprit critique, l'autonomie à la réflexion et le jugement par eux-mêmes, les assure contre la manipulation de tous ordres et les prépare à prendre en main leur propre destin. Ce sont les enfants qui sont les plus exposés aux médias, à la publicité. C'est parmi eux que se recrute un très grand nombre de gens de guerre dont on se sert surtout comme de la chair à canon. Ils constituent de nos jours la plus grande partie des victimes de l'esclavage moderne. Ils fournissent dans plusieurs régions du globe une main d'oeuvre très bon marché et font l'objet de pratiques commerciales abominables et intolérables. Incontestablement, l'enfant d'aujourd'hui est l'adulte de demain. C'est donc à juste titre qu'il faut dire avec Matthew Lipman que l'impact de la philosophie " sur les enfants pourrait ne pas être immédiatement apprécié. Mais l'impact sur les adultes de demain pourrait être tellement considérable qu'il nous amènerait à nous étonner d'avoir refusé la philosophie aux enfants jusqu'à ce jour. ”<sup>3</sup>.

C'est donc pour étudier la manière dont l'UNESCO pourrait aider à promouvoir le développement de la philosophie pour les enfants et pour voir

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<sup>2</sup> Gaarder J., *Le monde de Sophie: Roman sur l'histoire de la philosophie*, traduit du norvégien par Hélène Hervieu et Martine Laffon, Editions du Seuil, Paris, 1995.

<sup>3</sup> *La recherche philosophique, Guide d'accompagnement de La Découverte de Harry* (Seconde édition, IAPC, 1984) traduit par Marie-Marthe Ménard6Markiza, 1982, révisé par Jean Laberge, 1991, CIRADE, Université du Québec à Montréal.

la façon dont l'expérience acquise dans les différents pays pourrait être échangée en vue d'élaborer un programme commun qu'est mis en oeuvre le projet de philosophie pour les enfants de l'UNESCO. Une réunion d'experts a été organisée en mars 1998 au siège de l'UNESCO à Paris. Venus de 14 pays, 18 spécialistes de la question ont présenté diverses contributions et expériences. La réunion a mis au jour deux modèles d'enseignement de la philosophie aux jeunes gens. L'un des modèles est développé par Matthew Lipman, des Etats-Unis. Ce modèle qui présente la philosophie essentiellement comme une série d'exercices sur des problèmes à résoudre, est adopté *mutatis mutandis* dans de nombreux autres pays tels que l'Argentine, l'Autriche et la Chine. L'autre modèle est celui de l'enseignement traditionnel de la philosophie en Europe. Il rappelle l'enseignement de la philosophie au niveau universitaire.

Quel que soit le modèle adopté, il apparaît essentiellement que l'enseignement de la philosophie ne doit plus être restreint à l'Université. La Division de la Philosophie et de l'Ethique s'engage à poursuivre avec plus de vigueur ce projet pour le prochain biennium, avec pour mission de contribuer à promouvoir un programme d'enseignement de la philosophie pour les enfants pouvant recevoir le respect et l'adhésion de la communauté philosophique du monde, toutes tendances confondues.

Avant de finir permettez-moi de rendre un hommage particulier au regretté professeur Ronald Reed qui enseignait la philosophie et l'éducation à Texas Wesleyan University (E.U) et qui est décédé brusquement l'été dernier. Son action a été largement consacrée à la Philosophie pour les enfants. Ses remarques pendant notre réunion d'experts ont été parmi les plus remarquables. Il a d'ailleurs écrit sur cette réunion un compte rendu que nous souhaiterions reproduire en sa mémoire dans le présent rapport.

Yersu Kim  
Directeur  
Division de la Philosophie et de l'Ethique

## **II - Les objectifs**

L'objectif des participants à la présente réunion consiste essentiellement à exposer simplement les résultats de l'action entreprise dans le cadre de la philosophie pour les enfants. En fait, deux modes d'objectifs sont à distinguer : les attentes des participants aux colloques, les raisons de la rencontre, leurs attentes de la part de l'UNESCO, d'une part, et les objectifs de la philosophie pour les enfants, d'autre part.

### **1 - Les attentes des participants aux colloques, les raisons de la rencontre**

Les raisons de la rencontre et les attentes des participants peuvent être assimilées de manière plus ou moins précise aux recommandations et propositions formulées par les participants. Toutefois, des participants ont essayé de répondre à la question suivante : pourquoi une philosophie pour les enfants ? Sans faire de cette interrogation une problématisation de la question du fondement de la philosophie pour les enfants, la nécessité de la question se précise avec l'intervention de M. Droit. Le fait que les participants soient réunis pour parler de la philosophie pour les enfants apparaît comme un fait important en lui-même (M. Droit). Car il n'y a pas longtemps, l'idée que la philosophie s'adresse à tous n'était pas commune. Dès lors, pourquoi maintenant pouvons-nous nous poser la question de la philosophie pour les enfants ? Que s'est-il passé dans la représentation que nous avons des enfants ? L'idée selon laquelle la philosophie suppose une certaine maturité étant devenue elle-même caduque, notre conception de l'usage de la liberté par les enfants est devenue différente. Cela s'intègre à un plan de pensée qui remonte à Kant et à une représentation de *la philosophie comme activité et non comme savoir* (M. Droit, Mme Havas).

Si ces interrogations formulées semblent supposer que l'idée de la philosophie pour les enfants est désormais admise par les professionnels de la philosophie et qu'il ne reste plus qu'à expliquer le phénomène, il est intéressant de montrer que dans les faits, de nombreux professionnels de la philosophie restent réticents à l'idée d'une philosophie pour les enfants (M. Lecerf).

Ce qui semble unanime cependant, c'est le fait que les participants à ces journées ont tous un intérêt pour la philosophie pour les enfants. Ils voudraient se servir de ce forum pour faire des mises au point, partager leurs expériences, exposer leurs difficultés, leurs espoirs, créer un réseau de collaboration pour l'avenir et éventuellement bénéficier de l'aval de l'UNESCO pour la poursuite de leur entreprise. Il est attendu de la part de ceux qui sont les plus avancés dans leurs démarches, de présenter aux autres

les points où ils en sont (M. Margolis), cet enseignement devant porter sur les méthodes tout en laissant les contenus ouverts (M. Palsson).

Cette volonté de faire la philosophie ne devra souffrir d'aucun compromis dans l'orientation intellectuelle des données. Rien ne devra dans la réalisation de ce projet conduire à douter de sa nature exclusivement philosophique (M. Evans). Il ne s'agit donc pas de faire de la philosophie au rabais. De ce point de vue, les objectifs de l'enseignement de la philosophie pour les enfants sont et demeurent les mêmes que ceux de l'enseignement de la philosophie.

## **2 - Les objectifs de la philosophie pour les enfants**

Il s'agira donc de favoriser chez l'enfant : l'acquisition du “ savoir-être (les valeurs de la société) ”, du “ savoir-faire (la technique) ” et du “ savoir (la science) ” ” (M. Kouvouama) ; “ l'émancipation contre l'oppression et la servitude ” (M. Lecerf) ; “ l'apprentissage de la participation à une communauté et à la délibération avec ses pairs ” (Mme Camhy) ; “ l'apprentissage de la remise en question de l'autorité elle-même et pas seulement de l'habitude à l'autorité ” (M. Péju) ; le développement de la capacité à apprendre à s'informer et à réfléchir par lui-même ; la créativité et l'intérêt pour les préoccupations profondes de la vie (M. Cam). Le point de vue de M. Philip Cam se précise davantage dans le texte de son intervention introductrice intitulée “ The Aim of Teaching Philosophy to Children ” :

“I will assume that when we talk about engaging in philosophy with children we have a broadly Socratic view of the undertaking in mind. This means, in brief, that children will be exploring problems, issues and ideas that touch upon deeper human concerns; that the exploration will largely assume the form of a dialogue between the participants; that these encounters will be ones through which children are brought to a better understanding for each other, and come to examine their own convictions, as well as learning to follow an argument where it leads.”

Plusieurs interventions ont mis l'accent sur le lien entre philosophie et démocratie (M. Droit, M. Schreier, Mme Camhy). L'éducation à la démocratie doit intégrer la philosophie (Mme Cornu). Pour Mme Camhy la discussion philosophique développe l'ouverture d'esprit. Son point de vue est présenté de la façon suivante :

“In the case of intercultural exchange, philosophical discussion helps to develop attitudes of openness to unfamiliar ways and ideas, respect for conflicting points of view, ability to view conflict and opposition as a means to acquire new perceptions and to deepen understanding through self-correcting thinking. [...] Children and adults who engage in this kind of philosophical dialogue create an atmosphere in which fear, blame and judgemental attitudes give way to mutual trust and confidence”



### III - Les Méthodes de la philosophie pour les enfants

L'une des idées importantes, c'est la conception de la philosophie elle-même comme méthode d'éducation. Il nous est impossible de séparer la philosophie de la pédagogie (M. Evans). La philosophie est un instrument de l'éducation (M. Schreier). Dans l'éducation confucianiste traditionnelle, la philosophie fait partie de la base de l'éducation des enfants (M. Kim). Tel n'est pas le cas dans toutes les sociétés. Dans certaines sociétés, il n'y a pas de tradition philosophique (M. Deng). Mais quelle que soit la culture, il est possible de développer chez l'enfant "la pensée critique" (M. Kouvouama), l'autocritique (M. Péju), la pensée par soi-même (Mme Havas, Mme Camhy, M. Péju). Si la philosophie pour les enfants ne doit pas être une philosophie au rabais, alors elle doit pouvoir se faire suivant la tradition philosophique en s'appuyant sur des grands textes reconnus par la tradition (M. Evans). Toutefois le recours aux auteurs ne doit pas être une exigence fondamentale (Mme Havas). Car la philosophie doit être conçue comme intéressant chaque personne et tout le monde (Mme Havas) : la philosophie doit s'intéresser aux problèmes de l'homme et non aux problèmes de la philosophie (M. Schreier). Elle doit pouvoir utiliser le dialogue ou le développer, s'insérer dans l'enseignement de la langue et de la littérature (M. Cam), se nourrir de l'expérience des enfants eux-mêmes (Mme Sharp). L'utilisation de la littérature pour les enfants (M. Cam), des contes, sketches, théâtres, chants et folklore en langues maternelles (M. Kouvouama), permettent l'enracinement de l'enseignement philosophique dans l'univers culturel de l'enfant et favorisent sa réceptivité (M. Kouvouama). L'encouragement des enfants à écrire dans leur langue maternelle, à parler par écrit de leur identité (Mme Camhy), à travailler en mathématique de manière philosophique (Mme Cornu), à conduire tout en les nommant des activités philosophiques telles que mesurer, calculer, démontrer (Mme Cornu), développe la conscience philosophique chez l'enfant. Une association entre personnes âgées et enfants pour discuter ensemble peut aussi contribuer d'une manière importante à l'épanouissement de leur regard philosophique. Mme Camhy caractérise le mode de déroulement d'une séance de philosophie pour enfant de la façon suivante :

"It is subtle interplay between concrete themes or subjects on the one hand, abstract philosophical questions and notions on the other hand. This interplay makes the course of a discussion unpredictable and every discussion about the same subject or story different from the forgoing ones".

La relation entre élève et enseignant prend une nouvelle importance dans le cadre de la philosophie pour les enfants. Pour conduire cette pratique, l'enseignant de la philosophie doit pouvoir servir de guide et pas seulement d'autorité à l'enfant. Il doit pouvoir suivre avec l'enfant une procédure d'investigation philosophique qui permette à ce dernier d'avoir une attitude de raisonnement et de réflexion vis-à-vis du monde. Il doit pouvoir lui permettre de réagir et de s'épanouir en tant que personne humaine et lui

assurer une libération sur le plan humain. M. Cam insiste sur le rôle de l'enseignant de la façon suivante :

“I will assume that that the teacher acts as a philosophical guide rather than an authority on the subjects under discussion. The teacher's job is to introduce children to the procedures of philosophical inquiry, to help them to inquire effectively, to reason and conceive well, and to work together as a community. Among other things, this means that the teacher should be encouraging children to develop a reflective and questioning attitude towards their world. It is simply inconsistent with this for the teacher to attempt to instill moral or other doctrines”.

Il est cependant important d'avoir à l'esprit que l'activité philosophique à l'adresse des enfants suppose une pédagogie de la responsabilité et doit mettre l'accent sur la responsabilité des adultes selon Mme Cornu.

#### **IV – Les Problèmes liés à la philosophie pour les enfants**

A partir des interventions de divers participants, il apparaît que les problèmes de la philosophie pour les enfants peuvent être d'ordre terminologique ou définitionnel, pédagogique ou communicationnel, culturel ou politique.

##### **1 - Problèmes d'ordre terminologique ou définitionnel**

Le premier problème concerne la désignation même de la philosophie pour les enfants (M. Droit, M. Péju, M. Reed). S'agit-il de “philosophie pour enfants”, “philosophie avec les enfants” (M. Péju), ou de “philosophie adressée aux enfants” ? Deux des propositions qui ont été faites en vue de remédier à ce problème de formulation ont retenu l'attention de l'assistance : “activités philosophiques pour les enfants et la jeunesse”, “la philosophie et les enfants”. La prise en compte de nombreuses considérations a conduit les participants à garder le nom de départ.

Le deuxième problème concerne la définition de l'enfance (M. Péju). De quels enfants s'agit-il ? (Mme Cornu) Il est difficile de savoir quel moment correspond à l'enfance (Mme Havas). Certains pays comme la France et les pays d'Afrique francophone ont une longue tradition de philosophie pour les adolescents (M. Lecerf, Mme Cornu, M. Péju, M. Kouvouama). Le recours à la définition de l'enfance selon l'UNICEF peut être utile (M. Kouvouama). Mais les recommandations permettent de voir qu'il s'agit de tous les enfants en âge d'éducation primaire et secondaire.

L'autre problème qui semble surgir en termes de définition concerne la philosophie elle-même. Le terme de philosophie recouvre des sens différents

(Mme Havas). Quelle est la matière de la philosophie ? Quel est le contenu du programme de la philosophie pour les enfants ? (M. Evans) Nous ne pouvons pas nous entendre sur le contenu (M. Palsson). Mais une synthèse des objectifs énoncés permet de fixer au moins les idées recouvertes par le terme de philosophie dans le cadre de ces journées de la Division de la philosophie et de l’Ethique sur la Philosophie pour les enfants.

## **2 - Problèmes d’ordre pédagogique**

Ils portent sur deux points : la *formation des formateurs* et la relation entre l’enseignement de la philosophie pour les enfants et le système de l’enseignement en général.

- Comment insérer la philosophie pour les enfants dans les dispositions de l’enseignement ? (M. Lecerf) Il y a des problèmes théoriques et pratiques liés à l’enseignement de la philosophie pour les enfants. (M. Lecerf)

- Comment former les enseignants pour que leur parole aide à la formation philosophique de l’enfant sans déformer ses vues des problèmes ? (M. Péju) Comment les former à conduire l’enseignement de la philosophie sans la restreindre à une forme particulière de philosophie (logique, philosophie morale, etc.) ? (Mme Havas) Faudra-t-il accorder une priorité à la philosophie des valeurs ou élargir l’enseignement de la philosophie pour les enfants à toutes les disciplines de la philosophie ? (M. Evans)

## **3 - Problèmes d’ordre culturel ou politique**

Il y a une relation entre la dimension pédagogique des problèmes et leur dimension culturelle ou politique. Une interrogation de M. Sasseville résume bien cette relation : les buts de l’enseignement de la philosophie pour les enfants peuvent-ils être les mêmes dans tous les pays ? (M. Sasseville). N’y a-t-il pas des problèmes liés à la différence des cultures ? (M. Lee, M. Margoli, M. Sasseville). N’y a-t-il pas des pays pour lesquels l’enseignement de la philosophie, mais surtout de la philosophie pour les enfants, ne constitue pas une priorité ? Il est important de prendre en compte le contexte des modèles qu’on adopte (M. Kim). Il faut une adaptation culturelle particulière à chaque modèle. Que peut-on ou doit-on faire lorsque l’adaptation à une culture est un échec ? Est-il possible de coordonner les actions par rapport aux divers gouvernements en ayant une plate-forme à propos de l’enseignement de la philosophie pour les enfants ?

## **V - Les témoignages, les exemples et les échanges d’expériences**

La pratique de la philosophie pour les enfants a reçu de nombreux témoignages. Il convient d'en indiquer rapidement quelques aspects.

L'expérience de Mme Camhy par exemple remonte à l'année 1984. Depuis lors, elle et ses collègues ont mis au point des méthodes de pratiques de la philosophie pour les enfants. Ils ont même utilisé dans leur approche des méthodes quantitatives. Certains des projets qu'ils ont conduits, se situent dans le cadre des projets européens *Socrates Comenius Action 1*, ou Action 3.1. Ils collaborent aussi avec le Ministère Fédéral de l'Éducation et des Affaires culturelles de l'Autriche ou avec la Commission autrichienne de l'UNESCO. Ils sont en relation avec des institutions scolaires au Portugal, en Espagne, en Irlande. La façon dont ils pratiquent la philosophie avec les enfants consiste par exemple : à développer chez eux le sens de la similitude et de la différence, à entreprendre avec eux la représentation du village, de la ville, de la démocratie, à leur faire prendre conscience du rôle des mathématiques dans la vie de tous les jours, à stimuler la curiosité des enfants par rapport à des questions telles que : 'qu'est-ce qu'un nombre ?' 'qu'est-ce qu'un chiffre ?', à expliquer par exemple le concept de réalité, à mettre au point pour les enfants des gens du voyage un livre dans leur langue maternelle qui est une langue non écrite, à développer une grammaire introduisant les enfants à leur propre culture, à revaloriser les langues. Avec le financement du Ministère fédéral autrichien des Sciences et de la Recherche, le Centre de Mme Camhy a mis au point une stratégie contre le racisme et la xénophobie. Il a développé une instruction fondée sur le dialogue et l'argumentation, qui conduit l'enfant à corriger progressivement ses vues dans le sens de la tolérance de l'autre.

Une autre pratique exposée par un participant a été initiée par une institution à Edimburgh en 1986. Elle consiste à raconter une histoire à des élèves et à leur faire prendre conscience progressivement à travers leurs propres commentaires du fait que le concept de bonheur peut s'appliquer aux fleurs. Les enfants arrivent à se représenter à partir de cette méthode la nature et les limites de la sensibilité florale.

M. Péju, professeur dans un lycée international comprenant 36 nationalités, a montré la faisabilité de la philosophie pour les enfants tout en insistant sur le fait que l'habitude et la pratique viennent à bout des résistances et du scepticisme des débuts.

L'intervention de Mme Arbones dans le cadre des témoignages a permis de se rendre compte que dans certaines régions du monde, la mention explicite du terme de philosophie pour désigner une discipline d'enseignement constitue par elle-même un défi important qui nécessite du courage et un sens de l'entreprise.

L'expérience de M. Margolis se situe dans le cadre du Centre Russe de la Philosophie pour les Enfants qui est affilié à l'Institut Psychologique de l'Académie Russe de l'Éducation. Bien que récente, l'expérience de la philosophie pour les enfants connaît une rapide expansion. Depuis 1990, une centaine d'écoles élémentaires et secondaires avec environ 4000 élèves s'occupe de la Philosophie pour les enfants. Quatre centres régionaux de formation d'enseignants ont été mis en place dans ce cadre. Les ouvrages édités par *IAPC* aux États-Unis ont été traduits, modifiés et publiés en Russie. Les leçons de philosophie permettent aux enfants, entre autres choses, de passer de la description des problèmes et des activités de tous les jours à la formation de concepts philosophiques.

Mme Sharp et M. Lipman ont apporté leur contribution au chapitre des témoignages en présentant des exemples qui montrent comment les enfants saisissent les opportunités qui leur sont données pour faire de la philosophie. Ils ont présenté comment les enfants peuvent tenir des conférences sur des sujets philosophiques et arriver à développer une approche allant dans le sens de la protection de l'environnement par exemple. Dans ces conférences, on peut saisir les expériences philosophiques des enfants, les dimensions philosophiques, spéculatives et imaginatives de la philosophie pour les enfants faite par les enfants eux-mêmes. Mme Sharp et M. Lipman en arrivent à la conclusion que leurs expériences mettent en relief les capacités des enfants en matière de philosophie. Elles permettent aux enfants de saisir le sens de la justice par exemple et de développer leur engagement en faveur de l'éthique de l'environnement.

## **VI - Les propositions et les recommandations**

### **1 - Les propositions**

Ces journées ont permis de noter certaines propositions. Les participants souhaiteraient avoir l'appui des gouvernements pour la philosophie pour les enfants, pour la formation des enseignants (M. Cam). Certains participants voudraient que la philosophie puisse être intégrée dans toutes les autres matières (maths, langues, etc.). Ils souhaiteraient avoir des réseaux entre pays en vue de favoriser la philosophie pour enfants et de partager les expériences. Ils aimeraient : faire bénéficier de ces expériences des enfants et enseignants jusque dans les régions du monde les plus reculées ou d'accès difficile ; encourager les jumelages entre établissements ; axer ces jumelages sur le modèle école de ville – école de campagne par exemple (M. Kouvouama). Il serait important de proposer différents modèles pour l'enseignement de la philosophie pour les enfants (M. Kim), de saisir la complémentarité qu'il peut y avoir entre les différents modèles : modèle

confucianiste, modèle des écoles catholiques, modèle islamique, modèle Lipman (M. Kim), d'encourager l'utilisation des langues maternelles.

A ces propositions on peut en ajouter d'autres. Il s'agit par exemple de l'organisation de forums internationaux de la philosophie pour les enfants, la mondialisation de l'information sur les mouvements de la communauté philosophique au moyen de l'internet (M. Lee), l'inclusion du thème de la philosophie pour les enfants dans les chaires UNESCO (M. Vermeren, M. Droit), et l'association des réseaux "philosophie et démocratie dans le monde" aux activités de la philosophie pour les enfants à l'avenir (M. Droit). L'une des intentions exprimées des participants est de bénéficier de l'aval de l'UNESCO pour la mise en route et la promotion de la philosophie pour les enfants dans les Etats. Une partie de certaines de ces propositions a été adoptée sous le nom de recommandation. La forme définitive de ces recommandations se présente dans la section suivante.

## **2 - Les recommandations**

A l'issue des travaux, les participants ont adopté les recommandations suivantes :

*Nous reconnaissons et attestons l'importance de la philosophie pour la démocratie.*

*La manière dont la philosophie devrait être intégrée dans l'enseignement dépend des différentes cultures, des différents systèmes éducatifs et des choix pédagogiques personnels.*

*Nous recommandons :*

*1) de rechercher et rassembler l'information sur les groupes et projets d'initiation des enfants à des activités philosophiques existant dans différents pays ;*

*2) de rassembler ces éléments afin de les faire connaître et de favoriser l'analyse philosophique et pédagogique de ces expériences ;*

*3) de développer des activités philosophiques avec les enfants dès l'école primaire et de solliciter des colloques permettant des confrontations d'expériences et une réflexion philosophique à leur propos ;*

*4) d'encourager la présence, le développement et l'extension de la philosophie dans les programmes de l'enseignement secondaire ;*

*5) de promouvoir la formation philosophique des enseignants des écoles primaires et secondaires.*

## **VII – Conclusion**

Le projet de la Philosophie pour les Enfants est à la fois trop important et trop récent pour qu'une seule réunion d'experts permette d'en présenter les traits principaux et toutes les articulations pertinentes.

Il est donc important d'attirer l'attention sur les points et les exigences de ce projet en vue de sa meilleure conduite par la suite. A vrai dire les différences méthodologiques et pédagogiques qui ont apparus lors de cette réunion ne constituent pas une question primordiale. La principale question est celle de l'extension de la philosophie à tous les niveaux scolaires et l'institutionnalisation ou la reconnaissance de la philosophie comme discipline scolaire au même titre que les autres. C'est à ce niveau que le rôle de l'UNESCO peut se situer.

Cette rencontre a donné lieu à une expérience interculturelle digne d'être signalée. Par exemple, se situant dans un sillage ouvert par le regretté R. Reed<sup>4</sup>, il convient de noter qu'au moins 12 groupes linguistiques des cinq continents sont représentés. Le français et surtout l'anglais ont été les langues utilisées avec une traduction assurée par le service d'interprétation de l'UNESCO. Diverses tendances et orientations philosophiques ont été aussi représentées : positivisme, pragmatisme et philosophie dite continentale, mais aussi les formes philosophiques représentatives de l'Afrique et de l'Asie.

Force est de noter cependant que par rapport à la question de " Philosophie pour les Enfants " elle-même, trois tendances sont à signaler. La plus importante était représentée par environ 10 philosophes qui, selon Reed, avaient une longue relation de travail avec l'*Institute for the Advancement of Philosophy for Children IAPC* et de l'*International Council for Philosophical Inquiry with Children ICPIC*. Pour ce groupe, la philosophie pour les enfants peut s'adresser aux enfants de 4 à 11 ans. La deuxième tendance se situe dans la tradition de l'enseignement philosophique dans le secondaire et ne considère pas comme acquise la question de l'extension de l'enseignement de la philosophie à des enfants plus jeunes. La troisième tendance est, d'après Reed, celle qui reconnaît que la philosophie doit s'enseigner aux enfants très jeunes mais qui considère que les méthodes de *IAPC* sont inadéquates.

La philosophie pour les enfants vise, comme il a été indiqué, à ne plus restreindre l'enseignement de la philosophie à une certaine catégorie d'enfants mais à l'étendre à un plus grand ensemble d'enfants. Il faut signaler sans doute qu'une telle tâche pose des problèmes qui devront être examinés avec plus d'attention. Signalons pour le moment que le fait que les questions philosophiques ne sont pas seulement des questions d'adultes est central à la philosophie. Dans son *Introduction à la Philosophie*, Karl Jaspers met en évidence qu'une très importante partie des questions des enfants sont des

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<sup>4</sup> "Philosophy and Children" in *Thinking, the Journal of Philosophy for Children*, Volume 14, Number 1, pp. 38-45.

questions philosophiques. Dans un tel contexte comment pourrait-on expliquer que traditionnellement les enfants soient mis hors du champ philosophique ?

En fait, la question de la Philosophie pour les Enfants n'est pas aussi récente qu'elle apparaît. Il y a eu dans l'histoire de la philosophie occidentale des prises de position par rapport à la relation des enfants à la philosophie. Platon et Descartes, par exemple ont abordé la question. *L'Emile* de Rousseau est après tout *un sujet* philosophique. A quelques rares exceptions près, une certaine rupture était observée entre l'adolescent et l'enfant lorsqu'ils sont envisagés comme sujets auxquels la philosophie s'adresse. Ce qui est nouveau, c'est d'une part l'enthousiasme qui caractérise la volonté de ne plus établir une rupture, ni entre l'enfant et l'adolescent, ni entre l'enfant et l'adulte du moment qu'il est question de l'enseignement de la philosophie. Dans tous les cas, ce n'est plus une question par rapport à laquelle l'enseignant de la philosophie peut rester totalement indifférent. Désormais l'enfant ne sera plus un simple sujet dont on traite en philosophie. Il sera pour un certain nombre de philosophes tout au moins un sujet auquel la philosophie s'adresse.

## **II**

# **PHILOSOPHY FOR CHILDREN**

## I – Introduction

A powerful trend towards teaching philosophy to children is currently developing within the world philosophical community. It is aimed not only at secondary-school children; it is felt that it should extend also to primary education and even to play school. Since the problems with which philosophy are concerned relate to the fundamental elements of human existence, it is possible and even necessary to present the rudiments of philosophy in simple language comprehensible to primary- and secondary school pupils. The phenomenal success of *Sophie's World*<sup>5</sup> attests to this new importance attached to philosophy.

Over and above any media support for a new vogue, the importance of philosophy for children is one of UNESCO's fundamental concerns. In the context of promoting a culture of peace, non-violence and education designed to eradicate poverty and establish sustainable development, children are protected from all sorts of manipulation and are prepared to take their destiny into their own hands by their acquisition of a critical approach, independent habits of thought and the ability to judge for themselves at a very early age. It is children who are most exposed to the media and advertising. It is from their ranks that many combatants are enlisted and used as cannon fodder. It is they who nowadays constitute the bulk of victims of modern slavery. In most regions of the globe they provide labour for a pittance and are the objects of reprehensible and intolerable trade practices. It is incontestable that today's child is the adult of tomorrow. Therefore, one can only agree with Matthew Lipman that the impact of philosophy "on children may not be immediately appreciated, but the impact on the adults of tomorrow may be so considerable that we would be shocked to think that we had denied children philosophy for as long as we have".<sup>6</sup>

Hence, the purpose of the Philosophy for Children project is to discover ways in which UNESCO can help develop philosophy for children and to determine how the experience acquired in the various countries could be exchanged with a view to formulating a common programme. In March 1998, a meeting of experts was held at UNESCO Headquarters at which 18 specialists representing 14 countries presented a number of papers and compared their experiences. The meeting shed light on two models for teaching philosophy to young people. One of these, developed by Matthew Lipman of the United States, presents philosophy basically as a series of exercises on problems to be solved and has been adopted *mutatis mutandis* in many countries, including Argentina, Austria and China. The other, the

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<sup>5</sup> Gaarder J., *Sophie's World: A Novel about the History of Philosophy*, translated from the Norwegian by Paulette Moller, Phoenix House, London, 1995

<sup>6</sup> *Philosophical Research. A Reader's Guide to Harry's Discovery* (Second edition, IAPC, 1984).

European model, represents the traditional teaching of philosophy and is similar to philosophy as taught in universities.

Whichever model is adopted, the main thesis is that the teaching of philosophy is not a task for universities alone. The Division of Philosophy and Ethics has undertaken to pursue this project with renewed vigour during the forthcoming biennium, its mission being to help promote a philosophy education programme for children which can command the respect and support of all schools of thought within the international philosophical community.

In conclusion, I would like to pay special tribute to the late lamented Professor Ronald Reed, who taught philosophy and education at Texas Wesleyan University (USA) and who died suddenly last summer. Much of his work was devoted to philosophy for children and his remarks during our expert meeting were among the most memorable. He also wrote an account of this meeting, which, in his memory, we have included in this report.

Yersu Kim  
Director  
Division of Philosophy and Ethics

## **II – Aims**

The main aim of the participants in this meeting was to present in simple terms the results of work done in connection with philosophy for children. In fact, there were two types of objective: the participants' expectations of the symposia, the reasons for the meeting and their expectations of UNESCO on the one hand, and the aims of philosophy for children on the other.

### **1 - The participants' expectations of the symposia and the reasons for the meeting**

The reasons for the meeting and the participants' expectations coincided more or less with their recommendations and proposals. At any event, the participants attempted to answer the following question: what need is there for philosophy for children? Without turning this question into a general debate on the reasons for philosophy for children, the need for the question to be asked was made clear by Mr Droit's statement. The fact that the participants were meeting to discuss philosophy for children was important in itself (Mr Droit). Not so long ago, the idea of philosophy as a subject for everyone was by no means current. Why, then, were we now raising the issue of philosophy for children? How had our perception of children changed? Since the idea that philosophy called for a certain level of maturity was now obsolete, our perception of children's use of freedom had changed. This was part of a mindset that dated back to Kant and the perception of *philosophy as an activity rather than as learning* (Mr Droit and Ms Havas).

While these questions might suggest that the idea of philosophy for children was now accepted by philosophers, and that all that remained was to explain the phenomenon, it was interesting that in practice many philosophy professionals still had reservations about the idea of philosophy for children (Mr Lecerf).

What was unanimous, however, was the interest in philosophy for children displayed by the participants in the meeting, who wished to use the forum to fine-tune specific ideas, share their experiences, discuss their difficulties and hopes, create a co-operation network for the future and, if possible, secure UNESCO's backing for their undertaking. Those who had made most progress with their activities were expected to tell the others what level they had attained (Mr Margolis). That type of teaching must focus on methods while leaving the content open-ended (Mr Palsson).

In that determination to engage in philosophy, there must be no compromise over the intellectual quality of the material, nothing which could suggest that it was some subject other than philosophy which was being explored (Mr Evans). There should be no engaging in third-rate philosophy. Indeed, the aims of teaching philosophy to children were exactly the same as those of philosophy teaching proper.

## **2 – The aims of philosophy for children**

Hence, the aim was to encourage children to acquire “appropriate behaviour (the values of society)”, “know-how (technology)” and “knowledge (science)” (Mr Kouvouama); “emancipation from oppression and servitude” (Mr Lecerf), to learn “to be part of a community and engage in peer discussion” (Ms Camhy), to learn “to question authority itself and not only the habit of authority” (Mr Péju), and to develop “the capacity to acquire information and to think for themselves, creativity and interest in the deeper concerns of life” (Mr Cam). Mr Philip Cam’s view was expanded in his introductory paper entitled “The Aim of Teaching Philosophy to Children”:

“I will assume that when we talk about engaging in philosophy with children we have a broadly Socratic view of the undertaking in mind. This means, in brief, that children will be exploring problems, issues and the ideas that touch upon the deeper human concerns, that the exploration will largely assume the form of a dialogue between the participants, that these encounters will be ones through which children are brought to a better understanding of each other, and come to examine their own convictions, as well as learning to follow an argument where it leads.”

Several speakers underscored the link between philosophy and democracy (Mr Droit, Mr Schreier and Ms Camhy). Education for democracy must include philosophy (Ms Cornu), while, in Ms Camhy’s view, philosophical discussion developed an open mind. She presented her view in the following terms:

“In the case of intercultural exchange, philosophical discussion helps to develop attitudes of openness to unfamiliar ways and ideas, respect for conflicting points of view, ability to view conflict and opposition as a means to acquire new perceptions and to deepen understanding through self-correcting thinking . . . Children and adults who engage in this kind of philosophical dialogue create an atmosphere in which fear, blame and judgmental attitudes give way to mutual trust and confidence.”

## **III – Methods of philosophy for children**

One important idea was that philosophy itself could be seen as a method of education. Philosophy could not be divorced from teaching (Mr Evans); philosophy was an educational tool (Mr Schreier). In traditional Confucian education, philosophy formed part and parcel of a child’s education (Mr Kim), which was not the case in all societies, since some societies had no tradition of philosophy (Mr Deng). In any case, whatever the culture, it was always possible to develop in a child the habit of “critical thinking” (Mr Kouvouama), self-criticism (Mr Péju) and independent thought

(Ms Havas, Ms Camhy and Mr Péju). If philosophy for children was not to be third-rate philosophy, then it must follow the philosophical tradition that relied on the major texts acknowledged by philosophers (Mr Evans). However, recourse to writers must not be a basic requirement, for philosophy must be treated as being of interest to each individual and to people in general (Ms Havas); philosophy must concern itself with human problems, not with the problems of philosophy (Mr Schreier). It must use dialogue as well as develop it, be part and parcel of language and literature teaching (Mr Cam) and draw on children's own experience (Ms Sharp). The use of children's literature (Mr Cam), stories, sketches, plays, songs and folklore in the mother tongue (Mr Kouvouama) helped to make philosophical education an essential part of children's cultural universe and made them receptive. Encouraging children to write in their mother tongue, to express their identity in writing (Ms Camhy), to tackle mathematics from a philosophical angle (Ms Cornu) and to carry out philosophical activities such as measuring, reckoning and demonstrating while naming these (Ms Cornu) developed their philosophical awareness. Bringing elderly people and children together for discussion could help considerably in developing their philosophical outlook. Ms Camhy described in the following terms the way in which a philosophy session for children could be conducted:

“It is a subtle interplay between concrete themes or subjects on the one hand, abstract philosophical questions and notions on the other hand. This interplay makes the course of a discussion unpredictable and every discussion about the same subject or story different from the foregoing ones.”

The pupil/teacher relationship assumed added importance in the context of philosophy for children. In conducting a discussion, the philosophy teacher must be able to act as a guide to the child and not only as an authority. He or she must be able to take children through a procedure of philosophical inquiry that allowed them to develop a questioning and reflective attitude towards the world. He or she must allow them to react and develop as human beings and liberate them in human terms. Mr Cam emphasized the role of the teacher as follows:

“I will assume that the teacher acts as a philosophical guide rather than an authority on the subjects under discussion. The teacher's job is to introduce children to the procedures of philosophical inquiry, to help them to inquire effectively, to reason and conceive well, and to work together as a community. Among other things, this means that the teacher should be encouraging children to develop a reflective and questioning attitude towards their world. It is simply inconsistent with this for the teacher to attempt to instill moral or other doctrines.”

According to Ms Cornu, it was important, however, to remember that philosophical activity designed for children presupposed the teaching of responsibility and must place emphasis on adult responsibility.

## **IV - Problems associated with philosophy for children**

It emerged from the statements made by the various participants that the problems of philosophy for children could be connected with terminology and definitions, teaching and communication, culture and politics.

### **1 – Problems of terminology and definitions**

The first problem concerned the very designation of philosophy for children (Mr Droit, Mr Péju and Mr Reed). Was the idea one of “philosophy for children”, “philosophy with children” (Mr Péju) or “philosophy aimed at children”? The participants focused on two of the proposals put forward with a view to solving the problem: “philosophical activities for children and young people” and “philosophy and children”. A number of considerations had led them to retain the original form of words.

The second problem concerned the definition of the child (Mr Péju). Which children did it cover? (Ms Cornu). It was difficult to determine the exact period during which someone was a child (Ms Havas), but certain countries, such as France and the French-speaking African countries, had a long tradition of philosophy for adolescents (Mr Lecerf, Ms Cornu, Mr Péju and Mr Kouvouama) and UNICEF’s definition of the child could be useful (Mr Kouvouama). However, the recommendations showed that the term was intended to cover all children of primary- and secondary school age.

The other apparent problem of definition concerned philosophy itself. The term philosophy had different connotations (Ms Havas). What was the subject of philosophy? What was to be the content of a philosophy course for children? (Mr Evans). Although there was no agreement on content (Mr Palsson), a summary of the objectives could at least serve to establish the ideas covered by the term “philosophy” in the context of the meeting on Philosophy for Children organized by the Division of Philosophy and Ethics.

### **2 – Pedagogical problems**

Those problems focused on two points: the *training of trainers* and the links between teaching philosophy to children and the education system as a whole.

–How could philosophy be built into school curricula? (Mr Lecerf). There were theoretical and practical problems connected with philosophy education for children (Mr Lecerf).

–How should teachers be trained so that their words could provide children with philosophical training without distorting their own views of the

problems? (Mr Péju). How could they be trained to engage in the teaching of philosophy without restricting it to a particular form of philosophy (logic, moral philosophy, etc.)? (Ms Havas). Should priority be accorded to the philosophy of values or should philosophy education for children encompass all philosophical disciplines? (Mr Evans).

### **3 – Cultural or political problems**

There was a connection between the pedagogical dimension of the problems and their cultural or political dimension, a connection aptly epitomized by a question raised by Mr Sasseville: could the aims of teaching philosophy to children be the same in all countries? (Mr Sasseville). Were there not problems linked to cultural differences? (Mr Lee, Mr Margolis and Mr Sasseville). Were there not countries in which the teaching of philosophy – especially to children – was not a priority? It was important to consider the context of the models adopted (Mr Kim). Special cultural adaptation was required for each model. What could or should be done when adaptation to a particular culture was a failure? Could actions be co-ordinated for the various governments around a platform for philosophy education for children?

### **V – Personal experiences, examples and comparing of notes**

Philosophy for children as a practice was the subject of a number of accounts of personal experience, some aspects of which are briefly outlined below.

Ms Camhy's experience, for instance, dated back to 1984, since when she and her colleagues had fine-tuned methods for engaging in philosophy with children, even using quantitative methods in their approach. Some of the projects they had conducted formed part of the European projects *Socrates Comenius Action 1* and *Action 3.1*. They were also collaborating with the Austrian Federal Ministry of Education and Cultural Affairs and the Austrian Commission for UNESCO. They were in contact with schools in Portugal, Spain and Ireland. Ways in which they philosophized with children included inculcating in them a sense of similarity and difference; helping them to simulate village, town and democracy in order to demonstrate how mathematics played a part in everyday life; stimulating their curiosity about such questions as: "What is a number?" or "What is a figure?"; explaining, for instance, the concept of reality; preparing a book in their mother tongue – a non-written language - for children of travellers; producing a grammar textbook that introduced children to their own culture and promoted their languages. With financial backing from the Austrian Federal Ministry of Science and Research, Ms Camhy's centre had developed a strategy to combat racism and xenophobia and devised a teaching method based on

dialogue and argument, which led children gradually to change their outlook to one of tolerance for others.

Another practice explained by one participant had been initiated by a school in Edinburgh in 1986. It consisted of telling a story to pupils and making them gradually aware, through their own comments, that the concept of happiness could be applied to flowers. Using that method, the children were able to gain an idea of the natural world and the extent to which flowers were sentient beings.

Mr Péju, a teacher at an international high school with children of 36 different nationalities, demonstrated the feasibility of philosophy for children but stressed that the habit and practical use of it came only after initial resistance and scepticism.

Ms Arbones's personal experience had shown that, in some regions of the world, explicit mention of the term philosophy to designate a subject taught in school was in itself a significant challenge that called for courage and enterprise.

Mr Margolis's experience related to the Russian "Philosophy for Children" Centre, an affiliate of the Psychological Institute of the Russian Academy of Education. Recent as it was, the philosophy for children experiment had been rapidly gaining ground. Since 1990, some 100 elementary and secondary schools with approximately 4,000 pupils had been doing philosophy with children, and four regional teacher-training centres had been established. Texts produced by IAPC in the United States had been translated, modified and published in Russia, while philosophy lessons had enabled children, among other things, to shift from description of everyday problems and activities to philosophical concepts.

Ms Sharp and Mr Lipman contributed to the session on accounts of personal experiences with examples of how children had grasped the opportunities offered them to engage in philosophy. They explained how children could hold conferences on philosophical themes and succeed in developing an approach aimed at environmental protection, for example. It had been possible at those conferences to witness the children's philosophical experiments, and the philosophical, speculative and imaginative dimensions of philosophy for children engaged in by the children themselves. The conclusion reached by Ms Sharp and Mr Lipman was that their experiments brought out children's philosophical capabilities, enabling them to acquire a sense of justice, for instance, and to develop their commitment to environmental ethics.

## **VI – Proposals and recommendations**

## **1 – Proposals**

A number of proposals emerged from the meeting. The participants wished governments to support philosophy for children and teacher training (Mr Cam). Some participants would like to see philosophy incorporated into all other subjects (mathematics, languages, etc.). They would like to have networks between countries to promote philosophy for children and share experiences. They would like children and teachers, even in the world's remotest regions and those most difficult of access, to benefit from that experience; to encourage twinning of establishments; to centre twinning on the town-school/rural-school model, for instance (Mr Kouvouama). It was important to propose different models for philosophy education for children (Mr Kim), to take advantage of the potential complementarity of the different models: the Confucian model, the Catholic-school model, the Islamic model and the Lipman model (Mr Kim) and to encourage the use of the mother tongue.

There were further proposals which included the holding of international forums on philosophy for children, the globalization of information on the movements of the philosophical community through the Internet (Mr Lee), inclusion of philosophy for children among the UNESCO Chairs (Mr Vermeren and Mr Droit) and the linking of the “philosophy and democracy around the world” networks to the activities of philosophy for children in the future (Mr Droit). One of the objectives expressed by the participants was to secure UNESCO support for launching and promoting philosophy for children in the various States. Those proposals were partially adopted in the recommendations, which are presented below in their final form.

## **2 – Recommendations**

At the close of the discussion, the participants adopted the following recommendations:

*We recognize and assert the importance of philosophy for democracy.*

*The way in which philosophy should be incorporated into education depends on the various cultures, the various education systems and personal educational choices.*

*We recommend:*

*1)That information on groups and projects for introducing children to the philosophical activities existing in different countries be sought and collected;*

*2)That this information be assembled with a view to disseminating it and that philosophical and pedagogical analysis of such experiments be encouraged;*

*3)That philosophical activities be developed with children as early as primary school and that symposia be held for the purpose of comparing experience and engaging in philosophical reflection thereon;*

*4)That the presence, development and extension of philosophy be encouraged in secondary school curricula;*

*5)That philosophy training for primary- and secondary school teachers be promoted.*

## **VII – Conclusion**

The Philosophy for Children project was both too important and too recent for a single meeting of experts to be able to determine its main characteristics and all the pertinent interconnections.

It was therefore important to call attention to the points and requirements of the project so that it might then be conducted more successfully. Truth to tell, the methodological and pedagogical differences that emerged at the meeting were not of paramount importance. The main issue was that of extending philosophy to all educational levels and institutionalizing or recognizing philosophy as a school subject on an equal footing with the others. It was here that UNESCO had a role to play.

The meeting was a noteworthy intercultural experience. For instance, it should be noted that, following the trail blazed by the late R. Reed<sup>7</sup>, 12 linguistic groups from the five continents were represented. The languages used were French and especially English, with interpretation provided by UNESCO. Several philosophical tendencies and schools were also represented: positivism, pragmatism and the so-called continental philosophy, as well as philosophical forms representative of Africa and Asia.

It should be noted, however, that three major positions emerged in relation to the actual question of “Philosophy for Children”. The majority opinion was represented by some 10 philosophers who, according to Reed, had a long working relationship with the Institute for the Advancement of

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<sup>7</sup> “Philosophy and Children” in *Thinking, the Journal of Philosophy for Children*, Volume 14, No. 1, pp. 38-45.

Philosophy for Children (IAPC) and the International Council for Philosophical Inquiry with Children (ICPIC). That group took the view that philosophy for children could be targeted at those between the ages of four and eleven. The second position supported the tradition of philosophical education in secondary schools and did not consider the need to extend the teaching of philosophy to younger children to be a foregone conclusion. The third position, according to Reed, acknowledged that philosophy should be taught to very young children but that saw the IAPC methods as inappropriate.

The purpose of philosophy for children was, as already stated, to avoid restricting philosophy education to a certain category of children and to extend it to a broader range, a task that posed problems which required closer study. Suffice it to say that the fact that adults were not alone in asking philosophical questions was central to philosophy. In his *Introduction to Philosophy*, Karl Jaspers stressed that a great many children's questions were philosophical. That being so, what explanation could there be for the traditional exclusion of children from the field of philosophy?

Indeed, the question of Philosophy for Children was not as recent as it might appear. Strong views on the links between children and philosophy were to be found throughout the history of western philosophy. The question was broached by Plato and Descartes, to name but two, while Rousseau's *Emile* was, after all, a philosophical *subject*. With very few exceptions, a certain divergence was observed between adolescents and children when they were regarded as subjects to whom philosophy was addressed. What was new was the firm determination to desist from distinguishing between child and adolescent and between child and adult when it comes to the teaching of philosophy. In any case, it was no longer a question to which philosophy teachers could remain totally indifferent. Children were no longer a mere subject dealt with in philosophy; for many philosophers they would at least be subjects to whom philosophy had something to say.

# **III**

## **ANNEXES**

## Annexe I - Les participants<sup>8</sup>/Participants

### 1- Liste des participants/List of Participants

Mme **Gloria Arbones**, Directrice du/Director of *Centro de Investigaciones en Filosofía para Niños* (Argentine)

M. **Philip Cam**, Professeur/Professor, *University of New South Wales* (Australie)

Mme **Daniela G. Camhy**, Directrice du/ Director of *Austrian Center of Philosophy for Children ACPC* (Autriche)

Mme **Laurence Cornu**, Professeur de philosophie/ Professor of Philosophy, *Université de Poitiers* (France)

M. **Peng Deng**, Professeur associé d'Histoire/ Associate Professor of History, *High Point University* (Chine)

M. **David Evans**, Professeur de logique et métaphysique/ Professor of Logic and Metaphysics, *The Queen's University of Belfast* (Royaume-Uni)

Mme **Katalin G. Havas**, Professeur de philosophie/ Professor of Philosophy, *Institute of Philosophy of the Hungarian Academy of Sciences* (Hongrie)

M. **Abel Kouvouama**, Professeur de philosophie et anthropologie / Professor of Philosophy and Anthropology, *Université Marien Ngouabi de Brazzaville* (Congo)

M. **Eric Lecerf**, Directeur de/ Director of programme, *Collège International de Philosophie* (France)

M. **Cho-Shik Lee**, Président de la/ President of the *Korean Academy for Teaching Philosophy in Seoul KATPIS* (République de Corée)

M. **Matthew Lipman**, Président de/ President of the *Institute for the Advancement of Philosophy for Children IAPC* (USA)

M. **Arkady Margolis**, Recteur de/ rector of the *International College of Educational Psychology ICEP*, Directeur du/ Director of the *Russian Centre of Philosophy for Children*. (Russie)

M. **Hreinn Palsson**, Directeur/ Director, *Heimspeskiskolinn* : Centre islandais de philosophie pour les enfants (Islande)

M. **Pierre Péju**, Professeur de philosophie/ Professor of Philosophy, Lycée International de Grenoble (France)

M. **Michel Sasseville**, Président :President, *International Council for Philosophical Inquiry with Children ICPIC* (Canada)

M. **Helmut Schreier**, Professeur de Philosophie/ Professor of Philosophy, Président of/ President of *Gesellschaft für Didaktik des Sachunterrichts GDSU* (Allemagne)

Mme **Ann-Margareth Sharp**, Directrice associée du/ Associate Director of the *Institute for the Advancement of Philosophy for Children IAPC* (USA)

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<sup>8</sup> La rencontre a réuni 18 spécialistes de la philosophie pour les enfants venus de 14 pays et des membres du personnel de l'UNESCO.

M. **Ronald Reed**, alors Professeur de philosophie/ then Professor of Philosophy, *Texas Wesleyan University* (USA)

**2- Les participants membres de l'UNESCO/ Participants from UNESCO**

M. **Yersu Kim**, Directeur/ Director, Division de la philosophie et de l'éthique

Mme **Marie-Ange Théobald**, Division de la philosophie et de l'éthique, chargée du Projet “ Philosophie pour les enfants ”, organisatrice de la réunion

Mlle **Jeanette Blom**, Division de la philosophie et de l'éthique, assistante organisatrice de la réunion

M. **John Aglo**, Division de la philosophie et de l'éthique

M. **Patrice Vermeren**, Division de la philosophie et de l'éthique

Ms **Hillary Wiesner**, Division de la philosophie et de l'éthique

M. **Roger-Pol Droit**, Directeur du Programme *Philosophie et Démocratie dans le monde*

Mme **E. Khawajkie**, coordinatrice du Système des Ecoles associées,

M. **Alphonse Tay**, Secteur de l'Education

M. **Massimiliano Lattanzi**, Secteur de l'éducation

## **Annexe II - Les institutions, les réseaux, les matériels scolaires, et les publications et les autres activités et programmes impliqués**

### **1 - Les institutions et les réseaux**

De nombreuses institutions se mettent en place pour promouvoir et développer l'enseignement de la philosophie pour les enfants. Parmi elles nous pouvons citer :

International Council for Philosophical Inquiry with Children (ICPIC)  
Institute for the Advancement of Philosophy for Children (IAPC - Etats-Unis)

International Council for Elementary and Secondary School Philosophy  
Federation of Australasian Philosophy for Children Associations  
European Federation of Philosophical Inquiry with Children (SOPHIA)  
North American Association of Community of Inquiry (NAACI)  
Society for the Advancement of Philosophical Enquiry and Reflection in Education (SAPERRE)

Centre for Philosophical Inquiry in Glasgow

Conseil Interafricain de Philosophie (CIAP)

International Federation of Philosophical Societies (FISP)

Centro de Investigaciones en Filosofía para Niños (CIFIN - Argentine)

Austrian Center of Philosophy for Children (ACPC)

Heimspeskiskolinn Centre islandais de philosophie pour les enfants

Russian Centre of Philosophy for Children

### **2- Autres activités et programmes impliqués**

Les programmes de l'UNESCO qui sont directement concernés par la Philosophie pour les enfants soit par leur but, soit par les personnes auxquelles ils s'adressent : le programme de Philosophie et Démocratie dans le monde, celui des Chaires UNESCO de Philosophie et celui des Ecoles Associées de l'UNESCO.

Dans le cadre général de la Philosophie pour les Enfants, des programmes de haute qualité ont été édités ces dernières années et la plupart des participants ont eux-mêmes écrit et publié des nouvelles introduisant les enfants à la pensée philosophique et des manuels scolaires.

Il existe également des périodiques spécialisés dans la philosophie pour les enfants : *Thinking*, *Télémaque*, *European Children Think together* et *Aprender à pensar*.

## **Annex II – Institutions, Networks, learning Materials, Publications and other concerned Programs and Activities**

### **1 - Institutions and Networks**

A number of institutions promote and work to develop the teaching of philosophy for children. We list herewith some of these institutions:

International Council for Philosophical Inquiry with Children (ICPIC)  
Institute for the Advancement of Philosophy for Children (IAPC – USA)

International Council for Elementary and Secondary School Philosophy  
Federation of Australasian Philosophy for Children Associations  
European Federation of Philosophical Inquiry with Children (SOPHIA)  
North American Association of Community of Inquiry (NAACI)  
Society for the Advancement of Philosophical Enquiry and Reflection in Education (SAPERE)

Centre for Philosophical Inquiry in Glasgow

Conseil Inter africain de Philosophie (CIAP)

International Federation of Philosophical Societies (FISP)

Centro de Investigaciones en Filosofia para Niños (CIFIN - Argentine)

Austrian Center of Philosophy for Children (ACPC)

Heimspeskiskolinn Centre islandais de philosophie pour les enfants

Russian Centre of Philosophy for Children

### **2- Other Programs and Activities**

The UNESCO programs which have similar goals as the Philosophy for Children Project, or which target the same audience are the following: Philosophy and Democracy Program, UNESCO Chair for Philosophy, and the Associate Schools of UNESCO.

On the field of Philosophy for Children itself, many programs of high quality have been initiated in the recent years.

Many of the participants of the UNESCO Philosophy for Children Experts' Meeting have themselves written and published short stories and school manuals introducing philosophical thinking to children and are involved in several related activities.

There are specialized periodicals for philosophy for children, including : *Thinking*, *Télémaque*, *European Children Think together* et *Aprender à pensar*.

### **ANNEXE III :**

Article du regretté professeur Ron Reed sur la réunion des experts “Philosophy and Children : A Perspective on the UNESCO Meeting ” publié dans la revue *Thinking*, Volume 14, Number 1, peu avant le décès de son auteur, reproduit ici avec l’aimable autorisation du Pr. Lipman, éditeur de cette revue.

“Philosophy and Children: A Perspective on the UNESCO Meeting ” is an article written by the late Professor Ron Reed on our Experts Meeting on Philosophy for Children. It was published in the review *Thinking*, Volume 14, Number 1, shortly before the author passed away. It is reproduced here with the kind permission of Professor Lipman, editor of this review.

Le Professeur Ronald Reed était professeur de philosophie et d'éducation à Texas Wesleyan University (E.U). Il a consacré une bonne partie de sa vie intellectuelle à travailler pour le développement de la philosophie pour les enfants. Depuis 1979, il dirigeait *The Analytic Teaching Center* qui est le second plus ancien centre de Philosophie pour les Enfants dans le monde. Ancien Président de *l'International Council for Philosophical Inquiry with Children Philosophy*, Professeur Reed était l'auteur d'une dizaine de livres et de plus d'une centaine d'articles sur la Philosophie pour les Enfants.

Parmi ces ouvrages on peut citer :

*Talking with Children, Rebecca, Studies in Philosophy for Children*, (Volumes 1 et 2 (avec Ann Sharp) ;

*Children Philosophy and Democracy* (avec John Portelli )

*Intellectual Friendship and Moral Education: An introduction to Philosophy for Children* (avec Tony Johnson)

Le Professeur Ronald Reed a participé à la création de *Analytic Teaching: A Journal of Community of Inquiry*.

Ces nombreuses tâches qu'il conduisait avec beaucoup de détermination ont été interrompues par sa disparition brutale, l'été dernier. Nous souhaiterions par cette reproduction lui rendre un hommage mérité et montrer que cette action d'une très grande valeur, mérite d'être relayée et poursuivie.

Ce texte que nous publions fait ressortir l'esprit et l'atmosphère qui a présidé à la réunion d'experts organisée par la Division de la Philosophie de l'UNESCO.

Prof. Ronald Reed was Professor of Philosophy and Education at Texas Wesleyan University (USA). He has devoted an important part of his entire life to the work of promotion of Philosophy for Children. Since 1979, he has been directing *The Analytic Teaching Center* which is the second oldest Philosophy for Children Center in the world. He was also a former President of *International Council for Philosophical Inquiry with Children Philosophy* and the author of ten books and over a hundred articles on philosophy for children.

These books include :

*Talking with Children, Rebecca, Studies in Philosophy for Children*, (Volumes 1 et 2 (with Ann Sharp) ;

*Children Philosophy and Democracy* (with John Portelli )

*Intellectual Friendship and Moral Education :An introduction to Philosophy for Children* (with Tony Johnson)

In 1979, Late Professor Professor Ronald Reed was a founding editor of *Analytic Teaching : A Journal of Community of Inquiry*.

All these projects which Prof. Reed was working on with great determination, has been interrupted by his untimely death, last summer. In reproducing this article, we wish to honour him for his activities and his accomplishments. We hope that his invaluable projects will continue to be carried through.

His paper manifests the spirit and the atmosphere which prevailed during our Meeting of Experts on Philosophy for Children.

## **PHILOSOPHY AND CHILDREN: A PERSPECTIVE ON THE UNESCO MEETING**

**Ronald Reed**

Bebensee University Scholar  
Professor of Philosophy and Education  
Texas Wesleyan

### **Introduction**

On March 26 and 27, 1998, a group of philosophers and educators met at UNESCO headquarters in Paris (Appendix A). The purpose of the meeting was relatively open-ended, but the hope, expressed by Yersu Kim, Director of the Division of Philosophy and Ethics of UNESCO, was that the scholars gathered would make a series of recommendations to UNESCO about Philosophy for Children. The sessions themselves, which ran from 9:30 a.m. until 6:00 p.m. each day, covered topics including the aims of Philosophy for Children, the place of Philosophy for Children in educational programs, common elements in the variety of programs that deal with philosophy and children, Cupertino among countries, the relationship of philosophy to democracy, the educational impact of Philosophy for Children, and recommendations regarding improvement and development of Philosophy for Children. Each topic was introduced by an individual speaker by means of a prepared paper (Appendix B). The reading of the paper typically took ten minutes and the rest of the session was devoted to discussion. In addition, presentations were made by Roger-Pol Droit, Director of the UNESCO Philosophy and Democracy in the World Project and by Mrs. M. Khawajkie, director of the Associated Schools Project of the UN.

As with most gatherings of philosophers, especially with a group of philosophers who come from such diverse backgrounds, it took some time for positions and ideologies to sort themselves out. At the rectangular table, there were people who represented pragmatic, positivistic, and continental strands in philosophy. There were philosophers who were familiar with Asian, African and Western ways of dealing with philosophical, ethical and political issues. At least nine different native language groups were represented- most participants were fluent in English, many in French and superb translations were provided by UNESCO- and five continents had sent members to the conference. Perhaps, however, the most significant difference among scholars related to their understanding of what it means to do philosophy with children.

Given the differences in culture, language, and geography mentioned above, it is dangerous to attempt to categorize, but a natural sorting out did seem to take place. There was a group, comprised of approximately ten philosophers, who had longstanding ties to both the Institute For The

Advancement of Philosophy for Children (IAPC) and the International Council for Philosophical Inquiry with Children (ICPIC). Within this group were the director and associate director of IAPC (Matthew Lipman and Ann Margaret Sharp, respectively) and the current president of ICPIC, Michel Sasseville.

The second group, derived largely from the French contingent, but also consisting of Hungarian and British representatives, was made up of people who came from an ongoing (European) tradition that viewed philosophy as being part of a secondary school curriculum. While the IAPC-ICPIC group might be said to view the question of the possibility of doing philosophy with young children (ages 4 to 11, say) as a closed question, as one that had been answered affirmatively, the French group, in particular, viewed it as an open question.

Finally, there was a third group, a smaller group, which while it may have had connections with ICPIC, was hostile to IAPC materials and methodologies. Helmut Schreier, the German representative, took the question as to the ability of young children to do philosophy as closed (answered positively). In this regard, he was similar to the first group and dissimilar to the second, but, in addition, he thought that an IAPC way of doing philosophy with children was inappropriate in a German context.

As one might expect, the conversations were wide-ranging, intense and, on occasion, heated. Still there was a civility and a desire to cooperate that is not always characteristic of philosophers, whether in an international, national, regional, or university setting. Reasons for this might include the following:

- a tone established by the UNESCO representatives, most notably Mr. Kim, Mr. Droit, and Mrs. Khawajkie, which was elusive, but palpable. A concept such as good will might be hard to define, but it is sometimes readily apparent within experience. There was a spirit of good will in the room.
- a recognition that the event was, at once, historically important and a marvelous opportunity to do something of significance for children and for philosophy. Simply, an organization as important as the United Nations was taking seriously the idea of doing philosophy with children and was seeking advice from the people seated around the table as to how to do it best. Such a recognition encouraged cooperation.
- an immediate and growing awareness that the prepared papers were trustworthy in the sense that they mapped the terrain- that they touched on virtually all of the areas that the participants found important. The papers were meant to serve as guides to and through topics of significance, and,

for the most part, that is precisely what they did. In the next section of this paper, we will look at some of those topics.

### **Papers and Discussion**

It is neither necessary nor possible to attempt to capture the richness and complexity of the discussions held during the two day meeting in Paris: not necessary because the recommendations made at the end of the conference will reflect those conversations, and not possible because anything but a complete transcript, would deposit too much power in a single perspective i.e., the perspective of this writer. Thus, the attempt will be made to weave our way through some of the papers presented at the conference, allude to the occasional discussion, describe the decision-making process by means of which the two categories of recommendations were made, and list those recommendations.

Philip Cam, in a paper which he described as indicative rather than descriptive, listed four assumptions and two goals behind the teaching of philosophy for children. The first assumption was that teaching philosophy to children was largely a Socratic endeavour.

“This means, in brief, that children will be exploring problems, issues and ideas that touch upon deeper human concerns; that the exploration will largely assume the form of a dialogue between the participants; that these encounters will be ones through which children are brought to a better understanding of each other, and come to examine their own convictions, as well as learning to follow an argument where it leads.”<sup>2</sup>

Second, the teacher acts as a guide, introducing children to the procedures of philosophical inquiry, and is not in the classroom to “...instill moral or other doctrines.”<sup>3</sup>

Third, education in philosophy is not a narrow “...intellectual study, but one in which students learn through interacting with their peers, and the process through which they learn is humanly liberating.”<sup>4</sup>

The final assumption, and this is the one that may have engendered the natural sorting out mentioned earlier, regarded the audience of Philosophy for Children. Professor Cam assumed that the “benefits of a philosophical education are for everyone.”<sup>5</sup> Included in that class, and mentioned explicitly, were very young children and children who were not labelled as gifted.

From those assumptions, Professor Cam generated two distinct aims of teaching philosophy to children: an individual and a social one. “On the side of the individual”<sup>6</sup> the aim was to develop the capacity of children to think

for themselves. This included such abilities and dispositions as asking appropriate questions, looking for alternate perspectives, a desire and willingness to search for reason and evidence, and so on.<sup>7</sup>

The social was “to develop the forms of regard and the practices of intellectual exchange that help to sustain an open society.”<sup>8</sup> That aim included “...such things as developing the habit of listening to others, and of trying to understand views with which you do not agree; developing the disposition to give and explore reasons for what you say and to expect the same of others; and learning to think co-operatively and constructively with others.”<sup>9</sup>

Of the assumptions and aims mentioned, most discussions over the course of the two days focussed on the assumption regarding young children’s ability to do philosophy, which led in turn to questions about the differences between real philosophy and/or watered-down versions of philosophy, and questions about the relationship of the individual to the social aim i.e., how growth in critical thinking might be related to the growth of democracies.

Where Professor Cam’s paper pushed the scholars to think about similarities among positions regarding philosophy and children, Helmut Schreier in “The Place of Philosophy for Children in Overall Educational Programs” suggested that thinking about differences would be of similar utility.

Professor Schreier presented three different “options,” three distinct ways of doing philosophy in the classroom. The first option involved an “...expansion of philosophy programs that are already in place.”<sup>10</sup> One might deepen and enhance traditional high school programs in philosophy—mainly programs that already exist in some European countries in which children are introduced, directly, to primary source material—by bolstering and enhancing the teaching and the time spent teaching those subjects and adding in the elementary grades “...a kind of propadeutical or preliminary set of subject matter...introduced together with appropriate subject matter.”<sup>11</sup> The elementary grades, then, would serve as pre-philosophical, readying children to begin (secondary-school) philosophy.

The second option, of which Professor Schreier was quite critical, both in his paper and throughout the conference was

“...what I should like to call the P4C formula. ‘Philosophy for Children’ has been promoted to the point where the metaphor itself has become synonymous with the activities of the institute for the advancement of children’s philosophy and those of its associates. The novellas issued there, and the hefty teachers’ manuals that accompany them, the courses

offered, the magazines distributed, the networking built around the globe, all contribute to a formidable achievement that managed to inject philosophy successfully into the school systems of many countries, inside and outside of America. At any conference about children's philosophy, the institute and its agents will be represented."<sup>12</sup>

The third option involved shunning texts made specifically for the doing of philosophy with children and, instead, dealing directly with "the funded capital of a civilization" which is implicit in the day-to-day experience of children as they live their lives.<sup>13</sup> The third option would do away with the mediating object- the prefabricated text- and mine the significata of a culture through the experience of children within their own culture. This option would involve discussion of, for example, the literature that children read both in school and out, the movies they see, the political events they witness and so on.

The discussion Professor Schreier's paper engendered was wide-ranging but a number of topics continued to be repeated and refined by the participants. Those topics included: the accessibility of primary source material for high school students and, in particular, for elementary age children. While there is little doubt that high school students can and are able to handle many of the early dialogues of Plato, the later dialogues might prove inaccessible to them (and, it was pointed out, to many, if not most, adults). In addition, there seemed to emerge a shared recognition that primary source material, in general, was problematic, at best, for elementary age children.

The second topic that emerged in the course of discussion was the issue of the education of teachers and those who would train or educate teachers in the doing of philosophy with children. It was admitted that the I.A.P.C. has a well-established model of education in Philosophy for Children. That education, historically, has revolved around immersion in the novels (Harry Stottlemeier's *Discovery*, *Lisa*, *Suki*, et al). If one wanted to take a different approach, what would that approach be- specifically, what sorts of material would be used?

The third topic involved the nature of the options. Did they exclude one another or, although presented as conceptually distinct, might they not overlap in practice. A consensus seemed to emerge during the formal sessions, but just as importantly during breaks and over lunch, that a practical overlap was, if not the norm, than an occurrence that happened frequently enough to be thought of as commonplace. There were many examples given of mixing IAPC material with indigenous literature, with current events, and with film and television.

In his paper “Recommendations Regarding Problems of the Adoption of Texts for Different Cultures,” Matthew Lipman used the problem of adopting and/or translating texts across cultures, to deal directly with the issues of teacher training and with the training of teacher-trainers<sup>14</sup>. After referring to the IAPC model by the name of the place it is frequently implemented (Mendham, New Jersey), Lipman described its purpose:

“The Mendham workshops have as their purpose the preparation of future directors of Philosophy for Children affiliate centers. The Mendham workshop aims to improve the capacity of these would-be center directors to conduct workshops, coach those who are about to lead sessions, write philosophical stories, encourage participants to build on one another’s ideas, show ingenuity and imagination in devising exercises and activities, help with translation and organize educational research projects. In order to improve the performance of translator/adapters (those who translate usually being the same person as those who adapt), it is desirable that these individuals participate in at least one Mendham workshop.”<sup>15</sup>

Professor Lipman admitted that the Philosophy for Children curriculum is most often in the center of attention, but suggested that the developers of other philosophical curricula would have to build analogous training models.<sup>16</sup>

Professor Lipman concluded his remarks by recommending that UNESCO provide financial support for Mendham (or Mendham-type) workshops.

“It would...be most helpful for UNESCO to aim such support at ICPIC, which is a membership activity involving all who are concerned with doing philosophical inquiry with children or at IAPC, which is a not-for-profit activity and which is the actual instigator of the sessions that take place at Mendham each year, but which is not a membership organization. The money could then be offered in the form of fellowship to those who are unable to afford the costs of enrolling at a two-week Mendham workshop.”<sup>17</sup>

David Evans, Professor of Logic and Metaphysics, Queen’s University, Belfast, looking at some of the teaching programs in Philosophy for Children extracted four major themes:

- “(1) There must be free and unfettered discussion.
- (2) A sense of curiosity and wonder must be cultivated.
- (3) Philosophy should be honest to itself and preserve its integrity in these transactions.
- (4) The wider educational and cultural context of the children must be borne firmly in mind.”<sup>18</sup>

Professor Evans made a point of stressing that it has been “established” that one can teach philosophy to children while at some time showing “abundant respect for sound philosophical method.”<sup>19</sup> Referring to his *Teaching Philosophy on the Eve of the Twenty-first Century* (edited with Ioanna Kucuradi and funded by UNESCO), writers from China, Hungary, Ireland, Japan, Korea, Nigeria, South Africa, Taiwan, Turkey, United Kingdom, and the United States of America seemed to agree that, in regard to the introduction of students to philosophy “...while the theoretical underpinning of the program requires sophisticated and high-level reference to particular historical figures, concepts, and doctrines that are likely to be familiar only to the professional philosopher, the presentation to the students should seek to engage directly with their own sense of curiosity about and mental involvement in the world.”<sup>20</sup>

Referring to myriad ways of introducing Philosophy for Children, ways which included the IAPC, ICPC, Catherine McCall’s Centre for Philosophical Inquiry (Glasgow), The Philosophy Olympiads (Appendix C) Roger Sutcliffe’s “Society for the Advancement of Philosophical Inquiry and Reflection in Education,” Jostein Gaardner’s *Sophie’s World*, and Derek Jarman’s *Wittgenstein*, Professor Evans proposed a “...two-step program, consisting first of the collection of information about those groups and projects which already operate in various countries, and secondly of collating their methods and approaches in order to facilitate the dissemination of fruitful ideas.”<sup>21</sup>

There were three other topics that generated a large amount of intense discussion. The first involved reports from specific individuals regarding the state of philosophy for children in their respective countries. Those reports were scattered throughout the two days of the conference, and were occasioned, among other things, by Arkady Margolis’ report on Russia, Eric Lecerf’s on France, Abel Kouvouama’s report on the Congo and Michel Sasseville’s report of a survey that he sent to ICPC members through the Philosophy for Children list-service. Professor Sasseville’s paper, which contained reports from nineteen countries (Appendix D), stated that “eleven are engaged in workshops that involve international participation; eight have international research projects; thirteen have training programs that imply international participation; sixteen have international activities in publication; ten have other activities that involve other countries.”<sup>22</sup>

The fact that Professor Sasseville’s survey was admittedly incomplete in the sense that not everyone he contacted responded and he did not contact everyone who was involved in philosophy for children ie, the questions were only sent to ICPC members and/or members of the P4C list, only pointed out the need for further research.

Ms. Khawajkie, head of the Associated Schools Project, described Associated Schools as schools that exist under the auspices of the minister or bureau of education within those countries, but which had a special commitment to the peace initiative which drives the UN and UNESCO. Those schools were affiliated with UNESCO, existed under the rules and regulations of their own countries, and attempted to formulate curricula and strategies that were, at once, supportive of peaceful ways of resolving disputes and imbued with local and national values and mores.

The presentation by Mrs. Khawajkie led to a discussion on how Philosophy for Children might establish a working relationship with the Associated School Project (Mrs. Khawajkie was in favor of finding ways to make the connection between the Project and Philosophy for Children), what the relationship of Philosophy for Children to peace initiatives and the programs that teach peace might be, and how Philosophy for Children is and might be related to local, state, and national ministries of education. As might be expected, this last discussion of relationship led to an extended talk on differences among ministries, and how those differences might have an impact on the practice of Philosophy for Children in different countries.

Professor Roger-Pol Droit, director of the Philosophy and Democracy project, in his speech and in his work, *Philosophy and Democracy in the World*, stressed the importance of philosophical education as an instrument for the development of peace and of democracy.

“At the moment when UNESCO is celebrating a half century of existence, we see, all over the world, the reemergence of fanaticism and manifestations of intolerance and hatred. Curbs on freedom of expression, intimidation, assassinations, and the many forms of violence of human rights, are once again features of the day’s news. Not all are friends of peace. Not all are partisans of democracy. It would be wishful thinking to imagine that on these points there is general agreement. In official declarations no one opposes these ideals. Astonishing but true, they have no opponents! But the consensus exists only in words. When there are decisions to be made, actions to be undertaken, things get more complicated.”<sup>23</sup>

Philosophical education might be the way to go from the easy consensus in words to the far more difficult consensus in practice.

Laurence Cornu, professor of philosophy, at the Universite de Poitiers (France) in her “Integrating Philosophy into Education for Democracy,” suggested that since democracies, in distinction from other forms of government, put such a premium on good judgement on the part of all citizens, a philosophical education which, in large part is about the formation

of individuals who think well and, on the basis of that thinking, form reasoned judgements, was especially important.

The discussion moved to the relationship of good judgement and democratic practices to the demands of differing contexts. In order to judge well, one must be sensitive to the nuances of one's context, and perhaps the most complexity in context involves the ways people choose and/or are forced to live with one another. A philosophical education must recognize the fact that rather than being viewed as a monolithic concept, democracy might be better viewed as a family of practices differing sometimes in minor ways, but sometimes in significant ones, from culture to culture. An attempt to philosophically educate for democracy would seem to entail deep and intense study of individual democracies and of countries attempting to democratize.

It was further pointed out that just as one could (and should) legitimately attempt to educate for democracy, there is another sense, a sense which seems complementary to the original one, in which one might democratize for education. If one looks at Dewey's stipulative definition of democracy in chapter 24 seven of *Democracy and Education*, one sees the American philosopher distinguishing a community from a mere aggregate. The differences, say, between a collection of people riding an elevator (the aggregate) and what Dewey called the traditional nuclear family (the community) were the characteristics of "likemindedness" and "commerce." The former denoted the beliefs, aspirations, goals, and hopes that members of the community held in common, while the latter were the mechanisms, protocols, and avenues of interaction with other communities. In Dewey's telling example<sup>25</sup>, what made a gang of thieves a community were their (shared) belief in plunder and their willingness and ability to steal from individuals and from other communities. That which makes a democracy, according to Dewey, is the depth and extent of likemindedness and the variety and fluidity of commerce.

It was then argued that these democratic criteria had a significant educational payoff: likemindedness gives the starting point from which inquiry might begin while commerce ensures that starting points (and other shared, beliefs, values, aspirations, etc.) would be examined and monitored in the course of contact with the other. In effect, the formation of a democratic community of inquiry in the classroom would contribute to the "continual process of reconstruction of experience," the continual process of sense-making and meaning discovery that is the educational process.

### **Making Decisions**

Time was growing short and there was pressure to come up with some recommendations. Given the fact that there were three groups, and that one group (the IAPC-ICPIC group) had a clear majority, there was a fear expressed that only one view would be conveyed and that other, minority views might fall to the wayside. At one point, it was argued that all decisions should be a function of unanimity, but after some discussion, it was decided that there was reason to believe that that standard was too high, and that we might find ourselves in a situation in which we could agree on nothing. As operating principles, we agreed to push for unanimity as much as possible ie, in the course of discussion to look for ways to achieve consensus, but to decide things according to majoritarian principles if unanimity could not be achieved, and to forward all suggestions on to UNESCO. This meant that we would come up with two lists. The first contained all recommendations supported by at least a majority of the voting members. The second comprised all suggestions made but not voted upon (The suggestions were not voted upon for a variety of reasons- lack of time to discuss being the prime reason. It should not be assumed, although in some cases this certainly was the case, that because a vote was not taken there was substantial disagreement about the suggestion.).

### **Recommendations and Suggestions**

As mentioned above, there were two classes of advice offered to UNESCO. I am using “recommendations” to refer to those pieces of advice that were discussed and received a majority of votes. “Suggestions” denotes those pieces of advice that appeared in individual papers, or that were made in writing but which were not voted upon.

That last day was an extremely hectic one and it was not always easy to keep track of what was going on. In a spirit of inclusion, I have tried to collect all recommendations and suggestions. I have used the following sources for generating those recommendations and suggestions: UNESCO (Ms. Marie-Ange Theobald), Professor Laurence Cornu, Professor Matthew Lipman and Ann Margaret Sharp, Professor Helmut Schreier, and the papers of Professor Evans and Lipman. There will be some redundancy in the lists and between this section of the paper and the previous one. Again, I thought it best to err on the side of inclusion.

## **Adopted Recommendations**

Following are the official recommendations at the end of the sessions. They are provided by Marie-Ange Theobald of UNESCO.

“We recognize and attest to the importance of philosophy for democracy.

The manner in which philosophy should be integrated in education depends on cultural differences, differences in education systems and personal pedagogical choices.

We recommend:

that information about groups and projects in philosophical activities with children which already operate in various countries be collected;

that this information be collected in order to disseminate fruitful ideas and to facilitate philosophical and pedagogical analysis of the different experiences;

that philosophical activities with children be developed in primary schools, and colleague and exchanges allowing the meeting of devices, experiences and philosophical reflectives be promoted;

that introduction, development and extension of the subject of philosophy in the curriculum of secondary education be encouraged;

that the training of teachers in philosophy and primary and secondary schools be promoted.

The official recommendations originated with Professor Laurence Cornu and receive a large majority. As I remember it, there were two “no” votes and one abstention.

The following is a list of suggestions. Again, please note that the suggestions were forwarded to UNESCO, along with the name of the person who made them, but that the suggestions were not voted upon.

support a program to prepare a cadre of teacher educators to travel and develop new teachers and administrators in Philosophy for Children on a global basis (Sharp and Lipman).

create and implement a teacher education model that incorporates:  
(A) the classroom community of inquiry  
(B) dialogue

(C) fostering of good reasoning and judgement as a means for education for democracy (Sharp)

prepare teacher and administrators of the UNESCO Associated Schools in Philosophy for Children (Schreier, Sharp, and Palson).

encourage UNESCO to become involved in “Adopt a School” programs for public schools in developing countries interested in Philosophy for Children. They would provide:

(A) teacher education in residence for one year to work with teachers and children.

(B) substitute time for teachers of four hours per week to attend seminars in Philosophy for Children (two per week)

(C) money for children and teachers’ books, material, etc. (Cam, Sasseville, and Sharp).

support a masters and doctoral program at Montclair State University with fellowship for students from developing countries who wish to become Philosophy for Children experts and return to their countries as change agents (Sharp and Lipman).

support the 9th ICPIIC Conference in August of 1999 whose theme will be “UNESCO, Philosophy for Children and Education for Democracy”; supply fellowships for specialists in Philosophy for Children from developing nations to attend (Arbones and Palsson).

support a Philosophy for Children cyberspace community, uniting those interested from all countries to participate in dialogue regarding the dissemination of Philosophy for Children (Lee).

provide support for translation and adaptation and publishing of materials in Philosophy for Children, especially in nations with interest but limited resources (Cam, Camhy, Sharp).

affiliate with UNESCO associated programs having those involved participate in the Philosophy for Children project and then disseminating the results through the associate schools network (Schreier).

The following are recommendations that were incorporated in the papers of Professor Lipman and Professor Evans. From Lipman

“I...recommend the establishment by ICPIIC of a fund capable of issuing fellowships to Mendham, Sen Cristobal de las Casas, or any equivalent training workshops, and I further recommend that UNESCO, either directly or through its good offices, seek ways of obtaining contributions to this fund.” (For example, an intercession by UNESCO might

be sufficient to obtain financial backing by the Soros Foundations, with an annual target of, say, \$100,000.)”<sup>26</sup>

Professor Evans proposed “...a two-step program, consisting first of the collection of information about those groups and projects which already operate in various countries, and secondly of collating their methods and approaches in order to facilitate the dissemination of fruitful idea.”<sup>27</sup>

### **Postscript**

It is a daunting task- trying to write fairly and accurately about a conference in which so much took place in so short a time, and at which so much was at stake. My attempt was to be as objective as possible, but as the history of philosophy teaches us, especially the twentieth century debate between modernism and postmodernism, the individual perspective is either packed into the objective or is a bar to it. At any rate, perspective can not be avoided.

It may not then, be inappropriate to say something about my own perspective: I have been involved in Philosophy for Children since 1979, received training in IAPC materials and worked at IAPC as a visiting professor and as a trainer in Mendham for a number of years (approximately 1987-1991). At the same time, I have been exposed to philosophy for/with children in many contexts other than the US one. I find the different ways of doing philosophy with children, especially those alluded to by Helmut Schreier, to be interesting, vital, and evocative. I do think that there are many fruitful ways of doing philosophy with children.

Continuing in this personal view, the first book I ever read about Philosophy for Children was Matthew Lipman and Ann Margaret Sharp’s *Growing Up With Philosophy* (1978). That book, it seems to me, has passed out of the mainstream of discussion about Philosophy for Children, and that, I think, has been a mistake. The book is a collection of essays, some historical eg, an excerpt from John Locke’s *Some Thought Concerning Education*, Pestalozzi’s “Letter XXIX”, while other are by contemporary philosophers like Joseph Margolis, Gareth Matthews and Stephen Toulmin. The collection, published at the beginnings of Philosophy for Children, especially as instantiated by IAPC, shows philosophers and educators asking basic questions about things like wonder and puzzlement and perplexity, and how those things might be related to the child’s ability to do philosophy, and, of course, what it would mean to do philosophy with children. That book deals with the roots of Philosophy for Children and what the UNESCO conference showed was that discussion of such root-like questions is still powerful.

Indeed, the UNESCO conference might be viewed as a reconstruction of the experience that led to the collection of essays known as *Growing Up With Philosophy*. As Dewey scholars will recall, “reconstruction of experience” is what Dewey means by education.

Finally, since recommendations and suggestions were functions of the conference itself, I would like to express three hopes:

That philosophers and educators who attended the conference would take it upon themselves to write and have published their views and interpretations of what took place at the conference. The assumption here is that the event was of such historical significance that it warrants as much analysis as we can give it.

That the philosophers and educators who attended the March conference would meet again to continue the discussion held in Paris. I think the conference was a significant success, but with most participants, I think the discussion is best viewed as a beginning.

That other philosophers and educators be invited to similar UNESCO conferences regarding *Philosophy for Children*. The official subtitle of the conference was “Meeting of Experts.” The subtitle itself was intimidating and, at least a few of us thought it was not completely deserved, but what the subtitle pointed out was the fact that so many experts were not invited, and so many countries in which expertise flourished were not represented. The hope is that UNESCO would find ways to deepen and expand the work it has begun with *Philosophy for Children*.

#### NOTES

1 Philip Cam, “The Aim of Teaching Philosophy to Children,” presented at The UNESCO Project on Philosophy for Children: Meeting of Experts (Paris, March 26-27, 1998), p.2

2 Ibid., p.1

3 Ibid., p.2

4 Ibid., p.2

5 Ibid., p.2

6 Ibid., p.3

7 Ibid., p.3

8 Ibid., p.3

9 Ibid., pp.3-4

10 Helmut Schreier, “The Place of Philosophy for Children in Overall Educational Programs,” presented at The UNESCO Project on Philosophy for Children: Meeting of Experts (Paris, March 26-27, 1998), p.1

11 Ibid., p.1

12 Ibid., p.2

13 Ibid., pp.2-3

14 Matthew Lipman, “Recommendations Regarding Problems of the Adaptation of Texts for Different Cultures,” presented at The UNESCO Project on Philosophy for Children: Meeting of Experts (Paris, March 26-27, 1998), p.1

15 Ibid., pp.2-3

16 Ibid., p.4

17 Ibid., p.4

- 18 David Evans, "Information and Training Programme," presented at The UNESCO Project on Philosophy for Children: Meeting of Experts (Paris, March 26-27, 1998), p.1
- 19 Ibid., p.1
- 20 Ibid., p.2
- 21 Ibid., p.3
- 22 Michel Sasseville, "The State of Cooperation Among Different Countries," presented at The UNESCO Project on Philosophy for Children: Meeting of Experts (Paris, March 26-27, 1998), p.2
- 23 Roger-Pol Droit, *Philosophy and Democracy in the World* (UNESCO Publishing, 1995), p.33
- 24 John Dewey, *Democracy and Education* (Macmillan Company: NY, 1916), pp.81-99
- 25 Ibid., p.83
- 26 Matthew Lipman, "Recommendations Regarding Problems of the Adaptation of Texts for Different Cultures," presented at The UNESCO Project on Philosophy for Children: Meeting of Experts (Paris, March 26-27, 1998), pp.4-5
- 27 David Evans, "Information and Training Programme," presented at The UNESCO Project on Philosophy for Children: Meeting of Experts (Paris, March 26-27, 1998), p.3

#### **Annexe IV : Textes des participants / Participants' Papers**

Certains de ces textes ont été présentés par des participants pour introduire les débats qui ont consisté essentiellement en discussions et échanges de vue.

Some of these papers have been presented by the participants as introductions to the debates, which consisted in open discussions and in the free exchange of different points of view.

## EVALUATION DE L'IMPACT EDUCATIF DE LA PHILOSOPHIE POUR LES ENFANTS

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Entretien depuis sa création un commerce intellectuel et culturel avec la philosophie, l'UNESCO donne de nouveau à travers le *projet sur l'enseignement de la philosophie aux enfants*, la preuve de son inlassable activité créatrice dans la tâche de diffusion, d'application et de vulgarisation d'une culture philosophique internationale; puisque son but essentiel, faut-il le rappeler, conformément à son programme de fondation, est de "*former à l'idéal de la solidarité humaine l'esprit de tous les hommes (...) de s'attacher à faire pénétrer dans l'esprit du grand public un certain nombre de notions philosophiques et morales considérées comme un bagage minimum, et qui soient de nature à considérer le respect de la personne humaine, l'amour de la paix, la haine du nationalisme étroit et du règne de la force brute, la solidarité et l'attachement à l'idéal de la culture*". C'est en cela que je voudrais en premier lieu remercier Monsieur Yersu Kim, Directeur de la Division de la Philosophie et de l'Éthique, de m'avoir associé à cette première réunion qui doit permettre un meilleur échange d'expériences pédagogiques entre les praticiens de la philosophie. En second lieu, souligner la convergence des buts poursuivis par l'UNESCO et l'enseignement de la philosophie, puisque cette dernière vise non seulement à former l'homme et à émanciper le citoyen, mais également à apprendre à être libre par l'exercice de la réflexion philosophique.

Comment développer les capacités de penser des enfants; les initier à la réflexion philosophique, au dialogue et à la pensée critique quelle que soit leur culture ? Il me paraît opportun de souligner ici une des tâches de l'enseignant de philosophie dans ce cadre serait de favoriser chez l'enfant l'acquisition de trois types de comportement: acquérir le savoir-être (les valeurs de société), le savoir-faire (la technique) et le savoir (la science). De façon générale, pour exprimer son rapport au monde, à la nature et à l'autre, l'être humain recourt soit, à la pensée rationnelle, soit, à la pensée symbolique.

Le programme peut être un meilleur révélateur des changements que l'on veut introduire dans la manière d'enseigner la philosophie. Ceux-ci

peuvent viser la transformation de l'enseignement de la philosophie correspondant de façon globale à une nouvelle politique de l'enseignement qu'adopte l'Etat; mais cette transformation, pour qu'elle soit adaptée, doit être faite avec la participation des spécialistes de l'enseignement et de la pédagogie de la philosophie. Ces changements peuvent aussi obéir à une adaptation de l'enseignement de la philosophie aux différentes "révolutions scientifiques". Ce qu'il faut cependant garantir c'est la liberté d'initiative du professeur de philosophie sans laquelle l'enseignement est voué à n'être qu'un fatras de définitions et de formules apprises aux élèves. Rappelons ici les propos de Henri Marion philosophe et professeur de science de l'éducation qui, lors d'une conférence de "pédagogie pratique" (1890-1891) prononcée à l'intention de futurs enseignants, disait de la philosophie qu'elle *"est au premier chef la science des choses humaines, non seulement, comme l'anthropologie et l'histoire, des choses humaines telles qu'elles sont et ont été, mais des choses humaines telles qu'elles devraient être. Elle s'élève au-dessus de l'homme, mais elle l'a avant tout pour objet; c'est par là qu'elle est si éminemment éducative. Personne ne peut demander au professeur de forcer son talent, d'insister plus sur ce qui l'intéresse moins, d'abaisser son cours à plaisir: c'est avant tout par l'exemple de sincérité absolue et un parfait accent de vérité qu'il fait oeuvre d'éducateur. Mais comme on ne peut développer toutes les parties du cours également, et que toutes ne seraient pas avec une égale convenance discutées à fond devant les collégiens, il est bien permis de rappeler ce qu'oublie un peu quelques professeurs, que les questions les plus simples, les plus modestes si l'on veut, étant les plus accessibles à des philosophes de dix-sept ans, doivent par cela même primer les autres au lycée, tout particulièrement quand elles prêtent à des enseignements d'une portée morale et d'une utilité pratique."*<sup>9</sup> Evoquer pour la circonstance un texte produit à la fin du siècle dernier et rappelé de la sorte, c'est souligner comme je l'avais fait autre part,<sup>10</sup> le double mouvement de la philosophie qui est tradition et innovation: elle est tradition en ce que le mouvement de fondation par lequel la raison dans son travail de présentification de sens légitime des positions exprimées par la communauté humaine à travers l'histoire, balise la quête de vérité dans un cheminement de la philosophie comme philosophie de retour à "l'archè"; elle oblige moralement et intellectuellement tous les travailleurs du concept à réaliser cet accord des volontés sur un capital commun de concepts, de méthodes et de procédures de vérification. La philosophie est aussi innovation parce qu'à côté de l'ancien, il y a en permanence recherche du nouveau et que la philosophie dans sa quête de vérité et de sens, fournit des occasions sans cesse renouvelées pour penser rationnellement le monde; c'est-à-dire, pour produire par un nouveau regard critique un sens nouveau sur d'autres sens sédimentés à travers la permanence de la réflexion philosophique. Et que sous l'universalité de la réflexion philosophique apparaissent plusieurs modes

<sup>9</sup> Cf. *L'éducation dans l'université*, Paris Armand Colin, pp. 381-383

<sup>10</sup> Kouvouama A. , *L'enseignement de la philosophie comme tradition et comme innovation*, Actes de la 3<sup>e</sup> Semaine congolaise de philosophie, "Philosophie et histoire", Brazzaville, Editions Presse et Culture, 1993, pp.79-80

spécifiques du philosophe qui sont relatifs à chaque culture à chaque époque et à chaque génération qui, tout en se posant les mêmes questions, cherche toujours à apporter des tentatives de réponses ou de solutions aux problèmes majeurs de son temps. En cela l'héritage philosophique pour l'humanité légué par Descartes nous sert comme précepte pour réaffirmer que *"la puissance de bien juger et distinguer le vrai d'avec le faux, qui est proprement ce qu'on nomme le bon sens ou la raison, est naturellement égale en tous les hommes; et ainsi, que la diversité de nos opinions ne vient pas de ce que les uns sont plus raisonnables que les autres, mais seulement de ce que nous conduisons nos pensées par diverses voies, et ne considérons pas les mêmes choses"*.<sup>11</sup> C'est en penchant vers le côté de la défiance que j'ai entrepris de soumettre à votre jugement ces quelques réflexions sur la philosophie et son enseignement, en commençant par l'expérience congolaise.

En effet, l'enseignement de la philosophie est rendu plus difficile dans un pays comme le Congo-Brazzaville, qui du fait des circonstances historiques et politiques, dispense les cours de philosophie en français aux élèves et aux étudiants. Cet enseignement de la philosophie a connu trois moments contradictoires dans son déploiement. Le premier moment qui part des années 40 a vu l'enseignement de la philosophie être livré dans le cadre colonial; des établissements religieux et publics dispensaient quelques rudiments de philosophie axés principalement sur la morale, la métaphysique et la logique. Il s'agissait surtout d'un éveil de sens et d'esprit de responsabilité des "évolués" issus des pays de l'Afrique Equatoriale Française (A.E.F.). Le second moment qui commence à partir de 1964 jusqu'en 1991 marque une autre étape liée à l'évolution politique du Congo. En effet la "nationalisation" (avec la suppression des écoles privées en 1964) et la "démocratisation" (avec l'idée de "l'Ecole du peuple" en 1970) de l'enseignement primaire, secondaire et supérieur fixaient des objectifs pédagogiques correspondant au projet politique de construction "d'une société socialiste au Congo". C'est ainsi qu'en 1975, l'enseignement de la philosophie marxiste-léniniste était rendu obligatoire dans toutes les disciplines, au secondaire et au supérieur où l'enseignant de philosophie était censé faire ressortir "l'esprit de parti" en philosophie, sur le principe de séparation entre les philosophies idéalistes, bourgeoises et les philosophies matérialistes et prolétariennes.<sup>12</sup> Si l'un des principaux inconvénients dans l'orientation pédagogique des années 80 était ce réductionnisme manifeste des sciences sociales à la philosophie marxiste-léniniste, l'avantage qu'il s'agissait d'exploiter judicieusement, c'est l'extension de l'enseignement de la philosophie aux classes de seconde et de première. Aussi, l'une des premières démarches a été la création au sein de l'Institut National de Recherche et d'Action Pédagogique (INRAP), de la commission pédagogique de philosophie animée cette fois-ci par les praticiens de la philosophie du

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<sup>11</sup> Descartes R. *Discours de la méthode*, Oeuvre complètes La Pléiade, Paris Gallimard, 1954, p.126

<sup>12</sup> Voir notre contribution, *Pour une histoire de l'enseignement de la philosophie en république populaire du Congo*, Actes du 2ème Colloque sur l'enseignement de la philosophie en Afrique, "Philosophie et Sciences", Université nationale de Côte-D'Ivoire, Yamousoukro, 1988, pp.333-341.

secondaire et du supérieur, spécialisés dans les questions didactiques et pédagogiques. Elle seule a l'autorité pédagogique pour concevoir les programmes de philosophie au secondaire, après consultation des enseignants des 24 lycées lors des séances d'animation pédagogique. Corrélativement à cette entreprise novatrice nationale, le Conseil Interafricain de Philosophie (C.I.A.P.) a entrepris une vaste réflexion sur la philosophie et son enseignement avec les deux Colloques de la série organisés respectivement à Dakar (1984) et Yamoussoukro (1988). Parmi les recommandations retenues et adressées aux gouvernements africains, on note: l'évaluation précise et détaillée de la situation de l'enseignement de la philosophie dans douze Etats d'Afrique (secondaire et supérieur); la valorisation de l'enseignement de la philosophie, indispensable pour la formation de l'homme et du citoyen en Afrique; la définition d'un programme minimum philosophique commun à tous les pays africains qui ont en commun l'usage du français, tout en laissant à chaque Etat la liberté d'organiser ses programmes; la rédaction des manuels de philosophie, l'un étant un cours traité autour de notions avec des questions d'évaluation, l'autre manuel de textes philosophiques; la définition des critères de recevabilité des sujets de dissertation et de commentaire de texte; enfin, l'élection à Yamoussoukro d'un comité de six (6) membres chargé de mettre en oeuvre les recommandations relatives à l'enseignement de la philosophie. C'est donc dans ce contexte que j'ai introduit auprès du ministère de l'éducation nationale, le projet de refonte de l'enseignement de la philosophie, en rapport avec les recommandations de Yamoussoukro sur l'adoption d'un programme "minimum" philosophique pour tous les pays d'Afrique ayant en commun l'usage du français. Une telle exigence pédagogique mettait, dans une certaine mesure, l'enseignement de la philosophie dans ces pays à l'abri de son "embrigadement" idéologique. Le troisième moment marquant de l'évolution de l'enseignement de la philosophie au Congo est la réorganisation et la refonte du système éducatif national à la faveur de la tenue de la Conférence nationale souveraine de Février 1991. Il a été recommandé entre autre, la libéralisation de l'enseignement - y compris l'enseignement de la philosophie - dans le cadre de la fondation d'un véritable Etat de droit et de démocratie pluraliste; la réorganisation des programmes d'enseignement de la philosophie. La création d'établissements privés d'enseignement secondaire et supérieur va accroître l'influence et l'importance de l'enseignement de la philosophie dans la formation des élèves et des étudiants. Le travail effectué sous ma direction<sup>13</sup> et celle des inspecteurs de philosophie du secondaire, par la commission pédagogique en Juillet 1991, fut suivi de l'organisation au mois de Septembre 1993, du Séminaire national sur la *pédagogie de la philosophie*; Celui-ci s'est attelé à l'élaboration du guide du professeur de philosophie à partir des lignes directrices suivantes: en premier lieu, les activités d'apprentissage choisies par l'enseignant doivent favoriser une participation optimale de l'élève. En second lieu, la démarche inductive et l'utilisation de l'analyse sont privilégiées par les suggestions d'activités. En

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<sup>13</sup> Ceci en ma qualité de membre du Comité africain des rédacteurs du manuel interafricain de philosophie et de secrétaire général de la Société Congolaise de Philosophie.

troisième lieu, la structure du guide s'inspire directement de la structure des objectifs généraux et des objectifs de performances du programme avec des activités pédagogiques centrées sur l'élève.

Les buts poursuivis par le guide pédagogique sont de: promouvoir une bonne compréhension du programme d'enseignement de la philosophie qui présente l'avantage d'articuler l'approche thématique, l'approche historique et de privilégier également le travail de définition des concepts; de suggérer aux enseignants des approches pédagogiques, des situations éducatives et des situations d'apprentissage jugées appropriées pour une bonne application du programme; susciter la créativité dans la recherche des moyens pédagogiques à mettre en oeuvre. Il sera précisé que pour atteindre ces buts, le guide ne doit pas être considéré comme un manuel ni comme un recueil de matériels didactiques. Les suggestions qui s'y trouvent doivent être éprouvées par l'enseignant avant de les utiliser en classe. Chaque enseignant est appelé à faire preuve d'initiative et à inventer des activités pédagogiques adaptées aux besoins et aux possibilités de son milieu. La commission pédagogique de philosophie a jugé utile de développer en premier lieu chez l'élève entrant en classe de seconde, le savoir-être (les valeurs), afin de ne pas rompre brutalement avec les comportements et représentations du monde acquis antérieurement. Par exemple les croyances divines, la valorisation de la famille, du groupe social auquel appartient l'enfant ainsi que l'affirmation permanente de soi par le dialogue, la "palabre" constituent ici des éléments de valeurs qui amènent souvent l'enfant au Congo à adopter des attitudes d'acceptation ou de rejet de nouvelles normes de référence et de comportement. C'est ainsi que concernant le premier chapitre du programme de seconde relatif à la *Philosophie et les autres formes de pensée*, l'un des objectifs généraux est de faire en sorte que l'élève soit capable de comprendre que parallèlement à la philosophie, il existe d'autres formes de pensée. Dans les objectifs de performance, l'enseignant doit dégager les caractéristiques du mythe, de la religion, des rapports mythe-religion et le déploiement de la raison dans ces deux formes de pensée. Le commentaire de l'enseignant consiste à faire réfléchir l'élève sur l'idée selon laquelle, l'humanité connaît plusieurs formes de pensée, entre autres, le mythe, la religion et la philosophie. et que ces différentes formes de pensée entretiennent des rapports. L'effort de créativité de l'enseignant consiste par exemple à demander à l'élève de parler des mythes, de la religion dans lesquels il baigne ou qu'il connaît, puis d'organiser une discussion philosophique autour de ces mythes et religions. Ensuite, l'appui textuel peut être réalisé à partir de la mise en dialogue d'extraits de textes de deux philosophes traitant du mythe, de la religion et de la philosophie. De cette mise en regard des ordres variés de réalité et de faits se dégage inévitablement chez les élèves un certain nombre d'interrogations. L'institutionnalisation dans tous les lycées du Congo, d'une journée d'animation pédagogique permet à la commission pédagogique nationale de recueillir les remarques et suggestions des enseignants sur l'impact éducatif de la philosophie.

Au cours de leurs expériences pédagogiques, plusieurs collègues enseignant au lycée nous ont fait, entre autre, part des difficultés qu'ils ont éprouvées tout au début en classe de seconde, pour faire comprendre concrètement le cours qui traite de l'existence et de l'être. En plus des problèmes abordés par la tradition philosophique, les jeunes élèves leur demandent d'aborder par la même occasion les problèmes de la violence et de la mort dans les sociétés d'Afrique noire, particulièrement ses représentations dans les cultures congolaises. La démarche a alors consisté, a abordé la question à partir de l'observation empirique des rites de mort pratiqués en la circonstance par les individus dans la société congolaise; en effet, l'information qui annonce le décès d'une personne, en dehors de celle donnée par les media dans la rubrique "communiqué nécrologique", est toujours symbolisée par la présence d'une palme placée à l'angle de plusieurs rues depuis la voie principale jusqu' au lieu du recueillement diurne et nocturne. Ainsi, au savoir sur la mort est associé le savoir-faire qui explique aux élèves les techniques d'informations, de long recueillement et les rites observés; le savoir-être révèle aux enfants les valeurs de solidarité et d'assistance manifestées par les individus selon les différentes affiliations qui les liaient à la personne défunte. Mais dans les cultures congolaises et dans les représentations des vivants, la personne décédée continue "d'exister" en esprit parmi eux et ne se manifestera qu'à l'occasion des conflits pour rétablir l'ordre social. Par conséquent, un cours sur la mort mobilise chez l'enseignant, ses ressources culturelles où sont convoqués les valeurs de société, le langage, les éléments de la nature et ce qu'ils peuvent signifier dans la culture de l'enfant ainsi que les systèmes d'interdits élaborés par la société elle-même pour se prémunir de toute rupture du groupe. Par ailleurs, j'ai remarqué que dans les classes du primaire (cours moyen) et du secondaire (6è, 5è et 4è notamment), les enseignants, pour mieux faire assimiler le cours ou une leçon de morale chez les enfants, utilisent le conte, le sketch, le théâtre et le chant en langues nationales ou en français; à travers les rôles qu'ils jouent et les paroles des chansons qu'ils fredonnent tout en exécutant un geste, les enfants adoptent facilement des attitudes et des valeurs qui modèlent leur comportement en société. C'est ainsi que l'UNICEF, pour lancer une campagne de vaccination "*mangouélé*" (en langue véhiculaire congolaise, le *kituba*), a fait appel à l'artiste-musicien Zao; celui-ci chante en lingala, kituba et en français dans les écoles et à la télévision, prodiguant des conseils d'hygiène aux enfants et aux parents: au cours des mois de janvier et février 1998, par exemple, 170 000 enfants ont été vaccinés gratuitement à partir des écoles choisies pour la circonstance. De même, le programme d'éducation des enfants et des jeunes à la connaissance des maladies sexuellement transmissibles et à l'utilisation des méthodes contraceptives a retenu parmi d'autres techniques, la chanson moderne de variétés grâce à une production collective de plusieurs artistes-musiciens réunis. Des vidéocassettes ont été préparées et passent en

permanence sur les écrans de la télévision et à la radio.<sup>14</sup> Aussi les enseignants de philosophie au Congo bénéficient donc de cet environnement culturel pour proposer des activités répondant aux interrogations des enfants et aux possibilités du milieu. En enracinant l'interrogation dans l'univers culturel de l'enfant, la démarche philosophique, par son caractère réflexif et critique, implique un certain recul et permet l'émancipation de l'esprit de l'élève. Le bilan qui est fait de l'impact éducatif de la philosophie dans l'enseignement est encourageant du point de vue de sa réceptivité.

De la sorte, mettre en dialogue sous forme de théâtre, de télé-enseignement des textes de philosophes ou bien produire des bandes dessinées et des dessins animés dans lesquelles des philosophes et leurs textes sont mis à contribution, peut être une excellente méthode d'initiation des enfants à la réflexion philosophique. Car, la présentation d'un texte dans une expérience de lecture impose à la fois circulation et compréhension du sens. Un texte philosophique n'est jamais un texte clos. Il est ouvert en permanence sur une possible relecture qui fait découvrir d'autres sens cachés. Et c'est le travail d'interprétation, de répétition et de mise en scène des questions philosophiques les plus simples et les plus modestes, comme le dit Henri Marion, qui donne à comprendre chez l'enfant, l'importance de la fonction critique et la nécessité de s'ouvrir au monde. Au nombre de ces questions simples qui touchent aux valeurs humaines et qui suscitent une réelle curiosité chez l'enfant, au savoir-être, je retiens volontiers celles de la justice, de la paix et de la guerre, des droits de l'homme, de la liberté, de la violence, de la tolérance et de la démocratie. Un enseignement pratique sous forme de dialogue autour des textes de philosophes comme Platon, Descartes, Spinoza, Montesquieu, Rousseau, Kant ou Sartre à l'appui desquels les enfants incarneraient des rôles de l'un et l'autre philosophe, peut éveiller la curiosité et susciter l'adhésion des enfants pour la philosophie. Ce n'est pas sans raison que dès l'antiquité, Platon dans ses enseignements réservait dans l'éducation des citoyens, une grande place à la musique et au dialogue, celle-ci devait se faire très tôt dans l'enfance, afin dit-il, de les faire "*monter vers la lumière*", de "*tirer l'âme vers ce qui existe*"; car la musique pense-t-il, forme les gardiens par une discipline des habitudes, leur communique sous le rapport de l'harmonie, une certaine perfection harmonieuse qui n'est pas un savoir, et, sous le rapport du rythme, une certaine excellence rythmique; leur fait acquérir dans le domaine de l'expression verbale certains traits habituels qui se distinguent des précédents tout en leur étant apparentés.<sup>15</sup> J'ai choisi arbitrairement l'exemple de la musique pour aussi signifier le rôle important que joue la musique dans l'éducation des enfants au Congo; qu'il s'agisse de la musique de la berceuse du soir pour endormir un enfant en "panne" de sommeil, ou du griot qui anime les soirées de clair de lune des enfants avec des jeux éducatifs, ou bien du chanteur de folk-song et de la rumba

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<sup>14</sup> Je pourrais à l'occasion de la présentation de cet exposé faire écouter ou faire voir des extraits de ces supports éducatifs.

<sup>15</sup> Platon, *La République*, Oeuvres complètes, tome 1, La Pléiade, Paris Gallimard, 1950, p.1112.

congolaise, à l'instar de Zao qui éduquent en proposant des chansons sur la guerre et la paix, sur la justice, l'égalité; de Mountouari Kosmos, Philippe Sita et Judith Ndeko sur l'éducation, la démocratie, la concorde entre les citoyens, etc., la dimension philosophique y est présente. Et quelle que soit la culture par laquelle nous nous exprimons, l'essentiel c'est de se "mettre en route" ensemble, afin que par le biais de l'enseignement, la mise en rapport de la philosophie avec le monde passé, présent et à venir inaugure pour les jeunes esprits à l'orée du 21<sup>e</sup> siècle, une éducation philosophique respectueuse de l'homme appréhendée sous la diversité des cultures et des valeurs.

## A CONTRIBUTION TO THE UNESCO PROJECT ON P4C

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### 1 The Aim of Teaching Philosophy to Children

\* Opening comment:

First, I'd like to express my thanks to Unesco Division of Philosophy & Ethics for holding this meeting. When I received this program, I saw the session for "Adoption of the Recommendations" at the end. So I thought I'd better focus on the problem of adoptable recommendations. What are "adoptable" recommendations for improvement and further development of P4C at this meeting? How do we construct these "adoptable" recommendations?

With regard to the concept of "adoptability", I think we should look back at the latter part of this century when P4C was originated and developed, and then beyond to the 21st Century, when we hope all the children in the world will share it. The world has changed in many ways since I first met Harry and introduced him to my students two decades ago. The things I discuss at this meeting are discussed with the goal in mind that P4C will be shared with as many children as possible in the 21st Century.

1) Information & global society as opportunities for and challenges to P4C

I'd like to look at the aim of "teaching philosophy to children", especially P4C, in the context of the so-called information and global society. Whether we welcome it or not, the Age of Information and Globalization is here, with all its opportunities and challenges. We as P4C educators can take great advantage of the opportunities given by the Age of Information and Globalization in order to promote our P4C movement throughout the world. With rapid circulation of information, P4C can be spread worldwide faster than ever before. As the world becomes more and more globalized, the universal values of education which I believe P4C strives to realize as sincerely as any other educational program will be accepted with more and more integrity.

But we also cannot avoid the challenges brought by this Information and Globalization Age. Many people point out that children will suffer the problems of "information flood" and "information pollution." It is also pointed out that confronted with globalization, the educational reforms in many parts of the world are being planned and performed chiefly in terms of global competition, neglecting the aspect of globalizing cooperation. Also, considering the present trend, the politics of globalization could mean unequal adherence to the standards of just a few developed countries. Then, instead of enriching our future generations, we would deprive them of healthy cultural diversity in this global village.

I have pointed out several problems our children will face. Now I ask: "How do we have to prepare our children for them?" To answer this question is to adjust the aim of P4C to fit the information and global society. Let me first examine the P4C model of doing philosophy in the classroom.

2) For a New model of Doing philosophy in the information & global society.

So far we have roughly agreed to set the aim of P4C as "educating children to think and judge reasonably while belonging to and forming a community of inquiry" (a COI). I will divide this statement into two parts. One is "educating children to think and judge reasonably" and the other is "belonging to and forming a COI." Then I will review each these parts and try to adapt them to the information & global society respectively. I think this project is worth trying because the prototypes of doing philosophy, as we know, have been changed according to the natures of the contemporary problems and ways of communicating within their communities.

I suggest in this information society that we try redefining human beings as "information-processors." If we apply this redefinition to the general aim of P4C, we can state the aim of P4C as "educating children to process information rationally or efficiently" in the broadest sense of information-processing, which implies examining information critically and making judgements reasonably. Once we have reinterpreted "doing philosophy with children" in this way, the aim of "P4C" becomes clearer and more specific to the information age.

As I pointed out previously, children are exposed to the danger of falling victim to "information flood" and "information pollution" during these times. Given such an expected danger, the goal of P4C can be stated again as "preparing children to become information-masters, not information slaves." Becoming information masters requires the ability to organize, systematize, construct, store, retrieve and utilize information rationally in the midst of information explosion and pollution. At the same time, we, at this phase of

the changing world, must consider the problem of info-pollution seriously. I dare to say that info-pollution may be even more formidable a problem than environmental pollution because of the accelerating speed of information circulation. We need to explain why P4C could be the best program for, shall I say, vaccinating our children against a variety of "info-infected diseases".

### 3) The Aim of P4C in the global society

P4C assumes that doing philosophy means not being insulated from a community. Belonging to the classroom community of philosophical inquiry is, therefore, the necessary condition of P4C. "To do philosophy is to belong to a community whose members teach one another to do both." The COI is, however, not just the necessary condition of P4C, but itself an end of P4C. Let me distinguish between "belonging to the classroom COI" and "forming a COI". To do philosophy, children are first required to belong to the classroom COI where they are encouraged to learn from different ideas. They, at this stage, are expected to internalize the norms of the COI through active dialogical transactions among COI members. This is the stage where a teacher, involved as a facilitator, has to orchestrate the COI. At the next stage, the teacher expects that children will begin to experiment and exert the internalized norms beyond the classroom, whether among the peer groups or at home. This stage I call that of "forming a COI" or "expanding a COI circle". Children can grow to form a COI all around them only through the experiences of belonging to the classroom COI. Therefore, it can be said that P4C aims at educating children to try to form and expand a COI circle through the simulating experiences of belonging to the classroom COI. Let me correspond this P4C aim of "educating children to be able to form a COI", to the problems expected in a global society. The global society, when misguided, as I said before, can threaten to break the balance between competition and cooperation and to wear away cultural diversity through unilateral globalization. How can P4C cope with these problems?

To answer this question, I dare to say P4C is the most well-prepared program I have ever known. The reason is that P4C is a program firmly based upon two beliefs. First, philosophy traditionally has been the most persistent and active in seeking for the consistency between universal value and individual value. Therefore, P4C can help overcome the blind sense of competition, which usually results from failures to fill the gap between individual value and universal or community value. Second, the COI, which is itself an aim of P4C, can be formed only when many different ideas are willing to compete and cooperate with one another under the condition that they are required to be as well-grounded as possible. Therefore, the experience of being a member of the COI can lead children to tolerate conflicting views and strengthen 'democratic citizenship'. Further, since they have learned to respect diversified ideas through the COI, children will grow up to value cultural diversity on the planet.

However, at this point, we should check one thing. In spite of having such "globalizable" virtues, P4C still faces problems in globalizing itself. Though we will discuss it later, if we are to disseminate P4C more efficiently, I think it is time to informationalize P4C. As you know, globalization can proceed only with informationalization and this is true of our P4C movement. The task of informationalizing P4C at this moment means building 'a cyber COI' on the internet. The space of COI has been so far confined to the real space of the inside classroom. But we can and should form a COI in cyberspace, just as we expect our children to expand their COI circles as far as possible.

When it is noticed that the ways of doing philosophy historically have undergone changes, I expect that even the way of doing philosophy in the next generation will also change greatly due to the changing media environment by which a community is organized and maintained. Now that cyberspace has become part of children's ordinary lives and P4C values children's ordinary experiences within the COI, we now have to take the initiative to form a COI in cyberspace. The Cyber COI would open up the space to simulate new ways of doing philosophy in the information society and reach their global friends with whom they could develop "democratic global citizenship" together.

Up to now I have reviewed the aim of P4C in the context of the information & global society. In short, the aim of teaching philosophy to children is to educate them to be both "information-masters" and "democratic global citizens" especially in the information and global society. If P4C works towards these two aims, I am sure, it can help children optimize the crushing quantity of information and discern between polluted and clean information by developing their abilities to process information rationally. Further, P4C can help children learn how to cooperate beyond competition and become "global democratic citizens" through philosophical inquiry within the real or cyber COI.

## 2. The place of P4C in over-all educational programs

In Korea, primary school children still do not have philosophy class as an official subject. However, the members of KATPIS (the Korean Academy of Teaching Philosophy in Seoul), a Korean P4C society, are now seeing more and more teachers getting interested in P4C and trying to form their classroom COIs. Also, since I established a graduate course at the Korean University in the mid-1980's on teaching philosophy, many universities have opened similar courses. With educational reforms going on in our country, therefore, I believe Korean children will be able to do

philosophy in their classroom COIs before long, depending on how wisely we behave.

It is KATPIS's conviction that the most urgent task is to reveal how intimately P4C is related to other subject-domains such as science, math, language and moral education. We want to point out what will happen when children are taught with such relations ignored. We are not content, however, with just the interlocking points between P4C and other main subjects. We must go farther to explain what roles P4C can play as a mediator and catalyzer in integrating these subjects, therefore better serving the ultimate goal of educating children. Simultaneously, we need to measure the effects of transplanting the model of the COI into other subjects. This may make it easier for us to keep track of and prove.

### 3. Identification of common elements in the existing programs

What are the common elements between P4C and existing programs? In case of Korea, few people doubt that moral education should be one of the main subjects in official education. The existing curriculum of Korean moral education has some common elements with P4C. For example, our moral education textbooks for children consist of stories and episodes relevant to curricular goals. As we know, P4C begins by reading philosophy novels containing children's real experiences. So, there are similarities between P4C and our own moral education both use stories as a starting point for the class. Another common element can be found at the next stage of the class where they are expected to discuss the problem. So another commonality is the emphasis on the active discussion.

Despite these two common elements, there is a considerable difference in the process of having discussions. First of all, in the case of our moral education, though it emphasises the importance of having heated discussions and building upon children's experiences, teachers and children alike are not ready to have such discussions. This is because they have not had adequate experiences of belonging to the COI. It is reported that they feel helpless about how to get through the process of digging deeper into their own experiences and relating them to the key concepts underlying the moral problem in question.

In short, the goals of moral education cannot be realised without the help of the COI. This is true of science classes as well as moral education. If we do not provide our children with opportunities to learn how to discuss how can they discuss key concepts other subject-domains ask them to probe during class discussion?

### 4. The state of co-operation among different countries

Korean P4C society has difficulty exchanging information and experiences because of language barriers. I know most other countries have the same problem in a measure, but there are much fewer P4C educators in Korea who has a good command of English. There are even some members of KATPIS who are reluctant to attend the Mendham conference in the US because of a language barrier, though they can read English texts. Therefore, we have no choice but to suggest the internet for active co-operation among different countries, because we do not have such difficulty in cyberspace as we do when trying to make ourselves understood face to face in real time and space. Of course, we have "the P4C lists" on internet as a channel of exchanging letters and giving announcements, but it is limited in scope and contents to a few P4C experts.

At the end of last year, KATPIS established the Korean P4C Website. We are forming a cyber COI there available for school teachers and children and a cyber COI for scholars and teacher-educators. Anyone can visit and have access to the teaching materials and leave his or her opinion. We will also issue an electronic magazine inside, which will contain a selection called "thinking or philosophy stories". After putting up the website, it occurred to me that we could quite possibly run and share a World P4C Website, a Chinese P4C Website or a Mexican P4C Website just as easily as our Korean P4C Website was done. I believe it will help find new levels of cooperation among all countries as well as give a chance to non-English-speaking countries like Korea to overcome the language barrier and join the discussion.

## 5. Integrating philosophy into education for democracy

We often distinguish between "democracy as an institution" and "democracy as a way of living and communicating". I also distinguished between "belonging to the COI" and "forming a COI or expanding a COI circle all around". Both of the latter parts in the two distinctions are what we aim to achieve through P4C in education for democracy. The P4C curriculum might be the most active in educating for democracy in the sense that P4C urges children to reflect upon the concept of democracy constantly and fundamentally. Prior to the question, children, if they are to belong to the COI, will have to ask questions such as: "Do we have to choose or believe in democracy?", "What on earth is democracy?" or "What's the criterion to distinguish between democratic and non-democratic?" P4C, in short, challenges children to reflect upon the concept and value of democracy philosophically. The concept of democracy like any other key concepts, needs to be grounded thoroughly as thoroughly as it is significant in our lives.

It is often said that democracy is always under construction. Indeed, democracy will be under construction not only in parliament, but also as a way of living at school, at home and at work. P4C can help children as members of COI to develop their mutual tolerance among conflicting ideas and learn how to correct and reconstruct their views. Children can, in the course of doing philosophy within the COI, go beyond the superficial understanding of democracy as the majority's rule over the minority to the mature understanding of democracy as the majority's respect for the minority. Only such a mature democratic citizenship is likely to develop into "democratic global citizenship".

Concerning the matter of globalizing our children's democratic citizenship, I would like to stress again the importance of opening a World P4C Website. It must contain material that children, teachers and even parents can have access to. If we link P4C websites all over to a World P4C Website, it will work as a simulation school of global government.

#### 6. Measuring the educational impact of P4C

The future of P4C depends on how we measure the impact of P4C on existing education and prove that it contributes to a better fulfillment of the ultimate goals of other subject-domains. The problem of educational evaluation is itself the target of educational reforms because how to evaluate presupposes what to teach. If we are to teach higher-order level of thinking to children, we have to evaluate to what degree they are able to think on a higher-order level.

Recently, evaluation experts recommended a variety of measuring methods called "performance tests", which deserves our consideration. The performance tests include constructed-response tests, writing essays, oral tests, exhibition, portfolios, etc. I know there are many ways of measuring the impact of P4C which have been tried by many countries. The task at hand, then, is to refine them.

Again, I'd like to point out the need to establish a World P4C Website, where we shall be able to post the evaluation materials gathered from many parts of the world, such as children's journals, essays, pictures, and video-taped activities. If we could find such results from different cultures and compare them with our own experiences, we would be able to invent more reliable evaluation methods some day.

#### 7. Recommendations on the problem of the adaption for different cultures

Before I get to the point, I have to confirm that IAPC materials must be translated with as great integrity as possible. But for non-English-speaking countries, especially north-eastern countries like Korea, this job of translating is so difficult that some may find it impossible to adapt the program without losing integrity. If we should sacrifice its integrity in favor of easy adaptation, however, we would be deprived of common texts on the basis of which we can talk about P4C and COI. That is, we cannot share and discuss the problem of adaptation to different cultures without sharing common texts.

Now let us get to the point. There are many reasons for the difficulty in adapting common P4C texts to different cultures. Besides financial problems, there are differences in linguistic frames and cultural traditions as well as differences in educational practices. For example, Korean teachers and students have long been used to the Confucian tradition. Therefore some teachers feel difficulty in assuming their roles as facilitators in the COI. Some of the children take it for granted even during the COI class that they should think highly of the teachers' opinions. I thought this matter of the teacher's role itself deserved examining in the COI. I wrote a story on the subject for reading material and put it on the Korean cyber COI. Now I am gathering and analyzing the responses and results. My point is that the problem of adaptation itself can be discussed in the COI. It will be the source of good materials for preparing our children to adapt to the global society. I hope such materials on cultural differences will appear on the World P4C Website. Then, we can understand one another better.

#### 8. Recommendations on the development of information and training program

Presently we have "the P4C list" as the only channel of exchanging information. However, we need not just information for experts in P4C, but information available for teachers and children at school, and even for their parents at home. I know there have appeared and will appear many P4C webpages. I hope that some day every nationwide website will reach one pool with valuable contents. It will undoubtedly be a big job, but after having experimented with a Korean P4C Website, I have come to think that it may not be so difficult. We could accomplish it step by step.

So, I suggest that we share a World P4C Website, linking all nations in cyberspace. To do that, we shall have to support some program specialists from non-English-speaking countries who will take charge of reporting the domestic and foreign state of affairs concerning P4C movement and updating regularly contributions from all over the world. Once we have come to share such a common pool of P4C information and teaching materials, we can utilize it for teacher training whenever and

wherever it is needed. Success in teaching P4C, as we know, depends on a well-trained teachers' ability to guide a COI. Judging from my experience, it will be possible to establish a cyber P4C graduate school inside the Website, where we can train future P4C teachers across the world.

Let me sketch finally what I think we shall be able to construct on the World P4C Website or the Global Cyber COI. First, we can establish a cyber primary, middle and high school with common philosophy textbooks. This cyber P4C school will be run on the basis of the curriculums designed by many P4C experts across the world. I hope it will be made so that every teacher in the classroom can have access to it. Second, we can have graduate courses for teachers who have difficulty speaking and understanding English. Of course, we will need the help of some "program specialists" to translate the courses. Third, we can open the library where keeps all articles and teaching materials available for P4C experts, teachers and children.

Our present meeting, although crucial to our goals, is too short to cover all of our concerns with P4C. There is always the need for ongoing discussion of various concerns. I cannot think of a better way than to continue the discussion in cyberspace.

## **RECOMMENDATIONS ON THE PROBLEM OF ADAPTATION TO DIFFERENT CULTURES**

**Matthew Lipman**

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### INTRODUCTION

1a Why is adaptation needed?

1b A philosophical opinion or practice that is appropriate to the cultural context in which it was developed may be inappropriate or ineffective when transferred to another cultural context.

2a What are the advantages of adaptation?

2b It moves us in the direction of a universal curriculum, providing children everywhere with illustrations of meaningful human experiences, drawn from similar curriculum materials. They are given an opportunity to discuss together such matters as childhood, relationships with siblings, relationships with parents and grandparents, as well as other natural and social relationships. These parallel experiences can then form the basis for postal and e-mail correspondences, in the course of which they exchange information and opinions.

3a Under what circumstances are curriculum materials not adaptable to other cultural contexts?

3b One situation is this way because the philosophical quality of the narrative or the dialogue is too rich for children and teachers alike. The other situation is due to the philosophical quality being too scanty or skimpy to provide suitable meanings for discussion. In other words, even before we get to the problem of the suitability of the translation, we have to deal with the problem of the suitability of the initial text.

The curriculum materials being developed in the area of Elementary and Secondary School Philosophy fall into four groups:

1. Materials developed by the IAPC. Some of these materials have been adapted and translated for use in other countries; some have been translated but not adapted. Some materials

developed by the IAPC, for various reasons, have been neither adapted nor translated, it having been decided that they are not suitable for use in the countries involved, at the present moment, at any rate.

2. Materials developed by educators in other countries.

These materials possess the advantage of not having to be adapted or translated before being published. They possess the disadvantage of being relatively unknown outside their country of origin, and therefore are not ready to be universalized by the students in various countries around the world.

3. Materials are primarily IAPC materials, but supplemented with homegrown curricula.

4. Materials are primarily homegrown, but supplemented with other materials that have been adapted and translated before publication.

I think it is remarkable that the world market in elementary and secondary school philosophy (also known as pre-adult philosophy) has come as far as it has. I cannot think of a way of improving upon these four options. What does need improvement, however, is access to these options.

Recommendation #1

I therefore recommend that UNESCO fund a grant to ICPIIC that would enable centers of pre-adult philosophy to obtain copies of published material in this area, for possible adaptation, translation and publication.

Recommendation #2

The chief bottleneck that slows the flow of appropriate curriculum material into countries different from their country of origin is the short supply of trainers. At present, the only regularly meeting training program is the one that meets twice a year at Mendham, New Jersey and once every January at San

Cristobal de las Casas in Mexico. Other workshops which perform this service do take place, but they are all operating on such meager funding that most of those who are eligible cannot afford to attend. And so what I would recommend is that we swing our attention around so as to focus on the facilitation of adaptation and translation. It is my contention that we need more Mendhams, more San Cristobals, and the best way of having this happen is to fund individuals in the various countries in which pre-adult philosophy is needed so as to enable them to attend the Mendhams and the San Cristobals that are prepared to discuss their problems with them and to show them some of the answers that people have worked out over the past

twenty years that the IAPC has been hosting international workshops. Such grants could be organized and distributed by ICPIIC, but UNESCO is needed to help find the money. As things stand presently, the cost of attending one of these workshops/conferences is so formidable as to be virtually prohibitive. Nevertheless, it is important to situate the learning process for future translators and trainers in an international atmosphere such as Mendham conveys. We cannot lose the paradigm of the community of inquiry that Mendham and San Cristobal represent without pre-adults philosophy being struck a serious blow.

### Recommendation #3

Translators should resolve to be faithful to those aspects of the tradition of philosophy that have a bearing on the curriculum material being translated, to the creative potentials of the children being addressed, to the social and historical context of the culture into which the philosophical materials are to be inserted, and to the literary and philosophical resources of the culture into which the translation is being made.

## THE STATE OF INTERNATIONAL COOPERATION IN PHILOSOPHY FOR CHILDREN<sup>16</sup>

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The activity of doing philosophy with children is not a new one. In the Middle Age, adolescents were already invited to study logic. Though there is almost a difference of nature between what was done at this time and what we mean today by doing philosophy with children, it remains true that people living in this time were convinced that the study of logic could be very helpful if we want to think in a more proper way. For a variety of reasons, this assumption disappeared with the Renaissance and we had to wait until this century, more precisely in 1969, to see philosophy being used again as a tool to help children to become more critical, creative and caring persons.

Based on the idea that philosophy could be done within a "community of inquiry," Matthew Lipman wrote a series of books for children and, with the help of Ann Margaret Sharp, an equal number of instructional manuals for teachers. Since founding the Institute for the Advancement of Philosophy for Children in 1974, they have become increasingly involved in different activities that have involved more and more people around the world. We can estimate today that more than 60 countries are employing the material created by Lipman and Sharp and/or creating their own material based on the idea of doing philosophy with children within a community of inquiry using the Lipman-Sharp method as a model.

Given this expansion of the activity of doing philosophy with children, an international association was created in 1985- the International Council of Philosophical Inquiry with Children (ICPIC) - with the intention to facilitate the links among all the persons involved in the Philosophy for Children approach. As specified in its Charter, the purpose of the Council is:

- (a) To promote, coordinate and disseminate research and to organize international congresses as well as specialized symposia.
- (b) To promote relationships between philosophers and educators and others concerned with the fostering of children's cognitive development through philosophy.

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<sup>16</sup> I would like to underline the work that has been done by John Bennett who retired recently from UNESCO and who has been very supportive in this idea of having an international strategic meeting on Philosophy for Children under the aegis of UNESCO.

(c) To establish relationships among such philosophers and educators committed to introducing philosophy into elementary and secondary schools throughout the world.

(d) To encourage rapprochement among scholars with regard to problems of pedagogical method.

(e) To coordinate efforts of those seeking to introduce philosophy into all elementary and secondary school curricula.

(f) To promote the setting up of regional centers of philosophy to assist in the designing and dissemination of courses in philosophical inquiry with children.

(g) To encourage philosophers to devote themselves to continued improvement of the quality of education for all children.

When I received the invitation to introduce the discussion on " the state of cooperation among different countries in Philosophy for Children ", my first reaction was, as actual president of ICPIC, to ask members of this Council who could to answer the following questions:

1- Are you running workshops that invite participants from other countries?

2- Are you working in a research project that involves other countries?

3- Do you have a training program that includes people from other countries?

4- Are you publishing something that invites international participation?

5- In what other activities are you engaged that might demonstrate inter-country connections?

I thought that information coming from the field and through the membership of ICPIC would be appropriate in order to appreciate the international cooperation in Philosophy for Children. I received answers from 40 persons coming from 19 countries that give a picture of what is happening around the world in terms of international cooperation. Most of the answers were received in 1998, some other came in 1999.

Responses have come from the following countries: Argentina, Australia, Austria, Belgium, Brazil, Canada, Finland, Great Britain, Israel, Italy, Korea, Mexico, Nigeria, Poland, Spain, Switzerland, The Netherlands, United State of America and Uruguay.

Of course, we can not assume that we have a complete picture of the situation. First of all, I know that not everyone took the opportunity to answer these questions. Secondly, you don't have to be member of ICPIC to work in Philosophy for Children. Consequently, a number of programs might have been overlooked. Nevertheless the responding countries do provide a rich array of information for consideration.

From the 19 countries I received information:

- 14 are engaged in international workshops;
- 10 have international research projects;
- 15 have international training programs;
- 17 have international activities in publication;
- 15 have other activities that involve different countries

For the moment, we can estimate that the international cooperation in Philosophy for Children involves more than 70 projects that connect persons coming from 50 countries.

I don't know if the Mediaeval people imagined that at the end of the XXe century, so many international projects would exist around the activity of doing philosophy with children. But it seems to me that, if it were possible for them to see what is going on now, they would appreciate its importance. They might, then, wonder about the methodology of the community of inquiry – after all, we are talking here about *doing philosophy* with children and not teaching them what other philosophers have thought about matters of importance – and they would be probably very surprised to see that it's possible to do philosophy with children as young as three years old. In order to do that, you need a reconstruction of philosophy in it's presentation that was not accessible centuries ago. But if you take time to look at the material that is now available, if you take time to see how you can do philosophy with it and within a dialogue in community of inquiry, you become to think that this *activity* could be very helpful for those who want to *think for themselves*. From that point of view, you don't need to be this or that age to do philosophy. The moment you start to talk, you can begin to do it. And we begin to talk before three years old.

In the following pages, you will find the detailed information I received from each country. It shows cultural diversity, singularity, originality, cooperation, and many activities oriented by the intention of doing philosophy with children. I would like to thank everyone who took time to send the answers I was looking for. Without their collaboration, and the help of Wendy Turgeon, Secretary of ICPIC, it would have not been possible to realize this inquiry. When it was possible, I left the information the way I received it. In some cases, I rewrote passages or cut others I thought were not appropriate for this presentation. In the last four pages, I draw charts that summarize the information contained in this paper.

## **1. ARGENTINA**

Gloria Arbonés

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El Centro de Investigaciones en Filosofía para Niños (C.I.Fi.N.) is participating in the following projects with other countries:

Project "Las nuevas tecnologías. Proyecto de innovación educativa con mujeres neolectoras (50-70 años)" ("The new technologies. Educational innovation project with new-reader women of 50-70 years old" (women who has just learned to read). By Internet in cooperation with Prof. Félix Delgado-Mataró, Catalonia (Spain).

Project "Filobaix in Internet". Project on Philosophy for children in cooperation with Antoni Lladó Bonet, Escola Joan Pellegí, Barcelona-Catalonia (Spain).

Project of publication Phil Cam's "Thinking Stories 1 and 2" during 1999 and 2000. Translation and adaptation.

Publication of Phil Cam's "Thinking Stories 3" in February 1999.

Publication of Ronald Reed's "Rebeca" in February 1999 after two years of practice and research with this novel.

Member of the Editorial Advisory of "Aprender a Pensar", iberoamericana journal of Philosophy for Children

The C.I.Fi.N. is cooperating by e-mail with different professors and teachers interested in Philosophy for children in Peru, Colombia and Ecuador, advising them, sending books and papers in Spanish. It is possible that some trainers of this Center will go to those countries in order to train teachers during 1999.

We have an important schedule of publication during 1999 and 2000.

## **2.1 AUSTRALIA**

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The Australian organization which brings together Philosophy for Children associations broadened its membership a couple of years ago to include New Zealand. The organization is called the Federation of Australasian Philosophy for Children Associations (FAPCA - the word 'Australasian' includes New Zealand and Australia). This organization is responsible for running "Level 2" workshops, i.e. week-long workshops that are designed to train qualified people to run workshops for teachers in Philosophy for Children. It also holds an annual conference. So, Australia and New Zealand co-operate in high level training and in holding conferences. This is the only international co-operation with which we are engaged that I know of. "FAPCA's January 1999 Level II workshop, primarily aimed at training Teacher Educators from Australia and New Zealand, this year also included a participant from South Korea and one from Malawi."

## **2.2 AUSTRALIA**

Laurance Splitter  
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David Kennedy (USA) and I are about to finalise a program of training for a 10 days workshop in China. I have drafted the program based on the presumption that it is like Mendham (USA), or what we in Australia call Level 2 (not so much for teachers, but for teacher educators).

I see this workshop as an important second step. Last year we conducted the first (and of course Tom Jackson (Hawaii) has conducted several and is going back in June 1998). This time we must aim to leave behind us a group of people who are, at least partly, trained and can start the process of dissemination in that part of China. I have argued that the workshop should be in the same city as last year: Kunming in Yunan Province. The workshop will begin on July 27 and end on August 7.

Our recent "Level 2" training workshop ("train the trainer") in January, attended by 20 people, philosophers and educators, from all states of Australia, Korea, Malawi, and New Zealand. It was facilitated by Tim Sprod, Vanya Kovach, myself, Phil Cam, Clive Lindop and Leanne Parfitt. We tried for the second time to conduct and evaluate the workshop in a way which

reflected people's needs. For example, some of the philosophers had no pedagogic experience with Philosophy for Children, and some of the educators had little or no philosophical experience. We also made use of many of the curriculum materials that are now available in Australia, in addition, of course, to the IAPC curriculum.

In 1997-8, I co-directed workshops in China (Kunming, twice), Bulgaria, Mexico, and the US. I also presented a paper on moral education and philosophy for children at a UNESCO conference on philosophy, in Bangkok. This is in addition to many seminars, addresses and workshops in Australia.

There is now a new Association in New Zealand, and also officially a new one in South Australia.

### **2.3 AUSTRALIA**

Clive Lindop  
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The journal – Critical and Creative Thinking – has contributors and subscribers from many different countries.

The Master program in Philosophy for Children - a teacher ed. is a program open to people from other countries in either on or off-campus modes.

### **2.4 AUSTRALIA**

Phil Cam  
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I have run some workshops in conjunction with people in both Russia and Latvia in the last few years, at the Moscow State Pedagogical University and the University of Latvia in Riga. I also have a project starting up with the Institute of Youth in Moscow, where I'll be going to begin a week-long seminar right after the meeting in Paris. The folks there have established a Children and Democracy Centre and are very keen to participate in the UNESCO project in some way, if that should prove possible.

The Thinking Stories series has been published in German and Latvian, and the first book was to be published in Russian as well--though I don't know whether it has been. A Spanish version is also going to be produced out of Argentina.

## **2.5 AUSTRALIA**

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At present I am commencing a project (it was piloted last year) in which grade 9 and 10 students undertake authentic statistical investigations and problem posing within a community of philosophical inquiry. This is an international project, conducted within an international community of inquiry via the World Wide Web and email. At present, schools in Australia, UK, and Canada are involved and we are aiming to include South Africa and US and perhaps Singapore. We have a UK philosopher on board to respond on occasions to the students' questions and problem creations.

We have a web site that provides some background to our international mathematics.project. We are only just starting our major 3-year study, after completing a small pilot last year, so the web site should improve as we go along (and it should have a more philosophical approach to shared communications). The address is [www.ourquestions.com](http://www.ourquestions.com) and any password you need is pppp.

## **2.6 AUSTRALIA**

Janette Poulton  
garette@pa.ausom.net.au

I have recently begun employment teaching philosophy and Theory of Knowledge in the International Baccalaureate program at Wesley College Prahran, Melbourne, Australia. The International Baccalaureate organisation is based in Geneva , Cardiff and New York - and has centres in Argentina, USA, Mexico, Japan, India and many other countries. There are twenty or so schools in Australia teaching this international curriculum at Secondary level. I will be using Philosophy for Children strategies in my work with the Year 12 students in Theory of Knowledge. I will be approaching the International Baccalaureate organisation, which is of course a world-wide organisation, to learn from the Philosophy for Children program. Although this is a tenuous international connection and one that is not yet developed, I believe

this is a promising area for promoting Philosophy for Children internationally.

The International Baccalaureate provides a link between the Philosophy for Children primary programmes and Tertiary philosophy, and also provides a new and international network for the spread of Philosophy for Children insights into children's philosophical thought.

## **2.7 AUSTRALIA**

Terry Godfrey

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The Dialogue site (<http://www.p4c.net/html/dialogue.html>) and the Conference ([http://www.p4c.net/html/w3p4c\\_conference.html](http://www.p4c.net/html/w3p4c_conference.html)) site, have been functioning since the end of 1996 and maintained so as to facilitate classroom based Philosophy for Children activities on the web. Members of the community who have looked at them seem to have assumed that they are for the use of academics and ICPIC members only, but they are there for use by teachers and students to run inquiry sessions across the web.

The Compass Centre at MLC in Melbourne, and Fintona here have used these sites extensively with great results for over two years now, and I encourage teachers and students across the international community to use them, both through providing assistance online, and through facilitating contact with groups like RICE at Deakin University, of which I am a member.

I am positioning my web consultancy to enable the development of websites and to assist in the utilisation of learning technologies at all levels, so as to enable the technologies to become transparent, and let students get on with thinking!

These components of the [www.p4c.net](http://www.p4c.net) are primarily there for use by the international community for teaching and learning, and have been used effectively for community of inquiry. I am happy to provide any assistance in using them.

## **3. AUSTRIA**

Daniela Camhy

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Two international conferences on Philosophy for Children (Graz 1987 and 1992).

Two small international conferences (Graz 1986 with philosophers from Netherland, Austria, Germany and 1989 an Austrian- Hungarian Conference on Philosophy for Children).

#### International workshops

a. Dubrovnik/former Yugoslavia 1990 participants from 11 different countries.

b. Budapest/Hungary through the academy of science this was a workshop only for philosophers, (exact date ?).

c. Prague/Tschech Republic through the Human Rights Center of Charles University, (exact date ?).

d. Semriach/Austria 1995 together with International Child Catholic Bureau (ICCB).

International Projects where the Austrian Center of Philosophy for Children is involved

#### Project through the European Community

1. "Philosophy for Children: Education for Sensitive Citizenship" Sokrates Comenius Aktion 1. A project where 3 schools in three countries are involved.

We are working together the 3rd year. There was also an exchange program. We all met three times in all three countries and schools.

A Spanish school: in Albacete (Tomas Miranda), a Portugese school (Lisboa Colegio Valsassino Manuela Oliveira), an Austrian school (in Markt Hartmannsdorf Hauptschule Markt Hartmannsdorf Daniela G. Camhy)

The schools are working together now for three years. Every year we published one Journal "LOGOS" together Publications in Spanish, Portugese, French, English and German

2. "Mathematic and Democratic Education" Sokrates Comenius Aktion

3. We are working together the second year: Spain, Germany ( Landesinstitut für Erziehung und Unterricht in Stuttgart Hartmut Kvhler), Great Britain, Austria (Austrian Center of Philosophy for Children in Graz Daniela G. Camhy, Elisabeth Thoma). The articles and materials have been published in Spanish, English and German in summer 1998.

3. Philosophy for Children in primary school with the special care for handicapped children Sokrates Comenius Aktion3.

We have started to work together summer 1998. Netherland/ Amsterdam (Karel van der Leeuw Germany Ekkehard Martens, Barbara Br|ning, Eberhard Ritz), Austria (Daniela G. Camhy). We organize together

workshops in Philosophy for Children and we are planning to develop a curriculum for 6-10 year old children

#### 4. Environmental Philosophy in primary school Sokrates Comenius Aktion3

We have started 1998 - main literature KIO and GUS. Spain (Mareike Niehoff IREF), Portugal, Austria (Daniela G. Camhy Eva Willibald). Development of materials

#### 5. Through the European Platform 1997

We had a meeting in Austria with 23 teachers from Netherland. They came to visit the Austrian Center of Philosophy for Children. They came to an official teacher-training seminar in Philosophy for Children. They came to visit several schools where children were doing philosophy.

#### 6. Democracy Program through PHARE -Programm

Philosophy for Children workshops should be organized in Poland: Beata Elwitsch

We hope to start as soon as possible together with experts from Netherland (Berrie Heeson), Scotland (Catherine Mc Call), Spain (?), Austria (Daniela G. Camhy), Belgium (Richard Anthone?)

#### 7. Project together Ireland and Austria

Ireland (Michael Murray), USA (Ann M. Sharp), Austria (Daniela G. Camhy)

a. Work in Austrian schools with classes with refugees primary and secondary schools 1996/1997/1998

b. Work in Ireland started in summer 1998 Building up a special education for Philosophy for Children at the education department at Dublin university (Trinity College)

Research projects at the University of Graz and through the federal ministry of science and research in Austria:

1. "Fostering of Thinking Skills and Personal Development in Primary and Secondary School through Philosophy for Children" research project with school experiments in Austrian schools 1984-1988

2. "Development of praxisrelevant Strategies against Xenophobia on the example of Philosophy for Children". We started this research project in January 1998.

3. Publishing, translating Harry, Pxie and manual in German. Several articles on Philosophy for Children and publishing the proceedings of the international conferences.

4. Our work with UNESCO in Austria and our work with UNESCO in Tschech Republic.

(many projects in schools through the year of tolerance and teacher-training in Prague.)

5. Important project for Roman children in Austria. As the Roman children do not have any books in their language the Institute for Linguistics at the university of Graz is developing children books (comics for children) so that they can learn to write and read the Roman language. To each chapter that includes grammar and spelling we developed a small philosophical manual, specially that they could also get to know more about their identity and their cultural background.

We also had students from Spain, Netherland, Bulgaria, Italy, Switzerland and Germany in Graz to study at the Austrian Center of Philosophy for Children

#### **4.1 BELGIUM**

Richard Anthone  
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I ran one workshop in OSLO and probably we will have several with Poland, later this year. Anyway several workshops I ran, are open to people from the Netherlands.

We have a training program with people from the Netherlands and vice versa.

We are not publishing something that invites international participation. But we did the Internet project "The philosophy hotel" which involved countries like England, France, Belgium and the Netherlands. (Look at [www.kidcity.be](http://www.kidcity.be))

The existing electronic discussion (the [p4clist@belnet.be](mailto:p4clist@belnet.be)) was created in August 1994 as a result of a conversation I had, when I was in Mendham, with Hreinn Palsson of the Icelandic centre of Philosophy with Children. When setting up the list, we had two goals in mind; although we weren't sure about the outcome. One was to stimulate discussion as if we were a real community of inquiry. The other was to provide information for anyone who could be interested. At this moment, the member of the list come from 25 different countries: Argentina, Brazil, Canada, Mexico, Uruguay, USA, Singapore, Korea, Austria, Belgium, Spain, Finland, France, Germany, Iceland, Israel, Italy, Malta, Nertherlands, Poland, Sweden, UK, Autralia, New-Zealand.

## **4.2 BELGIUM**

### **PHARE**

Marie-Pierre Grosjean Doutrelepont  
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Phare has been involved and is still involved in different international projects (training programs, publication, Conferences, research projects.) with persons working in Netherlands, Spain, Portugal, France, Switzerland, USA, Austria and Canada.

## **5.1 BRAZIL**

Walter Omar Kohan  
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I have co-directed the first two South American Workshops in Philosophy for Children (the first at Buenos Aires, Argentina; the second at Maldonado, Uruguay). Ann Sharp took care of the third one, February 1998. People from Argentina, Brazil, Chile, Mexico and Uruguay took part of them.

Being Argentinian I run workshops for teachers at Universities and schools of Brazil, Chile, Mexico and the United States.

I mentor one Brazilian MeD in Philosophy for Children and participated as professor at a Certificate program at University Iberoamericana, Puebla, Mexico.

I have co-authored a book on Philosophy for Children in Latin American with Mario Berrios (from Chile, died in 1995).

I have co-organized (with Vera Waksman) a book on Philosophy for Children with scholars of different countries (Argentina, Brazil, Canada, USA).

A special issue (Vol. 5-6) of the Journal "Linhas Críticas" (Faculty of Education, University of Brazilia), organized by myself, has already been launched, devoted to "Philosophy in the Education of Children" with scholars of Argentina, Brazil and USA.

Since March 1996, I am director of the Advisory Board of Teacher Education, at ICPIC. The board has been composed of scholars from Australia, Iceland, Canada, Singapore, Spain, USA. It's main function is to

inquiry the area of teacher education in Philosophy for Children and International certification in Philosophy for Children through ICPIC.

I am directing an activity called "philosophic friend" a mailing interchange between elementary students of public schools of Brasil (Escola classe 03, Gama, Distrito Federal) and Argentina (Escuela Justo José de Urquiza, Maipú, Mendoza).

Two new international books on Philosophy for Children have been edited by Editora Vozes, organized by Argentinian and Brazilian Scholars with participation of people from Canada, USA, Argentina and Brazil, beginning the series "Philosophy and Childhood". Two other volumes are expected in 1999 including international participants.

The next ICPIC Conference will be organized by ICPIC and the Faculty of Education of the University of Brasilia, July 4-9, 1999. Participants from 30 countries have already confirmed participation.

## **5.2 BRAZIL**

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Annually the Brazilian Center brings specialists from other countries to give workshops to teacher and teacher educators. (Laurance Splitter, on Logic; Tom Jackson -USA-, on Philosophy for Children and the very small kids; Eugenio Echeverria, on Philosophy for Children and the impoverished children - this is an ICCB project with the street children in Southern Brazil -; Ann Sharp -USA- comes almost every year to work with teacher educators; Ronald Reed -USA-, on narrative and Rebecca - which has been published in Brazil; Irene de Puig -Spain-, on Ethics, just to mention some of the visitors).

Irene de Puig, from Barcelona and Angélica Sátiro, from Brazil, are working on a project and materials for children age 3-4.

A good number of teachers and teacher educators has participated in the Mendham workshops and ICPICs Seminars.

We publish twice a year a magazine "Coleção Pensar" with articles and papers written by international Philosophy for Children specialists. The royalties are donated to Catherine Young Silva Fund destined to help teacher educators in international studies.

We do have a pretty healthy cooperation with Uruguay and Argentina. By this I mean that for three years already Argentina or Uruguay organizes a "Mendham" type workshop for teacher educators in the Southern Cone.

### **6.1 CANADA**

Marie-France Daniel, professeure  
Département d'éducation physique  
Université de Montreal  
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I published a book (1992, Editions Logiques, Montréal) untitled *Philosophy and Children*. It explores the relationships between John Dewey's philosophy of education and Lipman's and Sharp's conception of education and approach. This book was also edited by THE BOECK publishing house in 1997, for diffusion in Europe and Africa. It is also reprinted in Montreal (1998).

With a group of researchers-mathematicians, we conceived a material of mathematics, written for the 9-13 years olds, in the Philosophy for Children style (2 novels and a teachers' manual). It explores some philosophico-mathematical concepts such as numbers and digit, infinite and indefinite, abstract and concrete, to succeed and to fail, etc. This material is in process of translation in Hawaii and Uruguay. It received a positive criticism in the last issue of *Analytic Teaching* (november 1997).

In Canada, a research grant gave us the opportunity to study the evolution of students' cooperative behaviors when they use the Philosophy for Children-mathematics material -- mathematics being the subject matter by excellence for individualistic behavior and attitudes.

I also adapted the Philosophy for Children approach to the teacher education: I elaborated short philosophical stories for the future teachers, namely in physical education. The stories put forward some epistemological and philosophical concepts which are usually part of the future teachers' vocabulary but which are rarely questioned by them. I and a colleague were invited by the Caen's University Institute for Teacher Education (France) to give a workshop to the professors (1997) and to the teachers (1998). Another workshop is planned in Auvergne (France), as well as a research project, with the Auvergne's University Institute for Teacher Education.

I have also published a book “ La coopération dans la classe ” (1996) Montréal: Édition Logiques, with the collaboration of Ann Margaret Sharp (U.S.); Tock Keng Lim (Singapour); Christina Slade (Australie); Teresa Thorkildsen et Candace Jordan (U.S.).

Finally we have a research project “ Étude des habiletés et des dispositions reliées à la pensée critique chez les enfants de 9-11 ans, dans trois contextes culturels”. People from Canada, Mexico and Australia are involved in this project. This project started in 1998 and will finish in 2001.

## **6.2 CANADA**

Dr. Susan T. Gardner  
Director  
The Vancouver Institute of Philosophy for Children  
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The Vancouver Institute of Philosophy for Children has been functioning for 10 years. It has instituted several teaching-training programs, and has been actively involved in researching the impact of Philosophy for Children with regard to enhancement of critical thinking skills, as well as moral development. Dr. Gardner has also effectively used the Community of Inquiry, which is the pedagogical heart of Philosophy for Children, at the College level. She has written a Critical Thinking Manual which explains in detail how participating in a Community of Inquiry contributes to the development of good thinking. She has lectured extensively on Philosophy for Children and has had a number of publications in that area. The Vancouver Institute of Philosophy for Children will co-host the International conference of the North American Association for the Community of Inquiry in the summer of 2000.

## **6.3 CANADA**

Monique Lortie Savard, President,  
Association Québécoise de Philosophie pour Enfants (AQPE),  
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The Quebecer Association of philosophy for children is young : 1993. Our international projects are quite humble yet but last October we took advantage of an international meeting settled in Lausanne (Switzerland) by the BICE to try to help setting up a Switzerland association of Philosophy for Children in order to promote the Lipmanian format in this country. The project is still going on as we reinforce our collaboration with the promoters.

In January 1999, attending to the international seminar held in Mexico by Eugenio Echeverría at San Cristobal de las Casas's center for Philosophy for children, we started a vivid communication with people from Mexico, Spain and Brasil :

- First : We decided to send our bulletin to them (3 numbers/year) ;
- Second : We started e-mailing to Mexico city philosophical texts on chosen themes. These texts are taken as material to continue the dialogue we've started together in Chiapas (Mexico). So, from now on, people from

Mexico city an other group of persons, here in Quebec city, do, get involved in an international and a communicative community of philosophical inquiry.

#### **6.4 CANADA**

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We have a certificate in Philosophy for Children (30 credits) at the Faculty of philosophy of Laval University (Québec) that brings people from abroad (for the moment, mainly students coming from Belgium, France, Switzerland).

We have an Agreement of cooperation between Iberoamericana Universidad (Mexico) and Montclair State University (USA). This agreement aims at the implementation of scientific, technical and pedagogical co-operation in the following activities:

- a) to exchange professors and scholars;
- b) to exchange students;
- c) to implement joint research activities;
- d) joint participation to and for the holding of conferences, seminars, lectures and workshops in both institutions;
- e) to exchange teaching materials, scientific publications and periodicals;
- f) to implement joint training programs.

We are also in touch with ICCB in Geneva in order to work on a research project concerning the relationship between Philosophy for Children, Humor and Resiliency. This project involves researchers from Canada, Switzerland, Norway and USA. We are still looking for financial support.

For the last 10 years, I have been in charge (direction, co-direction) of different workshops in Belgium, Bulgaria, France, Mexico, Nigeria, Russia,

Switzerland, USA and Zimbabwe. I am also a member of the Editorial Advisory of "Analytic Teaching" (USA).

A book on Philosophy for Children will be published in 1999. It will involve people from Canada and United States.

## **7. FINLAND**

Hannu Juuso  
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In 1995 and 1996 we succeeded to publish the Finnish translations of Elfie, Kio&Gus, Harry and Lisa. In this work 6 persons were active, 3 from Oulu and 3 from Helsinki.

The international contacts we in Oulu have had so far are quite few. Of course the Institute for the Advancement of Philosophy for Children (IAPC) has cooperated with us. It should be mentioned that The Finnish National Board of Education has been organizing every year a conference for the countries around the Baltic Sea (Estonia, Latvia, Lithuania, Poland, Germany, Denmark, Sweden, Finland and Russia) concerning philosophy in education, but in quite a general level, I mean Philosophy for Children has been on stage but also other things.

## **8.1 GREAT BRITAIN**

Robert Fisher  
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My own Philosophy for Children activities here at Brunel include:

Philosophy for Children course  
MA Masters in Education module in Philosophy for Children which includes overseas students (90 hours at masters level)

### **Publications**

My Stories for Thinking programme comprises at present three books; Stories for Thinking, Poems for Thinking and Games for Thinking, written as introductory resources in Philosophy for Children for teachers, a published account appears in the European Inventory of Thinking Skills programmes (Hamers, Utrecht, 1997)

My book: Teaching Children to Think, includes a chapter on Philosophy for Children, has been translated into Polish and Hungarian.

## **8.2 GREAT BRITAIN**

Roger Sutcliffe

SAPERE - Philosophy with Children in the UK

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SAPERE has been the national co-ordinating body for England and Wales since 1992. Much of the intervening time has been taken up with developing internal courses to train teachers and teacher-educators in the practices of communities of philosophical inquiry, but we have been fortunate from time to time in having workshops run or attended by people from other countries, notably USA, Australia and Belgium.

The very first of these, in October 1992, has born fruit in that some of those who attended have taken the practices into their own regions or workplaces, and we now have 16 Regional Contacts, four of whom are employed in Teacher Training Institutions. We are very hopeful of a boost to our profile, if not prestige, should the new English National Curriculum, due to be finalised this year, places a higher value on educating for citizenship

Projets that involve international collaboration

There are two of these that have reached fruition, and another two that have good potential. The first two are: Project 100, and The Philosophy Hotel. These were both organised in Holland, one by Berrie Hensen and the other by Richard Anthone. Six UK schools were involved in these two projects

Our contribution to the Philosophy Hotel was largely through Steve Williams, who produces our journal and is our leading expert in the relevance of IT to Philosophy for children.

Steve Williams is very much involved also in the first of our other two promising projects. This is called Newswise, and is a current affairs stimulus, with supporting material for teachers and children that encourages critical thinking and active learning, and has gone down very well with the 300+ schools who have suscriptions with it in the UK. We have also begun to get subscriptions from abroad, and if we can get it properly established and funded, we should be hopeful that it could become a high-quality international service, promoting much dialogue and collaboration between teachers and children across the world.

Finally, again through connections of our secretary, who was born and brought up in Hungary, we have made contacts with the small group of dedicated people interested in Philosophy for children in that country. They

have expressed a desire for us to collaborate in developing their training programme. An application has been made for a joint Brit. Coun./Hung. Ministry of Culture grant by Brunel and the Hungarian National Pedagogical Institute.

### **8.3 GREAT BRITAIN**

Karin Murriss  
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I am chair of the British Society for Consultant Philosophers (SCP). The SCP functions as a platform for philosophers already working as consultants, and for aspiring consultant philosophers who would like to work, for example, in business and organisations, education, or counselling. The SCP currently organises internationally and nationally recognised training courses in socratic dialogue, philosophical counselling and philosophy with children (with course tutors from the Netherlands or France). All our courses are attended by philosophers from all over the world, eg at the last philosophical counselling course we had participants from South-Africa, Denmark, France, Netherlands, USA, Luxembourg and Turkey.

The SCP is organising the Fifth International Conference for Philosophy in Practice ('Thinking through Dialogue') from 27-30 July 1999, Oxford University approximately 90 % of speakers will be from abroad.

We are in the process of setting up a European Philosophy with Children Centre (Belgium, Netherlands, Austria, Britain) and have been involved in the European Philosophers Hotel Project and Journal 100.

#### **Publications:**

The Teaching Philosophy With Picture Books 'Programme' appears in the European Inventory of Thinking Skills (Hamers, Utrecht, 1997). Also, the teacher's manual has been translated into Welsh and ideas from the manual have been taken up in Dutch and Flemish teacher's resources.

Regularly, articles are translated into English from the Dutch and German for our courses. At present we are negotiating several publications (translations from Dutch into English).

Journal: 'Practical Philosophy' (internationally orientated)

## **9. ISRAEL**

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Talya Birkhahn  
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We are at the initial stages of introducing Philosophy for Children in Israel. Talya Birkhahn works with the Ministry of Education and with teachers in developing programs informed by Philosophy for Children. Jen Glaser is an advisor in Philosophy for Children, and works in the School of Education, Hebrew University. Jen came to Israel 4 years ago from Australia where she was very active in Philosophy for Children.

(i) This year an introductory workshop in Philosophy for Children will be conducted by Jen Glaser for educators taking part in the one-year program "Senior Educators from Abroad". The workshop will take place in March and April 1999 at the Melton Centre, School of Education, Hebrew University. Participants are from: USA, Britain, Former Soviet Union, and Mexico. Some of these educators come from schools in which Philosophy for Children is already a part of the curriculum, for others it will be their first encounter with Philosophy for Children.

(ii) There is an elective year-long course in Post-modern Philosophy of Education within the "Jerusalem Fellows" program within the Mandel Institute. The course is run by Jen Glaser. Within this seminar the philosophical and educational foundations of Philosophy for Children are explored. This course is taken by Senior educators from abroad who are in Israel for a two-year fellowship. Participants who are taking part in the seminar this year come from the U.S.A.

In the future we hope to begin broader teacher training workshops and invite international participation in a workshop for teachers and teacher-educators. Internationally the most important link is through (i) participation in Philosophy for Children workshops in America, (ii) publishing in international Philosophy for Children Journals and Journals in Critical thinking, (iii) Different web-sites that invite international participation between students, and through (iii) participation in the P4C-List.

## **10. ITALY**

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We are getting into Project 100, working on an European educational project based on Socrates Comenius action one. The project regards the publication of an European philosophical journal written by children from eight different European countries as well as educational reports on different reviews and journal. So we are planning to publish something that invites international participation.

## **11. KOREA**

Chosik Lee, president of KATPIS(leecs@kucn.korea.ac.kr)  
Jinwhan Park, secretary of KATPIS(jwpark@nongae.ksnu.ac.kr)  
Pyoung-kap Yim, assistant secretary(yimpk@unitel.co.kr)

KATPIS(Korean Academy of Teaching Philosophy in Seoul) was founded in 1994 in order to ;

- 1) introduce Philosophy for children curriculum materials in other countries to Korea
- 2) cooperate among nations to promote Philosophy for Children education
- 3) make interdisciplinary research on educational values of Philosophy for Children
- 4) work out a Korean model of Teaching Philosophy
- 5) perform an in-service education and train teacher-educators

KATPIS consists of professors, primary and secondary teachers and graduate students. Some members of ours have participated in Mendham conference held by IAPC and three members, Pyoung-kap Yim, Ji-ah Lee and Hyejin Kang, finished MA at IAPC. Jinwhan Park and I had opportunities to discuss Philosophy for children as visiting scholars to IAPC a few years ago.

KATPIS is trying to spread any kind of Philosophy for children news about international conferences or workshops, recent publications, education opportunities abroad and so on, through our webpage ([http:// www.katpis.org](http://www.katpis.org)).

koreanp4c. org ). So far we have been running a regular workshop or seminar twice a year across the country, which have caused increasing people to understand Philosophy for children. Jinwhan Park is going to start a research project using Harry Stottlemier's Discovery at a primary school this spring.

## **12.1 MEXICO**

Institute For Intercultural Understanding (Project under construction)

Founding group of people (will also serve as the first Board of Directors of IIU)

Eugenio Etcheverria, (MEXICO)

Ann Margaret Sharp, (USA)

Philip Guin, (USA)

Gilbert Talbot, (CANADA)

The Institute for Intercultural Understanding (IIU) is a new International Organization founded by people working in Philosophy for Children in Mexico, U.S.A. and Quebec. It is situated in San Cristobal de Las Casas, Chiapas. This institute will be under the auspices of CELAFIN - The Latin American Center of Philosophy for Children.

### **1. AIMS**

1. To develop intercultural understanding between people from the rich and the poor countries
2. To raise global ecological consciousness
3. To work towards world peace

### **2. PROGRAMS**

2.1. Visiting Scholar Program in which graduate students and scholars in Philosophy for Children can come to do theoretical research and devise with their colleagues, strategies for global implementation.

2.2. International Summer Camp for adolescents coming from rich and poor countries

2.3 Visiting scholar program for theoretical research and development

The main goal of this program is to develop theoretical rationale and practical strategy for bringing about intercultural understanding, global ecology and world peace. It aims more specifically at providing a meeting place for graduate students and scholars involved in these three fields to enter into indepth discussions and study with each other using the community of inquiry approach.. It will be expected that scholars will share their research at the bi-annual meetings of the International Council of Philosophical Inquiry with Children (ICPIC), the North American Association of the Comunity of Inquiry (NAACI) and with the Board of Directors of the Institute for Intercultural Understanding. (IIU). ICPIC and NAACI will promote the

program for scholars and students through their conferences, literature and their other specific activities.

## **12.2 MEXICO**

Eugenio Etcheverria  
celafin@sancristobal.podernet.com.mx

We have an international workshop every year. The attendance comes mainly from Mexico, Guatemala, Colombia and Ecuador. We are in the process of interesting some more central american countries. We usually have two or three people from some other country. In January 1998, we had three person coming from Canada (Québec) and a person from Italy.

## **12.3 MEXICO**

Terry de la Garza  
University Iberoamericana  
Mexico city  
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Ph. d. Program in Philosophy for Children since 1994.

The students are coming from USA, Mexico, Canada, Brazil, South Korea, Argentina, Uruguay, Chili. The professors are also coming from different countries: Argentina, Australia, Canada, Chili, Spain, Mexico, USA.

We have now 3 Diplomas in Philosophy for Children in the country. One in México City, another one in Puebla and the third in Villahermosa, in the South of the country. In that same city we are planning to open a Masters in the Fall. The Children's Museum in Oaxaca has been opened and very soon we will start to offer workshops to bilingual teachers and to implement Philosophy for Children with the children of the community after school.

## **12.4 MEXICO**

Eduardo Rubio  
Academic Director  
CECSAC  
proturco@laneta.apc.org  
MarcoHdez.  
Pintor

The Centro Educativo Cultural del Sureste, a.c. (CECSAC) is a non-profit educational and cultural center located in the Highlands of the state of Chiapas in the city of San Cristobal de Las Casas (Mexico). Our main

concern is to bring effective culturally appropriate educational alternatives to impoverished peoples in the Southeast of Mexico.

The Center functions in conjunction with and with the advisory of the Centro de Estudios para el Desarrollo Rural -CESDER (Puebla)-, Universidad Iberoamericana at Puebla, El Colegio de la Frontera Sur (ECOSUR) in San Cristobal, and the Institute for the Advancement of Philosophy for Children (USA).

### **13. NIGERIA**

Rev. Fr. Prof. Stan Anih  
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Enugu, Enugu State  
Nigeria  
Africa  
Tel: 042-557612  
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The Institute of Ecumenical Education , Thinkers Corner, known also as the Nigerian Centre of Philosophy for Children, is an affiliated of the Institute for the Advancement of Philosophy for Children of Montclair State University. The Center is to device courses leading to B.Phil., B.ed. and Masters Degree in Philosophy for Children. (It has not been possible to know exactly how many students are involved in the program, neither if they are coming only from Nigeria.)

We have formed the African Center for Critical and Creative Community of Inquiry (ACCACCOI) as an Association to hinge us with the International Council for Philosophical Inquiry with Children (ICPIC). There is a membership list of about 30 scholars and other people.

### **14. POLAND**

Beata Elwich  
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I can answer for your questions taking under consideration previous years because for this year our center (Polish Philosophy for Children Center located at the Foundation for Education for Democracy which gets financial means from sponsors from abroad because it is non-governmental and non-profit organization) has obtained no funds.

In 4 workshops organized during last year participated 4 teachers from Belarus and Lithuania (their accommodation and travel costs were covered by our center). Those 4 workshops were part of the training course consisting of 7 two day workshops.

We have the training program (each course consists of 7 two-day workshops). From 1994 to 1997 we have organized 8 international workshops led as a part of courses taking place during those years.

Two persons from our center led 2 workshops in Belarus last year.

We have published 12 publications (theoretical and practical). The list of publication consists of 4 materials written by Polish authors (teachers and lecturers involved in doing philosophy) and 8 materials written by international authors and translated into Polish. The cooperation with international authors consisted in the obtainment of the copyright.

We are cooperating in 100 Project: European Children Think Together. The Journal project coordinated by Berrie Heesen. Two issues have been published until now. Now we are preparing third issue.

### **15.1 SPAIN**

Felix Garcia Moriysn

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In 1998 was created a Federation of the Centers of Philosophy for Children. There are 10 different Centers in some of the Autonomous Communities in Spain. The president of the Federation is Angel Salazar Olivas from Valencia. The Federation has above 250 members.

We have published five programs of the Philosophy for Children Curriculum: *Pixie, Kio and Gus, Harry, Lisa and Mark* (with their teachers manuals). *Elfie* is under translation and it will be published probably by the end of the year.

We have adapted Gilbert Talbot's *Phil sans Point* (Canada) (in Spanish, *Felix y Sofia*), and created new materials: *Pepe y Felisa*, for primary school and kindergarten, and *Luces y Sombras* (History of Philosophy), for last year of high school or college; both with their teachers' manuals.

*Harry* and *Pixie* have been translated into Galician, and they have been also published. There is a Basque translation of both books, but they have not been published. Most of the curriculum has been translated also into Catalan

by the IREF, and independent institution in Catalonia working with Philosophy for Children.

Lipman's theoretical books have also been translated and published (Philosophy in the Classroom, Philosophy Goes to School and Thinking in Education). We publish an international journal in cooperation with Portugal, Brasil, Argentina, Uruguay, México: *Aprender a Pensar*. We publish theoretical studies, comments on the implementation of the program and the results of the research done in Spain and other countries about the implementation of the program.

### **15.2 SPAIN**

IREF, Institut de Recerca per el Ensenyament de la Filosofia  
(Research Institute for the Teaching of Philosophy)  
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Spain  
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e-mail: iref@pangea.org  
Director: Irene DE PUIG

IREF is in charge of the translation of the Philosophy for Children programme to the Catalan language and its adaptation to the Catalan culture as well as of the creation of new, complementary materials. A newsletter is published regularly.

Its main task is Teacher Training related to the p4C project. During the past 12 years of existence of IREF there were over 600 teachers at primary and secondary school level trained and 15 000 pupils in more than 200 schools involved in the project which is called Filosofia 6/18 in the Catalan field.

#### Programmes and Publications:

The programmes "Lisa", "Harry Stottlemeyer", "Pixie" and "Kio & Gus" are translated, adapted and published in Catalan as well as their manuals and "Philosophy in the Classroom".

#### New programmes:

"The Jolly Postman" (of the authors J. and A. Ahlberg) and its teaching manual "Stories to Think", in Catalan and Spanish, for 6-7 years old;

Together with Brazil: a teaching programme for 4-5 years old children, combining tales, games and art (Catalan and Spanish versions)

A text based anthology on Aesthetics for 16-18 years old students; on work are also anthologies on Sociology, Psychology, and Logic.

#### Teacher Training Courses:

Around 10 basic courses on P4C, 10 advanced teacher training courses (of diverse levels and themes), and 10 seminars per year.

International cooperation:

IREF is actually involved in the following transnational projects:

An EU funded project of Bulgaria about Intercultural Communication.

An EU funded pilot project, called CUENTAME, Oral Narrative and Reflective Education.

Co-operative work with the educational institution Pitagoras in Brazil.

EDUARTS, The Educational Capacity of the Arts, together with Italy (Bologna), and The Netherlands (Amsterdam).

ECODIALOGO, Environmental Education Through Philosophical Dialogue, together with Austria (Graz) and Portugal (Lisbon).

EUROPHIL, The Philosophy for Children Programme, together with Scotland and Belgium.

### **16.1 SWITZERLAND**

Stefan Vanistendael

ICCB

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Genève, Suisse

Fax: 41 22 731 77 93

International Child Catholic Bureau (ICCB) discover Philosophy for Children with the movie done by the BBC on the work of Matthew Lipman. ICCB helped to introduce Philosophy for Children in different countries: Guatemala, Brazil, France, Tchech Republic, Philippines.

### **16.2 SWITZERLAND**

Patrick Korpes, Florence Mori and Alexandre Herriger

ARPE

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Fax : 41 21 3123789

Alexandre Herriger : [albax@geocities.com](mailto:albax@geocities.com)

L'ARPE (l'association suisse-romande de philosophie pour les enfants) is the Swiss association for philosophy for children. It has been created in October 1998, after the successful congress that has been held in Lausanne. This congress has involved people from Canada and from Belgium in order to promote philosophy for children in Switzerland.

L'ARPE is offering a teacher training (workshop) in June 99 which will involve people from Switzerland, Canada and also Belgium.

This association also tend to set up a close partnership with l'AQPE, the Québec association of philosophy for children (Canada).

L'ARPE plans to participate to the development of international workshops and conferences in Europe that would involve people from all over the world.

The association also plans to welcome the international ICPIC conference.

## **17. THE NETHERLANDS**

Berrie Heesen

manager Journal 100

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I give workshops in other countries: Belgium, Poland and I start this autumn in Germany (Ruhrgebiet). Sometimes, people from other countries (mainly through the Erasmus program in Europe) join my workshops.

If we consider only academic projects, then we are not working in a Research Project that involves other countries. But, if you take a wider scope, of course project 100 is a research project on many levels: how to cooperate between schools in different countries (all involved in Philosophy for Children), the combination between dialogue and writing, place of children's editorial boards, involvement of teachers in such project and how to activate them, and the like. The journal 100 can also be translated in many other languages, or rather a summary of the best of these we have published so far. I am busy to include new languages for the next year like Hungarian.

In terms of training program that includes people from other countries, I work together with several people from other countries, like Lali Bosch from Barcelona, Beata Elwich and Robert Pilat from Poland, Richard Anthone from Belgium.

I have published in Dutch *klein maar dapper*, it is going to be published this spring in Germany, an English manuscript is almost ready but a publisher is not yet found. In the Netherlands, more than 2000 copies were sold commercially over the last two years. We have also published a manual

(about 500 pages) for 4 to 12 year olds. This is going to be published in German as we have just agreed upon. It is ready for translation. (sold here 1000 copies so far)

We have also published a manual (about 500 pages) for 4 to 12 year olds. This is going to be published in German as we have just agreed upon. It is ready for translation. (sold here 1000 copies so far).

I should add something else: The school television series. This is one hour of television (4 programs drama) for 9/10 year olds. The series is this year repeated. It can be translated and used in other countries.

### **18.1 UNITED STATES OF AMERICA**

James Heinegg  
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During the fall/winter of 1997, some of my students began corresponding with some Australian students (At Methodist Ladies College, taught by Jenny Cash) and some students from Spain (Felix's students). Jenny's students were doing Harry, as they are, so they discussed specific ideas from episodes they had read and discussed among their own classes. Felix Garcia's students just sent some ideas, and asked them to respond, which they did. These were just a few exchanges, but they think as telecommunications becomes available to more people, they might be able to develop networks among the kids in different countries.

### **18.2 UNITED STATES OF AMERICA**

Matthew Lipman, IAPC  
LIPMAN@saturn.montclair.edu

We run two international workshops/conferences here at Mendham, NJ and one each January in San Cristobal de las Casas.

We have a training program at Montclair State that leads to the M.A.T. for American students and the M.E.D. for international students. We are preparing a doctoral degree program which is scheduled to start in September, 1999 and be essentially international.

We publish the IAPC curriculum and that invites international participation. I should add that every year there are some books about Philosophy for Children theoretical not curricula, that are translated into other languages. For example, there is now an Italian publisher interested in making an anthology completely derived from back issues of Thinking magazine and Walter Kohan and Felix Garcia Moriyon have been leaders in creating a new collection of articles based on a variety of sources in English. For that matter, Thinking magazine has increasingly invested in translation of articles originally written in languages other than English, and this is a

different kind of international cooperation. I should also include publishing ventures such as de la Torre in Madrid who published both curriculum and theory in *Philosophy for Children* in English.

Ann Sharp has written several books in collaboration with Laurance Splitter and this is an example of international cooperation with respect to productivity and there seems to be an increasing number of works in this category.

### **18.3 UNITED STATES OF AMERICA (Hawaii)**

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Our most important international contact and partner is the Soong Ching Ling Foundation, Beijing, whose primary focus is projects which benefit children around the world. Through Soong Ching Ling Foundation an ongoing relationship has been established between the Hawaii Center and China. The main focus is on professional development and exchanges of teachers and students between China and Hawaii to further the understanding and practice of philosophy for Children in differing cultural contexts.

Our first exchange was a workshop in the Summer of 1995, held in Beijing and Guangzhou. In the Summer of 1997 a second series of workshops were held in Nanjing, Beijing, and Jiaozuo. These workshops were attended by several hundred teachers and school children. An especially strong link was formed with teachers and schools in Jiaozuo. As part of the exchange program, two delegations of teachers have come to Hawaii for intensive, in-depth workshops that included living with teachers here and working in the classrooms of these Hawaiian teachers.

The first delegation that came from China was in the Spring of 1997 and involved six elementary teachers selected from widely diverse areas of China. A second delegation came in the Spring of 1998. This involved three teachers, one principal and one researcher, all of whom had attended the workshop in Jiaozuo. We will again be traveling to China in June, 1999 to hold workshops in Shanghai, Beijing, and Jiaozuo.

We are involved in several research projects. The first is with schools in Jiaozuo. Our workshop there in 1997 was attended by the director of research and several assistants. They have set up ways to evaluate the effectiveness of Philosophy for Children. This research effort will be expanded this summer when our delegation is joined by a colleague from Singapore, Dr. Lim Tock Keng, who has extensive experience in assessment.

A second research effort is being conducted by a philosophy graduate student from Nanjing who is pursuing her Ph.D. in the Philosophy Department at the University of Hawaii. Her research involves translating into Chinese and then field-testing portions of Matthew Lipman's novel "Harry Stottlemeier's Discovery". She is focusing on the logic in "Harry", specifically, the quantifier's "All" and "No", and the extent to which this "work" in a Chinese context. She is also using the English version of the text with classes in Hawaii to see how the questions that arise from reading the text reflect cultural differences.

Thus far, students from Sri Lanka, Canada, Thailand, Korea, Belgium, Austria, China, Hong Kong, and the United States have been drawn to the Program at the University of Hawaii both because of the emphasis in the Philosophy Department on Comparative Philosophy and the training available in Philosophy for Children. This training includes extensive immersion in public elementary school classrooms where, typically, graduate students work with individual classes on a weekly basis for an entire year. This training is available via course work at the University and through workshops held at public schools.

We have developed a number of materials that have been translated into several languages. These translations are a collaborative effort since the materials frequently need modification when translated. These materials include a "Good Thinker's Tool Kit", and a "P4C Start Up Kit" for use with children ages 4-5.

Because of our geographic location we frequently receive visitors with an interest in Philosophy for Children who are traveling between the US Mainland and countries of the Pacific Rim. Since there are several schools here where the entire faculty has been engaged in doing philosophy for a number of years, visitors are able to spend extensive time in classrooms to see the program in action.

#### **18.4 UNITED STATES OF AMERICA**

Richard Mort Morehouse  
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It should be underlined Susan Gardner's (Canada) and my research on critical thinking within Philosophy for Children classes. This research was partially presented at Iceland and will soon be published elsewhere.

Also Susan Gardner is working on an international research project with investigators for Australian, England, USA and Canada (and perhaps other countries).

The Journal Analytic Teaching (of which I am the Editor) has contributors and subscribers from many different countries.

I am also president or the North American Association of Community of Inquiry (NAACI). NAACI involves, for the moment, 3 countries: Canada, Mexico, and the USA. 4 conferences have been held since the creation of the association in 1994: one in Austin Texas in 1994, the second in Western Carolina University in 1995, the third in Oaxaca, Mexico in 1996. The last one was in La Crosse USA in July 1998.

The fourth NAACI Conference had a decidedly international flavor with participants and presenters from Finland, Great Britain, and Australia as well as Canada, Mexico, and the United States. It explored ways of getting philosophy into the classroom. Papers examined successful and unsuccessful approaches to training teachers in philosophy, gaining access to school officials, and creating audiences for philosophy in schools.

## **19. URUGUAY**

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1. In 1993 we created the Centro Uruguayo para filosofar con niños" with the help of Felix García Moriyon (Spain).
2. In 1993 too, we organized a meeting with participants coming from Chili and Argentina.
3. In relationship with centers of philosophy for children from Argentina and Brazil, we have organized South American Workshops in Philosophy for Children. The first at was at Buenos Aires, Argentina (1994); the second at Maldonado, Uruguay (1997) and the third in Maldonado also, (1998). People from Argentina, Brazil, Chile, Mexico and Uruguay took part of them. Ann Sharp took care of the third one, February 1998. Juan Carlos Lago from Spain was also present at this third one.
4. In Uruguay, Philosophy is very developed, especially for children from 14 to 17 years old. We are working in close relationship with Argentina et Brazil.
5. Finally, two young professors are doing their Ph.d in Mexico.

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Based on the information contained in this paper, we can estimate that the international cooperation in Philosophy for Children involves more than 70 projects that connect persons coming from the following countries (50):

- Argentina, Australia, Austria
- Belarus, Belgium, Brazil, Bulgaria
- Canada, Chili, China, Colombia
- Denmark
- Ecuador
- Finland, France
- Germany, Great Britain, Guatemala
- Hungary
- Iceland, Ireland, Israel, Italy,
- Korea
- Latvia, Lithuania, Luxembourg
- Malawi, Mexico
- New Zealand, Nigeria, Norway
- Peru, Philippines, Poland, Portugal
- Russia
- Scotland, Singapore, Spain, Sri Lanka, South Africa, Switzerland
- Tchech Republic, Thailand, The Netherlands, Turkey
- United States of America, Uruguay
- Zimbabwe

Based on the information we have at this moment, the picture of the situation would be as follow (see next pages):

*International Cooperation in Philosophy for Children (1)*

	<b>Country</b>	<b>Workshops</b>	<b>Research project</b>	<b>Training program</b>	<b>Publication</b>	<b>Other activities</b>	<b>Countries involved</b>
1	Argentina	•	•		•	•	Australia Colombia Ecuador Mexico Peru Spain USA
2	Australia	•	•	•	•	•	Argentina Bulgaria Canada China Germany Great Britain Latvia Malawi New Zealand Russia Spain USA

							Belgium
							Bulgaria
							Germany
							Great Britain
							Hungary
							Ireland
3	Austria	•	•	•	•	•	Italy
							Netherlands
							Poland
							Portugal
							Scotland
							Spain
							Switzerland
							Tchech Republic
							USA

4	Belgium	•	•	•	•	•	Austria Canada France Iceland Netherlands Poland Spain Switzerland USA
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*International Cooperation in Philosophy for Children (2)*

	<b>Country</b>	<b>Workshop s</b>	<b>Research project</b>	<b>Trainin g progra m</b>	<b>Publication</b>	<b>Other activitie s</b>	<b>Countr ies involve d</b>
5	Brazi l	•		•	•	•	Argenti na  Australi a Canada Chile Iceland Mexico Singapo re Spain Urugua y USA
6	Cana da	•	•	•	•	•	Australia  Belgium  Bulgaria  France  Iceland  Mexico  Nigeria Norway  Russia Singapore Switzerlan d Uruguay USA Zimbabwe

7	Finland				•	•	USA
8	Great Britain	•		•	•	•	Australia Austria Belgium France Denmark Hungary Luxembourg Netherlands Poland South Africa Turkey USA
9	Israel	•		•		•	Great Britain Mexico Russia USA
10	Italy				•	•	Netherlands

11	Korea				•	•	Mexico USA
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*International Cooperation in Philosophy for Children (3)*

	<b>Country</b>	<b>Workshops</b>	<b>Research project</b>	<b>Training program</b>	<b>Publication</b>	<b>Other activities</b>	<b>Countries involved</b>
12	Mexico	•	•	•	•	•	Argentina Australia Canada Chili Colombia Ecuador Guatemala Italy Korea Spain Uruguay USA
13	Nigeria	•		•			Some countries of Africa  USA
14	Poland	•		•	•		Belarus Lithuania Netherlands USA

15	Spain	•		•	•		Argentina Austria Belgium Bulgaria Brazil Canada Italy Mexico Portugal Scotland Uruguay USA
16	Switzerland		•	•	•	•	Belgium Brazil Canada France Guatemala Philippines Tchech Repub USA

17	The Netherlands	•	•	•	•	•	Belgium Germany Poland Several countries
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*International Cooperation in Philosophy for Children (4)*

	<b>Country</b>	<b>Workshops</b>	<b>Research project</b>	<b>Training program</b>	<b>Publication</b>	<b>Other activities</b>	<b>Countries involved</b>
18	United States of America	•	•	•	•	•	almost all the countries mentioned in this paper
19	Uruguay		•	•	•		Argentina Brazil Canada Chili Mexico Netherlands Spain USA
	<b>19</b>	<b>14</b>	<b>10</b>	<b>15</b>	<b>17</b>	<b>15</b>	<b>Total : 50</b>

I can't predict what will happen in the future. But, given all the international activities that exist today, I would not be surprised if sooner or later, we will have an international community of philosophical inquiry with children that will connect almost every country of this planet. Actually, with the Internet, this global community of philosophical inquiry is "under construction". But we need more than a virtual community. This paper shows that a non-virtual international community already exist. To the extent that dialogue is maintained, I don't see why international activities in Philosophy for Children would stop. But to maintain the dialogue, we need different kinds of concrete support from different organizations like UNESCO who believe that children's right to think for themselves is very important. Many things have been done since 1969. But it's almost nothing compared to what has to be done. It could be a very long story. This paper is presenting one moment of it. It is up to ourselves – to everyone who wants – to create what will be the next one.